व्यवहर्तैव्याः, तथाविधबुद्धिविषयतया सारूप्येण, न तु सङ्ख्यायोगेन । यथा चैतत् ¹तथा वक्ष्यामः ।

- (६) उत्क्षेपणा²पक्षेपणाकुञ्चनप्रसारणगमनानि पञ्चैव कर्माणि। गमनग्रहणाद् भ्रमणरेचनस्यन्दनोध्वंडवलन^{3.4}तिर्यक्पव-ननमनोन्नमनादयो⁵गमनविद्योषा न जात्यन्तराणि॥
- ६ कर्माणि विभजते उत्क्षेपणेति अत्रापि 'पश्चैत्र' इति स्पष्टार्थस्; विभागवचनादेव पञ्चत्वसिद्धेः । आधिक्यमाशङ्क्याह 'गमनग्रहणाद्' इति । कर्मपदार्थे चैतद्ब्युत्पादनीयम् ।
 - (७) सामान्यं द्विविवं परमपरं ⁶च, ⁷अनुवृत्तिप्रत्यपकारणम् । तत्र परं सत्ता, महाविषयत्वात् । सा चानुवृत्तेरेव हेतु-त्वात् सामान्यमेव । द्रव्यत्याचपरम् , अल्पविषयत्वात् । तच व्यावृत्तेरपि हेतुत्वात् सामान्यं सह विद्योषाख्यामपि लभते ॥
- ण सामान्यं विभजते—सामान्यमित । सैमानानां भावः स्वाभाविकोऽन्नागन्तुको ⁸बहूनां धर्मः सामान्यमित्यर्थः । तथा च धर्मिणां बहुत्वे धर्मस्य चानागन्तुकत्वे विवक्षिते 'नित्यमेकमनेकवृत्ति सामान्यम् ' इति छक्षणं सूचितम् । तद् द्विविधम् ; ⁹द्वैविध्यं दर्शयति—परमपरं चेति । एकव्यक्तिसमावेशे सतीति चकारार्थः । नैकव्यक्तिकं सामान्यमस्तीति आकाशादौ वक्ष्यते । नान्यनाननिरिक्तव्यक्तिकमिति बुद्धिरुपछिध्यर्शनिमित्यादि-
- 9 समानानां भाव उपाधिरपीत्यत उक्तं स्वाभाविक इति । सोऽपि यदि स्वभावजन्यस्तर्धि-सिद्धिः । स्वभावाश्रितश्रोपाधिरपीत्यत उक्तम् 'अनागन्तुक' इति । साक्षात्समवेत इत्यर्थः । नित्यमिति एकमिति स्वरूपाभिधानमात्रं न तु लक्षणार्थमित्येके । एकं लक्षणमिति योज्यम् । लक्षणान्तरं चासमवायित्वे सत्यनेकसमवेतन्वमित्यन्ये । अनेकद्वत्तिस्वम् अनेकाधारत्वम् , तव्याभावसमवाययोरप्यस्तीत्यत उक्तम् एकम् असहायम् । अभावसमवाययोश्व प्रतियोगिसम्बन्धिनौ सहायौ इत्यपरे । अनेकदृत्तित्वं च स्वाश्रयान्योन्याभावसामानाधिकरण्यम् । असमाविष्टजात्योर्व्यावर्तनार्थमाह् समावेशे सतीति । सामानाधिकरण्ये सतीत्वर्थः । यदा सामान्यं समाविष्टमसमाविष्टं चेत्येको विभागः । समाविष्टमपि परमपरं चेति विभक्तविभाग इत्यसमाविष्टजात्यपेश्चया समुख्यार्थश्वकार इत्यर्थः ॥ कि. प्र. व ।
- ा तथा गुणे-मु. कि। 2 वक्षेपण-पा. ६। 3-4 तिर्थक्पवनादयो-जे, पतन-कि। 5 गमनविशेषा एव न-जे;। गमनविशेषा एव न छ-कि। 6 चेति-कि; जे; दे। 7 नचानुवृत्ति-प्रत्ययकारणम्-कि; दे। 8 इनागन्तुको धर्मः-क। 9 द्विविधे-क।

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