

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.

e-mail: ono@logos.tsukuba.ac.jp

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-viprakrstesv 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-bhedabhediva-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-sambhvac ca. 03021 karyahetoh prayogah: yatra dhumas
tatra agnih, yatha mahanasa-adau. asti ca iha dhuma iti. 03022 iha api
siddha eva karyakaranabhava karane sadhye karyahetur 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 karyahetoh prayogah. 03026 sadharmyena api hi
prayoge arthad vaidharmya-gatir 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 samarthya 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 samarthya 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-desavibhrame. 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 evamprakarsya anupalambhasya
adrasya-atma-visayatvena sandeha-hetutvat. tato asarvajña-viparyayad
vaktrtva-ader vyavrttih sandigdha. 03071 vaktrtva-sarvajñatvayoh
virodha-abhava ca yah sarvajñah sa vakta na bhavati ity adarsane api
vyatireko na sidhyati sandehat. 03072 dvividho 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 dvividho api virodho
vaktrtva-sarvajñatvayoh 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-oghata-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-antaresv 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-akasyoh, 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-sarvajñāḥ atāptatāliā...gabhaḥ ta-pramāṇa-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)