



on the basis of: D. MALVANIA, acarya-Dharmakirti-krta-Nyayabindor  
acarya-Dharmottara-krta-tikaya anutikaruupah pandita-Durvekamisra-krto  
Dharmottarapradipah. Patna (2)1971.

## Revisions:

- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

# Text

explanatory remarks

a number of five figures at the left side indicates the location of the key word in the basic texts. in the case of the sv, the hb and the vn, the first three figures indicate the page number, and the last two indicate the line number (for example, sv16026=sv 160,26; hb02314=hb 23,14; vn06110=vn 61,10). in the case of the pv and the nb, the second figure indicates the chapter number and the last three figures indicate the karika or sutra number (for example, pv02232=pv, the pramanasiddhi-chapter v.232; nb03015=nb, the pararthanumana-chapter sutra 15. in the case of the sp, the last two figures indicate the karika number (for example, sp00015=sp, v.15).

3. in this database, sentences are artificially divided into word-units, although they involve a phonetic fusion or union in the basic texts. further, compound words are divided into their shortest constitutive elements (we use a hyphen to indicate that hyphenated elements originally form a compound word) with the following exceptions:

3.1. the prefixes a-, dur-, nih- remain undivided, irrespective of attachment to words or compound words.

3.2. suffixes making an adverb, for example -vat, -vasa, are divided. but suffixes making a possessive adjective, for example -vat, -mat, remain undivided, and terms such as a numeral+ -dha/-vidha/-prakara remain also undivided.

3.3. compound words with the suffixes -ta/-tva or -bhava/-bhuta fundamentally remain undivided. for example: karyakaranabhava/-bhuta/-ta.

3.4. compound words with evam-, tat-, tatha-, para-, yatha-, su-, sva- in the wordhead fundamentally remain undivided. for example: evamjatiya, tadutpatti, tathakrta, paratantra, yathartha, yathasvam, sujnanatva, svabhava.

3.5. some compound words which are regarded as terminology remain also undivided. for example: agnihotra, ayogavyavaccheda, arthapatti, padartha, paramartha, prasajyapratishedha, viruddhavyabhicarin, samanantarapratyaya, samtanaparinama, samanyalaksana, svabhavapratibandha.

4. those terms whose wordhead is subject to the sandhi rules (for example, -d dhetu-) are cited in their original form (for example, -d \*hetu-) for the sake of using this database to make an kwic index.

1. august. 1997 / tsukuba motoi ono

note: this database is quite a tentative one, and i must admit that there are a lot of errors and defects in this version. i would appreciate it very much if the user would point out any errors in this version so that we can make a better new version in the future.

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01001 samyag-jñana-purvika sarva-purusa-artha-siddhir iti tad  
vyutpadyate. 01002 dvividham samyag-jñanam. 01003 pratyaksam anumanam  
ca iti. 01004 tatra pratyaksam kalpana apodham abhrantam. 01005  
abhilapa-samsarga-yogyā-pratibhasa pratitih kalpana. 01006 taya  
rahitam  
timira-asubhramana-nauyana-samksobha-ady-anahita-vibhramam  
jñanam pratyaksam. 01007 tat caturvidham. 01008 indriya-jñanam. 01009  
sva-visaya-anantara-visaya-sahakarina indriya-jñanena  
samanantarapratyayena janitam tan manovijñanam. 01010  
sarva-citta-caittanam atma-samvedanam. 01011  
bhuta-artha-bhavana-prakarsa-paryantajam yogijñanam ca iti. 01012  
tasya visayah svalaksanam. 01013 yasya arthasya  
samnidhana-asamnidhanabhyam jñana-pratibhasa-bhedas tat  
svalaksanam. 01014 tad eva paramarthasat. 01015  
arthakriyasamarthya-laksanatvad vastunah. 01016 anyat  
samanyalaksanam. 01017 so anumanasya visayah. 01018 tad eva ca  
pratyaksam jñanam pramana-phalam. 01019 artha-pratiti-rupatvat.  
01020 artha-sarupyam asya pramanam. 01021 tad-vasad  
artha-pratiti-siddher iti. 02001 anumanam dvividha. 02002 svartham  
parartham ca. 02003 tatra svartham trirupal lingad yad anumeye  
jñanam tad anumanam. 02004 pramana-phala-vyavastha atra api  
pratyaksa-vat. 02005 trairupyam punar lingasya anumeye sattvam eva,  
sapaksa eva sattvam, asapakse ca asattvam eva niscitam. 02006 anumeyo atra  
jijñāsita-viseso dharmi. 02007 sadhya-dharma-samanyena samano  
arthah sapaksah. 02008 na sapakso asapaksah. 02009 tato anyas  
tad-viruddhas tad-abhavas ca iti. 02010 trirupani ca triny eva  
lingani. 02011 anupalabdhih svabhavah karyam ca iti. 02012 tatra  
anupalabdhir yatha, na pradesa-visese kvacid ghatah,  
upalabdhi-laksana-praptasya anupalabdher iti 02013  
upalabdhi-laksana-praptir upalambha-pratyaya-antara-sakalyam  
svabhava-visesas ca. 02014 yah svabhavah satsv anyesu  
upalambha-pratyayesu san pratyaksa eva bhavati sa svabhava-visesah.  
02015 svabhavah sva-satta-matra-bhavini sadhya-dharme hetuh. 02016  
yatha vrkso ayam simsapatvad iti. 02017 karyam yatha vahnir  
atra dhumad iti. 02018 atra dvau vastu-sadhanau. ekah pratishedha-hetuh  
02019 svabhavapratibandhe hi saty artho artham gamayet. 02020  
tad-apratibaddhasya tad-avyabhicara-niyama-abhavat. 02021 sa ca  
pratibandhah sadhye arthe lingasya. 02022 vastutas tadatmyat  
tadutpattes ca. 02023 atad-svabhavasya atadutpattes ca tatra  
apratibaddha-svabhavatvat. 02024 te ca tadatmya-tadupatti  
svabhava-karyayor eva iti tabhyam eva vastu-siddhih. 02025

pratisedha-siddhir api yathoktaya eva anupalabdheh. 02026 sati vastuni  
tasya asambhavat. 02027 anyatha ca anupalabdhi-laksana-praptesu  
desa-kala-svabhava-viprkrstesv arthesv  
atma-pratyaksa-nivrtter abhava-niscaya-abhavat. 02028  
amudha-smrti-samskarasya atitasya vartamanasya ca  
pratipattr-pratyaksasya nivrttir abhava-vyavahara-pravartani. 02029  
tasya eva abhava-niscayat. 02030 sa ca prayoga-bhedad ekadasa-prakara.  
02031 svabhava-anupalabdhir yatha, na atra dhuma  
upalabdhi-laksana-praptasya anupalabdhir iti. 02032 karya-anupalabdhir  
yatha, na iha apratibaddha-samarthyani dhuma-karanani santi  
dhuma-abhavat iti. 02033 vyapaka-anupalabdhir yatha, na atra simsapa,  
vrksa-abhavat iti. 02034 svabhava-viruddha-upalabdhir yatha, na atra  
sita-sparso vahner iti. 02035 viruddha-karya-upalabdhir yatha, na atra  
sita-sparso dhumad iti. 02036 viruddha-vyapta-upalabdhir yatha, na  
dhuma-bhavi bhutasya api bhavasya vinasah, hetv-antara-apeksanad  
iti. 02037 karya-viruddha-upalabdhir yatha, na iha apratibaddha-samarthyani  
sita-karanani santi, vahner iti. 02038 vyapaka-viruddha-upalabdhir  
yatha, na atra tusara-sparso vahner iti. 02039 karana-anupalabdhir  
yatha, na atra dhumo vahny-abhavat iti. 02040 karana-viruddha-upalabdhir  
yatha, na asya roma-harsa-adi-visesah,  
samnihita-dahana-visesatvad iti. 02041  
karana-viruddha-karya-upalabdhir yatha, na  
roma-harsa-adi-visesa-yukta-purusavan ayam pradesah, dhumad  
iti. 02042 ime sarve karya-anupalabdhy-adayo dasa-anupalabdhi-prayogah  
svabhava-anupalabdhou samgraham upayanti. 02043 parampanyena  
arthantara-vidhi-pratisedhayam prayoga-bhede api. 02044  
prayoga-darsana-abhyasat svayam apy evam vyavaccheda-pratitir bhavati iti  
svarthe apy anumane asyah prayoga-nirdesah. 02045 sarvatra ca asyam  
abhava-vyavahara-sadhanyam anupalabdhou yesam  
svabhava-viruddha-adinam upalabdhya karana-adinam anupalabdhya ca  
pratisedha uktas tesam upalabdhi-laksana-praptanam. 02045 eva  
upalabdhir anupalabdhis ca veditavya. 02046 anyesam  
virodha-karyakaranabhava-siddheh. 02047 pramana-nivrttav apy  
artha-abhava-asiddher iti. 03001 trirupa-linga-akhyanam parartham  
anumanam. 03002 karane karya-upacarat. 03003 tad dvividham. 03004  
prayoga-bhedat. 03005 sadharmya-vaidharmya-vacana iti. 03006 na anayor  
arthatah kascid bhedah. 03007 anyatra prayoga-bhedat. 03008 tatra  
sadharmyavat prayogah: yad upalabdhi-laksana-praptam sann na  
upalabhyate so asad-vyavahara-visayah siddhah, yatha anyah kascid  
drstah sasa-visana-adih. na upalabhyate ca kascit  
pradesa-visesa upalabdhi-laksana-prapto ghata ity  
anupalabdhi-prayogah. 03009 tatha svabhavahetoh prayogah: yat sat tat  
sarvam anityam, yatha ghata-adir iti suddhasya svabhavahetoh  
prayogah. 03010 yad utpattimat tad anityam iti svabhavabhuta-dharma-bhedena  
svabhavasya prayogah. 03011 yat krtakam tad anityam ity upadhi-bhedena.  
03012 apeksita-para-vyaparo hi bhavah svabhava-nispattau krtaka  
iti. 03013 evam pratyaya-bhedabheditva-adayo api drastavyah. 03014

sann utpattiman krtako va sabda iti paksa-dharma-upadarsanam. 03015 sarva ete sadhana-dharma yathasvam pramanaih. siddha-sadhana-dharma-matra-anubandha eva sadhya-dharmo avagantavyah. 03016 tasya eva tat. 03017 svabhavasya ca hetutvat. 03018 vastutas tayos tadatmyam. 03019 tan-nispattav anispannasya tat-svabhavatva-abhavat. 03020 vyabhicara-sambhavac ca. 03021 karyahehoh prayogah: yatra dhumas tatra agnih, yatha mahanasa-adau. asti ca iha dhuma iti. 03022 iha api siddha eva karyaaranabhava karane sadhye karyahehur vaktavyah. 03023 vaidharmyavatah prayogah: yat sad upalabdhi-laksana-praptam tad upalabhyata eva, yatha nila-adi-visesah. na ca evam iha upalabdhi-laksana-praptasya sata upalabdhir ghatasya ity anupalabdhi-prayogah. 03024 asaty anityatve na asty eva sattvam utpattimattvam krtakatvam va. sams ca sabda utpattiman krtako va iti svabhavahetoh prayogah. 03025 asaty agnau na bhavaty eva dhumah. atra ca asti dhuma iti karyahehoh prayogah. 03026 sadharmyena api hi prayoge arthad vaidharmya-gatih iti. 03027 asati tasmin sadhyena hetor anvaya-abhavat. 03028 tatha vaidharmyena apy anvaya-gatih. 03029 asati tasmin sadhya-abhave hetv-abhavasya asiddheh. 03030 na hi svabhavapratibandhe asaty ekasya nivrttav aparasya niyamena nivrttih. 03031 sa ca dviprakah sarvasya. tadatmya-laksanas tadutpatti-laksanas ca ity uktam. 03032 tena hi nivrttim kathayata pratibandho darsaniyah. tasmad nivrtti-vacanam aksipta-pratibandha-upadarsanam eva bhavati. yac ca pratibandha-upadarsanam tad eva anvaya-vacanam ity ekena api vakyena anvaya-mukhena vyatireka-mukhena va prayuktena sapaksa-asapaksayor lingasya sadasattva-khyapanam krtam bhavati iti na avasyam vakya-dvaya-prayogah. 03033 anupalabdhav api: yat sad upalabdhi-laksana-praptam tad upalabhyata eva ity ukte, anupalabhyamanam tadsam asad iti pratiter anvaya-siddheh. 03034 dvayor apy anayoh prayogayor na avasyam paksa-nirdesah. 03035 yasmat sadharmyavat-prayoge api yad upalabdhi-laksana-praptam san na upalabhyate so asad-vyavahara-visayah. na upalabhyate ca atra upalabdhi-laksana-prapto ghata ity ukte samarthiyad eva na iha ghata iti bhavati. 03036 tatha vaidharmyavat-prayoge api: yah sad-vyavahara-visaya upalabdhi-laksana-praptah, sa upalabhyata eva. na tatha atra tadsa ghata upalabhyata ity ukte samarthiyad eva na iha sad-vyavahara-visaya iti bhavati. 03037 kidrsah punah paksa iti nirdesyah. 03038 svarupena eva svayam isto anirakrtah paksa iti. 03039 svarupena iti sadhyatvena istah. 03040 svarupena eva iti sadhyatvena eva isto na sadhanatvena api. 03041 yatha sabdasya anityatve sadhye caksusatvam hetuh, sabde asiddhatvat sadhyam. na punas tad iha sadhyatvena eva istam, sadhanatvena abhidhanat. 03042 svayam iti vadina. 03043 yas tada sadhanam aha. 03044 etena yady api kvacic sastre sthitah sadhanam aha: tac sastrakarena tasmin dharminy aneka-dharma-abhyupagame api yas tada tena vadina dharmah svayam sadhayitum istah, sa eva sadhyo na itara ity uktam bhavati. 03045 ista iti yatra arthe vivadena sadhanam upanyastam tasya siddhim

icchata so anukto api vacanena sadhyah. 03046 tad adhikaranatvad  
vivadasya. 03047 yatha pararthas caksur-adayah samghatatvac  
sayana-asana-ady-anga-vad iti. atra atma-artha ity anuktav apy  
atma-arthata sadhya. tena na ukta-matram eva sadhyam ity uktam bhavati.  
03048 anirakrta iti, etal-laksana-yoge api yah sadhayitum isto  
apy arthah pratyaksa-anumana-pratiti-sva-vacanair nirakriyate, na sa  
paksa iti pradarsana-artham. 03049 tatra pratyaksa-nirakrto yatha,  
asravanah sabda iti. 03050 anumana-nirakrto yatha, nityah sabda  
iti. 03051 pratiti-nirakrto yatha, acandrah sasi iti. 03052  
sva-vacana-nirakrto yatha, na anumanam pramanam. 03053 iti  
catvarah paksabhasa nirakrta bhavanti. 03054 evam siddhasya,  
asiddhasya api sadhanatvena abhimatasya, svayam vadina tada sadhayitum  
anistasya, ukta-matrasya ca viparyayena sadhyah. tena eva  
svarupena abhimato vadina isto anirakrtah paksa iti  
paksa-laksanam anavadyam darsitam bhavati. 03055  
trirupalinga-akhyanam parartha-anumanam ity uktam. tatra  
trayanam rupanam ekasya api rupasya anuktau sadhanabhasah.  
03056 uktav apy asiddhau sandehe va pratipadya-pratipadakayoh. 03057  
ekasya rupasya dharmi-sambandhasya asiddhau sandehe va asiddho  
hetvabhasah. 03058 yatha, anityah sabda iti sadhye caksusatvam  
ubhaya-asiddham. 03059 cetanas tarava iti sadhye sarva-tvag-apaharane  
maranam prativady-asiddham, vijñana-indriya-ayur nirodha-laksanasya  
maranasya anena abhyupagamat, tasya ca tarusv asambhavat. 03060  
acetanah sukha-ada ya iti sadhye utpattimatvam va samkhyasya svayam  
vadino asiddham. 03061 tatha svayam tad-asrayanasya va sandehe  
asiddhah. 03062 yatha baspa-adi-bhavana sandihyamano  
bhuta-samghato agni-siddhav upadisyamanah sandigdha-asiddhah. 03063  
yatha iha nikuñje mayurah kekayitad iti. 03064  
tad-apata-desa-vibhrame. 03065 dharmy-asiddhav apy asiddhah, yatha  
sarvagata atma iti sadhye sarvatra upalambhamana-gunatvam. 03066 tatha  
ekasya rupasya asapakse asattvasya asiddhav anaikantiko hetvabhasah.  
03067 yatha sabdasya anityatva-adike dharme sadhye prameyatva-adiko  
dharmah sapaksa-vipaksayoh sarvatra ekadesa va vartamanah. 03068  
tatha, asya eva rupasya sandehe apy anaikantika eva. 03069 yatha  
asarvajñah kascid vivaksitah puruso raga-adiman va sadhye  
vaktrtva-adiko dharmah sandigdha-vipaksa-vyavrttikah. 03070  
sarvajño vakta na upalabhyate ity evamprakarasya anupalambhasya  
adrasya-atma-visayatvena sandeha-hetutvat. tato asarvajña-viparyayad  
vaktrtva-ader vyavrttih sandigdha. 03071 vaktrtva-sarvajñatvayor  
virodha-abhava ca yah sarvajñah sa vakta na bhavati ity adarsane api  
vyatireko na sidhyati sandehat. 03072 dvididho hi padarthanam virodhah.  
03073 avikala-karanasya bhavato anyabhava abhavad virodha-gatih. 03074  
sita-usna-sparsa-vat. 03075 paraspara-parihara-sthita-laksanataya  
va bhava-abhava-vat. 03076 sa ca dvididho api virodho  
vaktrtva-sarvajñatvayor na sambhavati. 03077 na ca aviruddha-vidher  
anupalabdhav apy abhava-gatih. 03078 raga-adinam vacana-ades ca  
karyakaranabhava-asiddheh. 03079 arthantarasya ca akaranasya

nivrtau na vacana-ader nivrutih. 03080 iti sandigdha-vyatireko  
anaikantiko vacana-adih. 03081 dvayo rupayor viparyaya-siddhau  
viruddhah. 03082 kayor dvayoh. 03083 sapakse sattvasya, asapakse ca  
asattvasya, yatha krtakatvam prayatnanantariyakatvam ca nityatve  
sadhya viruddho hetvabhasah. 03084 anayoh sapakse asattvam, asapakse  
ca sattvam iti viparyaya-siddhih. 03085 etau ca sadhya-viparyaya-sadhanad  
viruddhau. 03086 nanu ca trtiyo api ista-vighata-krd viruddhah.  
03087 yatha pararthas caksur-adayah samghatatvac  
sayana-asana-ady-anga-vad iti. 03088 tad  
ista-samhata-parartha-viparyaya-sadhanad viruddhah. 03089 sa iha  
kasman na uktah. 03090 anayor antarbhavat. 03091 na hy ayam abhyam  
sadhya-viparyaya-sadhanatvena bhidyate. 03092 na hi ista-uktayoh  
sadyatvena kascid visesa iti. 03093 dvayo rupayor ekasya asiddhav  
aparasya ca sandehe anaikantikah. 03094 yatha vita-ragah kascit  
sarvajño va, vaktrvad iti. vyatireko atra asiddhah, sandigdho  
anvayah. 03095 sarvajña-vita-ragayor viprakarsad vacana-ades tatra  
sattvam asattvam va sandigdham. 03096 anayor eva dvayo rupayoh sandehe  
anaikantikah. 03097 yatha satmakam jivacchariram  
prana-adimattvad iti. 03098 na hi satmaka-niratmakabhyam anyo rasir  
asti yatra ayam prana-adir vartate. 03099 atmano  
vrtti-vyavacchedabhyam sarva-samgrahad. 03100 na apy anayor ekatra  
vrtti-niscayah. 03101 satmakatvena anatmakatvena va prasiddhe  
prana-ader asiddheh. 03102 tasmaj jivaccharira-sambandhi  
prana-adih satmakad anatmakac ca sarvasmad vyavrttatvena asiddhes  
tabhyam na vyatiricyate. 03103 na tatra anveti. 03104 ekatmany apy  
asiddheh. 03105 na api satmakad anatmakac ca tasya anvaya-vyatirekayor  
abhava-niscayah. 03106 eka-abhava-niscayasya  
apara-bhava-niscaya-nantariyakatvat. 03107 anvaya-vyatirekayor  
anyonya-vyavaccheda-rupatvat. tata eva anvaya-vyatirekayoh sandehad  
anaikantikah. 03108 sadhya-itarayor ato niscaya-abhavad. 03109 evam  
esam trayanam rupanam ekaikasya dvayor dvayor va rupayor  
asiddhau sandehe va yathayogam asiddha-viruddha-anaikantikas trayo  
hetvabhasah. 03110 viruddhavyabhicary api samsaya-hetur uktah. sa  
iha kasman na uktah. 03111 anumana-visaye asambhavad. 03112 na hi  
sambhavo asti karya-svabhavayor ukta-laksanayor anupalambhasya ca  
viruddhatayah. 03113 na ca anyo avyabhicari. 03114 tasmad  
avastu-darsana-bala-pravrttam agama-asrayam anumanam asritya  
tad-artha-vicaresu viruddhavyabhicari sadhana-dosa uktah. 03115  
sastrakaranam arthesu bhrantya  
viparita-svabhava-upasamhara-sambhavad. 03116 na hy asya sambhavo  
yathavasthita-vastu-sthitisv atma-karya-anupalambhesu. 03117 tatra  
udaharanam: yat sarva-desa-avasthitaih sva-sambandhibhir yugapat  
abhisambadhyate tat sarvagatam, yatha akasam. abhisambadhyate ca  
sarva-desa-avasthitaih sva-sambandhibhir yugapat samanyam iti. 03118  
tat-sambandhi-svabhava-matra-anubandhini tad-desa-samnihita-svabhavata.  
03119 na hi yo yatra na asti tad-desam atmana vyapnoti iti  
svabhavahetu-prayogah. 03120 dvitiyo api prayogah: yad

upalabdhi-laksana-praptam san na upalabhyate na tat tatra asti. tad  
 yatha, kvacid avidyamano ghatah. na upalabhyate ca  
 upalabdhi-laksana-praptam samanyam vyakty-antaralesv iti. ayam  
 anupalambhah svabhavas ca paraspara-viruddha-artha-sadhanad ekatra  
 samsayam janayatah. 03121 trirupo hetur uktah. tavata ca  
 artha-pratitir iti na prthag drstanto nama sadhana-avayavah  
 kascid. tena na asya laksanam prthag ucyate gata-arthatvat. 03122  
 hetoh sapaksa eva sattvam asapaksac ca sarvato vyavrtti rupam uktam  
 abhedena. punar visesena karya-svabhavayor ukta-laksanayor  
 janma-tan-matra-anubandhau darsaniya-avaktau. tac ca darsayata, yatra  
 dhumas tatra agnih, asaty agnau na kvacid dhumo yatha  
 mahanasa-itarayoh, yatra krtakatvam tatra anityatvam, anityatva-abhavo  
 krtakatva-asambhavo yatha ghata-akasa-yoh, iti darsaniyam. na hy  
 anyatha sapaksa-vipaksayoh sadasattve yathokta-prakare sakye  
 darsayitum. tat karyata-niyamah karya-lingasya svabhava-lingasya ca  
 svabhavena vyaptih. asmims ca arthe darsite darsita eva  
 drstanto bhavati. etavan matra-rupatvat tasya iti. 03123 etena eva  
 drstanta-dosa api nirasta bhavanti. 03124 yatha nityah sabdo  
 amurtatvat. karma-vat paramanu-vad ghata-vad iti. ete  
 drstantabhasah sadhya-sadhana-dharma-ubhaya-vikalah. 03125  
 tatha sandigdha-sadhya-dharma-adayas ca, yatha raga-adiman ayam  
 vacanad rathya-purusa-vat. marana-dharmo ayam puruso  
 raga-adimattvad rathya-purusa-vat. asarvajño ayam raga-adimatvad  
 rathya-purusa-vad iti. 03126 tatha ananvayo apradarsita-anvayas ca,  
 yatha yo ukta sa raga-adiman, ista-purusa-vat. anityah sabdah  
 krtakatvad ghata-vad iti. 03127 tatha viparita-anvayah, yad anityam  
 tat krtakam iti. 03128 sadharmyena drstanta-dosah. 03129  
 vaidharmyena api, paramanu-vat karma-vat akasa-vad iti  
 sadhya-ady-avyatirekinah. 03130 tatha  
 sandigdha-sadhya-vyatireka-adayah, yatha asarvajñah kapila-adayo  
 anapta va  
 avidyamāna-sarvajñatāptatāliā...gabhaṅta-pramāṅga-atiāya-āsanatvā  
 d iti. atra vaidharmya-udaharanam, yah sarvajña apto va sa  
 jyotir-jñana-adikam upadistavan, yatha rsabha-varidhamana-adir  
 iti. tatra asarvajñata anaptayoh sadhya-dharmayoh sandigdho  
 vyatirekah. 03131 sandigdha-sadhana-vyatireko yatha, na trayivida  
 brahmanena grahya-vacana kascid vivaksitah puruso  
 raga-adimattvad iti. atra vaidharmya-udaharanam, ye grahya-vacana na te  
 raga-adimantah. tad yatha gautama-adayo dharma-sastranam  
 pranetara iti. gautama-adibhyo raga-adimattvasya sadhana-dharmasya  
 vyavrttih sandigdha. 03132 sandigdha-ubhaya-vyatireko yatha,  
 avita-ragah kapila-adayah, parigraha-agraha-yogad iti. atra  
 vaidharmyena udaharanam, yo vita-rago na tasya parigraha-agraha,  
 yatha rsabha-ader iti. rsabha-ader  
 avita-ragatva-parigraha-agraha-yogayoh sadhya-sadhana-dharmayoh  
 sandigdho vyatirekah. 03133 avyatireko yatha, avita-rago ayam  
 vaktrtvat. vaidharmyena udaharanam, yatra avita-ragatvam na asti na

sa vakta, yatha upala-khanda iti. yady apy upala-khandad ubhayam  
vyavrttam tatha api sarvo vita-rago na vakta iti vyaptya  
vyatireka-asiddher avyatirekah. 03134 apradarsita-vyatireko yatha,  
anityah sabdah, krtakatvad akasa-vad iti vaidharmyena. 03135  
viparita-vyatireko yatha, yad akrtakam tan nityam bhavati iti. 03136 na  
hy ebhir drstantabhasair hetoh samanyalaksanam sapaksa  
eva sattvam vipakse ca sarvatra asattvam eva niscayena sakyam  
darsayitum visesa-laksanam va. tad arthapattya esam niraso  
drastavyah. 03137 dusana nyunata-ady-uktih. 03138 ye purvam  
nyunata-adayah sadhana-dosa uktas tesam udbhavanam  
dusanam. tena para-ista-artha-siddhi-pratibandhat. 03139  
dusanabhasas tu jatayah. 03140 abhuta-dosa-udbhavanani  
jaty-uttarani iti.

— Dharmakirti: Nyayabindu (Academic edition — see source file header)