पिंदृष्टः । स एव वाधितविषय इत्युच्यते । यथा 'अग्निरनुष्णः कृतकत्वा-ज्ञलवत्' । अत्र कृतकत्वं हेतुः । तस्य च यत् साध्यमनुष्णत्वं तस्याभावः प्रत्यक्तेणैव परिच्छित्रः । त्विगिन्द्रियेणाग्नेरुष्णत्वपरिच्छेदात् ।

तथा परोऽपि कालात्ययापदिष्टो, यथा, 'घटस्य श्रणिकत्वे साध्ये प्रागुक्तं सत्त्वं हेतुः'। तस्यापि च यत् साध्यं श्रणिकत्वं तस्याऽभावोऽ- श्रणिकत्वं प्रत्यभिज्ञातकोदिलक्ष्योन प्रत्यक्तेण परिच्छिन्नम्। स एवायं घटो यो मया पूर्वमुपलब्धः' इति प्रत्यभिज्ञया पूर्वानुभवजनितसंस्कार- सहक्रतेन्द्रियप्रभवया पूर्वापरकालनया घटस्य स्थायित्वपरिच्छेदादिति।

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

येऽपि लक्षणस्य केवलव्यतिरेकिहेत्तोस्त्रयो दोषा अन्याप्ति-अतिन्याप्ति-असम्भवास्तेऽप्यत्रैवान्तर्भवन्ति, न तु पद्धभ्योऽधिकाः । तथाहि, अतिन्याप्तिन्याप्तत्वासिद्धः । विपक्षमात्राद्व्यावृत्तत्वात् सोपाधि-

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

दूसरा भी कालात्ययापदिष्ट [का उदाहरण ] है। जैसे घट के 'क्षिणकत्व' की सिद्धि में पहिले कहा हुआ 'सत्त्व' हेतु। उस [सत्त्व हेतु] का भी जो साध्य क्षिणकत्व उसका अभाव अक्षिणकत्व [स्थित्त्व] प्रत्यभिज्ञा तर्कादि रूप [सहकृत] प्रत्यक्ष [प्रमाण] से ही निश्चित है। 'यह वही घट है जो मैंने पहिले देला था' इस पूर्वानुभव जिनत 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 'पक्षधमंत्व' 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 अध्याप्ति, अतिव्याप्ति और असम्भव रूप तीन दोष [ माने जाते ] हैं वह भी इन्हीं [ हेत्वामासों ] में अन्तर्गत हो जाते हैं। वह इन पांच [ हेस्वामासों ] से अलग नहीं हैं। जैसे कि अतिव्याप्ति [ दोष ] ब्याप्यत्वासिद्ध [ हेस्वाभास के अन्तर्गत ] है। विपक्षमात्र से व्यावृत्त न

# <u>The Jaina Tarka Bhasha Of Acharya Yashovijaya Text</u> <u>Eng Tr</u>

Judd E. Hollander

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