

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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**Yaśovijaya**



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