

Yogasūtrāṇi

With the Commentary Tattvavaiśārādī

By Vācaspatimiśra

Creation of machine-readable version: Young Buddhist Association of the University of Tokyo (Bussei)

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Identifier

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Notes Statement

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Source Description

Title: Vācaspatimiśraviracitaṭīkāsaṃvalitavyāśabhāṣyasametāni
Pātañjalayogasūtrāṇi [= The Yogasūtras of Patañjali accompanied by the Bhāṣya of Vyāsa and the Tattvavaiśāradī commentary of Vācaspatimiśra]

Editor: Kāśīnātha Śāstri Āgāṣe

Publisher: Vasanta Ananta Apathe

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Date: 2004

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Bhojavṛtti is paginated separately 1--65}, source = {CUL N5 834:01.b. 7.70}, timestamp = {2010.03.16} }

Encoding Description

The published edition from which this e-text was transcribed is printed in the Devanāgarī script. The electronic text below is in a lossless transliteration using the Latin alphabet. The transliteration scheme used is the IAST (The International Alphabet of Sanskrit Transliteration). IAST differs in small ways from ISO 15919, but is preferred by most working Sanskrit scholars. Conversion of this file to ISO 15919 can be achieved by performing the following replacements throughout the file: ṛ -> r and ṁ -> m

Text division is with spaces between words ("ity evam" not "ityevam") except when words are joined by sandhi Devanāgarī ("atheyam" not "atha+iyam").

Initial vowel elision for avagraha is reversed and marked with a + sign: e.g., "pratham+adhyāyaḥ"

External sandhis are not undone or marked: "yathāmarā" not "yathā+amarā"

This file contains two texts:

A commentary: the Tattvavaiśārādī.

A base text: the Yogasūtras. These are enclosed in quote-elements with the attributes: type="base-text" and ana="yosū".

The text is structured in two div levels:

4 chapters encoded as div type="chapter"

Several subdivisions enclosing the base text and the corresponding passage in the commentary.

References to other works are enclosed in ref-elements.

Revision Description

- 2012-11-27: Added TEI encoding.Changed avagrahas to +a throughout By Dominik Wujastyk
- 2013-03-02: Added the "div" sectioning to distinguish sutras from commentary.Added more "div" sectioning to separate the four pādas.Added the css/bhoja.css stylesheet link. This is just experimental, and will be removed. By Dominik Wujastyk
- 2016-07-18 Updated markup according to the SARIT-guidelines: Wrapped sūtras in quote-elements, removed div type="commentary" and wrapped sūtra+corresponding commentary in a div. Wrapped trailers in base text in label type="trailer"
- 2016-07-18: Replaced brackets in head-elements and trailers with supplied. By Liudmila Olalde
- 2016-07-18: Replaced brackets (round and square) surrounding references to other works with ref-elements. By Liudmila Olalde
- 2016-07-18: Updated titleStmt and encodingDesc By Liudmila Olalde

samādhipādaḥ prathamah/

atha pātañjalasūtrāṇi/

atha yogānuśāsanam //1.1//

namāmi jagadutpattihetave vṛṣaketave/ kleśakarmavipākādirahitāya hitāya ca //1// natvā
patañjalim ṛṣiṃ vedavyāseṇa bhāṣite/ samkṣiptaspaṣṭabharthā bhāṣye vyākhyā vidhāsyate //2//

iha hi bhagavān patañjaliḥ prārisitasya śāstrasya samkṣepatas tātparyārtham
prekṣāvātpravṛtṭyaṅgaṃ śrotuś ca sukhāvabodhārtham ācikhyāsur ādāv idam sūtram racayāṃ
cakāra --- atha yogānuśāsanam/ tatra prathamāvayavam athaśabdaṃ vyācaṣṭe --- athety ayam
adhikārārthaḥ/ athaiṣa jyotir itivat, na tv ānantaryārthaḥ/ anuśāsanam iti hi śāstram āhānuśiṣyate
'neneti vyutpattiyā/ na cāsya śamadamādyanantaram pravṛttir api tu
tattvajñānacikhyāpayiṣānantaram/ jijāsājñānayos tu syāt/ yathāmnāyate --- "tasmāc chānto dānta
uparatas titikṣuḥ samāhito bhūtvātmany evātmānaṃ paśyet" bṛhadāraṇyakopaniṣat 4.4.23 iti/
śiṣyapraśnatapaścaraṇarasāyanādyupayogānantaryasya ca sambhava+api nābhidhānaṃ,
śiṣyapratitipravṛtṭyor anupayogāt prāmāṇikatve yogānuśāsanasya tadabhāve 'py upeyatvād
aprāmāṇikatve ca tadbhāve+api heyatvāt/ etena tattvajñānacikhyāpayiṣayor ānantaryābhidhānaṃ
parāstam/ adhikārārthatve tu śāstreṇādhikriyamāṇasya /p.1/ prastūyamānasya yogasyābhidhānāt
sakalāśāstratātparyārthavyākhyānena śiṣyaḥ sukheṇaiva bodhitaś ca pravartitaś ca bhavati/
niḥśreyasasya hetuḥ samādhir iti hi śrutismṛtitihāsapurāṇeṣu prasiddham/ nanu kiṃ
sarvasaṃdarbhagato+athaśabdo+adhikārārthaḥ, tathā sati "athāto brahmajijñāsā" brahmasūtram
1.1.1 ityādāv api prasaṅga ity ata āha --- ayam iti/ nanu ---

"hiraṇyagarbho yogasya vaktā nānyaḥ purātanaḥ"

iti yogiyājñavalkyasmṛteḥ katham patañjalera yogaśāstrakartṛtvam ity āśaṅkyā
sūtrakāreṇānuśāsanam ity uktam/ śiṣṭasya śāsanam anuśāsanam ity arthaḥ/ yadāyam athaśabdo
+adhikārārthas tadaiṣa vākyārthaḥ saṃpadyata ity āha --- yogānuśāsanam śāstram adhikṛtam iti/
nanu vyutpādyamānatayā yogo+atrādhikṛto na tu śāstram ity ata āha --- veditavyam iti/ satyaṃ
vyutpādyamānatayā yogaḥ prastutaḥ, sa tu tadviṣayena śāstreṇa karaṇena vyutpādyah/
karaṇagocaraś ca vyutpādakasya vyāpāro na karmagocara iti kartṛvyāpāravivakṣayā yogaviṣayasya
śāstrasyādhikṛtatvaṃ veditavyam/ śāstravyāpāragocaratayā tu yoga evādhikṛta iti bhāvaḥ/
adhikārārthasya cāthaśabdasyānyārtham nīyamānodakumbhadarśanam iva śravaṇam maṅgalāyāpi
kalpata iti mantavyam/ śabdasaṃdehanimittam arthasaṃdeham apanayati --- yogaḥ samādhir iti/
"yuja samādhau" dhātupāṭhaḥ 4 ity asmād vyutpannaḥ samādhyaṛtho na tu "yujir yoge"
dhātupāṭhaḥ 7 ity asmāt saṃyogārtha ity arthaḥ/ nanu samādhir api vakṣyamāṇasyāṅgino
yogasyāṅgam/ na cāṅgam evāṅgity ata āha --- sa ca sārvaabhaumaḥ/ cas tvartho+āṅgād aṅginaṃ
bhinatti/ bhūmayo+avasthā vakṣyamāṇā madhumatī madhupratikā viśokā saṃskāraśeṣas tās
cittasya, tāsū sarvāsu viditaḥ sārvaabhaumaś cittavṛttinirodhalakṣaṇo yogaḥ/ tadaṅgaṃ tu samādhir
naivaṃbhūtaḥ/ vyutpattinimittamātrābhidhānaṃ caitad yogaḥ samādhir iti/ aṅgāṅginor
abhedavivakṣāmātreṇa pravṛttinimittam tu yogaśabdasya cittavṛttinirodha eveti paramārthaḥ/
vṛttayo jñānāny ātmāśrayāṇy atas tannirodho 'py ātmāśraya eveti ye paśyanti tannirāsāyāha ---
cittasya dharma iti/ cittaśabdenāntaḥkaraṇam buddhim upalakṣayati/ na hi kūṭasthanityā citiśaktir
aparīṇāminī jñānadharmā bhavitum arhati buddhis tu bhaved iti bhāvaḥ/ syād etat sārvaabhaumaś

ādarśayati --- prakhyārūpaṃ hīti/ cittarūpeṇa pariṇatam̐ sattvaṃ cittasattvaṃ/ tad evaṃ
 prakhyārūpatayā sattvaprādhānyam̐ cittasya darśitam̐/ tatra citte sattvāt kiṃcid ūne rajastamasī /p.
 4/ yadā mithaḥ same ca bhavatas tadaiśvaryaṃ ca viṣayās ca śabdādayas tāny eva priyāṇi yasya tat
 tathoktam̐/ sattvaprādhānyāt khalu cittam̐ tattve praṇidhitasd api tattvasya tamasā pihitatvād
 aṇimādikam̐ aiśvaryaṃ eva tattvam̐ abhimanyamānam̐ tat praṇidhitasati praṇidhatte ca kṣaṇam̐/
 atha rajasā kṣīpyamānam̐ tatrāpy alabdhassthitiṃ tatpriyamātram̐ bhavati/ śabdādiṣu punar asya
 svarasavāhī premā nirūḍha eva/ tad anena vikṣiptam̐ cittam̐ uktam̐/ kṣiptam̐ cittam̐ darśayan
 mūḍham̐ api sūcayati --- tad eva tamaseti/ yadā hi tamo rajo vijitya prasṛtam̐ tadā
 cittasattvāvarakatamaḥsamutsāraṇe 'śaktatvād rajasas tamaḥsthaḡitam̐ cittam̐ adharmādy
 upagacchati/ ajñānam̐ ca viparyayaññānam̐/ abhāvapratyayālambanam̐ ca nidrājñānam̐ uktam̐/
 tataś ca mūḍhāvasthāpi sūciteti/ anaiśvaryaṃ sarvatrecchāpratighātaḥ/ adharmādivyāptam̐ cittam̐
 bhavati arthaḥ/ yadā tu tad eva cittasattvam̐ āvirbhūtasattvam̐ apagatatamaḥpaṭalam̐ sarajaskam̐
 bhavati tadā dharmajñānavairāgyaiśvaryaṇy upagacchatīty āha --- prakṣiṇetyādi/ mohas tamas tad
 eva cāvaraṇam̐ prakarṣeṇa kṣiṇam̐ yasya tat tathoktam̐/ ata eva sarvato
 viśeṣāviśeṣaliṅgamātrāliṅgapuruṣeṣu pradyotamānam̐/ tathāpi na dharmāyaiśvaryaṇy ca kalpate
 pravṛtṭyabhāvād ity ata āha --- anuviddham̐ rajomātrayā/ rajasah pravartakatvād asti
 dharmādipravṛtṭir ity arthaḥ/ tad anena saṃprajñātasamādhisaṃpannayor
 madhubhūmikaprajñāyotiṣor madhyamayor yoginoś cittasattvam̐ saṃgrhītam̐/ saṃpraty
 atikrāntabhāvanīyasya dhyāyinaś caturthasya cittāvasthām̐ āha --- tad eva cittam̐ rajoleśān malād
 apetam̐ ata eva svarūpapratīṣṭham̐/ abhyāsavairāgyapuṭapākaprabandhavidhūtarajastamomalasya
 hi buddhisattvatapanīyasya svarūpapratīṣṭhasya viṣayendriyapratyāhṛtasyānavasitādihikāratayā ca
 kāryakāriṇo vivekakhyātiḥ param̐ kāryam̐ avaśīṣyata ity āha --- sattvapuruṣānyatākhyātimātram̐
 cittam̐ dharmameghadhyānopagaṃ bhavati/ dharmameghaś ca vakṣyate/ atraiva
 yogijanaprasiddhim̐ āha --- tad iti/ sattvapuruṣānyatākhyātimātram̐ cittam̐
 dharmameghaparyantam̐ param̐ prasam̐khyānam̐ ity ācakṣate dhyāyinaḥ/ cittasāmānādhikarānyam̐
 ca dharmadharminor abhedavivakṣayā draṣṭavyam̐/ vivekakhyāter /p.5/ hānahetuṃ citiśakteś
 copādānahetuṃ nirodhasamādhim̐ avatārayituṃ citiśakteḥ sādhitam̐ asādhitam̐ ca vivekakhyāter
 darśayati --- citiśaktir ityādi/ sukhaduḥkhamohātmakatvam̐ aśuddhiḥ/ sukhamohāv api hi
 vivekinam̐ duḥkhākurutah/ ato duḥkhavad dheyau/ tathā cātisundaram̐ apy antavad dunoti/ tena
 tad api heyam̐ eva vivekinaḥ/ seyam̐ aśuddhir antaś ca citiśaktau puruṣe na sta ity uktam̐ --- śuddhā
 cānantā ceti/ nanu sukhaduḥkhamohātmakaśabdādīn iyaṃ cetayamānā tadākārāpannā katham̐
 viśuddhā tadākārāparigrahaḥparivarjane ca kurvati katham̐ anantety ata uktam̐ --- darśitaviṣayeti/
 darśito viṣayaḥ śabdādir yasyai sā tathoktā/ bhaved etad evaṃ yadi buddhivac citiśaktir
 viṣayākāratām̐ āpadyeta, kiṃ tu buddhir eva viṣayākāreṇa pariṇatā saty atadākārāyai citiśaktyai
 viṣayam̐ ādarśayati/ tataḥ puruṣaś cetayata ity ucyate/ nanu viṣayākārām̐ buddhim̐ anārūḍhāyās
 citiśakteḥ katham̐ viṣayavedanam̐ viṣayārohe vā katham̐ na tadākārāpattir ity ata uktam̐ ---
 apratisam̐krameti/ pratisam̐kramaḥ saṃcāraḥ/ sa citer nāstīty arthaḥ/ sa eva kuto+asyā nāstīty ata
 uktam̐ --- aparīṇāminīti/ na cites trividho 'pi dharmalakṣaṇāvasthālakṣaṇaḥ pariṇāmo+asti/ yena
 kriyārūpeṇa pariṇatā sati buddhisamyogena pariṇameta citiśaktiḥ/ asaṃkrāntāyā api
 viṣayasam̐vedanam̐ upapādayiṣyate/ tat siddham̐ citiśaktiḥ śobhaneti/ vivekakhyātis tu
 buddhisattvātmikāśobhanety uktam̐ --- ataś citiśakter viparītetī/ yadā ca vivekakhyātir api heyā tadā
 kaiva kathā vṛtṭyantarāṇām̐ doṣabahulānām̐ iti bhāvaḥ/ tatas taddhetor nirodhasamādhē avatāro
 yujyata ity āha --- atas tasyām̐ iti/ jñānaprasādamātreṇa hi pareṇa vairāgyeṇa vivekakhyātim̐ api
 niruṇaddhīty arthaḥ/ atha niruddhāśeṣavṛtṭim̐ cittam̐ kīdṛśam̐ ity ata āha --- tadavastham̐ ityādi/ sa

nirodho+avasthā yasya tat tathoktam/ nirodhasya svarūpam āha --- sa nirbīja iti/ kleśasahitaḥ
karmāśayo jātyāyurbhogabijaṃ tasmān nirgata iti nirbījaḥ/ asyaiva yogijanaprasiddhām
anvarthasamjñām ādarśayati --- na tatreti/ upasamharati --- dvididhaḥ sa yogaś cittavṛttinirodha
iti //1.2// /p.6/

tadā draṣṭuḥ svarūpe+avasthānam //1.3//

sampraty uttarasūtram avatārayitum codayati --- tadavasthe cetasī/ kim ākṣepe/
tattadākārapariṇatabuddhibodhātmā khalv ayam puruṣaḥ sadānubhūyate na tu buddhibodharahito
+ato 'sya puruṣasya buddhibodhaḥ svabhāvaḥ savitur iva prakāśaḥ/ na ca saṃskāraśeṣe cetasi so
+asti/ na ca svabhāvam apahāya bhāvo vartitum arhatīti bhāvaḥ/ syād etat/ saṃskāraśeṣām api
buddhiṃ kasmāt puruṣo na budhyata ity ata āha --- viśayābhāvād iti/ na buddhimātram puruṣasya
viśayo+api tu puruṣārthavati buddhiḥ/ vivekakhyātivīśayabhogau ca puruṣārthau/ tau ca
niruddhāvasthāyām na sta iti siddho viśayābhāva ity arthaḥ/ sūtreṇa pariharati --- tadā draṣṭuḥ
svarūpe 'vasthānam/ svarūpa ity āropitaṃ śāntaghoramūḍhasvarūpaṃ nivartayati/ puruṣasya hi
caitanyaṃ svarūpam anaupādhikaṃ na tu buddhibodhaḥ śāntādirūpa aupādhiko hi sa
sphaṭikasyeva svabhāvasvacchadhavalasya japākusumasamnidhānopādhir aruṇimā/ na
copādhinivṛttāv upahitanivṛttir atiprasaṅgād iti bhāvaḥ/ svarūpasya cābhede+api bhedaṃ
vikalpyādhikaraṇabhāva ukta iti/ ayam evārtho bhāṣyakṛtā dyotyate --- svarūpapraṭiṣṭheti/
tadānīm nirodhāvasthāyām na vyutthānāvasthāyām iti bhāvaḥ/ syād etad vyutthānāvasthāyām
apraṭiṣṭhitā svarūpe citiśaktir nirodhāvasthāyām praṭiṣṭhantī pariṇāmini syāt/ vyutthāne vā
svarūpapraṭiṣṭhāne vyutthānanirodhayor aviśeṣa ity ata āha --- vyutthānacetite tv iti/ na jātu
kūṣṭhanityā citiśaktiḥ svarūpāc cyavate tena yathā nirodhe tathaiva vyutthāne+api/ na khalu
śuktikāyāḥ pramāṇaviparyayañānagocaratve+api svarūpodayavyayau bhavataḥ/ pratipattā tu
tathābhūtam apy atathātvenābhimanyate/ nirodhasamādhim apeksya samprajñāto+api vyutthānam
eveti //1.3//

vṛttisārūpyam itaratra //1.4//

sūtrāntaram avatārayitum pṛcchati --- katham tarhīti/ yadi tathā bhavanti na tathā kena tarhi
prakāreṇa prakāśata ity arthaḥ/ hetupadam adhyāhṛtya sūtram paṭhati --- darśitaviśayatvād
vṛttisārūpyam itaratra/ itaratra vyutthāne yāś cittavṛttayaḥ śāntaghoramūḍhās tā evāviśiṣṭā /p.7/
abhinnā vṛttayo yasya puruṣasya sa tathoktaḥ/ sārūpyam ity atra saśabda ekaparyāyaḥ/ etad uktaṃ
bhavati --- japākusumasphaṭikayor iva buddhipuruṣayoḥ samnidhānād abhedagrahe buddhivṛttīḥ
puruṣe samāropya śānto+asmi duḥkhito+asmi mūḍho+asmīty adhyavasyati/ yathā maline
darpaṇatale pratibimbitaṃ mukhaṃ malinaṃ āropya śocaty ātmānaṃ malino+asmīti/ yady api
puruṣasamāropo+api śabdādivijñānavad buddhivṛttir yady api ca
prākṛtatvenācidrūpatayānubhāvyaḥ tathāpi buddheḥ puruṣatvam āpādayan puruṣavṛttir
ivānubhava ivāvabhāsate/ tathā cāyam aviparyayo+apy ātmā viparyayavān ivābhoktāpi bhokteva
vivekakhyātirahito+api tatsahita iva vivekakhyātyā prakāśate/ etac ca "citer apratisamkramāyās
tadākārāpattau svabuddhisamvedanam" yogasūtram 4.22 ity atra "sattvapuruṣayor
atyantāsamkīrṇayoḥ pratyayāviśeṣo bhogaḥ" yogasūtram 3.35 ity atra copapādayiṣyate/ etac ca
matāntare+api siddham ity āha --- tathā ceti/ pañcaśikhācāryasya sūtram "ekam eva darśanam
khyātir eva darśanam" iti/ nanu katham ekaṃ darśanam yāvataḥ buddheḥ śabdādiviśayā
vivekaviśayā ca vṛttiḥ prākṛtatayā jaḍatvenānubhāvyaḥ darśanam tato+anyat puruṣasya caitanyam
anubhavo darśanam ity ata āha --- khyātir eva darśanam iti/ udayavyayadharminīm vṛttim khyātim
laukikīm abhipretyaitad uktaṃ --- ekam eveti/ caitanyaṃ tu puruṣasya svabhāvo na khyāteḥ/ tat tu

na lokapratyakṣagocarō+api tv āgamānumānagocara ity arthaḥ/ tad anena vyutthānāvasthāyāṃ mūlakāraṇam avidyāṃ darśayatā taddhetukaḥ saṃyogo bhogahetuḥ svasvāmibhāvo+api sūcita iti tam upapādayann āha --- cittam svaṃ bhavati puruṣasya svāmīna iti saṃbandhaḥ/ nanu cittajanitam upakāraṃ bhajamāno hi cetanaś cittasyeśitā/ na cāsya tajjanitopakārasaṃbhavas tadasaṃbandhād anupakāryatvāt tatsaṃyogadupakārabhāgitve pariṇāmaprasaṅgād ity ata āha --- ayaskāntamaṅkalpaṃ saṃnidhimātropakāri dr̥śyatveneti/ na puruṣasaṃyuktaṃ cittam api tu tatsaṃnihitam/ saṃnidhiś ca puruṣasya na deśataḥ kālato vā tadasaṃyogāt kiṃ tu yogyatālakṣaṇaḥ/ asti ca puruṣasya bhoktr̥śaktiś cittasya bhogaśaktiḥ/ tad uktam --- dr̥śyatveneti/ śabdādyaḥkārāpariṇatasya bhogyatvenety arthaḥ/ bhogaś ca yady api śabdādyaḥkāra vṛttiś cittasya dharmas tathāpi cittacaitanyayor abhedasamāropād vṛttisārūpyāt puruṣasyety uktam/ tasmāc cittenāsaṃyoge+api tajjanitopakārabhāgitā puruṣasyāpariṇāmitā /p.8/ ceti siddham/ nanu svasvāmisaṃbandho bhogahetur avidyānimitto 'vidyā tu kiṃnimittā na khalv animittaṃ kāryam utpadyate/ yathāhuḥ ---

svapnādivad avidyāyāḥ pravṛttis tasya kiṃkṛtā/

iti śaṅkāṃ upasaṃhāravajānenoddharati --- tasmāc cittavṛttibodhe śāntaghoramūḍhākāracittavṛtтыupabhoge+anādyavidyānimittatvād anādiḥ saṃyogo hetur avidyāvāsanayoś ca saṃtāno bijāṅkurasaṃtānavad anādir iti bhāvaḥ //1.4//

vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ //1.5//

syād etat puruṣo hi śakya upadiśyate/ na ca vṛttinirodho vṛttir avijñāya śakyaḥ/ na ca sahasreṇāpi puruṣāyusaḥ alam imāḥ kaścit pariṇāyitum/ asaṃkhyātāś ca kathaṃ niroddhavyā ity āśaṅkya tāsām iyattāsvarūpapratipādanaparaṃ sūtram avatārayati --- tāḥ punar niroddhavyā bahutve sati cittasya --- vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ/ vṛttirūpo+avayavy ekas tasya pramāṇādayo+avayavāḥ pañca/ tatas tadavayavā pañcatayī pañcāvayavā vṛttir bhavati/ tās ca vṛttayaś caitramaitrādicittabhedād bahvya iti bahuvacanam upapannam/ etad uktam bhavati --- caitro vā maitro vānyo vā kaścit sarveśām eva teṣāṃ vṛttayaḥ pañcatayya eva nādhikā iti/ cittasyeti caikavacanam jātyabhiprāyam/ cittānām iti tu draṣṭavyam/ tāsām avāntaraviśeṣam anuṣṭhānopayoginam darśayati --- kliṣṭākliṣṭā iti/ akliṣṭā upādāya kliṣṭā niroddhavyās tā api pareṇa vairāgyeṇeti/ asya vyākhyānam --- kleśahetuḥ iti/ kleśā asmitādayo hetavaḥ pravṛttikāraṇam yāsām vṛttinām tās tathoktāḥ/ yad vā puruṣārthapradhānasya rajastamomayinām hi vṛttinām kleśakāraṇatvena kleśāyaiva pravṛtṭiḥ/ kleśaḥ kliṣṭam tad āsām astiti kliṣṭā iti/ yata eva kleśopārjanārtham amūṣāṃ pravṛtṭir ata eva karmāśayapracaye kṣetribhūtāḥ/ pramāṇādinā khalv ayaṃ pratipattārtham avasāya tatra saktō dviṣṭo vā karmāśayam ācinotīti bhavanti dharmādharmapracayaprasavabhūmayo vṛttayaḥ kliṣṭā iti/ akliṣṭā vyācaṣṭe --- khyātivīṣayā iti/ vidhūtarajastamaso buddhisattvasya praśāntavāhinaḥ prajñāprasādaḥ khyātis tayā viṣayīṇyā tadviṣayam sattvapuruṣavivekam upalakṣayati/ tena /p.9/ sattvapuruṣavivekaviṣayā yato+ata eva guṇādhikāravirodhinayaḥ/ kāryārambhaṇam hi guṇānām adhikāro vivekakhyātiparyavasānam ca tad iti caritādhikāraṇam guṇānām adhikāraṃ virundhantīti/ atas tā akliṣṭāḥ pramāṇaprabhṛtayo vṛttayaḥ/ syād etad vītarāgajanmādarśanāt kliṣṭavṛttaya eva sarve prāṇabhṛtaḥ/ na ca kliṣṭavṛttipravāhe bhavitum arhanty akliṣṭā vṛttayo na cāmūṣāṃ bhāve+api kāryakāritā virodhim adhyapātītvāt tasmāt kliṣṭānām akliṣṭābhīr nirodhas tāsām ca vairāgyeṇa pareṇeti manorathamātram ity ata āha --- kliṣṭapravāheti/ āgamānumānācāryopadeśapariśīlanalabdhanjanmanī abhyāsavairāgye kliṣṭacchidram antarā tatra

patitāḥ svayam akliṣṭā eva yady api kliṣṭapravāhapatitāḥ/ na khalu śālagrāme kirātaśatasamkirṇe
 prativasann api brāhmaṇaḥ kirāto bhavati/ akliṣṭacchidreṣv iti nidarśanam/ kliṣṭāntaravartitayā ca
 kliṣṭābhir anabhibhūtā akliṣṭāḥ/ svasamskārāparipākakrameṇa kliṣṭā eva tāvad abhibhavantity āha
 --- tathājātiyakā iti/ akliṣṭābhir vṛttibhir akliṣṭāḥ saṃskārā ity arthaḥ/ tad idaṃ vṛttisaṃskāracakram
 anīsam āvartate, ā nirodhasamādheḥ/ tad evambhūtaṃ cittam nirodhāvasthaṃ saṃskāraśeṣam
 bhūtvātmakalpenāvatiṣṭhata ity āpātataḥ pralayaṃ vā gacchatīti paramārthataḥ/ piṇḍīkṛtya
 sūtrārtham āha --- tā iti/ pañcadhety arthakathanamātraṃ na tu śabdavṛttivyākhyānam/ tayapaḥ
 prakāre+asmaraṇāt //1.5//

pramānaviparyayavikalpanidrāsmṛtayaḥ //1.6//

tāḥ svasamjñābhir uddiśati --- pramānaviparyayavikalpanidrāsmṛtayaḥ/ nirdeśe yathāvacanam
 vighrahaś cārthe dvaṃdvaḥ samāsa itaretarayoge/ yathā --- anityāśuciduḥkhānātmasu
 nityaśucisukhātmakhyātir avidyā yogasūtram 2.5 ity ukte+api na dīnmohālātacakraḍivibhramā
 vyudasyanta evam ihāpi pramāṇadyabhidhāne+api vṛttyantarasadbhāvaśaṅkā na vyudasyateti
 tannirāsāya vaktavyaṃ pañcatayya iti/ etāvatyā eva vṛttayo nāparāḥ santīti darśitaṃ bhavati //
 1.6//

pratyakṣānumānāgamāḥ pramāṇāni //1.7//

tatra pramāṇavṛttiṃ vibhajan sāmānyalakṣaṇam āha --- pratyakṣānumānāgamāḥ pramāṇāni/
 anadhigatatattvabodhaḥ /p.10/ pauruṣeyo vyavahārahetaḥ pramā/ tatkāraṇam pramānam/
 vibhāgavacanam ca nyūnādhikasamkhyāvyavacchedārtham/ tatra sakalapramāṇamūlatvāt
 prathamataḥ pratyakṣam lakṣayati --- indriyeti/ arthasyeti samāropitatvam niṣedhati/ tadviśayeti
 bāhyagocaratayā jñānākāragocaratvam nivārayati/ cittavartino jñānākārasya
 bāhyajñeyasambandham darśayati --- bāhyavastūparāgād iti/ vyavahitasya taduparāge hetum āha
 --- indriyapraṇālikayeti/ sāmānyamātram artha ity eke/ viśeṣā evety anye/
 sāmānyaviśeṣatadvattety apare vādinaḥ pratipannās tannirāsāyāha --- sāmānyaviśeṣātmana iti/ na
 tadvattā kiṃ tu tādātmyam arthasya/ etac caikāntānabhypagama ity atra pratipādayiṣyate/
 anumānāgamaviśayāt pratyakṣaviśayaṃ vyavacchinatti --- viśeṣādvadhāraṇapradhāneti/ yady api
 sāmānyam api pratyakṣe pratibhāsate tathāpi viśeṣam pratyupasarjanibhūtam ity arthaḥ/ etac ca
 sāksātkāropalakṣaṇaparam/ tathā ca vivekakhyātir api lakṣitā bhavati/ phalavipratipattiṃ
 nirākaroti --- phalam pauruṣeyaś cittavṛttibodha ity/ nanu puruṣavartī bodhaḥ katham cittagatāyā
 vṛtteḥ phalam/ na hi khadiragocaravyāpāreṇa paraśunā palāśe chidā kriyata ity ata āha --- aviśiṣṭa
 iti/ na hi puruṣagato bodho janyate, api tu caitanyam eva buddhidarpaṇapratibimbam
 buddhivṛttyārthākārayā tadākāratām āpadyamānam phalam/ tac ca tathābhūtaṃ buddher aviśiṣṭam
 buddhyātmakam, vṛttiś ca buddhyātmiketi sāmānādhikarāṇyād yuktaḥ pramāṇaphalabhāva ity
 arthaḥ/ etac copapādayiṣyāma ity āha --- pratisamvedīti/ pratyakṣānantaram
 pravṛttyādiliṅgakaśrotṛbuddhyanumānaprabhavasambandhadarśanasamutthatayāgamasyānumānaj
 atvād anumitasya cāgamenānvākhyānād āgamāt prāg anumānam lakṣayati --- anumeyasyeti/
 jijñāsītadharmaviśiṣṭo dharmyanumeyas tasya tulyajātiyāḥ sādhyadharmasāmānyena samānārthāḥ
 sapakṣās teṣv anuvṛtta ity anena viruddhatvam asādhāraṇatvam ca sādhanadharmasya nirākaroti/
 bhinnajātiyā asapakṣās te ca sapakṣād anye tadviruddhās tadabhāvavantaś ca, tebhyo vyāvṛttas tad
 anena sādharāṇānaikāntikatvam apākaroti/ sambadhyata iti sambandho liṅgam anena
 pakṣadharmatām darśayann asiddhatām nivārayati/ tadviśayā tannibandhanā, "ṣiṇ bandhane"
 dhātupāṭhaḥ 5 ity asmād viśayapadavyutpatteḥ/ sāmānyāvdhāraṇeti pratyakṣaviśayād
 vyavacchinatti/ sambandhasamvedanādhīnanmānumānam /p.11/ viśeṣeṣu

sambandhagrahaṇābhāvena sāmānyam eva sukarasambandhagrahaṇam gocarayatīti/ udāharaṇam āha --- yatheti/ co hetvarthe/ vindhyo 'gatiṛ yatas tasmāt tasyāprāptir ato gatinivṛttau prāpter nivṛttir deśāntaraprāpter gatimac candratārakam caitravad iti siddham/ āgamasya vṛtter lakṣaṇam āha --- āpteneti/ tattvadarśanakāruṇyakaraṇapāṭavābhisambandha āptis tayā vartata ity āptas tena dr̥ṣṭo+anumito vārthaḥ/ śrutasya pṛthag anupādānam tasya dr̥ṣṭānumitamūlatvena tābhyām eva caritārthatvād āptacittavartijñānasadr̥śasya jñānasya śrotṛcitte samutpādaḥ svabodhasamkrāntis tasyai, artha upadiśyate śrotṛhitāhitaprāptiparihāropāyatayā prajñāpyate/ śeṣam sugamam/ yasyāgamasyāśraddheyārtho vaktā, yathā yāny eva daśa dāḍimāni tāni ṣaḍ apūpā bhaviṣyantīti/ na dr̥ṣṭānumitārtho yathā caityam vandeta svargakāma iti/ sa āgamaḥ plavate/ nanv evam manvādīnām apy āgamaḥ plaveta/ na hi te+api dr̥ṣṭānumitārthāḥ/ yathāhuḥ ---

"yaḥ kaścit kasyacid dharmo manunā parikīrtitaḥ/ sa sarvo+abhihito vede sarvajñānamayo hi saḥ/" manusmṛtiḥ 2.7

ity ata āha --- mūlavaktari tv iti/ mūlavaktā hi tatreśvaro dr̥ṣṭānumitārtha ity arthaḥ //1.7//

viparyayo mithyājñānam atadrūpapraṭiṣṭham //1.8//

viparyayo mithyājñānam atadrūpapraṭiṣṭham/ viparyaya iti lakṣyanirdeśaḥ/ mithyājñānam ityādi lakṣaṇam/ yaj jñānapratibhāsirūpaṃ, tadrūpāpratiṣṭham evātadrūpapraṭiṣṭham/ yathāśrāddhabhojīti/ ataḥ samśayo+api samgr̥hītaḥ/ etāvāms tu viśeṣaḥ --- tatra jñānārūḍhaivāpratiṣṭhataḥ dvicandrādes tu bādhañānena/ nanv evam vikalpo+api tadrūpāpratiṣṭhānād vicārato viparyayaḥ prasajyetety ata āha --- mithyājñānam iti/ anena hi sarvajanīnānubhavasiddho bādha uktaḥ/ sa cāsti viparyaye na tu vikalpe, tena vyavahārāt/ paṇḍitarūpāṇām eva /p. 12/ tu vicārayatām tatra bādhabuddher iti/ codayati --- sa kasmān na pramāṇam/ nottareṇopajātavirodhinā jñānena pūrvam bādhanīyam api tu pūrveṇaiva prathamam upajātenānupajātavirodhinā param iti bhāvaḥ/ pariharati --- yataḥ pramāṇeneti/ yatra hi pūrvāpekṣā parotpattis tatraivam iha tu svakāraṇād anyonyānapekṣe jñāne jāyete/ tenottarasya pūrvam anupamṛdyodayam anāsādayatas tadapabādhatmaivodayo na tu pūrvasyottarabādhatmā, tasya tadānīm aprasakteḥ/ tasmād anupajātavirodhitā bādhyatve hetur upajātavirodhitā ca bādhatve/ tasmād bhūtārthaviṣayatvāt pramāṇenāpramāṇasya bādhanam siddham/ udāharaṇam āha --- tatra pramāṇeneti/ asya kutsitatvam hānāya darśayati --- seyam pañceti/ avidyāsāmānyam avidyāsmītādiṣu pañcasu parvasv ity arthaḥ/ avyaktamahadahamkārapañcatanmātreṣv aṣṭasv anātmasv ātmabuddhir avidyā tamaḥ/ evam yoginām aṣṭasv aṇimādikeṣv aiśvāryeṣv aśreyāḥsu śreyobuddhir aṣṭavidho mohāḥ pūrvasmāj jaghanyaḥ/ sa cāsmitocyate/ yathā yogenāṣṭavidham aiśvāryam upādāya siddho bhūtvā dr̥ṣṭānuśravikāñ śabdādīn daśa viśayān bhokṣya ityevamātmikā pratipattir mahāmoho rāgaḥ/ evam etenaivābhisamdhinā pravartamānasya kenacit pratibaddhatvād aṇimādīnām anutpattau tannibandhanasya dr̥ṣṭānuśravikaviśayopabhogasyāsiddheḥ pratibandhakaviśayaḥ krodhaḥ sa tāmisrākhyo dveṣaḥ/ evam aṇimādiguṇasaṃpattau dr̥ṣṭānuśravikaviśayapratyupasthāne ca kalpānte sarvam etan naḥkṣyatīti yas trāsaḥ so+abhiniveśo 'ndhatāmisraḥ/ tad uktaḥ ---

"bhedas tamaso+aṣṭavidho mohasya ca daśavidho mahāmohaḥ/ tāmisro 'ṣṭādaśadhā tathā bhavaty andhatāmisraḥ" sām̐khyakārikā 48 iti //1.8//

śabdajñānānupātī vastuśūnyo vikalpaḥ //1.9//

śabdajñānānupātī vastuśūnyo vikalpaḥ/ nanu śabdajñānānupātī ced āgamapramāṇāntaragato (āgamapramāṇāntargato) vikalpaḥ prasajyeta nirvastukatve vā viparyayaḥ syād ity ata āha --- sa neti/ na pramāṇaviparyayāntargataḥ/ kasmād yato vastuśūnyatve+apīti pramāṇāntargatiṃ

niṣedhati/ /p. 13/ śabdajñānamāhātmyanibandhana iti viparyayāntargatim/ etad uktaṃ bhavati --- kvacid abhede bheda āropayati kvacit punar bhinnānām abhedam/ tato bhedasyābhedasya ca vastuno+abhāvāt tadābhāso vikalpo na pramāṇaṃ nāpi viparyayo vyavahārāvisaṃvādād iti/ śāstraprasiddham udāharaṇam āha --- tadyatheti/ kiṃ viśeṣyaṃ kena vyapadiśyate viśeṣyate nābhede viśeṣyaviśeṣaṇabhāvo na hi gavā gaur viśeṣyate/ kiṃ tu bhinnenaiva caitreṇa/ tad idam āha --- bhavati ca vyapadeśe vṛtṭiḥ/ vyapadeśavyapadeśyayor bhāvo vyapadeśaḥ/ viśeṣaṇaviśeṣyabhāva iti yāvat/ tasmin vṛtṭir vākyasya yathā caitrasya gaur iti/ śāstrīyam evodāharaṇāntaraṃ samuccinoti --- tatheti/ pratiśiddho vastunaḥ pṛthivyāder dharmāḥ parispaṇḍo yasya sa tathoktaḥ/ ko+asau niṣkriyaḥ puruṣaḥ/ na khalu sām̐khyīe rāddhānte+abhāvo nāma kaścid asti vastudharmo yena puruṣo viśeṣyety arthaḥ/ kvacit pāṭhaḥ pratiśiddhā vastudharmā iti/ tasyārthaḥ --- pratiśedhavyāptāḥ pratiśiddhā na vastudharmāṇaṃ tadvyāpyatā bhāvābhāvayor asaṃbandhād atha ca tathā pratītiḥ iti/ laukikam udāharaṇam āha --- tiṣṭhati bāṇa iti/ yathā hi pacati bhinattīty atra pūrvāparībhūtaḥ karmakṣaṇapracaya ekaphalāvaccinnaḥ pratiyata evaṃ tiṣṭhatīty atrāpi/ pūrvāparībhāvam evāha --- sthāsyati sthita iti/ nanu bhavatu pākavat pūrvāparībhūtaḥ avasthānakriyāyā bāṇād bhinnayā bāṇasya vyapadeśa ity ata āha --- gatinivṛttau dhātvarthamātraṃ gamyate/ gatinivṛttir eva tāvat kalpitā tasyā api bhāvarūpatvaṃ tatrāpi pūrvāparībhāva ity aho kalpanāparamparety arthaḥ/ abhāvaḥ kalpito bhāva iva cānugata iva ca sarvapuruṣeṣu gamyate na punaḥ puruṣavyatirikto dharmāḥ kaścid ity udāharaṇāntaram āha --- tathānutpattidharmeti/ pramāṇaviparyayābhyām anyā na vikalpavṛtṭir iti vādino bahavaḥ pratipedire/ tatpratibodhanāyodāharaṇaprapaṅca iti mantavyam //1.9// /p. 14/

abhāvapratyayālambanā vṛtṭir nidrā //1.10//

abhāvapratyayālambanā vṛtṭir nidrā/ adhikṛtaṃ hi vṛtṭipadam anuvādakam/ pramāṇaviparyayavikalpasmṛtīnāṃ vṛtṭitvaṃ prati parīkṣakāṇāṃ avipratipatteḥ/ atas tad anūdyate viśeṣavidhānāya/ nidrāyās tu vṛtṭitve parīkṣakāṇāṃ asti vipratipattir iti vṛtṭitvaṃ vidheyam/ na ca prakṛtam anuvādakam vidhānāya kalpata iti punar vṛtṭigrahaṇam/ jāgratsvapnavṛtṭīnāṃ abhāvas tasya pratyayaḥ kāraṇaṃ buddhisattvāc chādakaṃ tamaḥ tad evālambanaṃ viśayo yasyāḥ sā tathoktā vṛtṭir nidrā/ buddhisattve hi triguṇe yadā sattvarajasī abhībhūya samastakaraṇāvarakam āvirasti tamaḥ tadā buddher viśayākārapariṇāmābhāvād udbhūtataṃ mayīṃ buddhim avabudhyamānaḥ puruṣaḥ suṣupto+antaḥsaṃjñā ity ucyate/ kasmāt punar niruddhakaivalyayor iva vṛtṭyabhāva eva na nidrety ata āha --- sā ca saṃprabodhe pratyavamarśāt sopapattikāt smaraṇāt pratyayaviśeṣaḥ/ katham, yadā hi sattvasacivaṃ tama āvirasti tadedrśaḥ pratyavamarśaḥ suptotthitasya bhavati sukham aham asvāpsaṃ prasannaṃ me manaḥ prajñāṃ me viśāradīkaroti svacchīkarotīti/ yadā tu rajaḥsacivaṃ tama āvirasti tadedrśaḥ pratyavamarśa ity āha --- duḥkham aham asvāpsaṃ styānam akarmanyaṃ me manaḥ kasmād yato bhramaty anavasthitam/ nitāntābhībhūtarajaḥsattve tamaḥsamullāse svāpe prabuddhasya pratyavamarśam āha --- gādhaṃ mūḍho+aham asvāpsaṃ gurūṇi me gātrāṇi klāntaṃ me cittamalasam muṣitam iva tiṣṭhatīti/ sādhyavyatireke hetuvyatirekam āha --- na khalv ayam iti/ prabuddhasya prabuddhamātrasya/ tadāśritāś ceti bodhakāle, pratyayānubhave vṛtṭyabhāvākāraṇānubhava ity arthaḥ/ nanu pramāṇādayo vyutthānacittādhikaraṇā nirudhyantāṃ samādhipratipakṣatvān nidrāyās tv ekāgravṛtṭitulyāyāḥ katham samādhipratipakṣatety ata āha --- sā ca samādhāv iti/ ekāgratulyāpi tāmasatvena nidrā sabījanirbījasamādhipratipakṣeti sāpi nirodhdavyety arthaḥ //1.10// /p. 15/

anubhūtaḥ viśayāsaṃpramoṣaḥ smṛtiḥ //1.11//

anubhūtavīṣayāsaṃpramoṣaḥ smṛtiḥ/ pramāṇādibhir anubhūte viṣaye yo+asaṃpramoṣo 'steyam sā smṛtiḥ/ saṃskāramātrajasya hi jñānasya saṃskārakāraṇānubhavāvabhāsito viṣaya ātmīyas tadadhikaviṣayaparigrahas tu saṃpramoṣaḥ steyam/ kasmāt sādṛśyāt/ "muṣa steye" dhātupāṭhaḥ 9 ity asmāt pramoṣapadavyutpatteḥ/ etad uktaṃ bhavati --- sarve pramāṇādayo +anadhigatam arthaṃ sāmānyataḥ prakārato vādhighamayanti/ smṛtiḥ punar na pūrvānubhavamaryādām atikrāmati/ tadviṣayā tadūnaviṣayā vā na tu tadadhikaviṣayā/ so+ayam vṛtṭyantarād viśeṣaḥ smṛter iti/ vimṛṣati --- kiṃ pratyayasyeti/ grāhyapraṇatvād anubhavasya svānubhavābhāvāt tajjaḥ saṃskāro grāhyam eva smārayatīti pratibhāti/ anubhavamātrajanitatvāc cānubhavam eveti/ vimṛṣyopapattita ubhayasmarāṇam avadhārayati --- grāhyapraṇatayā grāhyoparaktāḥ/ paramārthatas tu grāhyagrahaṇe evobhayaṃ tayor ākāraṃ svarūpaṃ nirbhāsayati prakāśayati/ svavyaṅjakam kāraṇam aṅjanam ākāro yasya sa tathoktaḥ/ svakāraṇākāra ity arthaḥ/ vyaṅjakam udbodhakaṃ tenāṅjanam phalābhīmukhīkaraṇam yasyeti vety arthaḥ/ nanu yadi kāraṇavicāreṇa buddhismarāṇayoḥ sārūpyam kas tarhi bheda ity ata āha --- tatra grahaṇeti/ grahaṇam upādānam, na ca grhītasypāttasyopādānam saṃbhavati/ tad anenānadhigatabodhanam buddhir ity uktaṃ/ grahaṇākāro grahaṇarūpaṃ pūrvam pradhānam yasyāḥ sā tathoktā/ vikalpitas cāyam abhede+apī guṇapradhānabhāva ity/ grāhyākāraḥ pūrvāḥ prathamo yasyāḥ sā tathoktā/ idam eva ca grāhyākārasya grāhyasya pūrvatvam yad vṛtṭyantaraviṣayikṛtatvam arthasya/ tad anena vṛtṭyantaraviṣayikṛtagocarā smṛtir ity uktaṃ bhavati/ so+ayam asaṃpramoṣa ity/ nanv asti smṛter apī saṃpramoṣaḥ/ darśayati hi pitrāder atītasya deśakālāntarānubhūtasyaṇanubhūtacaradeśakālāntarasambandhaḥ svapna ity ata āha --- sā ca dvayīti/ bhāvitaḥ kalpitaḥ smartavyo yayā sā tathoktā/ abhāvito+akalpitaḥ /p.16/ pāramārthika ity yāvat/ neyam smṛtir apī tu viparyayas tallakṣaṇopapannatvāt smṛtyābhāsatayā tu smṛtir uktā/ pramāṇābhāsam iva pramāṇam iti bhāvaḥ/ kasmāt punar ante smṛter upanyāsa ity ata āha --- sarvāḥ smṛtaya ity/ anubhavaḥ prāptiḥ/ prāptipūrvā vṛtṭiḥ smṛtis tataḥ smṛtīnām upajana ity arthaḥ/ nanu ye puruṣaṃ klīśnanti te nirodhdavyāḥ prekṣāvātā/ kleśā ca tathā/ na ca vṛttayaḥ, tat kimartham āsāṃ nirodha ity ata āha --- sarvāś caitā ity/ sugamam //1.11//

abhyāsavairāgyābhyāṃ tannirodhaḥ //1.12//

nirodhopāyam pṛcchati --- atheti/ sūtreṇottaram āha --- abhyāsavairāgyābhyāṃ tannirodhaḥ/ abhyāsavairāgyayor nirodhe janayitavye+avāntaravyāpārābhedenā samuccayo na tu vikalpa ity āha --- cittanadīti/ prāgbhāraḥ prabandhaḥ/ nimnatā gambhīratā, agādhateti yāvat //1.12//

tatra sthitau yatno+abhyāsaḥ //1.13//

tatrābhyāsasya svarūpaprayojanābhyāṃ lakṣaṇam āha --- tatra sthitau yatno+abhyāsaḥ/ tad vyācaṣṭe --- cittasyāvṛttikasya rājasatāmasavṛttirahitasya praśāntavāhitā vimalatā sāttvikavṛttivāhitaikāgratā sthitiḥ/ tadartha ity/ sthitāv ity nimittasaptamī /p.17/ vyākhyātā/ yathā "carmaṇi dvīpinaṃ hanti" ity/ prayatnam eva paryāyābhyāṃ viśadayati --- vīryam utsāha ity/ tasyecchāyonitām āha --- tatsaṃpipādayiṣayā/ tad ity sthitiṃ parāmrṣati/ prayatnasya viṣayam āha --- tatsādhaneti/ sthitisādhanāny antaraṅgabahiraṅgāṇi yamaniyamādīni/ sādhanagocaraḥ karṭṛvyāpāro na phalagocara ity //1.13//

sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ //1.14//

nanu vyutthānasamskāreṇānādinā paripanthinā pratibaddho 'bhyāsaḥ katham sthityai kalpata ity ata āha --- sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ/ so+ayam abhyāso viśeṣaṇatrayasaṃpannaḥ san dṛḍhāvastho na sahasā vyutthānasamskārair

abhibhūtaṣṭhitirūpaviṣayo bhavati/ yadi punar evaṃbhūtam apy abhyāsaṃ kṛtvoparamet tataḥ
kālaparivāsenābhībhyeta/ tasmān noparantavyam iti bhāvaḥ //1.14//

dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasaṃjñā vairāgyam //1.15//

vairāgyam āha --- dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasaṃjñā vairāgyam/ cetanācetaneṣu
dr̥ṣṭaviṣayeṣu vitr̥ṣṇatām āha --- striya iti/ aiśvaryam ādhipatyam/ anuśravo vedas tato+adhigatā
ānuśravikāḥ svargādayaḥ/ tatrāpi vaitr̥ṣṇyam āha --- svargeti/ deharahitā videhāḥ karaṇeṣu līnās
teṣāṃ bhāvo vaidehyam/ anye tu prakṛtim evātmānam abhimanyamānāḥ prakṛtyupāsakāḥ
prakṛtau sādrikārāyām eva līnās teṣāṃ bhāvaḥ prakṛtilayatvaṃ tatprāptiviṣaye, ānuśravikaviṣaye
vitr̥ṣṇasyānuśravikaviṣaye vitr̥ṣṇo hi svargādiprāptiviṣaye vitr̥ṣṇa ity ucyate/ nanu yadi
vaitr̥ṣṇyamātraṃ vairāgyam hanta viṣayāprāptāv /p. 18/ api tad astiti vairāgyam syād ity ata āha ---
divyādivyeti/ na vaitr̥ṣṇyamātraṃ vairāgyam api tu divyādivyaviṣaysaṃprayoge 'pi
cittasyānābhogātmikā/ tām eva spaṣṭayati --- heyopādeyaśūnyā/ āsaṅgadveṣarahitopekṣābuddhir
vaśīkārasaṃjñā/ kutaḥ punar iyam ity atrāha --- prasamkhyānabalād iti/ tāpatrayaparitatā
viṣayānām doṣas tatparibhāvanayā tatsākṣātkārah prasamkhyānam tadbālād ity arthaḥ/
yatamānasamjñā, vyatirekasamjñā, ekendriyasamjñā, vaśīkārasamjñā ceti catasrah samjñā ity
āgamināḥ/ rāgādayaḥ khalu kaṣāyās cittavartinas tair indriyāṇi yathāsvaṃ viṣayeṣu pravartante, tan
mā pravartīṣatendriyāṇi tattadviṣayeṣv iti tatparipācanāyārambhaḥ prayatnaḥ sā yatamānasamjñā/
tadārambhe sati kecit kaṣāyāḥ pakvāḥ pacyante pakṣyante ca kecit/ tatra pakṣyamāṇebhyaḥ
pakvānām vyatirekaṇāvadhāraṇam vyatirekasamjñā/ indriyapravartanāsamarthatayā pakvānām
autsukyamātreṇa manasi vyavasthānam ekendriyasamjñā/ autsukyamātrasyāpi nivṛttir upasthiteṣv
api divyādivyaviṣayeṣūpekṣābuddhiḥ samjñātrayāt parā vaśīkārasamjñā/ etayaiva ca pūrvāsāṃ
caritārthatvān na tāḥ pṛthag uktā iti sarvam avadātam //1.15//

tat paraṃ puruṣakhyāter guṇavaitr̥ṣṇyam //1.16//

aparaṃ vairāgyam uktvā paraṃ āha --- tat paraṃ puruṣakhyāter guṇavaitr̥ṣṇyam/
aparavairāgyasya paraṃ vairāgyam prati kāraṇatvam/ tatra ca dvāram ādarśayati ---
dr̥ṣṭānuśravikaviṣayadoṣadarśī virakta iti/ anenāparaṃ vairāgyam darśitam/
puruṣadarśanābhyāsād āgamānumānācāryopadeśasamadhigatasya puruṣasya darśanam
tasyābhyāsaḥ paunaḥpunyena niṣevanam tasmāt tasya darśanasya śuddhī rajastamaḥparihāṇyā
sattvaikatānatā tayā yo guṇapuruṣayoḥ prakarṣeṇa vivekaḥ puruṣaḥ śuddho 'nantas tadviparītā
guṇā iti, tenāpyāyitā buddhir yasya yoginaḥ sa tathoktaḥ/ tad anena dharmameghākhyāḥ samādhir
uktaḥ/ sa tathābhūto yogī guṇebhyo vyaktāvyaktadharmakebhyaḥ sarvathā viraktaḥ
sattvapuruṣānyatākhyātāv api guṇātmikāyām yāvad virakta iti/ tat tasmād dvayaṃ vairāgyam/
pūrvam hi vairāgyam sattvasamudrekavidhūtataṃsi rajaḥkaṇakalaṅkasamprkṛte cittasattve/ tac ca
tauṣṭikānām api samānam/ te hi /p. 19/ tenaiva prakṛtilayā babhūvuḥ/ yathoktam --- vairāgyāt
prakṛtilaya iti/ tatra tayor dvayor madhye yad uttaram tajjñānaprasādamātram/ mātragrahaṇena
nirviṣayatām sūcayati/ tad eva hi tādr̥ṣṣam cittasattvaṃ rajoleśamalenāpy aparāmṛṣṭam asyāśrayo
+ata eva jñānaprasāda ity ucyate/ cittasattvaṃ hi prasādasvabhāvam api rajastamaḥsāmparkān
malinatām anubhavati/ vairāgyābhyāsavimalavāridhārādhaṭasamastarajastamomalaṃ tv
atiprasannaṃ jñānaprasādamātrapariśeṣam bhavati/ tasya guṇānupādeyatvāya darśayati ---
yasyodaye sati yogī pratyuditakhyātīḥ/ khyātiviśeṣe sati vartamānakhyātimān ity arthaḥ/
prāpaṇiyam kaivalyam prāptam/ yathā vakṣyati --- jīvaṇ eva vidvān mukto bhavati/
saṃskāramātrasya cchinnamūlasya siddhatvād iti bhāvaḥ/ kutaḥ prāptam, yataḥ --- kṣiṇāḥ
kṣetavyāḥ kleśā avidyādayaḥ savāsanāḥ/ nanv asti dharmādharmaṣamūho bhavasya

janmamaraṇaprabandhasya saṃkramaḥ prāṇinām/ tat kutaḥ kaivalyam ity ata āha --- chinna iti/ śliṣṭāni niḥsaṃdhīni parvāni yasya sa tathoktaḥ/ dharmādharmaśamūhasya samūhinaḥ parvāni tāni śliṣṭāni/ na hi jātu jantur maraṇajanmaprabandhena tyakṣyate/ so+ayaṃ bhavaśaṃkramaḥ kleśakṣaye chinnaḥ/ yathā vakṣyati --- "kleśamūlaḥ karmāśayaḥ" yogasūtram 2.12 "sati mūle tadvipākaḥ" yogasūtram 2.13 iti/ nanu prasamkhyānaparipākaṃ dharmameghaṃ ca nirodham antarā kiṃ tad asti yaj jñānaprasādamātram ity ata āha --- jñānasyaiveti/ dharmameghabheda eva paraṃ vairāgyaṃ nānyat/ yathā vakṣyati --- "prasamkhyāne+apy akusidasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ" yogasūtram 4.29 [iti,] "tadā sarvāvaraṇamalāpetasya jñānasyānantyāḥ jñeyam alpam" yogasūtram 4.31 iti ca/ tasmād etasya hi nāntariyakam avinābhāvi kaivalyam iti //1.16//

vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ //1.17//

upāyam abhidhāya saprakāropeyakathanāya pṛcchati --- athopāyadvayeneti/ vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ/ saṃprajñātapūrvakatvād asaṃprajñātasya prathamam saṃprajñātopavarṇanam/ /p. 20/ saṃprajñātasāmānyam vitarkavicārānandāsmitānām rūpaiḥ svarūpair anugamāt pratipattavyam/ vitarkaṃ vivṛṇoti --- cittasyeti/ svarūpasākṣātkāravati prajñābhogaḥ/ sa ca sthūlaṣṭāyāt vāt sthūlaḥ/ yathā hi prāthamiko dhānuṣkaḥ sthūlam eva lakṣyam vidhyaty atha sūkṣmam evam prāthamiko yogī sthūlam eva pāñcabhautikaṃ caturbhujādi dhryeyam sākṣātkaroty atha sūkṣmam iti/ evam cittasyālabane sūkṣma ābhogaḥ/ sthūlakāraṇabhūtasūkṣmapañcatanmātraliṅgāliṅgaviśayo vicāraḥ/ tad evam grāhyaviśayam darśayitvā grahaṇaviśayam darśayati --- ānanda iti/ indriye sthūla ālabane cittasyābhogo hlāda ānandaḥ/ prakāśāśīlatayām khalu sattvapradhānād ahaṃkārad indriyāṇy utpannāni/ sattvam sukham iti tāny api sukhānīti tasminn ābhogo hlāda iti/ grahītrviśayam saṃprajñātam āha --- ekātmikā saṃvid iti/ asmitāprabhavānīndriyāṇi/ tenaiśam asmitā sūkṣmam rūpam/ sā cātmanā grahītrā saha buddhir ekātmikā saṃvit/ tasyām ca grahītur antarbhāvād bhavati grahītrviśayaḥ saṃprajñāta iti/ caturṇām aparam apy avāntaraviśeṣam āha --- tatra prathama iti/ kāryam kāraṇānupraviṣṭam na kāraṇam kāryeṇa tad ayaṃ sthūla ābhogaḥ sthūlasūkṣmendriyāsmitākāraṇacatuṣṭāyānugato bhavati/ uttare tu tridvyekakāraṇakās tridvyekarūpā bhavanti/ asaṃprajñātād bhinatti --- sarva eta iti //1.17//

virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo+anyaḥ //1.18//

kramapṛāptam asaṃprajñātam avatārayitum pṛcchati --- atheti/ virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo+anyaḥ/ pūrvapadenopāyakathanam uttarābhyām ca svarūpakathanam/ madhyamam padaṃ vivṛṇoti --- sarvavṛttīti/ prathamam padaṃ vyācaṣṭe --- tasya param iti/ virāmo vṛttinām abhāvas tasya pratyayaḥ kāraṇam tasyābhyāsas tadanuṣṭhānam paunaḥpunyam tad eva pūrvam yasya sa tathoktaḥ/ athāparam vairāgyam nirodhakāraṇam kasmān na bhavati ity ata āha --- sālambano hīti/ kāryasarūpam kāraṇam /p. 21/ yujyate na virūpam/ virūpam cāparam vairāgyam sālambanam nirālambanasamādhinā kāryeṇa/ tasmān nirālambanād eva jñānaprasādamātrāt tasyotpattir yuktā/ dharmameghasamādhir eva hi nitāntavigalitarajastamomalād buddhisattvād upajātas tattadviśayātikrameṇa pravartamāno+ananto viśayāvadyadarśī samastaviśayaparitāgāc ca svarūpapratīṣṭhaḥ san nirālambanaḥ saṃskāramātraśeṣasya nirālambanasya samādheḥ kāraṇam upapadyate sārūpyād iti/ ālambanīkāraṇam āśrayaṇam abhāvapṛāptam iva vṛttirūpakāryākāraṇān nirbījo nirālambanaḥ/ athavā bījam kleśakarmāśayās te niṣkrāntā yasmāt sa tathā //1.18//

bhavapratyayo videhaprakṛtilayānām //1.19//

nirodhasamādher avāntarabhedam hānopādānāṅgam ādarśayati --- sa khalv ayam
nirodhasamādhir dvividhaḥ --- upāyapratyayo bhavapratyayaś ca/ upāyo vakṣyamāṇaḥ śraddhādiḥ
pratyayaḥ kāraṇam yasya nirodhasamādheḥ sa tathoktaḥ/ bhavanti jāyante 'syām jantava iti bhavo
+avidyā, bhūten driyeṣu vā vikāreṣu prakṛtiṣu vāvyaktamahadahaṃkārapañcatanmātreṣv anātmasv
ātmakhyātis tauṣṭikānām vairāgyasaṃpannānām, sa khalv ayam bhavaḥ pratyayaḥ kāraṇam yasya
nirodhasamādheḥ sa bhavapratyayaḥ/ tatra tayor madhya upāyapratyayo yoginām
mokṣyamānānām bhavati/ viśeṣavidhānena śeṣasya mumukṣusaṃbandham niśedhati/ keśam tarhi
bhavapratyaya ity atra sūtrenottaram āha --- bhavapratyayo videhaprakṛtilayānām/ videhāś ca
prakṛtilayāś ca teṣām ity arthaḥ/ tad vyācāṣte --- videhānām devānām bhavapratyayaḥ/
bhūten driyānām anyatamadātmatvena (anyatamam ātmatvena) pratipannās tadupāsanayā
tadvāsanāvāsītāntaḥkāraṇāḥ piṇḍapātānantaram indriyeṣu bhūteṣu vā līnāḥ
saṃskāramātrāvaśeṣamanasaḥ śāṅkhaśikaśarīrarahitā videhāḥ/ te hi svasaṃskāramātropayogena
cittena kaivalyapadam ivānubhavantaḥ prāpnuvanto videhāḥ/ avṛttikatvaṃ ca kaivalyena /p. 22/
sārūpyam, sādhikārasaṃskāraśeṣatā ca vairūpyam/ saṃskāramātropabhogeneti kvacit pāthaḥ/
tasyārthaḥ --- saṃskāramātram evopabhogo yasya na tu cittavṛttir ity arthaḥ/ prāptāvadhayaḥ
svasaṃskāravipākam tathājātyakam ativāhayanty atikrāmanti punar api saṃsāre viśanti/ tathā ca
vāyuproktam ---

"daśa manvantarāṇiḥa tiṣṭhantīndriyacintakāḥ/ bhautikās tu śataṃ pūrṇam" iti/

tathā prakṛtilayāś cāvyaktamahadahaṃkārapañcatanmātreṣv anyatamadātmatvena (anyatamam
ātmatvena) pratipannās tadupāsanayā tadvāsanāvāsītāntaḥkāraṇāḥ piṇḍapātānantaram
avyaktādīnām anyatamasmiṃ līnāḥ (anyatame līnāḥ) sādhikāre+acaritārthe/ evaṃ hi caritārthaṃ
cetaḥ syād yadi vivekakhyātim api janayed ajanitasattvapuruṣānyatākhyātes tu cetaso
+acaritārthasyāsti sādhikārateti/ sādhikāre cetasi prakṛtilīne kaivalyapadam ivānubhavanti, yāvan
na punar āvartate 'dhikāraśāc cittam iti/ prakṛtisāmyam upagatam apy avadhim prāpya punar api
prādurbhavati tato vivicyate/ yathā varṣātipāte mṛdbhāvam upagato maṇḍūkadehaḥ punar
ambhodavāridhārāvasekān maṇḍūkadehabhāvam anubhavatīti/ tathā ca vāyuproktam ---

"sahasraṃ tv ābhimānikāḥ/ bauddhā daśa sahasrāṇi tiṣṭhanti vigatajvarāḥ// pūrṇam
śatasahasraṃ tu tiṣṭhanty avyaktacintakāḥ/ puruṣam nirguṇam prāpya kālasaṃkhyā na vidyate"
iti//

tas asya punarbhavaprāptihetutayā heyatvaṃ siddham //1.19//

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām //1.20//

yoginām tu samādhher upāyakramam āha --- śraddhāvīryasmṛtisamādhiprajñāpūrvaka
itareṣām/ nanv indriyādicintakā api śraddhāvanta evety ata āha --- śraddhā cetasaḥ saṃprasādaḥ/
sa cāgamānumānācāryopadeśasamadhigatatattvaviśayo bhavati hi cetasaḥ saṃprasādo /p.
23/ +abhirucir aticchā śraddhā nendriyādiṣv ātmābhimāninām abhirucir asaṃprasādo hi sa
vyāmohamūlatvād ity arthaḥ/ kuto+asāv eva śraddhety ata āha --- sā hi janānīva kalyāṇī yoginām
pāti vimārgapātajanmano 'narthāt/ so+ayam icchāviśeṣa iṣyamāṇaviśayam prayatnam prasūta ity
āha --- tasya hi śraddadhānasya/ tasya vivaraṇam --- vivekārhino vīryam upajāyate/ smṛtir
dhyānam anākulam avikṣiptam, samādhiyate yogāṅgasamādhiyuktaṃ bhavati/
yamaniyamādināntariyakasamādhyupanyāsenā ca yamaniyamādayo+api sūcitāḥ/ tad evam
akhilayogāṅgasampannasya saṃprajñāto jāyata ity āha --- samāhitacittasyeti/ prajñāyā vivekaḥ
prakarṣa upajāyate/ saṃprajñātapūrvam asaṃprajñātotpādam āha --- tadabhyāsāt tatraiva

tattadbhūmiprāptau tattadviṣayāc ca vairāgyād asaṃprajñātaḥ samādhir bhavati/ sa hi
kaivalyahetuḥ sattvapuruṣānyatākhyātipūrvo hi nirodhaś cittam akhilakāryakaraṇena caritārtham
adhikārād avasādayati //1.20//

tīvrasaṃvegānām āsannaḥ //1.21//

nanu śraddhādayaś ced yogopāyās tarhi sarveṣām aviśeṣeṇa samādhitatphale syātām/ drśyate
tu kasyacit siddhiḥ kasyacid asiddhiḥ kasyacit cireṇa siddhiḥ kasyacit ciratareṇa kasyacit kṣipram
ity ata āha --- te khalu nava yogina iti/ upāyāḥ śraddhādayo mṛdumadhyādhimātrāḥ
prāgbhavīyasaṃskārādṛṣṭavaśād yeṣām te tathoktāḥ/ saṃvego vairāgyaṃ tasyāpi
mṛdumadhyatīvratā prāgbhavīyavāsanādṛṣṭavaśād eveti teṣu yādṛṣām kṣepiyasī siddhis tām
darśayati sūtreṇa --- tīvrasaṃvegānām āsanna iti sūtram/ śeṣaṃ bhāṣyam/ samādheḥ
saṃprajñātasya phalam asaṃprajñātas tasyāpi kaivalyam //1.21// /p. 24/

mṛdumadhyādhimātratvāt tato+api viśeṣaḥ //1.22//

mṛdumadhyādhimātratvāt tato+api viśeṣaḥ/ nigadavyākhyātena bhāṣyeṇa vyākhyātam iti //
1.22//

īśvarapraṇidhānād vā //1.23//

sūtrāntaram pātayitum vimṛśati --- kim etasmād eveti/ na vāśabdaḥ saṃśayanivartakaḥ/
īśvarapraṇidhānād vā/ vyācaṣṭe --- praṇidhānād bhaktivīśeṣān mānasād vācikat kāyikād vāvarjito
+abhimukhikṛtas tam anugṛhṇāti/ abhidhyānam anāgatārthechā --- idam asyābhimatam astv iti/
tanmātreṇa na vyāpārāntareṇa/ śeṣaṃ sugamam //1.23//

kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ //1.24//

nanu cetnācetanābhyām eva vyūḍhaṃ nānyena viśvam/ īśvaraś ced acetanas tarhi pradhānam
pradhānavikārānām api pradhānam adhyapātāt tathā ca na tasyāvarjanam acetanatvād atha cetanas
tathāpi citīśakter audāsīnyād asaṃsāritayā cāsmitādivirahāt kuta āvarjanam/ kutaś cābhidhyānam
ity āśayavān āha --- atha pradhāneti/ atra sūtreṇottaram āha --- kleśakarmavipākāśayair
aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ/ avidyādayaḥ kleśāḥ kliśnanti khalv amī puruṣaṃ /p. 25/
sāṃsārikam vividhaduḥkhaprahāreṇeti/ kuśalākuśalānīti dharmādharmaś teṣām ca karmajativād
upacārāt karmatvam/ vipāko jātyāyurbhogāḥ/ vipākānugūṇā vāsanās tāś cittabhūmāv āserata ity
āśayāḥ/ na hi karabhajātinirvartakam karma prāgbhavīyakarabhogabhāvitām bhāvanām na
yāvad abhivyanakti tāvat karabhocitāya bhogāya kalpate/ tasmād bhavati
karabhajātyanubhavanmā bhāvanā karabhavipākānugūṇeti/ nanv amī kleśādayo buddhidharmā
na kathamcid api puruṣaṃ parāmṛśanti, tasmāt puruṣagrahaṇād eva tadaparāmarśasiddheḥ kṛtam
kleśakarmetyādinety ata āha --- te ca manasi vartamānāḥ sāṃsārike puruṣe vyapadiśyante/ kasmāt,
sa hi tatphalasya bhoktā cetayiteti/ tasmāt puruṣatvād īśvarasyāpi tatsaṃbandhaḥ prāpta iti
tatpratiśedha upapadyata ity āha --- yo hy anena buddhisthenāpi puruṣamātrasādhāreṇa
bhogenāparāmṛṣṭaḥ sa puruṣaviśeṣa īśvaraḥ/ viśiṣyata iti viśeṣaḥ puruṣāntarād vyavacchidyate/
viśeṣapadasya vyāvartyaṃ darśayitukāmaḥ paricodanāpūrvam pariharati --- kaivalyaṃ prāptās
tarhīti/ prakṛtilayānām prakṛto bandhaḥ/ vaikāriko bandho videhānām/ dakṣiṇādibandho
divyādivyaviśayabhogabhājām/ tāny amūni trīṇi bandhanāni/ prakṛtibhāvanāsaṃskṛtamanaso hi
dehapātānantaram eva prakṛtilayatām āpannā ititāreṣām pūrvā bandhakoṭiḥ prajñāyate,
tenottarakoṭividhānamātram iha tu pūrvāparakoṭiniśedha iti/ saṃkṣīpya viśeṣaṃ darśayati --- sa tu
sadaiva muktaḥ sadaiveśvara iti/ jñānakriyāśaktisaṃpad aiśvaryaṃ /p. 26/ atra pṛcchati --- yo

+asāv iti/ jñānakriye hi na cicchakter aparīṇāminyāḥ saṁbhavata iti
 rajastamorahitaviśuddhacittasattvāśraye vaktavye/ na ceśvarasya sadā
 muktasyāvidyāprabhavacittasattvasamutkarṣeṇa saha svasvāmibhāvaḥ saṁbandhaḥ saṁbhavatīty
 ata uktam --- prakṛṣṭasattvopādānād iti/ neśvarasya pṛthagjanasyevāvidyānibandhanaś cittasattvena
 svasvāmibhāvaḥ/ kiṁ tu tāpatrayaparītān pretyabhāvamahārṇavāj jantūn uddharīṣyāmi
 jñānadharmopadeśena/ na ca jñānakriyāsāmarthyātīśayasampattim antareṇa tadupadeśaḥ/ na
 ceyam apahatarajastamomalaviśuddhasattvopādānaṁ vinety ālocya sattvaprakarṣam upādatte
 bhagavān aparāmṛṣṭo 'py avidyāyā/ avidyābhīmānī cāvidyāyās tattvam avidvān bhavati na punar
 avidyām avidyātvena sevamānaḥ/ na khalu śailūṣo rāmatvam āropya tās tās ceṣṭā darśayan bhrānto
 bhavati/ tad idam āhāryam asya rūpaṁ na tāttvikam iti/ syād etat/ uddidhīrṣayā bhagavatā
 sattvam upādeyaṁ tadupādānena ca taduddidhīrṣā, asyā api prākṛtatvāt tathā cānyonyāśraya ity ata
 uktam --- śāśvatika iti/ bhaved etad evaṁ yadidaṁprathamatā sargasya bhaved anādau tu
 sargasamhāraprabandhe sargāntarasamutpannasamjīhīrṣāvadhīsamaye pūrṇe mayā sattvaprakarṣa
 upādeya iti praṇidhānaṁ kṛtvā bhagavān jagat samjahāra/ tadā ceśvaracittasattvaṁ
 praṇidhānavāsitaṁ pradhānasāmyam upagatam api paripūrṇo mahāpralayāvadhau
 praṇidhānavāsanāvaśāt tathaveśvaracittasattvabhāvena pariṇamate/ yathā caitraḥ śvaḥ prātar
 evotthātavyaṁ mayeti praṇidhāya suptas tadaivottiṣṭhati praṇidhānasamskārāt/ tasmād anāditvād
 īśvarapraṇidhānasattvopādānayoḥ śāśvatikatvena nānyonyāśrayaḥ/ na ceśvarasya cittasattvaṁ
 mahāpralaye+api na prakṛtisāmyam upaitīti vācyam/ yasya hi na kadācid api pradhānasāmyaṁ na
 tat prādhānikaṁ nāpi citīśaktir ajñatvād ity arthāntaram aprāmāṇikaṁ āpadyeta/ tac cāyuktaṁ,
 prakṛtipuruṣavyatirekeṇārthāntarābhāvāt/ so+ayam īdṛśa īśvarasya śāśvatika utkarṣaḥ/ sa kiṁ
 sanimittaḥ sapramāṇaka āhosvin nirnimitto niṣpramāṇaka iti/ uttaram --- tasya śāstraṁ nimittam/
 śrutismṛtīhāsapurāṇāni śāstram/ codayati --- śāstraṁ punaḥ kiṁnimittam/
 pratyakṣānumānapūrvaṁ hi śāstram/ na ceśvarasya sattvaprakarṣe kasyacit pratyakṣam anumānaṁ
 vāsti/ na ceśvarapratyakṣaprabhavaṁ śāstram iti yuktaṁ/ kalpayitvāpi hy ayam brūyād
 ātmaīśvaryaprakāśanāyēti bhāvaḥ/ pariharati --- prakṛṣṭasattvanimittam/ /p. 27/ ayam
 abhisamdhīḥ --- mantrāyurvedeṣu tāvad īśvarapraṇīteṣu pravṛttisāmarthyād
 arthāvyabhicāraviniścayāt prāmāṇyaṁ siddham/ na cauśadhibhedānāṁ tatsamyogaviśeṣānāṁ ca
 mantrānāṁ ca tattadvarṇāvāpoddhāreṇa sahasreṇāpi puruṣāyusaīr laukikapramāṇavyavahārī
 śaktaḥ kartum anvayavyatirekau/ na cāgamād anvayavyatirekau tābhyaṁ cāgamas tatsamṭānāyor
 anāditvād iti pratipādayituṁ yuktaṁ/ mahāpralaye tatsamṭānāyor vicchedāt/ na ca tadbhāve
 pramāṇābhāvaḥ/ abhinnaṁ pradhānavikāro jagad iti hi pratipādayiṣyate/ sadṛśapariṇāmasya ca
 visadṛśapariṇāmatā dṛṣṭā/ yathā kṣīreksurasāder dadhiguḍādirūpaṁ/ visadṛśapariṇāmasya
 pūrvaṁ sadṛśapariṇāmatā ca dṛṣṭā/ tad iha pradhānenāpi
 mahadahaṁkārādirūpavisadṛśapariṇāmena satā bhāvyaṁ kadācit sadṛśapariṇāmenāpi/
 sadṛśapariṇāmaś cāsyā sāmīyāvasthā/ sa ca mahāpralayaḥ/ tasmān mantrāyurvedapraṇayanāt tāvad
 bhagavato vigalitarajastamomalāvaraṇatayā paritaḥ pradyotamānaṁ buddhisattvam āstheyam/
 tathā cābhīyudayaniḥśreyasopadeśaparo+api vedarāśīr īśvarapraṇītas tadbuddhisattvaprakarṣād eva
 bhavitum arhati/ na ca sattvotkarṣe rajastamaḥprabhavau vibhramavipralambhau saṁbhavataḥ/ tat
 siddham prakṛṣṭasattvanimittam śāstram iti/ syād etat/ prakarṣakāryatayā prakarṣam bodhayac
 chāstraṁ śeṣavad anumānaṁ bhaven na tv āgama ity ata āha --- etayor iti/ na kāryatvena bodhayaty
 api tv anādivācyavācakabhāvasaṁbandhena bodhayatīty arthaḥ/ īśvarasya hi buddhisattve
 prakarṣo vartate, śāstram api tadvācakatvena tatra vartata iti/ upasaṁharati --- etasmād
 īśvarabuddhisattvaprakarṣavācakāc chāstrād etad bhavati jñāyate viṣayeṇa viṣayiṇo lakṣaṇāt

sadaiveśvaraḥ sadaiva mukta iti/ tad evaṃ puruṣāntarād vyavacchidyēśvarāntarād api vyavacchinatti --- tac ca tasyeti/ atīśayavinirmuktim āha --- na tāvad iti/ kutaḥ --- yad eveti/ kasmāt sarvātīśayavinirmuktaṃ tadaiśvaryaṃ ity ata āha --- tasmād yatreti/ atīśayaniṣṭhām aprāptānām aupacārikam aiśvaryaṃ ity arthaḥ/ /p. 28/ sāmyavinirmuktim āha --- na ca tatsamānam iti/ prākāmyam avihatecchatā tadvighātān ūnatvam (tadvighātād ūnatvam) anūnatve vā dvayor api prākāmyavighātaḥ kāryānutpatter utpattau vā viruddhadharmasamāliṅgitam ekadā kāryam upalabhyetety aśayavān āha --- dvayoś ceti/ aviruddhābhiprāyatve vā pratyekam īśvaratve kṛtam anyair ekenaiveśanāyāḥ kṛtatvāt/ sambhūyakāritve vā na kaścīd īśvaraḥ pariśadvan nityeśanāyoginām ca paryāyāyogāt kalpanāgauravaprasaṅgāc ceti draṣṭavyam/ tasmāt sarvam avadātam //1.24//

tatra niratīśayaṃ sarvajñabījam //1.25//

evam asya kriyājñānaśaktau śāstraṃ pramāṇam abhidhāya jñānaśaktāv anumānam pramāṇayati --- kiṃ ca --- tatra niratīśayaṃ sarvajñabījam/ vyācaṣṭe --- yad idam iti/ buddhisattvāvarakatamopagamātāratamyena yad idam atītānāgatapratyutpannānām pratyekam ca samuccayena ca vartamānānām atīndriyānām grahaṇam, tasya viśeṣaṇam alpaṃ bahv iti sarvajñabījam kāraṇam/ kaścīd kiṃcid evātītādi gr̥hṇāti kaścīd bahu kaścīd bahutaram kaścīd bahutamam iti gr̥hyāpekṣayā grahaṇasyālpatvam bahutvam kṛtam/ etad vivardhamānam yatra niṣkrāntam atīśayāt sa sarvajña iti/ tad anena prameyamātraṃ kathitam/ atra pramāṇayati --- asti kāṣṭhāprāptiḥ sarvajñabījasyeti/ sādhyānirdeśaḥ/ niratīśayatvam kāṣṭhā/ yataḥ param atīśayavattā nāstīti/ tena nāvadhimātreṇa siddhasādhanam/ sātīśayatvād iti hetuḥ/ yad yat sātīśayaṃ tat tat sarvam niratīśayaṃ, yathā kuvalāmalakabilveṣu sātīśayaṃ mahattvam ātmani niratīśayaṃ iti vyāptiṃ darśayati --- parimānavat/ na ca garimādibhir guṇair vyabhicāra iti sāmpratam/ na khalv avayavagarimātīśayī garimāvayavinaḥ kiṃ /p. 29/ tvā paramāṇubhya āntyāvayavibhyo yāvantaḥ kecana teṣāṃ pratyekavartino garimṇaḥ samāhṛtya garimā vardhamānābhimānaḥ/ jñānam tu na pratijñeyaṃ samāpyata ity ekadvibahuviśayatayā yuktaṃ sātīśayaṃ iti na vyabhicāraḥ/ upasaṃharati --- yatra kāṣṭheti/ nanu santi bahavas tīrthakarā buddhārhatapakīlārṣiprabhṛtayas tat kasmāt ta eva sarvajñā na bhavanti asmād anumānād ity ata āha --- sāmānyeti/ kutas tarhi tadviśeṣapratipattir ity ata āha --- tasyeti/ buddhādīpraṇīta āgamābhāso na tv āgamaḥ, sarvapramāṇabādhitakṣaṇikanairātmyādīmārgopadeśakatvena vipralambhakatvād iti bhāvaḥ/ tena śrutismṛtītiḥāpurāṇalakṣaṇād āgamata āgacchanti buddhim ārohanti asmād abhyudayanīḥśreyasopāyā ity āgamaḥ, tasmāt samjñādiviśeṣapratipattih/ samjñāviśeṣaḥ śiveśvarādīḥ śrutyādiṣu prasiddhaḥ/ ādīpadena ṣaḍaṅgatādaśāvyayate samgr̥hīte/ yathoktaṃ vāyupurāṇe ---

"sarvajñatā tr̥ptir anādībodhaḥ svatantratā nityam aluptaśaktiḥ/ anantaśaktiś ca vibhor vidhijñāḥ ṣaḍ āhur aṅgāni maheśvarasya" /vāyupurāṇam 12.31

tathā ---

"jñānam vairāgyam aiśvaryaṃ tapaḥ satyaṃ kṣamā dhṛtiḥ/ sraṣṭṛtvam ātmasambodho hy adhiṣṭhātṛtvam eva ca// avyayāni daśaitāni nityaṃ tiṣṭhanti śaṃkare"vāyupurāṇam 10.60 iti/

syād etat, nityatr̥ptasya bhagavato vairāgyātīśayasampannasya svārthe tr̥ṣṇāsambhavāt kāruṇikasya ca sukhaikatānajanasarjanaparasya duḥkhabahulajīvalokajanānupapatter aprayojanasya ca prekṣāvataḥ pravṛtṭyanupapatteḥ kriyāśaktiśālino+api na jagatkriyety ata āha --- tasyātmānugrahaḥbhāve+apīti/ bhūtānām prāṇinām anugrahaḥ prayojanaṃ, śabdādyupabhogavivekakhyātīrūpakāryakaraṇāt kila caritārthaṃ cittam nivartate/ tataḥ puruṣaḥ

kevalī bhavati/ atas tatprayojanāya kāruṇiko vivekakhyātyupāyaṃ kathayati/ tenācaritārthatvāc
cittasya jantūniśvaraḥ puṇyāpuṇyasahāyaḥ sukhaduḥkhe bhāvayann api nākāruṇikaḥ/
vivekakhyātyupāyakathanāya /p. 30/ bhūtānugrahaṃ dvāram āha --- jñānadharmopadeśeneti/
jñānaṃ ca dharmaś ca jñānadharmāu tayor upadeśena jñānadharmasamuccayāl
labdhavivekakhyātiparipākāt kalpapralaye brahmaṇo dināvasāne yatra satyalokavarjaṃ jagad
astameti/ mahāpralaye sasatyalokasya brahmaṇo+api nidhane saṃsāriṇaḥ svakāraṇagāmino 'tas
tadā maraṇaduḥkhabhājaḥ, kalpety upalakṣaṇam anyadāpi svārjitakarmapākavaśena
janmamaraṇādibhājaḥ puruṣānuddhariṣyāmīti kaivalyaṃ prāpya puruṣā uddhṛtā bhavantīty
arthaḥ/ etac ca karuṇāprayuktasya jñānadharmopadeśanaṃ kāpilānām api siddham ity āha --- tathā
coktaṃ pañcaśikhācāryeṇa --- ādividvān kapila iti/ ādividvān iti pañcaśikhācāryavacanam
ādimuktasvasaṃtānādiguruviśayaṃ na tv anādimuktaparamaguruviśayaṃ/ ādimukteṣu kadācin
mukteṣu vidvatsu kapilo+asmākam ādividvān muktaḥ sa eva ca gurur iti/ kapilasyāpi jāyamānasya
maheśvarānugrahād eva jñānaprāptiḥ śrūyata iti/ kapilo nāma viṣṇor avatāravīṣeṣaḥ prasiddhaḥ/
svayaṃbhūṣ tu hiraṇyagarbhaḥ/ tasyāpi sāmkyayogaprāptir vede śrūyata iti/ sa eveśvara
ādividvān kapilo viṣṇur na svayaṃbhūr iti bhāvaḥ/ svāyaṃbhuvānām tv īśvara iti bhāvaḥ //1.25//

pūrveṣām api guruḥ kālenānavacchedāt //1.26//

saṃprati bhagavato brahmādibhyo viśeṣam āha --- sa eṣa iti/ pātanikā --- sa eṣa iti/ sūtram ---
pūrveṣām api guruḥ kālenānavacchedāt/ vyācaṣṭe --- pūrve hīti/ kālas tu śatavarsādir
avacchedārthenāvacchedena prayojanena nopāvartate na vartate/ prakarṣasya gatiḥ prāptiḥ/
pratyetavya āgamāt //1.26// /p. 31/

tasya vācakaḥ praṇavaḥ //1.27//

tad anena prabandhena bhagavān īśvaro darśitaḥ/ saṃprati tatpraṇidhānaṃ darśayitum tasya
vācakam āha --- tasya vācakaḥ praṇavaḥ/ vyācaṣṭe --- vācyā iti/ tatra pareṣām mataṃ
vimarśadvāreṇopanyasyati --- kim asyeti/ vācakatvaṃ pratipādakatvam ity arthaḥ/ pare hi paśyanti
yadi svābhāvikaḥ śabdārthayoḥ saṃbandhaḥ saṃketenāsmāc chabdād ayam arthaḥ pratyetavya
ityevamātmakenābhivyajyeta tato yatra nāsti sa saṃbandhas tatra saṃketaśatenāpi na vyajyeta/ na
hi pradīpavyaṅgyo ghaṭo yatra nāsti tatra pradīpasahasreṇāpi śakyō vyaṅktum/ kṛtasamketas tu
karabhaśabdo vāraṇe vāraṇapratipādako drṣṭaḥ/ tataḥ saṃketakṛtam eva vācakatvam iti/
vimṛśyābhimatam avadhārayati --- sthito+asyeti/ ayam abhiprāyaḥ --- sarva eva śabdāḥ
sarvākārārthābhidhānasamarthā iti/ sthita evaiṣām sarvākārair arthaiḥ svābhāvikaḥ saṃbandhaḥ/
īśvarasamketas tu prakāśakaś ca niyāmakaś ca/ tasyeśvarasamketāsamketakṛtaś cāsyā
vācakāpabhraṃśavibhāgaḥ/ tad idam āha --- saṃketas tv īśvarasyeti/ nidarśanam āha --- yatheti/
nanu śabdasya prādhānikasya mahāpralayasamaye pradhānabhāvam upagatasya śaktir api pralinā,
tato mahadādikrameṇotpannasyāvācakasyaiva māheśvareṇa saṃketena na śakyā vācakaśaktir
abhivyañjayitum vinaṣṭaśaktitvād ity ata āha --- sargāntareṣv apīti/ yady api saha śaktyā
pradhānasāmyam upagataḥ śabdas tathāpi punar āvirbhavaṃ tacchaktiyukta evāvirbhavati
varṣātipātasamadhigatamṛdbhāva ivodbhijō meghavisṛṣṭavāridhārāvasekāt/ tena
pūrvasaṃbandhasamketānusāreṇa saṃketaḥ kriyate bhagavateti/ tasmāt saṃpratipatteḥ
sadṛśavyavahāraparamparāyā nityatayā nityaḥ śabdārthayoḥ saṃbandho na kūṣasthanitya ity
āgamikāḥ pratijānate, na punar āgamanirapekṣāḥ sargāntareṣv api tādrśa eva saṃketa iti
pratipattum īśata iti bhāvaḥ //1.27// /p. 32/

tajjapas tadarthabhāvanam //1.28//

vācakam ākhyāya praṇidhānam āha --- tājāpas tadarthabhāvanam/ vyācaṣṭe --- praṇavasyeti/ bhāvanam punaḥ punaś citta niveśanam/ tataḥ kiṃ sidhyatīty ata āha --- praṇavam iti/ ekasmin bhagavaty āramati cittam/ atraiva vaiyāsikīm gāthām udāharati --- tathā ceti/ tata īśvaraḥ samādhitatphalalābhena tam anugrṇāti //1.28//

tataḥ pratyakcetanādhigamo+apy antarāyābhāvaś ca //1.29//

kiṃ cāparam asmāt --- tataḥ pratyakcetanādhigamo+apy antarāyābhāvaś ca/ pratīpaṃ viparītam añcati vijānātīti pratyak sa cāsau cetanaś ceti pratyakcetano+avidyāvān puruṣaḥ/ tad aneśvarāc chāśvatikasattvotkarṣasampannād vidyāvato nivartayati/ pratīcaś cetanasyādhigamo jñānam svarūpato 'sya bhavaty antarāyā vakṣyamānās tadabhāvaś ca/ asya vivaraṇam --- ye tāvad iti/ svam ātmā tasya rūpam/ rūpagrahaṇenāvidyāsamāropitān dharmān niśedhati/ nanv īśvarapraṇidhānam īśvaraviśayaṃ katham iva pratyakcetanam sāksātkaroty atiprasaṅgād ity ata āha --- yathaiveśvara iti/ śuddhaḥ kūṣasthanityatayodayavyayarahitaḥ prasannaḥ kleśavarjitaḥ kevalo dharmādharmāpetah/ ata evānupasargaḥ/ upasargā jātyāyurbhogāḥ/ sādṛśyasya kiṃcid bhedaḍhiṣṭhānatvād īśvarād bhinatti --- buddheḥ pratisamvedīti/ tad anena pratyaggrahaṇam vyākhyātam/ atyantavidharminor anyatarārthānucintanam na taditarasya sāksātkārāya kalpate/ /p.33/ sadṛśārthānucintanam tu sadṛśāntarasāksātkāropayogitām anubhavati ekaśāstrābhyāsa iva tatsadṛśārthaśāstrāntarajñānopayogitām/ pratyāsattis tu svātmani sāksātkārahetur na parātmanīti sarvam avadātam //1.29//

vyādhistyānasamśayapramādālasyāvīratibhrāntidarśanālabdhabhūmikavānavast hitatvāni cittavikṣepās te+antarāyāḥ //1.30//

ṛcchati --- atha ka iti/ sāmānyenottaram --- ya iti/ viśeṣasamkhye ṛcchati --- ka iti/ uttaram vyādhitādisūtram/ antarāyā nava/ etāś cittavṛttayo yogāntarāyā yogavirodhinaś cittasya vikṣepakāś cittam khalv amī vyādhyādayo yogād vikṣipanty apanayantīti vikṣepāḥ/ yogapratipakṣatve hetum āha --- sahaita iti/ samśayabhrāntidarśane tāvad vṛttitayā vṛttinirodhapratipakṣau/ ye+api na vṛttayo vyādhiprabhṛtayas te+api vṛttisāhacaryāt tatpratipakṣā ity arthaḥ/ padārthān vyācaṣṭe --- vyādhir iti/ dhātavo vātapittaśleśmānaḥ śarīradhāraṇāt/ aśītapītāhāraparīnāmaviśeṣo rasaḥ/ karaṇānīndriyāṇi teṣāṃ vaiśamyam nyūnādhikabhāva iti/ akarmanyatā karmānarhatā/ samśaya ubhayakoṭiṣṭpṛgvijñānam/ saty apy atadrūpapratīṣṭhatvena samśayaviparyāsayor abhede, ubhayakoṭiṣṭparśāspārśarūpāvāntaraviśeṣavivakṣayātra /p.34/ bhedenopanyāsaḥ/ abhāvanam akaraṇam tatrāprayatna iti yāvat/ kāyasya gurutvam kaphādīnā, cittasya gurutvam tamasā/ gardhas tṛṣṇā/ madhumatyādayaḥ samādhībhūmayaḥ/ labdhabhūmer yadi tāvataiva susthitaṃmanyasya samādhībhreṣaḥ syāt tatas tasyā api bhūmer apāyaḥ syāt/ yasmāt samādhīpratīlambhe tadavasthitaṃ syāt tasmāt tatra prayatitavyam iti //1.30//

duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhūvaḥ //1.31//

na kevalam navāntarāyā duḥkhādayo+apy asya tatsahabhūvo bhavantīty āha --- duḥkhetyādi/ pratikūlavedanīyam duḥkham ādhyātmikaṃ śārīram vyādhiprāśān mānasaṃ ca kāmādivaśāt/ ādhībhautikaṃ vyāghrādījanitam/ ādhīdāivikaṃ grahapīḍādījanitam/ tac cedam duḥkham prāṇimātrasya pratikūlavedanīyatayā heyam ity āha --- yenābhihatā iti/ anicchataḥ prāṇo yad bāhyam vāyum ācāmati pibati praveśayatīti yāvat sa śvāsaḥ samādhyāṅgarecakavirodhī/ anicchato +api prāṇo yat kauṣṭhyaṃ vāyum niścārayati niḥsārayati sa praśvāsaḥ samādhyāṅgapūrakavirodhī //1.31//

tatpratiṣedhārtham ekatattvābhyāsaḥ //1.32//

uktārthopasaṃhārasūtram avatārayati --- athaita iti/ athoktārthānantaram upasaṃharann idam sūtram āheti saṃbandhaḥ/ niroddhavyatve hetur uktaḥ --- samādhipratipakṣā iti/ yady apīśvarapranidhānād ity abhyāsamātram uktaṃ tathāpi vairāgyam iha tatsahakāritayā grāhyam ity āha --- tābhyām uktalakṣaṇābhyām evābhyāsavairāgyābhyām niroddhavyāḥ/ tatra tayor abhyāsavairāgyayor madhye+abhyāsasyānantaroktasyeti/ tatpratiṣedhārtham ityādi/ ekaṃ tattvam īśvaraḥ prakṛtatvād iti/ vaināsīkānām /p. 35/ tat sarvam ekāgram eva cittam nāsti kiṃcid vikṣiptam iti tadupadeśānām tadarthānām ca pravṛttinām vaiyarthyam ity āha --- yasya tv iti/ yasya mate pratyarthe+arpyamāṇa ekasminn anekasmin vā niyataṃ yāvad arthābhāsam utpannam tatraiva samāptam ananyagāmi/ arthāntaram tāvat prathamam grhītvārthāntaram api paścāt kasmān na grhṇātīty ata āha --- kṣaṇikaṃ ca kṣaṇasyābhedyatvena pūrvapaścādbhāvasyāpy abhāva iti bhāvaḥ/ asmanmate tv akṣaṇikaṃ cittam svaviśaya ekasminn anekasmin vānavasthitam pratikṣaṇam tattadviśayopādānaparityāgābhyām viśayāniyataṃ vikṣiptam ato vikṣepapariṇāmam apanīya śakyaikāgratādhātum iti tadupadeśapravṛttyor nānarthakatvam ity āha --- yadi punar idam iti/ upasaṃharati --- ato neti/ vaināsīkam utthāpayati --- yo+apīti/ mā bhūd ekasmin kṣaṇike citta ekāgratādhānaprayatnaḥ/ cittasaṃtāne tv anādāv akṣaṇike vikṣepam apanīyaikāgratādhāsyata ity arthaḥ/ tad etad vikalpya dūṣayati --- tasyeti/ tasya darśana ekāgratā yadi pravāhacittasya cittasaṃtānasya vā dharmāḥ/ tatraikaṃ kramavad utpādeṣu pratyayeṣv anugataṃ nāsti pravāhacittam/ kutaḥ, yad yāvad asti tasya sarvasya kṣaṇikatvād akṣaṇikasya cāsattvād bhavatām darśana iti bhāvaḥ/ dvitīyam kalpaṃ grhṇāti --- atheti/ sāmṃvṛtasya pravāhasyāmśaḥ pratyayaḥ paramārthasamś tasya pratyayasyaikāgratā prayatnasādhyo dharmāḥ/ dūṣayati --- sa sarvaḥ sāmṃvṛtapravāhāpekṣayā sadṛśapratyayapravāhī vā visadṛśapratyayapravāhī vā/ atah paramārthasattārūpeṇa pratyarthaniyatatvād yadarthābhāsa utpannas tatra samāptatvād ekāgra eveti vikṣiptacittānupapattiḥ, yad apanayenaikāgratādhīyata iti/ upasaṃharati --- tasmād iti/ /p. 36/ ito+api cittam ekaṃ anekārtham avasthitam cety āha --- yadi ceti/ yathā hi maitreṇādhītasya śāstrasya na caitraḥ smarati/ yathā vā maitreṇāpacitasya puṇyasya pāpasya vā karmāśayasya phalaṃ tadasaṃbandhī caitro na bhūṅkte, evaṃ pratyayāntaradṛṣṭasya pratyayāntaram na smaret/ pratyayāntaropacitasya vā karmāśayasya phalaṃ ca na pratyayāntaram upabhuṅjītetey arthaḥ/ nanu nātiprasajyete kāryakāraṇabhāve satīti viśeṣaṇāc chrāddhavaīśvānarīyeṣṭyādāv akartṛmātrpitrputrādigāmiphala darśanān madhurarasabhāvitānām vāmrabijādīnām paramparayā phalamādhuryaniyamād ity ata āha --- samādhiyamānam apy etad iti/ ayam abhisamādhiḥ --- kaḥ khalv ekasamāntānavartinām pratyayānām saṃtānāntaravartibhyaḥ pratyayebhyo viśeṣo yenaikasamāntānavartinā pratyayenānubhūtasypacitasya ca karmāśayasya tatsamāntānavarty eva pratyayaḥ smartā bhoktā ca syān nānyasamāntānavartī/ na hi saṃtāno nāma kaścid asti vastusan/ ya enaṃ saṃtānam saṃtānāntaravartibhyo bhindyāt/ na ca kālpaniko bhedaḥ kriyāyām upapadyate/ na khalu kalpitāgnibhāvo māṇavakaḥ pacati/ na ca kāryakāraṇabhāvasaṃbandho 'pi vāstavaḥ/ sahabhuvoh savyetaraviśāṇayor ivābhāvād asahabhuvor api pratyutpannāśrayatvāyogāt/ na hy atītānāgatau vyāsajya pratyutpannam vartitum arhataḥ/ tasmāt saṃtānena vā kāryakāraṇabhāvena vā svābhāvikenānupahitāḥ paramārthasantaḥ pratyayāḥ parasparāsamsparsītena svasamāntānavartibhyaḥ parasamāntānavartibhyo vā pratyayāntarebhyo na bhidyante/ so+ayam gomayam ca pāyasam cādhikṛtya pravṛtto nyāyo gomayam pāyasam gavyatvād ubhayasiddhapāyasavad iti/ tam ākṣipati nyāyābhāsatvena tato+apy adhikatvād iti/ na cātra kṛtanāśākrṭābhyāgamam codyam/ yataś cittam eva karmaṇām kartṛ tad eva tajjanitābhyām sukhaduḥkhābhyām yujyate/ sukhaduḥkhe ca citicchāyāpannam cittam bhūṅkte iti puruṣe

bhogābhimānaś citicittayor abhedagrahād iti/ svapratyayaṃ pratītya samutpannānāṃ svabhāva evaiṣāṃ tādr̥ṣo yat ta eva smaranti phalaṃ copabhuñjate na tv anye/ na ca svabhāvā niyogaparyanuyogāv arhanti evaṃ bhavata maivaṃ bhūtetī vā kasmān naivam iti cetī/ yaḥ pūrvokte na parituṣyati taṃ pratyāha --- kiṃ ca svātmetī/ udayavyayadharmānāṃ /p. 37/ anubhavānāṃ anubhavasmr̥tināṃ ca nānātve+api tadāśrayam abhinnaṃ cittam aham iti pratyayah pratisaṃdadhānaḥ katham atyantabhinnān pratyayān ālambeta/ nanu grahaṇasmarāṇarūpakāraṇabhedāt pāroksyāpāroksyarūpaviruddhadharmasaṃsargād vā na pratyabhijñānaṃ nāmaikaḥ pratyayo yataḥ pratyayinaś cittasyaikatā syād ity ata āha --- svānubhaveti/ nanu kāraṇabhedaviruddhadharmasaṃsargāv evātra bādhakāv uktāv ity ata āha --- na ca pratyakṣasyeti/ pratyakṣānusārata eva sāmagryabhedāḥ pāroksyāpāroksyadharmāvirodhaś copapādito nyāyakaṇikāyām/ akṣaṇikasya cārthakriyā nyāyakaṇikābrahmatattvasamikṣābhyām upapāditeti sarvam avadātam //1.32//

maitrikaruṇāmuditopekṣānāṃ sukhaduḥkhaḥpunyāpunyaviṣayānāṃ bhāvanātaś cittaprasādanam //1.33//

aparikarmitamanaso+asūyādimitaḥ samādhitadupāyasampattyanutpādāc cittaprasādanopāyān asūyādivirodhinaḥ pratipādayitum upakramate --- yasya cittasyāvasthitasyedam iti/ maitrikaruṇetyādiprasādanāntam/ sukhiteṣu maitrīm sauhārdaṃ bhāvayata irṣyākāluṣyaṃ nivartate cittasya/ duḥkhiteṣu ca karuṇām ātmanīva parasmīn duḥkhaprahāṇecchāṃ bhāvayataḥ parāpakāracikīrṣākāluṣyaṃ cetaso nivartate/ puṇyaśīleṣu prāṇiṣu muditāṃ harṣaṃ bhāvayato +asūyākāluṣyaṃ cetaso nivartate/ apuṇyaśīleṣu copekṣāṃ mādhyasthyaṃ bhāvayato +amarṣakāluṣyaṃ /p. 38/ cetaso nivartate/ tataś cāsya rājasatāmasadharmanivṛttau sāttvikaḥ śuklo dharma upajāyate/ sattvotkarṣasampannaḥ saṃbhavati vṛttinirodhapakṣe/ tasya prasādasvābhavyāc cittam prasīdati/ prasannaṃ ca vakṣyamāṇebhya upāyebhya ekāgraṃ sthitipadaṃ labhate/ asatyām punar maitryādibhāvanāyām na ta upāyāḥ sthityai kalpanta iti // 1.33//

pracchardanaividhāraṇābhyām vā prāṇasya //1.34//

tān idānīm sthityupāyān āha --- pracchardanaividhāraṇābhyām vā prāṇasya/ vāśabdo vakṣyamānopāyāntarāpekṣo vikalpārthaḥ, na maitryādibhāvanāpekṣayā tayā saha samuccayāt/ pracchardanaṃ vivṛṇoti --- kauṣṭhyasyeti/ prayatnaviśeṣād yogaśāstravīhitād yena kauṣṭhyo vāyur nāsikāpuṭābhyām śanai recyate/ vidhāraṇaṃ vivṛṇoti --- vidhāraṇaṃ prāṇāyāmaḥ/ recitasya prāṇasya kauṣṭhyasya vāyor yad āyāmo bahir eva sthāpanaṃ na tu sahasā praveśanam/ tad etābhyām pracchardanaividhāraṇābhyām vāyor laghukṛtaśarīrasya manaḥ sthitipadaṃ labhate/ atra cottarasūtragatāt sthitinibandhanītipadāt sthitigrahaṇam ākr̥ṣya sampādayed ity arthaprapṛttena saṃbandhanīyam //1.34//

viṣayavatī vā pravṛttir utpannā manasaḥ sthitinibandhanī //1.35//

sthityupāyāntaram āha --- viṣayavatī vā pravṛttir utpannā manasaḥ sthitinibandhanī/ vyācāṣṭe --- nāsikāgre dhārayata iti/ dhāraṇādhyānasamādhīn kurvatas tajjayādyā divyagandhasaṃvittatsākṣātkāraḥ/ evam anyāsv api pravṛttiṣu yojyam/ etac cāgamāt pratyetavyaṃ nopapattitaḥ/ syād etat kim etādr̥gbhir vṛttibhiḥ kaivalyaṃ pratyānupayoginībhir ity ata āha --- etā vṛttayo+alpenaiva kālenotpannāś cittam īśvaraviṣayāyām vā vivekakhyātivīṣayāyām /p. 39/ vā sthītau nibadhnanti/ nanv anyaviṣayā vṛttīḥ katham anyatra sthitiṃ nibadhnātīty ata āha --- saṃśayaṃ vidhamanti apasārayanti ata eva samādhiprajñāyām iti/ vṛttyantarāṇām apy

āgamasiddhānāṃ viśayavattvam atidiśati --- eteneti/ nanv āgamādibhir avagatesv artheṣu kutah
saṃśaya ity ata āha --- yady api hīti/ śraddhāmūlo hi yoga upadiṣṭārthaikadeśapratyakṣikaraṇe ca
śraddhātīśayo jāyate/ tanmūlās ca dhyānādayo+asyāpratyūhaṃ bhavantīty arthaḥ //1.35//

viśokā vā jyotiṣmatī //1.36//

viśokā vā jyotiṣmatī/ vigataśokā duḥkharahitā jyotiṣmatī jyotir asyā astīti jyotiṣmatī
prakāśarūpā/ hṛdayapuṇḍarīka iti/ udarorasor madhye yat padmam adhomukhaṃ tiṣṭhaty
aṣṭadalaṃ recakaprāṇāyāmena tad ūrdhvamukhaṃ kṛtvā tatra cittam dhārayet/ tanmadhye
sūryamaṇḍalam akāro jāgaritasthānaṃ tasyopari candramaṇḍalam ukāraḥ svapnasthānam/
tasyopari vahnimaṇḍalam makāraḥ susuptisthānam/ tasyopari paravyomātmakaṃ brahmanādam
turiyasthānam ardhamaṅtram udāharanti brahmavādinah/ tatra karṇikāyām ūrdhvamukhī
sūryādimāṇḍalamadhyagā brahmanāḍī/ tato+apy ūrdhvaṃ pravṛttā suṣumnā nāma nāḍī/ /p. 40/
tayā khalu bāhyāny api sūryādīni maṇḍalāni protāni/ sa hi cittasthānam/ tasyām dhārayato yoginaś
cittasaṃvid upajāyate/ upapattipūrvakaṃ buddhisamvidā ākāram ādarśayati --- buddhisattvam
hīti/ ākāśakalpam iti vyāpitām āha/ sūryādīnāṃ prabhās tāsām rūpaṃ tadākāreṇa vikalpate
nānārūpā bhavati/ manaś cātra buddhir abhimataṃ na tu mahattattvam/ tasya ca suṣumnāsthasya
vaikārikāhaṃkārajanmanaḥ sattvabahulatayā jyotirūpatā vivakṣitā/ tattadviśayagocaratayā ca
vyāpītvam api siddham/ asmitākārye manasi samāpattim darśayitvāsmitāsamāpatteḥ svarūpam āha
--- tatheti/ śāntam apagatarajastamastaraṅgam/ anantaṃ vyāpi/ asmitāmātraṃ na punar
nānāprabhārūpam/ āgamāntareṇa svamataṃ samīkaroti --- yatredam uktaṃ pañcaśikhena tam
aṇuṃ duradhigamatvād ātmānam ahaṃkāraspadam anuvidyānucintyāsmītyevaṃ tāvat saṃjānīta
iti/ syād etat/ nānāprabhārūpā bhavatu jyotiṣmatī katham asmitāmātrarūpā jyotiṣmatīty ata āha ---
eṣā dvayīti/ vidhūtarajastamomalāsmītaiva sattvamayī jyotir iti bhāvaḥ/ dvividhāyā api
jyotiṣmatyāḥ phalam āha --- yayeti //1.36//

vītarāgaviśayaṃ vā cittam //1.37//

vītarāgaviśayaṃ vā cittam/ vītarāgāḥ kṛṣṇadvaipāyanaprabhṛtayas teṣām cittam tad
evāmbanaṃ tenoparaktam iti //1.37//

svapnanidrājñānāmbanaṃ vā //1.38//

svapnanidrājñānāmbanaṃ vā/ yadā khalv ayaṃ svapne viviktavanasamniveśavartinim
utkīrṇām /p. 41/ iva candramaṇḍalāt komalamṛṇāśakalānukāribhir aṅgapratyaṅgair upapannām
abhijātacandrakāntamaṇimayīm atisurabhimālatimallikāmālāhāriṇim manoharām bhagavato
maheśvarasya pratimām ārādhayann eva prabuddhaḥ prasannamanās tadā tām eva
svapnajñānāmbanībhūtām anucintayatas tasya tadekākāramanasas tatraiva cittam sthitipadam
labhate/ nidrā ceha sāttvikī grahītvayā/ yasyāḥ prabuddhasya sukham aham asvāpsam iti
pratyavamarśo bhavati/ ekāgraṃ hi tasyām mano bhavati/ tāvanmātreṇa cōktaṃ --- etad eva
brahmavido brahmaṇo rūpam udāharanti suptāvastheti/ jñānaṃ ca jñeyarahitaṃ na śakyam
gocarayitum iti jñeyam api gocarikriyate //1.38//

yathābhimatadhyānād vā //1.39//

yathābhimatadhyānād vā/ kiṃ bahunā yad evābhimataṃ tattaddevatārūpam iti //1.39//

paramāṇuparamamahattvānto+asya vaśīkāraḥ //1.40//

kathaṃ punaḥ sthitipadasātmibhāvo+avagantavya ity ata āha --- paramāṇuparamamahattvānto +asya vaśīkāraḥ/ vyācaṣṭe --- sūkṣma iti/ uktam arthaṃ piṇḍīkr̥tya vaśīkārapadārtham āha --- evaṃ tām ubhayīm iti/ vaśīkārasyāvantaraphalam āha --- tadvaśīkārād iti //1.40//

kṣīṇavṛtter abhijātasyeva maṇer grahīṭṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ //1.41//

tad evaṃ cittasthiter upāyā darśitāḥ/ labdhasthitikasya cittasya vaśīkāro+api darśitāḥ/ samprati labdhasthitikasya cetasaḥ kiṃviśayaḥ kiṃrūpaś ca samprajñāto bhavātīti pṛcchati --- atheti/ atrottaraṃ sūtram avatārayati --- tad ucyata iti/ sūtram paṭhati --- /p.42/ kṣīṇavṛtter ityādi samāpattyantam/ tad vyācaṣṭe --- kṣīṇeti/ abhyāsavairāgyābhyām kṣīṇarājasatāmasapramāṇādivṛttes cittasya/ tasya vyākhyānaṃ --- pratyastamitapratyayasyeti/ tad anena cittasattvasya svabhāvasvacchasya rajastamobhyām anabhibhava uktaḥ/ dṛṣṭāntaṃ spaṣṭayati --- yatheti/ upāśraya upādhir japākusumādir uparaktas tacchāyāpanaḥ/ upāśrayasya yad ātmīyaṃ rūpaṃ lohitanilādi tad evākāras tena lakṣito nirbhāsate/ dārṣṭāntike yojayati --- tathā grāhyeti/ grāhyaṃ ca tadālambanaṃ ca tenoparaktaṃ tadanuviddhaṃ, tad anena grahīṭṛgrahaṇābhyām vyavacchinatti/ ātmīyam antaḥkaraṇarūpaṃ apidhāya grāhyasamāpannaṃ grāhyatām iva prāptam iti yāvat/ ato grāhyasvarūpākāreṇa nirbhāsate/ grāhyoparāgam eva sūkṣmasthūlatābhyām vibhajate --- bhūtasūkṣmeti/ viśvabhedaś cetanācetanāsvabhāvo gavādir ghaṭādiś ca draṣṭavyaḥ/ tad anena vitarkavicārānugatau samādhī darśitau/ tathā grahaṇeṣv apīndriyeṣv iti/ gr̥hyanta ebhir arthā iti grahaṇānīndriyāṇi/ etad eva spaṣṭayati --- grahaṇālambaneti/ grahaṇaṃ cālambanaṃ ca tad iti grahaṇālambanaṃ tenoparaktaṃ anuviddham ātmīyam antaḥkaraṇarūpaṃ apidhāya grahaṇaṃ iva bahiṣkaraṇaṃ ivāpannaṃ iti/ tad anenānandānugataṃ uktvāsmitānugataṃ āha --- tathā grahīṭṛpuruṣeti/ asmitāspadaṃ /p.43/ hi grahītā puruṣa iti bhāvaḥ/ puruṣatvāviśeṣād anenaiva mukto+api puruṣaḥ śukaprahādādīḥ samādhiviśayatayā samgrahītavya ity āha --- tathā mukteti/ upasamharaṃs tatsthatadañjanatāpadaṃ vyācaṣṭe --- tad evam iti/ teṣu grahīṭṛgrahaṇagrāhyeṣu sthitasya dhāritasya dhyānaparipākavaśād apahatarajastamomalasya cittasattvasya yā tatsthatadañjanatā tadākāratā sā samāpattiḥ samprajñātalakṣaṇo yoga ucyate/ tatra ca grahīṭṛgrahaṇagrāhyeṣv iti sautraḥ pāthakramo 'rthakramavirodhān nādartavyaḥ/ evaṃ bhāṣye +api prathamam bhūtasūkṣmopanyāso+apy anādaraṇīya iti sarvaṃ ramaṇīyam //1.41//

tatra śabdārthajñānavikalpaiḥ samkīrṇā savitarkā samāpattiḥ //1.42//

sāmānyataḥ samāpattir uktā/ seyam avāntarabhedāc caturvidhā bhavati/ tadyathā savitarkā nirvitarkā savicārā nirvicārā ceti/ tatra savitarkāyāḥ samāpatter lakṣaṇam āha --- tatretyādi/ tāsu samāpattiṣu madhye savitarkā samāpattiḥ pratipattavyā/ kīdrśī śabdaś cārthaś ca jñānaṃ ca teṣāṃ vikalpāḥ/ vastuto bhinnānām api śabdādīnām itaretarādhyāśād vikalpo+apy ekasmin bhedaṃ ādarśayati bhinneṣu cābhedaṃ/ tena śabdārthajñānavikalpaiḥ samkīrṇā vyāmiśrety arthaḥ/ tadyathā gaur iti śabda iti/ gaur ity upāttayor arthajñānayoḥ śabdābhedavikalpo darśitāḥ/ gaur ity artha iti/ gaur ity upāttayor śabdajñānayoḥ arthābhedavikalpaḥ/ gaur iti jñānam iti/ gaur ity upāttayor śabdārthayor jñānābhedavikalpaḥ/ tad evam avinirbhāgena (avinirbhāgeṇa) vibhaktānām api śabdārthajñānānām grahaṇaṃ loke dṛṣṭaṃ draṣṭavyam/ yady avibhāgena grahaṇaṃ kutas tarhi vibhāga ity ata āha --- vibhajyamānāś cānvayavyatirekābhyām parīkṣakair /p.44/ anye śabdadharmā dhvanipariṇāmamātrasya śabdasyodāttādayo dharmā anye+arthasya jaḍatvamūrtatvādayaḥ, anye prakāśamūrtivirahādayo jñānasya dharmā iti/ tasmād eteṣāṃ vibhaktaḥ panthāḥ svarūpabhedonnayanamārgaḥ/ tatra vikalpate gavādyarthe samāpannasyeti/ tad anena yogino+aparaṃ pratyakṣam uktam/ śeṣaṃ sugamaṃ //1.42//

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā //1.43//

sūtram yojayitum prathamatas tāvan nirvitarkām vyācāṣṭe --- yadā punar iti/ pariśuddhir apanayaḥ/ śabdasaṃketasmaranapūrve khalv āgamānumāne pravartete/ saṃketas cāyaṃ gaur iti śabdārthajñānānam itaretarādhyāsātmā/ tataś cāgamānumānajñānavikalpau bhavataḥ/ tena tatpūrvā samādhiprajñā savitarkā/ yadā punar arthamātrapravaṇena cetasārthamātrādṛṭena tadabhyāsān nāntariyakatām upagatā saṃketasmṛtis tyaktā, tattyāge ca śrutānumānajñānavikalpau tanmūlau tyaktau, tadā tacchūnyāyām samādhiprajñāyām svarūpamātreṇāvasthito+arthas tatsvarūpamātratayaiva na tu vikalpitenākāreṇa paricchidyate/ sā nirvitarkā samāpattir iti/ tad yoginām paraṃ pratyakṣam asadāropagandhasyāpy abhāvāt/ syād etat pareṇa pratyakṣeṇārthattvaṃ gṛhītvā yogina upadiśanty upapādayanti ca/ katham cātadviśayābhyām āgamaparārthānumānābhyām so+artha upadiśyata upapādyate ca/ tasmād āgamānumāne tadviśaye te ca vikalpāv iti param api pratyakṣam vikalpa evety ata āha --- tac ca śruteti/ yadi hi savitarkam iva śrutānumānasahabhūtaṃ tadanuśaktaṃ syād bhavet saṃkirṇaṃ tayos tu bijam evaitat tato hi śrutānumāne prabhavataḥ/ na ca yad yasya kāraṇaṃ tat tadviśayaṃ bhavati/ na hi dhūmajñānaṃ vahnijñānakāraṇaṃ iti vahniviśayam/ tasmād avikalpena pratyakṣeṇa gṛhītvā vikalpyopadiśanti copapādayanti ca/ upasaṃharati --- tasmād iti/ vyākhyeyaṃ sūtram yojayati --- /p.45/ nirvitarkāyā iti/ smṛtipariśuddhāv ityādi sūtram/ śabdasaṃketas ca śrutam cānumānaṃ ca teṣām jñānaṃ eva vikalpas tasmāt smṛtis tasyāḥ pariśuddhir apagamas tasyām/ tatra ca saṃketasmṛtipariśuddhir hetuḥ/ śrutānumānasamṛtipariśuddhiś ca hetumatī/ anumānaśabdaś ca karmasādhanā+anumeyavācakaḥ/ svam ivetivakāro bhinnakramas tyaktvetipadānantaraṃ draṣṭavyaḥ/ viśayavipratipattiṃ nirākaroti --- tasyā eketi/ ekām buddhim upakramata ārabhata ity ekabuddhyupakramaḥ/ tad anena paramāṇavo nānātmāno na nirvitarkaviśayā ity uktaṃ bhavati/ yogyatve+api teṣām paramasūkṣmāṇām nānābhūtānām mahattvaikārthasamavetaikatvanirbhāsapratyaya viśayatvāyogāt/ astu tarhi paramārthasatsu paramāṇuṣu sāmvrtaḥ pratibhāsadharmāḥ sthaulyam ity ata āha --- arthātmeti/ nāsati bādha ke sthūlam anubhavasiddham śakyāpahnavaṃ iti bhāvaḥ/ tatra ye paśyanti dvyaṇukādikrameṇa goghaṭādaya upajāyanta iti tān pratyāha --- aṇupracayeti/ aṇūnām pracayaḥ sthūlarūpapariṇāmaḥ, sa ca viśiṣyate+anyasmāt pariṇāmāntarāt sa evātmā svarūpaṃ yasya sa tathoktaḥ/ gavādir bhogāyatanam/ ghaṭādir viśayaḥ/ tac caitad ubhayam api lokyata iti lokaḥ/ nanv eṣa bhūtasūkṣmebhyo bhinno+abhinno vā syād bhinnaś cet katham tadāśrayaḥ katham ca tadākāraḥ/ na hi ghaṭaḥ paṭad anyas tadākāras tadāśrayo vā/ abhinnaś cet tadvad eva sūkṣmo+asādhāraṇaś ca syād ata āha --- sa ceti/ ayam abhiprāyaḥ --- naikāntataḥ paramāṇubhyo bhinno ghaṭādir abhinno vā, bhinnatve gavāśvavad dharmadharmibhāvānupapatteḥ/ abhinnatve dharmirūpavad eva /p.46/ tadanupapatteḥ/ tasmāt kathamcid bhinnaḥ kathamcid abhinnaś cāstheyas tathā ca sarvam upapadyate/ bhūtasūkṣmāṇām iti śaṣṭhyā kathamcid bhedaṃ sūcayati ātmabhūta iti cābhedaṃ/ phalena vyaktena tadanubhavalakṣaṇena tadvyavahāralakṣaṇena ca vyaktena vipratipannaṃ pratyanumāpitaḥ/ kāraṇābhede ca kāraṇākāratopapannety āha --- svavyaṅjakāñjana iti/ sa kiṃ tadātmabhūto dharmo nityo nety āha --- dharmāntarasya kapālāder udaya iti/ tasyāvayavinaḥ paramāṇubhyo vyāvṛttaṃ rūpaṃ ādarśayati --- sa eṣa iti/ paramāṇusādhyāyāḥ kriyāyā anyā kriyā madhūdakādihāraṇalakṣaṇā taddharmaka iti/ na kevalam anubhavād api tu vyavahārato+api tannibandhanatvāl lokayātrāyā ity āha --- teneti/ syād etad asati bādha ke+anubhavo 'vayavinaṃ vyavasthāpayet/ asti ca bādha kaṃ yat sat tat sarvam anavayavaṃ yathā vijñānam/ sac ca goghaṭāditi svabhāvahetuḥ/ sattvaṃ hi viruddhadharmasamsargarahitatvena vyāptaṃ, tadviruddhaś ca viruddhadharmasamsargaḥ sāvayava upalabhyamāno vyāpakaviruddhopalabdhyā

sattvam api nivartayati/ asti cāvayavini
 taddeśatvātaddeśatvāvṛtatvānāvṛtatvaraktatvāraktatvacalatvācalatvalakṣaṇo
 viruddhadharmasamsarga ity ata āha --- yasya punar iti/ ayam abhiprāyaḥ --- anubhavasiddham
 sattvaṃ hetuḥ kriyate yat kila pāṃśulapāduko hālika+api pratipadyate/ anyad vānubhavasiddhāt/
 tatrānyad asiddhatvād ahetuḥ/ anubhavasiddham tu ghaṭādīnāṃ sattvam arthakriyākāritvarūpaṃ
 na sthūlād anyat/ so+ayam hetuḥ sthūlatvam apākurvann ātmānam eva vyāhanti/ nanu na
 sthūlatvam eva sattvam api tv asato vyāvṛtīḥ/ asthaulyavyāvṛtīś ca sthaulyaṃ, vyāvartyabhedāc ca
 vyāvṛttitayo bhidyante/ ataḥ sthaulyābhāve+api na sattvavyāhatīḥ/ anyatvāt/ bhavatu vā
 vyāvṛttibhedād avasāyaviśayabhedāḥ/ yatpūrvakās tv avasāyās tasyānubhavasāyāvikalpasya
 pramāṇasya ko viśaya iti nirūpayatu bhavān rūpaparamāṇavo nirantarotpādā
 agrhītaparamasūkṣmatattvā ity cet, hantaite gandharasasparśaparamāṇubhir antaritā na nirantarāḥ/
 tasmād antarālāgraha ekaghanavanapratyayavat paramāṇvālambanaḥ sann ayam vikalpo mithyeti
 tatprabhavavikalpā na pāramparyenāpi vastupratibaddhā ity kutas tadavasitasya
 sattvasyānavayavatvasādhatvam/ tasmād avikalpasya pratyakṣasya prāmāṇyam /p. 47/ icchatā
 tadanubhūyamānasthaulyasyaiva sattvam avikalpāvaseyam akāmenāpy abhyupeyam/ tathā ca
 tadbādhamānaṃ sattvam ātmānam evāpabādheta/ paramasūkṣmāḥ paramāṇavo
 vijātiyaparamāṇvanantaritā anubhaviśayā ity vyāhatam aṅgikaraṇam/ tad idam uktaṃ --- yasya
 punar avastukaḥ sa pracayaviśeṣo nirvikalpaviśayaḥ/ santu tarhi sūkṣmāḥ paramāṇavo
 nirvikalpaviśayā ity ata āha --- sūkṣmaṃ ca kāraṇam anupalabhyam avikalpasyeti/
 tasyāvayavyabhāvād dhetor atadrūpapratīṣṭhaṃ mithyājñānam ity lakṣaṇena sarvam evaṃ (eva)
 prāptaṃ mithyājñānaṃ yat sthaulyālambanaṃ yac ca tadadhiṣṭhānasattvālambanaṃ ity arthaḥ/
 nanv etāvatāpi na jñānam ātmani mithyā bhavati tasyāvayavitvenāprakāśād ity ata āha ---
 prāyēneti/ nanu kim etāvatāpīty ata āha --- tadā ceti/ sattvādijñānaṃ cen mithyā tadā
 sattvādihetukam anavayavitvādijñānam api mithyaiva tasyāpi hi nirvikalpagocarasthūlam
 evāvaseyatayā viśayaḥ, sa ca nāstīti tātparyārthaḥ/ viśayābhāva eva kuta ity ata āha --- yad yad iti/
 virodhas ca pariṇāmavaicitryeṇa bhedābhedenā coktopapattyanusāreṇoddhartavya ity sarvaṃ
 ramaṇīyam //1.43//

etayaiva savicārā nirvicārā ca sūkṣmaviśayā vyākhyātā //1.44//

etayaiva savicārā nirvicārā ca sūkṣmaviśayā vyākhyātā/ abhivyakto ghaṭādir dharmo yais te
 tathoktāḥ/ ghaṭādidharmopagrhitā ity yāvat/ deśa uparyadhaḥpārśvādīḥ/ kālo vartamānaḥ/
 nimittaṃ pārvithasya paramāṇor gandhatanmātrapradhānebhyaḥ pañcatanmātrebhya utpattīḥ/
 evaṃ āpyasya paramāṇor gandhatanmātravarjitebhyo rasatanmātrapradhānebhyaś caturbhyaḥ/
 evaṃ taijasasya gandharasatanmātrarahitebhyo rūpatanmātrapradhānebhyaś tribhyaḥ/ evaṃ
 vāyavīyasya gandhāditanmātrarahitābhyāṃ sparśapradhānābhyāṃ sparśaśabdatanmātrābhyāṃ/
 evaṃ nābhasasya śabdaṇām /p. 48/ (śabdatanmātrād evaikasmāt/ tad idam nimittaṃ
 bhūtasūkṣmāṇām/) eteṣāṃ deśakālanimittānām anubhavaḥ, tenāvachchinneṣu nānanubhūtavīśeṣānā
 viśeṣye buddhir upajāyata ity arthaḥ/ nanu savitarkayā saha kiṃ sārūpyaṃ savicārāyā ity ata āha ---
 tan nāpīti/ pārvithivo hi paramāṇuḥ pañcatanmātrapracayātmaikabuddhigrāhyaḥ/ evaṃ
 āpyādayo+api catustridvyekatanmātrātmāna ekabuddhigrāhyā vedvyatavyāḥ (veditavyāḥ)/
 udito vartamāno dharmas tena viśiṣṭam/ etāvatā cātra
 saṃketasmṛtyāgamānumānavikalpānuvedhaḥ sūcītaḥ/ na hi pratyakṣeṇa sthūle dṛśyamāne
 paramāṇavaḥ prakāśante/ api tv āgamānumānābhyāṃ/ tasmād upapannaṃ asyāḥ saṃkīrṇatvam
 iti/ nirvicārām āha --- yā punar iti/ sarvathā sarveṇa nilapītādīnā prakāreṇa/ sarvata ity

sārvavibhaktikas tasiḥ/ sarvair deśakālanimittānubhavair ity arthaḥ/ tad anena svarūpeṇa
 kālānavacchedaḥ paramāṇūnām iti darśitam/ nāpi tadārabdhadharmadvāreṇety āha --- śāntā atitā
 uditā vartamānā avyapadeśyā bhaviṣyanto dharmās tair anavacchinneṣu/ anavacchinnā dharmaiḥ
 paramāṇavaḥ kim asaṃbaddhā eva tair ity ata āha --- sarvadharmānupātiṣv iti/ katamena
 saṃbandhena dharmān anupatanti paramāṇava ity ata āha --- sarvadharmātmakeṣu/ kathaṃcid
 bhedaḥ kathaṃcid abhedo dharmāṇām paramāṇubhya ity arthaḥ/ kasmāt punar iyaṃ samāpattiḥ
 etadviṣayety ata āha --- evaṃ svarūpaṃ hīti/ vastutattvagrāhiṇī nātattve pravartata ity arthaḥ/
 viṣayam abhidhāyāsyāḥ svarūpam āha --- prajñā ceti/ saṃkalayya svarūpabhedopayogiviṣayam āha
 --- tatreti/ upasaṃharati --- evam iti/ ubhayor ātmanaś ca nirvicārāyāś ceti //1.44// /p. 49/

sūkṣmaviṣayatvaṃ cālīṅgaparyavasānam //1.45//

kiṃ bhūtasūkṣma eva grāhyaviṣayā samāpattiḥ samāpyate/ na/ kiṃ tu --- sūkṣmaviṣayatvaṃ
 cālīṅgaparyavasānam/ pārthivasya paramāṇoḥ saṃbandhinī yā gandhatanmātratā sā samāpatteḥ
 sūkṣmo viṣayaḥ/ evam uttaratrāpi yojyam/ liṅgamātraṃ mahattattvaṃ tad dhi layaṃ gacchati
 pradhāna iti/ aliṅgaṃ pradhānaṃ tad dhi na kvacil layaṃ gacchatīty arthaḥ/
 aliṅgaparyavasānatvam āha --- na cālīṅgāt param iti/ codayati --- nanu puruṣo+api sūkṣmo
 nāliṅgam evety arthaḥ/ pariharati --- satyam iti/ upādānatayā sauṣṣmyam aliṅga eva nānyatrety
 arthaḥ/ tatra puruṣārthanimitatvān mahadahaṃkārādeḥ puruṣo+api kāraṇam aliṅgavad iti/ kuta
 evaṃlakṣaṇam aliṅgasyaiva sauṣṣmyam ity āśayavān pṛcchati --- kiṃ tv iti/ uttaram āha ---
 liṅgasyeti/ satyaṃ kāraṇam na tūpādānam/ yathā hi pradhānaṃ mahadādibhāvena pariṇamate na
 tathā puruṣas taddhetur apīty arthaḥ/ upasaṃharati --- ataḥ pradhāna eva sauṣṣmyaṃ niratiśayaṃ
 vyākhyātam //1.45//

tā eva sabijaḥ samādhiḥ //1.46//

catasṛṇām api samāpattinām grāhyaviṣayāṇām saṃprajñātatvam āha --- tā eva sabijaḥ
 samādhiḥ/ evakāro bhinnakramaḥ sabija ity asyānantaraṃ draṣṭavyaḥ/ tataś catasraḥ samāpattayo
 grāhyaviṣayāḥ sabijatayā niyamyante/ sabijatā tv aniyatā grahītrgrahaṇagocarāyām api samāpattau
 vikalpāvikalpabhedanāśiddhā vyavatiṣṭhate/ tena grāhye catasraḥ /p. 50/ samāpattayo
 grahītrgrahaṇayoś catasra ity aṣṭau siddhā bhavantīti/ nigadavyākhyātam bhāṣyam //1.46//

nirvicāravaiśāradye+adhyātmaprasādaḥ //1.47//

catasṛṣv api samāpattiṣu grāhyaviṣayāsu nirvicārāyāḥ śobhanatvam āha --- nirvicāravaiśāradye
 +adhyātmaprasādaḥ/ vaiśāradyapadārtham āha --- aśuddhīti/ rajastamasor upacayo 'śuddhiḥ
 saivāvaraṇalakṣaṇo malas tasmād apetasya prakāśātmanaḥ prakāśasvabhāvasya buddhisattvasyāta
 evānabhibhūta iti/ syād etad grāhyaviṣayā cet samāpattiḥ katham ātmaviṣayaḥ prasāda ity ata āha
 --- bhūtārthaviṣaya ity/ nātmaviṣayaḥ kiṃ tu tadādihāra ity arthaḥ/ kramānanurodhī yugapad ity
 arthaḥ/ atraiva pāramarṣiṃ gāthāṃ udāharati --- tathā ceti/ jñānālokaprakarṣeṇātmānaṃ sarveṣāṃ
 upari paśyan duḥkhatrayaparītāñ śocato janāñ jānāti //1.47//

ṛtaṃbharā tatra prajñā //1.48//

atraiva yogijanaprasiddhānvarthasaṃjñākathanena yogisaṃmatim āha --- ṛtaṃbharā tatra
 prajñā/ sugamaṃ bhāṣyam/ āgameneti vedavihitam śravaṇam uktam/ anumāneneti mananam/
 dhyānaṃ cintā/ tatrābhyāsaḥ paunaḥpunyenānuṣṭhānam/ tasmin rasa ādaraḥ/ tad anena
 nididhyāsanam uktam //1.48// /p. 51/

śrutānumānaprajñābhyām anyaviṣayā viśeṣārthatvāt //1.49//

syād etat/ āgamānumānagr̥hītārthaviṣayā bhāvanā prakarṣalabdhanmā
 nirvicārāgamānumānaviṣayam eva gocarayet/ na khalv anyaviṣayānubhavanmā saṃskāraḥ śakto
 +anyatra jñānaṃ janayitum atiprasaṅgāt/ tasmān nirvicārā ced ṛtaṃbharāgamānumānāyor api
 tatprasaṅga ity ata āha --- śrutānumānetyādi/ buddhisattvaṃ hi prakāśasvabhāvaṃ
 sarvārthadarśanasamartham api tamasāvṛtaṃ yatraiva rajasodghāṭyate tatraiva gr̥hṇāti/ yadā tv
 abhyāsavairāgyābhyām apāstarajastamomalam anavadyavaiśāradyam udyotate
 tadāsyātipatitasamastamānameyasīmnaḥ prakāśānantye sati kiṃ nāma yan na gocara iti bhāvaḥ/
 vyācaṣṭe --- śrutam āgama[vi]jñānaṃ (āgamavijñānaṃ) tatsāmānyaviṣayam/ kasmāt/ na hy
 āgamena śakyo viśeṣo+abhidhātum/ kuto yasmād ānantyād vyabhicārāc ca na viśeṣeṇa
 kṛtasamketaḥ śabdaḥ/ yasmād asya viśeṣeṇa saha vācyavācakasambandhaḥ pratiyeta/ na ca
 vākyaṛtho+apīdr̥śo viśeṣaḥ saṃbhavati/ anumāne+api liṅgaliṅgisambandhagrahaṇādhīnanjanmani
 gatir eṣaivety āha --- tathānumānam iti/ yatra prāptir ity atra yatrataṭṭrasābdayoḥ
 sthānaparivartanena vyāpyavyāpakabhāvo 'vagamayitavyaḥ/ ato+atrānumānena
 sāmānyenopasaṃhāraḥ/ upasaṃharati --- tasmād iti/ astu tarhi saṃbandhagrahānapekṣam
 lokapratyakṣam na tatsāmānyaviṣayam ity ata āha --- na cāsyetyādi/ mā bhūt
 saṃbandhagrahādhīnaṃ lokapratyakṣam/ indriyādhīnaṃ tu bhavaty eva/ na cendriyāṇām asminn
 asti yogyatety arthaḥ/ nanu ca yady āgamānumānapratyakṣāgocarō viśeṣas /p.52/ tarhi nāsti
 pramānavirahād ity ata āha --- na ceti/ na hi pramānaṃ vyāpakaṃ kāraṇaṃ vā prameyasya yena
 tannivṛttau nivarteta/ no khalu kalāvataś candrasya parabhāgavartihariṇasadbhāvaṃ prati na
 saṃdihate prāmāṇikā ity arthaḥ/ iti tasmāt samādhiprajñānirgrāhya eveti/ atra ca vivādādhyāsītāḥ
 paramāṇava ātmānaś ca prāṭisvikaviśeṣaśālino dravyatve sati parasparaṃ vyāvartamānatvād ye
 dravyatve sati parasparaṃ vyāvartante te prāṭisvikaviśeṣaśālino yathā khaṇḍamuṇḍādaya ity
 anumānenāgamena ca ṛtaṃbharaprajñopadeśapareṇa yady api viśeṣo nirūpyate tadanirūpaṇe
 saṃśayaḥ syān nyāyapṛāptatvāt tathāpy adūraviprakarṣeṇa tatsattvaṃ kathaṃcid gocarayataḥ
 śrutānumāne na tu sākṣac cārtham iva samuccayādipadāni liṅgasamkhyāyogitayā/ tasmāt siddham
 śrutānumānaprajñābhyām anyaviṣayeti //1.49//

tajjaḥ saṃskāro+anyasaṃskārapratibandhī //1.50//

syād etat/ bhavatu paramārthaviṣayaḥ saṃprajñāto yathoktopāyābhyāsād anādinā tu
 vyutthānasamskāreṇa nirūḍhanibiḍatayā pratibandhaniyā samādhiprajñā sā
 vātyāvartamadhyavartipradīpaparamānur iveti śaṅkāṃ apānetuṃ sūtram avatārayati ---
 samādhiprajñeti/ sūtram paṭhati --- tajjaḥ saṃskāro+anyasaṃskārapratibandhī/ tad iti nirvicārām
 samāpattiṃ parāmr̥śati/ anyeti vyutthānam āha/ bhūtārthapakṣapāto hi dhiyām svabhāvas tāvad
 eveyam anavasthitā bhrāmyati na yāvat tattvaṃ pratilabhate/ tatpratilambhe tatra sthitapadā sati
 saṃskārabuddhiḥ saṃskārabuddhicakrakrameṇāvartamānānādim /p.53/ apy
 atattvasaṃskārabuddhikramaṃ bādḥata eveti/ tathā ca bāhyā apy āhuḥ ---

"nirupadravabhūtārthasvabhāvasya viparyayaḥ/ na bādho+anādimattve 'pi buddhes
 tatpakṣapātataḥ" iti//

syād etat samādhiprajñāto+astu vyutthānajasya saṃskārasya nirodhaḥ/ samādhijas tu
 saṃskārāṭisayaḥ samādhiprajñāprasavahetur asty avikala iti tadavasthaiva cittasya sādḥikārateti
 codayati --- katham asāv iti/ pariharati --- na ta iti/ cittasya hi kāryadvayaṃ śabdādyupabhhogo
 vivekakhyātiś ceti/ tatra kleśakarmāśayasahitaṃ śabdādyupabhoge vartate/
 prajñāprabhavasamskāronmūlitanikhilakleśakarmāśayasya tu cetaso+avasitaprāyādhikārabhāvasya
 vivekakhyātimātram avāśiṣyate kāryam/ tasmāt samādhisaṃskārāś cittasya na

bhogādhikārahetavaḥ pratyuta tatparipanthina iti/ svakāryād bhogalakṣaṇād avasādayanti
asamarthaṃ kurvanti arthaḥ/ kasmāt khyātiparyavasānaṃ hi cittaceṣṭitaṃ, tāvad vibhogāya (dhi
bhogāya) cittaṃ ceṣṭate na yāvad vivekakhyātim anubhavati/ saṃjātavivekakhyātinā tu
kleśanivṛttau na bhogādhikāra ity arthaḥ //1.50//

tasyāpi nirodhe sarvanirodhān nirbijāḥ samādhiḥ //1.51//

iti śrīpatañjaliviracitayogasūtreṣu prathamāḥ samādhipādaḥ //1//

tad atra bhogādhikāraprasāntiḥ prayojanaṃ prajñāsaṃskārāṇāṃ ity uktam/ pṛcchati --- kiṃ
ceti/ kiṃ cāsya bhavati prajñāsaṃskāravac cittaṃ prajñāsaṃskārapravāhajanakatayā tathaiva
sādhikāram ity adhikārāpanuttaye+anyad api kiṃcid apekṣāṇiyam astīty arthaḥ/ sūtreṇottaram āha
--- tasyāpi nirodhe sarvanirodhān nirbijāḥ samādhiḥ/ pareṇa vairāgyeṇa
jñānaprasādamātralakṣaṇena saṃskāropajananadvārā tasyāpi prajñākṛtasamskārasya nirodhe, na
kevalaṃ prajñāyā ity apīśabdārthaḥ/ sarvasyotpadyamānasya saṃskāraprajñāpravāhasya nirodhāt
kāraṇābhāvena /p. 54/ kāryānutpādāt so+ayaṃ nirbijāḥ samādhir bhavati/ vyācaṣṭe --- sa nirbijāḥ
samādhiḥ samādhiprajñāvirodhinaḥ parasmād vairāgyād upajāyamānaḥ svakāraṇadvāreṇa na
kevalaṃ samādhiprajñāvirodhī prajñākṛtānāṃ apy asau saṃskārāṇāṃ paripanthī bhavati/ nanu
vairāgyajaṃ vijñānaṃ sadvijñānaṃ prajñāmātraṃ bādhatāṃ saṃskāraṃ tv avijñānarūpaṃ katham
bādhatē/ drṣṭā hi jāgrato+api svapnadṛṣṭārthasmṛtir ity āśayavān pṛcchati --- kasmād iti/ uttaram ---
nirodhaja iti/ nirudhyate+anena prajñeti nirodhaḥ paraṃ vairāgyam/ tato jāto nirodhajaḥ
saṃskāraḥ/ saṃskārād eva dīrghakālanairantaryasatkārāsevitaparavairāgyajanmanaḥ
prajñāsaṃskārabādho na tu vijñānād ity arthaḥ/ syād etat/ nirodhajasamskārasadbhāve kiṃ
pramāṇaṃ sa hi pratyakṣeṇa vānubhūyeta smṛtyā vā kāryeṇānumīyeta/ na ca sarvavṛttinirodhe
pratyakṣam asti yoginaḥ/ nāpi smṛtiḥ/ tasya vṛttimātranirodhatayā smṛtijanakatvāsaṃbhavād ity
ata āha --- nirodheti/ nirodhe sthitiś cittasya niruddhāvasthety arthaḥ/ tasyāḥ kālakramo
muhūrtārdhayaṃmayāmāhorātrādis tadanubhāvena/ etad uktaṃ bhavati ---
vairāgyābhyāsaprakarṣānurodhī nirodhaprakarṣo muhūrtārdhayaṃmādivyāpitayānubhūyate yoginā/
na ca vairāgyakṣaṇāḥ kramanīyatatayā parasparam asaṃbhavantas tattatkālavīpitayā sātīśayaṃ
nirodhaṃ kartum īśata iti tattadvairāgyakṣaṇapracayajanyaḥ sthāyī saṃskārapracaya eṣṭavya iti
bhāvaḥ/ nanūcchidyantāṃ prajñāsaṃskārāḥ/ nirodhasamskārās tu kutaḥ samucchidyante/
anucchede vā sādhikāratvam evety ata āha --- vyutthāneti/ vyutthānaṃ ca tasya nirodhasamādhiś ca
saṃprajñātas tatprabhavāḥ saṃskārāḥ kaivalyabhāgiyā nirodhajāḥ saṃskārā ity arthaḥ/
vyutthānaprajñāsaṃskārās citte pralinā ity bhavati cittaṃ vyutthānaprajñāsaṃskāravat/
nirodhasamskāras tu pratyudita evāste citte/ nirodhasamskāre saty api cittaṃ anadhikāravat/
puruṣārthajanakaṃ cittaṃ hi sādhikāraṃ śabdādyupabhogavivekakhyāti ca tathā puruṣārthaḥ/
saṃskāraśeṣatāyāṃ tu na buddheḥ pratisaṃvedī puruṣa ity nāsau puruṣārthaḥ/ /p. 55/
videhaprakṛtilayānāṃ na nirodhabhāgitayā sādhikāraṃ cittaṃ/ api tu kleśavāsitatayety āśayavān
āha --- yasmād iti/ śeṣaṃ sugamaṃ //1.51//

yogasyoddeśanirdeśau tadarthaṃ vṛttilakṣaṇam/ yogopāyāḥ prabhedās ca pāde+asminn
upavarṇitāḥ //1//

iti śrīvācaspatimīśviracitāyāṃ pātañjalayogasūtrabhāṣyavyākhyāyāṃ prathamāḥ
samādhipādaḥ //1//

tatra dvitīyaḥ sādhanapādaḥ/

tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ //2.1//

nanu prathamapādenaiva sopāyaḥ sāvāntaraprabhedāḥ saphalo yoga uktas tat kim aparam
avaśīṣyate yadartham dvitīyaḥ pādaḥ prārabhyetety ata āha --- uddiṣṭa iti/ abhyāsavairāgye hi
yogopāyau prathame pāda uktau/ na ca tau vyutthitacittasya drāg ity eva saṁbhavata iti
dvitīyapādopadeśyān upāyān apekṣate sattvaśuddhyartham/ tato hi viśuddhasattvaḥ
kṛtarakṣāsaṁvidhāno+abhyāsavairāgye pratyahaṁ bhāvayati/ samāhitatvam avikṣiptatvam/
kathaṁ vyutthānacitto+apy upadekṣyamāṇair upāyair yuktaḥ san yogī syād ity arthaḥ/ tatra
vakṣyamāṇeṣu niyameṣv ākṛṣya prāthamikaṁ pratyupayuktataratayā prathamataḥ kriyāyogam
upadiśati sūtrakāraḥ --- tapaḥsvādhyāyetyādi/ kriyaiva yogaḥ kriyāyogo yogasādhanatvāt/ ata eva
viṣṇupurāṇe khāṇḍikyaśidhvajasamvāde ---

"yogayuk prathamam yogī yuñjamāno+abhidhīyate" viṣṇupurāṇam 6.7.33

ity upakramya tapaḥsvādhyāyādayo darśitāḥ/ vyatirekamukhena (vyatirekamukheṇa) tapasa
upāyatvam āha --- nātapasvina iti/ tapaso+avāntaravyāpāram upāyatopayoginam darśayati ---
anādīti/ anādibhyāṁ karmakleśavāsanābhyāṁ citrāta eva pratyupasthitam upanataṁ viśayajālam
yasyāṁ sā tathoktā/ aśuddhī rajastamaḥsamudreko nāntareṇa tapaḥ saṁbhedaṁ āpadyate/
sāndrasya nitāntaviralatā saṁbhedaḥ/ nanūpādīyamānam api tapo dhātuvaiṣamyahetutayā
yogapratipakṣa iti kathaṁ tadupāya ity ata āha --- tac ceti/ tāvanmātram eva tapaś caraṇīyam na
yāvatā dhātuvaiṣamyam āpadyata ity arthaḥ/ /p. 57/ praṇavādayaḥ
puruṣasūktarudramaṇḍalabrāhmaṇādayo vaidikāḥ, paurāṇikāś ca brahmapārāyaṇādayaḥ/
paramagurur bhagavān īśvaras tasmin/ yatredam uktam ---

"kāmato+akāmato vāpi yat karomi śubhāśubham/ tat sarvaṁ tvayi saṁnyastaṁ tvatprayuktaḥ
karomy aham" iti/

tatphalasaṁnyāso vā phalānabhisamdhānena kāryakaraṇam/ yatredam uktam ---

"karmaṇy evādhikāras te mā phaleṣu kadācana/ mā karmaphalahetur bhūr mā te saṅgo+astv
akarmani" bhagavadgītā 2.47 //2.1//

samādhībhāvanārthaḥ kleśatanūkaraṇārthaś ca //2.2//

tasya prayojanābhidhānāya sūtram avatārayati --- sa hīti/ sūtram --- samādhībhāvanārthaḥ
kleśatanūkaraṇārthaś ca/ nanu kriyāyoga eva cet kleśān pratanūkaroti kṛtam tarhi
prasaṁkhyānenety ata āha --- pratanūkṛtān iti/ kriyāyogasya pratanūkaraṇamātre vyāpāro na tu
vandhyatve kleśānāṁ prasaṁkhyānasya tu tadvandhyatve/ dagdhabijakalpān iti vandhyatvena
dagdhakalamabijasārūpyam uktam/ syād etat/ prasaṁkhyānam eva cet kleśān aprasavadharmināḥ
kariṣyati, kṛtam eṣāṁ pratanūkaraṇenety ata āha --- teṣāṁ iti/ kleśānāṁ atānave hi
balavadvirodhigrastā sattvapuruṣānyatākhyātir udetum eva notsahate/ prāg eva
tadvandhyabhāvaṁ kartuṁ praviralīkṛteṣu tu kleśeṣu durbaḷeṣu tadvirodhiny api
vairāgyābhyāsābhyāṁ upajāyate/ upajātā ca tair aparāmṛṣṭānabhibhūtā naiva yāvat parāmṛṣyata
iti/ sattvapuruṣānyatāmātrakhyātīḥ sūkṣmā prajñātīndriyatayā sūkṣmo+asyā viśaya iti sūkṣmā
prajñā pratiprasavāya pravilayāya kalpiṣyate/ kutaḥ, samāptādhikārā yataḥ samāpto+adhikāraḥ
kāryārambhaṇam guṇānāṁ yayā hetubhūtayā sā tathokteti //2.2// /p. 58/

avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ //2.3//

ṛcchati --- atheti/ avidyēti sūtreṇa pariḥārah/ avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ/
vyācaṣṭe --- pañca viparyayā iti/ avidyā tāvad viparyaya eva/ asmitādayo 'py avidyopādānās
tadavinirbhāgavartina iti viparyayāḥ/ tataś cāvidyāsamucchede teṣām api samucchedo yukta iti
bhāvaḥ/ teṣām ucchettavyatāhetuṃ saṃsārakāraṇatvam āha --- te spandamānāḥ samudācaranto
guṇānām adhikāraṃ draḍhayanti balavantāṃ kurvanti ata eva pariṇāmam avasthāpayanti
avyaktamahadahaṃkāraparamparayā hi kāryakāraṇasrota unnamayanti udbhāvayanti/ yadarthaṃ
sarvam etat kurvanti tad darśayati --- paraspareti/ karmaṇāṃ vipāko jātyāyurbhogalakṣaṇaḥ
puruṣārthas tam amī kleśā abhinirharanti niṣpādayanti/ kiṃ pratyekaṃ nety āha ---
parasparānugraheti/ karmabhiḥ kleśāḥ kleśaiś ca karmāṇīti //2.3//

avidyā kṣetram uttaraśāṃ prasuptatanuvicchinodārāṇām //2.4//

heyānām kleśānām avidyāmūlatvaṃ darśayati --- avidyā kṣetram uttaraśāṃ
prasuptatanuvicchinodārāṇām/ tatra kā prasuptir iti/ svocitām arthakriyām akurvātāṃ kleśānām
sadbhāve na pramāṇam astīty abhiprāyaḥ ṛcchataḥ/ uttaraṃ --- cetasīti/ mā nāmārthakriyām
kāṛṣuḥ kleśā videhaprakṛtilayānām bijabhāvaṃ prāptās tu te śaktimātreṇa santi kṣīra iva dadhi/ na
hi vivekakhyāter anyad asti kāraṇaṃ tadvandhyatāyām/ ato videhaprakṛtilayā
vivekakhyātiviraḥṇaḥ /p. 59/ prasuptakleśā na yāvat tadavadhikālaṃ prāpnuvanti/ tatprāptau tu
punarāvṛttāḥ santaḥ kleśās teṣu teṣu viṣayeṣu saṃmukhībhavanti/ śaktimātreṇa pratiṣṭhā yeṣāṃ te
tathoktāḥ/ tad anenotpattisaktir uktā/ bijabhāvopagama iti ca kāryasaktir iti/ nanu
vivekakhyātimato+api kleśāḥ kasmān na prasuptā ity ata āha --- prasamkhyānavata iti/ caramadeho
na tasya dehāntaram utpatsyate yadapekṣayāsyā dehaḥ pūrva ity arthaḥ/ nānyatra videhādiṣv ity
arthaḥ/ nanu sato nātyantavināśa iti kim iti tadyogarddhibalena viṣayasamkhyābhāve na kleśāḥ
prabudhyanta ity ata āha --- satām iti/ santu kleśā dagdhas tv eṣāṃ prasamkhyānāgninā bijabhāva
ity arthaḥ/ kleśapratipakṣaḥ kriyāyogas tasya bhāvanam anuṣṭhānaṃ tenopahatās tanavaḥ/ athavā
samyagjñānam avidyāyāḥ pratipakṣo bhedadarśanam asmitāyā mādhyasthyaṃ rāgadveṣayor
anubandhabuddhīnīvṛttir abhiniveśasyeti/ vicchittim āha --- tatheti/ kleśānām anyatamena
samudācaratābhībhavād vātyantaviṣayasevayā vā vicchidya vicchidya tena tenātmanā
samudācaranty āvirbhavanti vājīkaraṇādyupayogena vābhībhāvakadaurbalyena veti/ vīpsayā
vicchedasamudācārayoḥ paunaḥpunyaṃ darśayatā yathoktāt prasuptād bheda uktaḥ/ rāgeṇa vā
samudācaratā vijātiyaḥ krodho+abhibhūyate sajātiyena vā viṣayāntaravartinā rāgeṇaiva
viṣayāntaravartī rāgo+abhibhūyata ity āha --- rāgeti/ bhaviṣyadvṛttes trayī gatir yathāyogaṃ
veditavyety āha --- /p. 60/ sa hīti/ bhaviṣyadvṛttikleśamātraparāmarśī sarvanāma na
caitrarāgaparāmarśī tasya vicchinnatvād eveti/ udāram āha --- viṣaya iti/ nanūdāra eva puruṣān
kliśnātīti bhavatu kleśo+anye tv akliśnantaḥ kathaṃ kleśā ity ata āha --- sarva evaita iti/
kleśaviṣayatvaṃ kleśapadavācyatvaṃ nātikrāmanty udāratām āpadyamānāḥ/ ata eva te+api heyā
iti bhāvaḥ/ kleśatvenaikatāṃ manyamānaś codayati --- kas tarhīti/ kleśatvena samānatve+api
yathoktāvasthābhēdād viśeṣa iti pariharati --- ucyate satyam iti/ syād etat/ avidyāto bhavantu
kleśāḥ, tathāpy avidyānīvṛttau kasmān nivartante/ na khalu paṭaḥ kuvindanīvṛttau nivartata ity ata
āha --- sarva eveti/ bhēdā iva bhēdās tadavinirbhāgavartina iti yāvat/ ṛcchati --- kasmāt/ uttaraṃ
--- sarveṣv iti/ tad eva sphuṭayati --- yad iti/ ākāryate samāropyate/ śeṣaṃ sugamam/
"prasuptās tattvalīnānām tanvavasthāś ca yoginām/ vicchinodārārūpāś ca kleśā
viṣayaśaṅginām" iti saṃgrahaḥ //2.4//

anīyāśuciduḥkhānātmasu nīyāśucisukhātmaḥkhyātir avidyā //2.5//

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir avidyā/ anityatvopayogiviśeṣaṇam ---
kārya iti/ kecit kila bhūtāni nityatvenābhimanyamānās tadrūpam abhīpsavas /p.61/ tāny
evopāsate/ evaṃ dhūmādimārgān upāsate candrasūryatārakādyulokān nityān abhimanyamānās
tatprāptaye/ evaṃ divaukaso devān amṛtān abhimanyamānās tabhāvāya somaṃ pibanti/ āmnāyate
hi --- "apāma somaṃ amṛtā abhūma" taittirīyasamhitā 3.2.5.4 iti/ seyam anityeṣu nityakhyātir
avidyā/ tathāśucau paramabībhatse kāye/ ardhokta eva kāyabībhatsatāyām vaiyāsikīm gāthām
paṭhati --- sthānād iti/ mātur udaraṃ mūtrādyupahataṃ sthānaṃ, pitror lohitaretasīm bijam/
āsītapītāhārarasādibhāva upaṣṭambhas tena śārīraṃ dhāryate/ niḥsyandaḥ prasvedaḥ/ nidhanaṃ ca
śrotriyaśārīram apy apavitrayati tatsparśe snānavidhānāt/ nanu yadi śārīram aśuci kṛtaṃ tarhi
mṛjālādikṣālanenety ata āha --- ādheyaśaucatvād iti/ svabhāvenāśucer api śārīrasya śaucam
ādheyaṃ sugandhiteva kāminīnām aṅgarāgādibhiḥ/ ardhoktaṃ pūrayati --- ity uktebhyo hetubhyo
+aśucau śārīra iti/ śucikhyātim āha --- naveti/ hāvaḥ śṛṅgārajā līlā/ kasya strikāyasya
paramabībhatsasya kena mandatamasādrśyena śāsāṅkalekhādīnā sambandhaḥ/ etenāśucau strikāye
śucikhyātipradarśanena/ apuṇye hiṃsādau saṃsāramocakādīnām puṇyapratyayaḥ/ evaṃ
arjanarakṣaṇādīduḥkhabahulatayānarthe dhanādāv arthapratyayā vyākhyātāḥ sarveṣāṃ
jugupsitatvenāśucitvāt/ tathā duḥkha iti/ sugamam/ tathānātmanīti/ sugamam/ tathaitad
atroktaṃ pañcaśikhena/ /p.62/ vyaktaṃ cetanaṃ putradārapaśvādi/ avyaktam acetanaṃ
śayyāsanāśanādi/ sa sarvo+apratibuddho mūḍhaḥ/ catvāri padāni sthānāny asyā iti catuṣpadā/
nanv anyāpi diṅmohālātacakrādiviśayānantapadāvidyā tat kim ucyate catuṣpadety ata āha ---
mūlam asyeti/ santu nāmānyā apy avidyāḥ saṃsārābijam tu catuṣpadaiveti/ nanv avidyety
naḥsamāsaḥ pūrvapadārthapradhāno vā syād yathāmakṣikam iti/ uttarapadārthapradhāno vā
yathārājapurūṣa iti/ anyapadārthapradhāno vā yathāmakṣiko deśa iti/ tatra
pūrvapadārthapradhānatve vidyāyāḥ prasajyapratīśedho gamyeta/ na cāsyāḥ kleśādīkāraṇatvam/
uttarapadārthapradhānatve vā vidyāiva kasyacid abhāvena viśiṣṭā gamyeta/ sā ca
kleśādīparipanthinī na tu tadbijam/ na hi pradhānopaghātī pradhānaguṇo yuktaḥ/
tadanupaghātāya guṇe tv anyāyikalpanā/ tasmād vidyāsvarūpānupaghātāya naḥ
+anyathākaraṇam apy āhāro vā niśedhyasyeti/ anyapadārthapradhānatve tv avidyamānavidyā
buddhir vaktavyā/ na cāsau vidyāyā abhāvamātreṇa kleśādibijam/
vivekakhyātipūrvakanīrodhasaṃpannāyā api tathātvaprasaṅgāt/ tasmāt sarvathaivāvidyāyā na
kleśādīmūlatety ata āha --- tasyāś ceti/ vastuno bhāvo vastusatattvaṃ vastutvam iti yāvat/ tad
anena na prasajyapratīśedhaḥ/ nāpi vidyāivāvidyā, na tadabhāvaviśiṣṭā buddhir api tu
vidyāvīruddhaṃ viparyayajñānam avidyety uktam/ lokādhīnāvadhāraṇo hi śabdārthayoḥ
sambandhaḥ/ loke cottarapadārthapradhānasyāpi naḥ uttarapadābhīdheyopamardakasya
tallakṣitatadvīruddhapatayā tatra tatropalabdher ihāpi tadvīruddhe vṛttir iti bhāvaḥ/ dr̥ṣṭāntam
vibhajate --- yathā nāmītra iti/ na mitrābhāvo nāpi mitramātram ity asyānantaraṃ vastvantaraṃ kim
tu tadvīruddhaḥ sapatna iti vaktavyam/ tathāgoṣṭpadam iti na goṣṭpadābhāvo na goṣṭpadamātram
kim tu deśa eva vipulo goṣṭpadavīruddhas tābhyām abhāvagoṣṭpadābhyām anyad vastvantaram/
dārṣṭāntike yojayati --- evam iti //2.5// /p.63/

dr̥gdarśanaśaktyor ekātmatevāsmitā //2.6//

avidyām uktvā tasyāḥ kāryam asmitāṃ rāgādivārṣiṣṭhām āha --- dr̥gdarśanaśaktyor
ekātmatevāsmitā/ dr̥k ca darśanaṃ ca te eva śaktī tayor ātmānātmanor anātmany
ātmajñānalakṣaṇāvidyāpādītā yaikātmateva na tu paramārthata ekātmatā sāsmitā/ dr̥gdarśanayor iti
vaktavye tayor bhoktr̥bhogyayor yogyatālakṣaṇam sambandham darśayitum śaktigrahaṇam/

sūtram vivṛṇoti --- puruṣa iti/ nanv anayor abhedapratīter abheda eva kasmān na bhavati kutaś caikatvaṃ kliśnāti puruṣam ity ata āha --- bhokṛbhogyeti/ bhogyāśaktir buddhir bhokṛśaktiḥ puruṣas tayor atyantavibhaktayoḥ kuto 'tyantavibhaktatvam ity ata āha --- atyantāsaṃkīrṇayoḥ/ aparīṇāmitvādidharmakaḥ puruṣaḥ pariṇāmitvādidharmikā buddhir ity asaṃkīrṇatā/ tad anena pratīyamāno+apy abhedo na pāramārthika ity uktam/ avibhāgeti kleśatvam uktam/ anvayaṃ darśayitvā vyatirekam āha --- svarūpeti/ pratilambho vivekakhyātiḥ/ parasyāpy etat saṃmatam ity āha --- tad uktam (tathā coktam) pañcaśikhena buddhita iti/ ākāraḥ svarūpaṃ sadā viśuddhiḥ, śīlam audāsīnyam, vidyā caitanyam, buddhir aviśuddhānudāsīnā jaḍā ceti tatrātmabuddhir avidyā/ mohaḥ pūrvāvidyājanitaḥ saṃskāras tamo vāvidyāyās tāmasatvād iti //2.6//

sukhānuśayī rāgaḥ //2.7//

vivekadarśane rāgādīnāṃ vinivṛtter avidyāpāditāsmitā rāgādīnāṃ nidānam ity asmitānantaram rāgādīṃ lakṣayati --- sukhānuśayī rāgaḥ/ anabhijñasya smṛter abhāvāt sukhābhijñasyety uktam/ smaryamāṇe sukhe rāgaḥ sukhānusmṛtipūrvakaḥ/ anubhūyamāṇe tu sukhe nānusmṛtim apekṣate/ tatsādhanē tu smaryamāṇe dṛśyamāṇe vā sukhānusmṛtipūrva eva rāgaḥ/ dṛśyamāṇam api hi sukhāsādhanaṃ tajjātiyasya sukhahetutāṃ smṛtvā tajjātiyatayā vāsya /p. 64/ sukhahetutvam anumāyecchati/ anuśayipadārtham āha --- ya iti //2.7//

duḥkhānuśayī dveṣaḥ //2.8//

duḥkhānuśayī dveṣaḥ/ duḥkhābhijñasyeti pūrvavad vyākhyeyam/ anuśayipadārtham āha --- yaḥ pratigha iti/ pratihantīti pratighaḥ/ etad eva paryāyair vivṛṇoti --- manyur iti //2.8//

svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ //2.9//

svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ/ abhiniveśapadārtham vyācāṣṭe --- sarvasya pāṇina iti/ iyaṃ ātmāśīr ātmani prārthanā mā na bhūvaṃ mābhāvī bhūvaṃ bhūyāsaṃ jīvyāsaṃ iti/ na cānanubhūtamaraṇadharmakasya, ananubhūto maraṇadharmo yena jantunā na tasyaiśā bhavaty ātmāśīr abhiniveśo maraṇabhayaṃ/ prasaṅgato janmāntaram pratyācakṣāṇaṃ nāstikaṃ nirākaroti --- etayā ceti/ pratyuditasya śarīrasya dhriyamānatvāt pūrvajanmānubhavaḥ pratīyate/ nikāyaviśiṣṭābhir apūrvābhir dehendriyabuddhivedanābhir abhisambandho janma tasyānubhavaḥ prāptiḥ sā pratīyate katham ity ata āha --- sa cāyam abhiniveśaḥ/ ardhoctāv evāsya kleśatvam āha --- kleśa iti/ ayam ahitakarmādinā jantūn kliśnāti duḥkhākarotīti kleśaḥ/ vaktum upakrāntam parisamāpayati --- svarasavāhī/ svabhāvena vāsanārūpeṇa vahanaśīlo na punar āgantukaḥ/ kṛmer api jātamātrasya duḥkhabahulasya nikṛṣṭatamacaitanyasyānāgantukatve hetum āha --- pratyakṣānumānāgamaiḥ pratyudite janmany asaṃbhāvito 'saṃpādito maraṇatrāsa ucchedadṛṣṭyātmakaḥ pūrvajanmānubhūtam maraṇaduḥkham anumāpayati/ ayam abhisamdhīḥ --- jātamātra eva hi bālako /p. 65/ mārakavastudarśanād vepamānaḥ kampaviśeṣād anumitamaraṇapratyāsattis tato bibhyad upalabhyate/ duḥkhād duḥkhaheṭoś ca bhayaṃ dṛṣtam/ na cāsmiṃ janmany anena maraṇam anubhūtam anumitam śrutam vā, prāg evāsya duḥkhatvaṃ taddhetutvaṃ vāvagamyeta, tasmāt tasya tathābhūtasya smṛtiḥ pariśiṣyate/ na ceyam saṃskārād ṛte/ na cāyam saṃskāro+anubhavaṃ vinā/ na cāsmiṃ janmany anubhava iti prāgbhavīyaḥ pariśiṣyata ity āsīt pūrvajanmasambandha iti/ tathāpadaṃ yathāpadaṃ ākāṅkṣatīty arthaprāpte yathāpade sati yādṛśo vākyārtho bhavati tādṛśam darśayati --- yathā cāyam iti/ atyantamūḍheṣu mandatamacaitanyeṣu/ vidvattāṃ darśayati --- vijñātapūrvāparāntasya/ antaḥ koṭiḥ/ puruṣasya hi pūrvā koṭiḥ saṃsāra uttarā ca kaivalyaṃ saiva vijñātā śrutānumānābhyāṃ yena sa tathoktaḥ/ so +ayam maraṇatrāsa ā kṛmer ā ca viduṣo rūḍhaḥ prasiddha iti/ nanv aviduṣo bhavatu maraṇatrāso

viduṣas tu na saṃbhavati vidyayonmūlitatvāt/ anunmūlane vā syād atyantasattvam ity āśayavān
 pṛcchati --- kasmād iti/ uttaram āha --- samānā hīti/ na saṃprajñātavān vidvān api tu
 śrutānumitaviveka iti bhāvaḥ //2.9//

te pratiprasavaheyāḥ sūkṣmāḥ //2.10//

tad evaṃ kleśā lakṣitās teṣāṃ ca heyānāṃ prasuptatanuvicchinodārarūpatayā catasro+avasthā
 darśitāḥ/ kasmāt punaḥ pañcamī kleśāvasthā dagdhabījabhāvatayā sūkṣmā na sūtrakāreṇa kathitety
 ata āha --- te pratiprasavaheyāḥ sūkṣmāḥ/ yat kila puruṣaprayatnagocarās tad upadiśyate/ na ca
 sūkṣmāvasthāhānaṃ prayatnagocaraḥ kiṃ tu pratiprasavena kāryasya
 cittasyāsmītālakṣaṇakāraṇabhāvāpattiyā hātavyeti/ vyācaṣṭe --- ta iti/ sugamam //2.10//

dhyānaheyās tadvṛttayaḥ //2.11//

atha kriyāyogatanūkr̥tānāṃ kleśānāṃ kiṃviśayāt puruṣaprayatnād dhānam ity ata āha ---
 sthītānāṃ tu bījabhāvopagatānāṃ iti vandhyebhyo vyavacchinatti/ sūtraṃ paṭhati --- /p. 66/
 dhyānaheyās tadvṛttayaḥ/ vyācaṣṭe --- kleśānāṃ iti/ kriyāyogatanūkr̥tā api hi
 pratiprasavahetubhāvena kāryataḥ svarūpataś ca śakyā ucchettum iti sthūlā uktāḥ/
 puruṣaprayatnasya prasamkhyānagocarasyāvadhim āha --- yāvad iti/ sūkṣmīkr̥tā iti vivṛṇoti ---
 dagdheti/ atraiva dṛṣṭāntam āha --- yathā vastrānāṃ iti/ yatnena kṣālanādinopāyena
 kṣārasaṃyogādīnā/ sthūlasūkṣmamātratayā dṛṣṭāntadārṣṭāntikayoḥ sāmyaṃ na punaḥ
 prayatnāpaneyatayā pratiprasavaheyeṣu tadasaṃbhavāt/ svalpaḥ pratipakṣa ucchedahetur yāsāṃ
 tās tathoktāḥ/ mahān pratipakṣa ucchedahetur yāsāṃ tās tathoktāḥ/ pratiprasavasya cādastāt
 prasamkhyānam ity avaratayā svalpatvam uktam //2.11//

kleśamūlaḥ karmāśayo dṛṣṭādr̥ṣṭajanmavedanīyaḥ //2.12//

syād etaj jātyāyurbhogahetavaḥ puruṣaṃ klīśnantaḥ kleśāḥ karmāśayaś ca tathā, na tv
 avidyādayas tat katham avidyādayaḥ kleśā ity ata āha --- kleśamūlaḥ karmāśayo
 dṛṣṭādr̥ṣṭajanmavedanīyaḥ/ kleśā mūlaṃ yasyotpāde ca kāryakaraṇe ca sa tathoktaḥ/ etad uktaṃ
 bhavati --- avidyādimūlo hi karmāśayo jātyāyurbhogahetur ity avidyādayo 'pi taddhetavo+ataḥ
 kleśā iti/ vyācaṣṭe --- tatreti/ āserate sāmsārikāḥ puruṣā asmīn ity āśayaḥ karmaṇāṃ āśayo
 dharmādharmau/ kāmāt kāmyakarmapravṛttau svargādihetur dharmo bhavati/ evaṃ lobhāt
 paradavyāpahārādāv adharmaḥ/ mohād adharme hiṃsādau dharmabuddheḥ
 pravartamānasyādharma eva/ na tv asti mohajo dharmāḥ/ asti krodhajo dharmāḥ/ tadyathā
 dhruvasya janakāpamānajanmanaḥ krodhāt tajjigīṣayā cittena karmāśayena
 puṇyenāntarikṣalokavāsināṃ uparisthānam/ adharmas tu krodhajo brahmavadhādījanmā
 prasiddha /p. 67/ eva bhūtānāṃ/ tasya dvaividhyam āha --- sa dṛṣṭajanmeti/ dṛṣṭajanmavedanīyam
 āha --- tīvrasaṃvegeneti/ yathāsaṃkhyāṃ dṛṣṭāntāv āha --- yathā nandīśvara iti/ tatra nārakānāṃ
 iti/ yena karmāśayena kumbhīpākādayo narakabhedāḥ prāpyante tatkāriṇo nārakās teṣāṃ nāsti
 dṛṣṭajanmavedanīyaḥ karmāśayaḥ/ na hi manuṣyaśarīreṇa tatpariṇāmabhedena vā sā tādr̥śī
 vatsarasahasrādinirantaropabhogyā vedanā saṃbhavātīti/ śeṣaṃ sugamam //2.12//

sati mūle tadvipāko jātyāyurbhogāḥ //2.13//

syād etad avidyāmūlatve karmāśayasya vidyotpāde saty avidyāvināśān mā nāma
 karmāśayāntaraṃ caiṣīt/ prācāṃ tu karmāśayānāṃ anādibhavaparamparāsaṃcitānāṃ
 asaṃkhyātānāṃ aniyatavipākakālānāṃ bhogena kṣapayitum aśakyatvād aśakyocchedaḥ saṃsāraḥ
 syād ity ata āha --- sati mūle tadvipāko jātyāyurbhogāḥ/ etad uktaṃ bhavati --- sukhaduḥkaphalo

hi karmāśayas tādarthyena tannāntarīyakatayā janmāyusi api prasūte/ sukhaduḥkhe ca
 rāgadveśānuṣakte tadavinirbhāgavartinī tadabhāve na bhavataḥ/ na cāsti sambhavo na ca tatra yas
 tuṣyati vodvijate vā tac ca tasya sukhaṃ vā duḥkhaṃ veti/ tad iyam ātmabhūmiḥ kleśasaliḥvasiktā
 karmaphalapravakṣetram ity asti kleśānāṃ phalopajanane+api karmāśayasahakāriteti
 kleśasamucchede sahakāriḥvaikalyāt sann apy ananto+apy aniyatavipākakālo+api
 prasamkhyānadagdhabijabhāvo na phalāya kalpata iti/ uktam arthaṃ bhāṣyam eva dyotayati /p. 68/
 --- satsv iti/ atraiva dr̥ṣṭāntam āha --- yathā tuṣeti/ satuṣā api dagdhabijabhāvāḥ svedādibhiḥ/
 dārṣṭāntike yojayati --- tatheti/ nanu na kleśāḥ śakyā apanetum na hi satām apanaya ity ata āha ---
 na prasamkhyānadagdhakleśabijabhāva iti/ vipākasya traividhyam āha --- sa ceti/ vipacyate
 sādhyate karmabhir iti vipākāḥ/ karmaikatvaṃ dhruvaṃ kṛtvā janmaikatvānekatvagocarā
 prathamā vicāraṇā/ dvitīyā tu karmānekatvaṃ dhruvaṃ kṛtvā janmaikatvānekatvagocarā/ tad
 evaṃ catvāro vikalpāḥ/ tatra prathamam vikalpam apākaroti --- na tāvad ekaṃ karmaikasya
 janmanaḥ kāraṇam/ pṛcchati --- kasmād iti/ uttaram --- anādikālaikaikajanmapracitasyāta
 evāsamkhyeyasyaikaikajanmakṣapitād ekaikasmāt karmaṇo 'vaśiṣṭasya karmaṇaḥ sāmpratikasya ca
 phalakramāṇigamād anāśvāso lokasya prasaktaḥ sa cāniṣṭa iti/ etad uktam bhavati ---
 karmakṣayasya viralatvāt tadutpattibāhulyāc cānyonyasam̐pīditāḥ karmāśayā nirantarotpattayo
 nirucchvāsāḥ svavipākam pratīti na phalakramaḥ śakyo 'vadhārayitum prekṣāvateṭy anāśvāsah
 puṇyānuṣṭhānam prati prasakta iti/ dvitīyam vikalpam nirākaroti --- na caikaṃ karmānekasya
 janmanaḥ kāraṇam/ pṛcchati --- kasmād iti/ uttaram --- anekasmiṅ janmany āhitam ekaikam eva
 karmānekasya janmalakṣaṇasya vipākasya nimittam ity avaśiṣṭasya vipākakālābhāvāḥ prasaktaḥ sa
 cāpy aniṣṭaḥ karmavaiphalyena tadanānuṣṭhānaprasaṅgāt/ yadaikajanmasamucchedye karmaṇy
 ekasmin phalakramāṇiyamād anāśvāsas tadā kaiva kathā bahujanmasamucchedye karmaṇy
 ekasmiṃs tatra hy avasarābhāvād vipākakālābhāva eva sāmpratikasyeti /p. 69/ bhāvāḥ/ tṛtīyam
 vikalpam nirākaroti --- na cānekaṃ karmānekasya janmanaḥ kāraṇam/ tatra hetum āha --- tad
 anekaṃ janma yugapan na sambhavaty ayogina iti kramaṇa vācyam/ yadi hi karmasahasraṃ
 yugapaj janmasahasraṃ prasuvīta tata eva karmasahasraprakṣayād avaśiṣṭasya vipākakālāḥ
 phalakramāṇiyamaś ca syātām/ na hy asti janmanām yaugapadyam/ evam eva prathamapakṣoktam
 dūṣaṇam ity arthaḥ/ tad evaṃ pakṣatraye nirākṛte pāriśeṣyād anekaṃ karmaikasya janmanaḥ
 kāraṇam iti pakṣo vyavatiṣṭhata ity āha --- tasmāḥ janmeti/ janma ca prāyaṇam ca janmaprāyaṇe
 tayor antaram madhyam tasmin vicitrasukhaduḥkhaphalopahāreṇa vicitraḥ, yad atyantam
 udbhūtam anantaram eva phalam dāsyati tat pradhānam, yat tu kiṃcid vilambena tad upasarjanam,
 prāyaṇam maraṇam tenābhivyaktaḥ svakāryārambhaṇābhimukham upanīta ekapraghaṭṭakena
 yugapat sam̐murchito janmādilaṅkaṇe kārye kartavya ekalolībhāvam āpanna ekam eva janma karoti
 nānekaṃ/ tac ca janma manuṣyādibhāvas tenaiva karmaṇā labdhāyuskaṃ kālabhedān niyatajīvitam
 bhavati/ tasminn āyusi tenaiva karmaṇā bhogaḥ sukhaduḥkhasākṣātkāraḥ svasambandhitayā
 sampadyata iti/ tasmād asau karmāśayo jātyāyurbhogahetutvāt trivipāko 'bhidhiyate/ autsargikam
 upasam̐harati --- ata ekabhavikaḥ karmāśaya ukta iti/ eko bhava ekabhavaḥ/ "pūrvakāla-"
 pāṇinisūtram 2.1.49 ityādinā samāsaḥ/ ekabhavo 'syāstīti matvarthīyaṣ ṭhan/ kvacit pāṭha
 aikabhavika iti/ tatraikabhavaśabdād bhavārthe ṭhakpratyayaḥ/ ekajanmāvachchinnam asya
 bhavanam ity arthaḥ/ tad evam autsargikasyaikaabhavikasya trivipākatvam uktvā
 dr̥ṣṭajanmavedanīyasyaiḥkasya karmaṇas trivipākatvaṃ vyavacchinatti --- dr̥ṣṭeti/ nandīśvarasya
 khalv aṣṭavarṣāvachchinnāyuso /p. 70/ manuṣyajanmanas tivrāsam̐vegādhimātropāyajanmā
 puṇyabheda āyurbhogahetutvād dvivipākāḥ (dvivipākāḥ) nahuṣasya tu
 pārṣṇiprahāravirodhiṅgastyasyendrapadaprāptihetunaiva karmaṇāyuso vihitatvād apuṇyabhedo

bhogamātrahetuḥ/ nanu yathaikabhavikaḥ karmāśayas tathā kiṃ kleśavāsanā bhogānukūlās ca
 karmavipākānubhavavāsanās tathā ca manuṣyas tiryagyonim āpanno na tajjātiyocitaṃ bhujījitye ata
 āha --- kleṣeti/ saṃmūrchitam ekalolībhāvam āpannam/ dharmādharmaḥvyavacchettuṃ
 vāsanāyāḥ svarūpam āha --- ye saṃskārā iti/ autsargikam ekabhavikatvaṃ kvacid apavadituṃ
 bhūmikām āracayati --- yas tv asāv iti/ tuśabdena vāsanāto vyavacchinatti/ dr̥ṣṭajanmavedanīyasya
 niyatavipākasyaivāyam ekabhavikatvaniyamo na tv adr̥ṣṭajanmavedanīyasya/
 kiṃbhūtasyāniyatavipākasyeti/ hetuṃ p̄cchati --- kasmād iti/ hetum āha --- yo hīti/ ekāṃ tāvad
 gatim āha --- k̄rtasyeti/ dvitīyām āha --- pradhāneti/ t̄tīyām āha --- niyateti/ tatra prathamām
 vibhajate --- tatra k̄rtasyeti/ saṃnyāsikarmabhyo+asuklāk̄rṣṇebhyo+anyāni trīṇy eva karmāṇi
 k̄rṣṇak̄rṣṇasuklāsuklāni/ tad iha tapaḥsvādhyāyādisādhyāḥ śuklaḥ karmāśaya udita
 evādataphalasya k̄rṣṇasya nāśako+aviśeṣāc ca śabalasyāpi k̄rṣṇabhāgayogād /p.71/ iti
 mantavyam/ atraiva bhagavān āmnāyam udāharati --- yatredam iti/ dve dve ha vai karmaṇī
 k̄rṣṇak̄rṣṇasukle apahantīti saṃbandhaḥ/ vīpsayā bhūyiṣṭhatā sūcitā/ kasyety ata āha --- pāpakasya
 puṃsaḥ/ ko+asāv apahantīty ata āha --- eko rāśiḥ puṇyak̄rtaḥ/ samūhasya samūhisādhyatvāt/ tad
 anena śuklaḥ karmāśayas t̄tīya uktaḥ/ etad uktaṃ bhavati --- id̄r̄śo nāmāyam
 parapīḍādirahitasādhanasādhyāḥ śuklaḥ karmāśayo yad eko+api san k̄rṣṇān k̄rṣṇasuklāmś
 cātyantavirodhinaḥ karmāśayān bhūyaso+apy apahanti/ tat tasmād icchasveti cchāndasatvād
 ātmanepadam/ śeṣaṃ sugamam/ atra ca śuklakarmodayasyaiva sa ko+api mahimā yata itareṣām
 abhāvo na tu svādhyāyādijanmano duḥkhāt/ na hi duḥkhamātravirodhyadharmo+api tu
 svakāryaduḥkhavirodhī/ na ca svādhyāyādijanyaṃ duḥkhaṃ tasya kāryaṃ tatkāryatve
 svādhyāyādividhānānarthakyāt tadbālād eva tadutpattē/ anutpattau vā kumbhīpākādy api
 vidhīyeta/ avidhāne tu tadanutpatter iti sarvaṃ caturasram/ dvitīyām gatim vibhajate --- pradhāne
 karmaṇi jyotiṣṭomādike tadaṅgasya paśuḥimsāder āvāpagamanam/ dve khalu ḥimsādeḥ kārye ---
 pradhānāṅgatvena vidhānāt tadupakāraḥ, "na ḥimsyāt sarvā bhūtāni" mahābhāratam śāntiparva
 278.5 iti ḥimsāyāḥ pratiśiddhatvād anarthaś ca/ tatra pradhānāṅgatvenānuṣṭhānād
 apradhānataivety ato na dr̄g ity eva pradhānanirapekṣā satī svaphalam anarthaṃ prasotum arhati,
 kiṃ tv ārabdhavipāke pradhāne sāhāyakam ācarantī vyavatiṣṭhate/ pradhānasāhāyakam ācarantīyāś
 ca svakārye bijamātratayāvasthānaṃ pradhāne karmaṇy āvāpagamanam/ yatredam uktaṃ
 pañcaśikhena svalpaḥ saṃkaro jyotiṣṭomādijanmanaḥ pradhānāpūrvasya
 paśuḥimsādijanmanānarthahetunāpūrveṇa saparihāraḥ śakyo hi kiyatā prāyaścittena parihartum/
 atha pramādataḥ prāyaścittam api nācaritaṃ pradhānakarmavipākasamaye ca vipacyeta tathāpi
 yāvan tam asāv anarthaṃ prasūte tāvān sapratyavamarṣo m̄ṣyante hi
 puṇyasambhāropanītasukhasudhāmāhāradāvagāhinaḥ kuśalāḥ pāpamātropapāditām
 duḥkhavahnikaṇikām/ ataḥ kuśalasya sumahataḥ puṇyasya nāpakarṣāya /p.72/ prakṣayāya
 paryāptaḥ/ p̄cchati --- kasmāt/ puṇyavata uttaram ---kuśalam hi me bahv anyad asti
 pradhānakarma parikaratayā vyavasthitaṃ dikṣaṇīyādidakṣiṇāntam/ yatrāyaṃ saṃkaraḥ svalpaḥ
 svarge+apy asya phale saṃkīrṇapuṇyalabdhanmanāḥ svargāt sarvathā duḥkhenāparām̄ṣṭād
 apakarṣam alpam alpaduḥkhasambhedaṃ kariṣyatīti/ t̄tīyām gatim vibhajate --- niyateti/
 baliyastvenaha prādhānyam abhimataṃ na tv aṅgitayā/ baliyastvaṃ ca
 niyatavipākatvenānyadānavakāśatvāt/ aniyatavipākasya tu durbalatvam anyadā sāvakāśatvāt/
 ciram avasthānaṃ bijabhāvamātreṇa na puṇaḥ pradhānopakāritayā tasya svatantratvāt/ nanu
 prāyaṇenaikadaiva karmāśayo+abhivyajyata ity uktaṃ idānīm ca cirāvasthānam ucyate tat kathaṃ
 paraṃ pūrveṇa na virudhyata ity āśayavān p̄cchati --- katham iti/ uttaram --- adr̥ṣṭeti/

jātyabhiprāyam ekavacanam/ taditarasya gatim uktām avadhārayati --- yat tv adṛṣṭeti/ śeṣam sugamam //2.13//

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt //2.14//

uktaṃ kleśamūlatvaṃ karmaṇām/ karmamūlatvaṃ ca vipākānām atha vipākāḥ kasya mūlaṃ yenāmī tyaktavyā ity ata āha --- te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt/ vyācaṣṭe --- te janmāyurbhogā ity/ yady api janmāyusor eva hlādaparitāpāpūrvabhāvitayā tatphalatvaṃ na tu bhogasya /p.73/ hlādaparitāpodayānantarabhāvinas tadanubhavātmanas tathāpy anubhāvyatayā bhogyatayā bhogakarmatāmātreṇa bhogaphalatvam iti mantavyam/ nanv apuṇyahetukā jātyāyurbhogāḥ paritāpaphalā bhavantu heyāḥ pratikūlavedanīyatvāt/ kasmāt punaḥ puṇyahetavas tyajyante sukhaphalā anukūlavedanīyatvāt/ na caiṣāṃ pratyātmavedanīyānukūlatā śakyā sahasreṇāpy anumānāgamair apākartum/ na ca hlādaparitāpau parasparāvinābhūtau yato hlāda upādīyamāne paritāpe+apy avarjanīyatayāpatet/ tayor bhinnahetukatvād bhinnarūpatvāc cety ata āha --- yathā cedam iti //2.14//

pariṇāmatāpasamśkāraduḥkhair guṇavṛttivirodhāc ca duḥkham eva sarvaṃ vivekinaḥ //2.15//

yady api na pṛthagjanaiḥ pratikūlātmatayā viśayasukhakāle saṃvedyate duḥkham tathāpi saṃvedyate yogibhir iti praśnapūrvakaṃ tadupapādanāya sūtram avatārayati --- katham, tadupapadyata (tadupapādyata) iti/ pariṇāmetyādisūtram/ pariṇāmaś ca tāpaś ca saṃskāraś caitāny eva duḥkhāni tair iti/ pariṇāmaduḥkhatayā viśayasukhasya duḥkhatām āha --- sarvasyāyam iti/ na khalu sukham rāgānuvedham antareṇa saṃbhavati/ na hy asti saṃbhavo na tatra tuṣyati tac ca tasya sukham iti/ rāgasya ca pravṛttihetutvāt pravṛtteś ca puṇyāpuṇyopacayahetutvāt tatrāsti rāgajāḥ karmāśayo+asato 'nupajananāt/ tadā (tathā) ca sukham bhujjānas tatra saktō 'pi vicchinnāvasthena dveṣeṇa dveṣṭi duḥkhasādhanāni, tāni parihartum aśakto muhyati ceti dveṣamohakṛto+apy asti karmāśayaḥ/ dveṣavan mohasyāpi viparyayāparanāmnaḥ karmāśayahetutvam aviruddham/ nanu katham rakto dveṣṭi muhyati vā rāgasamaye dveṣamohayor adarśanād ity ata āha --- tathā coktaṃ vicchinnāvasthān kleśān upapādayadbhir asmābhiḥ/ tad anena vānmanasapravṛttijanmanī puṇyāpuṇye darśite/ rāgādijanmanaḥ kartavyam idam iti mānasasya saṃkalpasya sābhilāṣatvena vācanikatvasyāpy aviśeṣāt/ /p.74/ yathāhuḥ ---

"sābhilāṣaś ca saṃkalpo vācyārthān nātiricyate" iti/

śārīram api karmāśayaṃ darśayati --- nānupahatyeti/ ata eva dharmāśāstrakārāḥ "pañca sūnā gr̥hasthasya" manusr̥tiḥ 3.68 ity āhuḥ/ syād etan na pratyātmavedanīyasya viśayasukhasya pratyākhyānam ucitaṃ yoginām anubhavavirodhād ity ata āha --- viśayasukham cāvidyety uktaṃ caturvidhaviparyāsalakṣaṇām avidyāṃ darśayadbhir iti/ nāpātāmātram ādriyante vṛddhāḥ/ asti khalv āpātato madhuviśasaṃpṛktān nopabhoge+api sukhānubhavaḥ pratyātmavedanīyaḥ kiṃ tv āyatyām asukham/ iyaṃ ca darśitā bhagavataiva ---

"viśayendriyasaṃyogād yat tad agre+amṛtopamam/ pariṇāme viśam iva tat sukham rājasam smṛtam" bhagavadgītā 18.38 iti//

codayati --- yā bhogeṣv iti/ na vayaṃ viśayahlādaṃ sukham ātiṣṭhāmahe kiṃ tu tṛpyatām (tṛptatām) puṃsām/ tattadviśayaprārthanāparikliṣṭacetasaṃ tṛṣṇaiva mahad duḥkham/ na ceyam upabhogam antareṇa śāmyati/ na cāsyāḥ praśamo rāgādyanuviddha ity nāsyā pariṇāmaduḥkhateti bhāvaḥ/ tṛptes tṛṣṇākṣayād dhetor indriyānām upaśāntir apravartanaṃ viśayesv ity arthaḥ/ etad eva vyatirekamukhena (vyatirekamukheṇa) spaṣṭayati --- yā laulyād iti/ pariharati --- na

cendriyāṅām iti/ hetāv anoh prayogaḥ/ satyaṃ tṛṣṇāksayaḥ sukham anavadyaṃ tasya tu na bhogābhyāso hetur api tu tṛṣṇāyā eva tadvirodhinyāḥ/ yathāhuh ---

"na jātu kāmāḥ kāmānām upabhogena śāmyati/ haviṣā kṛṣṇavartmeva bhūya evābhivardhate mahābhāratam ādiparva 85.12 iti//"

śeṣam atirohitam/ /p.75/ tāpaduḥkhatāṃ pṛcchati --- atha keti/ uttaram --- sarvasyeti/ sarvajanaprasiddhatvena tatsvarūpaprapaṅcam akṛtvā tāpaduḥkhatāpi pariṇāmaduḥkhatāsamatayā prapaṅciteti/ saṃskāraduḥkhatāṃ pṛcchati --- keti/ uttaram --- sukheti/ sukhānubhavo hi saṃskāram ādhatte/ sa ca sukhasmaraṇaṃ tac ca rāgaṃ sa ca manaḥkāyavacanaceṣṭāṃ sā ca puṇyāpuṇye tato vipākānubhavas tato vāsanety evam anāditeti/ atra ca sukhaduḥkhasaṃskārātiśayāt tatsmaraṇaṃ tasmāc ca rāgadveṣau tābhyāṃ karmāṇi karmabhyo vipāka iti yojanā/ tad evaṃ duḥkhasrotaḥ prasṛtaṃ yoginam eva kliśnāti netaraṃ pṛthagjanam ity āha --- evam idam anāditi/ itaraṃ tu triparvāṇas tāpā anuplavanta iti saṃbandhaḥ/ ādhibhautikādhidaivikayos tāpayor bāhyatvenaikatvaṃ vivakṣitam/ citte vṛttir asyā ity avidyā cittavṛttis tayā hātavya eva buddhīndriyaśarīrādau dārāpatyādau cāhaṃkāramamakārānupātinam iti/ tad atra na samyagdarśanād anyat paritrāṇam astīty āha --- tad evam iti/ /p.76/ tad evam aupādhikaṃ viśayasukhasya pariṇāmataḥ saṃskāratas tāpasamyogāc ca duḥkhatvam abhidhāya svābhāvikaṃ ādarśayati --- guṇavṛttivirodhāc ceti/ vyācāṣṭe --- prakhyāpravṛttisthitirūpā buddhirūpeṇa pariṇatā guṇāḥ sattvarajastamāṃsi parasparānugrahatanātrāḥ śāntaṃ sukhātmakaṃ ghoram duḥkhātmakaṃ mūḍham viśādātmakaṃ eva pratyaṃ sukhopabhogarūpam api triguṇam ārabhante/ na ca so 'pi tādrśapratyayarūpo+asya pariṇāmaḥ sthira ity āha --- calaṃ ca guṇavṛttam iti kṣiprapariṇāmi cittam uktam/ nanv ekaḥ pratyaṃ katham parasparaviruddhaśāntaghoramūḍhatvāny ekadā pratipadyata ity ata āha --- rūpātiśayā vṛttyatiśayāś ca paraspareṇa virudhyante/ rūpāṇi aṣṭau bhāvā dharmādayo vṛttayaḥ sukhādyāś tad iha dharmeṇa vipacyamānenādharmaś tādrśo virudhyate/ evaṃ jñānavairāgyaiśvaryaīḥ sukhādibhiś ca tādrśāny eva tadviparītāni virudhyante/ sāmānyāni tv asamudācaradrupāny atīśayaiḥ samudācaradbhiḥ sahāvirodhāt pravartanta iti/ nanu grhṇīma etat tathāpi viśayasukhasya kutaḥ svābhāvikī duḥkhatety ata āha --- evam eta iti/ upādānābhedaḥ upādānātmakatvāc copādeyasyāpy abheda ity arthaḥ/ tat kim idānīm ātyantikam eva tādātmyaṃ tathā ca buddhivyapadeśābhedaḥ na kalpete ity ata āha --- guṇapradhāneti/ sāmānyātmanā guṇabhāvo 'tiśayātmanā ca prādhānyam/ tasmād upādhitāḥ svabhāvataś ca duḥkham eva sarvaṃ vivekina iti/ duḥkham ca heyam prekṣāvata/ na ca tannidānānām antareṇa tad dheyaṃ bhavitum arhati/ na cāparijñātaṃ nidānaṃ śakyaṃ hātum iti mūlanidānam asya darśayati --- tad asyeti/ duḥkhasamudāyasya prabhava utpattir yatas tadbijam ity arthaḥ/ taducchedahetum darśayati --- tasyāś ceti/ idānīm asya śāstrasya sarvānugrahārthaṃ pravṛttasya tadvidhenaiva śāstreṇa sādrśyaṃ darśayati --- /p.77/ yatheti/ catvāro vyūhāḥ saṃkṣiptāvayavaracanā yasya tat tathoktam/ nanu duḥkham heyam ukhvā saṃsāraṃ heyam abhidadhataḥ kuto na virodha ity ata āha --- tatra duḥkhabahula iti/ yatkrtvāvidyā saṃsāraṃ karoti tad asyā avāntaravyāpāraṃ saṃsārahetum āha --- pradhānapuruṣayor iti/ mokṣasvarūpam āha --- saṃyogasyeti/ mokṣopāyam āha --- hānopāya iti/ kecit paśyanti, hātuḥ svarūpoccheda eva mokṣaḥ/ yathāhuh ---

"pradīpasyeva nirvāṇaṃ vimokṣas tasya cetasaḥ" iti/

anye tu savāsanakleśasamucchedād viśuddhavijñānotpāda eva mokṣa ity ācakṣate tān pratyāha --- tatreti/ tatra hānaṃ tāvad dūṣayati --- hāne tasyeti/ na hi prekṣāvān kaścid ātmocchedāya yatate/ nanu drśyante tīvragadonmūlitasakalasukhāṃ duḥkhamayīm iva mūrtim udvahantaḥ svocchedāya yatamānāḥ/ satyam/ kecid eva te, na tv evaṃ saṃsāriṇo

vividhavicitradevādyānandabhogabhāginas te 'pi ca mokṣamānā dṛśyante tasmād
 apuruṣārthatvaprasakter na hātuḥ svarūpocchedo mokṣo+abhyupeyaḥ/ astu tarhi hātuḥ svarūpam
 upādeyam ity ata āha --- upādāne ca hetuvādaḥ/ upādāne hi kāryatvenānityatve sati mokṣatvād eva
 cyaveta/ amṛtatvaṃ hi mokṣaḥ/ nāpi viśuddho vijñānasamtāno bhavaty amṛtaḥ/ samtānibhyo
 vyatiriktasya samtānasya vastusato bhāvāt/ samtāninām cānityatvāt/ tasmāt tathā yatitavyaṃ yathā
 śāśvatavādo bhavati/ tathā ca puruṣārthatāpavargasyety āha --- ubhayapratyākhyāna iti/ tasmāt
 svarūpāvasthānam evātmano mokṣa iti/ etad eva samyagdarśanam //2.15//

heyam duḥkham anāgatam //2.16//

tad etac chāstraṃ caturvyūham ity abhidhīyate --- heyam duḥkham anāgatam/ anāgatam ity
 atītavartamāne /p.78/ vyavacchinne/ tatropapattim āha --- duḥkham atītam iti/ nanu vartamānam
 upabhujyamānam na bhogenātivāhitam iti kasmān na heyam ity ata āha --- vartamānam ceti/
 sugamam //2.16//

draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ //2.17//

heyam uktaṃ tasya nidānam ucyate --- draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ/ draṣṭuḥ svarūpam
 āha --- draṣṭeti/ citicchāyāpattir eva buddher buddhipratisaṃveditvam udāsīnasyāpi puṃsaḥ/ nanv
 etāvataḥ buddhir evānena dṛśyeta, na dṛśyerañ śabdādayo+atyantavyavahitā ity ata āha --- dṛśyā
 buddhisattveti/ indriyaprañālikayā buddhau śabdādyaḥkāreṇa pariṇatāyāṃ dṛśyāyāṃ bhavanti
 śabdādayo+api dharmā dṛśyā ity arthaḥ/ nanu tadākārāpattiyā buddhiḥ śabdādyaḥkāra bhavatu
 puṃsas tu buddhisambandhe+abhyupagamyamāne pariṇāmitvam asaṃbandhe vā katham teṣāṃ
 buddhisattvopārūḍhānām api śabdādīnām dṛśyatvam/ na hi dṛśīnāsamsprṣṭam dṛśyam dṛṣṭam ity
 ata āha --- tad etad dṛśyam iti/ prapañcitam idam asmābhiḥ prathamapāda eva yathā
 cityāsamsprṣṭam api buddhisattvam atyantasvacchatayā citibimbodgrāhitayā samāpannacaitanyam
 iva śabdādy anubhavatīti/ ata eva ca śabdādyaḥkārapariṇatabuddhisattvopanītañ śabdādīn
 bhuñjānaḥ svāmī bhavati draṣṭā tādṛśam cāsya buddhisattvaṃ svaṃ bhavati/ tad etad
 buddhisattvaṃ śabdādyaḥkāravād dṛśyam ayaskāntamaṇikalpaṃ puruṣasya svaṃ bhavati
 dṛśīrūpasya svāmīnaḥ/ kasmāt, anubhava karmaviṣayatām āpannam yataḥ/ anubhavo bhogaḥ
 puruṣasya karma kriyā tadviṣayatām bhujyamānatām āpannam yasmād ataḥ svaṃ bhavati/ nanu
 svayaṃprakāśam buddhisattvaṃ katham anubhavaviṣaya ity ata āha --- anyasvarūpeṇeti/ yadi hi
 caitanyarūpaṃ vastuto /p.79/ buddhisattvaṃ syād bhavet svayaṃprakāśam kiṃ tu svaṃ caitanyād
 anyaj jaḍarūpaṃ tena pratilabdhatmakam tasmāt tadanubhavaviṣayaḥ/ nanu yasya hi yatra kiṃcid
 āyatate tat tadadhīnam/ na ca buddhisattvasya puruṣam udāsīnam prati kiṃcid āyatata iti katham
 tattantram/ tathā ca na tasya karmety ata āha --- svatantram api parārthatvāt puruṣārthatvāt
 paratantram puruṣatantram/ nanv ayaṃ drgdarśanaśaktyoḥ saṃbandhaḥ svābhāviko vā syān
 naimittiko vā/ svābhāvikatve saṃbandhinor nityatvād aśakyocchedaḥ saṃbandhas tathā ca
 saṃsāranityatvam/ naimittikatve tu kleśakarmatadvāsanānām antaḥkaraṇavṛttitayā saty
 antaḥkaraṇe bhāvād antaḥkaraṇasya ca tannimittatve parasparāśrayaprasaṅgād anādītvasya ca
 sargādāv asambhavād anutpāda eva saṃsārasya syāt/ yathoktam ---

"pumān akartā yeṣāṃ tu teṣāṃ api guṇaiḥ kriyā/ katham ādau bhavet tatra karma tāvan na
 vidyate// mithyājñānam na tatrāsti rāgadveśādayo+api vā/ manovṛttir hi sarveṣāṃ na cotpannam
 manas tadā//"

iti śaṅkāṃ apanayati --- tayor drgdarśanaśaktyor anādir arthakṛtaḥ saṃyogo heyahetuḥ/
 satyam/ na svābhāvikaḥ saṃbandho naimittikas tu/ na caivam ādimān anādinimittaprabhavatayā
 tasyāpy anādītvat/ kleśakarmatadvāsanāsamānāś cāyam anādiḥ pratisargāvasthāyāṃ ca

sahāntaḥkaraṇena pradhānasāmyam upagato+api sargādaḥ punas tādr̥g eva prādurbhavati varṣāpāya ivodbhijjabhedo mṛdbhāvam upagato+api punar varṣāsu pūrvarūpa ity asakṛd āveditam/ prāgbhāvitayā saṃyogasyāvidyā kāraṇam sthithetutayā puruṣārthaḥ kāraṇam tadvaśena tasya sthites tad idam uktam arthakṛta iti/ tathā coktaṃ pañcaśikhena tatsaṃyogo buddhisāmyogaḥ sa eva hetur duḥkhasya, tasya vivarjanāt syād ayam ātyantiko duḥkhapratikāraḥ/ arthāt tadaparivarjane duḥkham ity uktam bhavati/ tatraivātyantaprasiddham nidarśanam āha --- tadyatheti/ pādatrāṇam upānat/ /p. 80/ syād etat/ guṇasaṃyogas tāpahetur ity ucyamāne guṇānām tāpakatvam abhyupetam/ na ca tapikriyāyā asty āder iva kartṛstho bhāvo yena tapyam anyan nāpekṣeta/ na cāsyaś tapyatayā puruṣaḥ karma tasyāpariṇāmitayā kriyājanitaphalaśālitvāyogāt/ tasmāt tapes tapyavyāptasya tannivṛttau nivṛttim avagacchāmo jvalanavirahēna dhūmābhāvam ity ata āha --- atrāpi tāpakasyeti/ guṇānām eva tapyatāpakabhāvas tatra mṛduttvāt pādatalavat sattvam tapyam rajas tu tivratayā tāpakam/ pṛcchati --- kasmāt sattvam eva tapyam na tu puruṣaḥ/ uttaram --- tapikriyāyā iti/ tat kim idānīm puruṣo na tapyate/ tathā cācetanasyāstu sattvasya tāpaḥ kiṃ naś chinnam ity ata āha --- darśitaviśayatvāt sattve tu tapyamāne tadākārānurodhī puruṣo+apy anutapyata iti/ darśitaviśayatvam anutāpahetus tac ca prāg vyākhyātam //2.17//

prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpavargārtham dṛśyam //
2.18//

prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpavargārtham dṛśyam/ vyācaṣṭe --- prakāseti/ sattvasya hi bhāgaḥ prakāśas tāmasena bhāgena daīnyena vā rājasena vā duḥkhenānurajyate/ evaṃ rājasādiṣv api draṣṭavyam/ tad idam uktam --- parasparoparaktaprabhāgā iti/ puruṣeṇa saha saṃyogaviyogadharmānaḥ/ yathāmnāyate --- "ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ/ ajo hy eko juṣamāno +anusēte jahāty enām bhuktabhogām ajo+anyaḥ" taittirīyāranyakam 6.10 iti//

itaretaropāśrayeṇopārjitā mūrthiḥ pṛthivyādirūpā yais te tathoktāḥ/ syād etat sattvena śāntapratyaye janayitavye rajastamasor api sattvāṅgatvena tatra hetubhāvād asti sāmartyam iti yadāpi ca rajastamasor aṅgitvam tadāpi śānta eva pratyaya /p. 81/ udīyeta na ghorō mūḍho vā sattvapṛadhānya ivety ata āha --- parasparāṅgāṅgitve+apy asaṃbhinnaśaktiprabhāgāḥ/ bhavatu śānte pratyaye janayitavye rajastamasor aṅgabhāvas tathāpi naiśām śaktayaḥ saṃkīryante kāryāsaṃkarōneyo hi śaktīnām asaṃkaraḥ/ asaṃkīrṇena ca samudācaratā rūpeṇa śāntaghorāmūḍharūpāni kāryāni dṛśyanta iti siddham śaktīnām asaṃbheda iti/ syād etat/ asaṃbhedaś cec chaktīnām na saṃbhūyakāritvam guṇānām/ na jātu bhinnaśaktīnām saṃbhūyakāritvam dṛṣṭam/ na hi tantumṛtpiṇḍavīraṇādīni ghaṭādīn saṃbhūya kurvata ity ata āha --- tulyajātīyātulyajātīyaśaktibhedānupātīnaḥ/ yady api tulyajātīya upādānaśaktir nānyatra sahakāriśaktis tv atulyajātīye/ paṭe tu janayitavye na vīraṇānām asti sahakāriśaktir apīti na tais tantūnām saṃbhūyakāriteti bhāvaḥ/ tulyajātīyātulyajātīyeṣu śakyeṣu ye śaktibhedās tān anupatitum śīlam yeśām te tathoktāḥ/ pradhānavelāyām iti/ divyaśarīre janayitavye sattvagūṇaḥ pradhānam/ aṅge rajastamasī/ evaṃ manuṣyaśarīre janayitavye rajaḥ pradhānam aṅge sattvatamasī/ evaṃ tiryakśarīre janayitavye tamaḥ pradhānam aṅge sattvarajasī/ tenaite guṇaḥ pradhānatvelāyām upadarśitasamnidhānaḥ kāryopajananam pratyudbhūtavṛttaya ity arthaḥ/ pradhānaśabdaś ca bhāvapṛadhānaḥ/ yathā "dvyekayor dvivacanaikavacane" pāṇinisūtram 1.4.22 ity atra dvitvaikatvayor iti/ anyathā dvyekesv iti syāt/ nanu tadā pradhānam udbhūtatayā śakyam astīti vaktum anudbhūtānām tu tadaṅgānām sadbhāve kiṃ pramāṇam ity ata āha --- guṇatve+api ceti/

yady api nodbhūtās tathāpi guṇānām avivekitvāt saṁbhūyakāritvāc ca vyāpāramātreṇa saḥakāritayā pradhāne+antarṇitam sad anumitam astitvaṁ yeṣāṁ te tathoktāḥ/ nanu santu guṇāḥ saṁbhūyakāriṇaḥ samarthāḥ kasmāt punaḥ kurvanti na hi samartham ity eva kāryaṁ janayati/ mā bhūd asya kāryopajananam prati virāma ity ata āha --- puruṣārthakartavyatayeti/ tato nirvartitanikhilapuruṣārthānām guṇānām uparamaḥ kāryānārambhaṇam ity uktaṁ bhavati/ nanu puruṣasyānupakurvataḥ kathaṁ puruṣārthena prayujyata ity ata āha --- saṁnidhimātreṇi/ nanu dharmādharmaḥ lakṣaṇam eva nimittaṁ prayojakaṁ /p. 82/ guṇānām tat kim ucyate puruṣārthaprayuktā ity ata āha --- pratyayam antareṇeti/ ekatamasya sattvasya rajasas tamaso vā pradhānasya svakārye pravṛttasya vṛttim itare pratyayaṁ nimittaṁ dharmādikaṁ vinaivānuvartamānāḥ/ yathā ca vakṣyati --- "nimittam aprayojakaṁ prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat" yogasūtram 4.3 iti/ ete guṇāḥ pradhānaśabdavācya bhavanti saṁbandhaḥ/ pradhīyata ādhīyate viśvaṁ kāryam ebhir iti vyutpattiyaitad dṛṣyam ucyate/ tad evaṁ guṇānām śīlam abhidhāya tasya kāryam āha --- tad etad iti/ satkāryavādasiddhau yad yadātmakaṁ tat tena rūpeṇa pariṇamata iti bhūtendriyātmakatvaṁ dīpayati --- bhūtabhāvenetyādinā/ bhogāpavargārtham iti sūtrāvayavam avatārayati --- tat tu nāprayojanam api tu prayojanam urarīkṛtya pravartate/ bhogaṁ vivṛṇoti --- tatreti/ sukhaduḥkhe hi triguṇāyā buddheḥ svarūpe tasyās tathātvena pariṇāmāt tathāpi guṇagatatayāvadhāraṇe na bhoga ity ata āha --- avibhāgāpannam iti/ etac cāsakṛd vivecitam/ apavargaṁ vivṛṇoti --- bhoktur iti/ apavṛjyate +anenety apavargaḥ/ prayojanāntarasyābhāvam āha --- dvayor iti/ tathā cokaṁ pañcaśikhena, --- ayaṁ tu khalv iti/ nanu vastuto bhogāpavargau buddhikṛtau buddhivartinau ca kathaṁ tadakāraṇe tadandhikaraṇe ca puruṣe vyapadiśyete ity ata āha --- tāv etāv iti/ bhokṛtvam ca puruṣasyopapāditam agre /p. 83/ ca vakṣyate/ paramārthatas tu --- buddher eva puruṣārthāparisamāptir iti/ etena bhogāpavargayoḥ puruṣasaṁbandhitvakathanamārgaṇa grahaṇādāyo+api puruṣasaṁbandhino veditavyāḥ/ tatra svarūpamātreṇārthajñānam grahaṇam, tatra smṛtir dhāraṇam, tadgatānām viśeṣānām ūhanam ūhaḥ, samāropitānām ca yuktyāpanayo +apohaḥ/ tābhyām evohāpohābhyām tadavadhāraṇam tattvajñānam/ tattvāvadhāraṇapūrvam hānopādānajñānam abhiniveśaḥ //2.18//

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi //2.19//

dṛṣyānām guṇānām svarūpabhedāvadadhāraṇārtham idam ārabhyate --- viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi/ yeṣāṁ aviśeṣānām śāntaghoramūḍhalakṣaṇaviśeṣarahitānām ye viśeṣā vikārā eva na tu tattvāntaraprakṛtayas teṣāṁ tān āha --- tatrākāśeti/ utpādakramānurūpa evopanyāsakramaḥ/ asmitālakṣaṇasyāviśeṣasya sattvapradhānasya buddhīndriyāṇi viśeṣāḥ/ rājasasya karmendiyāṇi/ manas tūbhayātmakam ubhayapradhānasyeti mantavyam/ atra ca pañcatanmātrāṇi buddhikāraṇakāny aviśeṣatvād asmitāvad iti/ vikārahetutvaṁ cāviśeṣatvaṁ tanmātreṣu cāsmitāyām cāviśiṣtam/ saṁkalayya viśeṣān pariṇayati --- guṇānām eṣa iti/ aviśeṣān api gaṇayati --- ṣaḍ iti/ saṁkalayyodāharati --- tadyatheti/ viśiṣtam hy aparaṁ pareṇeti gandha ātmanā pañcalakṣaṇo rasa ātmanā caturlakṣaṇo rūpam ātmanā trilakṣaṇam /p. 84/ sparśa ātmanā dvilakṣaṇaḥ śabdaḥ śabdalakṣaṇa eveti/ kasya punar amī ṣaḍaviśeṣāḥ kāryam ity ata āha --- ete sattāmātrasyātmana iti/ puruṣārthakriyākṣamaṁ sat tasya bhāvaḥ sattā tanmātram tan mahattattvam/ yāvati kācit puruṣārthakriyā śabdādibhogalakṣaṇā sattvapuruṣānyatākhyātilakṣaṇā vāsti sā sarvā mahati buddhau samāpyata ity arthaḥ/ ātmana iti svarūpopadarśanena tucchatvaṁ niṣedhati/ prakṛter ayam ādyaḥ pariṇāmo vāstavo na tu tadvivarta iti yāvati/ yat tatparaṁ viprakṛṣṭakālam aviśeṣebhyas tadapekṣayā

samnikṛṣṭakālebhyo liṅgamātram mahattattvam tasminn ete ṣaḍaviśeṣāḥ sattāmātre mahaty ātmany avasthāya satkāryavādasiddher vivṛddhikāṣṭhām anubhavanti prāpnuvanti/ ye punar aviśeṣāṇām viśeṣapariṇāmās teṣām ca dharmalakṣaṇāvasthāḥ pariṇāmā iti/ seyam eṣām vivṛddhikāṣṭhā pariṇāmakāṣṭheti/ tad evam utpattikramam abhidhāya pralayakramam āha --- pratisamsṛjyamānāḥ praliyamānāḥ svātmani līnaviśeṣā aviśeṣās tasminn eva sattāmātre mahaty ātmany avasthāya viliya sahaiva mahatā te 'viśeṣā avyaktam anyatra layam na gacchatīty aliṅgam pratiyanti/ tasyaiva viśeṣaṇam niḥsattāsattam sattā puruṣārthakriyākṣamatvam, asattā tucchatā niṣkrāntam sattāyā asattāyās ca yat tat tathoktam/ etad uktaṁ bhavati --- sattvarajastamasām sāmyāvasthā na kvacit puruṣārtha upayujyata iti na satī nāpi gaganakamalinīva tucchasvabhāvā tena nāsaty apīti/ syād etat/ avyaktāvasthāyām apy asti mahadādi tadātmanā, na hi sato vināśo vināśe vā na punarutpādo na hy asata utpāda iti mahadādisadbhāvāt puruṣārthakriyā pravarteta tat katham niḥsattvam avyaktam ity ata āha --- niḥsadasad iti/ niṣkrāntam kāraṇam sataḥ kāryāt/ yady api kāraṇāvasthāyām sad eva śaktyātmanā kāryam tathāpi svocitām arthakriyām akurvad asad ity uktam/ na caitat kāraṇam śaśaviśeṣāṇāyamānakāryam ity āha --- nirasad iti/ niṣkrāntam asatas tuccharūpāt kāryāt tathā sati hi vyomāravindam ivāsmān na /p. 85/ kāryam utpadyeteti bhāvaḥ/ pratisargam uktam upasaṁharati --- eṣa teṣām iti/ eṣa ity anantaroktāt pūrvasya parāmarśaḥ/ liṅgamātrādyavasthāḥ puruṣārthakṛtatvād anityā aliṅgāvasthā tu puruṣārthenākṛtatvān nityety atra hetum āha --- aliṅgāvasthāyām iti/ kasmāt punar na puruṣārtho hetur ity ata āha --- nāliṅgāvasthāyām iti/ bhavatinā viśayeṇa viśayijñānam upalakṣayati/ etad uktaṁ bhavati --- evam hi puruṣārthatā kāraṇam aliṅgāvasthāyām jñāyeta/ yady aliṅgāvasthā śabdādīyupabhogaṁ vā sattvapuruṣānyatākhyātiṁ vā puruṣārtham nirvartayet tannirvartane hi na sāmyāvasthā syāt/ tasmāt puruṣārthakāraṇatvam asyām na jñāyeta iti nāsyāḥ puruṣārthatā hetuḥ/ upasaṁharati --- nāsāv iti/ itis tasmādarthe/ anityām avasthām āha --- trayāṇām liṅgamātrāviśeṣaviśeṣāṇām iti/ parvasvarūpaṁ darśayitvā guṇasvarūpam āha --- guṇās tv iti/ nidarśanam āha --- yathā devadatta iti/ yatrātyantabhinnānām gavām upacayāpacayau devadattopacayāpacayahetū tatra kaiva kathā guṇebhyo bhinnābhinnānām vyaktinām upajanāpāyayor ity arthaḥ/ nanu sargakramaḥ kim aniyato nety āha --- liṅgamātram iti/ na khalu nyagrodhadhānā ahnāyaiva nyagrodhaśākhinaṁ sāndraśādvaladalajaṭiśākhākāṇḍanipītamārtaṇḍacaṇḍātapamaṇḍalam /p. 86/ ārabhante kim tu kṣītisalilatejaḥsaṁparkāt paramparayopajāyamānāṅkurapatrakāṇḍanālādikrameṇa/ evam ihāpi yuktyāgamasiddhaḥ krama āstheya iti/ katham bhūtendriyaṇy aviśeṣasaṁsrṣṭānīty ata āha --- tathā coktam purastād idam eva sūtram prathamam vyācakṣāṇaiḥ/ atha viśeṣāṇām kasmān na tattvāntarapariṇāma ukta ity ata āha --- na viśeṣebhya iti/ tat kim idānīm aparīṇāmīna eva viśeṣās tathā ca nityāḥ prasajyerann ity ata āha --- teṣām tv iti //2.19//

draṣṭā dr̥ṣimātraḥ śuddho+api pratyayānupaśyaḥ //2.20//

vyākhyātam dr̥śyam draṣṭuḥ svarūpāvadadhāraṇārtham idam ārabhyate --- draṣṭā dr̥ṣimātraḥ śuddho+api pratyayānupaśyaḥ/ vyācaṣṭe --- dr̥ṣimātra iti/ viśeṣāṇāni dharmās tair aparāmṛṣṭā/ tad anena mātragrahaṇasya tātparyam darśitam/ syād etat/ yadi sarvaviśeṣaṇarahitā dr̥kśaktir na tarhi śabdādayo dr̥śyeran/ na hi dr̥śināsaṁsrṣṭam dr̥śyam bhavatīty ata āha --- sa puruṣa iti/ buddhidarpaṇe puruṣapratibimbasaṁkrāntir eva buddhipratisaṁveditvam puṁsaḥ/ tathā ca dr̥śicchāyāpanayā buddhyā saṁsrṣṭāḥ śabdādayo bhavanti dr̥śyā ity arthaḥ/ syād etat/ pāramārthikam eva buddhicaitanyayoḥ kasmād aikyam nopeyate kim anayā tacchāyāpattiyety ata āha --- sa buddher na sarūpa iti/ tathāsarūpasya tacchāyāpattir api durghaṭety ata āha --- nātyantam virūpa iti/ tatra sārūpyam niṣedhati --- na tāvad iti/ hetum pṛcchati --- kasmāt/ sahetukaṁ vairūpye

hetum āha --- jñātetī/ pariṇāminī buddhir yasmāt tasmād virūpā/ yadā khalv iyaṃ śabdādyākārā bhavati tadā jñāto 'syāḥ śabdādīlakṣaṇo bhavati viśayas tadanākāratve tv ajñātas tathā ca /p. 87/ kadācid eva tadākāratam dadhati pariṇāminī/ prayogaś ca bhavati --- buddhiḥ pariṇāminī jñātājñātaviśayatvāc chrotrādivad iti/ tadvaidharmyaṃ puruṣasya tadviparītād dhetoḥ sidhyatīty āha --- sadeti/ syād etat/ sadājñātaviśayaś cet puruṣo na tarhi kevalī syād ity āśayavān pṛcchati --- kasmād iti/ uttaram --- na hi buddhiś ca nāmeti/ buddhyagrahaṇayor asti sahasaṃbhavo nirodhāvasthāyām ata ukta virodhasūcanāya puruṣaviśayaś ceti/ tenādyaś cakāro buddhiṃ viśayatvena samuccinoti/ pariśiṣṭau tu virodhadyotakau cakārāv iti/ prayogas tu puruṣo+apariṇāmī sadāsaṃprajñātavyutthānāvasthāyor jñātaviśayatvāt/ yas tu pariṇāmī nāsau sadājñātaviśayo yathā śrotrādir iti vyatirekī hetuḥ/ aparam api vaidharmyaṃ āha --- kiṃ ca parārtheti/ buddhiḥ khalu kleśakarmavāsanādibhir viśayendriyādibhiś ca saṃhatya puruṣārtham abhinirvartayanti parārthā/ prayogaś ca parārthā buddhiḥ saṃhatyakāritvāc chayanāsanābhyaṅgavad iti/ puruṣas tu na tathety āha --- svārthaḥ puruṣa iti/ sarvaṃ puruṣāya kalpate/ puruṣas tu na kasmaicid ity arthaḥ/ vaidharmyāntaram āha --- sarveti/ sarvān arthān śāntaghoramūḍhāṃs tadākārapariṇatā buddhir adhyavasyati sattvarajastamasāṃ caite pariṇāmā iti siddhā triguṇā buddhir iti/ na caivaṃ puruṣa ity āha --- guṇānām iti/ tatpratibimbitaḥ paśyati na tu tadākārapariṇata ity arthaḥ/ upasaṃharati --- ata iti/ astu tarhi virūpa iti/ nātyantaṃ virūpaḥ kasmād yataḥ śuddho+api /p. 88/ pratyayānupaśyaḥ/ yathā caitat tathoktaṃ "vṛttisārūpyam itaratra" yogasūtram 1.4 ity atra/ tathā coktaṃ pañcaśikhenāpariṇāminī hi bhokṛśaktir ātmā/ ata eva buddhāv apratisaṃkramā ca pariṇāminī buddhirūpe 'rthe saṃkrānteva tadvṛttim buddhivṛttim anupatati/ nanv asaṃkrāntā katham saṃkrānteva katham vā vṛttim vinānupatātīty ata āha --- tasyāś ceti/ prāptaś caitanyopagraha uparāgo yena rūpeṇa tat tathā prāptacaitanyopagrahaṃ rūpaṃ yasyāḥ sā tathoktā/ etad uktaṃ bhavati --- yathā nirmale jale 'saṃkrānto+api candramāḥ saṃkrāntapratibimbatayā saṃkrānta iva, evam atrāpy asaṃkrāntāpi saṃkrāntapratibimbā citiśaktiḥ saṃkrānteva/ tena buddhyātmavam āpannā buddhivṛttim anupatātī/ tad anenānupaśya ity vyākhyātaṃ tām anukāreṇa paśyatīty anupaśya ity //2.20//

tadartha eva dṛśyasyātmā //2.21//

draṣṭṛdṛśyayoḥ svarūpam uktvā svasvāmilakṣaṇasaṃbandhāṅgaṃ dṛśyasya draṣṭṛarthatvam āha --- tadartha eva dṛśyasyātmā/ vyācaṣṭe --- dṛśīrūpasya puruṣasya bhoktuḥ karmarūpatam bhogyatam āpannam dṛśyam iti tasmāt tadartha eva draṣṭṛartha eva dṛśyasyātmā bhavati na tu dṛśyārthaḥ/ nanu nātmātmārtha ity ata āha --- svarūpaṃ bhavātī/ etad uktaṃ bhavati --- sukhaduḥkhātmakam dṛśyam bhogyam/ sukhaduḥkhe cānukūlayitṛpratikūlayitṛṇī tattvena tadarthe eva vyavatiṣṭhete/ viśayā api hi śabdādayas tādātmyād eva cānukūlayitāraḥ pratikūlayitāraś ca/ na cātmaivaiśāṃ anukūlanīyaḥ pratikūlanīyaś ca svātmani vṛttivirodhād atah pāriśeṣyāc citiśaktir evānukūlanīyā pratikūlanīyā ca/ tasmāt tadartham eva dṛśyam na tu dṛśyārtham/ ataś ca tadartha eva dṛśyasyātmā na dṛśyārtho yat svarūpam asya yāvat puruṣārtham anuvartate/ nirvartite ca puruṣārthe nivartata ity āha --- svarūpam iti/ svarūpaṃ tu dṛśyasya jaḍam pararūpeṇātmarūpeṇa caitanyena pratilabdhatmakam /p. 89/ anubhūtasvarūpaṃ bhogāpavargārthatāyām kṛtāyām puruṣeṇa na dṛśyate/ bhogaḥ sukhādyākāraḥ śabdādyanubhavo 'pavargaḥ sattvapuruṣānyatānubhavas tac caitad ubhayam apy ājānato jaḍyā buddheḥ puruṣacchāyāpattyeti puruṣasyaiva/ tathā ca puruṣabhogāpavargayoḥ kṛtāyor dṛśyasya bhogāpavargārthatā samāpyata iti bhogāpavargārthatāyām kṛtāyām ity uktam/ atrāntare codayati --- svarūpahānād iti/ pariharati --- na tu vinaśyatīti //2.21//

kṛtārtham prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt //2.22//

nanv atyantānupalabhyam katham na vinaśyaty āśayavān pṛcchati --- kasmād iti/
sūtrenottaram āha --- kṛtārtham prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt/ kṛto+artho yasya
puruṣasya sa tathā/ tam prati naṣṭam apy anaṣṭam tad dṛśyam kutaḥ sarvān puruṣān kuśalān
akuśalān prati sādharmaṇatvāt/ vyācaṣṭe --- kṛtārtham ekam iti/ nāśo 'darśanam/ anaṣṭam tu dṛśyam
anyapuruṣasādhāraṇatvāt/ tasmād dṛśyāt parasyātmanaś caitanyam rūpam tena tad iha
śrutismṛtīhāsapurāṇaprasiddham avyaktam anavayavam ekam anāśrayam vyāpi nityam
viśvakāryaśaktimat/ yady api kuśalena tam prati kṛtakāryam na dṛśyate tathāpy akuśalena
dṛśyamānam na nāsti/ na hi rūpam andhena na dṛśyate ita cakṣuṣmatāpi dṛśyamānam
abhāvaprāptam bhavati/ na ca pradhānavad eka eva puruṣas tannāntvasya
janmamarāṇasukhaduḥkhopabhogamuktisamsārvyavasthayā siddheḥ/ ekatvaśrutinām ca
pramāṇāntaravirodhāt kathamcid deśakālavibhāgābhāvena bhaktyāpy upapatteḥ/
prakṛtyekatvapuruṣanāntvayoś ca śrutyaiva sāksāt pratipādanāt/ /p. 90/

"ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ/ ajo hy eko juṣamāno
+anuśete jahāty enām bhuktabhogām ajo+anyaḥ" taittirīyāranyakam 6.10 iti śrutīḥ/

asyā eva śruteś cānena sūtrenārtho+anūditā ita/ yato dṛśyam naṣṭam apy anaṣṭam
puruṣāntaram praty asti ato dṛgdarśanaśaktyor nityatvād anādiḥ saṃyogo vyākhyātaḥ/
atraivāgaminām anumatiḥ āha --- tathā cōktam ita/ dharmaṇām guṇānām ātmabhir anādisaṃyogād
dharmamātrāṇām mahadādīnām apy anādiḥ saṃyoga ita/ ekaikasya mahadādeḥ saṃyogo+anādir
apy anitya eva yady api tathāpi sarveṣām mahadādīnām nityaḥ puruṣāntarāṇām sādharmaṇatvād ata
uktam dharmamātrāṇām ita/ mātragrahaṇena vyāptim gamayati/ ata etad bhavati --- yady apy
ekasya mahataḥ saṃyogo+atītātām āpannas tathāpi mahadantarasya puruṣāntareṇa saṃyogo nātīta
ita nitya uktaḥ //2.22//

svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ //2.23//

tad evam tādarthe saṃyogakāraṇa ukte prāsaṅgike pradhānanityatve
saṃyogasāmānyanītyatve hetau cōkte saṃyogasya yat svarūpam asādhāraṇo viśeṣa ita yāvāt
tadabhidhīsayedaḥ sūtram pravavṛte --- svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ/ yato
dṛśyam tadartham atas tajjanitam upakāram bhajamānaḥ puruṣas tasya svāmī bhavati/ bhavati ca
tad dṛśyam asya svam sa cānayoḥ saṃyogaḥ śaktimātreṇa vyavasthitas tatsvarūpopalabdhihetus tad
etad bhāṣyam avadyotayati --- puruṣaḥ svāmī yogyatāmātreṇa dṛśyena svena yogyatayaiva
darśanārtham saṃyuktaḥ/ śeṣam sugamam/ syād etat/ draṣṭuḥ svarūpopalabdhir apavṛjyate
+anenety apavarga ukto na ca mokṣaḥ sādhanavāms tathā saty ayaḥ mokṣatvād eva cyavetety ata
āha --- darśanakāryāvasāno buddhiviśeṣeṇa saha puruṣaviśeṣasya saṃyoga ita darśanam
viyogakāraṇam /p. 91/ uktam/ katham punar darśanakāryāvasānatvam saṃyogasyety ata āha ---
darśanam ita/ tataḥ kim ity ata āha --- adarśanam avidyā saṃyoganimittam ity uktam/ uktam
artham spaṣṭayati --- nātreṭi/ nanu darśanam adarśanam virodhi nivartayatu bandhasya kuto
nivṛttir ity ata āha --- darśanasyety/ buddhyādiviviktasyātmanaḥ svarūpāvasthānam mokṣa ukto na
tasya sādhanam darśanam api tv adarśananivṛtter ity arthaḥ/ asādhāraṇam saṃyogahetum
adarśanaviśeṣam grahītum adarśanamātram vikalpayati --- kim cedam ita/ paryudāsam gṛhītvāha ---
kim guṇānām adhikāraḥ kāryārambhaṇasāmarthyam tato hi saṃyogaḥ samsārahetur upajāyate/
prasajyapraṭiśedham gṛhītvā dvitīyam vikalpam āha --- āhosvid ita/ darśito viśayaḥ śabdādīḥ
sattvapuruṣānyatā ca yena cittena tasya tadviśayasyānutpādaḥ/ etad eva sphorayati --- svasmin
dṛśye śabdādaḥ sattvapuruṣānyatāyam ceti/ tāvad eva pradhānam viceṣṭate na yāvāt dvividham

darśanam abhinirvartayati/ niṣpāditobhayadarśanam tu nivartata iti/ paryudāsa eva tṛtīyaṃ vikalpam āha --- kim arthavattā guṇānām/ satkāryavādasiddhau hi bhāvināv api bhogāpavargārthāv avyapadeśyatayā sta ity arthaḥ/ paryudāsa eva caturthaṃ vikalpam āha --- athāvidyā pratisargakāle svacittena saha niruddhā pradhānasāmyam āgatā vāsanārūpeṇa svacittotpattibijam/ tena darśanād anyāvidyāvāsanāivādarśanam uktā/ paryudāsa eva pañcamaṃ vikalpam āha --- kim sthitisamśkāryasya pradhānavartinaḥ sām्यapariṇāmaparamparāvahinaḥ kṣaye gatir mahadādivikārārambhas taddhetuḥ samśkāraḥ pradhānasya gatisamśkāras tasyābhivyaktiḥ /p. 92/ kāryonmukhatvam/ tadubhayasamśkārasadbhāve matāntarānumatim āha --- yatedam uktam aikāntikatvam vyāsedhadbhiḥ, pradhīyate janyate vikārajātam aneneti pradhānaṃ tac cet sthityaiva varteta na kadācid gatyā tato vikārākaraṇān na pradhīyate tena kiṃcid ity apradhānaṃ syāt/ atha gatyāiva varteta na kadācid api sthityā tatrāha --- tathā gatyāiveti/ kvacid pāṭhaḥ "sthityai gatyai" iti/ tādarthye caturthī, evakāraś ca draṣṭavyaḥ/ sthityai cen na varteta na kvacid vikāro vinaśyati/ tathā ca bhāvasya sato+avināśīno notpattir apīti vikāratvād eva cyaveta/ evaṃ ca na pradhīyate+atra kiṃcid ity apradhānaṃ syāt tad ubhayathā sthityā gatyā cāsya vṛttiḥ pradhānavyavahāraṃ labhate nānyathaikāntābhyupagame/ na kevalaṃ pradhāne kāraṇāntareṣv api parabrahmatanmāyāparamāṇvādiṣu kalpiteṣu samānaś carco vicāraḥ/ tāny api hi sthityaiva vartamānāni vikārākaraṇād akāraṇāni syuḥ, gatyāiva vartamānāni vikāranityatvād akāraṇāni syur iti ca/ paryudāsa eva ṣaṣṭhaṃ vikalpam āha --- darśanaśaktir eveti/ yathā prajāpativrate nekṣetodyantam ādityam ity anikṣaṇapratyāsannaḥ samkalpo gr̥hyata evam ihāpi darśananiṣedhe tatpratyāsannā tanmūlā śaktir ucyate/ sā ca darśanaṃ bhogādilakṣaṇaṃ prasotaṃ draṣṭāraṃ dr̥śyena yojayatīti/ atraiva śrutim āha --- pradhānasyeti/ syād etat/ ātmakhyāpanārthaṃ pradhānaṃ pravartata iti śrutir āha na tv ātmadarśanaśakteḥ pravartata ity ata āha --- sarvabodhyabodhasamartha ity/ prāk pravṛtteḥ pradhānasya nātmakhyāpanamātraṃ pravṛtttau prayojakam asāmarthye tadayogāt tasmāt sāmārthyaṃ pravṛtteḥ prayojakam iti śrutyārthād uktam ity arthaḥ/ darśanaśaktiḥ pradhānāśrayety aṅgikṛtya ṣaṣṭhaḥ kalpaḥ/ imām evobhayāśrayām āsthāya saptamaṃ vikalpam āha --- ubhayasya puruṣasya ca dr̥śyasya cādarśanaṃ darśanaśaktir dharma ity eke/ /p. 93/ syād etan mṛṣyāmahe dr̥śyasyeti, tasya sarvaśaktyāśrayatvān na draṣṭur iti punar mṛṣyāmaḥ/ na hi tadādhārā jñānaśaktis tatra jñānasyāsamavāyād anyathā pariṇāmāpattir ity ata āha --- tatedam iti/ bhavatu dr̥śyātmakaṃ tathāpi tasya jaḍatvena tadgataśaktikāryaṃ darśanam api jaḍam iti na śakyaṃ taddharmatvena vijñātum jaḍasya svayam aprakāśatvād ato dr̥ṣer ātmanaḥ pratyayaṃ caitanyacchāyāpattim apekṣya darśanaṃ taddharmatvena bhavati jñāyate viṣayeṇa viṣayiṇo lakṣaṇāt/ nanv etāvatapi dr̥śyadharmatvam asya jñānasya bhavati na tu puruṣadharmatvam apīty ata āha --- tathā puruṣasyeti/ satyaṃ puruṣasyānātmabhūtam eva tathāpi dr̥śyabuddhisattvasya yaḥ pratyayaś caitanyacchāyāpattis tam apekṣya puruṣadharmatvene na tu puruṣadharmatvena/ etad uktam bhavati --- caitanyabimbodgrāhitayā buddhicaitanyayor abhedād buddhidharmāś caitanyadharmā iva cakāsatīti/ aṣṭamaṃ vikalpam āha --- darśanaṃ jñānam eva śabdādīnām adarśanaṃ na tu sattvapuruṣānyatāyā iti kecit/ yathā cakṣū rūpe pramāṇam api rasādāv apramāṇam ucyate/ etad uktam bhavati --- sukhādyākāraśabdādijñānāni svasiddhyanugūnatayā draṣṭṛdr̥śyasamyogam ākṣipantīti/ tad evaṃ vikalpya caturthaṃ vikalpaṃ svikartum itareṣāṃ vikalpānām sām̐khyasāstragatānām sarvapuruṣasādhāraṇyena bhogavaicitryābhāvaprasaṅgena dūṣayati --- ity ete śāstragatā iti //2.23//

tasya hetur avidyā //2.24//

caturtham vikalpam nirdhārayitum sūtram avatārayati --- yas tu pratyakcetanasya svabuddhisamyoga iti/ pratīpam añcati prāpnotīti pratyag asādhāraṇas tu samyoga ekaikasya puruṣasyaikaikayā buddhyā vaicitryahetuḥ/ sūtram paṭhati --- tasyeti/ nanv avidyā viparyayajñānam tasya bhogāpavargayor iva svabuddhisamyogo hetuḥ/ asaṃyuktāyām buddhau tadanutpattes tat katham avidyā /p. 94/ samyogabhedasya hetur ity ata āha --- viparyayajñānavāsaneti/ sargāntariyāyā avidyāyāḥ svacittena saha niruddhāyā api pradhāne+asti vāsanā tadvāsanāvāsitaṃ ca pradhānam tattatpuruṣasamyoginīm tādr̥ṣīm eva buddhiṃ sṛjati/ evam pūrvapūrvasargeṣv ity anādītṛvād adoṣaḥ/ ata eva pratisargāvasthāyām na puruṣo mucyata ity āha --- viparyayajñāneti/ yadā puruṣakhyātiṃ kāryaniṣṭhām prāptā tadā viparyayajñānavāsanāyā bandhakāraṇasyābhāvān na punar āvartata ity āha --- sā tv iti/ atra kaścīn nāstikaḥ kaivalyaṃ paṇḍakopākhyānenopahasati/ paṇḍakopākhyānam āha --- mugdhayeti/ kimartham ity arthaśabdo nimittam upalakṣayati prayojanasyāpi nimittatvāt/ paṇḍakopākhyānena sāmīyam āpādayati --- tathedaṃ vidyamānam guṇapuruṣānyatājñānam cittanivṛttiṃ na karoti, paravairāgyeṇa jñānaprasādamātreṇa sasamskāram niruddham vinaṣṭam kariṣyatīti kā pratyāśā/ yasmin saty eva yad bhavati tat tasya kāryam/ na tu yasminn asatīti bhāvaḥ/ atraikadeśimatena parihāram āha --- tatreti/ iṣadaparisamāpta ācārya ācāryadeśīyaḥ/ ācāryas tu vāyuprokte kṛtalakṣaṇaḥ ---

"ācinoti ca śāstrārtham ācāre sthāpayaty api/ svayam ācarate yasmād ācāryas tena cocyate" vāyupurāṇam 59.30 iti/

bhogavivekakhyātirūpapariṇatabuddhinivṛttir eva mokṣaḥ/ na ca buddhisvarūpanivṛtīḥ/ sā ca dharmameghāntavivekakhyātipratiṣṭhāyā anantaram eva bhavati saty api buddhisvarūpamātrāvasthāna ity arthaḥ/ etad eva sphorayati --- adarśanasya bandhakāraṇasyābhāvād buddhinivṛtīḥ/ /p. 95/ tac cādarśanam bandhakāraṇam darśanān nivartate/ darśananivṛttis tu paravairāgyasādhyā/ saty api buddhisvarūpāvasthāne mokṣa iti bhāvaḥ/ ekadeśimatam upanyasya svamatam āha --- tatra cittanivṛttir eva mokṣaḥ/ nanūktam darśane nivṛtte+acirāc cittasvarūpanivṛttir bhavātīti katham darśanakāryety ata āha --- kimartham asthāne mativibhrama iti/ ayam abhisamdhīḥ --- yadi darśanasya sāksāc cittanivṛttau kāraṇabhāvam aṅgīkurvīmahi tata evam upālabhyemahi/ kiṃ tu vivekadarśanam prakarṣakāṣṭhām prāptam nirodhasamādhibhāvanāprakarṣakrameṇa cittanivṛttimatpuruṣasvarūpāvasthānopayogīty ātiṣṭhāmahe tat katham upālabhyemahīti //2.24//

tadabhāvāt samyogābhāvo hānam tad dr̥ṣeḥ kaivalyam //2.25//

tad evam vyūhadvayam ukṭvā tr̥tīyavyūhābhīdhanāya sūtram avatārayati --- heyam duḥkham iti/ tadabhāvāt samyogābhāvo hānam tad dr̥ṣeḥ kaivalyam/ vyācaṣṭe --- tasyeti/ asti hi mahāpralaye+api samyogābhāvo+ata ukṭam ātyantika iti/ duḥkhoparamo hānam iti puruṣārthatā darśitā/ śeṣam atirohitam //2.25//

vivekakhyātir aviṣṭavā hānopāyaḥ //2.26//

hānopāyalakṣaṇam caturtham vyūham ākhyātum sūtram avatārayati --- atheti/ vivekakhyātir aviṣṭavā hānopāyaḥ/ āgamānumānābhīyam api vivekakhyātir asti/ na cāsau vyutthānam tatsamskāram vā nivartayati tadvato+api tadanuvṛtter iti tannivṛttyartham aviṣṭaveti/ viṣṭavo mithyājñānam tadrahitā/ etad ukṭam bhavati --- śrutamayena jñānena vivekam gr̥hītvā yuktimayena ca vyavasthāpya dīrghakālanairantaryasatkārāsevītāyā bhāvanāyāḥ prakarṣaparyantam /p. 96/ samadhigatā sāksātkāravati vivekakhyātir nivartitasavāsanamithyājñānā nirviṣṭavā hānopāya iti/ śeṣam sugamaṃ bhāṣyam //2.26//

tasya saptadhā prāntabhūmiḥ prajñā //2.27//

vivekakhyātinīṣṭhāyāḥ svarūpam āha sūtreṇa --- tasya saptadhā prāntabhūmiḥ prajñā/ vyācāṣṭe --- tasyeti pratyuditakhyāter vartamānakhyāter yoginaḥ pratyāmnāyaḥ parāmarśaḥ/ aśuddhir evāvaraṇam cittasattvasya tad eva malaṃ tasyāpagamāc cittasya pratyayāntarānutpāde tāmasarājasavyutthānapratyayānutpāde nirviplavavivekakhyātinīṣṭhām āpannasya saptaparakāraiva prajñā vivekino bhavati/ viśayabhedāt prajñābhedaḥ/ prakṛṣṭo 'nto yāsām bhūmīnām avasthānām tās tathoktāḥ/ yataḥ paraṃ nāsti sa prakarśaḥ/ prāntā bhūmayo yasyāḥ prajñāyā vivekakhyāteḥ sā tathoktā/ tā eva saptaparakārāḥ prāntabhūmīr udāharati --- tadyatheti/ tatra puruṣaprayatnaniṣpādyāsu catasṛṣu bhūmiṣu prathamām udāharati --- parijñātaṃ heyam/ yāvāt kila prādhānikaṃ tat sarvaṃ pariñāmatāpasamskārair guṇavṛttivirodhād duḥkham eveti heyam tat parijñātaṃ/ prāntatām darśayati --- nāsya punaḥ kiṃcid aparijñātaṃ parijñeyam asti/ dvitīyām āha --- kṣīṇā iti/ prāntatām āha --- na punar iti/ tṛtīyām āha --- sāksātkṛtaṃ pratyakṣeṇa niścitaṃ mayā samprajñātāvasthāyām eva /p. 97/ nirodhasamādhisādhyam hānaṃ, na punar asyāḥ paraṃ niścetavyam astīti śeṣaḥ/ caturthīm āha --- bhāvito niṣpādito vivekakhyātīrūpo hānopāyo nāsyaḥ paraṃ bhāvanīyam astīti śeṣaḥ/ eṣā catuṣṭayī kāryā vimuktiḥ samāptiḥ, kāryatayā prayatnavyāpyatā darśitā/ kvacit pāṭhaḥ kāryavimuktir iti/ kāryāntareṇa vimuktiḥ prajñāyā ity arthaḥ/ prayatnaniṣpādyānuniṣpādanīyam aprayatnasādhyam cittavimuktim āha --- cittavimuktis tu trayī/ prathamām āha --- caritādhikārā buddhiḥ/ kṛtabhogāpavargakāryety arthaḥ/ dvitīyām āha --- guṇā iti/ prāntatām āha --- na caiṣām iti/ tṛtīyām āha --- etasyām avasthāyām iti/ etasyām avasthāyām jīvaṇn eva puruṣaḥ kuśalo mukta ity ucyate caramadehatvād ity āha --- etām iti/ anaupacārikaṃ muktam āha --- pratiprasave pradhānalaye+api cittasya muktaḥ kuśala ity eva bhavati guṇātītatvād iti //2.27//

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir ā vivekakhyāteḥ //2.28//

tad evaṃ caturo vyūhān ukṭvā tanmadhyapatitasya hānopāyasya vivekakhyāter godohanādivat prāgasiddher asiddhasya copāyatvābhāvāt siddhyupāyān vaktum ārabhata ity āha --- siddheti/ tatrābhīdhāsyamānānām sādhanānām yena prakāreṇa vivekakhyātyupāyatvaṃ tad darśayati sūtreṇa --- yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir ā vivekakhyāteḥ/ yogāṅgāni hi yathāyogaṃ /p. 98/ drṣṭādrṣṭadvāreṇāśuddhiṃ kṣīṇvanti/ pañcaparvaṇo viparyayasyety upalakṣaṇam puṇyāpuṇyayor api jātyāyurbhogahetutvenāśuddhirūpatvād iti/ śeṣam sugamam/ nānāvidhasya kāraṇabhāvasya darśanād yogāṅgānuṣṭhānasya kīdrśam kāraṇatvam ity ata āha --- yogāṅgānuṣṭhānam iti/ aśuddhyā viyojayati buddhisattvam ity aśuddher viyogakāraṇam/ drṣṭāntam āha --- yathā paraśur iti/ paraśuś chedyam vṛkṣam mūlena viyojayati/ aśuddhyā viyojayad buddhisattvaṃ vivekakhyātiṃ prāpayati yathā dharmāḥ sukham/ tathā yogāṅgānuṣṭhānam vivekakhyāteḥ prāptikāraṇam nānyena prakāreṇety āha --- vivekakhyātes tv iti/ nānyatheti pratiṣedhaśravaṇāt pṛcchati --- kati caitānīti/ uttaram --- navaiveti/ tāni darśayati kārikayā --- tadyathā --- utpattīti/ atrodāharaṇāny āha --- tatrotpattikāraṇam iti/ mano hi vijñānam avyapadeśyāvasthāto+apanīya vartamānāvasthām āpādayad utpattikāraṇam vijñānasya/ sthitikāraṇam manasaḥ puruṣārthatā/ asmitāyā utpannam manas tāvad avatiṣṭhate na yāvad dvividham puruṣārtham abhinirvartayati/ atha nirvartitapuruṣārthadvayaṃ sthiter apaiti/ tasmāt svakāraṇād utpannasya manaso+anāgatapuruṣārthatā sthitikāraṇam/ drṣṭāntam āha --- śarīrasyeveti/ pratyakṣajñānanimittam /p. 99/ indriyadvārā vā svato vā viśayasya saṃskriyābhivyaktis tasyāḥ kāraṇam yathā rūpasyālokaḥ/ vikārakāraṇam manaso viśayāntaram/ yathā hi mṛkaṇḍoḥ samāhitamanaso vallakīvipañcyamānapañcamasvaraśravaṇasamanantaram

unmilitākṣasya svarūpalāvāṇyayauvanasaṃpannām apsarasaṃ pramlocām iksamāṇasya samādhim
 apahāya tasyām saktam mano babhūveti/ atraiva nidarśanam āha --- yathāgniḥ pākya
 taṇḍulādeḥ kaṭhināvayavasamṇiveśasya praśīthilāvayavasamṇyogalakṣaṇasya vikārasya kāraṇam/
 sata eva viśayasya pratyayakāraṇam dhūmajñānam agniñānasyeti/ jñāyata iti jñānam agniś cāsau
 jñānam cety agniñānam tasya/ etad uktam bhavati --- vartamānasyaivāgner jñeyasya
 pratyayakāraṇatayā kāraṇam iti/ autsargikī nirapekṣāṇām kāraṇānām kāryakriyā prāptis tasyāḥ
 kutaścid apavādo 'prāptiḥ/ yathā nimnopasarpaṇasvabhāvānām apām pratibandhaḥ setunā
 tathehāpi buddhisattvasya sukhaprakāśāśīlasya svābhāvikī sukhavivekakhyātijanakatā prāptiḥ/ sā
 kutaścid adharmāt tamaso vā pratibandhān na bhavati/ dharmād yogāṅgānuṣṭhānād vā tadapanaye
 tadapratibaddhavr̥ttisvabhāvata eva tajjanakatayā tad āpnoti/ yathā vakṣyati --- "nimittam
 aprayojakam prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat" yogasūtram 4.3 iti/ tad evam
 vivekakhyātilakṣaṇakāryāpekṣayā prāptikāraṇam uktam/ avāntarakāryāpekṣayā tu tad eva
 viyogakāraṇam ity āha --- viyogakāraṇam iti/ anyatvakāraṇam āha --- anyatvakāraṇam yathā
 suvarṇakāraḥ suvarṇasya, kaṭakakuṇḍalakeyūrādibhyo bhinnābhinnasya bhedavivakṣayā
 kaṭakādibhinnasyābhedavivakṣayā kaṭakādyabhinnasya suvarṇasya kuṇḍalād anyatvam/ tathā ca
 kaṭakakārī suvarṇakāraḥ kuṇḍalād abhinnāt suvarṇād anyat kurvann anyatvakāraṇam/ agnir api
 pākyaśanyatvakāraṇam yady api tathāpi dharmiṇo dharmayoḥ pulākatvataṇḍulatvayor
 bhedāvivakṣayā dharmayor upajanāpāye+api dharmyanuvartata iti na tasyānyatvam śakyam
 vaktum iti vikāramātrakāraṇatvam uktam iti na saṃkaraḥ/ na ca saṃsthānabhedo dharmiṇo
 'nyatvakāraṇam iti vyākhyeyam/ suvarṇakāra ity asyāsaṃgateḥ/ bāhyam anyatvakāraṇam
 upanyasyādhyātmikam udāharati --- evam ekasyeti/ avidyā kamanīyeyam kanyaketyādijñānam/
 tanmohayogāt sa eva strīpratyayo /p. 100/ mūḍho viśaṇṇo bhavati caitrasya maitrasya puṇyavato
 bata kalatraratnam etan na tu mama bhāgyahīnasyeti/ evam sapatnījanasya tasyām dveṣaḥ
 strīpratyayasya duḥkhatve/ evam maitrasya tasyā bhartū rāgas tasyaiva strīpratyayasya sukhatve/
 tattvajñānam tvaṇmāṃsamedo'sthimajjāsamūhaḥ strikāyaḥ sthānabijādibhir aśucir iti vivekinām
 mādhyasthye vairāgye kāraṇam iti/ dhṛtikāraṇam śarīram indriyāṇām vidhārakam indriyāṇi ca
 śarīrasya sāmānyā karaṇavr̥ttir hi prāṇādyā vāyavaḥ pañca tadabhāve śarīrapātāt/ evam
 māṃsādikāyāṅgānām api parasparavidhāryavidhāratvam/ evam mahābhūtāni pṛthivyādīni
 manuṣyavarūpasparśaśabdaguṇāyām pañca mahābhūtāni parasparam
 vidhāryavidhārabhāvenāvasthitāny apsu catvāri tejasi trīni dve ca mātariśvanīti/
 tairyagyaunamānuṣadaivatādīni ca vidhāryavidhārabhāvenāvasthitāni/ nanv
 ādhārādheyabhāvarahitānām kutas tattvam ity ata āha --- parasparārthatvād iti/ manuṣyaśarīram hi
 paśupakṣimṛgasarīrpaṣṭhāvaraśarīropayogena dhriyate/ evam vyāghrādiśarīram api
 manuṣyapaśumṛgādiśarīropayogena/ evam paśumṛgādiśarīram api sthāvarādyupayogena/ evam
 daivaśarīram api
 manuṣyopahr̥tacchāgamṛgakapiñjalamāṃsājyapuroḍāśasahakāraśākhāprastarādibhir ijjamānam
 tadupayogena/ evam devatāpi varadānavṛṣṭyādibhir manuṣyādīni dhārayatīty asti
 parasparārthatvam ity arthaḥ/ śeṣam sugamam //2.28//

yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo 'ṣṭāv aṅgāni //
 2.29//

saṃprati nyūnādhikasamkhyāvyavacchedārtham yogāṅgāny avadhārayati --- tatra yogāṅgāny
 avadhāryanta iti/ yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo 'ṣṭāv

aṅgāni/ /p. 101/ abhyāsavairāgyaśraddhāvīryādayo 'pi yathāyogam eteṣv eva svarūpato
nāntariyakatayā cāntarbhāvavitavyāḥ //2.29//

ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ //2.30//

yamaniyamādyāṅgāny uddiśya yamanirdeśakaṃ sūtram avatārayati --- tatreti/
ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ/ yogāṅgam ahiṃsām āha --- sarvatheti/ idr̥śīm
ahiṃsām stauti --- uttare ceti/ tanmūlā ity ahiṃsām aparipālya kṛtā apy akṛtakalpā niṣphalavād ity
arthāḥ/ tatsiddhiparatayaivānuṣṭhānam/ ahiṃsā cen mūlam uttareṣām katham te
+ahiṃsāsiddhiparā ity ata āha --- tatpratipādanāyeti/ siddhir jñānam notpattir ity arthāḥ/ syād
etat/ ahiṃsājñānārthā yady uttare kṛtaṃ tair anyata eva tadavagamād ity ata āha --- tadavadātetī/
yady uttare nānuṣṭhiyerann ahiṃsā malinā syād asatyādibhir ity arthāḥ/ atraivāgamikānām
saṃmatim āha --- tathā ceti/ sugamam/ satyalakṣaṇam āha --- yathārthe vānmanase iti/
yathāśabdam sākāṅkṣam pūrayati --- yathā dṛṣṭam iti/ pratisaṃbandhinam tathāśabdam pratikṣipati
--- tathā vānmanaś ca vivakṣyām kartavyāyām iti/ anyathā tu na satyam etat sopapattikam āha ---
paratra puruṣe svabodhasaṃkrāntaye svabodhasadr̥śabodhajananāya vāg uktocāritā, ataḥ sā yadi
na vañcitā vañcikā yathā droṇācāryeṇa svatanayāśvatthāmamaraṇam āyusman
satyadhanāśvatthāmā hata iti pṛṣṭasya yudhiṣṭhirasya prativacanaṃ hastinam abhisamdhāya satyam
hato+aśvatthāmeti, /p. 102/ tad idam uktasyottaraṃ na yudhiṣṭhirasya svabodham saṃkrāmayati ---
svabodho hy asya hastihanaviṣaya indriyajanmā, na cāsau saṃkrāntaḥ kiṃ tv anya eva tasya
tanayavadhabodho jāta iti/ bhrāntā vā bhrāntijā vā, bhrāntiś ca vivakṣāsamaye vā
jñeyārthāvadhāraṇasamaye vā/ pratipattiyā vandhyā pratipattivandhyā yathārthān prati
mlecchabhāṣā pratipattivandhyā, niṣprayojanā vā syād iti yathānapekṣitābhidhānā vāk tatra hi
paratra svabodhasya saṃkrāntir apy asaṃkrāntir eva niṣpryojanatvād iti/ evaṃlakṣaṇam api
satyam parāpakāraphalam satyābhāsam na tu satyam ity āha --- eṣeti/ tadyathā satyatapasas
taskaraiḥ sārthagamaṇam pṛṣṭasya sārthagamaṇābhidhānam iti/ abhidhīyamānocāryamānā/
śeṣam sugamam/ abhāvasya bhāvādhinanirūpaṇatayā steyalakṣaṇam āha --- steyam
aśāstrapūrvakam iti/ viśeṣeṇa sāmānyam lakṣyata ity arthāḥ/ mānasavyāpārāpūrvakatvād
vācanikakāyikavyāpārayoḥ prādhānyān manovyāpāra ukto+aspr̥hārūpam iti/
brahmacaryasvarūpam āha --- gupteti/ saṃyatopastho+api hi
strīprekṣaṇatadālāpakandarpāyatanatadaṅgasparśanasakto na brahmacaryavān iti tannirāsāyoktam
guptendriyasyeti/ indriyāntarāny api tatra lolupāni rakṣaṇīyānīti/ aparigrahasvarūpam āha ---
viṣayāṇām iti/ tatra saṅgadoṣa ukto bhogābhyāsam anu vivardhante rāgāḥ kauśalāni cendriyāṇām
iti, hiṃsālakṣaṇaś ca doṣo nānupahatya bhūtāny upabhogaḥ sambhavatīti/ aśāstrīyāṇām
ayatnopanātānām api viṣayāṇām ninditapratigrahadirūpārjanadoṣadarśanāc chāstrīyāṇām apy
upārjitānām ca rakṣaṇādidoṣadarśanād asvikaraṇam aparigrahaḥ //2.30// /p. 103/

jātideśakālasamayānavacchinnāḥ sārvaabhaumā mahāvratam //2.31//

sāmānyata uktā yadr̥śāḥ punar yoginām upādeyās tādr̥śān vaktum sūtram avatārayati --- te tv
iti/ jātideśakālasamayānavacchinnāḥ sārvaabhaumā mahāvratam/ sarvasu jātyādilakṣaṇāsu bhūmiṣu
viditāḥ sārvaabhaumāḥ/ ahiṃsādaya ity anyatrāpy avaccheda ūhaniyāḥ/ sugamam bhāṣyam //
2.31//

śaucasaṃtoṣatapahsvādhyāyeśvarapraṇidhānāni niyamāḥ //2.32//

śaucādiniyamān ācaṣṭe --- śaucasaṃtoṣatapahsvādhyāyeśvarapraṇidhānāni niyamāḥ/ vyācaṣṭe
--- śaucam iti/ ādiśabdena gomayādayo gr̥hyante/ gomūtrayāvākādi medhyam

tasyābhyavaharaṇādi/ ādiśabdād grāsaparimāṇasaṃkhyānyamādayo grāhyāḥ/
 medhyābhyavaharaṇādijanitam iti vaktavye medhyābhyavaharaṇādi cety uktam kārye
 kāraṇopacārāt/ cittamalā madamānāsūyādayas tadapanayo manaḥśaucam/ prāṇatrāṇamātrahetor
 abhyadhikasyānupāditsā saṃtoṣaḥ prāḅ eva svīkaraṇaparityāgād iti śeṣaḥ/ /p.104/ kāṣṭhamaunam
 iṅgitenāpi svābhiprāyāprakāśanam/ avacanamātram ākārāmaunam/ parikṣiṇavitarkajāla iti vitarko
 vakṣyamāṇaḥ saṃśayaviparyayau veti/ etāvata śuddho+abhisamdhir uktaḥ/ ete ca yamaniyamā
 viṣṇupurāṇa uktāḥ ---

"brahmācāryam ahiṃsām ca satyāsteyāparigrahān/ seveta yogī niṣkāmo yogyatām svamano
 nayan/ / svādhyāyaśaucasaṃtoṣatapaṃsi niyatātmavān/ kurvīta brahmaṇi tathā parasmin
 pravaṇam manaḥ/ / ete yamāḥ sanīyamāḥ pañca pañca prakīrtitāḥ/ viśiṣṭaphaladāḥ kāmyā
 niṣkāmanām (niṣkāmanām) vimuktidāḥ" viṣṇupurāṇam 6.7.36--38 iti //2.32//

vitarkabādhane pratipakṣabhāvanam //2.33//

"śreyāṃsi bahuvighnāni" ity eṣām apavādasambhave tatpratīkāropadeśaparaṃ sūtram
 avatārayati --- eteṣām yamaniyamānām iti/ sūtram --- vitarkabādhane pratipakṣabhāvanam/
 vitarkāṇām /p.105/ bhāṣye nāsti tirohitam iva kiṃcana //2.33//

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā

mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam //2.34//

tatra vitarkāṇām svarūpaparakāraṇadharmaaphalabhedān pratipakṣabhāvanāviśayān
 pratipakṣabhāvanāsvārūpābhīdhitayā sūtrenāha --- vitarkā hiṃsādayaḥ kṛtakāritānumoditā
 lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam/
 vyācaṣṭe --- tatra hiṃseti/ prāṇabhrdbhedasyāparisaṃkhyeyatvān niyamavikalpasamuccayāḥ
 saṃbhavino hiṃsādiṣu/ tatrādharmatas tamaḥsamudreke sati
 caturvidhaviparyayalakṣaṇasyājñānasyāpy udaya ity ajñānaphalatvam apy eteṣām iti/
 duḥkhājñānānantaphalatvam eva hi pratipakṣabhāvanam tadvaśād ebhyo nivṛtter iti/ tad eva
 pratipakṣabhāvanam sphorayati --- vadhyasya paśvāder vīryam prayatnam kāvyāpārahetum /p.
 106/ prathamam ākṣipati yūpaniyojanena/ tena hi paśor aprāgalbhyaṃ bhavati/ śeṣam
 atisphuṭam //2.34//

ahiṃsāpratīṣṭhāyām tatsaṃnidhau vairatyāgaḥ //2.35//

uktā yamaniyamās tadapavādakānām ca vitarkāṇām pratipakṣabhāvanāto hānir uktā, saṃpraty
 apratyūhaṃ yamaniyamābhyāsāt tatsiddhiparijñānasūcakāni cihnāny upanyasyati yatparijñānād
 yogī tatra tatra kṛtakṛtyaḥ kartavyeṣu pravartata ity āha (ti) --- yadeti (pratipakṣeti)/
 ahiṃsāpratīṣṭhāyām tatsaṃnidhau vairatyāgaḥ/ śāśvatikavirodhā apy
 āśvamahiṣamūśakamārjārāhinakulādayo 'pi bhagavataḥ pratīṣṭhitāhiṃsasya saṃnidhānāt
 taccittānukāriṇo vairam parityajantīti //2.35//

satyapratīṣṭhāyām kriyāphalāśrayatvam //2.36//

satyapratīṣṭhāyām kriyāphalāśrayatvam/ kriyāsādhyau dharmādharmāu kriyā tatphalam ca
 svarganarakādi te evāśrayatīty āśrayas tasya bhāvas tattvam tad asya bhagavato vāco bhavatīti/
 kriyāśrayatvam āha --- dhārmika iti/ phalāśrayatvam āha --- svargam iti/ amoghāpratihatā //
 2.36// /p.107/

asteyapratīṣṭhāyām sarvaratnopasthānam //2.37//

asteyapratīṣṭhāyām sarvaratnopasthānam/ subodham //2.37//

brahmacaryapraṭiṣṭhāyāṃ vīryalābhāḥ //2.38//

brahmacaryapraṭiṣṭhāyāṃ vīryalābhāḥ/ vīryaṃ sāmārthyāṃ yasya lābhād apratighān
apratighātān guṇān aṇimādīn utkarṣayaty upacinoti/ siddhaś ca tāradībhīr (tarkādībhīr) aṣṭābhīḥ
siddhibhīr ūhādyaparanāmabhir upeto vineyeṣu śiṣyeṣu jñānaṃ yogatadaṅgaviṣayam ādhātuṃ
samartho bhavatīti //2.38//

aparigrahasṭhair ye janmakathamtāsaṃbodhaḥ //2.39//

aparigrahasṭhair ye janmakathamtāsaṃbodhaḥ/ nikāyaviśiṣṭhair dehendriyādībhīr
abhisambandho janma tasya kathamtā kiṃprakāratā tasyāḥ saṃbodhaḥ sāksātkārah
saprakāratīndriyaśāntoditāvyaṃpadeśyajanmaparijñānam iti yāvāt/ atītaṃ jijñāsate --- ko+aham āsam
iti/ tasyaiva prakārabhedam utpāde sthitau ca jijñāsate --- katham aham āsam iti/ vartamānasya
janmanaḥ svarūpaṃ jijñāsate --- kiṃ svid iti/ śarīraṃ bhautikaṃ kiṃ bhūtānāṃ samūhamātram
āhosvit tebhyo+anyad iti/ atrāpi katham svid ity anuṣañjanīyam/ kvacit tu paṭhyata eva/ anāgataṃ
jijñāsate --- ke vā bhaviṣyāma iti/ atrāpi katham svid ity anuṣaṅgaḥ/ evam asyeti/ pūrvānto+atītaḥ
kālah parānto bhaviṣyan madhyo vartamānas teṣv ātmano bhāvaḥ śarīrādisaṃbandhas tasmiṅ
jijñāsā tataś ca jñānaṃ, yo hi yad icchati sa tat karotīti nyāyāt //2.39// /p. 108/

śaucāt svāṅgajugupsā parair asaṃsargaḥ //2.40//

śaucāt svāṅgajugupsā parair asaṃsargaḥ/ anena bāhyaśaucasiddhisūcakaṃ kathitam //2.40//

sattvaśuddhisāumanasyaikāgryendriyajayātmadarśanayogyatvāni ca //2.41//

āntaraśaucasiddhisūcakaṃ āha --- kiṃ ceti/
sattvaśuddhisāumanasyaikāgryendriyajayātmadarśanayogyatvāni ca/ cittamalānām ākṣālane
cittasattvam amalāṃ prādurbhavati vaimalyāt saumanasyaṃ svacchatā svacchaṃ tadekāgraṃ tato
manastantrāṇām indriyāṇām tajjayāj jayas tata ātmarśanayogyatvaṃ buddhisattvasya
bhavatīti //2.41//

saṃtoṣād anuttamaḥ sukhālābhāḥ //2.42//

saṃtoṣād anuttamaḥ sukhālābhāḥ/ na vidyate+asmād uttama ity anuttmaḥ/ yathā coktaṃ
yayātinā pūrau yauvanam arpayatā ---

"yā dustyajā durmatībhīr yā na jīryati jīryatām/ tāṃ tṛṣṇāṃ saṃtyajan prājñāḥ
sukhenaivābhipūryate" mahābhāratam ādīparva 85.14 iti//

tad etad darśayati --- yac ca kāmasukhaṃ loka ityādinā //2.42// /p. 109/

kāyendriyasiddhir aśuddhikṣayāt tapasaḥ //2.43//

tapasiddhisūcakaṃ āha --- kāyendriyasiddhir aśuddhikṣayāt tapasaḥ/ aśuddhilakṣaṇam
āvāraṇaṃ tāmasam adharmādi/ aṇimādyā mahimā laghimā prāptiś ca/ sugamam //2.43//

svādhyāyād iṣṭadevatāsaṃprayogaḥ //2.44//

svādhyāyasiddhisūcakaṃ āha --- svādhyāyād iṣṭadevatāsaṃprayogaḥ/ sugamam //2.44//

samādhisiddhir īśvarapraṇidhānāt //2.45//

samādhisiddhir īśvarapraṇidhānāt/ na ca vācyam īśvarapraṇidhānād eva cet saṃprajñātasya
samādher aṅginaḥ siddhiḥ kṛtaṃ saptabhir aṅgair iti/ īśvarapraṇidhānasiddhau dṛṣṭādrṣṭāv
āntaravyāpāreṇa teṣāṃ upayogāt/ saṃprajñātasiddhau ca saṃyogaḥprthaktvena dadhna iva
kratvarthatā puruṣārthatā ca/ na caivam anantaraṅgatā dhāraṇādhyānasamādhīnāṃ

saṃprajñātasiddhau/ saṃprajñātasamānagocaratayāṅgāntarebhyo 'tadgocarebhyo
+asyāntaraṅgatvapratīteḥ/ īśvaraprañidhānam api īśvaragocaram na saṃprajñeyagocaram iti
bahiraṅgam iti sarvam avadātam/ prajñānīti prajñāpadavyutpattir darśitā //2.45//

sthirasukham āsanam //2.46//

uttarasūtram avatārayati --- uktāḥ saha siddhibhir yamaniyamāḥ/ āsanādīni vakṣyāmaḥ/ tatra
--- sthirasukham āsanam/ sthiraṃ niścalaṃ yat sukhaṃ sukhāvahaṃ tad āsanam iti /p.110/
sūtrārthaḥ/ āsyata āste vānenety āsanam/ tasya prabhedān āha --- tadyatheti/ padmāsanam
prasiddham/ sthitasyaikatarāḥ pādo bhūnyasta ekatarāś cākuñcitajānor upari nyasta ity etad
vīrāsanam/ pādātale vṛṣaṇasamīpe saṃpuṭīkṛtya tasyopari pāṇīkacchapikām kuryāt tad
bhadrāsanam/ savyam ākuñcitam caraṇam dakṣiṇajāṅghorvantare dakṣiṇam cākuñcitam
vāmajāṅghorvantare nikṣiped etat svastikam/ upaviśya śliṣṭāṅgulikau śliṣṭagulphau
bhūmiśliṣṭajāṅghorupādau prasārya daṇḍāsanam abhyaset/ yogapaṭṭakayogāt sopāśrayam/
jānuprasāritabāhoḥ śayanaṃ paryaṅkaḥ/ krauñcaniśadanādīni krauñcādīnāṃ niṣaṅṅānāṃ
saṃsthānadarśanāt pratyetyāni/ pārṣṇyagrapādābhyām dvayor ākuñcitayor
anyonyasaṃpīḍanaṃ samasaṃsthānaṃ, yena saṃsthānenāvasthitasya sthairyaṃ sukhaṃ ca
sidhyati tad āsanam sthirasukham/ tad etad bhagavataḥ sūtrakārasya saṃmatam, tasya vivaraṇam
yathāsukhaṃ ceti //2.46//

prayatnaśaithilyānantasamāpattibhyām //2.47//

āsanasvarūpam uktevā tatsādhanam āha --- prayatnaśaithilyānantasamāpattibhyām/
sāmsiddhiko hi prayatnaḥ śarīradhārako na yogāṅgasyopadeṣṭavyāsanasya kāraṇam tasya
tatkāraṇatva upadeśavaiyarthīyāt svarasata eva tatsiddheḥ/ tasmād upadeṣṭavyasyāsanasyāyam
asādhako virodhī ca svābhāvikaḥ prayatnas tasya ca
yādṛcchikāsanahetutayāsananiyamopahantṛtvāt/ tasmād upadiṣṭaniyamāsanam abhyasyatā
svābhāvikaprayatnaśaithilyāya prayatna āstheyo nānyathopadiṣṭam āsanam sidhyatīti
svābhāvikaprayatnaśaithilyam āsanasiddhihetuḥ/ anante vā nāganāyake
sthīrataraphaṇāsahasraavidhṛtaviśvaṃbharāmaṇḍale samāpannam cittam āsanam nirvartayatīti //
2.47//

tato dvaṃdvānabhighātaḥ //2.48//

āsanavijayasūcakam āha --- tato dvaṃdvānabhighātaḥ/ nigadavyākhyātam bhāṣyam/ āsanam
apy uktaṃ viṣṇupurāṇe --- /p.111/
"evaṃ bhadrāsanādīnāṃ samāsthāya guṇair yutam" iti viṣṇupurāṇam 6.7.39 //2.48//

tasmin sati śvāsaprasāvāsayor gativicchedaḥ prāṇāyāmaḥ //2.49//

āsanānantaram tatpūrvakatam prāṇāyāmasya darśayamaḥ tallakṣaṇam āha --- tasmin sati
śvāsaprasāvāsayor gativicchedaḥ prāṇāyāmaḥ/ recakapūrakakumbhakeṣv asti śvāsaprasāvāsayor
gativiccheda iti prāṇāyāmasāmānyalakṣaṇam etad iti/ tathā hi --- yatra bāhyo vāyur
ācamyāntardhāryate pūrake tatrāsti śvāsaprasāvāsayor gativicchedaḥ/ yatrāpi kauṣṭhyo vāyur
virecyā bahirdhāryate recake tatrāsti śvāsaprasāvāsayor gativicchedaḥ/ evaṃ kumbhake+apīti/ tad
etad bhāṣyeṇocyate --- saty āsaneti //2.49//

bāhyābhyantarastambhavṛttir deśakālasaṃkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ //
2.50//

prāṇāyāma viśeṣa trayalakṣaṇaparam sūtram avatārayati --- sa tv iti/
 bāhyābhyantarastambhavṛttir deśakālasamkhyābhiḥ paridrṣṭo dīrghasūkṣmaḥ/ vṛttīśabdah
 pratyekam sambadhyate/ recakam āha --- yatra praśvāseti/ pūrakam āha --- yatra śvāseti/
 kumbhakam āha --- tṛtīya iti/ tad eva sphuṭayati --- yatrobhayoḥ śvāsapraśvāsayoḥ sakṛd eva
 vidhārakāt prayatnād abhāvo bhavati na punaḥ pūrvavad āpūraṇaprayatnaughavidhārakaprayatno
 nāpi recakaprayatnaughavidhārakaprayatno+apekṣyate/ kiṃ tu yathā tapta upale nihitam jalam
 pariśuṣyat sarvataḥ samkocam āpadyata evam ayam api māruto vahanaśilo balavad
 vidhārakaprayatnaniruddhakriyaḥ śārīra eva sūkṣmībhūto+avatiṣṭhate na tu pūrayati yena
 pūrakah/ na tu recayati yena recaka iti/ /p. 112/ iyān asya deśo viśayaḥ
 prādeśavitastihastādiparimito nivātapradeśa īśikātūlādikriyānumito bāhya evam āntaro+apy
 āpādalam āmastakam pipīlikāsparśasadrśenānumitaḥ sparśena/ nimeṣakriyāvachchinnasya kālasya
 caturtho bhāgaḥ kṣaṇas teṣām iyattāvadhāraṇenāvachchinnah/ svajānumaṇḍalam pāṇinā triḥ
 parāmṛśya cchoṭikāvachchinnah kālo mātrā tābhiḥ ṣaṭtriṃśatā mātrābhiḥ parimitaḥ prathama
 udghāto mṛduḥ/ sa eva dviguṇīkṛto dvitīyo madhyamaḥ/ sa eva triguṇīkṛtas tṛtīyas tīvraḥ/ tam
 imam samkhyāparidrṣṭam prāṇāyāmam āha --- samkhyābhir iti/ svasthasya hi puṃsaḥ
 śvāsapraśvāsakriyāvachchinnena kālena yathoktacchoṭikākālah samānah/ prathamodghātakarmatām
 nīta udghāto vijito vaśīkṛto nigṛhītaḥ/ kṣaṇānām iyattā kālo vivakṣitaḥ/ śvāsapraśvāseyattā
 samkhyeti kathamcid bhedaḥ/ sa khalv ayam prayaham abhyasto divasapakṣamāsādikrameṇa
 deśakālapracayavyāpitayā dīrghah/ paramanaipuṇyasamadhigamanīyatayā ca sūkṣmo na tu
 mandatayā //2.50//

bāhyābhyantaraviśayākṣepī caturthaḥ //2.51//

evam trayo viśeṣa lakṣitāḥ/ caturtham lakṣayati --- bāhyābhyantaraviśayākṣepī caturthaḥ/
 vyācaṣṭe --- deśakālasamkhyābhir iti/ ākṣipto 'bhyāsaśīkṛtād rūpād avaropitaḥ so+api
 dīrghasūkṣma eva tatpūrvako bāhyābhyantaraviśayaprāṇāyāmo
 deśakālasamkhyādarśanapūrvakah/ na cāsau caturthas tṛtīya iva sakṛtprayatnād ahnāya jāyate kiṃ
 tv abhyasyamānas tām tām avasthām āpannas tattadavasthāvijayānukrameṇa bhavatīty āha ---
 bhūmijayād iti/ nanūbhayor gatyabhāvaḥ stambhavṛttāv apy astīti ko+asmād asya viśeṣa ity ata āha
 --- tṛtīya iti/ anālocanapūrvah sakṛtprayatnanirvartitas /p. 113/ tṛtīyah/ caturthas tv ālocanapūrvō
 bahuprayatnanirvartaniya iti viśeṣah/ tayoḥ pūrakarecakayor viśayo+anālocito+ayam tu
 deśakālasamkhyābhir ālocita iti arthaḥ //2.51//

tataḥ kṣīyate prakāśāvaraṇam //2.52//

prāṇāyāmasyāvāntaraprayojanam āha --- tataḥ kṣīyate prakāśāvaraṇam/ āvriyate+anena
 buddhisattvaprakāśa ity āvaraṇam kleśah pāpmā ca/ vyācaṣṭe --- prāṇāyāmān iti/ jñāyate+aneti
 jñānam buddhisattvaprakāśo vivekasya jñānam vivekajñānam/ vivekajñānam āvṛṇotīti
 vivekajñānāvaraṇīyam/ bhavyageyapravacanīyādīnām pāṇinisūtram 3.4.68 kartari nipātanasya
 pradārśanārthatvāt kopaniyarañjanīyavad atrāpi kartari kṛtyapratyayaḥ/ karmaśabdena tajjanyam
 apuṇyam tatkāraṇam kleśam [ca] lakṣayati/ atraivāgaminām anumatiḥ āha --- yat tad ācakṣata iti/
 mahāmoho rāgaḥ, tadavinirbhāgavartiny avidyāpi tadgrahaṇena gṛhyate/ akāryam adharmah/
 nanu prāṇāyāma eva cet pāpmānam kṣīṇoti kṛtam tarhi tapasety ata āha --- durbalam bhavatīti/ na
 tu sarvathā kṣīyate+atas tatprakṣayāya tapo+apekṣyata iti/ atrāpy āgaminām anumatiḥ āha --- tathā
 coktam iti/

manur apy āha --- "prāṇāyamair dahed doṣān" manusmṛtiḥ 6.72 iti/

prāṇāyāmasya yogāngatā viṣṇupurāṇoktā --- /p. 114/

"prāṇākhyam anilaṃ vaśyam abhyāsāt kurute tu yaḥ/ prāṇāyāmaḥ sa vijñeyaḥ sabījo+abīja eva ca// paraspareṇābhībhavaṃ prāṇāpānau yadānilau/ kurutas tadvidhānena ṛtīyaṃ saṃyamāt tayoh"viṣṇupurāṇam 6.7.40--41 iti //2.52//

dhāraṇāsu ca yogyatā manasaḥ //2.53//

kiṃ ca --- dhāraṇāsu ca yogyatā manasaḥ/ prāṇāyāmo hi manaḥ sthīrikurvan dhāraṇāsu yogyaṃ karoti //2.53//

svaviśayāsaṃprayoge cittasvarūpānukāra ivendriyāṇām pratyāhāraḥ //2.54//

tad evaṃ yamādibhiḥ saṃskṛtaḥ saṃyamāya pratyāhāram ārabhate/ tasya lakṣaṇasūtram avatārayitum pṛcchati --- atheti/ svaviśayāsaṃprayoge cittasvarūpānukāra ivendriyāṇām pratyāhāraḥ/ cittam api mohanīyarañjanīyakopānīyaiḥ śabdādibhir viśayair na saṃprayujyate tadasaṃprayogāc cakṣurādīny api na saṃprayujyanta iti so+ayam indriyāṇām cittasvarūpānukāraḥ/ yat punas tattvaṃ cittam abhiniviśate na tadindriyāṇi bāhyaviśayāṇīty ananukāro+api/ ata uktam anukāra iveti/ svaviśayāsaṃprayogasya sādharmaṇasya dharmasya cittānukāranimittatvaṃ saptamyā darśayati --- sveti/ anukāraṃ vivṛṇoti --- cittanīrodha iti/ dvayor nīrodhahetuś ca prayatnas tulya iti sādṛśyam/ atraiva dṛṣṭāntam āha --- yathā madhukararājam iti/ dārṣṭāntike /p.115/ yojayati --- tatheti/ atrāpi viṣṇupurāṇavākyaṃ ---

"śabdādiṣv anuśaktāni nigrhyākṣāṇi yogavit/ kuryāc cittānukārīṇi pratyāhāraparāyaṇaḥ"// viṣṇupurāṇam 6.7.43

tasya prayojanaṃ tatraiva darśitam ---

"vaśyatā paramā tena jāyate niścalātmanām/ indriyāṇām avaśyais tair na yogasādhakaḥ" viṣṇupurāṇam 6.7.44 iti //2.54//

tataḥ paramā vaśyatendriyāṇām //2.55//

iti śrīpatañjaliviracitayogasūtreṣu dvitīyaḥ sādhanapādaḥ //2//

asyānuvādaḥ sūtram --- tataḥ paramā vaśyatendriyāṇām/ nanu santi kim anyā apāramā indriyāṇām vaśyatā yā apekṣya paramēyam ucyate, addhā tā darśayati --- śabdādiṣv iti/ etad eva vivṛṇoti --- saktī rāgo vyasanam/ kayā vyūpattyā (vyūtpattyā), vyasyati kṣipati nirasaty enaṃ śreyasa iti/ tadabhāvo+avyasanaṃ vaśyatā/ aparām api vaśyatām āha --- aviruddhā śrutyādyaviruddhaśabdādisevanam tadviruddheṣv apravṛtīḥ, saiva nyāyā nyāyād anapetā yataḥ/ aparām api vaśyatām āha --- śabdādisaṃprayoga iti/ śabdādiṣv indriyāṇām saṃprayogaḥ svecchayā bhogyeṣu khalv ayaṃ svatantra na bhogyatantra ity arthaḥ/ aparām api vaśyatām āha --- rāgadveśābhāve sukhaduḥkhaśūnyaṃ mādhyasthyena śabdādiḥjanam ity eke/ sūtrakārābhimatām vaśyatām paramarṣisaṃmatām āha --- cittasyaikāgryāt sahendriyair apravṛtīr eva śabdādiṣv iti jaigīśavyaḥ/ asyāḥ paramatām āha --- paramā tv iti/ tuśabdo vaśyatāntarebhyo viśinaṣṭi/ vaśyatāntarāṇi hi viśayāśīviśasaṃprayogaśālitayā kleśaviśasaṃparkaśāṅkāṃ nāpakrāmanti/ na hi viśavidyāvitprakṛṣṭo+api vaśīkṛtabhujāṅgamo bhujāṅgamam aṅke nidhāya svapiti viśrabdhaḥ/ iyaṃ tu vaśyatā vidūrīkṛtanikhilaviśayavyatiśaṅgā /p.116/ nirāśāṅkatayā paramety ucyate/ netarendriyajayavad iti/ yathā yatamānasaṃjñāyām ekendriyajaye+apindriyāntarajayāya prayatnāntaram apekṣante na caivaṃ cittanīrodhe bāhyendriyanīrodhāya prayatnāntarāpekṣety arthaḥ //2.55//

kriyāyogaṃ jagau kleśān vipākān karmaṇām iha/ tadduḥkhatvaṃ tathā vyūhān pāde yogasya pañcakam // iti//1//

iti śrīvācaspatimiśraviracitāyāṃ pātañjalayogasūtrabhāṣyavyākhyāyāṃ dvitīyaḥ
sādhanapādaḥ //2//

/p. 117/

tatra tṛtīyo vibhūtipādaḥ/

deśabandhaś cittasya dhāraṇā //3.1//

prathamadvitīyapādābhyāṃ samādhis tatsādhanam coktam/ tṛtīyapāde tatpravṛtīyanuḡaṇḡh śraddhotpādahetavo vibhūtayō vaktavyāḡ/ tāś ca saṃyamāsādhyāḡ/ saṃyamās ca dhāraṇādhyānasamādhisamudāya iti vibhūtisādhanatayā pañcabhyaś ca yogāṅgebhyō bahiraṅgebhyō+asyāṅgatrayasyāntaraṅgatayā viśeṣajñāpanārtham atra trayasyopanyāsaḡ/ tatrāpi ca dhāraṇādhyānasamādhīnām kāryakāraṇabhāvena niyatapaurvāparyatvāt tadanurodhenopanyāse krama iti prathamam dhāraṇā lakṣaṇīyety āha --- uktānīti/ deśabandhaś cittasya dhāraṇā/ ādhyātmikadeśam āha --- nābhicakra iti/ ādiśabdena tālvādayō grāhyāḡ/ bandhaḡ saṃbandhaḡ/ bāhyadeśam āha --- bāhya iti/ bāhye ca na svarūpeṇa cittasya saṃbandhaḡ saṃbhavatīty uktaṃ vṛttimātreṇa jñānamātreṇeti/ atrāpi purāṇam ---

"prāṇāyāmena pavanaṃ pratyāhāreṇa cendriyam/ vaśīkṛtya tataḡ kuryāc cittasthānam śubhāśraye" viṣṇupurāṇam 6.7.45

śubhāśrayā bāhyā hiraṇyagarbhavāsavaprajāpatiprabhṛtayaḡ/ idaṃ ca tatroktaṃ ---

"mūrtaṃ bhagavato rūpaṃ sarvopāśrayaniḡsprham/ eṣā vai dhāraṇā jñeyā yac cittaṃ tatra dhāryate// tac ca mūrtaṃ hare rūpaṃ yad vicintyaṃ narādhipa/ tac chrūyatām anādhārā dhāraṇā nopapadyate// prasannavadanaṃ cārupadmapatranibhekṣaṇam/ sukapolam suvistīrṇalalāṭaphalakojjvalam// samakarṇāntavinyastacārukuṇḡḡalabhūṣaṇam/ kambuḡrīvam suvistīrṇaśrīvatsāṅkitavakṣasam// valīvibhaṅginā magnanābhīnā codareṇa ca/ pralambāṣṭabhujam viṣṇum athavāpi caturbhujam// /p. 118/ samasthitorujaṅgham ca svastikāṅghrivarāmbujam/ cintayed brahmabhūtaṃ taṃ pītanirmalavāsasam// kirīṭacārukeyūrakaṭakādivibhūṣitam/ śārṅgacakraḡadākhāḡḡaśāṅkhākṣavalayāṅvitam// cintayet tanmayo yogī samādhāyātmamānasam/ tāvad yāvad dṛḡdhībūtā tatraiva nṛpa dhāraṇā// etad ātiṣṭhato+anyad vā svecchayā karma kurvataḡ/ nāpayāti yadā cittaṃ siddhāṃ manyeta tāṃ tadā" viṣṇupurāṇam 6.7.77--85 iti //3.1//

tatra pratyayaikatānatā dhyānam //3.2//

dhāraṇāsādhyam dhyānam lakṣayati --- tatra pratyayaikatānatā dhyānam/ ekatānataikāgratā/ sugamaṃ bhāṣyam/ atrāpi purāṇam ---

"tadrūpapratyayaikāḡgryasaṃtatiś cānyaniḡsprhā/ tad dhyānam prathamair aṅgaiḡ ṣaḡdbhir niṣpādyate nṛpa" viṣṇupurāṇam 6.7.89 iti //3.2//

tad evārthamātranīrbhāsam svarūpaśūnyam iva samādhiḡ //3.3//

dhyānasādhyam samādhiṃ lakṣayati --- tad evārthamātranīrbhāsam svarūpaśūnyam iva samādhiḡ/ vyācaṣṭe --- dhyānam eveti/ dhyeyākāranīrbhāsam iti/ dhyeyākārasyaiva nīrbhāso na dhyānākārasyeti/ ata evāha --- śūnyam iti/ nanu śūnyam cet katham dhyeyam prakāṣetety ata āha --- iveti/ atraiva hetum āha --- dhyeyasvabhāvāveśād iti/ atrāpi purāṇam ---

"tasyaiva kalpanāḡhīnam svarūpagrahaṇam hi yat/ manasā dhyānaniṣpādyam samādhiḡ so +abhidhīyate" viṣṇupurāṇam 6.7.90 iti//

dhyeyād dhyānasya bhedaḡ kalpanā taddhīnam ity arthaḡ/ aṣṭāṅgayogam uktvā khāṅḡḡikyāya keśidhvaja upasaṃjahāra --- /p. 119/

"kṣetrajñāḥ karaṇī jñānaḥ karaṇaḥ tad acetanaḥ/ niṣpādyā muktikāryaḥ vai kṛtakṛtyaḥ nivartate" viṣṇupurāṇaḥ 6.7.92 iti //3.3//

trayam ekatra saṃyamaḥ //3.4//

dhāraṇādhyānaśāstraḥ ity etattrayaḥ tatra tatra niyujyamānasya prāṭisvikaśāntiḥ gauravaḥ syād iti lāghavārthaḥ paribhāṣāsūtraḥ avatārayati --- trayam ekatra saṃyamaḥ/ vyācāṣṭe --- ekaviśayānīti (tad etad iti)/ vācakatvaśāntiḥ apanayati --- tad asyeti/ tantryate vyutpādyate yogo yena śāstreṇa tat tantraḥ tadbhāvā tāntrikī/ saṃyamapradeśāḥ "pariṇāmatrayasaṃyamāt"- yogasūtraḥ 3.16 ityevamādayaḥ //3.4//

tajjayāt prajñālokaḥ //3.5//

saṃyamavijayasyābhyāśāsādhanaḥ phalam āha --- tajjayāt prajñālokaḥ/ pratyañtārānabhūṭasya nirmalapravāhe+avasthānaḥ ālokaḥ prajñāyāḥ/ sugamaḥ bhāṣyaḥ //3.5//

tasya bhūmiṣu viniyogaḥ //3.6//

kva punar viniyuktasya saṃyamasya phalam etad ity āha --- tasya bhūmiṣu viniyogaḥ/ bhūmiḥ viśeṣayati bhāṣyakāraḥ --- tasyeti/ jīṭyā bhūmer yānantarā bhūmir avasthājīṭā tatra viniyogaḥ/ sthūlavaiśyāḥ savitarke samādhanau vaśīkṛte saṃyamena saṃyamasyāvijite nirvitarke viniyogaḥ/ tasmīn api vaśīkṛte savicāre viniyogaḥ/ evaṃ nirvicāre viniyoga ity arthaḥ/ āta eva sthūlavaiśyāsamāpattisiddhanau satyāḥ purāṇe tattadāyudhabhūṣaṇāpanayena sūkṣmavaiśyāḥ samādhir avatāritaḥ ---

"tataḥ śāṅkhagadācakraśāntiḥ budhaḥ/ cintayed bhagavadrūpaḥ praśāntaḥ sāṅkṣātrakaḥ// /p. 120/ yadā ca dhāraṇā tasmīn avasthānavatī tataḥ/ kirīṭakeyūramukhair bhūṣaṇai rahitaḥ smaret// tadaikāvayavaḥ devaḥ so+ahaḥ ceti punar budhaḥ/ kuryāt tato hy aham iti prañidhānaparo bhavet// " viṣṇupurāṇaḥ 6.7.86--88 iti //

kasmāt punar adharāḥ bhūmiḥ vijityottarāḥ vijayate viparyayaḥ kasmān na bhavaty āta āha --- na hy ajitādharabhūmir iti/ na hi śīlāhradād gaṅgāḥ prati prasthito+aprāpya meghavanaḥ gaṅgāḥ prāpnoti/ īśvaraprasādāj jīṭyottarabhūmikasya ceti kasmāt tadarthasyottarabhūmivijayasya pratyañtārānāyāṇāḥ eśvaraprañidhānād evāvagatatvāt/ niṣpāditakriyā karmanya aviśeṣādhyānaśāstraḥ saṃyamasya saṃyamanyāyātipātād iti/ syād etad āgamataḥ sāmānyato+avagatānām apy avāntarabhūmibhedānāḥ kutaḥ paurvāparyāvagatir ity āta āha --- bhūmer asyā iti/ jīṭyā pūrvo yoga uttaraḥ yogasya jñānapravṛttiyādhipāyamaḥ/ avasthāvāsthāvān ity abhipretyaitad draṣṭavyam //3.6//

trayam antaraṅgaḥ pūrvebhyah //3.7//

kasmāt punar yogāṅgatvāviśeṣe+api saṃyamasya tatra tatra viniyogo nerareṣāḥ pañcānām ity āta āha --- trayam antaraṅgaḥ pūrvebhyah/ tad idaḥ sādhanatrayaḥ sādhyasāmānavaiśyāṭvenāntaraṅgaḥ na tv evaṃ yamādayas tasmāt te bahiraṅgā ity arthaḥ // 3.7// /p. 121/

tad api bahiraṅgaḥ nirbijasya //3.8//

sādhanatrayasya saṃprajñāta evāntaraṅgatvaḥ na tv asaṃprajñāte tasya nirbijatayā taiḥ saha sāmānavaiśyāṭvābhāvāt teṣu ciraniruddheṣu saṃprajñātaparamakāṣṭhāparanāmājñānaprasādarūpaparavairāgyānantaram utpādāc cety āha --- tad iti/ tad api bahiraṅgaḥ nirbijasya/ sāmānavaiśyāṭvam antaraṅgatvaprayojakam iha na tu

tadanantarabhāvas tasya bahiraṅgeśvarapraṇidhānavartitayā savyabhicāratvād iti sthite savyabhicāram apy antaraṅgalakṣaṇam tadanantarabhāvitvam asya nāsti/ tasmād dūrāpetāntaraṅgatā saṃyamasyāsamprajñāta iti darśayitum tadabhāve bhāvād ity uktam //3.8//

vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau nirodhākṣaṇacittānvayo nirodhpariṇāmaḥ //3.9//

pariṇāmatrayasaṃyamād ity atropayokṣyamānapariṇāmatrayam pratipipādayiṣur nirbijaprasaṅgena pṛcchati --- atheti/ vyutthānasamprajñātayoś cittasya sphuṭatarapariṇāmabhedapracayānubhāvān na praśnāvātāro nirodhe tu nānubhūyate pariṇāmaḥ/ na cānubhūyamāno nāsti, cittasya triguṇatayā calatvena guṇānām kṣaṇam apy aparīṇāmasyāsaṃbhavād ity arthaḥ/ praśnottaram sūtram --- vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau nirodhākṣaṇacittānvayo nirodhpariṇāmaḥ/ asaṃprajñātam samādhim apekṣya samprajñāto vyutthānam/ nirudhyate 'neneti nirodho jñānaprasādaḥ param vairāgyam tayor vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau/ tatra vyutthānasamskārasyābhibhavo nirodhasamskārasyāvīrbhāvāś cittasya dharmiṇo nirodhākṣaṇasya nirodhāvasarasya dvayor avasthayor anvayaḥ/ na hi cittaṃ dharmi samprajñātāvasthāyām asaṃprajñātāvasthāyām ca saṃskārābhibhavaprādurbhāvayoḥ svarūpeṇa bhidyata iti/ nanu yathottare kleśā avidyāmūlā avidyānivṛttau nivartanta iti na tu tannivṛttau pṛthak prayatnāntaram āsthiyata evaṃ vyutthānapratyayamūlāḥ saṃskārā vyutthānapratyayanivṛttāv eva /p. 122/ nivartanta iti tannivṛttau na nirodhasamskāro+apekṣitavya ity ata āha --- vyutthānasamskārā iti/ na kāraṇamātranivṛttiḥ kāryanivṛttihetur mā bhūt kuvindanivṛttāv api paṭasya nivṛttir api tu yatkāraṇātmakam yatkāryam tatkāraṇanivṛttau tatkāryanivṛttiḥ/ uttare ca kleśā avidyātmāna ity uktam atas tannivṛttau teṣāṃ nivṛttir upapannā/ na tv evaṃ pratyayātmānaḥ saṃskārās ciraniruddhe pratyaye samprati smaraṇadarśanāt/ tasmāt pratyayanivṛttāv api tannivṛttau nirodhasamskārapracaya evopāsānīya ity arthaḥ/ sugamam anyat //3.9//

tasya praśāntavāhitā saṃskārāt //3.10//

sarvathā vyutthānasamskārābhibhave tu balavatā nirodhasamskāreṇa cittasya kīḍṣaḥ pariṇāma ity ata āha --- tasya praśāntavāhitā saṃskārāt/ vyutthānasamskāramalarahitanirodhasamskāraparamparāmātravāhitā praśāntavāhitā/ kasmāt punaḥ saṃskārapāṭavam apekṣate na tu saṃskāramātram ity ata āha --- tatsamskāramāndya iti/ tad iti nirodham parāmṛṣati/ ye tu nābhibhūyata iti paṭhanti te tadā vyutthānam parāmṛṣanti //3.10//

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ //3.11//

samprajñātasamādhipariṇāmāvasthām cittasya darśayati --- sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ/ vikṣiptatā sarvārthatā/ san na vinaśyatīti kṣayas tirobhāvo nāsad utpadyata iti udaya āvirbhāvaḥ/ svātmabhūtayoh sarvārthataikāgratayor dharmayor yāv apāyopajanau /p. 123/ sarvārthatāyā apāya ekāgratāyā upajanas tayor anugataṃ cittaṃ samādhiyate pūrvāparībhūtasādhyamānasamādhivīśeṣaṇam bhavatīti //3.11//

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ //3.12//

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ/ punaḥ samādheḥ pūrvāparībhūtāyā avasthāyāḥ samādhiniṣpattau satyām śāntoditāv atītavartamānau, tulyau ca tau pratyayau ceti tulyapratyayau/ ekāgratāyām tu dvayoh sāḍṣyam/ samāhitacittasyeti

samādhiniṣpattir darśitā/ tathaivaikāgram eva/ avadhim āha --- ā samādhībhrēṣād bhraṃṣād iti // 3.12//

etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ //3.13//

prāsaṅgikaṃ ca vaksyamāṇaupayikaṃ ca bhūtendriyapariṇāmam vibhajate --- etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ/ vyācaṣṭe --- eteneti/ nanu cittapariṇatimātram uktaṃ na tu tatprakārā dharmalakṣaṇāvasthāpariṇāmās tat katham teṣām atideśa ity ata āha --- tatra vyutthānanirodhayor iti/ dharmalakṣaṇāvasthāśabdāḥ paraṃ noccāritā na tu dharmalakṣaṇāvasthāpariṇāmā noktā iti saṃkṣepārthaḥ/ tathā hi vyutthānanirodhasaṃskārayor ity atraiva sūtre dharmapariṇāma uktaḥ/ imaṃ ca dharmapariṇāmam darśayatā tenaiva dharmādhikaraṇo /p.124/ lakṣaṇapariṇāmo+api sūcita evety āha --- lakṣaṇapariṇāma iti/ lakṣyate 'neneti lakṣaṇam kālabhedaḥ/ tena hi lakṣitam vastu vastvantarebhyaḥ kālāntarayuktebhyo vyavacchidyata iti/ nirodhas trilakṣaṇaḥ/ asyaiva vyākhyānam tribhir adhvabhir yuktaḥ/ adhvaśabdaḥ kālavacanaḥ/ sa khalv anāgatalakṣaṇam adhvānam prathamam hitvā, tat kim adhvavaddharmatvam apy atipatati nety āha --- dharmatvam anatīkrānto vartamānalakṣaṇam pratipannaḥ/ ya eva nirodho+anāgata āsīt sa eva saṃprati vartamāno na tu nirodho 'nirodha ity arthaḥ/ vartamānatāsvarūpavyākhyānam --- yatrāsya svarūpeṇa svocitārthakriyākāriṇā rūpeṇābhivyaktiḥ samudācāraḥ/ eṣo+asya prathamam anāgatam adhvānam apekṣya dvitīyo+adhvā/ syād etad anāgatam adhvānam hitvā ced vartamānatām āpannas tām ca hitvātītātām āpatsyate hanta bhor adhvanām utpādavināśau syātām/ na ceṣyete, na hy asata utpādo nāpi sato vināśa ity ata āha --- na cātītānāgatābhyām sāmānyātmanāvasthitābhyām viyukta iti/ anāgatasya nirodhasya vartamānatālakṣaṇam darśayitvā vartamānavyutthānasyātītātām ṛtīyam adhvānam āha --- tathā vyutthānam iti/ tat kim nirodha evānāgato na vyutthānam nety āha --- evam punar vyutthānam iti/ vyutthānajātyapekṣayā punarbhāvo na vyaktyapekṣayā/ na hy atītam punarbhavatīti/ svarūpābhivyaktir arthakriyākṣamasyāvīrbhāvaḥ/ sa caivaṃlakṣaṇapariṇāma uktas tajjātīyeṣu paunaḥpunyena vartata ity ata āha --- evam punar iti/ /p. 125/ dharmapariṇāmasūcitam evāvasthāpariṇāmam āha --- tatheti/ dharmānām vartamānādhvanām balavattvābalavattve avasthā tasyāḥ pratikṣaṇam tāratamyam pariṇāmaḥ/ upasaṃharati --- eṣa iti/ pariṇāmabhedānām saṃbandhibhedān nirdhārayati --- tatrānubhavānusārād dharminā ity/ tat kim eṣa pariṇāmo guṇānām kādācitko nety āha --- evam iti/ kasmāt punar ayam pariṇāmaḥ sadātana ity ata āha --- calaṃ ceti/ co hetvarthaḥ/ vṛttaṃ pracāraḥ/ etad eva kuta ity ata āha --- guṇasvābhāvyaṃ ity/ uktaṃ atraiva purastāt/ so+ayam trividho+api cittapariṇāmo bhūtendriyeṣu sūtrakāreṇa nirdiṣṭa ity āha --- eteneti/ eṣa dharmapariṇāmabhedo dharmadharminor bhedaṃ ālakṣya/ tatra bhūtānām pṛthivyādīnām dharminām gavādir ghaṭādir vā dharmapariṇāmaḥ/ dharmānām cātītānāgatavartamānarūpatā lakṣaṇapariṇāmaḥ/ vartamānalakṣaṇāpannasya gavāder bālyakaumārayauvanavārdhakyam avasthāpariṇāmaḥ/ ghaṭādīnām api navapurātanatāvasthāpariṇāmaḥ/ evam indriyānām api dharminām tattannīlādyālocanaṃ dharmapariṇāmo dharmasya vartamānatādīlakṣaṇapariṇāmo vartamānalakṣaṇasya ratnādyālocanasya sphuṭatvāsphuṭatvādir avasthāpariṇāmaḥ/ so+ayam evaṃvidho bhūtendriyapariṇāmo dharminō dharmalakṣaṇāvasthānām bhedaṃ āsṛitya veditavyaḥ/ abhedam āsṛityāha --- paramārthatas tv ity/ tuśabdo bhedaḥpakṣād viśiṇaṣṭi/ pāramārthikatvam asya jñāpyate na tv anyasya pariṇāmatvam niṣidhyate/ kasmāt --- dharmisvarūpamātro hīti/ nanu yadi dharmivikriyaiva dharmāḥ katham asaṃkarapratyayo loke pariṇāmeṣv ity /p.126/ ata āha --- dharmadvāreti/ dharmāśabdena dharmalakṣaṇāvasthāḥ parigrhyante/ taddvāreṇa dharminā eva

vikriyety ekā cāsaṃkīrṇā ca/ taddvārāṇām abhede+api dharmiṇaḥ parasparasamkarāt/ nanu
 dharmāṇām abhinnatve dharmiṇo+adhvanām ca bhede dharmiṇo 'nanyatvena dharmenāpiḥa
 dharmivad bhavitavyam ity ata āha --- tatra dharmasyeti/ bhāvaḥ saṃsthānabhedah/ suvarṇāder
 yathā bhājanasya rucakasvastikavyapadeśabhedo bhavati tanmātram anyathā bhavati na tu dravyam
 suvarṇam asuvarṇatām upaiti atyantabhedābhāvād iti/ vakṣyamāṇābhisaṃdhir ekāntavādinam
 bauddham utthāpayati --- apara āheti/ dharmā eva hi rucakādayas tathotpannāḥ paramārthasanto
 na punaḥ suvarṇam nāma kiṃcid ekam anekeṣv anugataṃ dravyam iti/ yadi punar nivartamāneṣv
 api dharmeṣu dravyam anugataṃ bhavet tato na citiśaktivat pariṇametāpi tu kauṭasthyenaiva
 parivarteta/ pariṇāmātmakam rūpaṃ parihāya rūpāntareṇa kauṭasthyena parivartanam parivṛttiḥ/
 yathā citiśaktir anyathānyathābhāvaṃ bhajamāneṣv api guṇeṣu svarūpād apracyutā
 kūṭasthanityaivam suvarṇādy api syān na ceṣyate/ tasmān na dravyam atiriktaṃ dharmeḥya iti/
 pariharati --- ayam adoṣa iti/ kasmāt/ ekāntatānabhyupagamāt/ yadi citiśakter iva
 dravyasyaikāntikīm nityatām abhyupagaccheta tata evam upālabhyemahi/ na tv aikāntikīm
 nityatām ātiṣṭhāmahe kiṃ tu tad etat trailokyam na tu dravyamātram vyakter arthakriyākāriṇo
 rūpād apaiti/ /p. 127/ kasmān nityatvapraṭiṣedhāt pramāṇena/ yadi hi ghaṭo vyakter nāpeyāt
 kapālaśarkarācūrṇādiṣv avasthāsv api vyakto ghaṭa iti pūrvavad upalabdhyarthakriye kuryāt
 tasmād anityam trailokyam/ astu tarhy anityam evopalabdhyarthakriyārahitatvena
 gaganāravindavad atitucchatvād ity ata āha --- apetam apy asti, nātyantatucchatā yenaikāntato
 +anityam syād ity arthaḥ/ kasmād vināśapraṭiṣedhāt pramāṇena/ tathā hi yat tucchaṃ na tat
 kadācid apy upalabdhyarthakriye karoti/ yathā gaganāravindam/ karoti caitat trailokyam kadācid
 upalabdhyarthakriye iti/ tathotpattimaddravayatvadharmalakṣaṇāvasthāyogitvādayo+apy
 atyantatucchagagananalinanaraviṣāṇādivyāvṛttāḥ sattvahetava udāhāryāḥ/ tathā ca dharmī
 nātyantam nityo yena citiśaktivat kūṭasthanityaḥ syāt kiṃ tu kathamcin nityaḥ/ tathā ca pariṇāmīti
 siddham/ etena mṛtpiṇḍādyavasthāsu kāryāṇām ghaṭādīnām anāgatānām sattvam veditavyam/
 syād etat/ apetam api ced asti kasmāt pūrvavan nopalabhyata ity ata āha --- saṃsargāt
 svakāraṇalayāt saukṣmyam darśanānarhatvam tataś cānupalabdhir iti/ tad evam
 dharmapariṇāmaṃ samarthya lakṣaṇapariṇāmam api lakṣaṇānām parasparānugamanena
 samarthayate --- lakṣaṇapariṇāma iti/ ekaikam lakṣaṇam lakṣaṇāntarābhyām samanugataṃ ity
 arthaḥ/ nanv ekalakṣaṇayoge lakṣaṇāntare nānubhūyete tat katham tadyoga ity ata āha --- yathā
 puruṣa iti/ na hy anubhavābhāvaḥ pramāṇasiddham apalapati, tadutpāda eva tatra tatsadbhāve
 pramāṇam asata utpādāsambhavān naraviṣāṇavad iti/ parohtaṃ doṣam utthāpayati --- atra
 lakṣaṇapariṇāma iti/ yadā dharmo vartamānas tadaiva yady atīto+anāgataś ca tadā trayo+apy
 adhvānaḥ saṃkīryerann anukrameṇa cādhvānām bhāve+asadutpādaprasaṅga /p. 128/ iti bhāvaḥ/
 pariharati --- tasya parihāra iti/ vartamānataiva hi dharmāṇām anubhavasiddhā tataḥ
 prākpaścātkālasaṃbandham avagamayati/ na khalv asad utpadyate na ca sad vinaśyati/ tad idam
 āha --- evam hi na cittam iti/ krodhottarakālam hi cittam rāgadharmakam anubhūyate/ yadā ca
 rāgaḥ krodhasamaye+anāgatatvena nāsīt katham asāv utpadyetanutpannaś ca katham
 anubhūyete/ bhavtv evam tathāpi kuto+adhvanām asaṃkara iti pṛcchati --- kiṃ ceti/ kiṃ
 kāraṇam asaṃkare/ caḥ punararthe/ uttaram āha --- trayāṇām lakṣaṇānām yugapan nāsti
 sambhavaḥ/ kasminn ekasyām cittavṛttau/ krameṇa tu lakṣaṇānām ekatamasya
 svavyaṅgakāñjanasya bhāvo bhavet sambhavel lakṣyādīnanirūpaṇatayā lakṣaṇānām lakṣyākāreṇa
 tadvattā/ atraiva pañcaśikhācāryasaṃmatim āha --- uktaṃ ceti/ etac ca prāg eva vyākhyātam/
 upasaṃharati --- tasmād iti/ āvirbhāvatirobhāvarūpaviruddhadharmasaṃsargād asaṃkaro
 +adhvanām iti/ dṛṣṭāntam āha --- yathā rāgasyeti/ pūrvam krodhasya rāgasambandhāvagama

yasyaiṣa trividhaḥ pariṇāmas taṃ dharmaṇaṃ sūtreṇa lakṣayati --- tatra ---
śāntoditāvyaṇḍapadeśyadharmānupātī dharmī/ dharmo+asyāstīti dharmīti nāvijñāte dharme sa śakyo
jñātum iti dharmam darśayati --- yogyateti/ dharmiṇo dravyasya mṛdādeḥ śaktir eva
cūrṇapiṇḍaghaṭādyutpattīśaktir eva dharmas teṣāṃ tatrāvvyaktatvena bhāva iti yāvat/ nanv evam
avyaktatayā santas te tataḥ prādurbhavantu/ udakāharaṇādayas tu taiḥ svakāraṇād anāsādītāḥ
kutaḥ prāptā ity ata uktaṃ --- yogyatāvachchineti/ yo+asau ghaṭādīnām utpattīśaktiḥ
sodakāharaṇādiyogyatāvachchinnā, tenodakāharaṇādayo+api ghaṭādibhiḥ svakāraṇād eva prāptā iti
nākasmikā iti bhāvaḥ/ athavā ke dharmiṇa ity atrottaram --- yogyatāvachchinnā dharmiṇa iti/ ko
dharma ity atrottaram śaktir eva dharmas teṣāṃ yogyataiva dharma ity arthaḥ/ atas tadvān
dharmīti siddham bhavati/ tatsadbhāve pramāṇam āha --- sa ca phalapasavabhedānumita ekasya
dharmiṇo+anyaś cānyaś ca cūrṇapiṇḍaghaṭādirūpa ity arthaḥ/ kāryabhedadarśanāc ca bhinna iti
yāvat/ paridrṣṭa upalabdhaḥ/ tatrānubhavārohiṇo vartamānasya mṛtṭpiṇḍasya
śāntāvyaṇḍapadeśyābhyāṃ mṛccūrṇamṛdghaṭābhyāṃ bhedaṃ āha --- tatra vartamāna iti/ yadi na
bhidyeta piṇḍavac cūrṇaghaṭayor api tadvad eva svavyāpāravyāptiprasaṅga iti bhāvaḥ/ avyaktasya
tu piṇḍasya noktaṃ bhedaśādhanam saṃbhavātīty āha --- yadā tv iti/ ko+asau kena
bhedaśādhanena bhidyeteti/ /p. 132/ tad evaṃ dharmāṇāṃ bhedaśādhanam abhidhāya taṃ
bhedaṃ vibhajate --- tatra ye khalv iti/ uditā ity vartamānā ity arthaḥ/ adhvanāṃ paurvāparyam
niyamayati --- te ceti/ codayati --- kimartham iti/ kiṃnimittam atītasyānantarā na bhavanti
vartamānāḥ/ hetum āha siddhāntī --- pūrvapaścimatāyā abhāvāt/ viṣayeṇa viṣayinīm
anupalabdhim sūcayati/ anupalambham evopalambhavaidharmyeṇa darśayati ---
yathānāgatavartamānāyor iti/ upasaṃharati --- tat tasmād anāgata eva samanantaraḥ pūrvatvena
bhavati vartamānasya nātitaḥ/ atītasya vartamānaḥ pūrvatvena samanantaro nāvyaṇḍapadeśyaḥ/
tasmād adhvanāṃ yaviṣṭho+atīta ity siddham/ syād etad anubhūyamānānubhūtātayoditātītau
śakyāv unnetum avyaṇḍapadeśyās tu punar dharmā avyaṇḍapadeśyatayaivaṃ śakyā nonnetum ity
āśayavān pṛcchati --- athāvyaṇḍapadeśyāḥ ke keṣu samikṣāmahe/ atrottaram āha --- sarvaṃ
sarvātmakam iti/ yatrotkam iti/ tad evopapādayati --- jalabhūmyor iti/ jalasya hi
rasarūpasparśaśabdavato bhūmeś ca gandharasarūpasparśaśabdavatyāḥ pāriṇāmikaṃ
vanaspatilātāgūlmādiṣu mūlaphalapasavapallavādigatarasādivaiśvarūpyam dṛṣṭam/ so+ayam
anevamātmikāyā bhūmer anidrṣṭasya vā jalasya na pariṇāmo bhavitum arhati/ upapāditaṃ hi nāsad
utpadyata iti/ tathā sthāvarāṇāṃ pāriṇāmikaṃ jaṅgameṣu manuṣyapaśumṛgādiṣu rasādivaicityam
dṛṣṭam/ upayuñjānā hi te phalādīni rūpādibhedaśāmpadam āśādayanti/ evaṃ jaṅgamānāṃ
pāriṇāmikaṃ sthāvareṣu dṛṣṭam/ rudhirāvasekāt kila dāḍimīphalāni /p. 133/ tālaphalamātrāṇi
bhavanti/ upasaṃharati --- evaṃ sarvaṃ jalabhūmyādi sarvarasādyātmakam/ tatra hetum āha ---
jātyanucchedena jalatvabhūmitvādijāteḥ sarvatra pratyabhijñāyamānatvenānucchedāt/ nanu sarvaṃ
cet sarvātmakam hanta bhoḥ sarvasya sarvadā sarvatra sarvathā saṃnidhānāt samānakālam
bhāvānāṃ vyaktiḥ prasajyeta, na khalu saṃnihitāvikalakāraṇam kāryam vilambitum arhatīty ata
āha --- deśakāleti/ yady api kāraṇam sarvaṃ sarvātmakam tathāpi yo yasya kāryasya deśo yathā
kuṅkumasya kāśmīraḥ/ teṣāṃ sattve+api pāñcālādiṣu na samudācāra iti na kuṅkumasya
pāñcālādiṣv abhivyaktiḥ/ evaṃ nidāghe na prāvṛṣaḥ samudācāra iti na tadā śālinām/ evaṃ na mṛgī
manuṣyam prasūte na tasyāṃ manuṣyākārasamudācāra iti/ evaṃ nāpuṇyavān sukharūpaṃ
bhūṅkte na tasmin puṇyanimittasya samudācāra iti/ tasmād deśakālākāranimittānām apabandhād
apagamān na samānakālam ātmanāṃ bhāvānāṃ abhivyaktir iti/ tad evaṃ dharmān vibhajya teṣu
dharmiṇo+anugamaṃ darśayati --- ya eteṣv iti/ sāmānyam dharmirūpaṃ viśeṣo dharmas
tadātmobhayātmaka ity arthaḥ/ tad evaṃ anugataṃ dharmiṇam darśayitvā tam anicchato

vaināsīkasya kṣaṇikaṃ vijñānamātraṃ cittam icchato+aniṣṭaprasaṅgam uktaṃ smārayati --- yasya tv
iti/ vastupratyabhijñānāc ceti/ na hi devadattena dr̥ṣṭaṃ yajñadattaḥ pratyabhijñāti/ tasmād yaś
cānubhavitā sa eva pratyabhijñātetī //3.14//

kramānyatvaṃ pariṇāmānyatve hetuḥ //3.15//

kramānyatvaṃ pariṇāmānyatve hetuḥ/ kim ekasya dharmiṇa eka eva
dharmalakṣaṇāvasthālakṣaṇaḥ pariṇāma uta bahavo dharmalakṣaṇāvasthālakṣaṇaḥ pariṇāmāḥ/
tatra kiṃ prāptam ekatvād /p. 134/ dharmiṇa eka eva pariṇāmāḥ/ na hi ekarūpāt kāraṇāt
kāryabhedo bhavitum arhati tasyākasmikativaprasaṅgād ityevaṃ prāpta ucyate --- kramānyatvāt
pariṇāmānyatvam/ ekasyā mṛdaś cūrṇapiṇḍaghaṭakapālakaṇākārā pariṇatiparamparā kramavati
laukikapariṅsakair adhyakṣaṃ samikṣyate/ anyac cedam cūrṇapiṇḍayor ānantaryam anyac ca
piṇḍaghaṭayor anyac ca ghaṭakapālayor anyac ca kapālakaṇayor ekatra parasyānyatra pūrvatvāt/ so
+ayaṃ kramabhedāḥ pariṇāma ekasminn avakalpamānaḥ pariṇāmabhedam āpādayati/ eko+api ca
mṛddharmī kramopanipātītattatsahakārisamavadhānakrameṇa kramavatīṃ pariṇāmaparamparām
udvahan nainām ākasmikayatīti bhāvaḥ/ dharmapariṇāmānyatvaval lakṣaṇapariṇāmānyatve
'vasthāpariṇāmānyatve ca samānaṃ kramānyatvaṃ hetur iti/ tad etad bhāṣyeṇāvadyotyate ---
ekasya dharmiṇa iti/ kramakramavator abhedam āsthāya sa tasya krama ity uktaṃ/
tathāvasthāpariṇāmakrama iti/ tathā hi --- kīnāśena koṣṭhāgāre prayatnasamrakṣitā api hi vṛihayo
hāyanair atibahubhiḥ pāṇisparśamātraviśīryamāṇāvayavasamsthānāḥ paramānubhāvam
anubhavanto dr̥ṣyante/ na cāyam abhinavānām akasmād eva prādurbhavitum arhati/ tasmāt
kṣaṇaparamparākrameṇa sūkṣmasūkṣmatarasūkṣmatamabṛhadbṛhattarabṛhattamādikrameṇa
prāpteṣu viśiṣṭo+ayaṃ lakṣyate iti/ /p. 135/ tad idaṃ kramānyatvaṃ dharmadharmibhedapakṣa
evety āha --- ta eta iti/ ā vikārebhya ā cālīṅgād āpekṣiko dharmadharmibhāvo mṛdāder api
tanmātrāpekṣayā dharmatvād ity āha --- dharmo 'piti/ yadā paramārthadharminy aliṅge
+abhedopacāraprayogas taddvāreṇa sāmānādhikaraṇyadvāreṇa dharmy eva dharmā iti yāvat/
tadaika eva pariṇāmo dharmipariṇāma evety arthaḥ/ dharmalakṣaṇāvasthānām
dharmisvarūpābhīniveśāt/ tad anena dharmiṇo dūrotsāritaṃ kūṣṭhanityatvam ity uktaḥ/ prāyam/
dharmapariṇāmam pratipādayan prasaṅgena cittadharmānām prakārabhedam āha --- cittasyeti/
paridr̥ṣṭāḥ pratyakṣā aparidr̥ṣṭāḥ parokṣās tatra pratyayātmakāḥ pramāṇādayo rāgādayaś ca/
vastumātrā ity aprakāsarūpatām āha/ syād etad aparidr̥ṣṭāś cen na santy evety ata āha ---
anumānena prāpito vastumātreṇa sadbhāvo yeṣāṃ te tathoktāḥ/ paścānmānasādharmyād āgamo
+apy anumānam/ saptāparidr̥ṣṭān kārikayā saṃgrhṇāti --- nirodheti/ nirodho vṛttinām
asaṃprajñātāvasthā cittasyāgamataḥ saṃskāraśeṣabhāvo+anumānataś ca samadhigamyate/
dharmagrahaṇena puṇyāpuṇye upalakṣyati/ kvacit karmeti pāṭhas tatrāpi tajjanite puṇyāpuṇye
eva gr̥hyete/ te cāgamataḥ sukhaduḥkhopabhogadarśanād vānumānato gamyete/ saṃskāras tu
smṛter anumīyate/ evaṃ triguṇatvāc cittasya calaṃ ca guṇavṛttam iti pratikṣaṇam pariṇāmo
+anumīyate/ evaṃ jīvanam prāṇadhāraṇam prayatnabhedo+asaṃviditāś cittasya dharmāḥ
śvāsaprasvāsābhyām anumīyate/ evaṃ cetasaś ceṣṭā kriyā yathā yathā /p. 136/ tais tair indriyaiḥ
sarīrapradeśair vā saṃprayujyate/ sāpi tatsaṃyogād evānumīyate/ evaṃ śaktir apy udbhūtānām
kāryānām sūkṣmāvasthā cetaso dharmasthūlakāryānubhavād evānumīyate iti //3.15//

pariṇāmatrayasaṃyamād atītānāgatajñānam //3.16//

ataḥ param ā pādaparisaṃpṛteḥ saṃyamaviśayas tadvaśīkārasūcanī vibhūtiś ca vaktavyā/
tatrotkraprakāram pariṇāmatrayam eva tāvat prathamam upāttasakalayogāṅgasya yoginaḥ
saṃyamaviśayatayopakṣipati --- pariṇāmatrayasaṃyamād atītānāgatajñānam/ nanu yatra

samyamas tatraiva saksatkaranam tat katham pariṇāmatrayasamyamo+atitānāgataṃ saksatkārayed ity ata āha --- tena pariṇāmatrayaṃ saksatkriyamānaṃ teṣu pariṇāmeṣv anugate ye atitānāgate tadviṣayaṃ jñānaṃ saṃpādayati/ pariṇāmatrayasaksatkaranam eva tadantarbhūtātītānāgatasaksatkaranātmakam iti na viṣayabhedah samyamasaksatkārayor ity arthaḥ //3.16//

śabdārthapratyayānām itaretarādhyāsāt saṃkaras tatpravibhāgasamyamāt sarvabhūtarutajñānam //3.17//

ayam aparah samyamasya viṣaya upakṣipyate --- śabdārthapratyayānām itaretarādhyāsāt saṃkaras tatpravibhāgasamyamāt sarvabhūtarutajñānam/ atra vācakaṃ śabdam ācikhyāsuḥ prathamam tāvad vāgvvyāpāraviṣayam āha --- tatra vāg vāgindriyaṃ varṇavyaṅjakam aṣṭasthānam/ yathāha ---

"aṣṭau sthānāni varṇānām uraḥ kaṅṭhaḥ śiras tathā/ jihvāmūlaṃ ca dantās ca nāsikauṣṭhau ca tālu ca" pāṇinīyaśikṣā 13 iti //

sā vāg varṇeṣv eva yathālokapratīṣiddheṣv arthavatī na ca vācaka ity arthaḥ/ śrotravyāpāraviṣayaṃ nirūpayati --- śrotram punar dhvaner udānasya vāgindriyābhighātino yaḥ pariṇatibhedo /p. 137/ varṇātmā tenākāreṇa pariṇatam tanmātraviṣayaṃ na tu vācakaviṣayaṃ ity arthaḥ/ yathālokapratīṣiddhebhyo varṇebhyo vācakaṃ bhinatti --- padaṃ punar vācakaṃ punar nādānusamhārabuddhigrāhyaṃ yathāpratīṣiddhān nādān varṇān pratyekaṃ grhītvānu paścād yā saṃharaty ekatvam āpādayati gaur ity etad ekaṃ padaṃ iti tayā padaṃ grhyate/ yady api prācyo+api buddhayaṃ varṇākāraṃ padaṃ eva pratyekaṃ gocarayanti tathāpi na viśadam prathate/ carame tu vijñāne tad ativiśadam iti nādānusamhārabuddhigrāhyam uktam/ yas tu vajjātyād ekapadānubhavam avijñāya varṇān eva vācakān ātiṣṭhate taṃ pratyāha --- varṇā iti/ te khalv amī varṇāḥ pratyekaṃ vācyaviṣayaṃ dhiyam ādadhīran nāgadantakā iva śikyāvalambanaṃ saṃhatā vā grāvāṇa iva piṭharadhāraṇam/ na tāvat prathamah kalpaḥ/ ekasmād arthapratīter anutpatter utpattau vā dvitīyādīnām anuccāraṇaprasaṅgo niṣpāditakriye karmaṇi viśeṣānādhāyinaḥ sādhanasya sādhananyāyātipātāt/ tasmād dvitīyaḥ pariśiṣyate/ saṃbhavati hi grāvṇāṃ saṃhatānāṃ piṭharadhāraṇam ekasamayabhāvītvāt/ varṇānāṃ tu yaugapadyāsambhavo+ataḥ parasparam anugrāhyānugrāhakatvāyogāt saṃbhūyāpi nārthadhiyam ādadhate/ te padarūpam ekaṃ asaṃsprśantas tādātmyenāta evānupasthāpayanta āvirbhūtās tirobhūtā ayaḥśalākākalpāḥ pratyekaṃ apadasvarūpā ucyante/ yadi punaḥ padaṃ ekaṃ tādātmyena sprśeyur varṇās tato noktadoṣaprasaṅga ity āha --- varṇaḥ punar ekaikaḥ padātmā sarvābhidhānaśaktipracitaḥ sarvābhir abhidhānaśaktibhir nicito gogaṇagauranaḡetyādiṣu hi gākāro gotvādyarthābhidhāyīṣu drṣṭa iti tattadabhidhānaśaktiḥ/ evaṃ somaśocir ityādiṣv īśvarādyarthābhidhāyīṣu padeṣv ovaṛṇo drṣṭa iti so+api tattadabhidhānaśaktiḥ/ evaṃ sarvatrohanīyam/ sa caikaiko varṇo gākārādiḥ sahakāri yad varṇāntaram okārādi tad eva pratiyogi pratisaṃbandhi yasya sa tathoktas tasya bhāvas tattvaṃ tasmād vaiśvarūpyaṃ nānātvam ivāpanno na tu nānātvam āpannas tasya tattvād eva pūrvo varṇo gākāra uttarenaukāreṇa gaṇādipadebhyo vyāvartyottaraś caukāro gākāreṇa śocirādipadebhyo vyāvartya /p. 138/ viśeṣe gotvavācakaḥ gopadasphoṭe+avasthāpito+anusamhārabuddhau/ ayam abhisamdhīḥ --- arthapratyayo hi varṇair niyatakramatayā parasparam asaṃbhavadbhir aśakyaḥ kartum/ na ca saṃskāradvārāgneyādīnām iva paramāpūrve vā svarge vā janayitavye +aniyatakramānām api sāhityam arthabuddhyupajanane varṇānām iti saṃpratam vikalpāsahatvāt/ sa khalv ayaṃ varṇānubhavajanyaḥ saṃskārah smṛtiprasavahetur anyo vāgneyādijanya ivāpūrvābhidhāno na tāvad anantaraḥ kalpanāgauravāpatteḥ/ sa eva tāvad adrṣṭapūrvah

kalpanīyas tasya ca kramavadbhir varṇānubhavair ekasya janyatvaṃ na saṃbhavatīti
tājātiyānekāvāntarasamṣkarakalpaneti gauravam/ na caiṣa jñāpakahetvaṅgam ajñātas tadaṅgatām
anubhavatīti/ na khalu saṃbandho+arthapratyāyanāṅgam ajñāto+aṅgatām upaiti/
smṛtiphalaprasavānumitas tu saṃskāraḥ svakāraṇānubhavaviṣayaniyato na viṣayāntare pratyayam
ādātum utsahate/ anyathā yat kiṃcid evaikaikam anubhūya sarvaḥ sarvaṃ jānīyād iti/ na ca
pratyekavarṇānubhavajanitasamṣkārapiṇḍalabdhajanmasmṛtidarpaṇasamārohiṇo varṇāḥ
samadhigatasahabhāvā vācakā iti sāmpratam/ kramākramaviparītakramānubhūtānām
tatrāviśeṣeṇārthadhijanaprasaṅgāt/ na caitat smarānjñānaṃ pūrvānubhavavartinīm parāparatām
gocarayitum arhati/ tasmād varṇebhyo+asaṃbhavann arthapratyaya ekapadānubhavam eva
svanimittam upakalpayati/ na caiṣa pade+api prasaṅgaḥ/ tad dhi pratyekam eva
prayatnabhedabhinnā dhvanayo vyañjayantaḥ parasparavisadṛśatattatpadavyaṅjakadhvanibhis
tulyasthānakaṛaṇaṇiṣpannāḥ sadṛśāḥ santo 'nyonyavisadṛśaiḥ padaiḥ padam ekam sadṛśam
āpādayantaḥ pratiyogibhedena tattatsādṛśyānām bhedāt tadupadhānād ekam apy anavayavam api
sāvayavam ivānekātmakam ivāvabhāsayanti, yathā niyatavarṇaparimāṇasamsthānaṃ mukham
ekam api maṅikrṇādarpaṇādāyo vibhinnavarṇaparimāṇasamsthānam anekam ādarśayanti na
paramārthataḥ/ sādṛśyopadhānabhedakalpitā bhāgā eva nirbhāgasya padasya varṇās tena
tadbuddhir varṇātmanā padabhede sphoṭam abhedam eva nirbhāgam eva sabhedam iva sabhāgam
ivālabate/ ato gopadasphoṭabhedasyaikasya gākārabhāgo gaurādipadasphoṭasādṛśyena na
nirdhārayanti svabhāginam ity okāreṇa viśiṣṭo nirdhārayaty evam okāro 'pi bhāgaḥ
śocirādipadasadṛśatayā na śakto nirdhārayitum svabhāginam gopadasphoṭam iti gākāreṇa viśiṣṭo
nirdhārayati/ asahabhāvinām api ca saṃskāradvāreṇāsti sahabhāva iti
viśeṣaṇaviśeṣyabhāvopapattih/ na ca bhinnaviṣayatvaṃ saṃskārayor bhāgadvyaviṣayayor
anubhavayos tajjanmanoś ca saṃskārayor ekapadaviṣayatvāt/ kevalabhāgānubhavena /p. 139/
padam avyaktam anubhūyate+anusamhāradhiyā tu bhāgānubhavayonisamṣkārālabdhajanmanā
vyaktam iti viśeṣaḥ/ avyaktānubhavās ca prāñcaḥ saṃskārādhanākrameṇa vyaktam anubhavam
ādadhānā dṛṣṭā yathā dūrād vanaspatāv astipratyayā avyaktā vyaktavanaspatipratyayahetavaḥ/ na
ceyaṃ vidhā varṇānām arthapratyāyane saṃbhavinī/ no khalu varṇāḥ pratyekam avyaktam
arthapratyayam ādadhaty ante vyaktam iti śakyam vaktum/ pratyaksajñāna eva niyamād
vyaktāvvyaktatvasya/ varṇādheyas tv arthapratyayo na pratyakṣas tad eṣa varṇebhyo jāyamānaḥ
sphuṭa eva jāyeta/ na vā jāyeta na tv asphuṭaḥ/ sphoṭasya tu dhvanivyaṅgyasya pratyakṣasya sataḥ
sphuṭāsphuṭatve kalpyete ity asamānam/ evam
pratyekavarṇānubhavajanitasamṣkārasahitaśrotrālabdhajanmany anusamhārabuddhau samhatā
varṇā ekapadasphoṭabhāvam āpannāḥ prayatnaviśeṣavyaṅgyatayā prayatnaviśeṣasya ca
niyatakramāpekṣatayā kramasyānyatve tadabhivyaṅjakaprayatnaviśeṣābhāvena
tadabhivyaktyabhāvaprasaṅgāt kramānurodhino 'rthasamketenāvachinnāḥ samketāvacchedam eva
laukikaṃ sabhāgapadaviṣayam darśayanti, iyanto dvitrās tricaturāḥ pañcaśā vā ete
sarvābhidhānaśaktiparivṛtā gākāraukāravisarjanīyāḥ sāsānādimantam artham avadyotayantīti/ tat
kim idānīm samketānusāreṇa varṇānām eva vācakatvaṃ tathā ca na padaṃ nāma kiṃcid ekam ity
ata āha --- tad eteṣām iti/ dhvaninimittaḥ kramo dhvanikramaḥ/ upasamhṛto dhvanikramo yeṣu te
tathoktāḥ/ buddhyā nirbhāsyate prakāśyata iti buddhinirbhāsaḥ/ samketāvacchinnāḥ
sthūladarśilokāśyānurodhena gākāraukāravisarjanīyā ity uktam/ gākārādīnām api tadbhāgatayā
tādātmyena vācakatvāt pratīyanusāratas tv ekam eva padaṃ vācakaṃ ity arthaḥ/ etad eva
spāṣṭayati --- tad ekam padaṃ lokabuddhyā pratiyata iti saṃbandhaḥ/ kasmād ekam ity ata āha ---
ekabuddhiviṣayo gaur ity ekam padaṃ ity ekākārāyā buddher viṣayo yatas tasmād ekam/ tasya

vyañjakam āha --- ekaprayatnākṣiptam iti/ rasa itipadavyañjakāt prayatnād vilakṣaṇaḥ sara itipadavyañjakaḥ prayatnaḥ/ sa copakramataḥ sara itipadavyaktalakṣaṇaphalāvacchinnāḥ pūrvāparībhūta ekas tadākṣiptaṃ bhāgānāṃ sādṛśyopadhānabhedakalpitānāṃ paramārthasatām abhāvād abhāgam/ ata eva pūrvāparībhūtabhāvād akramam/ nanu varṇaḥ pūrvāparībhūtās te cāsya bhāgā itī katham akramam abhāgam cety ata āha --- avarṇam/ na hy asya varṇā bhāgāḥ kiṃ tu sādṛśyopadhānabhedāt /p. 140/ padam eva tena tenākāreṇāparamārthasatā prathate/ na hi maṇikṛpānadarpaṇādivartīni mukhāni mukhasya paramārthasato+avayavā itī/ bauddham anusamhārabuddhau viditam antyavarṇapratyayasya vyāpāraḥ saṃskāraḥ pūrvavarṇānubhavajanitasamskārasahitas tenopasthāpitaṃ viśayīkṛtam/ varṇānubhavatattatsamskārānāṃ ca padaviśayatvam upapāditaṃ adhistāt/ syād etad abhāgam akramam avarṇam cet padatattvam kasmād evaṃvidham kadācin na prathate na hi lākṣarasāvasekopadhānāpādītāruṇabhāvaḥ sphaṭikamaṇis tadapagame svacchadhavalō nānubhūyate tasmāt pāramārthikā eva varṇā ity ata āha --- paratreṭi/ pratipīpādayiśayā varṇair evābhīdhīyamānair uccāryamānaiḥ śrūyamānaiś ca śrotṛbhir anādir yo 'yaṃ vāgyvavahāro vibhaktavarṇapadanibandhanas tajjanitā vāsana sāpy anādir eva/ tadanuviddhayā tadvāsītayā lokabuddhyā vibhaktavarṇarūṣitapadāvagāhinyā siddhivat paramārthavat saṃpratipattiyā saṃvādena vṛddhānāṃ padam pratīyate/ etad uktaṃ bhavati --- asti kaścid upādhir ya upadheyena saṃyujyate viyujyate ca/ yathā lākṣādis tatra tadviyoge sphaṭikaḥ svābhāvīkena svacchadhavalena rūpeṇa prakāśata itī yujyate/ padapratyayasya tu prayatnabhedopanītadhvanibhedād anyato +anupādāt tasya ca sadā sādṛśyadoṣarūṣitatayā varṇātmanaiva pratyayajanakatvam itī kuto nirupādhiṇaḥ padasya prathā/ yathāhuḥ ---

"dhvanayaḥ sadṛśātmāno viparyāsasya hetavaḥ/ upalambhakam eteṣāṃ viparyāsasya kāraṇam/ upāyatvāc ca niyataḥ padadarśitadarśinām/ jñānasyaiva ca bādheyam loke dhruvam upaplavaḥ" itī/

yataḥ padātmā vibhaktavarṇarūṣitaḥ prakāśate+ataḥ sthūladarśī loko varṇān eva padam abhimanyamānas tān eva prakārabhedabhājo+arthabhede saṃketayatīty āha --- tasyeti/ tasya padasyājānata ekasyāpi saṃketabuddhitaḥ sthūladarśīlokahitāya varṇātmanā vibhāgaḥ/ vibhāgam āha --- etāvataṃ na nyūnānāṃ adhikānāṃ vā, evaṃjātīyako nairantaryakramaviśeṣo 'nusaṃhāra ekabuddhyupagraha ekasyārthasya gotvāder vācaka itī/ nanu yady ekasyārthasyāyaṃ śabda vācaka itī saṃketo hanta bhoḥ śabdārthayor netaretarādhyāśas tarhīty ata āha --- saṃketas tv itī/ smṛtāv ātmā /p. 141/ svarūpaṃ yasya sa tathoktaḥ/ na hi kṛta ity eva saṃketo+artham avadhārayaty api tu smaryamānaḥ/ etad uktaṃ bhavati --- abhinnākāra eva saṃkete kathamcid bhedaṃ vikalpya śaṣṭhī prayukteti/ ya eṣāṃ pravibhāgajñaḥ sa tatra saṃyame bhavati sarvavit sarvabhūtarutajña itī/ tad evaṃ vikalpitarṇabhāgam ekam anavayavaṃ padam vyutpādya kalpitapadavibhāgam vākyam ekam anavayavaṃ vyutpādayitum āha --- sarvapadeṣu cāsti vākyaśaktiḥ/ ayam abhisamdhīḥ --- parapratyāyanāya śabdaḥ prayujyate tatra tad eva ca paraṃ prati pratipādayitavyam yat taiḥ pratipitsitaṃ, tad eva taiḥ pratipitsitaṃ yadupādānādīgocaraḥ/ na ca padārthamātraṃ tadgocaraḥ kiṃ tu vākyaṛtha itī vākyaṛthaparā eva sarve śabdās tena sa eva teṣāṃ arthaḥ/ ato yatrāpi kevalasya padasya prayogas tatrāpi padāntareṇa sahaikīkṛtya tato+artho gamyate, na tu kevalāt kasmāt tanmātrasyāsāmarthyāt tathā ca vākyam eva tatra tatra vācakaṃ na tu padāni/ tadbhāgatayā tu teṣāṃ apy asti vākyaṛthavācakaśaktiḥ padārtha iva padabhāgatayā varṇānāṃ/ tena yathā varṇa ekaikaḥ sarvapadārthābhīdhānaśaktiḥ pracita evaṃ padam apy ekaikaṃ sarvavākyaṛthābhīdhānaśaktipracitam/ tad idam uktaṃ --- sarvapadeṣu cāsti vākyaśaktir vṛkṣa ity ukte 'stīti gamyate/ adhyāhṛtāstipadasahitaṃ vṛkṣa itī padam vākyaṛthe vartata itī tadbhāgatvād

vṛkṣapadaṃ tatra vartate/ kasmāt punar astīti gamyata ity ata āha --- na sattāṃ padārtho vyabhicaratīti/ loka eva hi padānām arthāvadhāraṇopāyaḥ/ sa ca kevalaṃ padārtham astyarthanābhisamasya sarvatra vākyārthī karoti so+ayam avyabhicāraḥ sattayā padārthasyāta eva śabdavṛttividāṃ vyavahāro yatrānyat kriyāpadaṃ nāsti tatrāstir bhavantīparaḥ prayoktavya iti/ kriyābhedāvyabhicāri prātipadikam uktvā kriyābhedam kārakāvyabhicāriṇaṃ darśayati --- tathā ca pacatīty ukta iti/ pacatīty ukte hi kārakamātrasya tadanvayayogyasyāvagamād anyavyāvṛttiparas tadbhedānām anuvādaḥ/ tad evaṃ bheda eva vākyārtha iti tathānapekṣam /p.142/ api padaṃ vākyārthe vartamānaṃ dṛṣyata ity sutarām asti vākyāśaktiḥ padānām ity āha --- dṛṣṭaṃ ceti/ na caitāvātāpi śrotriyādipadasya svatantrasyaivaṃvidhārthapratyāyanaṃ na yāvad astyādibhir abhisamāso+asya bhavati/ tathā cāsyāpi vākyāvayavatvāt kalpitatvam eveti bhāvaḥ/ syād etat padānām eva ced vākyāśaktiḥ kṛtaṃ tarhi vākyena tebhya eva tadarthāvasāyād ity ata āha --- tatra vākyā iti/ uktam etan na kevalāt padāt padārthaḥ pratipitsitaḥ pratīyate na yāvad etat padāntarenābhisamasyata iti/ tathā ca vākyāt padāny apoddhṛtya kalpitāni vākyārthāc cāpoddhṛtya tadekādeśaṃ kāraṃ vā kriyāṃ vā tatpadaṃ prakṛtyādivibhāgakalpanayā vyākaraṇīyam anvākhyeyam/ kimarthaṃ punar etāvātā kleśānānvākhyāyata ity ata āha --- anyatheti/ ghaṭo bhavati bhavati bhikṣāṃ dehi bhavati tiṣṭhatīti nāmākhyātayoś ca sāmyāt/ evaṃ aśvas tvam aśvo yātīti/ evaṃ ajāpayāḥ pība, ajāpayāḥ śatrūn iti nāmākhyātasārūpyād anirjñātaṃ nāmatvenākhyātavena vānvākhyānābhāve niṣkṛṣyājñātaṃ kathaṃ kriyāyāṃ kāraṃ vā vyākriyeta/ tasmād vākyāt padāny apoddhṛtya vyākhyātavyāni/ na tv anvākhyānād eva pāramārthiko vibhāgaḥ padānām iti/ tad evaṃ śabdārūpaṃ vyutpādya śabdārthapratyayānām saṃketāpāditasaṃkarānām asaṃkaram ākhyātum upakramate --- teṣāṃ śabdārthapratyayānām pravibhāgas tadyathā śvetate prāsāda iti kriyārthaḥ śabdaḥ/ sphuṭataro hy atra pūrvāparibhūṭāyāḥ kriyāyāḥ sādhyarūpāyāḥ siddharūpaḥ kriyārthaḥ śvetata iti bhinnāḥ śabdaḥ/ yatrāpi śabdārthayoḥ siddharūpatvaṃ tatrāpy arthād asti śabdasya bheda ity āha --- śvetāḥ prāsāda iti kārakārthaḥ śabdaḥ/ abhihitatvāc ca kārakavibhakter abhāvaḥ/ /p.143/ arthaṃ vibhajate --- kriyākārakātmā tadarthas tayoh śabdayor arthaḥ kriyātmā kārakātmā ca/ pratyayaṃ vibhajate --- pratyayaś ceti/ caśabdena tadartha ity etat padaṃ atrānuḥkṛṣyate/ tad atrānyapadārthapradhānaṃ saṃbadhyate/ sa eva kriyākārakātmārtho yasya sa tathoktaḥ/ nanv abhedena pratīteḥ śabdārthapratyayānām saṃkarāt kutaḥ pravibhāga ity āśayavān pṛcchati --- kasmād iti/ uttaram āha --- so+ayam ity abhisambandhād iti/ saṃketopādhir ekākārapratyayo na tu tāttvika ity arthaḥ/ saṃketasya nimittatā darśitā saṃketa iti saptamyā/ paramārtham āha --- yas tu śveto+artha ity/ avasthā navapurāṇatvādayaḥ/ sahaḡataḥ saṃkīrṇaḥ/ evaṃ ca pravibhāgasamyamād yoginaḥ sarveṣāṃ bhūṭānāṃ paśumṛgasarīsrpavayaḥprabhṛtīnāṃ yāni rutāni tatrāpy avyaktam padaṃ tadarthas tatpratyayaś ceti/ tad iha manuṣyavacanavācyapratyayeṣu kṛtaḥ saṃyamāḥ samānajāṭiyatayā teṣv api kṛta eveti/ teṣāṃ rutaṃ tadarthabhedam tatpratyayaṃ ca yogī jānātīti siddham //3.17//

saṃskārasākṣātkaraṇāt pūrvajāṭijñānam //3.18//

saṃskārasākṣātkaraṇāt pūrvajāṭijñānam/ jñānājā hi saṃskārāḥ smrter hetavo +avidyādisaṃskārā avidyādināṃ kleśānāṃ hetavaḥ/ vipāko jātyāyurbhogarūpas tasya hetavo dharmādharmaṃ rūpāḥ/ pūrvēṣu bhavēṣv abhisamskṛtā niṣpādītāḥ svakāraṇair yathāsaṃskṛtam vyañjanaṃ kṛtam ity gamyate/ pariṇāmaceṣṭānirodhaśaktijīvanāny eva dharmās cittasya tadvad aparidṛṣṭāś cittadharmās teṣu śruteṣv anumiteṣu /p.144/ saparikareṣu saṃyamāḥ saṃskārānām dvayeṣāṃ sāksātkriyāyai samarthaḥ/ astu tatra saṃyamāt tatsākṣātkāraḥ pūrvajāṭisākṣātkāras tu kuta ity ata āha --- na ca deśeti/ nimittam pūrvāśarīram indriyādi ca/

sānubandhasaṃskārasākṣātkāra eva nāntariyakatayā jātyādisākṣātkāram ākṣipatīty arthaḥ/
svasaṃskārasaṃyamam parakīyeṣv atidiśati --- paratrāpy evam iti/ atra śraddhotpāde hetum
anubhavata āvaṭyasya jaigīṣavyeṇa saṃvādam upanyasyati --- atredam ākhyānam śrūyata iti/
mahākālpo mahāsargaḥ/ tanudhara iti nirmāṇakāyasampad uktā/ bhavyaḥ śobhano
vigalitarajastamomala ity arthaḥ/ pradhānavaśitvam aiśvaryaṃ tena hi pradhānam vikṣobhya
yasmai yādṛśīm kāyendriyasampadam ditsati tasmai tādrśīm datte/ svakīyāni ca
kāyendriyasahasrāṇi nirmāyāntarikṣe divi bhuvī ca yathecchaṃ viharatīti/ saṃtoṣo hi tṛṣṇākṣayo
buddhisattvasya praśāntatā dharmāḥ //3.18// /p. 145/

pratyaṃyasya paracittajñānam //3.19//

pratyaṃyasya paracittajñānam/ parapratyaṃyasya cittamātrasya sākṣātkaraṇād iti //3.19//

na ca tat sālambanam tasyāviśayībhūtatvāt //3.20//

yathā saṃskārasākṣātkāras tadanubandhapūrvajanmasākṣātkāram ākṣipaty evam
paracittasākṣātkāro+api tadālambanasākṣātkāram ākṣiped iti prāpta āha --- na ca tat sālambanam
tasyāviśayībhūtatvāt/ sānubandhasaṃskāraviśayo 'sau saṃyamam+ayam tu paracittamātraviśaya ity
abhiprāyaḥ //3.20//

kāyarūpasamyamāt tadgrāhyaśaktistambhe cakṣuṣprakāśāsamprayoge
+antardhānam //3.21//

kāyarūpasamyamāt tadgrāhyaśaktistambhe cakṣuṣprakāśāsamprayoge+antardhānam/
pañcātmakaḥ kāyaḥ/ sa ca rūpavattayā cākṣuṣo bhavati/ rūpeṇa hi kāyaś ca tadrūpaṃ ca
cakṣurgrahaṇakarmaśaktim anubhavati/ tatra yadā rūpe saṃyamaviśeṣo yoginā kriyate tadā
rūpasya grāhyaśakti rūpavatkāyapratyakṣatāhetuḥ stambhyate/ tasmād grāhyaśaktistambhe saty
antardhānam yoginas tataḥ parakīyacakṣurjanitena prakāśena jñānenāsamprayogaś
cakṣurjñānāviśayatvam yoginaḥ kāyasyeti yāvat/ tasmīn kartavye+antardhānam kāraṇam ity
arthaḥ/ eteneti/ kāyaśabdaspārśarasagandhasamyamāt tadgrāhyaśaktistambhe
śrotratvagrāsanagrāṇāprākāśāsamprayoge+antardhānam iti sūtram ūhanīyam //3.21// /p. 146/

sopakramam nirupakramam ca karma tatsamyamād aparāntajñānam ariṣṭebhyo
vā //3.22//

sopakramam nirupakramam ca karma tatsamyamād aparāntajñānam ariṣṭebhyo vā/
āyurvīpākam ca karma dvividham sopakramam nirupakramam ca/ yat khalv aikabhavikam karma
jātyāyurbhogahetus tad āyurvīpākam/ tac ca kiṃcītkālānapekṣam eva bhogadānāya prasthitam
dattabahubhogam alpāvaśiṣṭaphalam pravṛttavyāpāram kevalam tatphalasya sahasā bhoktum ekena
śarīrenāśakyatvād vilambate tad idam sopakramam/ upakramo vyāpāras tatsahitam ity arthaḥ/ tad
eva tu dattastokaphalam tatkālam apekṣya phaladānāya vyāpriyamānam kādācītkamandavyāpāram
nirupakramam/ etad eva nidarśanābhyām viśadayati --- tatra yatheti/ atraivātivaiśadyāya
nidarśanāntaram darśayati --- yathā vāgnir iti/ parāntam mahāpralayam apekṣyāparānto maraṇam/
tasmin karmaṇi dharmādharmaayoḥ saṃyamād aparāntajñānam/ tataś ca yogī sopakramam
ātmanaḥ karma vijñāya bahūn kāyān nirmāya sahasā phalam bhuktvā svecchayā mriyate/
prāsaṅgikam āha --- ariṣṭebhyo vā/ arivat trāsayanīty ariṣṭāni trividhāni maraṇacihnāni/ viparītam
vā sarvam māhendrajālādivyatirekeṇa grāmanagarādi svargam abhimanyate, manuṣyalokam eva
devalokam iti //3.22// /p. 147/

maitryādiṣu balāni //3.23//

maitryādiṣu balāni/ maitryādiṣu saṃyamān maitryādibalāny asya bhavanti/ tatra maitrībhāvanāto balaṃ yena jīvalokaṃ sukhākaroti tataḥ sarvahito bhavati/ evaṃ karuṇābalāt prāṇino duḥkhād duḥkhahetor vā samuddharati/ evaṃ muditābalāj jīvalokasya mādhyasthyam ādhatte/ vakṣyamāṇaupayikaṃ bhāvanākāraṇatvaṃ samādher āha --- bhāvanātaḥ samādhir yaḥ sa saṃyamaḥ/ yady api dhāraṇādhyānasamādhitrāyam eva saṃyamo na samādhimātraṃ tathāpi samādhyanantaram kāryotpādāt samādheḥ prādhānyāt tatra saṃyama upacaritaḥ/ kvacid bhāvanā samādhir iti pāṭhaḥ/ tatra bhāvanāsamādhī samūhasya saṃyamasyāvayavau hetū bhavataḥ/ vīryaṃ prayatnaḥ, tena maitryādibalavataḥ pumsaḥ sukhitādiṣu pareṣāṃ kartavyeṣu prayatno +avandhyo bhavatīti/ upekṣaudāsīnyaṃ, na tatra bhāvanā nāpi sukhādivad bhāvyaṃ kiṃcid astīti //3.23//

baleṣu hastibalādīni //3.24//

baleṣu hastibalādīni/ yasya bale saṃyamas tasya balaṃ labhata iti //3.24//

pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam //3.25//

pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam/ sūkṣme vyavahite viprakṛṣṭe vārthe saṃyamena vinyasya tam adhigacchati //3.25// /p. 148/

bhuvanajñānaṃ sūrye saṃyamāt //3.26//

bhuvanajñānaṃ sūrye saṃyamāt/ ā dhruvādīto merupṛṣṭhāt/ tad evaṃ anena saṃgrahaślokāntena saṃkṣepataḥ sapta lokān upanyasya vistareṇāha --- tatrāvicer iti/ ghanaśabdena pṛthivy ucyate/ bhūmiḥ sthānam ity arthaḥ/ ete mahānarakā anekopanarakaparivārā boddhavyāḥ/ etān eva nāmāntareṇopasaṃharati --- maheti/ tasya sūryapracārād rātriṃdivaṃ lagnaṃ iva vartate/ /p. 149/ yam evāsya bhāgaṃ sūryas tyajati tatra rātriḥ/ yam eva bhāgam alaṃkaroti tatra dinam iti/ sakalajambūdvīpaparimāṇam āha --- tad etad yojanaśatasāhasram/ kiṃbhūtaṃ yojanānāṃ śatasāhasram ity āha --- sumeror diśi diśi tadardhena pañcāśadyojanasahasreṇa vyūḍhaṃ saṃkṣiptam/ yato+asya madhyasthaḥ sumeruḥ samudrās ca sarṣaparāśikalpā iti dviguṇā dviguṇā iti saṃbandhaḥ/ yathā sarṣaparāśir na vrīhirāśir ivocchrito nāpi bhūmisamas tathā samudrā apīty arthaḥ/ vicitraiḥ śailair avataṃsair iva saha vartanta iti savicitraśailāvataṃsā dvīpāḥ/ tad etat sarvaṃ sadvīpavipinanaganaganāniradhimālāvalayaṃ lokālokaparivṛtaṃ viśvaṃbharāmaṇḍalaṃ brahmāṇḍamadhye vyūḍhaṃ saṃkṣiptaṃ supraṭiṣṭhitam saṃsthānaṃ saṃniveśo yasya tat tathoktam/ ye yatra prativasanti tatra tān darśayati --- tatra pātāla iti/ sumeroḥ saṃniveśam āha --- sumerur iti/ tad evaṃ bhūrlokaṃ saprakāram uktvā saprakāram evāntarīkṣalokam āha --- graheti/ vikṣepo vyāpāraḥ/ /p. 150/ svarlokaṃ ādarśayati --- mādhanivāsina iti/ devanikāyā devajātayaḥ/ ṣaṇṇām api devanikāyānāṃ rūpotkarṣam āha --- sarve saṃkalpasiddhā iti/ saṃkalpamātrād evaiṣāṃ viśayā upanamanti/ vṛndārakāḥ pūjyāḥ/ kāmabhogino maithunapriyāḥ/ aupapādikadehāḥ pitroḥ saṃyogam antareṇākasmād eva divyaṃ śarīram eṣāṃ dharmaviśeṣāṃsaṃskṛtebhyo+aṇubhyo bhūtebhyo bhavatīti/ maharlokaṃ āha --- mahatīti/ mahābhūtavaśinaḥ/ yad yad etebhyo rocate tat tad eva mahābhūtāni prayacchanti/ tadicchātāś ca mahābhūtāni tena tena saṃsthānenāvatiṣṭhante/ dhyānāhārā dhyānamātratrṛptāḥ pṛṣṭā bhavanti/ janalokaṃ āha --- prathama ity uktakrameṇa/ bhūtendriyavaśina iti/ bhūtāni pṛthivyādīnīndriyāṇi śrotṛādīni yathā niyoktum icchanti tathaiva niyujyante/ uktakramāpekṣayā dvitīyaṃ brahmaṇas tapolokaṃ āha --- dvitīya ity/ bhūtendriyaprakṛtīvaśina iti/ prakṛtiḥ pañca tanmātrāni tadvaśinas tadicchāto hi tanmātrāṇy eva kāyākāreṇa pariṇamanta ity āgaminaḥ/ dviguṇety ābhāsvarebhyo dviguṇāyuṣo mahābhāsvarās tebhyo 'pi dviguṇāyuṣaḥ

satyamahābhāsvarā ity arthaḥ/ ūrdhvam ity ūrdhvaṃ satyaloke+apratihatajñānā avices tu prabhṛty
 ā tapolokaṃ sūkṣmavyavahitādi sarvaṃ vijānantity arthaḥ/ tṛtīyaṃ brahmaṇaḥ satyalokam āha
 --- /p. 151/ tṛtīya iti/ akṛto bhavanasya gr̥hasya nyāso yais te tathoktāḥ/ ādhārābhāvād eva
 svapraṭiṣṭhāḥ/ sveṣu śarīreṣu praṭiṣṭhā yeṣāṃ te tathoktāḥ/ pradhānavaśīnas tadicchātaḥ
 sattvarajastamāṃsi pravartante yāvatsargāyusaḥ/ tathā ca śrūyate ---

"brahmaṇā saha te sarve saṃprāpte pratisaṃcare/ parasyānte kṛtātmānaḥ praviśanti paraṃ
 padam" kūrmapurāṇam pūrvakhaṇḍaḥ 12.269 iti //

tad evaṃ caturṇāṃ devanikāyānāṃ sādharmaṇadharmān uktvā nāmaviśeṣagrahaṇena
 dharmaviśeṣān āha --- tatreti/ acyutā nāma devāḥ sthūlavaiṣayadhyānasukhās tena te tṛpyanti/
 śuddhanivāsā nāma devāḥ sūkṣmavaiṣayadhyānasukhās tena te tṛpyanti/ satyābhā nāma devā
 indriyavaiṣayadhyānasukhās tena te tṛpyanti/ saṃjñāsaṃjñīno nāma devā
 asmitāmātradhyānasukhās tena te tṛpyanti/ ta ete sarve saṃprajñātasamādhim upāsate/
 athāsaṃprajñātasamādhiniṣṭhā videhaprakṛtilayāḥ kasmān na lokamadhye nyasyanta ity ata āha ---
 videhaprakṛtilayās tv iti/ buddhivṛttimanto hi darśitavaiṣayā lokayātrāṃ vahanto lokeṣu vartante/
 na caivaṃ videhaprakṛtilayāḥ saty api sādhibikāratva ity arthaḥ/ tad etad ā satyalokam ā cāvicer
 yoginā sāksātkaraṇīyaṃ, sūryadvāre suṣumnāyāṃ nāḍyāṃ/ na caitāvatāpi tatsāksātkāro bhavatity
 ata āha --- evaṃ tāvad anyatrāpi suṣumnāyā anyatrāpi yogopādhyāyopadiṣṭeṣu yāvad idam sarvaṃ
 jagad dṛṣṭam iti/ buddhisattvaṃ hi svabhāvata eva viśvaparakāśanasamarthaṃ tamomalāvṛtaṃ
 yatraiva rajasodghāṭyate tad eva prakāśayati/ sūryadvārasaṃyamodghāṭitaṃ tu bhuvanaṃ
 prakāśayati/ na caivaṃ anyatrāpi prasaṅgas tatsaṃyamasya tāvanmātrodghāṇasāmarthyād iti
 sarvam avadātam //3.26// /p. 152/

candre tārāvyūhajñānam //3.27//

dhruve tadgatijñānam //3.28//

nābhicakre kāyavyūhajñānam //3.29//

kaṇṭhakūpe kṣutpipāsānivṛttiḥ //3.30//

kūrmanāḍyāṃ sthairyam //3.31//

candre tārāvyūhajñānam/ dhruve tadgatijñānam/ nābhicakre kāyavyūhajñānam/ kaṇṭhakūpe
 kṣutpipāsānivṛttiḥ/ kūrmanāḍyāṃ sthairyam/ tatra tatra jijñāsāyāṃ yoginas tatra tatra saṃyamaḥ/
 evaṃ kṣutpipāsānivṛttihetuḥ saṃyamaḥ sthairyahetuś ca sūtrapadair upadiṣṭo bhāṣyeṇa ca
 nigadavyākhyātena vyākhyāta iti na vyākhyātaḥ //3.27//3.28//3.29//3.30//3.31//

mūrdhajyotiṣi siddhadarśanam //3.32//

mūrdhajyotiṣi siddhadarśanam/ mūrdhaśabdena suṣumnā nāḍī lakṣyate tatra saṃyama iti //
 3.32// /p. 153/

prātibhād vā sarvam //3.33//

prātibhād vā sarvam/ pratibhoḥas tadbhavaṃ prātibham/ prasaṃkhyānahetusāmyamavato hi
 tatprakarṣe prasaṃkhyānodayapūrvaliṅgaṃ yad ūhajaṃ jñānaṃ tena sarvaṃ vijānāti yogī/ tac ca
 prasaṃkhyānasamnidhāpanena saṃsārāt tārayatīti tārakam //3.33//

hṛdaye cittasaṃvit //3.34//

hṛdaye cittasaṃvit/ hṛdayapadaṃ vyācāṣṭe --- yad idam asmin brahmapure/ bṛhattvād ātmā
 brahma tasya puraṃ nilayas tad dhi tatra vijānāti svam iti/ daharaṃ gartaṃ tad eva puṇḍarikam

adhomukhaṃ veśma manasaḥ/ cittasaṃvedanatve hetum āha --- tatra vijñānaṃ tatra saṃyamāc
cittaṃ vijñāti svavṛttiviśiṣṭaṃ //3.34//

sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt
svārthasaṃyamāt puruṣajñānaṃ //3.35//

sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārthasaṃyamāt
puruṣajñānaṃ/ yatra prakāśarūpasyātisvacchasya nitāntābhibhūtarajastamastayā
vivekakhyātirūpeṇa pariṇatasya buddhisattvasyātyantikaś caitanyād asaṃkaras tatra kaiva kathā
rajastamasor jaḍasvabhāvayor ity āśayavān sūtrakāraḥ sattvapuruṣayor ity uvāca/ imam
evābhiprāyaṃ gṛhītvā bhāṣyakāro 'py āha --- buddhisattvaṃ prakhyāśīlam iti/ na
prakhyāśīlamātram api tu vivekakhyātirūpeṇa pariṇatam ato
nitāntasuddhaprakāśatayātyantasārūpyaṃ caitanyeneti saṃkara ity ata āha --- samāneti/
sattvenopanibandhanam avinābhāvaḥ saṃbandhaḥ, samānaṃ sattvopanibandhanam yayo
rajastamasos te tathokte/ vaśīkāro+abhibhavaḥ/ asaṃkaram āha --- /p. 154/ tasmāc ceti/ cakāro
+apyarthaḥ/ na kevalaṃ rajastamobhyām ity arthaḥ/ pariṇāmina iti vaidharmyam aparīṇāminaḥ
puruṣād uktam/ pratyayāviśeṣaḥ śāntaghoramūḍharūpāyā buddheś caitanyabimbodgrāheṇa
caitanyaṣya śāntādyākārādhyāropaś candramasa iva svacchasalilapratibimbitasya tatkampāt
kampanāropaḥ/ bhogahetum āha --- darśitaviśayatvād iti/ asaḥṛd vyākhyātam/ nanu
buddhisattvam astu puruṣabhinnaṃ bhogas tu puṃsaḥ kuto bhidyata ity ata āha --- sa
bhogapratyayo bhogarūpaḥ pratyayaḥ sattvasyātaḥ parārthatvād ḍṛṣyo bhogyāḥ/ sattvaṃ hi
parārthaṃ saṃhatatvāt taddharmaś ca bhoga iti so 'pi parārthaḥ/ yasmai ca parasmā asau tasya
bhoktur bhogyāḥ/ athavānukūlapratikūlavedanīyas tu sukhaduḥkhānubhavo bhogaḥ/ na cāyam
ātmānam evānukūlayati pratikūlayati vā, svātmani vṛttivirodhād ato+anukūlanīyapratikūlanīyārtho
bhogaḥ/ sa bhoktātmā tasya ḍṛṣyo bhogyā iti/ yas tu tasmāt parārthād viśiṣṭa iti/ parārthād iti
pañcamyanyapadādhyāhāreṇa vyākhyātā/ syād etat puruṣaviśayaḥ cet prajñā hanta bhoḥ puruṣaḥ
prajñāyāḥ prajñeya iti prajñāntaram eva tatra tatrety anavasthāpāta ity ata āha --- na ca
puruṣapratyayeneti/ ayam abhisamdhīḥ --- cityā jaḍaḥ prakāśyate/ na jaḍena citiḥ/
puruṣapratyayas tv acidātmā kathaṃ cidātmānaṃ prakāśayet/ cidātmā tv aparādhīnaprakāśo jaḍaṃ
prakāśayatīti yuktam/ buddhisattvātmanety acidrūpatādātmyena jaḍatvam āha/
buddhisattvagatapuruṣapratibimbāmbanāt puruṣāmbanaṃ na tu puruṣaparakāśanāt
puruṣāmbanaṃ/ buddhisattvam eva tu tena pratyayena saṃkrāntapuruṣapratibimbanā
puruṣacchāyāpannaṃ caitanyam ālambata iti puruṣārthaḥ/ atraiva śrutim udāharati --- tathā hy
uktam īsvareṇa vijñātāram iti/ na kenacid ity arthaḥ //3.35// /p. 155/

tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante //3.36//

sa ca svārthasaṃyamāmo na yāvat pradhānaṃ svakāryaṃ puruṣajñānaṃ abhinirvartayati tāvat
tasya purastād yā vibhūtir ādhatte tāḥ sarvā darśayati --- tataḥ
prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante/ tad anena yogajadharmānugṛhītānāṃ
manaśśrotratvakcaḥsurjihvāghrānānāṃ yathāsaṃkhyāṃ
prātibhajñānadivyaśabdādyparokṣahetubhāvā uktāḥ/ śrotrādīnāṃ pañcānāṃ
divyaśabdādyupalambhakanāṃ tāntrikyaḥ saṃjñāḥ śrāvaṇādyāḥ/ sugamaṃ bhāṣyam //3.36//

te samādhāv upasargā vyutthāne siddhayaḥ //3.37//

kadācid ātmaviśayasamāyame pravṛttas tatprabhāvād amūr arthāntarasiddhīr adhigamya
kṛtārthamānyaḥ saṃyamād viramed ata āha --- te samādhāv upasargā vyutthāne siddhayaḥ/

vyutthitacitto hi tāḥ siddhīr abhimanyate/ janmadurgata iva draviṇakāṇikām api
draviṇasaṃbhāram/ yoginā tu samāhitacittenopanatābhyo+api tābhyo virantavyam/
abhisamhitatāpatrayātyantikopaśamarūpaparamapurusaṛthaḥ sa khalv ayaṃ katham
tatpratyanīkāsu siddhiṣu rajyeteti sūtrabhāṣyayor arthaḥ //3.37//

bandhakāraṇasaithilyāt pracārasaṃvedanāc ca cittasya paraśarīrāveśaḥ //3.38//

tad evaṃ jñānarūpam aiśvaryaṃ puruṣadarśanāntaṃ saṃyamaphalam uktvā kriyārūpam
aiśvaryaṃ saṃyamaphalam āha --- bandhakāraṇasaithilyāt pracārasaṃvedanāc ca cittasya
paraśarīrāveśaḥ/ /p. 156/ samādhibalād iti/ bandhakāraṇaviśayasamyamabalāt prādhānyāt
samādhiprahaṇam/ pracaraty anenāsminn iti pracāraḥ/ cittasya gamāgamādhvāno nāḍyas tasmin
pracāre saṃyamāt tadvedanaṃ, tasmāc ca bandhakāraṇasaithilyān na tena pratibadhyate/
apratibaddham apy unmārgeṇa gacchan na svaśarīrād apratyūhaṃ niṣkrāmati/ na ca paraśarīram
āviśati/ tasmāt tatpracāro+api jñātavyaḥ/ indriyāṇi ca cittānusārīṇi paraśarīre yathādhiṣṭhānaṃ
niviśanta iti //3.38//

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca //3.39//

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca/ samastendriyavṛttir jīvanam
prāṇādīlakṣaṇā prāṇādayo lakṣaṇam yasyāḥ sā tathoktā/ dvayīndriyāṇām vṛttir bāhyābhyantarī ca/
bāhyā rūpādyālocanalakṣaṇā/ ābhyantarī tu jīvanam, sā hi prayatnabhedāḥ
śarīropagrhitamārutakriyābhedahetuḥ sarvakaraṇasādhāraṇaḥ/ yathāhuḥ ---

"sāmānyakaraṇavṛttiḥ prāṇādyā vāyavaḥ pañca" sāmukhyakārikā 29 iti/

tair asya lakṣaṇīyatvāt tasya prayatnasya kriyā kāryam pañcatayī/ prāṇa ā nāsikāgrād ā ca
hṛdayād avasthitāḥ/ aśītapītāhāraparītibhedam rasaṃ tatra tatra sthāne samam anurūpam nayan
samānaḥ/ ā hṛdayād ā ca nābher asyāvasthānam/ mūtrapurīṣagarbhādīnām apanayanahetur
apānaḥ/ ā /p. 157/ nābher ā ca pādatalād asya vṛttiḥ/ unnayanād ūrdhvaṃ nayanād rasādīnām
udānaḥ/ ā nāsikāgrād ā ca śirasō vṛttir asya/ vyāpī vyānaḥ/ eṣām uktānām pradhānaṃ prāṇas
tadutkrame sarvotkramaśruteḥ "prāṇam utkrāmantam anu sarve prāṇā utkrānti"
brhadāraṇyakopaniṣat 4.4.2 iti/ tad evaṃ prāṇādīnām kriyāsthānabhedena bhedaṃ pratipādyā
sūtrārtham avatārayati --- udānajayād iti/ udāne kṛtasamyamāsa tajjayāj jalādibhir na pratihanyate/
utkrāntiś cārcirādīmārgeṇa bhavati prāyaṇakāle/ tasmāt tām utkrāntim vaśitvena pratipadyate/
prāṇādisamyamāt tadvijaye bhūtajaya etāḥ kriyāḥ sthānavijayādibhedāt pratipattavyāḥ //3.39//

samānajayāj jvalanam //3.40//

samājanayāj jvalanam/ tejasāḥ śarīrasyopadhmānam uttejanam //3.40//

śrotrākāśayoḥ saṃbandhasamyamād divyaṃ śrotram //3.41//

svārthasamyamād anvācayaśiṣṭam śrāvaṇādy uktam saṃprati śrāvaṇādyarthād eva samyamāc
chrāvaṇādi bhavati āha --- śrotrākāśayoḥ saṃbandhasamyamād divyaṃ śrotram/
samyamaviśayaṃ śrotrākāśayoḥ saṃbandham ādhārādheyabhāvam āha --- sarvaśrotrāṇām
āhamkārikāṇām apy ākāśam karṇasaṣkulivivaram pratiṣṭhā tadāyatanaṃ śrotram
tadupakārāpakārābhyām śrotrasyopakārāpakāradarśanāt/ śabdānām ca śrotrasahakāriṇām
pārthivādīśabdagrahaṇe kartavye karṇasaṣkulisuśiravarti śrotram
svāśrayanabhogātāsādhāraṇasābdam apekṣate/ gandhādiguṇasahakāribhir ghrāṇādibhir bāhyam
pṛthivyādivartigandhādyālocane kārye drṣṭam/ āhamkārikam api ghrāṇrasanatvakakṣuḥśrotram
bhūtādhiṣṭhānam eva bhūtopakārāpakārābhyām ghrāṇādīnām upakārāpakāradarśanād ity uktam/

tac cedam śrotram āhaṃkārikam ayahpratimam ayaskāntamaṅikalpena vakṭṛvaktrasamutpannena vaktrasthena śabdenākṛṣṭam svavṛttiparamparayā vakṭṛvaktram āgatam śabdām ālocayati/ /p. 158/ tathā ca digdeśavartīśabdapratītiḥ prāṇabhṛnmātrasya nāsati bādḥake+apramāṅikṛtā bhaviṣyatīti/ tathā ca pañcaśikhasya vākyam --- tulyadeśāśravaṇānām ekadeśāśrutitvaṃ sarveṣāṃ bhavātīti/ tulyadeśāni śravaṇāni śrotrāni yeṣāṃ caitrādinām te tathoktāḥ/ sarveṣāṃ śravaṇāny ākāśavartīnity arthaḥ/ tac ca śrotrādhiṣṭhānam ākāśam śabdagaṇatanmātrād utpannam śabdagaṇakam yena śabdena saḥkāriṇā pārthivādīn śabdān grhṇāti/ tasmāt sarveṣāṃ ekajātīyā śrutiḥ śabda ity arthaḥ/ tad anena śrotrādhiṣṭhānatvam ākāśasya śabdagaṇatvam ca darśitam iti/ tac caikadeśāśrutitvam ākāśasya liṅgam/ sā hy ekajātīyā śabdavyaṅjikā śrutir yadāśrayā tad evākāśāśabdavācyam/ na hīdṛṣīm śrutim antareṇa śabdavyaktiḥ/ na cedṛṣī śrutiḥ pṛthivyādiguṇas tasya svātmani vyaṅgyavyaṅjakatvānupapatter iti/ anāvāraṇam cākāśaliṅgam/ yady ākāśam nābhaviṣyad anyonyasaṃpiṇḍitāni mūrtāni na sūcībhir apy abhetsyanta/ tataś ca sarvair eva sarvam āvṛtam syāt/ na ca mūrtadravyābhāvamātrād evānāvāraṇam asyābhāvasya bhāvāśritatvena tadabhāve +abhāvāt/ na ca citīśaktis tadāśrayā bhavitum arhati/ aparīṇāmitayāvachchedakatvābhāvāt/ na ca dikkālādayaḥ pṛthivyādidravyavyatiriktāḥ santi/ tasmāt tādṛśaḥ pariṇatibhedo nabhasa eveti sarvam avadātam/ anāvāraṇe cākāśaliṅge siddhe yatra yatrānāvāraṇam tatra tatra sarvatrākāśam iti sarvagatatvam apy ākāśasya siddham ity āha --- tathāmūrtasyeti/ śrotrasadbhāve pramāṇam āha --- śabdagrahaṇeti/ kriyā hi karaṇasādhyā dṛṣṭā/ yathā chidādir vāsyādisādhyā/ tad iha śabdagrahaṇakriyayāpi karaṇasādhyayā bhavitavyam, yac ca karaṇam tac ca śrotram iti/ athāsyās cakṣurādaya eva kasmāt karaṇam na bhavantīty ata āha --- badhirābadhirayor iti/ anvayavyatirekābhyaṃ avadhāraṇam/ upalakṣaṇam caitat tvagvātayoś cakṣustejaso rasanodakayor nāsikāpṛthivyoh saṃbandhasaṃyamād divyatvagādy apy ūhanīyam //3.41// /p. 159/

kāyākāśayoh saṃbandhasaṃyamāl laghutūlasamāpatteś cākāśagamanam //
3.42//

kāyākāśayoh saṃbandhasaṃyamāl laghutūlasamāpatteś cākāśagamanam/
kāyākāśasaṃbandhasaṃyamād vā laghuni vā tūlādau kṛtasamāyamāt samāpattiṃ cetasaś
tatsthatadañjanatām labdhveti/ siddhikramam āha --- jala iti //3.42//

bahir akalpitā vṛttir mahāvidehā tataḥ prakāśāvaraṇakṣayaḥ //3.43//
aparam apī paraśarīrāveśahetuṃ saṃyamam kleśakarmavipākakṣayahetuṃ cāha --- bahir
akalpitā vṛttir mahāvidehā tataḥ prakāśāvaraṇakṣayaḥ/ videhām āha --- śarīrād iti/ akalpitāyā
mahāvidehāyā ya upāyas tatpradarśanāya kalpitām videhām āha --- sā yadīti/ vṛttimātram
kalpanājñānamātram tena/ mahāvidehām āha --- yā tv iti/ upāyopeyate kalpitākalpitayor āha ---
tatreti/ kiṃ paraśarīrāveśamātram ito nety āha --- tataś ceti/ tato dhāraṇāto mahāvidehāyā
manaḥpravṛtteḥ siddhiḥ/ kleśāś ca karma ca tābhyām /p. 160/ vipākatrayam jātyāyurbhogāḥ/ tad
etad rajastamomūlam vīgalitarajastamasah sattvamātrād vivekakhyātimātrasamutpādāt/ tad etad
vipākatrayam rajastamomūlatayā tadātmakam sadbuddhisattvam āvṛṇoti/ tatṣayāc ca
nirāvaraṇam yogicittam yatheccham viharati vijānāti ceti //3.43//

sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ //3.44//
sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ/ sthūlam ca svarūpaṃ ca
sūkṣmam cānvayaś cārthavattvam ceti sthūlasvarūpasūkṣmānvayārthavattvāni teṣu saṃyamāt
tajayaḥ/ sthūlam āha --- tatreti/ pārthivāḥ pāthasīyās taijasā vāyavīyā ākāśīyāḥ
śabdasaṃsarūparasagandhā yathāsaṃbhavam viśeṣāḥ ṣaḍjagāndhārādayaḥ śītoṣṇādayo

nīlapītādayaḥ kaṣāyamadhurādayaḥ surabhyādayaḥ/ ete hi nāmarūpaprayojanaīḥ parasparato bhidyanta iti viśeṣāḥ/ eteṣāṃ pañca pṛthivyāṃ gandhavarjaṃ catvāro+apsu gandharasavarjaṃ trayas tejasi gandharasarūpavarjaṃ dvau nabhasvati śabda evākāśe/ ta eva idṛśā viśeṣāḥ saḥkāradibhir dharmāīḥ sthūlaśabdena paribhāṣitāḥ śāstre/ tatrāpi pāṛthivās tāvad dharmāḥ ---

"ākāro gauravaṃ raukṣyaṃ varaṇaṃ sthairyam eva ca/ vṛttir bhedaḥ kṣamā kārṣṇyaṃ kāṭhinyaṃ sarvabhogyatā"//

apāṃ dharmāḥ ---

"snehaḥ saukṣmyaṃ prabhā śauklyam mārḍavaṃ gauravaṃ ca yat/ śaityaṃ rakṣā pavitratvaṃ saṃdhānaṃ caudakā guṇāḥ"//

taijasā dharmāḥ ---

"ūrdhvbhāk pācakaṃ dagdhṛ pāvakaṃ laghu bhāsvaram/ pradhvaṃsy ojasvi vai tejaḥ pūrvābhyaṃ bhinnalakṣaṇam"//

vāyavīyā dharmāḥ ---

"tiryagyānaṃ pavitratvam ākṣepo nodanaṃ balam/ calamacchāyatā raukṣyaṃ vāyor dharmāḥ pṛthagvidhāḥ"//

ākāśīyā dharmāḥ ---

"sarvatogatir avyūho+aviṣṭambhaś ceti te trayāḥ/ ākāśadharmā vyākhyātāḥ pūrvadharmavilakṣaṇāḥ" iti//

ta eta ākāraprabhṛtayo dharmās taiḥ saheti/ ākāśā ca sāmānyaviśeṣo gotvādiḥ/ dvitīyaṃ rūpam āha --- dvitīyaṃ rūpaṃ svasāmānyam/ mūrṭiḥ sāmāsiddhikaṃ kāṭhinyaṃ/ sneho jalam mṛjāpuṣṭibalādhānahetuḥ/ vahnir uṣṇatodarye saurye bhaume ca sarvatraiva tejasi /p.161/ samavetoṣṇateti/ sarvaṃ caitad dharmadharminor abhedavivakṣayābhidhānam/ vāyuh praṇāmī vahanaśīlaḥ/ tad āha ---

"calanena tṛṇādīnāṃ śarīrasyātanena ca/ sarvagaṃ vāyusāmānyam nāmitvam anumiyate"//

sarvatogatir ākāśaḥ sarvatra śabdopalabdhidarśanāt/ śrotrāśrayākāśaguṇena hi śabdena pāṛthivādiśabdopalabdhir ity upapāditam adhastāt/ etat svarūpaśabdenoktam/ asyaiva mūrṭyādisāmānyasya śabdādayaḥ ṣaḍjādāya uṣṇatvādayaḥ śuklatvādayaḥ kaṣāyatvādayaḥ surabhitvādayo mūrṭyādīnāṃ sāmānyānāṃ bhedaḥ/ sāmānyāny api mūrṭyādīni jambīrapanasāmālakaphalādīni rasādibhedāt parasparaṃ vyāvartante/ tenaiteṣāṃ ete rasādayo viśeṣāḥ/ tathā cuktam --- ekajāṭisamanvitānāṃ pratyekaṃ pṛthivyādīnāṃ ekaikayā jātyā mūrṭisnehādīnā samanvitānāṃ eṣāṃ ṣaḍjādīdharmamātravyāvṛttir iti/ tad evaṃ sāmānyam mūrṭyādy uktam viśeṣāś ca śabdādaya uktāḥ/ ye cāhuḥ sāmānyaviśeṣāśrayo dravyam iti tān pratyāha --- sāmānyaviśeṣasamudāyo+atra darśane dravyam/ ye+api tadāśrayo dravyam āsthiṣata tair api tatsamudāyo+anubhūyamāno nāpahnotavyaḥ/ na ca tadapahnave tayor ādhāro dravyam iti bhavati/ tasmāt tad evāstu dravyam/ na tu tābhyāṃ tatsamudāyāc ca tadādhāram aparaṃ dravyam upalabhāmahe/ grāvabhyo grāvasamudāyād iva ca tadādhāram aparaṃ pṛthagvidhaṃ śikharam/ samūho dravyam ity uktam tatra samūhamātraṃ dravyam iti bhramāpanuttaye samūhaviśeṣo dravyam iti nirdhārayitum samūhaprakārān āha --- dviṣṭho hīti/ yasmād evaṃ tasmān na samūhamātraṃ dravyam ity arthaḥ/ dvābhyāṃ prakārābhyāṃ tiṣṭhatīti dviṣṭhaḥ/ ekaṃ prakāram āha --- pratyastamiteti/ pratyastamito bhedo yeṣāṃ avayavānāṃ te tathoktāḥ/ pratyastamitabheda avayavā yasya sa tathoktāḥ/ etad uktam bhavati --- śarīravṛkṣayūthavanaśabdebhyaḥ samūhaḥ pratiyamāno+apratītāvayavabhedaś tadvācakaśabdāprayogāt samūha eko+avagamyata iti/ yutāyutasiddhāvayavatvena cetanācetanatvena codāharaṇacatuṣṭayam/ yutāyutasiddhāvayavatvam cāgre vakṣyate/ /p.162/ dvitīyaṃ prakāram āha --- śabdenopāttabhedāvayavānugataḥ samūha

ubhaye devamanuṣyā iti/ devamanuṣyā iti hi śabdenobhayaśabdavācyasya samūhasya bhāgau bhinnāv upāttau/ nanūbhayaśabdāt tāvad avayavabhedo na pratīyate tat katham upāttabhedāvayavānugata ity ata āha --- tābhyām bhāgābhyām eva samūho+abhidhīyate/ ubhayaśabdena bhāgadavayavācīśabdasaहितena samūho vācyah, vākyasya vākyārthavācakatvād iti bhāvaḥ/ punar dvaividhyam āha --- sa ceti/ bhedena cābhedena ca vivakṣitaḥ/ bhedavivakṣitam āha --- āmrāṇām vanaṃ brāhmaṇānām saṃgha iti/ bheda eva ṣaṣṭhīsruteḥ, yathā gargāṇām gaur iti/ abhedavivakṣitam āha --- āmrāṇām brāhmaṇasaṃgha iti/ āmrās ca te vanaṃ ceti samūhasamūhinor abhedam vivakṣitvā sāmānādhikaraṇyam ity arthaḥ/ vidhāntaram āha --- sa punar dvividhaḥ/ yutasiddhāvayavaḥ samūhaḥ/ yutasiddhāḥ pṛthaksiddhāḥ sāntarālā avayavā yasya sa tathoktaḥ, yūthaṃ vanaṃ iti/ sāntarālā hi tadavayavā vṛkṣās ca gāvaś ca/ ayutasiddhāvayavaś ca samūho vṛkṣo gauḥ paramāṇur iti/ nirantarā hi tadavayavāḥ sāmānyaviśeṣā vā sāsnaḍayo veti/ tad eteṣu samūheṣu dravyabhūtaṃ samūhaṃ nirdhārayati --- ayutasiddheti/ tad evaṃ prāsaṅgikaṃ dravyaṃ vyutpādyā prakṛtam upasaṃharati --- etat svarūpam ity uktam iti/ tṛtīyaṃ rūpaṃ vivakṣuḥ pṛcchati --- atheti/ uttaram āha --- tanmātram iti/ tasyaiko+avayavaḥ parimānābhedaḥ paramāṇuḥ, sāmānyam mūrṭiḥ, śabdāḍayo viśeṣās tadātmā, ayutasiddhā nirantarā ye+avayavāḥ sāmānyaviśeṣās tadbhedeṣv anugataḥ samudāyaḥ/ yathā ca /p.163/ paramāṇuḥ sūkṣmaṃ rūpaṃ evaṃ sarvatanmātrāṇi sūkṣmaṃ rūpaṃ iti/ upasaṃharati --- etad iti/ atha bhūtānām caturthaṃ rūpaṃ khyātikriyāsthitiśilā guṇāḥ kāryasvabhāvam anupatitum anugantum śilaṃ yeṣāṃ te tathoktāḥ/ ata evānvayaśabdenoktāḥ/ athaiśāṃ pañcamaṃ rūpaṃ arthavattvaṃ vivṛṇoti --- bhogeti/ nanv evam api santu guṇā arthavantas tatkāryāṇām tu kuto+arthavattvam ity ata āha --- guṇā iti/ bhautikā goghaṭādayaḥ/ tad evaṃ saṃyamaviṣayam ukṭvā saṃyamaṃ tatphalaṃ cāha --- teṣv iti/ bhūtaprakṛtayo bhūtasvabhāvāḥ //3.44//

tato+aṇimādirādurbhāvaḥ kāyasamṣpat taddharmānabhighātaś ca //3.45//

saṃkalpānuvidhāne bhūtānām kiṃ yoginaḥ sidhyatīty ata āha --- tato+aṇimādirādurbhāvaḥ kāyasamṣpat taddharmānabhighātaś ca/ sthūlasaṃyamajayāc catasraḥ siddhayo bhavantīty āha --- tatrāṇimā mahān api bhavaty aṇuḥ/ laghimā mahān api laghur bhūtveṣikātūla ivākāśe viharati/ mahimālpō+api nāganagaganaparimāṇo bhavati/ prāptiḥ sarve bhāvāḥ saṃnihitā bhavanti yoginaḥ/ tadyathā bhūmiṣṭha evāṅgulyagreṇa sprṣati candramasam/ svarūpasamṣyamavijayāt siddhim āha --- prakāmyam icchānabhighāto nāsya rūpaṃ bhūtasvarūpair mūrtyādībhir hanyate/ bhūmāv unmajjati nimajjati ca yathodake/ sūkṣmaviṣayasamṣyamajayāt siddhim /p.164/ āha --- vaśitvaṃ bhūtāni pṛthivyādīni bhautikāni goghaṭādīni teṣu vaśi svatantro bhavati, teṣāṃ tv avāśyas tatkāraṇatanmātrapṛthivyādiparamāṇuvaśikārāt tatkāryavaśikāras tena yāni yathāvasthāpayati tāni tathāvatiṣṭhanta ity arthaḥ/ anvayaviṣayasamṣyamajayāt siddhim āha --- īśitṛtvaṃ teṣāṃ bhūtabhautikānām vijitamūlaprakṛtiḥ san yaḥ prabhava utpādo yaś cāpyayo vināśo yaś ca vyūho yathāvadavasthāpanaṃ teṣāṃ iṣṭe/ arthavattvasamṣyamāt siddhim āha --- yatra kāmāvasāyitvaṃ satyasamkalpatā/ vijitagūnārthavattvo hi yogī yadyadarthatayā saṃkalpayati tat tasmai prayojanāya kalpate/ viṣam apy amṛtakārye saṃkalpya bhojayañ jīvayatīti/ syād etad yathā śaktiviparyāsaṃ karoty evaṃ padārthaviparyāsam api kasmān na karoti/ tathā ca candramasam ādityaṃ kuryāt kuhūṃ ca sinivālim ity ata āha --- na ca śakto+apīti/ na khalv ete yatra kāmāvasāyinas tatrābhavataḥ parameśvarasyājñām atikramitum utsahante/ śaktayas tu padārthānām jātidēśakālāvasthābhedenāniyatāsvabhāvā ity yujyate tāsu tadicchānuvidhānam iti/ etāny aṣṭāv aiśvaryaṇi/ taddharmānabhighāta ity/ aṇimādirādurbhāva ity anenaiva

taddharmānabhighātasiddhau punar upādānaṃ kāyasiddhivad etat
sūtropabaddhasakalaviśayasamyamaphalavattvajñāpanāya/ sugamam anyat //3.45//

rūpalāvaṇyabalavajrasaṃhananātvāni kāyasaṃpat //3.46//

kāyasaṃpadam āha --- rūpalāvaṇyabalavajrasaṃhananātvāni kāyasaṃpat/ vajrasyeva
saṃhananam avayavavyūho dṛḍho nibiḍo yasya sa tathoktaḥ //3.46// /p. 165/

grahaṇasvarūpāsmitānvayārthavattvasamyamād indriyajayaḥ //3.47//

jītabhūtasya yogina indriyajayopāyam āha --- grahaṇasvarūpāsmitānvayārthavattvasamyamād
indriyajayaḥ/ grahaṇam ca svarūpaṃ cāsmitā cānvayaś cārthavattvaṃ ca teṣu saṃyamas tasmād ity
arthah/ gṛhītir grahaṇam, tac ca grāhyādhiṇanirūpaṇam iti grāhyam darśayati ---
sāmānyaviśeṣātmeti/ grāhyam uktvā grahaṇam āha --- teṣv iti/ vṛttir ālocanaṃ viśayākārā pariṇatir
iti yāvat/ ye tv āhuḥ --- sāmānyamātragocarendriyavṛttir iti tān pratyāha --- na ceti/ gṛhyata iti
grahaṇam/ na sāmānyamātragocaram grahaṇam/ bāhyendriyantraṃ hi mano bāhye pravartate/
anyathāndhabadhiraḍyabhāvaprasaṅgāt/ tad iha yadi na viśeṣaviśayam indriyam tenāsāv anālocito
viśeṣa iti katham manasānuvyavasīyeta/ tasmāt sāmānyaviśeṣaviśayam indriyālocanam iti/ tad etad
grahaṇam indriyāṇaṃ prathamam rūpaṃ/ dvitīyam rūpaṃ āha --- svarūpaṃ punar iti/ ahaṃkāro
hi sattvabhāgenātmīyenendriyāṇy ajījanat/ ato yat tatra karaṇatvaṃ sāmānyam yac ca
niyatarūpādiviśayatvaṃ viśeṣas tadubhayam api prakāśātmakam ity arthah/ teṣāṃ tṛtīyam rūpaṃ
iti/ ahaṃkāro hīndriyāṇaṃ kāraṇam iti yatrendriyāṇi tatra tena bhavitavyam iti
sarvendriyasādharāṇyāt sāmānyam indriyāṇaṃ ity arthah/ caturtham rūpaṃ iti/ guṇānāṃ hi
dvairūpyam vyavaseyātmakatvaṃ vyavasāyātmakatvaṃ ca/ tatra vyavaseyātmakatām grāhyatām
āsthāya pañca tanmātrāṇi bhūtabhautikāni nirmimīte/ vyavasāyātmakatvaṃ tu grahaṇarūpaṃ
āsthāya sāhaṃkāraṇīndriyāṇīty arthah/ śeṣam sugamam //3.47// /p. 166/

tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca //3.48//

pañcarūpendriyajayāt siddhīr āha --- tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca/
videhānām indriyāṇaṃ karaṇabhāvo vikaraṇabhāvaḥ/ deśaḥ kāśmīrādih/ kālo 'tītādih/ viśayaḥ
sūkṣmādih/ sāvayendriyajayāt sarvaprakṛtīvikāraśītvam pradhānajayaḥ/ tā etāḥ siddhayo
madhupratikā ity ucyante yogaśāstraniṣṇatāih/ syād etad indriyajayād indriyāṇi saṃviśayāṇi vaśyāni
bhavantu, pradhānādīnāṃ tatkāraṇānāṃ kim āyātam ity ata āha --- etāś ceti/ karaṇānām
indriyāṇaṃ pañca rūpāṇi grahaṇādīni teṣāṃ jayāt/ etad uktaṃ bhavati --- nendriyamātrajayasyaitāḥ
siddhayo+api tu pañcarūpasya tadantargataṃ ca pradhānādīti //3.48//

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvam sarvajñātrtvam ca //
3.49//

ta ete jñānakriyārūpaiśvaryaḥ saṃyamāḥ sāksāt pāramparyeṇa ca
svasiddhyupasaṃhārasaṃpāditaśraddhādvāreṇa yadarthās tasyāḥ sattvapuruṣānyatākhyāter
avāntaravibhūtir darśayati --- sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvam
sarvajñātrtvam ca/ nirdhūtarajastamomalatayā vaiśāradyam tataḥ parā vaśīkārasaṃjñā
rajastamobhyāṃ upaplutaṃ hi cittasattvam avaśyam āsīt tadupaśame tu tadvaśyam yogino vaśinas
tasmin vaśye yoginaḥ sattvapuruṣānyatākhyātimātrarūpapraṭiṣṭhasya sarvabhāvādhiṣṭhātṛtvam/
etad eva vivṛṇoti --- sarvātmāna iti/ vyavasāyavyavaseyātmāno /p. 167/ jaḍaprakāsarūpā ity
arthah/ tad anena kriyaiśvaryam uktaṃ/ jñānaiśvaryam āha --- sarvajñātrtvam iti/ asyā api

dvividhāyāḥ siddher vairāgyāya yogijanaprasiddhāṃ saṃjñāṃ āha --- eṣā viśoketi/ kleśās ca bandhanāni ca karmāni tāni kṣiṇāni yasya sa tathā //3.49//

tadvairāgyād api doṣabijakṣaye kaivalyam //3.50//

saṃyamāntarāṇāṃ puruṣārthābhāsaphalatvād vivekakhyātisaṃyamārthatāṃ darśayitum vivekakhyāteḥ paravairāgyopajananadvāreṇa kaivalyaṃ phalam āha --- tadvairāgyād api doṣabijakṣaye kaivalyam/ yadāsya yoginaḥ kleśakarmakṣaya evaṃ jñānaṃ bhavati/ kimbhūtam ity āha --- sattvasyāyaṃ vivekapratyayo dharmah/ śeṣaṃ tatra tatra vyākhyātavāt sugamam //3.50//

sthānyupanimantraṇe saṅgasmayākaraṇaṃ punar aniṣṭaprasaṅgāt //3.51//

saṃprati kaivalyasādhanē pravṛttasya yoginaḥ pratyūhasaṃbhavē tannirākaraṇakāraṇam upadiśati --- sthānyupanimantraṇe saṅgasmayākaraṇaṃ punar aniṣṭaprasaṅgāt/ sthānāni yeṣāṃ /p. 168/ santi te sthānino mahendrādayas tair upanimantraṇaṃ tasmin saṅgāś ca smayaś ca na kartavyaḥ punar aniṣṭaprasaṅgāt/ tatra yaṃ devāḥ sthānair upamantrayante taṃ yoginam ekaṃ nirdhārayitum yāvanto yoginaḥ saṃbhavanti tāvata evāha --- catvāra iti/ tatra prāthamakalpikasya svarūpam āha --- tatrābhyāsiti/ pravṛttamātraṃ na punar vaśīkṛtaṃ jyotir jñānaṃ paracittādiviśayaṃ yasya sa tathā/ dvitīyam āha --- ṛtaṃbharaprajña iti/ yatredam uktam --- "ṛtaṃbharā tatra prajñā" yogasūtram 1.48 iti/ sa hi bhūtendriyāṇi jigīṣuḥ/ ṛtīyam āha --- bhūtendriyajayīti/ tena hi sthūlādisaṃyamena grahaṇādisaṃyamena ca bhūtendriyāṇi jitāni/ tam evāha --- sarveṣu bhāviteṣu niṣpāditeṣu bhūtendriyajayāt paracittādijñānādiṣu kṛtarakṣābandho yatas tebhyo na cyavate bhāvanīyeṣu niṣpādaniyeṣu viśokādiṣu paravairāgyaparyanteṣu kartavyasādhanavān puruṣaprayatnasya sādhanaviśayasyaiva sādhyaniṣpādatvāt/ caturtham āha --- caturtha iti/ tasya hi bhagavato jīvanmuktasya caramadehasya cittapratīyārga eko 'rthaḥ/ tad eteṣu yogiṣūpanimantraṇaviśayaṃ yoginam avadhārayati --- tatra madhumatīm iti/ prāthamakalpike tāvan mahendrādīnāṃ tatprāptīsaṅkaiva nāsti/ ṛtīyo+api tair nopanimantraṇīyo bhūtendriyavaśitvenaiva tatprāpteḥ/ caturtho+api paravairāgyasaṃpatter āsaṅgasaṅkā dūrotsāritaiveti pāriśeṣyād dvitīya eva ṛtaṃbharaprajñas tadupanimantraṇaviśaya iti/ vaihāyasam ākāśagāmi, akṣayam avināśi, ajaraṃ sadābhīnavam/ /p. 169/ smayakaraṇe doṣam āha --- smayād ayam iti/ smayāt susthitaṃmanyō nānityatāṃ bhāvayīṣyati, na tasyāṃ praṇidhāsyatīty arthaḥ/ sugamam anyat //3.51//

kṣaṇatatkramayoh saṃyamād vivekajaṃ jñānam //3.52//

uktā kvacit kvacit saṃyamāt sarvajñatā, sā ca na niḥśeṣajñatā/ api tu prakāramātravivakṣayā, yathā sarvair vyañjanair bhuktam iti/ atra hi yāvanto vyañjanaprakārās tair bhuktam iti gamyate na tu niḥśeṣair iti/ asti ca niḥśeṣavacanaḥ sarvaśabdo yathopanītam annaṃ sarvam aśitaṃ prāsakeneti/ tatra hi niḥśeṣam iti gamyate/ tad iha niḥśeṣajñatālakṣaṇasya vivekajajñānasya sādhanam saṃyamam āha --- kṣaṇatatkramayoh saṃyamād vivekajaṃ jñānam/ kṣaṇapadārtham nidarśanapūrvakam āha --- yatheti/ loṣṭasya hi pravibhajyamānasya yasminn avayave +alpatvatāratamyam vyavatiṣṭhate so 'pakarṣaparyantaḥ paramāṇur yathā tathāpakarṣaparyantaḥ kālaḥ kṣaṇaḥ, pūrvāparabhāgavikalakālakaleti yāvat/ tam eva kṣaṇam prakārāntareṇa darśayati --- yāvata veti/ paramāṇumātraṃ deśam atikrāmed ity arthaḥ/ kramapadārtham āha --- tatpravāheti/ tatpadena kṣaṇaḥ parāmrśyate/ na cedṛśaḥ kramo vāstavaḥ kiṃ tu kālpanikas tasya samāhārarūpasyāyugapadupasthiteṣu vāstavatvena vicārāsahatvād ity āha --- kṣaṇatatkramayor iti/ ayugapadbhāvīkṣaṇadharmatvāt /p. 170/ kramasya kṣaṇasamāhārasyāvāstavatvāt kṣaṇatatkramayor apy avāstavatvam samāhārasya naisargikavaitaṇḍīkabuddhyatīśayarahitā

laukikāḥ pratikṣaṇa eva vyutthitadarśanā bhrāntā ye kālam idr̥ṣaṃ vāstavam abhimanyanta iti/ tat kim kṣaṇo+apy avāstavo nety āha --- kṣaṇas tu vastupatito vāstava ity arthaḥ/
 kramasyāvalambanam avalambaḥ so+asyāstīti kramenāvalambyate vaikalpikenety arthaḥ/
 kramasya kṣaṇāvalambanatve hetum āha --- kramaś ceti/ kramasyāvāstavatve hetum āha --- na ceti/
 co hetvarthe/ yas tu vaijātyāt sahabhāvam upeyāt taṃ pratyāha --- kramaś ca na dvayor iti/ kasmād
 asaṃbhava ity ata āha --- pūrvasmād iti/ upasaṃharati --- tasmād iti/ tat kim idānīm
 śaśaviṣāṇāyamānā eva pūrvottarakṣaṇā nety āha --- ye tv iti/ anvitāḥ sāmyena samanvāgatā ity
 arthaḥ/ upasaṃharati --- teneti/ vartamānasyaivārthakriyāsu svocitāsu sāmārthyād iti //3.52//

jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ //3.53//

yady apy etad vivekajaṃ jñānaṃ niḥśeṣabhāvaviṣayam ity agre vakṣyate tathāpy atisūkṣmatvāt
 prathamam tasya viṣayaviśeṣa upakṣipyate --- jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ
 pratipattiḥ/ laukikānām jātibhedo+anyatāyā jñāpakahetuḥ/ tulyā jātir gotvaṃ tulyaś ca deśaḥ /p.
 171/ pūrvādih/ kālakṣīsvastimatyor lakṣaṇabhedaḥ param iti/ dvayor āmalakayos
 tulyāmalakatvajātir vartulādi lakṣaṇam tulyam deśabhedaḥ param iti/ yadā tu yogijñānaṃ jijñāsunā
 kenacit pūrvāmalakam anyavyagrasya yogino jñātur uttaradeśa upāvartyata uttaradeśam āmalakam
 tato+apasārya pidhāya vā tadā tulyadeśatve pūrvam etad uttaram etad iti pravibhāgānupapattiḥ
 prājñasya laukikasya tripramāṇinipuṇasyāsaṃdigdhena ca tattvajñānena bhavitavyam
 vivekajajñānavato yoginaḥ saṃdigdhatvānupapatteḥ/ ata uktaṃ sūtrakṛtā --- tataḥ pratipattiḥ/ tata
 iti vyācāṣṭe --- vivekajajñānād iti/ kṣaṇatatkramasaṃyamāj jātaṃ jñānaṃ katham āmalakam
 tulyajātilakṣaṇadeśād āmalakāntarād vivecayātīti pṛcchati --- katham iti/ uttaram āha ---
 pūrvāmalakasahakṣaṇo deśaḥ pūrvāmalakenaikakṣaṇo deśas tena saha nirantarapariṇāma iti yāvat/
 uttarāmalakasahakṣaṇād deśād uttarāmalakanirantarapariṇāmād bhinnno bhavatu deśayor bhedaḥ
 kim āyātam āmalakabhedasyety ata āha --- te cāmalake svadeśakṣaṇānubhavabhinne, svadeśasahito
 yaḥ kṣaṇas tasyāmalakasya kālakalā svadeśena saha uttarādḥaryarūpapariṇāmālakṣitā sā
 svadeśakṣaṇas tasyānubhavaḥ prāptir vā jñānaṃ vā tena bhinne āmalake yayor āmalakayoḥ
 pūrvottarābhyām deśābhyām auttarādḥaryapariṇāmākṣaṇa āsīt tayor
 deśāntarauttarādḥaryapariṇāmākṣaṇaviśiṣṭatvam anubhavan saṃyamī te bhinne eva pratyeti/
 saṃprati taddeśapariṇāme+api pūrvabhinnadeśapariṇāmād viśiṣṭasya caitaddeśapariṇāmākṣaṇasya
 saṃyamataḥ sāksātkaraṇāt/ tad idam uktaṃ --- /p. 172/ anyadeśakṣaṇānubhavas tu tayor anyatve
 hetur iti/ anenaiva nidarśanena laukikapariṣakasaṃvādādīnā paramāṇor apīdr̥ṣasya bhedo
 yogīśvarabuddhigamyah śraddheya ity āha --- eteneti/ apare tu varṇayanti/ varṇanam udāharati ---
 ya iti/ vaiśeṣikā hi nityadravyavṛttayo+antyā viśeṣā ity āhuḥ/ tathā hi --- yogino muktāms
 tulyajātideśakālān vyavadhiraḥitān parasparato bhedenā pratyekaṃ tattvena ca pratipadyante/
 tasmād asti kaścid antyo viśeṣa iti/ tathā ca sa eva nityānām paramāṇvādīnām dravyāṇām bhedaka
 iti/ tad etad dūṣayati --- tatrāpīti/ jātideśalakṣaṇāny udāhṛtāni/ mūrṭiḥ saṃsthānaṃ yathaikaṃ
 viśuddhāvayavasamsthānopapannam apasārya tasminn eva deśe+anyavyagrasya draṣṭuḥ
 kutsitāvayavasamniveśa upāvartyate tadā tasya saṃsthānabhedenā bhedapratyayaḥ, śarīraṃ vā
 mūrṭis tatsaṃbandhenātmanām saṃsāriṇām muktātmanām vā bhūtacareṇa yādṛṣatādṛṣena bheda iti
 sarvatra bhedapratyayasyānyathāsiddher nāntyaviśeṣakalpanā/ vyavadhiraḥ bhedakāraṇam/ yathā
 kuśapuṣkaradvīpayor deśasvarūpayor iti/ yato jātideśādibhedā lokabuddhigamyā ata uktaṃ ---
 kṣaṇabhedaḥ tu yogibuddhigamyā eveti/ evakāraḥ kṣaṇabhedaḥ avadhārayati na
 yogibuddhigamyatvaṃ, tena bhūtacareṇa dehasaṃbandhena muktātmanām api bhedo
 yogibuddhigamyā unneya iti/ yasya tūktā bhedahetavo na santi tasya pradhānasya bhedo nāstīty

ācaāryō mene/ yasmād ūce "kṛtārtham prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt"
yogasūtram 2.22 iti/ tad āha --- mūrtivyavadhīti/ uktabhedahetūpalakṣaṇam etat/ jaganmūlasya
pradhānasya pṛthaktvaṃ bhedo nāstīty arthaḥ //3.53// /p. 173/

tārakam sarvaviṣayam sarvathāviṣayam akramam ceti vivekajam jñānam //3.54//
tad evam viṣayaikadeśam vivekajajñānasya darśayitvā vivekajam jñānam lakṣayati --- tārakam
sarvaviṣayam sarvathāviṣayam akramam ceti vivekajam jñānam/ vivekajam jñānam iti
lakṣyanirdeśaḥ/ śeṣam lakṣaṇam/ saṃsārasāgarāt tārayatīti tārakam/ pūrvasmāt prātibhād
viśeṣayati --- sarvathāviṣayam iti/ paryāyā avāntaraviśeṣāḥ/ ata eva vivekajam jñānam paripūrṇam
nāsyā kvacit kiṃcit kathamcīti kadācid agocara ity arthaḥ/ āstām tāvaj jñānāntaram saṃprajñāto+api
tāvad asyāṃśaḥ/ tasmād ataḥ param kiṃ paripūrṇam ity āha --- asyaivāṃśo yogapradīpaḥ
saṃprajñātaḥ/ kim upakramaḥ kim avasānaś cāsāv ity āha --- madhumatīm iti/ ṛtaṃbharā prajñāiva
madhu modakāraṇatvāt/ yathoktam prajñāprāsādam āruhyeti/ tadvatī madhumatī dhiyo+avasthā
tām upādāya yāvad asya parisamāptiḥ saptadhā prāntabhūmiḥ prajñā/ ata eva vivekajam jñānam
tārakam bhavati/ tadamaśasya yogapradīpasya tāratvād iti //3.54//

sattvapuruṣayoḥ śuddhisāmye kaivalyam iti //3.55//
iti śrīpatañjaliviracitayogasūtreṣu tṛtīyo vibhūtipādaḥ //3//
tad evam paramparayā kaivalyasya hetūn savibhūtin saṃyamān uktvā
sattvapuruṣānyatājñānam sāksāt kaivalyasāadhanam ity atra sūtram avatārayati --- prāpteti/
vivekajam jñānam bhavatu mā vā bhūt sattvapuruṣānyatākhyātis tu kaivalyaprayojikety arthaḥ/
sattvapuruṣayoḥ śuddhisāmye kaivalyam iti/ itiḥ sūtrasamāptau/ īśvarasya pūrvoktaiḥ saṃyamair
jñānakriyāśaktimato+anīśvarasya vā samanantaroktena saṃyamena vivekajajñānabhāgina itarasya
vānutpannajñānasya na /p. 174/ vibhūtiṣu kācid apekṣāstīty āha --- na hīti/ nanu yady anapekṣitā
vibhūtayaḥ kaivalye vyarthas tarhi tāsām upadeśa ity ata āha --- sattvaśuddhidvāreṇeti/
itthambhūtalakṣaṇe tṛtīyā/ nātyantam ahetaḥ kaivalye vibhūtayaḥ kiṃ tu na sāksād ity arthaḥ/
jñānam vivekajam upakrāntam yac ca pāramparyeṇa kāraṇam tad aupacārikam na tu mukhyam,
paramārthas tu khyātir eva mukhyam ity arthaḥ/ jñānād iti prasamkhyānād ity arthaḥ //3.55//
"atrāntaraṅgāṇy aṅgāni pariṇāmāḥ prapañcitāḥ/ saṃyamād bhūtasamṃyogas tāsū jñānam
vivekajam" iti padārthasaṃgrahaślokaḥ//
iti śrīvācaspatimiśraviracitāyām pātañjalabhāṣyavyākhyāyām tattvavaiśāradīyām vibhūtipādas
tṛtīyaḥ //3//

tatra caturthaḥ kaivalyapādaḥ/

janmauśadhimantratapaḥsamādhijāḥ siddhayaḥ //4.1//

tad evaṃ prathamadvitīyatṛtīyapādaiḥ samādhitatsādhanatadvibhūṭayaḥ prādhānyena vyutpāditāḥ/ itarat tu prāsaṅgikam aupodghātikam cōktam ihedānīm taddhetukam kaivalyam vyutpādaniyam/ na caitat kaivalyabhāgīyam cittam paralokam ca paralokinam vijñānātiriktam cittakaraṇakasukhādyātmakaśabdādyupabhoktāram ātmānam ca prasamkhyānaparamakāṣṭhām ca vinā vyutpādya śakyam vaktum iti tad etat sarvam atra pāde vyutpādaniyam itarac ca prasaṅgād upodghātād vā/ tatra prathamam siddhacitteṣu kaivalyabhāgīyam cittam nirdhārayitukāmaḥ pañcatayīm siddhim āha --- janmauśadhimantratapaḥsamādhijāḥ siddhayaḥ/ vyācaṣṭe --- dehāntariteti/ svargopabhogabhāgīyāt karmaṇo manuṣyajātīyācaritāt kutaścin nimittāl labdhaparipākāt kvacid devanikāye jātamaṭrasyaiva divyadehāntaritā siddhir aṇimādyā bhavatīti/ ośadhisiddhim āha --- asurabhavaneṣv iti/ manuṣyo hi kutaścin nimittād asurabhavanam upasaṃprāptaḥ kamanīyābhir asurakanyābhir upanītam rasāyanam upayujyājarāmaraṇatvam anyāś ca siddhīr āśādayati/ ihaiva vā rasāyanopayogena yathā māṇḍavyo munī rasopayogād vindhyavāsīti/ mantrasiddhim āha --- mantrair iti/ tapaḥsiddhim āha --- tapaseti/ saṃkalpasiddhim āha --- kāmarūpīti/ yad eva kāmayate+aṇimādi tad ekapade+asya bhavatīti/ yatra kāmayate śrotum vā mantum vā tatra tad eva śṛṇoti manute veti/ ādiśabdād darśanādayaḥ saṃgrhītā iti //4.1//

jātyantaraparīṇāmaḥ prakṛtyāpūrāt //4.2//

samādhijāḥ siddhayo vyākhyātā adhastane pāde/ atha catarṣu siddhiṣv auśadhādisādhanāsu teṣām eva kāyendriyāṇām jātyantaraparīṇatir iṣyate/ sā punar na tāvad upādānamātrāt/ na hi tāvanmātram upādānam nyūnādhikadivyaḍivyaabhāve+asya bhavati/ no khalv avilakṣaṇam kāraṇam kāryavailakṣaṇyāyālam/ māsyākasmikatvam bhūd ity āśaṅkyā pūrayitvā sūtram /p. 176/ paṭhati --- tatra kāyendriyāṇām anyajātīyaparīṇatānām --- jātyantaraparīṇāmaḥ prakṛtyāpūrāt/ manuṣyajātīyaparīṇatānām kāyendriyāṇām yo devatiryagjātīyaparīṇāmaḥ sa khalu prakṛtyāpūrāt/ kāyasya hi prakṛtiḥ pṛthivyādīni bhūtāni/ indriyāṇām ca prakṛtir asmitā, tadavayavānupraveśa āpūras tasmād bhavati/ tad idam āha --- pūrvaparīṇāmeti/ nanu yady āpūreṇānugrahaḥ kasmāt punar asau na sadātana ity ata āha --- dharmādīti/ tad anena tasyaiva śarīrasya bālyakaumārāyauvanavārdhakādīni ca nyagrodhadhānāyām nyagrodhatarubhāvaś ca vahnikāṇikāyās tṛṇarāśīniveśītāyā vā prodbhavajjvālāsahasrasamāliṅgitagaganamaṇḍalatvam ca vyākhyātam //4.2//

nimittam aprayojakam prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat //4.3//

prakṛtyāpūrād ity uktam tatredam saṃdihyate --- kim āpūrah prakṛtīnām svābhāviko dharmādinimitto veti/ kim prāptam satīṣv api prakṛtiṣu kadācid āpūrād dharmādinimittaśravaṇac ca tannimitta eveti prāptam/ evaṃ prāpta āha --- nimittam aprayojakam prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat/ satyam dharmādayo nimittam na tu prayojakās teṣām api prakṛtikāryatvāt/ na ca kāryam kāraṇam prayojayati tasya tadadhīnotpattitayā kāraṇaparatantratvāt/ svatantrasya ca

prajojakatvāt/ na khalu kulālam antareṇa /p.177/ mṛddaṇḍacakrasalilādaya utpitsitenotpanna
vā ghaṭena prayujyante/ kiṃ tu svatanreṇa kulālena/ na ca puruṣārtho+api pravartakah/ kiṃ tu
taduddeśeneśvaraḥ/ uddeśyatāmātreṇa puruṣārthaḥ pravartaka ity ucyate/ utpitsos tv asya
puruṣārthasyāvyaktasya sthitikāraṇatvaṃ yuktam/ na caitāvatā dharmādīnām animittatā
pratibandhāpanayanamātreṇa kṣetrikavad upapatter īśvarasyāpi dharmādhiṣṭhānārthaṃ
pratibandhāpanaya eva vyāpāro veditavyaḥ/ tad etan nigadavyākhyātena bhāṣyeṇoktam //4.3//

nirmāṇacittāny asmitāmātrāt //4.4//

prakṛtyāpūreṇa siddhīḥ samarthyā siddhivinirmitanānākāyavarticitatkatvanānātve vicārayati
--- yadā tv iti/ tatra nānāmanastve kāyānām praticittam abhiprāyabhedād ekābhiprāyānurodhaś ca
parasparapratisaṃdhānaṃ ca na syātām puruṣāntaravat/ tasmād ekam eva cittam pradīpavad
visāritayā bahūn api nirmāṇakāyān vyāpnotīti prāpta āha --- nirmāṇacittāny asmitāmātrāt/ yad
yāvaj jīvaccharīram tat sarvam ekaikāsādhāraṇacittānviṭam drṣṭam/ tadyathā
caitramaitrādīśarīram/ tathā ca nirmāṇakāyā itī siddham teṣām api prātisvikam mana ity
abhiprāyeṇāha --- asmitāmātram itī //4.4// /p.178/

pravṛttibhede prajojakam cittam ekam anekeṣām //4.5//

yad uktam anekacittatva ekābhiprāyānurodhaś ca pratisaṃdhānaṃ ca na syātām itī tatrottaram
sūtram --- pravṛttibhede prajojakam cittam ekam anekeṣām/ abhaviṣyad eṣa doṣo yadī cittam ekam
nānākāyavartī manonāyakaṃ na niramāsyat, tannirmāṇe tv adoṣaḥ/ na caikam grhītvā kṛtam
prātisvikair manobhīḥ kṛtam vā nāyakanirmāṇena nijasyaiva manaso nāyakatvād itī vācyam/
pramāṇasiddhasya niyogaparyanuyogānupapatter itī/ atra purāṇam bhavati ---

"ekas tu prabhuśaktyā vai bahudhā bhavatiśvaraḥ/ bhūtvā yasmāt tu bahudhā bhavaty ekaḥ
punas tu saḥ// tasmāc ca manaso bhedā jāyante caita eva hi/vāyupurāṇam 66.143 ekadhā sa dvidhā
caiva tridhā ca bahudhā punaḥ// yogīśvaraḥ śarīrāṇi karoti vikaroti ca/ prāpnuyād viṣayān kaiścit
kaiścid ugraṃ tapaś caret// saṃhāre ca punas tāni sūryo raśmigaṇān iva"vāyupurāṇam 66.152
itī//

tad etenābhiprāyeṇāha --- bahūnām cittānām itī //4.5//

tatra dhyānaṃ anāśayam //4.6//

tad evam uditeṣu pañcasu siddhacitteṣv apavargabhāgiyam cittam nirdhārayati --- tatra
dhyānaṃ anāśayam/ āśerata ity āśayāḥ karmavāsanāḥ kleśavāsanāś ca/ ta ete na vidyante
yasmīms tad anāśayam cittam apavargabhāgiyam bhavatiṭy arthaḥ/ yato rāgādīnibandhanā
pravṛttir nāsty ato nāsty puṇyapāpābhisāmbandhaḥ/ kasmāt punā rāgādījanitā pravṛttir nāstīty ata
āha --- kṣīṇakleśatvād itī/ dhyānāśayānāśayasya mano+antarebhyo viśeṣam darśayitum itareṣām
āśayavattām āha --- itareṣām tv itī //4.6// /p.179/

karmāśuklākṛṣṇam yoginas trividham itareṣām //4.7//

tatraiva ca hetuparam sūtram avatārayati --- yata itī/ karmāśuklākṛṣṇam yoginas trividham
itareṣām/ padaṃ sthānam/ cartuṣu samavetā catuṣpadī/ yad yāvad bahiḥsādhanaśādhyam tatra
sarvatrāstī kasyacit pīḍā/ na hi vṛthīyādīśādhanā+api karmaṇi parapiḍā nāsty avaghātādīśamaye 'pi
pipīlikādivadhasāmbhavāt/ antato bijādivadhena stambādībhedotpattipratibandhāt/ anugrahaś ca
dakṣiṇādīnā brāhmaṇāder itī/ śuklā tapaḥsvādhyāyadhyānavatām asaṃnyāsinām/ śuklatvam
upapādayati --- sā hīti/ aśuklākṛṣṇā saṃnyāsinām/ saṃnyāsinō darśayati --- kṣīṇeti/
karmāśambhavāt/ karmasaṃnyāsinō hi na kvacid bahiḥsādhanaśādhye karmaṇi pravṛttā itī na

caiṣām asti kṛṣṇaḥ karmāśayaḥ/ yogānuṣṭhānasādhyasya karmāśayaphalasyeśvare samarpaṇān na śuklaḥ karmāśayaḥ/ niratyayaphalo hi śukla ucyate/ yasya phalam eva nāsti kutas tasya niratyayaphalatvam ity arthaḥ/ tad evaṃ catuṣṭayīm karmajātīm uktvā katamā kasyety avadhārayati --- tatrāśuklam iti //4.7//

tatas tadvipākānugūṇānām evābhivyaktir vāsanānām //4.8//

karmāśayaṃ vivicya kleśāśayagatim āha --- tatas tadvipākānugūṇānām evābhivyaktir vāsanānām/ yajjātiyasya puṇyajātiyasyāpuṇyajātiyasya vā karmaṇo yo vipāko divyo vā nārako vā jātyāyurbhogas tasya vipākasyānugūṇāḥ/ tā evāha --- /p.180/ yā vāsanāḥ karmavipākam anuśerate +anukurvanti/ divyabhogajanitā hi divyakarmavipākānugūṇā vāsanāḥ/ na hi manuṣyabhogavāsanābhivyaktau divyakarmaphalopabhogasaṃbhavaḥ/ tasmāt svavipākānugūṇā eva vāsanāḥ karmābhivyañjanīyā iti bhāṣyārthaḥ //4.8//

jātidēśakālvavahitānām apy ānantaryam smṛtiśaṃskārayor ekarūpatvāt //4.9//

syād etad/ manuṣyasya prāyaṇānantaram adhigatamārjārabhāvānyānantaratayā manuṣyavāsanāyā evābhivyaktvā bhavitavyam/ na khalv asti saṃbhavo yad anantaradivasānubhūtaṃ na smaryate vyavahitadivasānubhūtaṃ ca smaryata ity ata āha --- jātidēśakālvavahitānām apy ānantaryam smṛtiśaṃskārayor ekarūpatvāt/ bhavatu vṛṣadaṃśavāsanāyā jātyādivyavadhis tathāpi tasyāḥ phalata ānantaryam vṛṣadaṃśavipākena karmaṇā tasyā eva svavipākānugūṇāyā bhivyaktau tatsmaraṇasamutpādād ity āha --- vṛṣadaṃśavipākodaya iti/ udety asmād ity udayaḥ karmāśayaḥ/ punaś ca svavyaṅjakāñjana evodiyāt, bhivyajyeta vipākārambhābhimukhaḥ kriyetety arthaḥ/ abhisāṃskārikriyā upādāya grhītvā vyajyeta/ yadi vyajyeta svavipākānugūṇā eva vāsanā grhītvā vyajyety arthaḥ/ ānantaryam eva phalataḥ kāraṇadvāraḥ upapādya kāryadvāraḥ upapāddayati --- kutaś ca smṛtīti/ ekarūpatā sādṛśyam/ tad evāha --- yatheti/ nanv anubhavasārūpās cet saṃskārās tathā saty anubhavā viśārāva ity ete+api viśārāvaḥ kathaṃ cirabhāvīna+anubhavāya /p.181/ kalperann ity ata āha --- te ca karmavāsanānurūpāḥ/ yathāpūrvam sthāyī kṣaṇīkakarmanimittam apy evaṃ kṣaṇīkānubhavanimitto+api saṃskāraḥ sthāyī kiṃcid bhedādhiṣṭhānaṃ ca sārūpyam anyathābhede tattvena sādṛśyānupapatter ity arthaḥ/ sugamam anyat //4.9//

tāsām anāditvaṃ cāśiṣo nityatvāt //4.10//

syāt etad vyajyeran pūrvapūrvatarajanmābhisāṃskṛtā vāsanāḥ/ yadi pūrvapūrvatarajanmasadbhāve pramāṇam syāt tad eva tu nāsti/ na ca jātamātrasya jantor harṣaśokadarśanamātram pramāṇam bhavitum arhati, padmādisaṃkocavikāsavat svābhāvīkatvena tadupapatter ity ata āha --- tāsām anāditvaṃ cāśiṣo nityatvāt/ tāsām vāsanānām anāditvaṃ ca na kevalam ānantaryam iti cārthaḥ/ āśiṣo nityatvāt/ ātmāśiṣo vāsanānām anāditve nityatvāvyabhicārād iti/ nanu svābhāvīkatvenāpy upapatter asiddham āśiṣo nityatvam ity ata āha --- yeyam iti/ nāstikaḥ pṛcchati --- kasmāt/ uttaram --- jātamātrasya jantor iti/ ata evaitasmiṅ janmany ananubhūtamaraṇadharmakasya maraṇam eva dharmāḥ so+ananubhūto yena sa tathoktas tasya mātur aṅkāṭ praskhalataḥ kampamānasya māṅgalyacakrādilāñchitaṃ taduraḥsūtram atigādham pāṇigrāham avalambamānasya bālakasya kampabhedānumitā dveṣānuṣakte duḥkhe yā smṛtis tannimitto maraṇatrāsaḥ kathaṃ bhaved iti/ nanūktaṃ svabhāvād ity ata āha --- na ca svābhāvīkaṃ vastu nimittam upādatte grhṇāti svotpattau/ etad uktaṃ bhavati --- bālakasyedṛśo dṛśyamānaḥ kampo bhayanibandhana idṛśakampatvād asmadādīkampavat/ bālakasya bhayaṃ dveṣaduḥkhasmṛtinimittam /p.182/ bhayatvād asmadādībhayavat/

āgāmiṣṭyavāyotprekṣālakṣaṇaṃ ca bhayaṃ na duḥkhaśmṛtimātrād bhavati, api tu yato bibheti tasya pratyavāyahetubhāvam anumāya saṃpraty api pratyavāyaṃ bhayaṃ ca vidadhyād iti śaṅkate/ tasmād yajjātiyād anubhūtarād dveṣānuṣaktaṃ duḥkham upapāditaṃ tasya smarāṇāt tajjātiyasyānubhūyamānasya tadduḥkhaḥhetutvam anumāya tato bibheti/ na ca bālakenāsmiṅ janmani skhalanasyānyatra duḥkhaḥhetutvam avagataṃ/ na ca tādrśaṃ duḥkham upalabdham/ tasmāt prāgbhaviyo 'nubhavaḥ pariśiṣyate/ tac caitad evaṃ prayogaṃ ārohati --- jātamātrasya bālasya smṛtiḥ pūrvānubhavanibandhanā smṛtitvād asmadādismṛtivād iti/ na ca padmasaṃkocavikāsāv api svābhāvikaḥ/ na hi svābhāvikaṃ kāraṇāntaram apekṣate, vahner auṣṇyaṃ praty api kāraṇāntarāpekṣāprasaṅgāt/ tasmād āgantukam aruṇakarasaṃparkamātram eva kamalinivikāsakāraṇaṃ/ saṃkocakāraṇaṃ ca saṃskāraḥ sthitisthāpaka iti/ evaṃ smitādyanumitaharśādayo+api prāci bhava hetavo veditavyāḥ/ tad āstāṃ tāvat prakṛtam upasaṃharati --- tasmād iti/ nimittaṃ labdhavipākakālaṃ karma/ pratilambho+abhivyaktiḥ/ prasaṅgataś cittaparimānavipratipattiṃ nirācikirṣur vipratipattim āha --- ghaṭaprāsādeti/ dehapradeśavartikāryadarśanād dehād bahiḥ sadbhāve cittasya na pramāṇam asti/ na caitad aṇuparimāṇaṃ dirghaśaṣkulībhakṣaṇādāv aparyāyeṇa jñānapañcakānutpādaprasaṅgāt/ na cānanubhūyamānakramakalpanāyāṃ pramāṇam asti/ na caikam aṇu mano nānādeśair indriyair aparyāyeṇa saṃbandhum arhati/ tat pariśeṣyāt kāyaparimāṇaṃ cittaṃ ghaṭaprāsādavartipradīpavat/ saṃkocavikāsau puttikāhastidehayor asyotpatsyete/ śārīraparimāṇam evākāraḥ parimāṇaṃ yasyetya apare pratipannāḥ/ nanv evaṃ katham asya kṣetrabijasaṃyogaḥ/ na khalv etad anāśrayaṃ mṛtaśārīrān māṭṛpitṛdehavartinī lohitaretasī prāpnoti paratantratvāt/ na hi sthāṇvādiṣv agacchatsu tacchāyā gacchati/ na cāgacchati paṭe tadāśrayaṃ citraṃ gacchati/ tathā ca na saṃsāraḥ syād ity ata āha --- tathā cāntarābhāvaḥ saṃsāraś ca yukta iti/ tathā ca śārīraparimāṇatve dehāntaraprāptaye /p.183/ pūrvadehatyāgo dehāntaraprāptiś cāntarāsyātivāhikaśārīrasaṃyogād bhavatas tena khalv ayaṃ dehāntare saṃcaret/ tathā ca purāṇam ---

"aṅguṣṭhamātraṃ puruṣaṃ niścakarṣa yamo balāt"mahābhāratam 3.297.17 iti/

so+ayam antarābhāvaḥ/ ata eva saṃsāraś ca yukta iti/ tad etad amṛṣyamāṇaḥ svamatam āha --- vṛttir evāsya vibhunaś cittasya saṃkocavikāsinīty ācāryaḥ svayaṃbhūḥ pratipede/ idam atrākūtaṃ --- yady anāśrayaṃ cittaṃ na dehāntarasamcāri katham etad ātivāhikam āśrayate, tatrāpi dehāntarakalpanāyāṃ anavasthā/ na cāsya dehān niṣkarṣaḥ sātivāhikasya saṃbhavati/ niṣkṛṣṭasya cetasaḥ tatsaṃbandhāt/ astu tarhi sūkṣmaśārīram evā sargād ā ca mahāpralayān niyataṃ cittānām adhiṣṭhānaṃ ṣāṭkausikaśārīram adhyavarti/ tena hi cittaṃ ā satyalokād ā cāvīces tatra tatra śārīre saṃcarati/ niṣkarṣaś cāsyopapannaḥ ṣāṭkausikāt kāyāt/ tatra hi tadantarābhāvas tasya niyatatvāt/ na cāsyaṃpi sadbhāve pramāṇam asti/ na khalv etad adhyakṣagocaraḥ/ na ca saṃsāro +asyānumānaṃ/ ācāryamatenāpy upapatteḥ/ āgamas tu puruṣasya niṣkarṣam āha/ na ca cittaṃ vā sūkṣmaśārīraṃ vā puruṣaḥ kiṃ tu citiśaktir apratisaṃkramā/ na cāsya niṣkarṣaḥ saṃbhavatiṭy aupacāriko vyākhyeyaḥ/ tathā ca citeś cittasya ca tatra tatra vṛttyabhāva eva niṣkarṣārthaḥ/ yac ca smṛtitiḥsapurāṇeṣu marāṇānantaraṃ pretaśārīraprāptiś tadvimokaś ca sapiṇḍikaraṇādibhir ity uktaṃ tad anujānīmaḥ/ ātivāhikatvaṃ tasya na mṛṣyāmahe/ na cātrāsti kaścid āgamaḥ/ labdhaśārīra eva ca yamaṃpuruṣair api pāśabaddho niyate/ na tv ātivāhikaśārīraḥ/ tasmād āhaṃkārikatvāc cetaso 'haṃkārasya ca gaganamaṇḍalavat trailokyavyāpitvād vibhutaṃ manasaḥ/ evaṃ ced asya vṛttir api vibhūti sarvajñatāpattir ity ata uktaṃ vṛttir evāsyeti/ syād etat/ cittaṃmātrādhīnāyā vṛtṭeḥ saṃkocavikāsau kutaḥ kādācitkāv ity ata āha --- tac ca cittaṃ dharmādinimittāpekṣam/ vṛttau nimittaṃ vibhajate --- nimittaṃ ceti/

ādigrahaṇenendriyadhanādayo gr̥hyante/ śraddhādity atrāpi vīryasmṛtyādayo gr̥hyante/ āntaratve sammatim ācāryāṇām āha --- tathā cōktaṃ/ /p.184/ vihāro vyāpāraḥ/ prakṛṣṭaṃ śuklaṃ, tayor bāhyābhyantarayor madhye/ jñānavairāgye tajjanito dharmah (tajjanitau dharmau) kena bāhyasādhyena dharmenātiśayyete abhibhūyete/ jñānavairāgyajāv eva dharmau tam abhibhavataḥ, bijabhāvād apanayata ity arthaḥ/ atraiva suprasiddham udāharaṇam āha --- daṇḍakāraṇyam iti // 4.10//

hetuphalāśrayālambanaiḥ samgr̥hītatvād eṣām abhāve tadabhāvaḥ //4.11//

athaitās cittavṛttayo vāsanās cānādayaś cet katham āsām ucchedaḥ/ na khalu citiśaktir anādir ucchidyata ity ata āha --- hetuphalāśrayālambanaiḥ samgr̥hītatvād eṣām abhāve tadabhāvaḥ/ anāder api samucchedo dr̥ṣṭaḥ/ tadyathānāgatavasyeti savyabhicāratvād asādhanam/ citiśaktis tu vināśakāraṇābhāvān na vinaśyati, na tv anāditvāt/ uktaṃ ca vāsanānām anādinām api samucchede kāraṇam sūtreṇeti/ anugrahopaghātāv api dharmādharmādinimittam upalakṣayataḥ/ tena surāpānādayo+api samgr̥hītā bhavanti/ netrī nāyikā/ atraiva hetum āha --- mūlam iti/ pratyutpannatā vartamānatā na tu dharmasvarūpotpādaḥ/ atraiva hetum āha --- na hīti/ yad abhimukhībhūtaṃ vastu kāminīsamṣparkādi/ vyāpakābhāve vyāpyasyābhāva iti sūtrārthaḥ // 4.11// /p.185/

atītānāgataṃ svarūpato+asty adhvabhedād dharmāṇām //4.12//

uttarasūtram avatārayitum śaṅkate --- nāstīti/ asata iti tu samṣpātāyātaṃ nidarśanāya vā/ atītānāgataṃ svarūpato 'sty adhvabhedād dharmāṇām/ nāsatām utpādo na satām vināśaḥ kiṃ tu satām eva dharmāṇām adhvabhedapariṇāma evodayavyayāv iti sūtrārthaḥ/ anubhūtā prāptā yena vyaktis tat tathā/ samṣprati vyaktir nāstīti yāvat/ itaś ca traikālye 'pi dharmah sann ity āha --- yadi ceti/ na hy asaṅgjñānaviṣayaḥ sambhavati nirupākhyatvād viṣayāvabhāsam hi vijñānam nāsatī viṣaye bhavati/ traikālyaviṣayaṃ ca vijñānam yoginām asmadādinām ca vijñānam asati viṣaye notpannam syāt/ utpadyate ca/ tasmād atītānāgate sāmānyarūpeṇa samanugate sta iti/ evam anubhavato jñānam viṣayasattve hetur uktaṃ/ uddeśyatvād apy anāgatasya viṣayatvena sattvam evety āha --- kiṃ ca bhogabhāgīyasyeti/ kuśalo nipuṇaḥ/ anuṣṭheye+api ca yad yan nimittam tat sarvaṃ naimittike saty eva viśeṣam ādhatte/ yathā kāṇḍalāvavedādhyāyādayaḥ/ na khalv ete kāṇḍalāvādayo 'santam utpādayanti/ sata eva tu tatprāptivikārau kurvanti/ evam kulālādayo+api sata eva ghaṭasya vartamānībhāva hetava ity āha --- sataś ceti/ yadi tu vartamānatvābhāvād atītānāgatayor asattvam hanta bho vartamānasyāpy abhāvo+atītānāgatavābhāvāt/ adhvaviśiṣṭatayā tu sattvam trayāṇām apy aviśiṣṭam ity abhiprāyeṇāha /p.186/ --- dharmī ceti/ pratyekam avasthānam pratyavasthitir iti/ dravyata iti dravye dharmiṇi sārva vibhaktikas tasiḥ/ yady atītānāgatāv atītānāgatatve na stas tarhi vartamānasamaye tattvābhāvān na syātām ity ata āha --- ekasya ceti/ prakṛtam upasaṃharati --- iti nābhūtvā bhāva iti //4.12//

te vyaktasūkṣmā guṇātmānaḥ //4.13//

syād etat/ ayaṃ tu nānāprakāro dharmidharmāvasthāpariṇāmarūpo viśvabhedaprapaṅco na pradhānād ekasmād bhavitum arhati/ na hy avilakṣaṇāt kāraṇāt kāryabhedasambhava ity ata āha --- te vyaktasūkṣmā guṇātmānaḥ/ te tryadhvāno dharmā vyaktāś ca sūkṣmāś ca guṇātmāno na traiguṇyātiriktaṃ eṣām asti kāraṇam/ vaicitryam tu tadāhitānādikleśavāsanānugatād vaicitryāt/ yathoktaṃ vāyupurāṇe ---

"vaiśvarūpyāt pradhānasya pariṇāmo+ayam adbhutaḥ" vāyupurāṇam 53.120 iti/

vyaktānām pṛthivyādīnām ekādaśendriyānām ca vartamānānām atitānāgatatvam ṣaḍaviśeṣā yathāyogaṃ bhavanti/ samprati viśvasya nityānityarūpe vibhajan nityarūpam āha --- sarvam idam iti/ dr̥ṣyamānaṃ samniveśaḥ samsthānabhedavān pariṇāma ity arthaḥ/ atraiva ṣaṣṭitantraśāstrasyānuśiṣṭiḥ/ /p.187/ māyeva na tu māyā/ sutucchakaṃ vināśi/ yathā hi māyāhnāyaivānyathā bhavati evaṃ vikārā apy āvirbhāvatirobhāvadharmāṇaḥ pratikṣaṇam anyathā/ prakṛtir nityatayā māyāvidharmini paramārtheti //4.13//

pariṇāmaikatvād vastutattvam //4.14//

bhavatu traiguṇyasyetthaṃ pariṇāmavaicitryam ekas tu pariṇāmaḥ pṛthivīti vā toyam iti vā kuta ātmana ekatvavirodhād ity āśaṅkyā sūtram avatārayati --- yadā tu sarve guṇā iti/ pariṇāmaikatvād vastutattvam/ bahūnām apy ekaḥ pariṇāmo dr̥ṣṭaḥ/ tadyathā gavāśvamahiṣamātaṅgānām rumānikṣiptānām eko lavaṇatvajātīyalakṣaṇaḥ pariṇāmo vartitailānalānām ca pradīpa iti/ evaṃ bahutve+api guṇānām pariṇāmaikatvam, tatas tanmātrabhūtabhautikānām pratyekaṃ tattvam ekatvam/ grahaṇātmakānām sattvapradhānatayā prakāśātmanām ahaṃkārāvāntarakāryāṇām karaṇabhāvenaikaḥ pariṇāmaḥ śrotram indriyam/ teṣām eva guṇānām tamaḥpradhānatayā jaḍatvena grāhyātmakānām śabdatanmātrabhāvenaikaḥ pariṇāmaḥ śabdo viśayaḥ/ śabda iti śabdatanmātram/ viśaya iti jaḍatvam āha na tu tanmātrasya śrotraviśayatvasambhava iti/ śeṣaṃ sugamaṃ/ atha vijñānavādīnaṃ vaināśikam utthāpayati --- nāsty artho vijñānavisahacara iti/ yadi hi bhūtabhautikāni vijñānamātrād bhinnāni bhaveyus tatas tadutpattikāraṇam idr̥śaṃ pradhānaṃ kalpyeta, na tu tāni vijñānatiriktāni santi paramārthataḥ/ tat kathaṃ pradhānakalpanaṃ kathaṃ ca grahaṇānām indriyāṇām ahaṃkāravikārānām kalpaneti/ tathā hi --- jaḍasyārthasya svayam aprakāśatvān nāsty artho vijñānavisahacaraḥ/ sāhacaryaṃ sambandhaḥ/ tadabhāvo visahacaratvam/ /p.188/ vir abhāvārthaḥ/ vijñānāsambandho nāsti vyavahārayogyā ity arthaḥ/ asti tu jñānam arthavisahacaram tasya svayaṃprakāśatvena svagocarāstitāvvyavahāre kartavye jaḍam arthaṃ pratyapekṣābhāvāt/ tad anena vedyatvasahopalambhaniyamau sūcitau vijñānavādīnā/ tau caivaṃ prayogaṃ ārohataḥ --- yad vedyate yena vedanena tat tato na bhidyate/ yathā jñānasyātmā/ vedyante ca bhūtabhautikānīti viruddhavyāptopalabdhir niṣedhyabhedaviruddhenābhedenā vyāptaṃ vedyatvaṃ dr̥ṣyamānaṃ svavyāpakam abhedam upasthāpayat tadviruddhaṃ bhedaṃ pratikṣipatīti/ tathā yad yena niyatasahopalambhaṃ tat tato na bhidyate/ yathaikasmāc candrād dvitīyaś candraḥ/ niyatasahopalambhaś cārtho jñāneneti vyāpakaviruddhopalabdhiḥ/ niṣedhyabhedavyāpakāniyamaviruddho niyamo+aniyamaṃ nivartayaṃs tadvyāptaṃ bhedaṃ pratikṣipatīti/ syād etat/ arthaś cen na bhinno jñānāt kathaṃ bhinnavat pratibhāsata ity ata āha --- kalpitam iti/ yathāhur vaināśikāḥ ---

"sahopalambhaniyamād abhedo nīlataddhiyoḥ/ bhedaś ca bhrāntivijñānair dr̥ṣya indāv ivādvaye" iti//

kalpitatvaṃ viśadayati --- jñānaparikalpaneti/ nirākaroti --- ta iti/ te kathaṃ śraddheyavacanāḥ syur iti sambandhaḥ/ pratijñānam upasthitaṃ pratyupasthitaṃ/ katham --- tatheti/ yathā yathāvabhāsata idamkārāspadatvena tathā tathā svayam upasthitaṃ na tu kalpanopakalpitam vijñānaviśayatāpannam/ svamāhātmyeneti vijñānakāraṇatvam arthasya darśayati/ yasmād arthena svakīyayā grāhyaśaktyā vijñānam ajani tasmād arthasya grāhakaṃ tad evaṃbhūtaṃ vastu katham apramāṇātmakena vikalpavijñānabalena vikalpasyāpramāṇikatvāt tadbalaśyāpi tadātmano +apramāṇātmakatvaṃ, tena vastusvarūpam utsrjyopaplutaṃ kṛtvā/ upagrhyeti kvacid pāṭhaḥ/ tatrāpi sa evārthaḥ/ tad evāpalapantaḥ śraddhātavyavacanāḥ syur iti/ idam atrākūtam ---

sahopalambhaniyamaś ca vedyatvaṃ ca hetū saṃdigdhavyatirekatayā naikāntikau/ tathā hi ---
 jñānakārasya bhūtabhautikāder yad etad bāhyatvaṃ sthūlatvaṃ ca bhāsete na te jñāne
 saṃbhavataḥ/ tathā hi nānādeśavyāpitā sthauilyaṃ vicchinnadeśatā ca bāhyatvaṃ/ na
 caikavijñānasya nānādeśavyāpitā /p. 189/ vicchinnadeśatā copapadyate/
 taddeśatvāttaddeśatvalakṣaṇaviruddhadharmasamsargasyaikatrāsambhavāt saṃbhavē vā
 trailokyasyaikatvaprasaṅgāt/ ata evāstu vijñānabheda itī cet/ hanta bhoḥ paramasūkṣmagocarāṇaṃ
 pratyayānāṃ parasparavārtānabhijñānāṃ svagocaramātrajāgarūkāṇāṃ kutastyo+ayaṃ
 sthūlāvabhāsaḥ/ na ca vikalpagocarō+abhilāpaḥ saṃsargābhāvād viśadapratibhāsatvāc ca/ na ca
 sthūlam ālocitaṃ yatas tadupādḥikasya viśadatā bhavet tatprṣṭhabhāvinaḥ/ na cāvikalpavad
 vikalpo+api svākāramātragocarasya cāsthūlatvān na sthūlagocarō bhavitum arhati/ tasmād
 bāhye ca pratyaye sthūlasya bāhyasya cāsambhavād alīkam etad āsthātavyam/ na cālīkaṃ vijñānād
 abhinnaṃ vijñānasya tadvat tucchatvaprasaṅgāt/ tathā ca vedyatvasyābhedavyāpyatvābhāvāt kuto
 bhedapratipakṣatvaṃ/ sahopalambhaniyamaś ca sadasator iva vijñānasthauilyayoḥ sator api
 svabhāvād vā kutaścit pratibandhād vopapatsyate/ tasmād anaikāntikatvād etau hetvābhāsau
 vikalpamātram eva bāhyābhāve prasuvāte/ na ca pratyakṣamāhātmyaṃ vikalpamātreṇāpodyate/
 tasmāt sādḥuktaṃ katham apramāṇātmakena vikalpajñānabaleneti/ etena pratyayatvaṃ api
 svapnādipratyayadṛṣṭāntena nirālambanatvasādhanam apāstam/ prameyavikalpas tv
 avayavivyavasthāpanena pratyuktaḥ/ vistaras tu nyāyakaṇikāyām anusaraṇīya itī tad iha kṛtaṃ
 vistareṇeti //4.14//

vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ //4.15//

tad evam utsūtraṃ bhāṣyakṛd vijñānātiriktasthāpane yuktim uktvā sautrīm yuktim avatārayati
 --- kutaś caitad itī/ vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ/ yannānātve yasyaikatvaṃ tat
 tato+atyantaṃ bhidyate/ yathā caitrasya jñānam ekaṃ bhinnebhyo
 devadattaviṣṇumitramaitrapratyayebhyo bhidyate/ jñānanānātve 'pi cārtho na bhidyata itī bhavati
 vijñānebhyo+anyaḥ/ abhedaś cārthasya jñānabhede+api pramātQnāṃ parasparapratisaṃdhānād
 avasīyate/ astī hi raktadviṣṭavimūḍhamadhyasthānām ekasyāṃ yoṣitī pratīyamānāyām
 pratisaṃdhānaṃ yā tvayā dṛṣyate saiva mayāpīti/ tasmād vastusāmye cittabhedāj jñānabhedaāt tayor
 arthajñānāyor vibhaktaḥ panthāḥ svarūpabhedopāyaḥ/ sukhajñānaṃ kāntāyām kāntasya,
 sapatnīnām duḥkhajñānaṃ/ caitrasya tu tām avindato mūḍhajñānaṃ viśadaḥ/ syād etat/ ya ekasya
 cittena parikalpitaḥ /p. 190/ kāminīlakṣaṇo+arthas tenaivānyeṣām api cittam uparajyata itī
 sādḥāraṇam upapadyata ity ata āha --- na cānyeti/ tathā saty ekasmin nīlajñānavati sarva eva
 nīlajñānavantaḥ syur itī/ nanv arthavādinām apy eko+arthaḥ kathaṃ
 sukhādibhedabhinnavijñānāhetuḥ/ na hy avilakṣaṇāt kāraṇāt kāryabhedo yukta ity ata āha ---
 sāmḥyapakṣa itī/ ekasyaiva bāhyasya vastunas traiguṇyapariṇāmasya trairūpyam upapannaṃ/
 evam api sarveṣām aviśeṣeṇa sukhaduḥkhamohātmakaṃ vijñānaṃ syād ity ata āha ---
 dharmādinimittāpekṣaṃ rajaḥsahitaṃ sattvaṃ dharmāpekṣaṃ sukhajñānaṃ janayati/ sattvam eva
 tu vīgalarajaskaṃ vidyāpekṣaṃ mādhyasthyajñānaṃ itī/ te ca dharmādayo na sarve sarvatra
 puruṣe santi kiṃ tu kaścit kvacid ity upapannā vyavastheti/ atra kecid āhuḥ prāvādukā
 jñānasahabhūr evārtho bhogyatvāt sukhādivad itī/ etad uktaṃ bhavati --- bhavatv artho jñānād
 vyatiriktas tathāpy asau jaḍatvān na jñānaṃ antareṇa śakyaḥ pratipattum/ jñānena tu bhāsanīyaḥ/
 tathā ca jñānasamaya evāstī nānyadā pramāṇābhāvād itī/ tad etad utsūtraṃ tāvad dūṣayati
 bhāṣyakāraḥ --- ta etayā dvāreti/ vastu khalu sarvacittasādḥāraṇam
 anekakṣaṇaparamparohyamānaṃ pariṇāmātmakam anubhūyate laukikaparīkṣakaiḥ/ tac ced

vijñānena saha bhaven nūnam evaṃvidham evaṃ ced idamaṃśasyopari ko+ayam anurodho yena so 'pi nāpahnūyetety arthaḥ //4.15// /p. 191/

na caikacittatantram vastu tad apramāṇakaṃ tadā kiṃ syāt //4.16//

mā vā bhūd idamaṃśasyāpahnava jñānasahabhūr evāstv arthas tatrāpy āha --- na caikacittatantram vastu tad apramāṇakaṃ tadā kiṃ syāt/ yad dhi ghaṭagrāhi cittam tad yadā paṭadravyavyagratayā na ghaṭe vartate/ yad vā vivekaviṣayam āsīt tad eva ca nirodham samāpadyate tadā ghaṭajñānasya vā vivekajñānasya vābhāvād viveko vā ghaṭo vā jñānabhedamātrajīvanas tannāśān naṣṭa eva syād ity āha --- ekacitteti/ kiṃ tat syān na syād ity arthaḥ/ sambadhyamānaṃ ca cittaena tadvastu viveko vā ghaṭo vā kuta utpadyeta/ niyatakāraṇānvayavyatirekānuvidhāyibhāvāni hi kāryāni na svakāraṇam ativartya kāraṇāntarād bhavitum īśate/ mā bhūd akāraṇatve teṣāṃ kādācitkatvavyāghātaḥ/ na ca tajjñānakāraṇatvam eva tatkāraṇatvam iti yuktam/ āśāmodakasya modakasya copayujyamānasya rasavīryavipākādisāmyaprasaṅgāt/ tasmāt sādḥuktaṃ sambadhyamānaṃ vā (ca) punaś citteneti/ api ca yo yo+arvāgbhāgaḥ sa sarvo madhyaparabhāgavyāptaḥ/ jñānādhīne sadbhāve tv asyānanubhūyamānatvān madhyaparabhāgau na sta iti vyāpakābhāvād arvāgbhāgo+api na syād ity arthābhāvāt kuto jñānasahabhūr artha ity āha --- ye cāsyeti/ anupasthitā ajñātāḥ/ upasaṃharati --- tasmād iti/ sugamaṃ śeṣam //4.16// /p. 192/

taduparāgāpekṣitvāc cittasya vastu jñātājñātam //4.17//

syād etad arthas cet svatantraḥ, sa ca jaḍasvabhāva iti na kadācit prakāśeta/ prakāśane vā jaḍatvam apy asyāpagatam iti bhāvo 'py apagacchet/ na jātu svabhāvam apahāya bhāvo vartitum arhati/ na cendriyādyādheyo jaḍasvabhāvasyārthasya dharmāḥ prakāśata iti sāmpratam/ arthadharmatve nīlatvādivat sarvapuruṣasādhāraṇa ity ekaḥ śāstrārtha ity sarva eva vidvāṃsaḥ prasajyeran na jālmaḥ kaścid asti/ na cātītānāgatayor dharmāḥ pratyutpanno yuktaḥ/ tasmāt svatantra+artha upalambhaviṣaya iti manorathamātram etad ity ata āha --- taduparāgāpekṣitvāc cittasya vastu jñātājñātam/ jaḍasvabhāvo+apy artha indriyapraṇāḍikayā cittam uparañjayati/ tad evaṃbhūtaṃ cittadarpaṇam upasaṃkrāntapratibimbā citiśaktiś cittam arthoparaktam cetayamānārtham anubhavati, na tv arthe kiṃcit prakātyādikam ādhatte/ nāpy asaṃbaddhā cittaena tatpratibimbasaṃkrānter uktatvād iti/ yady api ca sarvagatatvāc cittasya cendriyasya cāhaṃkārikasya viṣaye nāsti saṃbandhas tathāpi yatra śarīre vṛttimac cittam tena saha saṃbandho viṣayaṇām ity ayaskāntamaṇikalpā ity uktam/ ayaḥsadharmakaṃ cittam iti/ indriyapraṇāḍikayābhisāmbandhyoparañjayanti/ ata eva cittam pariṇāmīty āha --- vastuna iti // 4.17//

sadā jñātās cittavṛttayas tatprabhoḥ puruṣasyāpariṇāmitvāt //4.18//

tad evaṃ cittavyatirekiṇam artham avasthāpya tebhyaḥ pariṇatidharmakebhyo vyatiriktam ātmānam ādarśayitum tadvaidharmyam aparīṇāmitvam asya vaktum pūrayitvā sūtraṃ paṭhati --- yasya tu tad eva cittam viṣayas tasya --- sadā jñātās cittavṛttayas tatprabhoḥ puruṣasyāpariṇāmitvāt/ kṣiptamūḍhaviḥkṣiptaikāgratāvasthitam cittam ā nirodhāt sarvadā puruṣeṇānubhūyate vṛttimat tat kasya hetor yataḥ puruṣo+aparīṇāmī pariṇāmitve cittavat puruṣo+api jñātājñātaviṣayo bhavet/ /p. 193/ jñātaviṣaya eva tv ayam/ tasmād aparīṇāmī/ tataś ca pariṇāmibhyo+atiricyata iti/ tad etad āha --- yadi cittavad iti/ sadā jñātatvam tu manasaḥ savṛttikasya tasya yaḥ prabhuḥ svāmī bhokteti yāvat/ tasya prabhoḥ puruṣasyāpariṇāmitvam anumāpayati/ tathā cāpariṇāminas tasya puruṣasya pariṇāminasā cittād bheda iti bhāvaḥ //4.18//

na tat svābhāsam dṛśyatvāt //4.19//

atra vaināśikam utthāpayati --- syād āśāṅketi/ ayam arthaḥ --- syād etad evaṃ yadi cittam ātmano viśayaḥ syāt, api tu svaprakāśam etad viśayābhāsam pūrvacittam pratītya samutpannam tat kutaḥ puruṣasya sadājñātaviśayatvam kutastarāṃ vāpariṇāmitayā pariṇāmināś cittād bheda iti/ na tat svābhāsam dṛśyatvāt/ bhaved etad evaṃ yadi svasamvedanam cittam syān na tv etad asti/ tad dhi pariṇāmitayā nilādivad anubhavavyāpyam yac cānubhavavyāpyam na tat svābhāsam bhavitum arhati svātmani vṛttivirodhāt/ na hi tad eva kriyā ca karmakāraṅgam ca/ na hi pākaḥ pacyate chidā vā chidyate/ puruṣas tv apariṇāmī nānubhavakarmeti nāsmiṃ svayamprakāśatā na yujyate/ aparādhīnaprakāśatā hy asya svayamprakāśatā nānubhavakarmatā/ tasmād dṛśyatvād darśanakarma cittam na svābhāsam/ ātmaprakāśapratibimbatayaiva cittasya tad vṛttiviśayāḥ prakāśanta iti bhāvaḥ/ nanu dṛśyo+agniḥ svayamprakāśaś ca/ na hi yathā ghaṭādayo+agninā vyajyanta evam agnir agnyantareṇety ata āha --- na cāgnir atreti/ kasmāt/ na hīti/ mā nāmāgnir agnyantarāt prakāśiṣṭa vijñānāt tu prakāśata iti na svayam prakāśata iti na vyabhicāra ity arthaḥ/ /p. 194/ prakāśaś cāyam iti/ ayam iti puruṣasvabhāvāt prakāśād vyavacchinatti, kriyārūpaḥ prakāśa iti yāvat/ etad uktaṃ bhavati --- yā yā kriyā sā sā sarvā kartṛkaraṅgakarmasambandhena dṛṣṭā/ yathā pāko dṛṣṭaś caitrāgnitaṅḍulasambandhena yathā vā prakāśanam/ tathā ca prakāśo+api kriyeti tayāpi tathā bhavitavyam/ sambandhaś ca bhedaśrayo nābhede sambhavatīty arthaḥ/ kiṃ ca svābhāsam cittam ity agrāhyam eva kasyacid iti śabdārthaḥ/ syād etad/ mā bhūd grāhyam cittam/ na hi grahaṇasyākāraṇasyāvyaḥpakasya ca nivṛttau cittanivṛttir ity ata āha --- svabuddhīti/ buddhiś cittam, pracārā vyāpārāḥ, sattvāḥ prāṇinaḥ, cittasya vṛttibhedāḥ krodhalobhādayaḥ svāśrayeṇa cittena svaviśayeṇa ca saha pratyātmam anubhūyamānāś cittasyāgrāhyatām viḥaṭayantīty arthaḥ/ svabuddhipracārapratīsamvedanam eva viśadayati --- kruddho 'ham iti //4.19//

ekasamaye cobhayānavadhāraṇam //4.20//

ekasamaye cobhayānavadhāraṇam/ svābhāsam viśayābhāsam cittam iti bruvāṇo na tāvad yenaiva vyāpāreṇātmānam avadhārayati tenaiva viśayam apīti vaktum arhati/ na hy avilakṣaṇo vyāpārāḥ kāryabhedāya paryāptas tasmād vyāpārābhedo+āṅgikartavyaḥ/ na ca vaināśikānām utpattibhedātirikto+asti vyāpārāḥ/ na caikasyā evotpatter avilakṣaṇāyāḥ kāryavilakṣaṇyasambhavaḥ/ tasyākasmikatvaprasaṅgāt/ na caikasyotpattidvayasambhavaḥ/ tasmād arthasya ca jñānarūpasya cāvadhāraṇam naikasmiṃ samaya iti/ tad etad bhāṣyeṇocyate --- na caikasmiṃ kṣaṇa iti/ tathā coktaṃ vaināśikāiḥ ---

"bhūtir yeṣāṃ kriyā saiva kāraṅgam saiva cocyate" iti/

tasmād dṛśyatvam etad cittasya sadātanaṃ svābhāsatvam apanayad draṣṭāraṃ ca draṣṭur apariṇāmitvam ca darśayatīti siddham //4.20// /p. 195/

cittāntaradṛśye buddhibuddher atiprasaṅgaḥ smṛtisamkaraś ca //4.21//

punar vaināśikam utthāpayati --- syān matih/ mā bhūd dṛśyatvena svasamvedanam/ evam apy ātmā na sidhyati/ svasamānavartinā caramacittakṣaṇena svarasaniruddhasvajanakacittakṣaṇagrahaṇād ity arthaḥ/ samaṃ ca tajjñānatvenānantaram cāvyaavahitatvena samanantaram tena/ cittāntaradṛśye buddhibuddher atiprasaṅgaḥ smṛtisamkaraś ca/ buddhir iti cittam ity arthaḥ/ nāgrhītā caramā buddhiḥ pūrvabuddhigrahaṇasamarthā/ na hi buddhyāsamabdadhā pūrvabuddhir buddhā bhavitum arhati/ na hy agrhītadaṅḍo daṅḍīnam avagantum arhati/ tasmād anavastheti/ vijñānavedanāsamjñārūpasamkārāḥ skandhāḥ/ sāmkyayogādayaḥ pravādāḥ sāmkyāś ca yogāś ca ta evādayo yeṣāṃ vaiśeṣikādipravādānām te sāmkyayogādayaḥ pravādāḥ/ sugamam anyat //4.21//

citer apratisamkramāyās tadākārāpattau svabuddhisamvedanam //4.22//

syād etat/ yadi cittam na svābhāsam nāpi cittāntaravedyam ātmanāpi katham bhokṣyate
cittam/ na khalv ātmanaḥ svayamprakāśasyāpy asti kācit kriyā/ na ca tām antareṇa kartā na
cāsamābaddhaś cittena karmanā tasya bhoktātiprasaṅgād ity āśayavān pṛcchati --- /p.196/ katham
iti/ sūtreṇottaram āha --- citer apratisamkramāyās tadākārāpattau svabuddhisamvedanam/ yat tad
avocad vṛttisārūpyam itaratra yogasūtram 1.4 iti tad itaḥ samutthitam/ citeḥ
svabuddhisamvedanam buddhes tadākārāpattau citipratibimbādhāratayā tadrūpatāpattau satyām/
yathā hi candramasaḥ kriyām antareṇāpi samkrāntacandrapratibimbam amalam jalam acalam calam
ivālavālam arālam iva candramasam avabhāsayati evam vināpi citivyāpāram
upasamkrāntacitipratibimbam cittam svagatayā kriyayā kriyāvatīm asaṅgatām api saṅgatām
citiśaktim avabhāsayad bhogyabhāvam āśādayad bhokṣṛbhāvam āpādayati tasyā iti sūtrārthaḥ/
bhāsyam apy etad artham asakṛt tatra tatra vyākhyātam iti na vyākhyātam atra/
buddhivṛttyaviśiṣṭatve jñānavṛtter āgamam udāharati --- tathā coktam --- na pātālam iti/ śāśvatasya
śivasya brahmaṇo viśuddhasvabhāvasya citicchāyāpannam manovṛttim eva citicchāyāpannatvāc
citer apy aviśiṣṭām guhām vedayante/ tasyām eva guhāyām tad guhyam brahma tadapanaye tu
svayamprakāśam anāvaraṇam anupasargaṇam pradyotate caramadehasya bhagavata iti //4.22//

draṣṭṛdṛṣyoparaktaṁ cittam sarvārtham //4.23//

tad evam dṛṣyatvena cittasya pariṇāminas tadatiriktaḥ pumān aparīṇatidharmopapāditaḥ
samprati lokapratyakṣam apy atra pramāṇayati --- ataś caitad iti/ avaśyam caitad ity arthaḥ/
draṣṭṛdṛṣyoparaktaṁ cittam sarvārtham/ yathā hi nīlādyanuraktaṁ cittam nīlādyarthaṁ
pratyakṣeṇaivāvasthāpayati evam /p.197/ draṣṭṛcchāyāpattiyā tadanuraktaṁ cittam draṣṭāram api
pratyakṣeṇāvasthāpayati/ asti hi tryākāram jñānam nīlam aham sampratyemīti/ tasmā jñeyavat
tajjñātāpi pratyakṣasiddho+api na vivicyāvasthāpito yathā jale candramaso bimbam/ na tv etāvātā
tad apratyakṣam/ na cāsya jalagatatve tad apramāṇam iti candrarūpe+apy apramāṇam bhavitum
arhati/ tasmāc cittapratibimbatayā caitanyagocarāpi cittavṛttir na caitanyāgocareti/ tad idam
sarvārthatvaṁ cittasyeti/ tad etad āha --- mano hīti/ na kevalam tadākārāpattiyā
mantavyenārthenoparaktaṁ mano+api tu svayam ceti/ cakāro bhinnakramaḥ puruṣeṇety
asyānantaram draṣṭavyaḥ/ tacchāyāpattiḥ puruṣasya vṛttiḥ/ iyam ca caitanyacchāyāpattiś cittasya
vaināśikair abhyupetavyā/ katham anyathā citte caitanyam eta āropayām babhūvur ity āha --- tad
aneti/ kecid vaināśikā bhāyārthavādinaḥ/ apare vijñānamātravādinaḥ/ nanu yadi cittam eva
draṣṭṛākāram dṛṣyākāram cānubhūyate hanta cittād abhinnā evāstām draṣṭṛdṛṣyau/ yathāhuḥ ---

"abhinno+api hi buddhyātmā viparyāsitarāsanaiḥ/ grāhyagrāhakasamvittibhedavān iva
lakṣyate" iti// cf. pramāṇavārttikam 3.353

tat katham ete+anukampanīyā ity ata āha --- samādhiprajñāyām iti/ te khalūktābhīr
upapattibhiś cittātiriktaṁ puruṣam abhyupagamyāpy aṣṭāṅgayogopadeśena samādhiprajñāyām
ātmagocarāyām avatārya bodhayitavyāḥ/ tadyathā --- samādhiprajñāyām prajñeyo+artha ātmā
pratibimbibhūto+anyaḥ kasmāt tasyātmana ālambanībhūtātāt/ atha cittād abhinnam eva kasmān
nālambanam bhavatīti /p.198/ yadi yuktibodhito+api vaiyātyād vadet tatra hetum āha --- sa ced
ātmārūpo+arthaś cittamātraṁ syān na tu tato vyatiriktas tataḥ katham prajñayaiva prajñārūpam
avadhāryeta svātmani vṛttivirodhāt/ upasamharati --- tasmād iti/ samīcīnopadeśenānukampitā
bhavantīty āha --- evam iti/ jātitaḥ svabhāvata ity arthaḥ //4.23//

tad asaṅkhyeyavāsanābhiś citram api parārtham samhatyakāritvāt //4.24//

cittātiriktāmasadbhāve hetvantaram avatārayati --- kutaś ceti/ tad asaṃkhyeyavāsanābhiś citram api parārtham saṃhatyakāritvāt/ yady apy asaṃkhyeyāḥ karmavāsanāḥ kleśavāsanāś ca cittam evādhiśerate na tu puruṣam/ tathā ca vāsanādhīnā vipākāś cittāśrayatayā cittasya bhokṛtām āvahanti, bhoktur arthe ca bhogyam iti sarvaṃ cittārtham prāptam, tathāpi tac cittam asaṃkhyeyavāsanāvicitram api parārtham/ kasmāt/ saṃhatyakāritvād iti sūtrārthaḥ/ vyācaṣṭe --- tad etad iti/ syād etac cittam saṃhatyāpi kariṣyati svārtham ca bhaviṣyati kaḥ khalu virodha iti yadi kaścid brūyāt taṃ pratyāha --- saṃhatyakāriṇeti/ sukhacittam iti bhogam upalakṣayati/ tena duḥkacittam api draṣṭavyam/ jñānam ity apavarga uktaḥ/ etad uktaṃ bhavati --- sukhaduḥkhe citte pratikūlanukūlātmake nātmani saṃbhavataḥ/ svātmani vṛttivirodhāt/ na cānyo+api saṃhatyakārī sāksāt paramparayā vā sukhaduḥkhe vidadhānas tābhyām anukūlanīyaḥ pratikūlanīyo vā/ tasmād yaḥ sāksāt paramparayā vā na sukhaduḥkhyor vyāpriyate sa evābhyām anukūlanīyaḥ pratikūlanīyo vā/ sa ca nityodāsīnaḥ puruṣa evam /p. 199/ apavṛjyate yena jñānena tasyāpi jñeyatantratvāt svātmani ca vṛttivirodhān na jñānārthatvam/ na bāhyaviṣayād asmād apavargasaṃbhavo videhaprakṛtilayānām apavargāsaṃbhavāt/ tasmāt tajjñānam api puruṣārtham eva na tat svārtham nāpi paramātrārtham/ saṃhataparārthatve cānavasthāprasaṅgād asaṃhataparārthasiddhir iti //4.24//

viśeṣadarśina ātmabhāvabhāvanānivṛtīḥ //4.25//

tad evaṃ kaivalyamūlabījaṃ yuktimayam ātmaadarśanam uktevā tadupadeśādhikṛtaṃ puruṣam anadhikṛtapuruṣāntarād vyāvṛttam āha --- viśeṣadarśina ātmabhāvabhāvanānivṛtīḥ/ yasyātmabhāve bhāvanāsti tasyāṣṭāṅgayogopadeśād anutiṣṭhato yuñjānasya tatparipākāc cittasattvapuruṣayor viśeṣadarśanād ātmabhāvabhāvanā nivartate/ yasyātmabhāvabhāvanaiva nāsti nāstikasya tasyopadeśānadhikṛtasyāpariniścītmatatparalokabhāvasya nopadeśo na viśeṣadarśanam nātmbhāvabhāvanānivṛtīḥ iti sūtrārthaḥ/ nanv ātmabhāvabhāvanāyās cittavartinyāḥ kuto+avagama ity ata āha --- yathā prāvṛṣīti/ prāgbhaviyaṃ tattvadarśanabījam apavargabhāgiyaṃ yat karmāṣṭāṅgayogānuṣṭhānaṃ tad ekadeśānuṣṭhānaṃ vā tadabhinivartitam astīty anumīyate/ tasya cātmbhāvabhāvanāvaśyam eva svābhāvīkī vastvabhyāsaṃ vināpi pravartate/ anadhikāriṇam āgamināṃ vacanena darśayati --- yasyābhāvād idam iti/ pūrvapakṣo nāsti karmaphalaṃ paralokino 'bhāvāt paralokābhāva iti, tatra rucir arucīś ca nirṇaye pañcaviṃśatitattvaviṣaye/ /p. 200/ ātmabhāvabhāvanā prāg vyākhyātā/ viśeṣadarśinaḥ parāmarśam āha --- cittasyaiveti/ tasya (asya) viśeṣadarśanakuśalasyātmabhāvabhāvanā nivartata iti //4.25//

tadā vivekanimnaṃ kaivalyaprāgbhāram cittaṃ //4.26//

atha viśeṣadarśinaḥ kīdṛśam cittaṃ ity ata āha --- tadā vivekanimnaṃ kaivalyaprāgbhāram cittaṃ/ nigadavyākhyātam //4.26//

tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ //4.27//

syād etad viśeṣadarśanam ced vivekaniṣṭhaṃ, na jātu cittaṃ vyutthitam syāt/ drīṣyate cāsyā bhikṣām aṭato vyutthitam ity ata āha --- tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ/ pratyayeti/ pratīyate yena sa pratyayaś cittasattvaṃ tasmād vivekaś citeḥ/ tena nimnasya jānāmīti sāksānmokṣo vivicya darśīto na jānāmīti mohas tanmūlāv ahaṃkāramamakārāv aham asmīti vā mameti vā darśītau/ kṣiyamāṇāni ca tāni bijāni ceti samāsaḥ/ pūrvasaṃskārebhyo vyutthānasaṃskārebhyaḥ //4.27//

hānam eṣāṃ kleśavad uktam //4.28//

syād etat saty api vivekavijñāne vyutthānasamskārā yadi pratyayāntarāṇi prasuvate kas tarhi hānahetur eteṣāṃ yataḥ pratyayāntarāṇi na punaḥ prasuvīrann ity ata āha --- hānam eṣāṃ kleśavad uktam/ aparipakvavivekajñānasyākṣīyamāṇā vyutthānasamskārāḥ pratyayāntaram prasuvate /p. 201/ na tu paripakvavivekajñānasya kṣīṇāḥ pratyayāntarāṇi prasotum arhanti/ yathā vivekakchidrasamutpannā api kleśā na samskārāntaram prasuvate tat kasya hetos tad ete kleśā vivekajñānavahnidagdhabijabhāvā iti/ evaṃ vyutthānasamskārā apīti/ atha vyutthānasamskārā vivekajñānasamskārair nirodhdavyā vivekasamskārās ca nirodhasamskārair nirodhasamskārāṇaṃ tv abāhyaviṣayatvaṃ darśitaṃ nirodhopāyaḥ prāyaś cintaniya ity ata āha --- jñānasamskārās tv iti/ paravairāgyasamskārā ity arthaḥ //4.28//

prasamkhyāne+apy akusīdasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ //4.29//

tad evaṃ sūtrakāro vyutthānanirodhopāyaṃ prasamkhyānam uktvā prasamkhyānanirodhopāyam āha --- prasamkhyāne+apy akusīdasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ/ tataḥ prasamkhyānān na kiṃcit sarvabhāvādhiṣṭhātṛtvādi prārthayate/ pratyuta tatrāpi kliśnāti pariṇāmitvadoṣadarśanena viraktaḥ sarvathā vivekakhyātir eva bhavati/ etad eva vivṛṇoti --- tatrāpīti/ yadā vyutthānapratyayā bhaveyus tadā nāyaṃ brāhmaṇaḥ sarvathā vivekakhyātir yatas tasya na pratyayāntarāṇi bhavanti tataḥ sarvathā vivekakhyātir iti/ tadāsya dharmameghaḥ samādhir bhavati/ etad uktam bhavati --- prasamkhyāne viraktas tannirodham icchan dharmameghaṃ samādhim upāsīta/ tadupāsane ca sarvathā vivekakhyātir bhavati/ tathā ca taṃ nirodhūṃ pārayatīti //4.29//

tataḥ kleśakarmanivṛttiḥ //4.30//

tasya ca prayojanam āha --- tataḥ kleśakarmanivṛttiḥ/ kasmāt punar jīvaṇṇ eva vidvān /p. 202/ vimukto bhavati/ uttaram --- yasmād iti/ kleśakarmavāsaneddhaḥ kila karmāśayo jātyādinidānam/ na cāsati nidāne nidāni bhavitum arhati/ yathāhātra bhagavān akṣapādaḥ --- "vītarāgajanmādarśanāt" gautamīyanyāyasūtram 3.1.25 iti //4.30//

tadā sarvāvaraṇamalāpetasya jñānasyānantyāj jñeyam alpam //4.31//

athaivaṃ dharmameghe sati kīdrśaṃ cittam ity ata āha --- tadā sarvāvaraṇamalāpetasya jñānasyānantyāj jñeyam alpam/ āvriyate cittasattvam ebhir ity āvaraṇāni malāḥ kleśakarmāni sarve ca ta āvaraṇamalās ceti sarvāvaraṇamalās tebhyo+apetasya cittasattvasya jñānasya jñāyate+anenety anayā vyutpattyānantyād aparimeyatvāj jñeyam alpam/ yathā hi śaradi ghanapaṭalamuktasya caṇḍārciṣaḥ paritaḥ pradyotamānasya prakāśānantyāt prakāśyā ghaṭādayo+alpāḥ prakāśante, evam apagatarajastamasasā cittasattvasya prakāśānantyād alpam prakāśyam iti/ tad etad āha --- sarvair iti/ etad eva vyatirekamukhena (vyatirekamukheṇa) sphorayati --- āvarakeṇa tamasābhībhitam iti/ kriyāśīlena rajasā pravartitam ata evodghāṭitam pradeśād apanītam tama ity arthaḥ/ ata eva sarvān dharmāñ jñeyān mehati varṣati prakāśāneneti dharmamegha ity ucyate/ nanv ayam astu dharmameghaḥ samādhiḥ savāsanakleśakarmāśayaprasamahetuḥ/ atha saty apy asmin kasmān na jāyate punar jantur ity ata āha --- yatredam uktam iti/ kāraṇasamucchedād api cet kāryaṃ kriyate hanta bho maṇivedhādayo 'ndhādibhyo bhaveyuh pratyakṣāḥ/ tathā cānupapannārthatāyām ābhāṇako laukika upapannārthaḥ syāt --- avidhyad /p. 203/ andho maṇim iti/ āvayad grathitavān/ pratyamuñcat pinaddhavān abhyapūjayat stutavān iti //4.31//

tataḥ kṛtārthānām pariṇāmakramasamāptir guṇānām //4.32//

nanu dharmameghasya parā kāṣṭhā jñānaprasādamātram param vairāgyam samūlaghātam apahantu vyutthānasamādhisamskārān sakleśakarmāśayān guṇās tu svata eva vikārakaraṇāśilāḥ kasmāt tādrśam api puruṣam prati dehendriyādīn nārabhanta ity ata āha --- tataḥ kṛtārthānām pariṇāmakramasamāptir guṇānām/ śīlam idam guṇānām yad amī yaṁ prati kṛtārthās taṁ prati na pravartanta iti bhāvaḥ //4.32//

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ //4.33//

atrāntare pariṇāmakramam pṛcchati --- atha ko+ayam iti/ kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ/ pariṇāmakramaḥ kṣaṇapratiyogī kṣaṇaḥ pratisaṁbandhī yasya sa tathoktaḥ/ kṣaṇapracayāśraya ity arthaḥ/ na jātu kramaḥ kramavantam antareṇa śakyo nirūpayitum/ na caikasyaiva kṣaṇasya kramaḥ/ tasmāt kṣaṇapracayāśrayaḥ pariśiṣyate/ tad idam āha --- kṣaṇānantaryeti/ pariṇāmakrame pramāṇam āha --- pariṇāmasyeti/ navasya hi vastrasya prayatnasamrakṣitasyāpi cireṇa purāṇatā drśyate/ so+ayam pariṇāmasyāparāntaḥ paryavasānam, tena hi pariṇāmasya kramaḥ/ tataḥ prāg api purāṇatāyāḥ sūkṣmasūkṣmatarasūkṣmatamasthūlasthūlatarasthūlatamatvādīnām paurvāparyam anumīyate/ etad eva vyatirekamukhena (vyatirekamukheṇa) darśayati --- na hīti/ ananubhūto+apṛāptaḥ kramakṣaṇo yayā sā tathoktā/ nanv eṣa kramaḥ pradhānasya na saṁbhavati tasya nityatvād ity ata āha --- /p.204/ nityeṣu ceti/ bahuvacanena sarvanityavyāpitam kramasya pratijānīte/ tatra nityānām prakārabhedam darśayitvā nityavyāpitam kramasyopapādayati --- dvayīti/ nanu kūṭastham svabhāvād apracyutam astu nityam pariṇāmi sadaiva svarūpāc cyavamānam katham nityam ity ata āha --- yasminn iti/ dharmalakṣaṇāvasthānām udayavyayadharmatvam dharminas tu tattvād avighāta eveti/ atha kiṁ pariṇāmāparāntanirgrāhyatā sarvatra kramasya nety āha --- tatra guṇadharmeṣu buddhyādiṣv iti/ yato labdhaparyavasāno dharmānām vināśāt pradhānasya tu pariṇāmakramo na labdhaparyavasānaḥ/ nanu pradhānasya dharmarūpeṇa pariṇāmād astu pariṇāmakramaḥ/ puruṣasya tv aparīṇāmināḥ kutaḥ pariṇāmakrama ity ata āha --- kūṭastheti/ tatra baddhānām cittavyatirekābhīmānāt tatparīṇāmena pariṇāmādhyāsaḥ/ muktānām cāstikriyām upādāyāvāstavo+api pariṇāmo mohakalpitāḥ śabdasya puraḥsaratayā tatpṛṣṭho vikalpo 'stikriyām upādatta iti/ guṇeṣv alabdhaparyavasānaḥ pariṇāmakrama ity uktam/ tad asahamānaḥ pṛcchati --- atheti/ sthityeti mahāpralayāvasthāyām/ gatyeti sṛṣṭau/ etad uktaṁ bhavati --- yady ānāntyaṁ na pariṇāmasamāptiḥ saṁsārasya hanta bhoḥ katham mahāpralayasamaye sarveṣām ātmanām sahasā samucchidyeta katham ca sṛṣṭyādaḥ sahasotpadyeta saṁsāraḥ/ tasmād ekaikasyātmano muktikrameṇa sarveṣām vimokṣād ucchedaḥ sarveṣām saṁsārasya krameṇeti pradhānapariṇāmakramaparisamāptiḥ/ evaṁ ca pradhānasyāpy /p.205/ anityatvaprasaṅgaḥ/ na cāpūrvasattvapṛādurbhāva iṣyate yenānāntyaṁ syāt/ tathā saty anāditvavyāhateḥ sakalāśāstrārthabhaṅgaprasaṅga iti bhāvaḥ/ uttaram āha --- avacanīyam anuttarārham etat/ ekāntata etasyāvacanīyatam darśayitum ekāntavacanīyam praśnam darśayati asti praśna iti/ sarvo jāto mariṣyatīti praśnottaram --- oṁ bho iti/ satyam bho ity arthaḥ/ avibhajya vacanīyam uktvā pravibhajya vacanīyam praśnam āha --- atha sarva iti/ vibhajya vacanīyatam āha --- vibhajyeti/ vibhajya vacanīyam eva praśnāntaram vispaṣṭārtham āha --- tathā manuṣyeti/ ayam tv avacanīya ekāntataḥ/ na hi sāmānyena kuśalākuśalapuruṣasamsārasyāntavattvam anantavattvam vā śakyam ekāntato vaktum/ yathā prāṇabhṛnmātrasya śreyastvam aśreyastvam vā naikāntataḥ śakyam avadhārayitum/ yathā jātamātrasya maraṇam ekāntataḥ/ vibhajya punaḥ śakyāvadhāraṇam ity āha --- kuśalasyeti/ ayam abhisamdhīḥ --- krameṇa mokṣe sarveṣām mokṣāt saṁsāroccheda ity

anumānam, tac cāgamasiddhamokṣāśrayam, tathā
 cābhyupagatamokṣapratipādakāgamapramāṇabhāvaḥ katham tam evāgamam
 pradhānavikāranityatāyām apramāṇikuryāt/ tasmād āgamabādhitaviṣayam etad anumānam na
 pramāṇam/ śrūyate hi śrutismṛtitihāsapurāṇeṣu sargapratīsargaparamparāyā anāditvam
 anantatvam ceti/ api ca sarveṣām evātmanām saṃsārasya na tāvad yugapaducchedaḥ saṃbhavī/ na
 hi paṇḍitarūpāṇām apy anekajanmaparamparābhyaṣapariśramasādhyā vivekakhyātipratīṣṭhā/ kiṃ
 punaḥ prāṇabhṛnmātrasya sthāvarajaṅgamāder ekadākasmād bhavitum arhati/ na ca
 kāraṇāyugapadye kāryayugapadyam yujyate/ krameṇa tu vivekakhyātāv asaṃkhyeyānām
 krameṇa muktau na saṃsārocchedo+anantatvāj jantūnām asaṃkhyeyatvād iti sarvam avadātam //
 4.33// /p. 206/

puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapratīṣṭhā vā
 citīśaktir iti //4.34//

iti śrīpatañjaliviracitayogasūtreṣu caturthaḥ kaivalyapādaḥ //4//

kaivalyarūpādhāraṇaparasya sūtrasyāvāntarasaṃgatim āha --- guṇādhikāreti/
 puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapratīṣṭhā vā citīśaktir iti/
 kṛtakaraṇīyatayā puruṣārthaśūnyānām yaḥ pratiprasavaḥ svakāraṇe pradhāne layas teṣām
 kāryakāraṇātmakānām guṇānām vyutthānasamādhinirodhasaṃskārā manasi līyante mano
 'smitāyām asmitā liṅge liṅgam aliṅga iti/ yo+ayam guṇānām kāryakāraṇātmakānām pratisargas tat
 kaivalyam/ yaḥ kaṃcit puruṣam prati pradhānasya mokṣaḥ svarūpapratīṣṭhā vā puruṣasya mokṣa
 ity āha --- svarūpeti/ asti hi mahāpralaye+api svarūpapratīṣṭhā citīśaktiḥ/ na cāsau mokṣa ity ata
 āha --- punar iti/ sautra itīśabdaḥ śāstraparisaṃmāptau //4.34//

muktyarhacittam paralokameyajñāsiddhaye dharmaghanah samādhiḥ/ dvayī ca muktiḥ
 pratipāditāsmiṃ pāde prasaṅgād api cānyad uktam //1// nidānam tāpānām uditam atha tāpās ca
 kathitāḥ sahāṅgair aṣṭābhīr vihitam iha yogadvayam api// kṛto mukter adhvā guṇapurūṣabhedāḥ
 sphuṭataro viviktaḥ kaivalyam parigalitatāpā citir asau //2//

iti śrīvācaspatimiśraviracitāyām pātañjalabhāṣyavyākhyāyām kaivalyapādaś caturthaḥ //4//