

पदिष्टः । स एव बाधितविषय इत्युच्यते । यथा 'अग्निरनुष्णः कृतकत्वा-
ज्जलवत्' । अत्र कृतकत्वं हेतुः । तस्य च यत् साध्यमनुष्णत्वं तस्याभावः
प्रत्यक्षेणैव परिच्छिन्नः । त्वगिन्द्रियेणाग्निरुष्णत्वपरिच्छेदात् ।

तथा परोऽपि कालात्ययापदिष्टो, यथा, 'घटस्य क्षणिकत्वे साध्ये
प्रागुक्तं सत्त्वं हेतुः' । तस्यापि च यत् साध्यं क्षणिकत्वं तस्याऽभावोऽ-
क्षणिकत्वं प्रत्यभिज्ञातर्कादिलक्षणेन प्रत्यक्षेण परिच्छिन्नम् । स एवायं
घटो यो मया पूर्वमुपलब्धः' इति प्रत्यभिज्ञया पूर्वानुभवजनितसंस्कार-
सहकृतेन्द्रियप्रभवया पूर्वापरकालनया घटस्य स्थायित्वपरिच्छेदादिति ।

एते चासिद्धादयः पञ्च हेत्वाभासा यथा कथञ्चित् पक्षधर्मत्वाद्यन्यत
मरूपहीनत्वादहेतवः स्वसाध्यं न साधयन्तीति ।

येऽपि लक्षणस्य केवलव्यतिरेकिहेतोस्त्रयो दोषा अव्याप्ति-अतिव्याप्ति-
असम्भवास्तेऽप्यत्रैवान्तर्भवन्ति, न तु पञ्चभ्योऽधिकाः । तथाहि,
अतिव्याप्तिव्याप्यत्वासिद्धिः । विपक्षमात्रादव्यावृत्तत्वात् सोपाधि-

जैसे 'अग्नि अनुष्ण है कृतक होने से घट के समान' । यहां कृतकत्व हेतु है । और
उसका जो साध्य अनुष्णत्व उसका अभाव [उष्णत्व अग्नि में] प्रत्यक्ष से ही
निश्चित है । त्वगिन्द्रिय से अग्नि में उष्णत्व का निश्चय होने से ।

दूसरा भी कालात्ययापदिष्ट [का उदाहरण] है । जैसे घट के 'क्षणिकत्व'
की सिद्धि में पहिले कहा हुआ 'सत्त्व' हेतु । उस [सत्त्व हेतु] का भी जो साध्य
क्षणिकत्व उसका अभाव अक्षणिकत्व [स्थिरत्व] प्रत्यभिज्ञा तर्कादि रूप
[सहकृत] प्रत्यक्ष [प्रमाण] से ही निश्चित है । 'यह वही घट है जो मैंने
पहिले देखा था' इस पूर्वानुभव जनित संस्कार सहकृत इन्द्रिय से उद्भूत,
'प्रत्यभिज्ञा' [पहिचान] से पूर्वापर काल के परिज्ञान से, घट के स्थायित्व का
निश्चय होनेसे । [यह हेतु भी 'बाधितविषय' या कालात्ययापदिष्ट' हेत्वाभास है] ।

यह असिद्ध आदि पांचों हेत्वाभास किसी न किसी प्रकार 'पक्षधर्मत्व' आदि
[पञ्च रूपों] में से किसी रूप से हीन होने से अहेतु [हेत्वाभास] हैं और
अपने साध्य को सिद्ध नहीं करते हैं ।

और जो 'केवल व्यतिरेकी' हेतु रूप लक्षण के अव्याप्ति, अतिव्याप्ति और
असम्भव रूप तीन दोष [माने जाते] हैं वह भी इन्हीं [हेत्वाभासों] में अन्तर्गत
हो जाते हैं । वह इन पांच [हेत्वाभासों] से अलग नहीं हैं । जैसे कि अतिव्याप्ति
[दोष] व्याप्यत्वासिद्ध [हेत्वाभास के अन्तर्गत] है । विपक्षमात्र से व्यावृत्त न

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