

व्यवहर्तव्याः, तथाविधबुद्धिविषयतया सारूप्येण, न तु सङ्ख्यायोगेन । यथा चैतत् ^१तथा वक्ष्यामः ।

(६) उत्क्षेपणा^२पक्षेपणाकुञ्चनप्रसारणगमनानि पञ्चैव कर्माणि । गमनग्रहणाद् भ्रमणरेचनस्यन्दनोर्ध्वज्वलन^{३-४}तिर्यक्पवननमनोन्नमनादयो ^५गमनविशेषा न जात्यन्तराणि ॥

६ कर्माणि विभजते — उत्क्षेपणेति — अत्रापि ‘पञ्चैव’ इति स्पष्टार्थम्; विभागवचनादेव पञ्चत्वसिद्धेः । आधिक्यमाशङ्क्याह ‘गमनग्रहणाद्’ इति । कर्मपदार्थे चैतद्व्युत्पादनीयम् ।

(७) सामान्यं द्विविधं परमपरं ^६च, ^७अनुवृत्तिप्रत्ययकारणम् । तत्र परं सत्ता, महाविषयत्वात् । सा चानुवृत्तेरेव हेतुत्वात् सामान्यमेव । द्रव्यत्यागपरम्, अल्पविषयत्वात् । तच्च व्यावृत्तेरपि हेतुत्वात् सामान्यं सह विशेषारूप्यामपि लभते ॥

७ सामान्यं विभजते—सामान्यमिति । समानानां भावः स्वाभाविकोऽनागन्तुको ^८बहूनां धर्मः सामान्यमित्यर्थः । तथा च धर्मिणां बहुत्वे धर्मस्य चानागन्तुकत्वे विवक्षिते ‘नित्यमेकमनेकवृत्ति सामान्यम्’ इति लक्षणं सूचितम् । तद् द्विविधम् ; ^९द्वैविध्यं दर्शयति—परमपरं चेति । एकव्यक्तिसमावेशे सतीति चकारार्थः । नैकव्यक्तिकं सामान्यमस्तीति आकाशादौ वक्ष्यते । नान्यूनाननिरिक्तव्यक्तिकमिति बुद्धिरुपलब्धिर्ज्ञानमित्यादि-

१ समानानां भाव उपाधिरपीत्यत उक्तं स्वाभाविक इति । सोऽपि यदि स्वभावजन्यस्तर्ह्यसिद्धिः । स्वभावाभितश्चोपाधिरपीत्यत उक्तम् ‘अनागन्तुक’ इति । साक्षात्समवेत इत्यर्थः । नित्यमिति एकमिति स्वरूपाभिधानमात्रं न तु लक्षणार्थमित्येके । एकं लक्षणमिति योज्यम् । लक्षणान्तरं चासमवायित्वे सत्यनेकसमवेतत्वमित्यन्ये । अनेकवृत्तित्वम्—अनेकाधारत्वम्, तच्चाभावसमवाययोरप्यस्तीत्यत उक्तम् एकम्—असहायम् । अभावसमवाययोश्च प्रतियोगिसम्बन्धिनौ सहायौ इत्यपरे । अनेकवृत्तित्वं च स्वाश्रयान्योन्याभावसामानाधिकरण्यम् । असमाविष्टजात्योर्व्यावर्तनार्थमाह—समावेशे सतीति । सामानाधिकरण्ये सतीत्यर्थः । यदा सामान्यं समाविष्टमसमाविष्टं चेत्येको विभागः । समाविष्टमपि परमपरं चेति विभक्तविभाग इत्यसमाविष्टजात्यपेक्षया समुच्चयार्थश्चकार इत्यर्थः ॥ कि. प्र. व ।

१ तथा गुणे—उ. कि । २ वक्षेयण—पा. ६ । ३-४ तिर्यक्पवनादयो—जे, पतन—कि । ५ गमनविशेषा एव न—जे; । गमनविशेषा एव न तु—कि । ६ चेति—कि; जे; दे । ७ नचानुवृत्तिप्रत्ययकारणम्—कि; दे । ८ ऽनागन्तुको धर्मः—क । ९ द्विविधे—क ।

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