

Patañjali

Pātañjalayogaśāstra

— Yogasūtra with Bhāṣya — A SARIT edition

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oṃ tatsadbrahmaṇe namaḥ vācaspatikṛtaṭīkāsaṃvalit-
avyāsbhāṣyasametāni pātañjalayogasūtraṇi | (tatra sam-
ādhipādaḥ prathamah |) (atha vyāsbhāṣyam |)]oṃ tats-
adbrahmaṇe namaḥvācaspatikṛtaṭīkāsaṃvalitavyāsbhā-
ṣyasametānipātañjalayogasūtraṇi | (tatra samādhipādaḥ pr-
athamah |)(atha vyāsbhāṣyam |)

1 [Maṅgalam]

yas tyaktvā rūpam ādyaṃ prabhavati
 jagato+anekadhānugrahāya
 prakṣiṅnakleśarāśir
 viṣamaviṣadharo+anekavaktraḥ subhogī /
 sarvajñānaprasūtir bhujagaparikaraḥ prītaye
 yasya nityaṃ
 devo+ahīśaḥ sa vo+avyāt sitavimalatanur
 yogado yogayuktaḥ //1//§ 4

2 [Samādhipādaḥ]

atha yogānuśāsanam § 5

[YS 1.1]

athety ayam adhikārārthaḥ. yogānuśāsanam śāstram
 adhikṛtaṃ veditavyam. yogaḥ samādhiḥ. sa ca sārva-
 umaś cittasya dharmāḥ. kṣiptaṃ mūḍham vikṣiptam ekā-
 5 gram niruddham iti cittabhūmayāḥ. tatra vikṣipte cetasi vi-
 kṣepopasarjanībhūtaḥ samādhir na yogapakṣe vartate. § 6

yas tv ekāgre cetasi sadbhūtam arthaṃ pradyotayati
 kṣiṅnoti ca kleśān karmabandhanāni ślathayati nirodham
 abhimukhaṃ karoti sa saṃprajñāto yoga ity ākhyāyate. sa
 10 ca vitarkānugato vicārānugata ānandānugato 'smitānug-
 ata ity upariṣṭān nivedayiṣyāmaḥ. sarvavṛttinirodhe tv as-
 aṃprajñātaḥ samādhiḥ. § 7

tasya lakṣaṇābhidhitasyedam sūtram pravavṛte --- § 8

yogaś cittavṛttinirodhaḥ § 9

[YS 1.2]

sarvaśabdāgrahaṇāt saṃprajñāto 'pi yoga ity ākhyāy-
 ate. cittaṃ hi prakhyāpravṛttisthitiśīlatvāt triguṇam. § 10

prakhyārūpaṃ hi cittasattvaṃ rajastamobhyāṃ saṃs-
 5 ṛṣṭam aiśvaryaviṣayapriyaṃ bhavati. tad eva tamasānu-
 vidham adharmajñānavairāgyānaiśvaryopagaṃ bhavati.
 tad eva prakṣiṅnamohāvaraṇaṃ sarvataḥ pradyotamānam
 anuvidham rajomātrayā dharmajñānavairāgyaiśvaryop-
 agaṃ bhavati. § 11

tad eva rajośāmalāpetam svarūpapraṭiṣṭhaṃ sattvapuruṣānyatākhyātimātraṃ dharmameghadhyānopagaṃ bhavati. tat param prasamkhyānam ity ācakṣate dhyāyinaḥ. citiśaktir aparīṇāminy apratiśamkramā darśitaviṣayā śuddhā cānantā ca sattvaguṇātmikā ceyam ato viparītā vivekakhyātir iti. atas tasyāṃ viraktaṃ cittam tām api khyātiṃ niruṇaddhi. tadavastham saṃskāropagaṃ bhavati. sa nirbījaḥ samādhiḥ. na tatra kiṃcit samprajñāyata ity asaṃprajñātaḥ. dvividhaḥ sa yogaś cittavṛttinirodha iti. § 12

tadavasthe cetasi viṣayābhāvād buddhibodhātmā puruṣaḥ kiṃsvabhāva iti --- § 13

[YS 1.3] **tadā draṣṭuḥ svarūpe 'vasthānam** § 14
 svarūpapraṭiṣṭhā tadānīm citiśaktir yathā kaivalye. vyutthānacetite tu sati tathāpi bhavantī na tathā. § 15
 kathaṃ tarhi, darśitaviṣayatvāt --- § 16

[YS 1.4] **vṛttisārūpyam itaratra** § 17
 vyutthāne yās cittavṛttayas tadaviśiṣṭavṛttiḥ puruṣaḥ. tathā ca sūtram ekam eva darśanam khyātir eva darśanam iti. cittam ayaskāntamaṇikalpaṃ saṃnidhimātropakāri drśyatvena svaṃ bhavati puruṣasya svāminaḥ. tasmāc cittavṛttibodhe puruṣasyānādiḥ saṃbandho hetuḥ. § 18
 tāḥ punar niroddhavyā bahutve sati cittasya --- § 19

[YS 1.5] **vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ** § 20
 kleśahetukāḥ karmāśayapracaye kṣetribhūtāḥ kliṣṭāḥ. khyātiviṣayā guṇādhikāravirodhinyo 'kliṣṭāḥ. kliṣṭapravāhapatitā apy akliṣṭāḥ. kliṣṭacchidreṣv apy akliṣṭā bhavanti. akliṣṭacchideṣu kliṣṭā iti. tathājātyakāḥ saṃskārā vṛttibhir eva kriyante. saṃskāraiś ca vṛttaya iti. evaṃ vṛttisaṃskār-acakram aniśam āvartate. tad evaṃbhūtaṃ cittam avasitādhikāram ātmakalpena vyavatiṣṭhate pralayaṃ vā gacchātī. tāḥ kliṣṭās cākliṣṭās ca pañcadhā vṛttayaḥ. § 21

[YS 1.6] **pramāṇaviparyayavikalpanidrāsmṛtayaḥ** § 22

[YS 1.7] **pratyakṣānumānāgamāḥ pramāṇāni** § 23

indriyaprañālikayā cittasya bāhyavastūparāgāt tadviṣ-
ayā sāmānyaviśeṣātmano 'rthasya viśeṣāvadhāraṇapradh-
ānā vṛttiḥ pratyakṣam pramāṇam. phalam aviśiṣṭaḥ paur-
uṣeyaś cittavṛttibodhaḥ. pratisamvedī puruṣa ity upariṣṭād
5 upapādayiṣyāmaḥ. § 24

anumeyasya tulyajātīyeṣv anuvṛtto bhinnajātīyebhyo
vyāvṛttaḥ saṃbandho yas tadviṣayā sāmānyāvadhāraṇa-
pradhānā vṛttir anumānam. yathā deśāntaraprāpter gati-
mac candratāraḥ caitravat, vindhyaś cāprāptir agatiḥ.
10 āptena dṛṣṭo 'numito vārthaḥ paratra svabodhasaṃkrānti-
aye śabdenopadiśyate, śabdāt tadarthaviṣayā vṛttiḥ śrotur
āgamaḥ. yasyāśraddheyārtho vaktā na dṛṣṭānumitārthaḥ
sa āgamaḥ plavate. mūlavaktari tu dṛṣṭānumitārthe nirvi-
plavaḥ syāt. § 25

viparyayo mithyājñānam atadrūpapraṭiṣṭham

§ 26

[YS 1.8]

sa kasmān na pramāṇam. yataḥ pramāṇena bādhyate.
bhūtārthaviṣayatvāt pramāṇasya. tatra pramāṇena bādha-
nam apramāṇasya dṛṣṭam. tadyathā dvicandradarśanam
5 sadviṣayenaikacandradarśanena bādhyata iti. seyaṃ pañc-
aparvā bhavaty avidyā. avidyāsmītārāgadveṣābhiniveśāḥ
kleśā iti. eta eva svasaṃjñābhis tamo moho mahāmohas tā-
misro 'ndhatāmisra iti. ete cittamalaprasaṅgenābhidhāsy-
10 ante. § 27

śabdajñānānupātī vastuśūnyo vikalpaḥ § 28

[YS 1.9]

sa na pramāṇopārohī. na viparyayopārohī ca. vastuś-
ūnyatve+api śabdajñānamāhātmyanibandhano vyavahāro
dṛśyate. tad yathā caitanyaṃ puruṣasya svarūpam iti. yadā
5 citir eva puruṣas tadā kim atra kena vyapadiśyate. § 29

bhavati ca vyapadeśe vṛttiḥ. yathā caitrasya gaur iti.
tathā praṭiśiddhavastudharmo niṣkriyaḥ puruṣaḥ, tiṣṭhati
bāṇaḥ sthāsyati sthita iti. gatinivṛttau dhātvarthamātram
gamyate. tathānutpattidharmā puruṣa iti, utpattidharma-
10 syābhāvamātram avagamyate na puruṣānvayī dharmāḥ.
tasmād vikalpitaḥ sa dharmas tena cāsti vyavahāra iti. § 30

[YS 1.10]

abhāvapratyayāmbanā vṛttir nidrā § 31

sā ca saṃprabodhe pratyavamarśāt pratyayaviśeṣaḥ. katham, sukham aham asvāpsam. prasannaṃ me manaḥ. prajñāṃ me viśāradīkaroti. duḥkham aham asvāpsam. sty-
 ānaṃ me mano bhramaty anavasthitam gādhaṃ mūḍho
 'ham asvāpsam. gurūṇi me gātrāṇi. klāntaṃ me cittam. al-
 asaṃ muṣitam iva tiṣṭhatīti. sa khalv ayam prabuddhasya
 pratyavamarśo na syād asati pratyayānubhave tadāśritāḥ
 smrṭayś ca tadviṣayā na syuḥ. tasmāt pratyayaviśeṣo nidrā.
 sā ca samādhāv itarapratyayavan niroddhavyeti. § 32

[YS 1.11]

anubhūtaviṣayāsaṃpramoṣaḥ smrṭiḥ § 33

kiṃ pratyayasya cittam smaraty āhosvid viṣayasyeti. grāhyoparaktaḥ pratyayo grāhyagrahaṇobhayākāranirbh-
 āsas tajjātīyakaṃ saṃskāram ārabhate. sa saṃskāraḥ sv-
 avyañjakāñjanas tadākārām eva grāhyagrahaṇobhayātmi-
 kām smrṭim janayati. § 34

tatra grahaṇākārapūrvā buddhiḥ. grāhyākārapūrvā
 smrṭiḥ. sā ca dvayī --- bhāvitasmartavyā cābhāvitasmarta-
 vyā ca. svapne bhāvitasmartavyā. jāgratsamaye tv abhāvi-
 tasmartavyeti. sarvāḥ smrṭayaḥ pramāṇaviparyayavikalp-
 anidrāsmrṭinām anubhavāt prabhavanti. sarvāś caitā vṛtta-
 yaḥ sukhaduḥkhamohātmikāḥ. sukhaduḥkhamohāś ca kl-
 eśeṣu vyākhyeyāḥ. sukhānuśayī rāgaḥ. duḥkhānuśayī dv-
 eṣaḥ. mohāḥ punar avidyeyeti. § 35

etāḥ sarvā vṛttayo niroddhavyāḥ. āsām nirodhe saṃpr-
 ajñāto vā samādhir bhavaty asaṃprajñāto veti. § 36
 athāsām nirodhe ka upāya iti --- § 37

[YS 1.12]

abhyāsavairāgyābhyām tannirodhaḥ § 38

cittanadī nāmobhayatovāhinī vahati kalyāṇāya vahati
 pāpāya ca. yā tu kaivalyaprāgbhārā vivekaviṣayanimnā sā
 kalyāṇavahā. saṃsāraprāgbhārāvivekaviṣayanimnā pāpa-
 vahā. tatra vairāgyeṇa viṣayasrotaḥ khilīkriyate. vivekad-
 arśanābhyāsenā vivekasrota udghāṭyata ity ubhayādhīnaś
 cittavṛttinirodhaḥ. § 39

[YS 1.13]

tatra sthitaḥ yatno 'bhyāsaḥ § 40

cittasyāvṛttikasya praśāntavāhitā sthitiḥ. tadarthaḥ pr-
ayatno vīryam utsāhaḥ. tat saṃpipādayiṣayā tat sādhanā-
nuṣṭhānam abhyāsaḥ. § 41

**sa tu dīrghakālanairantaryasatkārāsevito dṛ-
ḍhabhūmiḥ** § 42

[YS 1.14]

dīrghakālāsevito nirantarāsevitaḥ satkārāsevitaḥ. ta-
pasā brahmacaryeṇa vidyayā śraddhayā ca saṃpāditaḥ
5 satkāravān dṛḍhabhūmir bhavati. vyutthānasamskāreṇa
drāg ity evānabhibhūtaviṣaya ity arthaḥ. § 43

**dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasamjñā
vairāgyam** § 44

[YS 1.15]

striyo+annapānam aiśvaryam iti dṛṣṭaviṣaye vitṛṣṇa-
sya svargavaidehyaprakṛtilayatvaprāptāv ānuśravikaviṣ-
5 aye vitṛṣṇasya divyādivyaviṣayasamprayoge+api cittasya
viṣayadoṣadarśinaḥ prasamkhyānabalād anābhogātmikā
heyopādeyaśūnyā vaśīkārasamjñā vairāgyam. § 45

tat paraṃ puruṣakhyāter guṇavair̥ṣṇyam § 46

[YS 1.16]

dṛṣṭānuśravikaviṣayadoṣadarśī viraktaḥ puruṣadarśa-
nābhyāsāt tacchuddhipravivekāpyāyitabuddhir guṇebhyo
vyaktāvyaktadharmakebhyo virakta iti. tad dvayaṃ vair-
5 āgyam. tatra yad uttaraṃ taj jñānaprasādamātram. yasy-
odaye sati yogī pratyuditakhyātir evaṃ manyate --- prā-
ptaṃ prāpaṇīyaṃ, kṣīṇāḥ kṣetavyāḥ kleśāḥ, chinnāḥ śliṣṭ-
aparvā bhavasamkramaḥ, yasyāvicchedāj janitvā mriyate
mṛtvā ca jāyata iti. jñānasyaiva parā kāṣṭhā vairāgyam. et-
10 asyaiva hi nāntarīyakaṃ kaivalyam iti. § 47

athopāyadvayena niruddhacittavṛtteḥ katham ucyate
saṃprajñātaḥ samādhir iti --- § 48

**vitarkavicārānandāsmītārūpānugamāt saṃpr-
ajñātaḥ** § 49

[YS 1.17]

vitarkaś cittasyālabhane sthūla ābhogaḥ. sūkṣmo vicā-
raḥ. ānando hlādaḥ. ekātmikā saṃvid asmitā. tatra prath-
5 amaś catuṣṭayānugataḥ samādhiḥ savitarkaḥ. dvitīyo vita-

rkavikalaḥ savicāraḥ. ṭṛtīyo vicāravikalaḥ sānandaḥ. caturthas tadvikalo 'smitāmātra iti. sarva ete sālambanāḥ samādhyayaḥ. § 50

athāsaṃprajñātaḥ samādhiḥ kimupāyaḥ kiṃsvabhāvo veti --- § 51

5

virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo+anyaḥ

§ 52

[YS 1.18]

sarvavṛttipratyastamaye saṃskāraśeṣo nirodhaś cittasya samādhir asaṃprajñātaḥ. tasya paraṃ vairāgyam upāyaḥ. sālambano hy abhyāsas tatsādhanāya na kalpata iti virāmapratyayo nirvastuka ālambanīkriyate. sa cārthaśūnyaḥ. tadabhyāsapūrvakaṃ hi cittaṃ nirālambanam abhāvaprāptam iva bhavatīty eṣa nirbījaḥ samādhir asaṃprajñātaḥ. § 53

5

sa khalv ayaṃ dvividhaḥ --- upāyapratyayo bhavapratyayaś ca. tatropāyapratyayo yogināṃ bhavati --- § 54

10

bhavapratyayo videhaprakṛtilayānām § 55

[YS 1.19]

videhānāṃ devānāṃ bhavapratyayaḥ. te hi svasaṃskāramātropayogena cittaena kaivalyapadam ivānubhavantaḥ svasaṃskāravipākaṃ tathājātīyakam ativāhayanti. tathā prakṛtilayāḥ sādḥikāre cetasi prakṛtilīne kaivalyapadam ivānubhavanti, yāvan na punar āvartate+adhikāraśāc cittam iti. § 56

5

śraddhāvīryasmṛtisamādhiprajñāpūrvaka ita-

reṣām § 57

[YS 1.20]

upāyapratyayo yogināṃ bhavati. śraddhā cetasaḥ saṃprasādaḥ. sā hi janānīva kalyāṇī yogināṃ pāti. tasya hi śraddadhānasya vivekāṛthino vīryam upajāyate. samupajātavīryasya smṛtir upatiṣṭhate. smṛtyupasthāne ca cittaṃ anākulaṃ samādhīyate. samāhitacittasya prajñāviveka upāvartate. yena yathārthaṃ vastu jānāti. tadabhyāsāt tattadviṣayāc ca vairāgyād asaṃprajñātaḥ samādhir bhavati. § 58

5

10

te khalu nava yogino mṛdumadhyādhimātropāyā bhavanti. tadyathā --- mṛdūpāyo madhyopāyo+adhimātropāyā

iti. tatra mṛdūpāyas trividhaḥ --- mṛdusaṃvego madhyas-
aṃvegas tīvrasaṃvega iti. tathā madhyopāyas tathādhim-
ātropāya iti. tatrādhimātropāyānām --- § 59

tīvrasaṃvegānām āsannaḥ § 60

[YS 1.21]

samādhilābhaḥ samādhiphalaṃ ca bhavatīti. § 61

mṛdumadhyādhimātratvāt tato 'pi viśeṣaḥ § 62

[YS 1.22]

mṛdutīvro madhyatīvro+adhimātratīvra iti. tato 'pi vi-
śeṣaḥ. tadviśeṣād api mṛdutīvrasaṃvegasyāsannaḥ tato
madhyatīvrasaṃvegasyāsannataraḥ, tasmād adhimātrat-
5 īvrasaṃvegasyādhimātropāyasyāpy āsannatamaḥ samā-
dhilābhaḥ samādhiphalaṃ ceti. § 63

kim etasmād evāsannatamaḥ samādhir bhavati. athā-
sya lābhe bhavaty anyo 'pi kaścid upāyo na veti --- § 64

īśvarapraṇidhānād vā § 65

[YS 1.23]

praṇidhānād bhaktiviśeṣād āvarjita īśvaras tam anugr-
hṇāty abhidhyānamātreṇa. tadabhidhyānamātrād api yo-
gina āsannatamaḥ samādhilābhaḥ samādhiphalaṃ ca bh-
5 avatīti. § 66

atha pradhānapuruṣavyatiriktaḥ ko 'yam īśvaro nāmeti
--- § 67

**kleśakarmavipākāśayair aparāmrṣṭaḥ puruṣa-
viśeṣa īśvaraḥ** § 68

[YS 1.24]

avidyādayaḥ kleśāḥ. kuśalākuśalāni karmāṇi. tatpha-
laṃ vipākaḥ. tadanugunā vāsanā āśayāḥ. te ca manasi va-
5 rtamānāḥ puruṣe vyapadiśyante, sa hi tatphalasya bhokt-
eti. yathā jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini
vyapadiśyate. yo hy anena bhogenāparāmrṣṭaḥ sa puruṣa-
viśeṣa īśvaraḥ. § 69

kaivalyaṃ prāptās tarhi santi ca bahavaḥ kevalinaḥ. te
10 hi trīṇi bandhanāni cchittvā kaivalyaṃ prāptā īśvarasya ca
tatsaṃbandho na bhūto na bhāvī. yathā muktasya pūrvā
bandhakoṭiḥ prajñāyate naivam īśvarasya. yathā vā prakṛt-
ilīnasyottarā bandhakoṭiḥ saṃbhāvyate naivam īśvarasya.
sa tu sadaiva muktaḥ sadaiveśvara iti. § 70

yo 'sau prakṛṣṭasattvopādānād īśvarasya śāśvatika utk-
arṣaḥ sa kiṃ sanimitta āhosvin nirnimitta iti. tasya śāstraṃ
nimittam. § 71

śāstraṃ punaḥ kiṃnimittam, prakṛṣṭasattvanimittam.
§ 72

etayoḥ śāstrotkarṣayor īśvarasattve vartamānayoḥ anā-
diḥ saṃbandhaḥ. etasmād etad bhavati sadaiveśvaraḥ sa-
daiva mukta iti. tac ca tasyaiśvaryam sāmīyātiśayavinirm-
uktam. na tāvad aiśvaryāntareṇa tad atīśayate. yad evāt-
īśayi syāt tad eva tat syāt. tasmād yatra kāṣṭhāprāptir aiśv- 10
aryasya sa īśvara iti. na ca tatsamānam aiśvaryam asti. ka-
smāt, dvayos tulyayor ekasmin yugapatkāmīte+arthe na-
vam idam astu purāṇam idam astv ity ekasya siddhāv itar-
asya prākāmyavighātād ūnatvaṃ prasaktam. dvayoś ca tu- 15
lyayor yugapatkāmītarthaprāptir nāsti. arthasya viruddh-
atvāt. tasmād yasya sāmīyātiśayair vinirmuktam aiśvaryam
sa eveśvaraḥ. sa ca puruṣaviśeṣa iti. § 73

kiṃ ca --- § 74

[YS 1.25]

tatra niratiśayam sarvajñabījam § 75

yad idam atītānāgatapratyutpannapratyekasamucca-
yātīndriyagrahaṇam alpaṃ bahv iti sarvajñabījam etad vi-
vardhamānam yatra niratiśayam sa sarvajñāḥ. asti kāṣṭhā-
prāptiḥ sarvajñabījasya sātīśayatvāt parimāṇavad iti. yatra 5
kāṣṭhāprāptir jñānasya sa sarvajñāḥ. sa ca puruṣaviśeṣa iti.
§ 76

sāmānyamātropasaṃhāre ca kṛtopakṣayam anumā-
nam na viśeṣapratipattau samartham iti. tasya saṃjñādi-
viśeṣapratipattir āgamataḥ paryanveṣyā. tasyātmānugra- 10
hābhāve+api bhūtānugrahaḥ prayojanam. jñānadharmop-
adeśena kalpapralayamahāpralayeṣu saṃsāriṇaḥ puruṣān
uddhariṣyāmīti. tathā cōktam --- ādividvān nirmāṇacittam
adhiṣṭhāya kārūṇyād bhagavān paramarṣir āsuraye jijñās-
amānāya tantraṃ provāceti. § 77 15

sa eṣaḥ --- § 78

[YS 1.26]

pūrveṣām api guruḥ kālenānavacchedāt § 79

pūrve hi guravaḥ kālenāvacchidyante. yatrāvacchedā-
rthena kālo nopāvartate sa eṣa pūrveṣām api guruḥ. yathā-

syā sargasyādau prakarṣagatyā siddhas tathātikrāntasarg-
ādiṣv api pratyetyaḥ. § 80

tasya vācakaḥ praṇavaḥ § 81

[YS 1.27]

vācyā īśvaraḥ praṇavasya. kim asya saṃketakṛtaṃ vā-
cyavācakatvam atha pradīpaprakāśavad avasthitam iti. § 82

sthito+asya vācyasya vācakena saha saṃbandhaḥ. sa-
5 ṃketas tv īśravasya sthitam evārtham abhinayati. yathāv-
asthitaḥ pitṛputrayoḥ saṃbandhaḥ saṃketenāvadyotyate,
ayam asya pitā, ayam asya putra iti. sargāntareṣv api vācy-
avācakaśaktyapekṣas tathaiiva saṃketaḥ kriyate. saṃprat-
ipattinityatayā nityaḥ śabdārthasaṃbandha ity āgaminaḥ
10 pratijānate. § 83

vijñātavācyavācakatvasya yoginaḥ --- § 84

tajjapas tadarthabhāvanam § 85

[YS 1.28]

praṇavasya japaḥ praṇavābhidheyasya ceśvarasya bhā-
vanam. tad asya yoginaḥ praṇavaṃ japataḥ praṇavārtham
ca bhāvayataś cittam ekāgraṃ saṃpadyate. tathā cuktam
5 --- § 86

“svādhyāyād yogam āsīta yogāt svādhyāyam āmanet
/ svādhyāyayogasampattyā paramātmā prakāśate //” ; iti.
§ 87

kiṃ cāsya bhavati --- § 88

tataḥ pratyakcetanādhigamo+apy antarāyā- bhāvaś ca § 89

[YS 1.29]

ye tāvad antarāyā vyādhiprabhṛtayas te tāvad īśvara-
praṇidhānān na bhavanti. svarūpadarśanam apy asya bh-
5 avati. yathaiśvaraḥ puruṣaḥ śuddhaḥ prasannaḥ kev-
alo+anupasargas tathāyam api buddheḥ pratisaṃvedī yaḥ
puruṣas tam adhigacchati. § 90

atha ke+antarāyā ye cittasya vikṣepāḥ. ke punas te kiy-
anto veti --- § 91

vyādhistyānasamśayapramādālasāvīratibhrā- ntidarśanālabdhabhūmikatvānavasthitatvāni ci- ttavikṣepās te+antarāyāḥ § 92

[YS 1.30]

navāntarāyāś cittasya vikṣepāḥ. sahaite cittavṛttibhir bhavanti. eteṣāṃ abhāve na bhavanti pūrvoktāś cittavṛttayaḥ. vyādhir dhāturasakaraṇavaiṣamyam. styānam akarmaṇyatā cittasya. saṃśaya ubhayakoṭispr̥g vijñānaṃ syād idam evaṃ naivaṃ syād iti. pramādaḥ samādhisādhanānām abhāvanam. ālasyaṃ kāyasya cittasya ca gurutvād apravṛttiḥ. aviratiś cittasya viṣayasamprayogātmā gardhaḥ. bhrāntidarśanaṃ viparyayaññānam. alabdhabhūmikatvaṃ samādhibhūmer alābhaḥ. anavasthitatvaṃ yal labdhāyāṃ bhūmau cittasyāpratiṣṭhā. samādhipratilambhe hi sati tadavasthitam syād iti. ete cittavikṣepā nava yogamalā yogapratipakṣā yogāntarāyā ity abhidhīyante. § 93

duḥkhadaurmanasyāṅgamejayatvaśvāsaprasvāsā

[YS 1.31] vikṣepasahabhavaḥ § 94

duḥkham ādhyātmikam ādhibhautikam ādhidaivikaṃ ca. yenābhihataḥ prāṇinas tadapaghātāya prayatante tad duḥkham. daurmanasyam icchāvighātāc cetasaḥ kṣobhaḥ. yad aṅgāny ejayati kampayati tad aṅgamejayatvam. prāṇo yad bāhyaṃ vāyum ācāmati sa śvāsaḥ. yat kauṣṭhyaṃ vāyum niḥsārayati sa prasvāsaḥ. ete vikṣepasahabhavo vikṣiptacittasyaite bhavanti. samāhitacittasyaite na bhavanti. § 95

athaite vikṣepāḥ samādhipratipakṣās tābhyām evābhyāsavairāgyābhyāṃ niroddhavyāḥ. tatrābhyāsasya viṣayam upasaṃharann idam āha --- § 96

[YS 1.32] tatpratiṣedhārtham ekatattvābhyāsaḥ § 97

vikṣepapratīṣedhārtham ekatattvāvalambanaṃ cittam abhyaset. yasya tu pratyarthaniyatam pratyayamātram kṣaṇikaṃ ca cittam tasya sarvam eva cittam ekāgram nāsty eva vikṣiptam. yadi punar idam sarvataḥ pratyāhr̥tyaikasminn arthe samādhiyate tadā bhavaty ekāgram ity ato na pratyarthaniyatam. § 98

yo+api sadṛśapratyayapravāhena cittam ekāgram manyate tasyaikāgratā yadi pravāhacittasya dharmas tadai-
kaṃ nāsti pravāhacittam kṣaṇikatvāt. atha pravāhāṃśasya-
aiva pratyayasya dharmāḥ, sa sarvaḥ sadṛśapratyayapra-

vāhī vā visadrśapratyayappravāhī vā pratyarthaniyatatvād
ekāgra eveti vikṣiptacittānupapattiḥ. tasmād ekam anekā-
rtham avasthitam cittam iti. § 99

5 yadi ca cittenaikēnananvitāḥ svabhāvabhinnāḥ praty-
ayā jāyerann atha katham anyapratyayadr̥ṣṭasyānyaḥ sm-
artā bhavet. anyapratyayopacitasya ca karmāśayasyānyaḥ
pratyaya upabhoktā bhavet. kathamcit samādhīyamānam
apy etad gomayapāyasīyanyāyam ākṣi. § 100

10 kiṃ ca svātmānubhavāpahnavaś cittasyānyatve prāpn-
oti. katham, yad aham adrākṣam tat spr̥śāmi yac cāspr-
ākṣam tat paśyāmīty aham iti pratyayaḥ sarvasya praty-
ayasya bhede sati pratyayiny abhedenopasthitaḥ. ekapr-
atyayaviśayo+ayam abhedātmāham iti pratyayaḥ katham
15 atyantabhinneṣu citteṣu vartamānaḥ sāmānyam ekam pra-
tyayinam āśrayet. svānubhavagrāhyaś cāyam abhedātmā-
ham iti pratyayaḥ. na ca pratyakṣasya mātmyam pram-
āṅāntareṅābhībhūyate. pramāṅāntaram ca pratyakṣabale-
naiva vyavahāram labhate. tasmād ekam anekārtham ava-
sthitam ca cittam. § 101

20 yasya cittasyāvasthitasyedaṃ śāstreṇa parikarma nird-
iśyate tat katham --- § 102

**maitrīkaruṇāmuditopekṣāṅām sukhaduḥkh-
apuṇyāpuṇyaviśayāṅām bhāvanātaś cittaprasā-
danam** § 103

[YS 1.33]

5 tatra sarvaprāṇiṣu sukhasambhogāpanneṣu maitrīm
bhāvayet. duḥkhiteṣu karuṇām. puṇyātmakeṣu muditām.
apuṇyāśīleṣūpekṣām. evam asya bhāvayataḥ śuklo dha-
rma upajāyate. tataś ca cittam prasīdati. prasannam ekā-
gram sthitipadam labhate. § 104

pracchardanavidhāraṅābhyām vā prāṇasya

[YS 1.34]

§ 105

5 kauṣṭhyasya vāyor nāsikāpuṭābhyām prayatnaviśeṣād
vamanam pracchardanam, vidhāraṅam prāṇāyāmas tā-
bhyām vā manasaḥ sthitim sampādayet. § 106

viṣayavatī vā pravṛttir utpannā manasaḥ sthi-

[YS 1.35] **tinibandhanī** § 107

nāsikāgre dhārayato+asya yā divyagandhasamvit sā
gandhapravṛtṭiḥ. jihvāgre rasantamvit. tāluni rūpasamvit. 5
jihvāmādhye sparśasantamvit. jihvāmūle śabdasantamvid ity etā
vṛttaya utpannāś cittam sthitau nibadhnanti, samśayam
vidhamanti, samādhiprajñāyām ca dvārībhavantīti. etena
candrādityagrahamaṇipradīparaśmyādiṣu pravṛttir utpa-
nnā viṣayavaty eva veditavyā yady api hi tattacchāstr- 10
ānumānācāryopadeśair avagatam arthatattvam sadbhū-
tam eva bhavati. eteṣām yathābhūtārthapratipādanasām-
arthyāt, tathāpi yāvad ekadeśo+api kaścīn na svakaraṇa-
samvedyo bhavati tāvat sarvam parokṣam ivāpavargād-
iṣu sūkṣmeṣv artheṣu na drḍhām buddhim utpādayati. ta- 15
smāc chāstrānumānācāryopadeśopodbalanārtham evāva-
śyam kaścīd arthaviśeṣaḥ pratyakṣīkartavyaḥ. tatra tadu-
padiṣṭārthaikadeśapratyakṣatve sati sarvam sūkṣmaviṣa-
yam api āpavargāc chraddhīyate. etadartham evedaṃ citt-
aparikarma nirdiśyate. aniyatāsu vṛttiṣu tadviṣayāyām va- 20
śīkārasamjñāyām upajātāyām samartham syāt tasya tasyā-
rthasya pratyakṣīkaraṇāyeti. tathā ca sati śraddhāvīryasm-
ṛtisamādhayo+asyāpratibandhena bhaviṣyantīti. § 108

[YS 1.36] **viśokā vā jyotiṣmatī** § 109

pravṛttir utpannā manasaḥ sthitinibandhanīty anuva-
rtate. hrdayapuṇḍarīke dhārayato yā buddhisamvit, bu-
ddhisattvam hi bhāsvaram ākāśakalpaṃ, tatra sthitivaiśār- 5
adyāt pravṛtṭiḥ sūryendugrahamaṇiprabhārūpākāreṇa vi-
kalpate. tathāsmitāyām samāpannam cittam nistarāṅgam-
ahodadhikalpaṃ śāntam anantam asmitāmātram bhavati.
yatredam uktam --- ``tam aṇumātram ātmānam anuvidy-
āsmīty evaṃ tāvat samprajānīte" iti. eṣā dvayī viśokā viṣ- 10
ayavatī, asmitāmātrā ca pravṛttir jyotiṣmatīty ucyate. yayā
yoginaś cittam sthitipadam labhata iti. § 110

[YS 1.37] **vītarāgaviṣayam vā cittam** § 111

vītarāgacittāmbanoparaktaṃ vā yoginaś cittam sthit-
ipadam labhata iti. § 112

svapnanidrājñānālambanam vā § 113

[YS 1.38]

svapnajñānālambanam vā nidrājñānālambanam vā ta-
dākāraṃ yoginaś cittam sthitipadam labhata iti. § 114

yathābhimatadhyānād vā § 115

[YS 1.39]

yad evābhimataṃ tad eva dhyāyet. tatra labdhashtiti-
kam anyatrāpi sthitipadam labhata iti. § 116

paramāṇuparamamahattvānto+asya vaśīkāraḥ

§ 117

[YS 1.40]

sūkṣme niviśamānasya paramāṇvantam sthitipadam
labhata iti. sthūle niviśamānasya paramamahattvāntam
5 sthitipadam cittasya. evaṃ tām ubhayīm koṭim anudhāv-
ato yo+asyāpratīghātaḥ sa paro vaśīkāraḥ. tadvaśīkārāt pa-
ripūrṇam yoginaś cittam na punar abhyāsakṛtam parika-
rmāpekṣata iti. § 118

atha labdhashtitikasya cetasaḥ kiṃsvarūpā kiṃviśayā
10 vā samāpattir iti, tad ucyate --- § 119

**kṣīṇavṛtter abhijātasyeva maṇer grahīṭṛgraha-
ṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ** § 120

[YS 1.41]

kṣīṇavṛtter iti pratyastamitapratyayasyety arthaḥ. abh-
ijātasyeva maṇer iti drṣṭāntopādānam. yathā sphaṭika up-
5 āśrayabhedāt tattadrūpoparakta upāśrayarūpākāreṇa ni-
rbhāsate tathā grāhyālambanoparaktaṃ cittam grāhya-
samāpannam grāhyasvarūpākāreṇa nirbhāsate. bhūtas-
ūkṣmoparaktaṃ bhūtasūkṣmasamāpannam bhūtasūkṣm-
asvarūpābhāsam bhavati. tathā sthūlālambanoparaktaṃ
10 sthūlarūpasamāpannam sthūlarūpābhāsam bhavati. tathā
viśvabhedoparaktaṃ viśvabhedasamāpannam viśvarūpā-
bhāsam bhavati. § 121

tathā grahaṇeṣv apīndriyeṣv api draṣṭavyam. grahaṇ-
ālambanoparaktaṃ grahaṇasamāpannam grahaṇasvarūp-
15 ākāreṇa nirbhāsate. tathā grahīṭṛpuruṣālambanoparaktaṃ
grahīṭṛpuruṣasamāpannam grahīṭṛpuruṣasvarūpākāreṇa
nirbhāsate. tathā muktapuruṣālambanoparaktaṃ mukta-
puruṣasamāpannam muktapuruṣasvarūpākāreṇa nirbhā-
sata iti. tad evam abhijātamaṇikalpasya cetaso grahīṭṛgra-

haṅagrāhyeṣu puruṣendriyabhūteṣu yā tatsthatadañjanatā teṣu sthitasya tadākārāpattiḥ sā samāpattir ity ucyate. § 122

[YS 1.42] **tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ** § 123

tadyathā gaur iti śabdo gaur ity artho gaur iti jñānam ity avibhāgena vibhaktānām api grahaṇam dṛṣṭam. vibhajyamānās cānye śabdadharmā anye+arthadharmā anye vijñānadharmā ity eteṣāṃ vibhaktaḥ panthāḥ. tatra samāpannasya yogino yo gavādyarthaḥ samādhiprajñāyāṃ samārūḍhaḥ sa cec chabdārthajñānavikalpānuviddha upāvertate sā saṃkīrṇā samāpattiḥ savitarkety ucyate. § 124

yadā punaḥ śabdasaṃketasmṛtipariśuddhau śrutānumānajñānavikalpaśūnyāyāṃ samādhiprajñāyāṃ svarūpamātreṇāvasthito 'rthas tatsvarūpākāramātratayaivāvachchidyate. sā ca nirvitarkā samāpattiḥ. tat paraṃ pratyakṣam. tac ca śrutānumānayoḥ bījam. tataḥ śrutānumāne prabhavataḥ. na ca śrutānumānajñānasahabhūtam tad darśanam. tasmād asaṃkīrṇam praṃmāṇāntareṇa yogino nirvitarkasamādhijam darśanam iti. nirvitarkāyāḥ samāpatter asyāḥ sūtreṇa lakṣaṇam dyotyate --- § 125

[YS 1.43] **smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā** § 126

yā śabdasaṃketaśrutānumānajñānavikalpasmṛtipariśuddhau grāhyasvarūpa.uparaktā prajñā svam iva prajñāsvārūpam grahaṇātmakam tyaktvā padārthamātrasvarūpā grāhyasvarūpāpanneva bhavati sā tadā nirvitarkā samāpattiḥ. § 127

tathā ca vyākhyātam tasyā ekabuddhyupakramo hy arthātmāṇupracayaviśeṣātmā gavādir ghaṭādir vā lokaḥ. § 128

sa ca saṃsthānaviśeṣo bhūtasūkṣmāṇām sādharmaṇo dharmātmabhūtaḥ phalena vyaktenānumitaḥ svavyañjakāñjanaḥ prādurbhavati. dharmāntarasya kapālāder udaye ca tirobhavati. sa eṣa dharmo+avayavīty ucyate. yo+asāv ekaś ca mahāṃś cāñīmāś ca sparśavāṃś ca kriyā-

dharmakaś cānityaś ca tenāvayavinā vyavahārāḥ kriyante.
§ 129

yasya punar avastukaḥ sa pracayaviśeṣaḥ. sūkṣmaṃ ca
kāraṇam anupalabhyam avikalpasya tasyāvayavyabhāvād
5 atadrūpapraṭiṣṭhaṃ mithyājñānam iti prāyeṇa sarvam eva
prāptaṃ mithyājñānam iti. tadā ca samyagjñānam api kiṃ
syād viśayābhāvāt. yad yad upalabhyate tat tad avayavitv-
enāmnātam. tasmād asty avayavī yo mahattvādivyavahā-
rāpannaḥ samāpatter nirvitarkāyā viśayī bhavati. § 130

**etayaiva savicārā nirvicārā ca sūkṣmaviśayā
vyākhyātā** § 131

[YS 1.44]

tatra bhūtasūkṣmakeṣv abhivyaktadharmakeṣu deśak-
ālanimittānubhavāvachchinneṣu yā samāpattiḥ sā savicār-
5 ety ucyate. tatrāpy ekabuddhinirgrāhyam evoditadharmā-
viśiṣṭaṃ bhūtasūkṣmam ālambanībhūtaṃ samādhiprajñā-
yām upaṭiṣṭhate. § 132

yā punaḥ sarvathā sarvataḥ śāntoditāvyapadeśyadh-
armānavachchinneṣu sarvadharmānupātiṣu sarvadharmā-
10 tmakeṣu samāpattiḥ sā nirvicārety ucyate. evaṃsvarūpaṃ
hi tadbhūtasūkṣmam etenaiva svarūpeṇālambanībhūtam
eva samādhiprajñāsvarūpam uparañjayati. § 133

prajñā ca svarūpaśūnyevārthamātrā yadā bhavati tadā
nirvicārety ucyate. tatra mahadvastuviśayā savitarkā nirv-
15 itarkā ca, sūkṣmavastuviśayā savicārā nirvicārā ca. evam
ubhayor etayaiva nirvitarkayā vikalpahānir vyākhyātetī.
§ 134

sūkṣmaviśayatvaṃ cālīṅgaparyavasānam § 135

[YS 1.45]

pārthivasyānor gandhatanmātraṃ sūkṣmo viśayaḥ.
āpyasya rasatanmātram. taijasasya rūpatanmātram. vāy-
avīyasya sparśatanmātram. ākāśasya śabdatanmātram iti.
5 teṣām ahaṃkāraḥ. asyāpi liṅgamātraṃ sūkṣmo viśayaḥ. li-
ṅgamātrasyāpy aliṅgaṃ sūkṣmo viśayaḥ. na cālīṅgāt pa-
raṃ sūkṣmam asti. nanv asti puruṣaḥ sūkṣma iti satyam.
yathā liṅgāt param aliṅgasya sauṣmyaṃ na caivaṃ pur-
uṣasya. kiṃtu, liṅgasyānvayikāraṇaṃ puruṣo na bhavati,

hetus tu bhavatīti. ataḥ pradhāne saukṣmyaṃ niratiśayaṃ
vyākhyātam. § 136

[YS 1.46]

tā eva sabījaḥ samādhiḥ § 137

tās catasraḥ samāpattayo bahirvastubījā iti samādhir
api sabījaḥ. tatra sthūle+arthe savitarko nirvitarkaḥ, sū-
kṣme+arthe savicāro nirvicāra iti caturdhopasaṃkhyātaḥ
samādhir iti. § 138

5

[YS 1.47]

nirvicāravaiśāradye+adhyātmaprasādaḥ § 139

aśuddhyāvaraṇamalāpetasya prakāśātmano buddhis-
attvasya rajastamobhyām anabhibhūtaḥ svacchaḥ sthitipr-
avāho vaiśāradyam. yadā nirvicārasya samādher vaiśāra-
dyam idaṃ jāyate tadā yogino bhavaty adhyātmaprasādo
bhūtārthaviśayaḥ kramānanurodhī sphuṭaḥ prajñālokaḥ.
tathā coktam --- ``

5

prajñāprasādam āruhya aśocyaḥ śocato janān /
bhūmiṣṭhān iva śailastaḥ sarvān

prājño+anupaśyati § 142

" § 143

10

[YS 1.48]

ṛtaṃbharā tatra prajñā § 144

tasmin samāhitacittasya yā prajñā jāyate tasyā ṛtaṃbh-
areti saṃjñā bhavati. anvarthā ca sā, satyam eva bibharti
na ca tatra viparyāsajñānagandho+apy astīti. tathā coktam
--- § 145

5

``

āgamenānumānena dhyānābhyāsarasena ca /
tridhā prakalpayan prajñāṃ labhate yogam

uttamam § 148

" iti. § 149

sā punaḥ --- § 150

10

śrutānumānaprajñābhyām anyaviśayā viśeṣā-

[YS 1.49] **rthatvāt** § 151

śrutam āgamavijñānaṃ tat sāmānyaviśayam. na hy āg-
amena śakyo viśeṣo+abhidhātum, kasmāt, na hi viśeṣeṇa

kṛtasamketaḥ śabda iti. tathānumānaṃ sāmānyaviṣayam eva. yatra prāptis tatra gatiḥ yatrāprāptis tatra na bhavati gatiḥ ity uktam. anumānena ca sāmānyenopasaṃhāraḥ. tasmāc chrutānumānaviṣayo na viśeṣaḥ kaścīd astīti. § 152

5 na cāsya sūkṣmavyavahitaviprakṛṣṭasya vastuno loka-pratyakṣeṇa grahaṇam asti. na cāsya viśeṣasyāpramāṇakasyābhāvo+astīti samādhiprajñānirgrāhya eva sa viśeṣo bhavati bhūtasūkṣmagato vā puruṣagato vā. tasmāc chrutānumānaprajñābhyām anyaviṣayā sā prajñā viśeṣārthatvād
10 iti. § 153

samādhiprajñāpratilambhe yoginaḥ prajñākṛtaḥ saṃskāro navo navo jāyate --- § 154

tajjah saṃskāro+anyasaṃskārapratibandhī [YS 1.50]
§ 155

samādhiprajñāprabhavaḥ saṃskāro vyutthānasamskārāśayaṃ bādhati. vyutthānasamskārābhibhavāt tatprabhavāḥ pratyayā na bhavanti. pratyayanirodhe samādhir upatiṣṭhate. tataḥ samādhiḥ prajñā, tataḥ prajñākṛtāḥ saṃskārā ity navo navāḥ saṃskārāśayo jāyate. tataś ca prajñā, tataś ca saṃskārā ity. katham asau saṃskārāśayaś cittam sādhanikāraṃ na kariṣyatīti. na te prajñākṛtāḥ saṃskārāḥ kleśakṣayahetutvāc cittam adhanikāraśiṣṭam kurvanti. cittam hi te svakāryād avasādayanti. khyātiparyavasānaṃ hi cittaceṣṭitam iti. § 156

kiṃ cāsya bhavati --- § 157

tasyāpi nirodhe sarvanirodhān nirbījah samādhiḥ § 158 [YS 1.51]

sa na kevalam samādhiprajñāvirodhī prajñākṛtānām api saṃskārānām pratibandhī bhavati. kasmāt, nirodhajaḥ saṃskāraḥ samādhiḥ saṃskārān bādhati ity. § 159

nirodhasthitikālakramānubhavaṇa nirodhacittakṛtasamskārāstitvam anumeyam. vyutthānanirodhasamādhiprabhavaiḥ saha kaivalyabhāgīyaiḥ saṃskārāś cittam svasyām prakṛtāv avasthitāyām pravilīyate. tasmāt te saṃskārāś cittasyādhanikāravirodhino na sthitihetavo bhavanti. yasmād avasitādhanikāraṃ saha kaivalyabhāgīyaiḥ saṃskā-

raiś cittam nivartate, tasmin nivṛtte puruṣaḥ svarūpamātr-
apraṭiṣṭho+ataḥ śuddhaḥ kevalo mukta ity ucyata iti. § 160
iti śrīpātañjale sām̐khyappravacane yogaśāstre
śrīmadvyāsabhāṣye prathamāḥ samādhīpādaḥ 1.

3 [Sādhanapādaḥ]

uddiṣṭaḥ samāhitacittasya yogaḥ. kathaṃ vyutthitaci-
tto+api yogayuktaḥ syād ity etad ārabhyate --- § 162

tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ

[YS 2.1] § 163

nātapasvino yogaḥ sidhyati. anādikarmakleśavāsanāci-
trā pratyupasthitaviṣayajālā cāśuddhir nāntareṇa tapaḥ sa-
m̐bhedaṃ āpadyata iti tapasa upādānam. tac ca cittapras- 5
ādanam abādhamānam anenāsevyam iti manyate. § 164

svādhyāyaḥ praṇavādīpavitranām japo mokṣasāstrā-
dhyayanam vā. īśvarapraṇidhānam sarvakriyānām para-
magurāv arpaṇam tatphalasaṃnyāso vā. § 165
sa hi kriyāyogaḥ --- § 166 10

samādhībhāvanārthaḥ kleśatanūkaraṇārthaś

[YS 2.2] ca § 167

sa hy āsevyamānaḥ samādhīm bhāvayati kleśāṃś ca
pratanūkaroti. pratanūkṛtān kleśān prasam̐khyānāgninā
dagdhabījakalpān aprasavadharmaṇaḥ kariṣyatīti. teṣāṃ 5
tanūkaraṇāt punaḥ kleśair aparāmṛṣṭā sattvapuruṣānyat-
āmātrakhyātiḥ sūkṣmā prajñā samāptādhīkāraḥ pratiprasa-
vāya kalpiṣyata iti. § 168

atha ke kleśāḥ kiyanto veti --- § 169

[YS 2.3] avidyāsmītārāgadveśābhīniveśāḥ kleśāḥ § 170

kleśā ity pañca viparyayā ity arthaḥ. te spandamānā gu-
ṇādhīkāraṃ draḍhayanti, pariṇāmam avasthāpayanti, kā-
ryakāraṇasrota unnamayanti, parasparānugrahatantrībh-
ūtvā karmavipākaṃ cābhīnirharantīti. § 171 5

avidyā kṣetram uttareṣām prasuptatanuvicchin- innodārāṇām § 172

[YS 2.4]

atrāvidyā kṣetram prasavabhūmir uttarareṣām asmit-
ādīnām caturvidhavikalpānām prasuptatanuvicchinno-
5 rāṇām. tatra kā prasuptiḥ. cetasi śaktimātrapraṭiṣṭhānām
bījabhāvopagamaḥ. tasya prabodha ālambane saṃmukh-
ībhāvaḥ. prasamkhyānavato dagdhakleśabījasya saṃmu-
khībhūte+apy ālambane nāsau punar asti, dagdhabījasya
kutaḥ praroha iti. ataḥ kṣīnakleśaḥ kuśalaś caramadeha
10 ity ucyate. tatraiva sā dagdhabījabhāvā pañcamī kleśāva-
sthā nānyatreṭi. satām kleśānām tadā bījasāmarthyam da-
gdham iti viṣayasya saṃmukhībhāve+api sati na bhavaty
eṣām prabodha ity uktā prasuptir dagdhabījānām apraro-
haś ca. § 173

15 tanutvam ucyate --- pratipakṣabhāvanopahatāḥ kleśās
tanavo bhavanti. tathā vicchidya vicchidya tena tenātmanā
punaḥ punaḥ samudācarantīti vicchinnāḥ. katham, rāgak-
āle krodhasyādarśanāt. na hi rāgakāle krodhaḥ samudāc-
arati. rāgaś ca kvacid drśyamāno na viṣayāntare nāsti. na-
20 ikasyām striyām caitro rakta ity anyāsu strīṣu viraktaḥ, ki-
ṃtu tatra rāgo labdhavṛttir anyatra tu bhaviṣyadvṛttir iti.
sa hi tadā prasuptatanuvicchinno bhavati. § 174

viṣaye yo labdhavṛttiḥ sa udāraḥ. sarva evaite kleśavi-
ṣayatvam nātikrāmanti. kas tarhi vicchinnaḥ prasuptas ta-
25 nur udāro vā kleśa iti, ucyate --- satyam evaitat, kiṃtu viś-
iṣṭānām evaiteṣām vicchinnāditvam. yathaiva pratipakṣa-
bhāvanāto nivṛttas tathaiva svavyañjakāñjanenābhivyakta
iti. sarva evāmī kleśā avidyābhedaḥ. kasmāt, sarveṣv avi-
dyaivābhiplavate. yad avidyayā vastv ākāryate tad evānu-
30 śerate kleśā viparyāsapratyayakāla upalabhyante kṣīyam-
āṇām cāvidyām anu kṣīyanta iti. § 175

tatrāvidyāsvarūpam ucyate --- § 176

anityāśuciduḥkhānātmasu nityaśucisukhātm- akhyātir avidyā § 177

[YS 2.5]

anitye kārye nityakhyātiḥ. tadyathā --- dhruvā pṛthivī,
dhruvā sacandratārakā dyauḥ, amṛtā divaukasa iti. tathā-
5 śucau paramabībhatse kāye, --- § 178

..

sthānād bījād upaṣṭambhān niḥsyandān
nidhanād api /
kāyam ādheyaśaucatvāt paṇḍitā hy aśuciṃ
viduḥ// § 181

" // § 182

iti aśucau śucikhyātir dr̥śyate. naveva śaśāṅkalekhā ka- 5
manīyeyaṃ kanyā madhvamṛtāvayavanirmiteva candraṃ
bhittvā niḥsr̥teva jñāyate, nīlotpalapatrāyatākṣī hāvaga-
rbhābhyāṃ locanābhyāṃ jīvalokam āśvāsayantīveti kasya
kenābhisambandhaḥ. bhavati caivam aśucau śuciviparyā-
sapratyaya iti. etenāpūṇye puṇyapratyayas tathaivānarthe 10
cārthapratyayo vyākhyātaḥ. § 183

tathā duḥkhe sukhakhyātiṃ vakṣyati --- ``pariṇām-
atāpasamskāraduḥkhair guṇavṛttivirodhāc ca duḥkham
eva sarvaṃ vivekinaḥ" iti. tatra sukhakhyātir avidyā. ta- 15
thānātmāny ātmakhyātir bāhyopakarāṇeṣu cetanācetan-
eṣu bhogādhiṣṭhāne vā śarīre puruṣopakarāṇe vā man-
asy anātmāny ātmakhyātir iti. tathaitad atroktam --- ``vy-
aktam avyaktam vā sattvam ātmatvenābhipratītya tasya
saṃpadam anu nandaty ātmasaṃpadam manvānas tasya
vyāpadam anu śocaty ātmavyāpadam manvānaḥ sa sar- 20
vo+apratibuddhaḥ" iti. eṣā catuṣpadā bhavaty avidyā mū-
lam asya kleśasaṃtānasya karmāśayasya ca savipākasyeti.
§ 184

tasyāś cāmitrāgoṣpadavadvastusatattvaṃ vijñeyam. ya- 25
thā nāmitro mitrābhāvo na mitramātraṃ kiṃtu tadviru-
ddhaḥ sapatnaḥ. yathā vāgoṣpadaṃ na goṣpadābhāvo na
goṣpadamātraṃ kiṃtu deśa eva tābhyāṃ anyad vastvanta-
ram. evam avidyā na pramāṇaṃ na pramāṇābhāvaḥ kiṃtu
vidyāvīparītaṃ jñānāntaram avidyeti. § 185

[YS 2.6]

dr̥gdarśanaśaktyor ekātmatevāsmitā § 186

puruṣo dr̥kśaktir buddhir darśanaśaktir ity etayor eka-
svarūpāpattir ivāsmitā kleśa ucyate. bhoktr̥bhogyāśaktiyor
atyantavibhaktayor atyantāsaṃkīrṇayor avibhāgaprāptāv 5
iva satyāṃ bhogaḥ kalpate. svarūpapratilambhe tu tayor

kaivalyam eva bhavati kuto bhoga iti. tathā cōktam --- ``buddhitaḥ param puruṣam ākāraśīlavidyādibhir vibhaktam apaśyan kuryāt tatrātmabuddhiṃ mohena" iti. § 187

sukhānuśayī rāgaḥ § 188

[YS 2.7]

sukhābhijñasya sukhānusmṛtipūrvāḥ sukhe tatsādhanane vā yo gardhas tṛṣṇā lobhaḥ sa rāga iti. § 189

duḥkhānuśayī dveṣaḥ § 190

[YS 2.8]

duḥkhābhijñasya duḥkhānusmṛtipūrvō duḥkhe tatsādhanane vā yaḥ pratigho manyur jighāṃsā krodhaḥ sa dveṣaḥ. § 191

svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ

§ 192

[YS 2.9]

sarvasya prāṇina iyaṃ ātmāśīr nityā bhavati mā na bhūvaṃ bhūyāsam iti. na cānanubhūtamaraṇadharmakasyaiṣā bhavaty ātmāśīḥ. etayā ca pūrvajanmānubhavaḥ pratiīyate. sa cāyam abhiniveśaḥ kleśaḥ svarasavāhī kṛmer api jātamātrasya pratyakṣānumānāgamair asaṃbhāvito maraṇatrāsa ucchedadrṣtyātmakaḥ pūrvajanmānubhūtaṃ maraṇaduḥkham anumāpayati. § 193

10 yathā cāyam atyantamūḍheṣu drṣyate kleśas tathā viduṣo+api vijñātapūrvāparāntasya rūḍhaḥ. kasmāt samānā hi tayoh kuśālakuśalayor maraṇaduḥkhānubhavād iyaṃ vāsaneti. § 194

te pratiprasavaheyāḥ sūkṣmāḥ § 195

[YS 2.10]

te pañca kleśā dagdhabījakalpā yoginaś caritādhikāre cetasi pralīne saha tenaivāstaṃ gacchanti. § 196

sthītānāṃ tu bījabhāvopagatānāṃ --- § 197

dhyānaheyās tadvṛttayaḥ § 198

[YS 2.11]

kleśānāṃ yā vṛttayaḥ sthūlās tāḥ kriyāyogena tanūkr-tāḥ satyaḥ prasamkhyānena dhyānena hātavyā yāvat sūkṣmīkṛtā yāvad dagdhabījakalpā iti. yathā vastrāṇāṃ sthūlo malaḥ pūrvāṃ nirdhūyate paścāt sūkṣmo yatnenopāy-

5

ena cāpanīyate tathā svalpapratipakṣāḥ sthūlā vṛttayaḥ kleśānām, sūkṣmās tu mahāpratipakṣā iti. § 199

[YS 2.12] **kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmaveda-
nīyaḥ** § 200

tatra puṇyāpuṇyakarmāśayaḥ kāmaloḥbhāmoḥakrodh-
abhavaḥ. sa dr̥ṣṭajanmavedanīyaś cādr̥ṣṭajanmavedanīyaś
ca. tatra tīvrasaṃvegena mantratapaḥsamādhibhir nirv- 5
artita īśvaradevatāmahaṛṣimahānubhāvānām ārādhanād
vā yaḥ pariṇiṣpannaḥ sa sadyaḥ paripacyate puṇyakarmā-
śaya iti. tathā tīvrakleśena bhītavyādhitakṛpaṇeṣu viśvāso-
pagateṣu vā mahānubhāveṣu vā tapasviṣu kṛtaḥ punaḥ pu- 10
nar apakāraḥ sa cāpi pāpakarmāśayaḥ sadya eva paripacy-
ate. yathā nandīśvaraḥ kumāro manuṣyapariṇāmaṃ hitvā
devatvena pariṇataḥ. tathā nahuṣo+api devānām indraḥ
svakaṃ pariṇāmaṃ hitvā tiryaktvena pariṇata iti. tatra nā-
rakāṇāṃ nāsti dr̥ṣṭajanmavedanīyaḥ karmāśayaḥ. kṣīṇa-
kleśānām api nāsty adr̥ṣṭajanmavedanīyaḥ karmāśaya iti. 15
§ 201

[YS 2.13] **sati mūle tadvipāko jātyāyurbhogāḥ** § 202

satsu kleśeṣu karmāśayo vipākārambhī bhavati nocch-
innakleśamūlaḥ. yathā tuṣāvanaddhāḥ śālitaṇḍulā ada-
gdhabījabhāvāḥ prarohasamarthā bhavanti, nāpanītatuṣā
dagdhabījabhāvā vā tathā kleśāvanaddhaḥ karmāśayo vi- 5
pākaprarohī bhavati, nāpanītakleśo na prasamkhyānada-
gdhakleśabījabhāvo veti. sa ca vipākas trividho jātir āyur
bhoga iti. § 203

tatredaṃ vicāryate --- kim ekaṃ karmaikasya janma-
naḥ kāraṇam athaikaṃ karmānekaṃ janmākṣipatīti. dvi- 10
tīyā vicāraṇā --- kim anekaṃ karmānekaṃ janma nirvarta-
yati athānekaṃ karmaikaṃ janma nirvartayatīti. na tāvad
ekaṃ karmaikasya janmanaḥ kāraṇam. kasmāt, anādikā-
lapracitasyāsamkhyeyasyāvaśiṣṭasya karmaṇaḥ sāmprati-
kasya ca phalakramānīyamād anāśvāso lokasya prasaktaḥ, 15
sa cāniṣṭa iti. na caikaṃ karmānekasya janmanaḥ kāraṇam.
kasmāt, anekeṣu karmasu ekaikaṃ eva karmānekasya ja-
nmanaḥ kāraṇam ity avaśiṣṭasya vipākakālābhāvaḥ prasa-

ktah, sa cāpy aniṣṭa iti. na cānekaṃ karmānekasya janma-
naḥ kāraṇam. kasmāt, tad anekaṃ janma yugapan na sa-
m̐bhavatīti krameṇaiva vācyam. tathā ca pūrvadoṣānuṣa-
ṅgaḥ. § 204

5 tasmā j janmaprāyaṇāntare kṛtaḥ puṇyāpuṇyakarmāś-
ayapracayo vicitraḥ pradhānopasarjanabhāvenāvasthitaḥ
prāyaṇābhivyakta ekapraghaṭṭakena maraṇam prasādhyā
saṃmūrchita ekam eva janma karoti. tac ca janma tenaiva
karmaṇā labdhāyuskaṃ bhavati. tasminn āyūṣi tenaiva ka-
10 rmaṇā bhogaḥ saṃpadyata iti. asau karmāśayo janmāyu-
rbhogahetutvāt trivipāko+abhidhīyata iti. ata ekabhavikaḥ
karmāśaya ukta iti. § 205

dr̥ṣṭajanmavedanīyas tv ekavipākārambhī bhogahetu-
tvād dvivipākārambhī vāyurbhogahetutvān nandīśvara-
15 van nahuṣavad veti. kleśakarmavipākānubhavanirvartitā-
bhis tu vāsanābhir anādikālasaṃmūrchitam idaṃ cittam
vicitrikṛtam iva sarvato matsyajālam granthibhir ivātataṃ
ity etā anekabhavapūrvikā vāsanāḥ. yas tv ayaṃ karmāś-
aya eṣa evaikabhavika ukta iti. ye saṃskārāḥ smṛtihatavas
20 tā vāsanās tāś cānādikālīnā iti. § 206

yas tv asāv ekabhavikaḥ karmāśayaḥ sa niyatavipā-
kaś cāniyatavipākaś ca. tatra dr̥ṣṭajanmavedanīyasya ni-
yatavipākasyaivāyaṃ niyamo na tv adr̥ṣṭajanmavedanī-
yasyāniyatavipākasya kasmāt. yo hy adr̥ṣṭajanmavedan-
25 īyo+aniyatavipākas tasya trayī gatiḥ --- kṛtasyāvīpakvasya
nāśaḥ, pradhānakarmaṇy āvāpagamanam vā, niyatavipā-
kapradhānakarmaṇābhibhūtasya vā ciram avasthānam iti.
§ 207

tatra kṛtasyāvīpakvasya nāśo yathā śuklakarmoda-
30 yād ihaiva nāśaḥ kṛṣṇasya. yatredam uktam --- ``dve dve
ha vai karmaṇī veditavye pāpakasyaiko rāśiḥ puṇyak-
ṛto+apahanti tad icchasva karmāṇi sukṛtāni kartum ihaiva
te karma kavayo vedayante." § 208

pradhānakarmaṇy āvāpagamanam. yatredam uktam -
35 -- ``syāt svalpaḥ saṃkaraḥ saparihāraḥ sapratyavamarṣaḥ
kuśalasya nāpakarṣāyālam. kasmāt, kuśalam hi me bahv
anyad asti yatrāyam āvāpam gataḥ svarge+apy apakarṣam
alpaṃ kariṣyati" iti. § 209

niyatavipākapradhānakarmaṇābhibhūtasya vā ciram
avasthānam. katham iti, adrṣṭajanmavedanīyasyaiva niy-
atavipākasya karmaṇaḥ samānaṃ maraṇam abhivyakti-
kāraṇam uktam. na tv adrṣṭajanmavedanīyasyāniyatavi- 5
pākasya. yat tv adrṣṭajanmavedanīyaṃ karmāniyatavip-
ākam tan naśyed āvāpaṃ vā gacched abhibhūtaṃ vā ci-
ram apy upāsita, yāvat samānaṃ karmābhivyañjakaṃ ni-
mittam asya na vipākābhimukhaṃ karotīti. tadvipākasya-
aiva deśakālanimittānavadhāraṇād iyaṃ karmagatiś citrā 10
durvijñānā ceti. na cotsargasyāpavādān nivṛttir ity ekabh-
avikaḥ karmāśayo+anujñāyata iti. § 210

[YS 2.14] **te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt**

§ 211

te janmāyurbhogāḥ puṇyahetukāḥ sukhaphalā apuṇy-
ahetukā duḥkaphalā iti. yathā cedam duḥkhaṃ pratikū-
lātmakam evaṃ viśayasukhakāle+api duḥkham asty eva 5
pratikūlātmakam yoginaḥ. § 212

kathaṃ, tad upapādyate --- § 213

[YS 2.15] **pariṇāmatāpasamṣkārāduḥkhair guṇavṛttivi-
rodhāc ca duḥkham eva sarvaṃ vivekinaḥ** § 214

sarvasyāyaṃ rāgānuviddhaś cetanācetasasāadhanād-
īnaḥ sukhānubhava iti tatrāsti rāgajaḥ karmāśayaḥ. ta-
thā ca dveṣṭi duḥkhasāadhanāni muhyati ceti dveṣamoha- 5
krto+apy asti karmāśayaḥ. tathā cuktam --- ``nānupahatya
bhūtāny upabhogaḥ saṃbhavatīti hiṃsākrto+apy asti śar-
īraḥ karmāśayaḥ" iti. viśayasukhaṃ cāvidyety uktam. § 215

yā bhogeṣv indriyāṇāṃ tṛpter upaśāntis tat sukham. yā
laulyād anupaśāntis tad duḥkham. na cendriyāṇāṃ bhog- 10
ābhyāsenā vaitṛṣṇyaṃ kartuṃ śakyam. kasmāt, yato bhog-
ābhyāsam anu vivardhante rāgāḥ kauśalāni cendriyāṇāṃ
iti. tasmād anupāyaḥ sukhasya bhogābhyāsa iti. sa khalv
ayaṃ vṛścikaviṣabhīta ivāśīviṣeṇa daṣṭo yaḥ sukhārthī vi- 15
śayānuvāsito mahati duḥkhapañke nimagna iti. eṣā pari-
ṇāmaduḥkhatā nāma pratikūlā sukhāvasthāyām api yogi-
nam eva kliśnāti. § 216

atha kā tāpaduḥkhatā, sarvasya dveṣānuviddhaś ceta-
 nācetasādhanādhiṇas tāpānubhava iti tatrāsti dveṣajaḥ
 karmāśayaḥ. sukhasādhanāni ca prārthayamānaḥ kāyena
 vācā manasā ca parispandate tataḥ param anuḡrḥṇāty up-
 5 ahanti ceti parānugrahapīḍābhyāṃ dharmādharmaṃ upa-
 cinoti. sa karmāśayo lobhān mohāc ca bhavatīty eṣā tāpa-
 duḥkhatocyate. kā punaḥ saṃskāraduḥkhatā, sukhānubh-
 avāt sukhasaṃskārāśayo duḥkhānubhavād api duḥkhasa-
 mskārāśaya iti. evaṃ karmabhyo vipāke+anubhūyamāne
 10 sukhe duḥkhe vā punaḥ karmāśayapracaya iti. § 217

evam idam anādi duḥkhasroto viprasṛtaṃ yoginam eva
 pratikūlātmakatvād udvejayati. kasmāt, akṣipātrakalpo hi
 vidvān iti. yathorṇātantur akṣipātre nyastaḥ sparśena du-
 ḥkḥayati na cānyeṣu gātrāvayaveṣu, evam etāni duḥkh-
 15 āny akṣipātrakalpaṃ yoginam eva kliśnanti netaraṃ prati-
 pattāram. itaraṃ tu svakarmopahṛtaṃ duḥkham upāttam
 upāttam tyajantaṃ tyaktaṃ tyaktaṃ upādadaṇam anād-
 ivāsanāvicitrayā cittavṛttyā samantato 'nuviddham ivāvi-
 dyayā hātavya evāhaṃkāramamakārānupātinam jātaṃ jā-
 20 taṃ bāhyādhyātmikobhayanimitāṣ triparvāṇas tāpā anu-
 plavante. tad evam anādinā duḥkhasrotasā vyuhyamānam
 ātmānam bhūtagrāmaṃ ca drṣṭvā yogī sarvaduḥkhakṣay-
 akāraṇam samyagdarśanam śaraṇam prapadyata iti. § 218

guṇavṛttivirodhāc ca duḥkham eva sarvaṃ vivekinaḥ.
 25 prakhyāpravṛttisthitirūpā buddhiguṇāḥ parasparānugra-
 hatantrī bhūtvā śāntaṃ ghoram mūḍham vā pratyayaṃ tr-
 iguṇam evārabhante. calaṃ ca guṇavṛttam iti kṣiprapari-
 ṇāmi cittam uktam. rūpātiśayā vṛtṭyatiśayāś ca paraspar-
 eṇa virudhyante, sāmānyāni tv atiśayaiḥ saha pravartante.
 30 evam ete guṇā itaretarāśrayeṇopārjitasukhaduḥkhamoha-
 pratyayāḥ sarve sarvarūpā bhavantīti, guṇapradhānabhā-
 vakṛtas tv eṣāṃ viśeṣa iti. tasmād duḥkham eva sarvaṃ vi-
 vekina iti. § 219

tad asya mahato duḥkhasamudāyasya prabhavabījam
 35 avidyā. tasyāś ca samyagdarśanam abhāvahetuḥ. yathā ci-
 kitsāśāstraṃ caturvyūham --- rogo rogahetur ārogyaṃ bh-
 aiśajyam iti. evam idam api śāstraṃ caturvyūham eva. ta-
 dyathā --- saṃsāraḥ saṃsārahetur mokṣo mokṣopāya iti.

tatra duḥkhabahulaḥ saṃsāro heyāḥ. pradhānapuruṣayoḥ
saṃyogo heyahetuḥ. saṃyogasyātyantikī nivṛttir hānam.
hānopāyaḥ samyagdarśanam. § 220

tatra hātuḥ svarūpam upādeyaṃ vā heyam vā na bha-
vitum arhatīti hāne tasyocchedavādaprasaṅga upādāne ca 5
hetuvādaḥ. ubhayapratyākhyāne śāśvatavāda ity etat sa-
myagdarśanam. § 221

tad etac chāstram caturvyūham ity abhidhīyate --- § 222

[YS 2.16] **heyam duḥkham anāgatam** § 223

duḥkham atītam upabhogenātivāhitam na heyapakṣe
vartate. vartamānaṃ ca svakṣaṇe bhogārūḍham iti na tat
kṣaṇāntare heyatām āpadyate. tasmād yad evānāgatam
duḥkham tad evākṣipātrakalpaṃ yoginaṃ kliśnāti neta- 5
ram pratipattāram. tad eva heyatām āpadyate. § 224

tasmād yad eva heyam ity ucyate tasyaiva kāraṇam pr-
atinirdiśyate --- § 225

[YS 2.17] **draṣṭṛdrśyayoḥ saṃyogo heyahetuḥ** § 226

draṣṭā buddheḥ pratisaṃvedī puruṣaḥ. drśyā buddhis-
attvopārūḍhāḥ sarve dharmāḥ. tad etad drśyam ayaskānt-
amaṇikalpaṃ saṃnidhimātropakāri drśyatvena svaṃ bh- 5
avati puruṣasya drśirūpasya svāmināḥ, anubhava-karmav-
iṣayatām āpannaṃ yataḥ. anyasvarūpeṇa pratilabdhitma-
kaṃ svatantram api parārthatvāt paratantram. § 227

tayor drḡdarśanaśaktyor anādir arthakṛtaḥ saṃyogo
heyahetur duḥkhasya kāraṇam ity arthaḥ. tathā coktam -
-- tatsaṃyogahetuvivarjanāt syād ayam ātyantiko duḥkh- 10
apratikāraḥ. kasmāt, duḥkhahe-toḥ parihāryasya pratikār-
adarśanāt. tadyathā --- pādatalasya bhedyatā, kaṇṭakasya
bhettṛtvam, parihāraḥ kaṇṭakasya pā(pa)dānadhīṣṭhānam
pādatrāṇavyavahitena vādhiṣṭhānam, etat trayam yo veda
loke sa tatra pratikāram ārabhamāṇo bhedajaṃ duḥkham 15
nāpnoti. kasmāt, tritvopalabdhisāmarthyād iti. atrāpi tāp-
akasya rajasāḥ sattvam eva tapyam. kasmāt, tapikriyāyāḥ
karmasthatvāt, sattve karmaṇi tapikriyā nāpariṇāmini ni-
ṣkriye kṣetrajñe, darśitaviṣayatvāt. sattve tu tapyamāne ta-
dākārānurodhī puruṣo+apy anutapyata iti. § 228 20

dr̥śyasvarūpam ucyate --- § 229

**prakāśakriyāsthitiśīlam bhūtendriyātmakam
bhogāpavargārtham dr̥śyam** § 230

[YS 2.18]

prakāśaśīlam sattvam. kriyāśīlam rajah sthitiśīlam
tama iti. ete guṇāḥ parasparoparaktapravibhāgāḥ pariṇā-
5 minaḥ saṃyogaviyogadharmāṇa itaretaropāśrayeṇopārji-
tamūrtayaḥ parasparāṅgāṅgitve+apy asaṃbhinnaśaktipr-
avibhāgās tulyajātīyātulyajātīyaśaktibhedānupātinaḥ pra-
dhānavelāyām upadarśitasamnidhānā guṇatve+api ca vy-
āpāramātreṇa pradhānāntarṇītānumitāstitāḥ puruṣārth-
10 akartavyatayā prayuktasāmarthyāḥ saṃnidhimātropakā-
riṇo+ayaskāntamaṇikalpāḥ pratyayam antareṇaikatama-
sya vṛttim anuvartamānāḥ pradhānaśabdavācyā bhavanti.
etad dr̥śyam ity ucyate. § 231

tad etad bhūtendriyātmakam bhūtabhāvena pṛthivyā-
15 dinā sūkṣmashūlena pariṇamate. tathendriyabhāvena śr-
otrādinā sūkṣmashūlena pariṇamata iti. tat tu nāprayoja-
nam api tu prayojanam urarīkṛtya pravartata iti bhogāpav-
argārtham hi tad dr̥śyam puruṣasyeti. tatreṣṭāniṣṭaguṇasv-
arūpāvadhāraṇam avibhāgāpannam bhogo bhoktuḥ svar-
20 ūpāvadhāraṇam apavarga iti. dvayor atiriktam anyad da-
rśanam nāsti. tathā caktam --- ayam tu khalu triṣu guṇeṣu
kartṛṣv akartari ca puruṣe tulyātulyajātīye caturthe tatkri-
yāsākṣiṇy upanīyamānān sarvabhāvān upapannān anup-
aśyann adarśanam anyac chaṅkata iti. § 232

tāv etau bhogāpavargau buddhikṛtau buddhāv eva
vartamānau katham puruṣe vyapadiśyete iti. yathā vija-
yah parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapad-
iśyate, sa hi tatphalasya bhokteti, evam bandhamokṣau
buddhāv eva vartamānau puruṣe vyapadiśyete, sa hi ta-
30 tphalasya bhokteti. buddher eva puruṣārthāparisamāptir
bandhas tadarthāvasāyo mokṣa iti. etena grahaṇadhāra-
ṇohāpohatattvajñānābhiniveśā buddhau vartamānāḥ pu-
ruṣe+adhyāropitasadbhāvāḥ. sa hi tatphalasya bhokteti.
§ 233

dr̥śyānām guṇānām svarūpabhedāvadhāraṇārtham idam
35 ārabhyate --- § 234

[YS 2.19]

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

§ 235

tatrākāśavāyvagnyudakabhūmayo bhūtāni śabdaspārśarūparasagandhatanmātrāṇām aviśeṣāṇām viśeṣāḥ. tathā śrotratvakcakṣurjihvāghrāṇāni buddhīndriyāṇi, vākpa- 5
āṇipādapāyūpasthāḥ karmendriyāṇi, ekādaśaṃ manaḥ sarvārtham, ity etāny asmitālakṣaṇasyāviśeṣasya viśeṣāḥ. guṇānām eṣa ṣoḍaśako viśeṣapariṇāmāḥ. § 236

ṣaḍ aviśeṣāḥ. tadyathā --- śabdatanmātraṃ sparśatanmātraṃ rūpatanmātraṃ rasatanmātraṃ gandhatanmātraṃ ceti ekadvitricatuḥpañcalakṣaṇāḥ śabdādayaḥ pañc- 10
āviśeṣāḥ, ṣaṣṭhaś cāviśeṣo+asmitāmātra iti. ete sattāmātra-syātmano mahataḥ ṣaḍaviśeṣapariṇāmāḥ. yat tat parama-viśeṣebhyo liṅgamātraṃ mahattattvaṃ tasminn ete sattāmātre mahaty ātmany avasthāya vivṛddhikāṣṭhām anubh- 15
avanti. § 237

pratiśamsṛjyamānās ca tasminn eva sattāmātre mahaty ātmany avasthāya yat tan niḥsattāsattaṃ niḥsadasan nira- 20
sad avyaktam aliṅgaṃ pradhānaṃ tat pratiyanti. eṣa teṣāṃ liṅgamātraḥ pariṇāmo niḥsattāsattaṃ cāliṅgapariṇāma iti. § 238

aliṅgāvasthāyām na puruṣārtho hetur nāliṅgāvasthāyām ādau puruṣārthatā kāraṇaṃ bhavatīti. na tasyāḥ puruṣārthatā kāraṇaṃ bhavatīti. nāsau puruṣārthakṛteti ni- 25
tyākhyāyate. trayāṇām tv avasthāviśeṣāṇām ādau puruṣārthatā kāraṇaṃ bhavati. sa cārtho hetur nimittaṃ kāraṇaṃ bhavatīty anityākhyāyate. guṇās tu sarvadharmānupātino na pratyastam ayante nopajāyante. vyaktibhir evātītānāgatavyayāgamavatībhir guṇānvayinībhir upajananāpāyadharmakā iva pratyavabhāsante. yathā devadatto daridrāti. 30
kasmāt yato+asya mriyante gāva iti, gavām eva maraṇāt tasya daridrāṇaṃ na svarūpahānād iti samaḥ samādhiḥ. § 239

liṅgamātraṃ aliṅgasya pratyāsannaṃ, tatra tat saṃsrṣṭaṃ vivicyate kramān ativrṭtayaḥ. tathā ṣaḍ aviśeṣā liṅgamātre saṃsrṣṭā vivicyante pariṇāmakramaniyamāt. tathā teṣv aviśeṣeṣu bhūtendriyāṇi saṃsrṣṭāni vivicyante. tathā coktaṃ purastāt. na viśeṣebhyaḥ paraṃ tattvāntaram astīti 35

viśeṣāṇaṃ nāsti tattvāntarapariṇāmaḥ. teṣāṃ tu dharmal-
akṣaṇāvasthāpariṇāmā vyākhyāyīṣyante. § 240

vyākhyātaṃ dṛśyam atha draṣṭuḥ svarūpāvdhāraṇā-
rtham idam ārabhyate --- § 241

**draṣṭā dṛśimātraḥ śuddho+api pratyayānup-
aśyaḥ** § 242

[YS 2.20]

dṛśimātra iti dṛkśaktir eva viśeṣaṇāparāmrṣṭety arthaḥ.
sa puruṣo bhuddheḥ pratisaṃvedī. sa buddher na sarūpo
5 nātyantaṃ virūpa iti. na tāvat sarūpaḥ kasmāt. jñātājñāt-
aviṣayatvāt pariṇāminī hi buddhiḥ. tasyāś ca viṣayo gavā-
dir ghaṭādir vā jñātaś cājñātaś ceti pariṇāmitvaṃ darśayati.
§ 243

sadājñātaviṣayatvaṃ tu puruṣasyāpariṇāmitvaṃ pari-
10 dīpayati kasmāt. na hi buddhiś ca nāma puruṣaviṣayaś ca
syād agrhītā ḡhītā ceti siddhaṃ puruṣasya sadājñātaviṣa-
yatvaṃ tataś cāpariṇāmitvaṃ iti. kiṃ ca parārthā buddhiḥ
saṃhatyakāritvāt, svārthaḥ puruṣa iti. tathā sarvārthādhy-
avasāyakatvāt triguṇā buddhis triguṇatvād acetaneti. gu-
15 ṇānāṃ tūpadraṣṭā puruṣa ity ato na sarūpaḥ. § 244

astu tarhi virūpa iti. nātyantaṃ virūpaḥ kasmāt. śu-
ddho+apy asau pratyayānupaśyo yataḥ. pratyayaṃ bau-
ddham anupaśyati, tam anupaśyann atadātmāpi tadātm-
aka iva pratyavabhāsate. tathā cuktam --- aparīṇāminī hi
20 bhokṛśaktir apratisaṃkramā ca pariṇāminy arthe pratisa-
ṃkrānteva tadvṛttim anupatati, tasyāś ca prāptacaitanyo-
pagraharūpāyā buddhivṛtter anukāramātratayā buddhiv-
ṛttyaviśiṣṭā hi jñānavṛttir ity ākhyāyate. § 245

tadartha eva dṛśyasyātmā § 246

[YS 2.21]

dṛśirūpasya puruṣasya karmarūpatām āpannaṃ dṛ-
śyam iti tadartha eva dṛśyasyātmā bhavati. svarūpaṃ bh-
avatīty arthaḥ. svarūpaṃ tu pararūpeṇa pratilabdhatma-
5 kaṃ bhogāpavargārthatāyāṃ kṛtāyāṃ puruṣeṇa na dṛśy-
ata iti. svarūpahanād asya nāsaḥ prāpto na tu vinaśyati.
§ 247

kasmāt --- § 248

kṛtārtham prati naṣtam apy anaṣtam tadanya-
 [YS 2.22] **sādhāraṇatvāt** § 249

kṛtārtham ekaṃ puruṣam prati dṛśyam naṣtam api nā-
 ṣam prāptam apy anaṣtam tadanyapuruṣasādhāraṇatvāt.
 kuśalam puruṣam prati nāsam prāptam apy akuśalān pu- 5
 ruṣān prati na kṛtārtham iti teṣāṃ dṛśeḥ karmaviṣayatām
 āpannam labhata eva pararūpeṇātmarūpam iti. ataś ca dṛ-
 gdarśanaśaktyor nityatvād anādiḥ saṃyogo vyākhyāta iti.
 tathā coktam --- dharminām anādisaṃyogād dharmamā-
 trāṇām apy anādiḥ saṃyoga iti. § 250 10

saṃyogasvarūpābhidhitasayedam sūtram pravavṛte ---
 § 251

svasvāmīśaktyoḥ svarūpopalabdhihetuḥ sa-
 [YS 2.23] **myogaḥ** § 252

puruṣaḥ svāmī dṛśyena svena darśanārtham saṃyu-
 ktaḥ. tasmāt saṃyogād dṛśyasyopalabdhir yā sa bhogaḥ.
 yā tu draṣṭuḥ svarūpopalabधिḥ so+apavargaḥ. darśana- 5
 kāryāvasānaḥ saṃyoga iti darśanam viyogasya kāraṇam
 uktam. darśanam adarśanasya pratidvandvīty adarśanam
 saṃyoganimitam uktam. nātra darśanam mokṣakāraṇam
 adarśanābhāvād eva bandhābhāvaḥ sa mokṣa iti. darśana-
 sya bhāve bandhakāraṇasyādarśanasya nāśa ity ato darśa- 10
 nam jñānam kaivalyakāraṇam uktam. § 253

kiṃcedam adarśanam nāma, kiṃ guṇānām adhikāra
 āhosvid dṛśirūpasya svāmīno darśitaviṣayasya pradhāna-
 cittasyānutpādaḥ. svasmin dṛśye vidyamāne yo darśanā-
 bhāvaḥ. § 254 15

kim arthavattā guṇānām. athāvidyā svacittena saha
 niruddhā svacittasyotpattibījam. kiṃ sthitisamśkāraśaye
 gatisamśkārahivyaḥ. yatredam uktam pradhānam sth-
 ityaiva vartamānam vikārākaraṇād apradhānam syāt. § 255

tathā gatyāiva vartamānam vikāranityatvād apradhā- 20
 nam syāt. ubhayathā cāsya vṛttiḥ pradhānavyavahāram la-
 bhate nānyathā. kāraṇāntareṣv api kalpiteṣv eva samānaś
 carcaḥ. darśanaśaktir evādarśanam ity eke, ``pradhānasy-
 ātmakhyāpanārthā pravṛttiḥ" iti śruteḥ. § 256

sarvabodhyabodhasamarthaḥ prākpravṛtteḥ puruṣo
na paśyati sarvakāryakaraṇasamarthaḥ dṛśyaḥ tadā na
dṛśyata iti. ubhayasyāpy adarśanaḥ dharma ity eke. tatre-
dam dṛśyasya svātmabhūtam api puruṣapratyayāpekṣam
5 darśanaḥ dṛśyadharmatvena bhavati. tathā puruṣasyān-
ātmabhūtam api dṛśyapratyayāpekṣam puruṣadharmatv-
enevādarśanam avabhāsate. darśanaḥ jñānam evādarśa-
nam iti kecid abhidhadhati. ity ete śāstragatā vikalpāḥ. ta-
tra vikalpabahutvam etat sarvapuruṣāṇām guṇānām sa-
10 mṛyoge sādharmaṇaviṣayam. § 257
yas tu pratyakcetanasya svabuddhisamṛyogaḥ --- § 258

tasya hetur avidyā § 259

[YS 2.24]

viparyayajñānavāsanety arthaḥ. viparyayajñānavāsan-
āvāsītā ca na kāryaniṣṭhāḥ puruṣakhyātiḥ buddhiḥ prā-
pnoti sādḥikārā punar āvartate. sā tu puruṣakhyātiparya-
5 vasānām kāryaniṣṭhāḥ prāpnoti, caritādhikārā nivṛttāda-
rśanā bandhakāraṇābhāvān na punar āvartate. § 260

atra kaścit paṇḍakopākhyānenodghāṭayati --- mugdh-
ayā bhāryayābhidhīyate --- paṇḍakāryaputra, apatyavati
me bhaginī kimarthaḥ nāma nāham iti, sa tām āha --- mṛ-
10 tas te+aham apatyam utpādayiṣyāmīti. tathedaḥ vidyam-
ānam jñānam cittanivṛttiḥ na karoti, vinaṣṭam kariṣyatīti
kā pratyāśā. tatrācāryadeśīyo vakti --- nanu buddhinivṛttir
eva mokṣo+adarśanakāraṇābhāvād buddhinivṛtṭiḥ. tac cā-
darśanaḥ bandhakāraṇam darśanān nivartate. tatra citta-
15 nivṛttir eva mokṣaḥ, kimarthaḥ asthāna evāsyā mativibhr-
amaḥ. § 261

heyam duḥkhaḥ heyakāraṇam ca samyogākhyam san-
imittam uktam ataḥ paraḥ hānam vaktavyam --- § 262

tadabhāvāt samyogābhāvo hānam taddṛśeḥ kaivalyam § 263

[YS 2.25]

tasyādarśanasyābhāvād buddhipuruṣasamyogābhāva
ātyantiko bandhanoparama ity arthaḥ. etad dhānam. tadd-
5 ṛśeḥ kaivalyam puruṣasyāmiśṛbhāvāḥ punar asaṃyogo
guṇair ity arthaḥ. duḥkhakāraṇanivṛtttau duḥkhoparamo
hānam, tadā svarūpapraṭiṣṭhaḥ puruṣa ity uktam. § 264

atha hānasya kaḥ prāptyupāya iti --- § 265

[YS 2.26]

vivekakhyātir aviṣlavā hānopāyaḥ § 266

sattvapuruṣānyatāpratyayo vivekakhyātiḥ. sā tv aniv-
ṛttamithyājñānā plavate. yadā mithyājñānaṃ dagdhabīja-
bhāvaṃ vandhyaprasavaṃ saṃpadyate tadā vidhūtakle-
śarajasah sattvasya pare vaiśāradye parasyāṃ vaśīkāras- 5
aṃjñāyāṃ vartamānasya vivekapratyayapravāho nirmalo
bhavati. sā vivekakhyātir aviṣlavā hānopāyaḥ. tato mithy-
ājñānasya dagdhabījabhāvopagamaḥ punaś cāprasava ity
eṣa mokṣasya mārgo hānasyopāya iti. § 267

[YS 2.27]

tasya saptadhā prāntabhūmiḥ prajñā § 268

tasyeti pratyuditakhyāteḥ pratyāmnāyaḥ. saptadheti
aśuddhyāvaraṇamalāpagamāc cittasya pratyayāntarānu-
tpāde sati saptaprakāraiva prajñā vivekino bhavati. § 269

tadyathā --- pariñātaṃ heyam nāsyā punaḥ pariñeyam 5
asti. kṣīṇā heyahetavo na punar eteṣāṃ kṣetavyam asti. sā-
kṣātkṛtaṃ nirodhasamādhinā hānam. bhāvito vivekakhy-
ātirūpo hānopāya iti. eṣā catuṣṭayī kāryā vimuktiḥ prajñā-
yāḥ. cittavimuktis tu trayī caritādhikārā buddhiḥ. guṇā gir-
iśikharataṭacyutā iva grāvāṇo niravasthānāḥ svakāraṇe 10
pralayābhimukhāḥ saha tenāstaṃ gacchanti. na caisāṃ prav-
ilīnānāṃ punar asty utpādaḥ prayojanābhāvād iti. etasyāṃ
avasthāyāṃ guṇasaṃbandhātītaḥ svarūpamātrajyotir am-
alaḥ kevalī puruṣa iti. etāṃ saptavidhāṃ prāntabhūmi-
prajñāṃ anupaśyan puruṣaḥ kuśala ity ākhyāyate. pratipras- 15
ave pi cittasya muktaḥ kuśala ity eva bhavati guṇātītatvād
iti. § 270

siddhā bhavati vivekakhyātir hānopāya iti, na ca si-
ddhir antareṇa sādhanam ity etad ārabhyate --- § 271

[YS 2.28]

**yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir
ā vivekakhyāteḥ** § 272

yogāṅgāny aṣṭāv abhidhāyīṣyamāṇāni. teṣāṃ anuṣṭhā-
nāt pañcaparvaṇo viparyayasyāśuddhirūpasya kṣayo nā-
śaḥ. tatksāyē samyagjñānasyābhivyaktiḥ. yathā yathā ca 5
sādhanāny anuṣṭhīyante tathā tathā tanutvam aśuddhir

āpadyate. yathā yathā ca kṣīyate tathā tathā kṣayakramā-
 nurodhinī jñānasyāpi dīptir vivardhate. sā khalv eṣā viv-
 ṛddhiḥ prakarṣam anubhavatyā vivekakhyāteḥ, ā guṇap-
 uruṣasvarūpavijñānād ity arthaḥ. yogāṅgānuṣṭhānam aś-
 5 uddher viyogakāraṇam. yathā paraśuś chedyasya. viveka-
 khyātes tu prāptikāraṇam yathā dharmāḥ sukhasya nāny-
 athā kāraṇam. kati caitāni kāraṇāni śāstre bhavanti. nava-
 ivety āha. tadyathā --- § 273

“utpattisthityabhivyaktivikārapratyayāptayaḥ / viyo-
 10 gānyatvadhṛtayaḥ kāraṇam navadhā smṛtam” iti // § 274

tatrotpattikāraṇam mano bhavati vijñānasya, sthitikār-
 aṇam manasaḥ puruṣārthatā, śarīrasyevāhāra iti. abhivya-
 ktikāraṇam yathā rūpasyālokaḥ tathā rūpajñānam, vikāra-
 kāraṇam manaso viṣayāntaram. yathāgniḥ pākyaḥ. pr-
 15 atyayakāraṇam dhūmajñānam agnijñānasya. prāptikāra-
 ṇam yogāṅgānuṣṭhānam vivekakhyāteḥ. § 275

viyogakāraṇam tad evāśuddheḥ. anyatvakāraṇam ya-
 thā suvarṇasya suvarṇakāraḥ. evam ekasya strīpratyaya-
 syāvidyā mūḍhatve dveṣo duḥkhatve rāgaḥ sukhatve ta-
 20 ttvajñānam mādhyasthye. dhṛtikāraṇam śarīram indriyā-
 ṇām. tāni ca tasya. mahābhūtāni śarīraṇām, tāni ca para-
 sparām sarveṣāṃ tairyagyaunamānuṣadaivatāni ca para-
 sparārthatvād ity evaṃ nava kāraṇāni. tāni ca yathāsaṃbh-
 avam padārthāntareṣv api yojyāni. yogāṅgānuṣṭhānam tu
 25 dvidhaiva kāraṇatvam labhata iti. § 276

tatra yogāṅgāny avadhāryante --- § 277

yamaniyamāsanaprāṇāyāmapratyāhāradhāra-
 ṇādhyānasamādhayo+aṣṭāv aṅgāni § 278 [YS 2.29]

yathākramam eṣām anuṣṭhānam svarūpaṃ ca vakṣyā-
 maḥ. § 279

5 tatra --- § 280

ahimśāsatyāsteyabrahmacaryāparigrahā yamāḥ

§ 281

[YS 2.30]

tatrāhimśā sarvathā sarvadā sarvabhūtānām anabhidr-
 ohaḥ. uttare ca yamaniyamās tanmūlās tatsiddhiparataya-
 5 iva tatpratipādanāya pratipādyante. tadavadātarūpakara-

nāyaivopādīyante. tathā cōktam --- sa khalv ayam brāhm-
aṇo yathā yathā vratāni bahūni samāditsate tathā tathā pr-
amādakṛtebhyo hiṃsānidānebhyo nivartamānas tām evā-
vadātarūpām ahiṃsām karoti. § 282

satyaṃ yathārthe vānmanase. yathā dṛṣṭaṃ yathānum- 5
itaṃ tathā vān manaś ceti. paratra svabodhasaṃkrāntaye
vāg uktā, sā yadi na vañcitā bhrāntā vā pratipattivandhyā
vā bhaved iti. eṣā sarvabhūtopakārārthaṃ pravṛttā na bhū-
topaghatāya. yadi caivam apy abhidhīyamānā bhūtopag-
hātapaiva syān na satyaṃ bhavet pāpam eva bhavet tena 10
puṇyābhāsenā puṇyapratirūpakeṇa kaṣṭaṃ tamaḥ prāpn-
uyāt. tasmāt parīkṣya sarvabhūtahitaṃ satyaṃ brūyāt. § 283

steyam aśāstrapūrvakaṃ dravyāṇaṃ parataḥ svīkara-
naṃ, tatpratiṣedhaḥ punar aspr̥hārūpam asteyam iti. bra- 15
hmacaryaṃ guptendriyasyopasthasya saṃyamāḥ. viṣayā-
ṇāṃ arjanarakṣaṇakṣayasāṅgahiṃsādoṣadarśanād asvīk-
araṇam aparigraha ity ete yamāḥ. § 284

te tu --- § 285

jātidēśakālasamayānavacchinnāḥ sārvaabhaumā

[YS 2.31] mahāvratam § 286

tatrāhiṃsā jātyavacchinnā matsyavadhakasya matsy-
eṣv eva nānyatra hiṃsā. saiva deśāvacchinnā na tīrthe
haniṣyāmīti. saiva kālāvacchinnā na caturdaśyāṃ na pu- 5
ṇye+ahani haniṣyāmīti. saiva tribhir uparatasya samayāv-
acchinnā devabrāhmaṇārthe nānyathā haniṣyāmīti. yathā
ca kṣatriyāṇaṃ yuddha eva hiṃsā nānyatreṭi. ebhir jātid-
eśakālasamayair anavacchinnā ahiṃsādayaḥ sarvathaiva
paripālanīyāḥ. sarvabhūmiṣu sarvaviṣayeṣu sarvathavā- 10
viditavyabhicārāḥ sārvaabhaumā mahāvratam ity ucyante.
§ 287

śaucasaṃtoṣatapahsvādhyāyeśvarapraṇidhānāni

[YS 2.32] niyamāḥ § 288

tatra śaucam mṛjjaḥkṣāṇaṃ medhyābhyavaharaṇādi
ca bāhyam. ābhyantaram cittamalānām ākṣālanam. saṃt-
oṣaḥ saṃnihitasādhanād adhikasyānupāditsā. tapo dva- 5
m̐dvasahanam. dvaṃdvāś ca jighatsāpipāse sītoṣṇe sthān-

āsane kāṣṭhamaunākāramaune ca. vratāni caiṣāṃ yathāyogaṃ kṛcchracāndrāyaṇasāmtapanādīni. svādhyāyo mokṣaśāstrāṇām adhyayanam praṇavajapo vā. īśvarapraṇidhānam tasmin paramagurau sarvakarmārpaṇam. § 289

5 śayyāsanastho+atha pathi vrajan vā svasthaḥ parikṣiṇ-
avitarkajālaḥ / § 290

samsārabījakṣayam ikṣamāṇaḥ syān nityayukto+amṛtabhogabhāgi
// § 291

10 yatredam uktaṃ tataḥ pratyakcetanādhiḡamo+apy
antarāyābhāvaś ceti. § 292
eteṣāṃ yamaniyamānām --- § 293

vitarkabādhane pratipakṣabhāvanam § 294

[YS 2.33]

yadāsyā brāhmaṇasya hiṃsādayo vitarkā jāyeraṇ hani-
śyāmy aham apakāriṇam anṛtam api vakṣyāmi dravyam
apy asya svīkariṣyāmi dāreṣu cāsyā vyavāyī bhaviṣyāmi
5 parigraheṣu cāsyā svāmī bhaviṣyāmīti. evam unmārgapra-
vaṇavitarkajvareṇātidiṭptena bādhyamānas tatpratipakṣān
bhāvayet. ghoreṣu saṃsārāṅgāreṣu pacyamānena mayā
śaraṇam upāgataḥ sarvabhūtābhayapradānena yogadha-
rmaḥ. sa khalv ahaṃ tyaktvā vitarkān punas tān ādadānas
10 tulyaḥ śvavṛtteneti bhāvayet. yathā śvā vāntāvālehī tathā
tyaktasya punar ādadāna iti. evamādi sūtrāntareṣv api yo-
jyam. § 295

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobh- akrodhamohapūrvakā mṛdumadhyādhimātrā du- ḥkhājñānānantaphalā iti pratipakṣabhāvanam

[YS 2.34]

§ 296

5 tatra hiṃsā tāvat --- kṛtā kāritānumoditeti tridhā. eka-
ikā punas tridhā lobhena māṃsacarmārthena krodhenāp-
akṛtam aneneti mohena dharmo me bhaviṣyatīti. lobhakra-
dhamohāḥ punas trividhā mṛdumadhyādhimātrā iti. evaṃ
saptaviṃśatir bheda bhavanti hiṃsāyāḥ. mṛdumadhyādh-
10 imātrāḥ punas tridhā --- mṛdumṛdur madhyamṛdus tivr-
amṛdur iti. tathā mṛdumadhyo madhyamadhyas tivrāma-
dhyā iti. tathā mṛdutivro madhyativro+adhimātrativra iti.

evam ekāśītibhedā hiṃsā bhavati. sā punar niyamavikalp-
asamuccayabhedād asaṃkhyeyā, prāṇabhṛdbhedasyāpar-
isaṃkhyeyatvād iti. evam anṛtādiṣv api yojyam. § 297

te khalv amī vitarkā duḥkhājñānānantaphalā iti prati-
pakṣabhāvanam. duḥkham ajñānam cānantam phalam ye- 5
śām iti pratipakṣabhāvanam. tathā ca hiṃsakas tāvat pra-
thamaṃ vadhyasya vīryam ākṣipati. tataś ca śastrādinipāt-
ena duḥkhayati. tato jīvitād api mocayati. tato vīryākṣepād
asya cetanācetanam upakaraṇam kṣīṇavīryam bhavati. du-
ḥkhotpādān narakatiryakpretādiṣu duḥkham anubhavati, 10
jīvitavyaparopanaṭ pratikṣaṇam ca jīvitātyaye vartamāno
maraṇam icchann api duḥkhavipākasya niyatavipākaved-
anīyatvāt kathaṃcid evocchvasiti. yadi ca kathaṃcit puṇy-
āvāpagatā hiṃsā bhavet tatra sukhaprāptau bhaved alpā-
yur iti. evam anṛtādiṣv api yojyam yathāsaṃbhavam. evam 15
vitarkāṇaṃ cāmum evānugataṃ vipākam aniṣṭam bhāva-
yan na vitarkeṣu manaḥ praṇidadhīta. § 298

pratipakṣabhāvanād dhetoḥ heyā vitarkā yadāsyā syur
aprasavadharmāṇas tadā tatkr̥tam aiśvaryaṃ yoginaḥ si-
ddhisūcakaṃ bhavati. tadyathā --- § 299 20

[YS 2.35] **ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyā-
gaḥ** § 300
sarvaprāṇināṃ bhavati. § 301

[YS 2.36] **satyapraṣṭhāyāṃ kriyāphalāśrayatvam** § 302
dhārmiko bhūyā iti bhavati dhārmikaḥ, svargaṃ prā-
pnuhīti svargaṃ prāpnoti amoghāsyā vāg bhavati. § 303

[YS 2.37] **asteyapraṣṭhāyāṃ sarvaratnopasthānam** § 304
sarvadiksthāny asyopatiṣṭhante ratnāni. § 305

[YS 2.38] **brahmacaryapraṣṭhāyāṃ vīryalābhaḥ** § 306
yasya lābhād apratighān guṇān utkarṣayati. siddhaś ca
vineyeṣu jñānam ādhātuṃ samartho bhavatīti. § 307

[YS 2.39] **aparigrahasthairye janmakathaṃtāsaṃbodhaḥ**
§ 308

asya bhavati ko+aham āsaṃ katham aham āsaṃ ki-
 mṣvid idaṃ kathamṣvid idaṃ ke vā bhaviṣyāmaḥ katham
 vā bhaviṣyāma ity evam asya pūrvāntaparāntamadhyeṣv
 ātmabhāvajijāsā svarūpeṇopāvartate. etā yamasthairye si-
 5 ddhayaḥ. § 309

niyameṣu vakṣyāmaḥ --- § 310

śaucāt svāṅgajugupsā parair asaṃsargaḥ § 311 [YS 2.40]

svāṅge jugupsāyāṃ śaucam ārabhamāṇaḥ kāyāvadya-
 darśī kāyānabhiṣvaṅgī yatir bhavati. kiṃca parair asaṃsa-
 rgaḥ kāyasvabhāvāvalokī svam api kāyaṃ jihāsur mṛjālā-
 5 dibhir ākṣālayann api kāyaśuddhim apaśyan katham par-
 akāyair atyantam evāprayataiḥ saṃsṛjyeta. § 312

kiṃca --- § 313

**sattvaśuddhisaumanasyaikāgryendriyajayātma-
 darśanayogyatvāni ca** § 314 [YS 2.41]

bhavantīti vākyaśeṣaḥ. śuceḥ sattvaśuddhis tataḥ sau-
 manasyaṃ tata aikāgryaṃ tata indriyajayas tataś cātma-
 5 arśanayogyatvaṃ buddhisattvasya bhavatīty etac chauca-
 sthairyād adhigamyata iti. § 315

saṃtoṣād anuttamaḥ sukhālābhaḥ § 316 [YS 2.42]

tathā cuktam --- § 317

^^

yac ca kāmasukhaṃ loke yac ca divyaṃ mahat
 sukham /
 5 tṛṣṇākṣayasukhasyaite nārhataḥ ṣoḍaśīm
 kalām § 320
 " iti. § 321

kāyendriyasiddhir aśuddhikṣayāt tapasaḥ § 322 [YS 2.43]

nirvartyamānam eva tapo hinasty aśuddhyāvaraṇama-
 laṃ tadāvaraṇamalāpagamāt kāyasiddhir aṇimādyā. tath-
 5 endriyasiddhir dūrāc chravaṇadarśanādyeti. § 323

- [YS 2.44] **svādhyāyād iṣṭadevatāsamprayogaḥ** § 324
devā ṛṣayaḥ siddhās ca svādhyāyaśīlasya darśanaṃ ga-
cchanti, kārye cāsyā vartanta iti. § 325
- [YS 2.45] **samādhisiddhir īśvarapraṇidhānāt** § 326
īśvarārpitasarvabhāvasya samādhisiddhir yayā sarvam
īpsitam avitatham jānāti deśāntare dehāntare kālāntare ca.
tato+asya prajñā yathābhūtaṃ prajānātīti. § 327
uktāḥ saha siddhibhir yamaniyamāḥ āsanādīni vakṣy- 5
āmaḥ tatra --- § 328
- [YS 2.46] **sthirasukham āsanam** § 329
tadyathā padmāsanam bhadrāsanam svastikaṃ daṇḍ-
āsanam sopāśrayam paryaṅkaṃ krauñcaṇiṣadanam ha-
stiniṣadanam uṣṭraniṣadanam samasaṃsthānam sthirasu-
kham yathāsukham cety evamādīni. § 330 5
- [YS 2.47] **prayatnaśaithilyānantasamāpattibhyām** § 331
bhavatīti vākyaśeṣaḥ prayatnoparamāt sidhyaty āsa-
nam yena nāṅgamejayo bhavati. anante vā samāpannam
cittam āsanam nirvartayatīti. § 332
- [YS 2.48] **tato dvandvānabhighātaḥ** § 333
śītoṣṇādibhir dvandvair āsanajayān nābhībhūyate. § 334
- [YS 2.49] **tasmin sati śvāsapraśvāsayor gativicchedaḥ**
prāṇāyāmaḥ § 335
saty āsanajaye bāhyasya vāyor ācamaṇam śvāsaḥ, kau-
ṣṭhyasya vāyor niḥsāraṇam praśvāsaḥ, tayor gativiccheda
ubhayābhāvaḥ prāṇāyāmaḥ. § 336 5
sa tu --- § 337
- [YS 2.50] **bāhyābhyantarastambhavṛttir deśakālasamkhy-**
ābhiḥ paridrṣṭo dīrghasūkṣmaḥ § 338
yatra praśvāsapūrvako gatyabhāvaḥ sa bāhyaḥ. yatra
śvāsapūrvako gatyabhāvaḥ sa ābhyantaraḥ. tṛtīyaḥ sta-
mbhavṛttir yatrobhayābhāvaḥ sakṛtprayatnād bhavati. ya- 5
thā tapte nyastam upale jalam sarvataḥ saṃkocam āpa-

dyate tathā dvayor yugapad gatyabhāva iti. trayo 'py ete deśena paridrṣṭā iyān asya viṣayo deśa iti. kālena paridrṣṭāḥ kṣaṇānām iyattāvadhāraṇenāvaccinnā ity arthaḥ. sa-
 5 maṅkhyābhiḥ paridrṣṭā etāvadbhiḥ śvāsaprasvāsaiḥ prath-
 āta evaṃ tr̥tīyaḥ. evaṃ mṛdur evaṃ madhya evaṃ tīvra iti
 saṅkhyāparidrṣṭaḥ. sa khalv ayam evaṃ abhyasto dīrgha-
 sūkṣmaḥ. § 339

bāhyābhyantaraviṣayākṣepī caturthaḥ § 340

[YS 2.51]

deśakālasaṅkhyābhir bāhyaviṣayaparidrṣṭa ākṣiptaḥ.
 tathābhyantaraviṣayaparidrṣṭa ākṣiptaḥ. ubhayathā dīrgha-
 asūkṣmaḥ. tatpūrvako bhūmijayāt krameṇobhayor gaty-
 5 abhāvaś caturthaḥ prāṇāyāmaḥ. tr̥tīyas tu viṣayānālocito
 gatyabhāvaḥ sakṛdārabdha eva deśakālasaṅkhyābhiḥ pa-
 ridrṣṭo dīrghasūkṣmaḥ. caturthas tu śvāsaprasvāsayor vi-
 ṣayāvadhāraṇāt krameṇa bhūmijayād ubhayākṣepapūrv-
 ako gatyabhāvaś caturthaḥ prāṇāyāma ity ayam viśeṣa iti.
 10 § 341

tataḥ kṣīyate prakāśāvaraṇam § 342

[YS 2.52]

prāṇāyāmān abhyasyato+asya yoginaḥ kṣīyate vivek-
 ajñānāvaraṇīyaṃ karma. yat tad ācakṣate. mahāmohama-
 yenendrajālena prakāśāśīlam sattvam āvṛtya tad evākārye
 5 niyuṅkta iti. tad asya prakāśāvaraṇam karma saṃsāranib-
 andhanaṃ prāṇāyāmābhyāsād durbalam bhavati pratikṣ-
 aṇam ca kṣīyate. tathā coktam. ``tapo na paraṃ prāṇāyā-
 māt tato viśuddhir malānāṃ dīptīś ca jñānasya" iti. § 343
 kiṃca --- § 344

dhāraṇāsu ca yogyatā manasaḥ § 345

[YS 2.53]

prāṇāyāmābhyāsād eva ``pracchardanavidhāraṇābhyām
 vā prāṇasya" iti vacanāt. § 346
 atha kaḥ pratyāhāraḥ --- § 347

svaviṣayāsaṃprayoge cittasvarūpānukāra iv- endriyāṇāṃ pratyāhāraḥ § 348

[YS 2.54]

svaviṣayasamprayogābhāve cittasvarūpānukāra iveti,
cittanirodhe cittavanniruddhānīndriyāṇi netarendriyajaya-
avadupāyāntaram apekṣante. yathā madhukararājam ma-
kṣikā utpatantam anūtpatanti niviśamānam anu niviśante
tathendriyāṇi cittanirodhe niruddhānīty eṣa pratyāhārah. 5
§ 349

[YS 2.55]

tataḥ paramā vaśyatendriyāṇām § 350

śabdādiṣv avyasanam indriyajaya iti kecit. saktir vya-
sanam vyasyaty enaṁ śreyasa iti. aviruddhā pratipattir ny-
āyyā. śabdādisamprayogaḥ svecchayety anye. rāgadveṣā-
bhāve sukhaduḥkhaśūnyam śabdādiññānam indriyajaya iti 5
kecit. cittaikāgryād apratipattir eveti jaigīṣavyaḥ. tataś ca
paramā tv iyaṁ vaśyatā yac cittanirodhe niruddhānīndri-
yāṇi netarendriyajayavat prayatnakṛtam upāyāntaram ap-
ekṣante yogina iti. § 351

iti śrīpātāñjale sām̐khyapravacane yogaśāstre

śrīmadvyāsabhāṣye dvitīyaḥ sādhanapādaḥ 2. 10

4 [Vibhūtipādaḥ]

uktāni pañca bahiraṅgāni(ṇi) sādhanāni. dhāraṇā vaktavyā
--- § 353

[YS 3.1]

deśabandhaś cittasya dhāraṇā § 354

nābhicakre hr̥dayapuṇḍarīke mūrdhni jyotiṣi nāsikā-
gre jihvāgra ity evamādiṣu deśeṣu bāhye vā viṣaye cittasya
vṛttimātreṇa bandha iti dhāraṇā. § 355

tatra § 356

5

[YS 3.2]

pratyayaikatānatā dhyānam § 357

tasmin deśe dhyeyālambanasya pratyayasyaikatānatā
sadṛśaḥ pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam.
§ 358

[YS 3.3]

**tad evārthamātranirbhāsam svarūpaśūnyam
iva samādhiḥ** § 359

dhyānam eva dhyeyākārānirbhāsaṃ pratyayātmakena svarūpeṇa śūnyam iva yadā bhavati dhyeyasvabhāvāveśāt tadā samādhir ity ucyate. § 360

trayam ekatra saṃyamah § 361

[YS 3.4]

tad etad dhāraṇādhyānasamādhitrāyam ekatra saṃyamah. ekaviśayāṇi trīṇi sādhanāṇi saṃyamā ity ucyate. tad asya trayasya tāntrikī paribhāṣā saṃyamā iti. § 362

tajjayāt prajñālokaḥ § 363

[YS 3.5]

tasya saṃyamasya jayāt samādhiprajñāyā bhavaty āloko yathā yathā saṃyamah sthirapado bhavati tathā tathā samādhiprajñā viśāradī bhavati. § 364

tasya bhūmiṣu viniyogaḥ § 365

[YS 3.6]

tasya saṃyamasya jītabhūmer yānantarā bhūmiṣu tatra viniyogaḥ. na hy ajitādharabhūmir anantarabhūmiṃ vilāṅghya prāntabhūmiṣu saṃyamam labhate. tadabhāvāc
5 ca kutas tasya prajñālokaḥ. īśvaraprasādāj jītottarabhūmikasya ca nādharabhūmiṣu paracittajñānādiṣu saṃyamō yuktaḥ. kasmāt, tadarthasyānyata evāvagatatvāt. bhūmer asyā iyam anantarā bhūmir ity atra yoga evopādhyāyaḥ. katham evaṃ hy uktam. ``

10 yogena yogo jñātavyo yogo yogāt pravartate /
yo+apramattas tu yogena sa yoge ramate
ciram § 368
" iti. § 369

trayam antaraṅgaṃ pūrvebhyaḥ § 370

[YS 3.7]

tad etad dhāraṇādhyānasamādhitrāyam antaraṅgaṃ saṃprajñātasya samādheḥ pūrvebhyo yamādibhyaḥ pañcabhyaḥ sādhanebhya iti. § 371

tad api bahiraṅgaṃ nirbījasya § 372

[YS 3.8]

tad apy antaraṅgaṃ sādhanatrāyam nirbījasya yogasya bahiraṅgaṃ bhavati kasmāt, tadabhāve bhāvād iti. § 373

5 atha nirodhacittakṣaṇeṣu calaṃ guṇavṛttam iti kīdrśas
tadā cittapariṇāmaḥ --- § 374

vyutthānanirodhasaṃskārayor abhibhavapr-
ādurbhāvau nirodhakṣaṇacittānvayo nirodhapa-

[YS 3.9] riṇāmaḥ § 375

vyutthānasaṃskārās cittadharmā na te pratyayātmakā
iti pratyayanirodhe na niruddhā nirodhasaṃskārā api ci- 5
ttadharmās tayor abhibhavaprādurbhāvau vyutthānasa-
ṃskārā hīyante nirodhasaṃskārā ādhīyante. nirodhakṣa-
ṇaṃ cittam anveti tad ekasya cittasya pratikṣaṇam idaṃ
saṃskārānyathātvam nirodhapariṇāmaḥ. tadā saṃskāraś-
eṣaṃ cittam iti nirodhasamādhau vyākhyātam. § 376 10

[YS 3.10] tasya praśāntavāhitā saṃskārāt § 377

nirodhasaṃskārābhyāsapāṭavāpekṣā praśāntavāhitā ci-
ttasya bhavati. tatsaṃskāramāndye vyutthānadharminā
saṃskāreṇa nirodhadharmasaṃskāro+abhibhūyata iti. § 378

sarvārthataikāgratayoḥ kṣayodayau cittasya

[YS 3.11] samādhipariṇāmaḥ § 379

sarvārthatā cittadharmāḥ. ekāgratāpi cittadharmāḥ. sa-
rvārthatāyāḥ kṣayas tirobhāva ity arthaḥ. ekāgratāyā ud-
aya āvirbhāva ity arthaḥ. tayor dharmitvenānugataṃ ci- 5
ttaṃ, tad idaṃ cittam apāyopajanayoḥ svātmabhūtayor
dharmayor anugataṃ samādhīyate sa cittasya samādhip-
ariṇāmaḥ. § 380

tataḥ punaḥ § 381

śāntoditau tulyapratyayau cittasyaikāgratāp-

[YS 3.12] ariṇāmaḥ § 382

samāhitacittasya pūrvapratyayaḥ śānta uttaras tatsad-
rśa uditāḥ, samādhicittam ubhayor anugataṃ punas tath-
aivāsamādhibhreṣād iti. sa khalv ayaṃ dharmiṇaś cittasya- 5
aikāgratāpariṇāmaḥ. § 383

etena bhūtendriyeṣu dharmalakṣaṇāvasthāp-

[YS 3.13] ariṇāmā vyākhyātāḥ § 384

etena pūrvoktena cittapariṇāmena dharmalakṣaṇāva-
sthārūpeṇa bhūtendriyeṣu dharmapariṇāmo lakṣaṇapari-

5 nāmo+avasthāpariṇāmaś cokto veditavyaḥ. tatra vyutthā-
nanirodhayor abhibhavaprādurbhāvau dharmini dharmā-
pariṇāmaḥ. lakṣaṇapariṇāmaś ca nirodhas trilakṣaṇas tri-
bhīr adhvabhir yuktaḥ. sa khalv anāgatalakṣaṇam adhv-
ānam prathamam hitvā dharmatvam anatikrānto vartam-
ānalakṣaṇam pratipannaḥ. yatrāsya svarūpeṇābhivyaktiḥ.
eṣo+asya dvitīyo+adhvā. na cātītānāgatābhyām lakṣaṇā-
bhyām viyuktaḥ. § 385

10 tathā vyutthānam trilakṣaṇam tribhir adhvabhir yu-
ktaṁ vartamānalakṣaṇam hitvā dharmatvam anatikrā-
ntam atītalakṣaṇam pratipannaṁ. eṣo+asya tṛtīyo+adhvā.
na cānāgatavartamānābhyām lakṣaṇābhyām viyuktaṁ.
evam punar vyutthānam upasaṁpadyamānam anāgatal-
akṣaṇam hitvā dharmatvam anatikrāntaṁ vartamānalakṣ-
15 aṇam pratipannaṁ. yatrāsya svarūpābhivyaktaḥ satyām
vyāpāraḥ eṣo+asya dvitīyo+adhvā. na cātītānāgatābhyām
lakṣaṇābhyām viyuktaṁ iti. evam punar nirodha evam pu-
nar vyutthānam iti. § 386

20 tathāvasthāpariṇāmaḥ tatra nirodhakṣaṇeṣu nirodhas-
aṁskārā balavanto bhavanti durbalā vyutthānasamskārā
iti. eṣa dharmāṇām avasthāpariṇāmaḥ. tatra dharmino dh-
armaiḥ pariṇāmo dharmāṇām tryadhvanām lakṣaṇaiḥ pa-
riṇāmo lakṣaṇānām apy avasthābhiḥ pariṇāma iti. evam
dharmalakṣaṇāvasthāpariṇāmaiḥ śūnyam na kṣaṇam api
25 guṇavṛttam avatiṣṭhate. calaṁ ca guṇavṛttam. guṇasvābh-
āvyam tu pravṛttikāraṇam uktaṁ guṇānām iti. etena bhū-
tendriyeṣu dharmadharmibhedāt trividhaḥ pariṇāmo ved-
itavyaḥ. § 387

30 paramārthatas tv eka eva pariṇāmaḥ. dharmisvarūpa-
mātro hi dharmo dharmivikriyaivaiṣā dharmadvārā pra-
pañcyata iti. tatra dharmasya dharmini vartamānasyaiv-
ādhvasv atītānāgatavartamāneṣu bhāvānyathātvam bhav-
ati na tu dravyānyathātvam. yathā suvarṇabhājanasya bhi-
ttvānyathākriyamāṇasya bhāvānyathātvam bhavati na su-
35 varṇānyathātvam iti. § 388

apara āha --- dharmānabhyadhiko dharmī pūrvatattv-
ānatikramāt. pūrvāparāvasthābhedam anupatitaḥ kauṣa-
sthyenaiva parivarteta yady anvayī syād iti. § 389

ayam adoṣaḥ. kasmāt. ekāntatānabhyupagamāt. tad etat trailokyam vyakter apaiti nityatvapraṭiṣedhāt. apetaṃ apy asti vināśapraṭiṣedhāt. saṃsargāc cāsyā saukṣmyam, saukṣmyāc cānupalabdhir iti. § 390

lakṣaṇapariṇāmo dharmo+adhvasu vartamāno+atīto+atītalakṣaṇayukto lakṣaṇābhyām aviyuktaḥ. tathānāgato+anāgatalakṣaṇayukto vartamānātītābhyām lakṣaṇābhyām aviyuktaḥ. tathā vartamāno vartamānalakṣaṇayukto+atītānāgatābhyām lakṣaṇābhyām aviyukta iti. yathā puruṣa ekasyām striyām rakto na śeṣāsu virakto bhavatīti. § 391

10

atra lakṣaṇapariṇāme sarvasya sarvalakṣaṇayogād adhv- asaṃkaraḥ prāpnotīti parair doṣāś codyata iti. tasya pari- hāraḥ --- dharmānām dharmatvam aprasādhyam. sati ca dharmatve lakṣaṇabhedo+api vācyo na vartamānasamaya evāsya dharmatvam. evaṃ hi na cittam rāgadharmakam syāt krodhakāle rāgasyāsamudācārād iti. § 392

15

kiṃca trayānām lakṣaṇānām yugapad ekasyām vya- ktau nāsti saṃbhavaḥ. krameṇa tu svavyāñjakāñjanasya bhāvo bhaved iti. uktaṃ ca rūpātīśayā vṛttyatīśayās ca vi- rudhyante, sāmānyāni tv atīśayaiḥ saha pravartante. ta- smād asaṃkaraḥ yathā rāgasyaiva kvacit samudācāra iti na tadānīm anyatrābhāvaḥ, kiṃtu kevalam sāmānyena sama- nvāgata ity asti tadā tatra tasya bhāvaḥ tathā lakṣaṇasyeti. § 393

20

na dharmī tryadhvā dharmās tu tryadhvānas te lakṣ- itā alakṣitās tatra lakṣitās tām tām avasthām prāpnuva- nto+anyatvena pratinirdīśyante+avasthāntarato na dravy- āntarataḥ. yathaikā rekhā śatasthāne śataṃ daśasthāne da- śaikā caikasthāne yathā caikatve+api strī mātā cocyate du- hitā ca svasā ceti. § 394

30

avasthāpariṇāme kauṭasthyaprasaṅgadoṣaḥ kaiścid uktaḥ. katham. advhano vyāpāreṇa vyavahitatvāt. yadā dharmāḥ svavyāpāram na karoti tadānāgato yadā karoti tadā vart- amāno yadā kṛtvā nivṛttas tadātīta ity evaṃ dharmadha- rmiṇor lakṣaṇānām avasthānām ca kauṭasthyam prāpnot- īti parair doṣa ucyate. § 395

35

nāsau doṣaḥ. kasmāt. guṇinīyatve+api guṇānām vim- ardavaicitryāt. yathā saṃsthānam ādimad dharmamātram

śabdādīnāṃ guṇānāṃ vināśyavināśīnāṃ evaṃ liṅgam ād-
imad dharmamātram sattvādīnāṃ guṇānāṃ vināśyavinā-
śīnā tasmin vikārasaṃjñeti. § 396

tatredam udāharaṇaṃ mṛddharmī piṇḍākārād dha-
5 rmād dharmāntaram upasaṃpadyamāno dharmataḥ pari-
ṇamate ghaṭākāra iti. ghaṭākāro+anāgataṃ lakṣaṇaṃ hitvā
vartamānalakṣaṇaṃ pratipadyata iti lakṣaṇataḥ pariṇam-
ate. ghaṭo navapurāṇatāṃ pratikṣaṇaṃ anubhavann ava-
sthāpariṇāmaṃ pratipadyata iti. dharmaṇo+api dharmānt-
10 aram avasthā dharmasyāpi lakṣaṇāntaram avasthety eka
eva dravyapariṇāmo bhedenopadarśita iti. evaṃ padārth-
āntareṣv api yojyam iti. ta ete dharmalakṣaṇāvasthāpariṇ-
āmā dharmisvarūpam anatīkrāntā ity eka eva pariṇāmaḥ
sarvān amūn viśeṣān abhiplavate. atha ko+ayaṃ pariṇā-
15 maḥ. avasthitasya dravyasya pūrvadharmanivṛttau dha-
rmāntarotpattiḥ pariṇāma iti. § 397
tatra --- § 398

śāntoditāvyapadeśyadharmānupātī dharmī

[YS 3.14]

§ 399

yogyatāvachinnā dharmaṇaḥ śaktir eva dharmāḥ. sa
ca phalaprāsavabhedānumita ekasyānyo+anyaś ca parid-
5 ṛṣṭaḥ. tatra vartamānaḥ svavyāpāram anubhavan dharmī
dharmāntarebhyaḥ śāntebhyaś cāvyapadeśyebhyaś ca bh-
idyate. yadā tu sāmānyena samanvāgato bhavati tadā dh-
armisvarūpamātratvāt ko+asau kena bhidyeta. § 400

tatra ye khalu dharmaṇo dharmāḥ śāntā uditā avyapa-
10 deśyāś ceti, tatra śāntā ye kṛtvā vyāpārānuparatāḥ savyāp-
ārā uditās te cānāgatasya lakṣaṇasya samanantarā vartam-
ānasyānantarā atītāḥ kimartham atītasyānantarā na bhava-
nti vartamānāḥ, pūrvapaścimatāyā abhāvāt. yathānāgatav-
artamānayoḥ pūrvapaścimatā naivam atītasya. tasmān nā-
15 tītasyāsti samanantaraḥ tadanāgata eva samanantaro bha-
vati vartamānasyeti. § 401

athāvyapadeśyāḥ ke sarvaṃ sarvātmakam iti. yatro-
ktam --- jalabhūmyoḥ pāriṇāmikaṃ rasādivaiśvarūpyaṃ
sthāvareṣu drṣṭam. tathā sthāvarāṇāṃ jaṅgameṣu jaṅgam-

ānām sthāvaṛeṣv ity evaṃ jātyanucchedena sarvaṃ sarvā-
tmakam iti. § 402

deśakālākāranimittāpabandhān na khalu samānakā-
lam ātmanām abhivyaktir iti. ya eteṣv abhivyaktānabhi-
vyakteṣu dharmeṣv anupātī sāmānyaviśeṣātmā so+anvayī 5
dharmī. yasya tu dharmamātram evedaṃ niranvayaṃ ta-
sya bhogābhāvaḥ. kasmāt, anyena vijñānena kṛtasya karm-
aṇo+anyat katham bhokṛtvenādhikriyate. tatsmṛtyabhā-
vaś ca nānyadr̥ṣṭasya smaraṇam anyasyāstīti. vastupratya-
bhijñānāc ca sthito+anvayī dharmī yo dharmānyathātvam 10
abhyupagataḥ pratyabhijñāyate tasmān nedaṃ dharmam-
ātram niranvayam iti. § 403

[YS 3.15] **kramānyatvaṃ pariṇāmānyatve hetuḥ** § 404

ekasya dharmaṇa eka eva pariṇāma iti prasakte kram-
ānyatvaṃ pariṇāmānyatve hetur bhavatīti. tadyathā cūrṇ-
amṛtpiṇḍamṛdghaṭamṛtkapālamṛtkānamṛd iti ca kramaḥ.
yo yasya dharmasya samanantaro dharmāḥ sa tasya kra- 5
maḥ. piṇḍaḥ pracyavate ghaṭa upajāyata iti dharmapariṇ-
āmakramaḥ. lakṣaṇapariṇāmakramo ghaṭasyānāgatabhā-
vād vartamānabhāvaḥ kramaḥ. tathā piṇḍasya vartamān-
abhāvād atītabhāvaḥ kramaḥ. nātītasyāsti kramaḥ. kasmāt.
pūrvaparatāyām satyām samanantaratvaṃ, sā tu nāsty atī- 10
tasya tasmād dvayor eva lakṣaṇayoḥ kramaḥ. tathāvasthā-
pariṇāmakramo+api ghaṭasyābhinavasya prānte purāṇatā
dr̥ṣyate. sā ca kṣaṇaparamparānupātinā krameṇābhivyajy-
amānā parāṃ vyaktim āpadyata iti. dharmalakṣaṇābhyām
ca viśiṣṭo+ayaṃ ṛtīyaḥ pariṇāma iti. § 405 15

ta ete kramā dharmadharmibhede sati pratilabdhasva-
rūpāḥ. dharmo+api dharmī bhavaty anyadharmasvarūpā-
pekṣayeti. yadā tu paramārthato dharmiṇy abhedopacāras
taddvāreṇa sa evābhidhīyate dharmas tadāyam ekatvena-
iva kramaḥ pratyavabhāsate. § 406 20

cittasya dvaye dharmā paridr̥ṣṭās cāparidr̥ṣṭās ca. tatra
pratyayātmakāḥ paridr̥ṣṭā vastumātrātmakā aparidr̥ṣṭāḥ.
te ca saptaiva bhavanty anumānena prāpitavastumātrasa-
dbhāvāḥ. § 407

^^

25

nirodhadharmasaṃskārāḥ pariṇāmo+atha
 jīvanam /
 ceṣṭā śaktiś ca cittasya dharmā darśanavarjitāḥ
 // § 410

" iti. § 411

5 ato yogina upāttasarvasādhanasya bubhutsitārthaprat-
 ipattaye saṃyamasya viṣaya upakṣipyate --- § 412

pariṇāmatrayasaṃyamād atītānāgatajñānam [YS 3.16]
 § 413

5 dharmalakṣaṇāvasthāpariṇāmeṣu saṃyamād yogināṃ
 bhavaty atītānāgatajñānam. dhāraṇādhyānasamādhitra-
 yam ekatra saṃyama uktaḥ. tena pariṇāmatrayaṃ sākṣā-
 tkriyamāṇam atītānāgatajñānaṃ teṣu saṃpādayati. § 414

**śabdārthapratyayānām itaretarādhyāsāt sa-
 ṃkaras tatpravibhāgasamāyat sarvabhūtarut-
 ajñānam** § 415 [YS 3.17]

5 tatra vāgvarṇeṣv evārthavati. śrotraṃ ca dhvanipariṇ-
 āmamātraviṣayam. padaṃ punar nādānusamhārabuddhi-
 nirgrāhyam iti. varṇā ekasamayāsaṃbhavitvāt paraspara-
 niranugrahātmānas te padaṃ asaṃsprṣyānupasthāpyāvi-
 rbhūtās tirobhūtās ceti pratyekam apadasvarūpā ucyante.
 § 416

10 varṇaḥ punar ekaikaḥ padātmā sarvābhidhānaśaktipr-
 acitaḥ sahakāri varṇāntarapratiyogitvād vaiśvarūpyam iv-
 āpannaḥ pūrvaś cottareṇottaraś ca pūrveṇa viśeṣe+avasthāpita
 ity evaṃ bahavo varṇaḥ kramānurodhino+arthasaṃketenāvacchinnā
 iyanta ete sarvābhidhānaśaktiparivṛtā gakāraukāravisarj-
 15 anīyāḥ sāsnaḍimantam arthaṃ dyotayantīti. § 417

tad eteṣāṃ arthasaṃketenāvacchinnānām upasaṃhṛt-
 adhvanikramāṇāṃ ya eko buddhinirbhāsas tatpadaṃ vā-
 cakam vācyasya saṃketyate. tad ekaṃ padaṃ ekabuddhi-
 viṣaya ekaprayatnākṣiptam abhāgam akramam avarṇaṃ
 20 bauddham antyavarṇapratyayavyāpāropasthāpitaṃ par-
 atra pratipipādayiṣayā varṇair evābhidhīyamānaiḥ śrūy-

amāṇaiś ca śrotr̥bhir anādivāgyavahāravāsanānuviddhyā lokabuddhyā siddhavatsaṃpratipattyā pratiyate. § 418

tasya saṃketabuddhitāḥ pravibhāga etāvatām evaṃj-
ātīyako+anusamhāra ekasyārthasya vācaka iti. saṃketas
tu padapadārthayor itaretarādhyāsarūpaḥ smṛtyātmako 5
yo+ayam śabdaḥ so+ayam artho yo+ayam arthaḥ so+ayam
śabda iti. evaṃ itaretarādhyāsarūpaḥ saṃketo bhavat-
īti. evaṃ ete śabdārthapratyayā itaretarādhyāsāt saṃkīrṇā
gaur iti śabdo gaur ity artho gaur iti jñānam. ya eṣāṃ pra-
vibhāgajñāḥ sa sarvavit. § 419 10

sarvapadeṣu cāsti vākyaśaktivṛkṣa ity ukte+astīti ga-
myate. na sattāṃ padārtho vyabhicaratīti. tathā na hy asā-
dhanā kriyāstīti. § 420

tathā ca pacatīty ukte sarvakāraṇāṃ ākṣepo niyam-
ārtho+anuvādaḥ karṭṛkaraṇakarmanāṃ caitrāgnitaṇḍulā- 15
nām iti. dr̥ṣṭam ca vākyaṛthe padaracanam śrotriyāś ch-
ando+adhīte, jīvati prāṇān dhārayati. tatra vākya pad-
ārthābhivyaktis tataḥ padaṃ pravibhajya vyākaraṇīyam
kriyāvācakaṃ vā kāravācakaṃ vā. anyathā bhavaty
aśvo+ajāpaya ity evamādiṣu nāmākhyātasārūpyād anirjñ- 20
ātaṃ kathaṃ kriyāyāṃ kāraḥ vā vyākriyeteti. § 421

teṣāṃ śabdārthapratyayānāṃ pravibhāgaḥ. tadyathā
śvetate prāsāda iti kriyārthaḥ, śvetaḥ prāsāda iti kāra-
rthaḥ śabdaḥ, kriyākāraḥ tadārthaḥ pratyayaś ca. ka-
smāt so+ayam ity abhisambandhād ekākāra eva pratyayaḥ 25
saṃketa iti. § 422

yas tu śveto+arthaḥ sa śabdapratyayayor ālambanībh-
ūtaḥ. sa hi svābhir avasthābhir vikriyamāṇo na śabdasa-
hagato na buddhisahagataḥ. evaṃ śabda evaṃ pratyayo ne-
taretarasahagata ity anyathā śabdo+anyathārtho+anyathā 30
pratyaya iti vibhāgaḥ. evaṃ tatpravibhāgasamyamād yog-
inaḥ sarvabhūtarutajñānaṃ saṃpadyata iti. § 423

[YS 3.18] **saṃskārasākṣātkaraṇāt pūrvajātijñānam** § 424

dvaye khalv amī saṃskārāḥ smṛtikleśahetavo vāsan-
ārūpā vipākahetavo dharmādharmanārūpāḥ. te pūrvabha-
vābhisamskṛtāḥ pariṇāmaceṣṭānirodhaśaktijīvanadharm-
avad aparidr̥ṣṭāś cittadharmāḥ. teṣu saṃyamāḥ saṃskār- 5

asākṣātkriyāyai samarthaḥ. na ca deśakālanimittānubhav-
air vinā teṣām asti sākṣātkaraṇam. tad itthaṃ saṃskāra-
sākṣātkaraṇāt pūrvajātijñānam utpadyate yoginaḥ. para-
trāpy evam eva saṃskārasākṣātkaraṇāt parajātisaṃveda-
5 nam. § 425

atredam ākhyānaṃ śrūyate --- bhagavato jaigīṣavya-
sya saṃskārasākṣātkaraṇād daśasu mahāsargeṣu janmap-
ariṇāmakramam anupaśyato vivekajaṃ jñānaṃ prādura-
bhūt. atha bhagavān āvaṭyas tanudharas tam uvāca --- daś-
10 asu mahāsargeṣu bhavyatvād anabhibhūtabuddhisattvena
tvayā narakatiryaggarbhasaṃbhavaṃ duḥkhaṃ saṃpaśy-
atā devamanuṣyeṣu punaḥ punar utpadyamānena sukh-
aduḥkhayoḥ kim adhikam upalabdham iti. bhagavantam
āvaṭyaṃ jaigīṣavya uvāca. daśasu mahāsargeṣu bhavya-
15 tvād anabhibhūtabuddhisattvena mayā narakatiryagbha-
vaṃ duḥkhaṃ saṃpaśyatā devamanuṣyeṣu punaḥ punar
utpadyamānena yat kiṃcid anubhūtaṃ tat sarvaṃ du-
ḥkham eva pratyavaimi. bhagavān āvaṭya uvāca. yad idam
āyusmataḥ pradhānavaśitvam anuttamaṃ ca saṃtoṣasu-
20 khaṃ kim idam api duḥkhapakṣe nikṣiptam iti. bhava-
gāñ jaigīṣavya uvāca --- viśayasukhāpekṣayaivedam anutt-
amaṃ saṃtoṣasukham uktam. kaivalyasukhāpekṣayā du-
ḥkham eva. buddhisattvasyāyaṃ dharmas triguṇas trigu-
ṇaś ca pratyayo heyapakṣe nyasta iti. duḥkharūpas tṛṣṇā-
25 tantuḥ. tṛṣṇāduḥkhasaṃtāpāpagamāt tu prasannaṃ abā-
dham sarvānukūlaṃ sukham idam uktam iti. § 426

pratyayasya paracittajñānam § 427

[YS 3.19]

pratyaye saṃyamāt pratyayasya sākṣātkaraṇāt tataḥ
paracittajñānam. § 428

na ca tat sālambanaṃ tasyāviśayībhūtatvāt

[YS 3.20]

§ 429

raktaṃ pratyayaṃ jānāty amuṣminn ālambane raktam
iti na jānāti. parapratyayasya yad ālambanaṃ tad yogicitt-
5 ena nālambanīkṛtaṃ parapratyayamātraṃ tu yogicittasy-
ālambanībhūtam iti. § 430

[YS 3.21] **kāyarūpasamyamāt tadgrāhyaśaktistambhe ca-
kṣuḥprakāśāsamprayoge+antardhānam** § 431

kāyasya rūpe samyamād rūpasya yā grāhyā śaktis tām
pratiṣṭabhñāti. grāhyaśaktistambhe sati cakṣuṣprakāśāsa-
mprayoge+antardhānam utpadyate yoginaḥ. etena śabdā- 5
dyantardhānam uktam veditavyam. § 432

[YS 3.22] **sopakramam nirupakramam ca karma tatsa-
myamād aparāntajñānam ariṣṭebhyo vā** § 433

āyurvipākam karma dvividham sopakramam nirupa-
kramam ca. tatra yathārdram vastram vitānitam laghīyasā 5
kālena śuṣyet tathā sopakramam. yathā ca tad eva saṃpi-
ṇḍitam cireṇa saṃśuṣyed evam nirupakramam. yathā vā-
gniḥ śuṣke kakṣe mukto vātena samantato yuktaḥ kṣepī-
yasā kālena dahet tathā sopakramam. yathā vā sa evāgnis
trṇarāśau kramaśo 'vayaveṣu nyastaś cireṇa dahet tathā ni- 10
rupakramam. tadaikabhavikam āyuskaram karma dvivi-
dham sopakramam nirupakramam ca. tatsamyamād apa-
rāntasya prāyaṇasya jñānam. § 434

ariṣṭebhyo veti trividham ariṣṭam ādhyātmikam ādh-
ibhautikam ādhidaivikam ceti. tatrādhyātmikam ghoṣam
svadehe pihitakarṇo na śrṇoti, jyotir vā netre+avaṣṭabdhe 15
na paśyati. tathādhibhautikam yamapuruṣān paśyati, pi-
tṛn atītān akasmāt paśyati. tathādhidaivikam svargam ak-
asmāt siddhān vā paśyati. viparītam vā sarvam iti anena
vā jānāty aparāntam upasthitam iti. § 435

[YS 3.23] **maitryādiṣu balāni** § 436

maitrī karuṇā muditeti tisro bhāvanās tatra bhūteṣu su-
khiteṣu maitrīm bhāvayitvā maitrībalaṃ labhate. duḥkhi-
teṣu karuṇām bhāvayitvā karuṇābalaṃ labhate. puṇyaśī- 5
leṣu muditām bhāvayitvā muditābalaṃ labhate. bhāvan-
ātaḥ samādhir yaḥ sa samyamāsa tato balāny avandhyavī-
ryāṇi jāyante. pāpaśīleṣūpekṣā na tu bhāvanā. tataś ca ta-
syām nāsti samādhir ity ato na balam upekṣātas tatra sa-
myamābhāvād iti. § 437

[YS 3.24] **baleṣu hastibalādīni** § 438

hastibale saṃyamād dhashtibalo bhavati. vainateyab-
ale saṃyamād vainateyabalo bhavati. vāyubale saṃyamād
vāyubalo bhavatīty evamādi. § 439

**pravṛtṭyālokanyāsāt sūkṣmavyavahitaviprak-
rṣṭajñānam** § 440

[YS 3.25]

5 jyoṭiṣmatī pravṛttir uktā manasas tasyā ya ālokaḥ taṃ
yogī sūkṣme vā vyavahite vā viprakṛṣṭe vārthe vinyasya
tam artham adhigacchati. § 441

bhuvanajñānam sūrye saṃyamāt § 442

[YS 3.26]

5 tatprastāraḥ sapta lokāḥ. tatrāvīceḥ prabhṛti merupṛ-
ṣṭhaṃ yāvād ity evaṃ bhūrlokaḥ. merupṛṣṭhād ārabhya ---
ādhruvād grahanakṣatratārāvicitro+antarikṣalokaḥ. tataḥ
parāḥ svarlokaḥ pañcavidho mātendras tṛtīyo lokaḥ. catu-
rthaḥ prajāpatyo maharlokaḥ. trividho brāhmaḥ tadyathā
--- janalokaḥ tapolokaḥ satyaloka iti. § 443

^^

10 brāhmas tribhūmiko loka prajāpatyas tato
mahān /
mātendraś ca svar ity ukto divi tārā bhuvi
prajāḥ // § 446

" § 447

iti saṃgrahaślokaḥ. § 448

15 tatrāvīcer upary upari nivīṣṭāḥ ṣaṇmahānarakabh-
ūmayo ghanasalilānalānilākāśatamaḥpratiṣṭhā mahākā-
lāmbarīṣarauravamahārauravakālasūtrāndhatāmīsrāḥ. ya-
tra svakarmopārjitaduḥkhavedanāḥ prāṇinaḥ kaṣṭham āyur
dīrgham ākṣīpya jāyante. tato mahātalarasātālālasutala-
vitalatalālapātālākhyāni sapta pātālāni. bhūmir iyam aṣṭ-
20 amī saptadvīpā vasumatī, yasyāḥ sumerur madhye parva-
tarājaḥ kāñcanaḥ. tasya rājatavaidūryasphaṭikahemamaṇ-
imayāni śṛṅgāṇi. tatra vaidūryaprabhānurāgān nīlotpala-
patraśyāmo nabhaso dakṣiṇo bhāgaḥ, śvetaḥ pūrvāḥ, sva-
cchaḥ paścimaḥ, kuraṅṭakābha uttaraḥ. dakṣiṇapārśve cā-
25 sya jambūr yato+ayaṃ jambūdvīpaḥ. tasya sūryapracārād
rātriṃdivaṃ lagnaṃ iva vartate. tasya nīlaśvetaśṛṅgavanta

udīcīnās trayah parvatā dvisāhasrāyāmāḥ. tadantareṣu trīṇi varṣāṇi nava nava yojanasāhasrāṇi ramaṇakaṃ hiraṇm-
 ayam uttarāḥ kurava iti. niṣadhahemakūṭahimaśailā dakṣi-
 nāto dvisāhasrāyāmāḥ. tadantareṣu trīṇi varṣāṇi nava nava
 yojanasāhasrāṇi harivarṣaṃ kiṃpuruṣaṃ bhāratam iti. su- 5
 meroḥ prācīnā bhadraśvamālyavatsīmānaḥ pracīcīnāḥ ke-
 tumālā gandhamādanasīmānaḥ. madhye varṣamilāvṛtam.
 tad etad yojanaśatasāhasraṃ sumeror diśidiśi tadardhena
 vyūḍham. § 449

sa khalv ayaṃ śatasāhasrāyāmo jambūdvīpas tato dvi- 10
 guṇena lavaṇodadhinā valayākṛtinā veṣṭitaḥ. tataś ca dvi-
 guṇā dviguṇāḥ śākakuśakrauñcaśālmalagomedha(plakṣa)
 puṣkaradvīpāḥ, samudrās ca sarṣaparāsikalpāḥ savicitra-
 śailāvataṃsā ikṣurasasurāsarpirdadhimaṇḍakṣīrasvādū-
 dakāḥ. sapta samudrapariveṣṭitā valayākṛtayo lokālokap- 15
 arvataparivārāḥ pañcāśad yojanakoṭiparisamkhyātāḥ. tad
 etat sarvaṃ supraṭiṣṭhitasamsthānamaṇḍamadhye vyū-
 ḍham. aṇḍaṃ ca pradhānasyāṇur avayavo yathākāśe kh-
 adyota iti. § 450

tatra pātāle jaladhau parvateṣv eteṣu devanikāyā asura- 20
 gandharvakimnarakimpuṣayakṣarākṣasabhūtapretapiśā-
 cāpasmārakāpsarobrahmarākṣasakūṣmāṇḍavināyakāḥ pr-
 ativasanti. sarveṣu dvīpeṣu puṇyātmāno devamanuṣyāḥ.
 § 451

sumerus tridaśānām udyānabhūmiḥ tatra miśravanam 25
 nandanam caitraratham sumānasam ity udyānāni. sudha-
 rmā devasabhā sudarśanam puram. vaijayantaḥ prāsādaḥ.
 grahanakṣatratārakās tu dhruve nibaddhā vāyuvikṣepan-
 iyamenopalakṣitapracārāḥ sumeror upary upari samnivi-
 ṣṭā divi viparivartante. § 452 30

māhendranivāsinaḥ ṣaḍdevanikāyāḥ --- tridaśā agniṣv-
 āttā yāmyās tuṣitā aparinirmitavaśavartinaḥ parinirmitava-
 śavartinaś ceti. sarve samkalpasiddhā aṇimādyaiśvāryo-
 papannāḥ kalpāyuso vṛndārakāḥ kāmabhogina aupapād-
 ikadehā uttamānukūlābhīr apsarobhiḥ kṛtaparicārāḥ. § 453 35

mahati loke prājāpatye pañcavidho devanikāyāḥ --- ku-
 mudā ṛbhavaḥ pratardanañjanābhāḥ pracitābhā iti. ete
 mahābhūtavaśino dhyānāhārāḥ kalpasahasrāyusaḥ. pra-

thame brahmaṇo janaloke caturvidho devanikāyo brahm-
apurohitā brahmakāyikā brahmamahākāyikā amarā iti. te
bhūtendriyavaśino dviguṇadviguṇottarāyūṇaḥ. § 454

dvitīye tapasi loke trividho devanikāyaḥ --- ābhās-
5 arā mahābhāsvarāḥ satyamahābhāsvarā iti. te bhūtendriy-
aprakṛtīvaśino dviguṇadviguṇottarāyūṣaḥ sarve dhyānā-
hārā ūrdhvaśeṣa ūrdhvam apratihatajñānā adharabhūm-
iṣv anāvṛtajñānaviṣayāḥ. tṛtīye brahmaṇaḥ satyaloke catv-
10 āro devanikāyā akṛtabhavananyāsāḥ svapratiṣṭhā uparyu-
paristhitāḥ pradhānavaśino yāvat sargāyūṣaḥ. § 455

tatrācyutāḥ savitarkadhyānasukhāḥ, śuddhanivāsāḥ
savicāradhyānasukhāḥ, satyābhā ānandamātradhyānasu-
khāḥ, saṃjñāsaṃjñīnaś cāsmītamātradhyānasukhāḥ. te+api
15 trailokyamadhye pratīṣṭhanti. ta ete sapta lokāḥ sarva eva
brahmalokāḥ. videhaprakṛtilayās tu mokṣapade vartanta
iti na lokamadhye nyastā iti. etad yoginā sāksātkaraṇīyaṃ
sūryadvāre saṃyamam kṛtvā, tato+anyatrāpi evaṃ tāvad
abhyased yāvad idaṃ sarvaṃ drṣṭam iti. § 456

candre tārāvyūhajñānam § 457

[YS 3.27]

candre saṃyamam kṛtvā tārāṇāṃ vyūham vijānīyāt.
§ 458

dhruve tadgatijñānam § 459

[YS 3.28]

tato dhruve saṃyamam kṛtvā tārāṇāṃ gatim vijānīyāt
ūrdhvaśeṣaḥ kṛtasamāyamas tāni vijānīyāt. § 460

nābhicakre kāyavyūhajñānam § 461

[YS 3.29]

nābhicakre saṃyamam kṛtvā kāyavyūham vijānīyāt
vātapittaśleṣmāṇas trayo doṣāḥ. dhātavaḥ sapta tvaglohit-
amāṃsasnāyavasthimajjāsukrāṇi pūrvam pūrvam eṣāṃ bā-
5 hyam ity eṣa vinyāsaḥ. § 462

kaṇṭhakūpe kṣutpipāsānivṛttiḥ § 463

[YS 3.30]

jihvāyā adhasṭāt tantus tantor adhasṭāt kaṇṭhas tato+adhasṭāt
kūpas tatra saṃyamāt kṣutpipāse na bādhet. § 464

kūrmanāḍyāṃ sthairyam § 465

[YS 3.31]

kūpād adha urasi kūrṃākārā nāḍī, tasyāṃ kṛtasamya-
maḥ sthirapadaṃ labhate yathā sarpo godhā veti. § 466

[YS 3.32] **mūrdhajyotiṣi siddhadarśanam** § 467

śiraḥkapāle+antaś chidraṃ prabhāsvaraṃ jyotis tatra
samyamam kṛtvā siddhānām dyāvāpṛthivyor antarālacā-
riṇām darśanam. § 468

[YS 3.33] **prātibhād vā sarvam** § 469

prātibhaṃ nāma tāraḥ tadvivekajasya jñānasya pū-
rvarūpam. yathodaye prabhā bhāskarasya. tena vā sarvam
eva jānāti yogī prātibhasya jñānasyotpattāv iti. § 470

[YS 3.34] **hṛdaye cittasaṃvit** § 471

yad idam asmin brahmapure daharam puṇḍarīkaṃ ve-
śma tatra vijñānam tasmin samyamāc cittasaṃvit. § 472

[YS 3.35] **sattvapuruṣayor atyantāsaṃkīrṇayoḥ praty-
yāviśeṣo bhogaḥ parārthāt svārthasaṃyamāt pu-
ruṣajñānam** § 473

buddhisattvaṃ prakhyāśīlaṃ samānasattvopanibandh-
ane rajastamasī vaśīkṛtya sattvapuruṣānyatāpratyayena
pariṇatam. tasmāc ca sattvāt pariṇāmino+atyantavidharmā
viśuddho+anyaś citimātrarūpaḥ puruṣaḥ. tayor atyantāsa-
mānkīrṇayoḥ pratyayāviśeṣo bhogaḥ puruṣasya darśitaviṣa-
yatvāt sa bhogapratyayaḥ sattvasya parārthatvād dr̥śyaḥ.
§ 474

yas tu tasmād viśiṣṭaś citimātrarūpo+anyaḥ pauruṣe-
yaḥ pratyayas tatra samyamāt puruṣaviṣayā prajñā jāyate.
na ca puruṣapratyayena buddhisattvātmanā puruṣo dr̥śya-
te puruṣa eva taṃ pratyayam svātmāvalambanam paśyati
tathā hy uktam --- ``vijñātāram are kena vijānīyāt'' iti. § 475

[YS 3.36] **tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā
jāyante** § 476

prātibhāt sūkṣmavyavahitaviprakṛṣṭātītānāgatajñānam.
śrāvaṇād divyaśabdaśravaṇam. vedanād divyasparśādh-
igamaḥ. ādarśād divyarūpasamvit āsvādād divyarasasa-

ṃvit vārtāto divyagandhavijñānam ity etāni nityaṃ jāyante. § 477

te samādhāv upasargā vyutthāne siddhayaḥ [YS 3.37]
§ 478

te prātibhādayaḥ samāhitacittasyotpadyamānā upasargās taddarśanapratyanīkatvāt vyutthitacittasyotpadyamānāḥ siddhayaḥ. § 479

bandhakāraṇaśaithilyāt pracārasaṃvedanāc ca cittasya paraśarīrāveśaḥ § 480 [YS 3.38]

lolībhūtasya manaso+apraṭiṣṭhasya śarīre karmāśaya-
aśād bandhaḥ praṭiṣṭhety arthaḥ tasya karmaṇo bandhak-
āraṇasya śaithilyaṃ samādhibalād bhavati. pracārasaṃ-
vedanaṃ ca cittasya samādhijam eva karmabandhakaśayāt
svacittasya pracārasaṃvedanāc ca yogī cittaṃ svaśarīrān
niṣkr̥ṣya śarīrāntareṣu niṣipati. niṣiptaṃ cittaṃ cendriy-
āṅy anu patanti. yathā madhukararājānaṃ makṣikā utpa-
tantam anūtpatanti niviśamānam anu niviśante tathendri-
yāṅi paraśarīrāveśe cittaṃ anu vidhīyanta iti. § 481

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca § 482 [YS 3.39]

samastendriyavṛttiḥ prāṇādilakṣaṇā jīvanam, tasya kriyā pañcatayī prāṇo mukhanāsikāgatir āhr̥dayavṛttiḥ. samamam nayanāt samānaś cānābhivṛttiḥ. apanayanād apāna āpādatalavṛttiḥ unnayanād udāna āśirovṛttiḥ vyāpī vyāna iti. eṣaṃ pradhānaṃ prāṇaḥ udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca prāyaṅakāle bhavati tāṃ vaśitvena pratipadyate. § 483

samānajayāj jvalanam § 484 [YS 3.40]
jitasamānas tejasa upadhmanam kṛtvā jvalayati. § 485

śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ śrotram § 486 [YS 3.41]

sarvaśrotrāṇām ākāśam pratiṣṭhā sarvaśabdānām ca yathoktam --- tulyadeśāsravaṇānām ekadeśāsrutitvaṃ sarveṣāṃ bhavatīti tac caitad ākāśasya liṅgam. § 487

anāvaraṇaṃ coktam. tathāmūrtasyānāvaraṇadarśanād vibhutvam api prakhyātam ākāśasya. śabdagrahaṇānumitaṃ śrotram. badhirābadhirayor ekaḥ śabdaṃ gr̥hṇāty aparo na gr̥hṇātīti tasmāc chrotram eva śabdaviṣayam śrotrākāśayoḥ saṃbandhe kṛtasam̐yamasya yogino divyaṃ śrotram pravartate. § 488

[YS 3.42] **kāyākāśayoḥ saṃbandhasam̐yamāl laghutūl-
asamāpatteś cākāśagamanam** § 489

yatra kāyas tatrākāśam tasyāvakāśadānāt kāyasya tena saṃbandhaḥ prāptis tatra kṛtasam̐yamo jivā tatsaṃbandham laghuṣu vā tūlādiṣv ā paramāṇubhyaḥ samāpattim labdhvā jitasam̐bandho laghur bhavati. laghutvāc ca jale pādābhyāṃ viharati tatas tūrṇanābhitantumātre vihr̥tya raśmiṣu viharati tato yatheṣṭam ākāśagatir asya bhavatīti. § 490

[YS 3.43] **bahir akalpitā vṛttir mahāvidehā tataḥ prakā-
śāvaraṇakṣayaḥ** § 491

śarīrād bahir manaso vṛttilābho videhā nāma dhāraṇā. sā yadi śarīrapratiṣṭhasya manaso bahirvṛttimātreṇa bhavati sā kalpitety ucyate. yā tu śarīranirapekṣā bahirbhūtasyaiva manaso bahirvṛtṭiḥ sā khalv akalpitā tatra kalpitayā sādhayanty akalpitāṃ mahāvidehāṃ iti. yayā paraśarīraṇy āviśanti yoginaḥ, tataś ca dhāraṇātaḥ prakāśātmāno buddhisattvasya yadāvaraṇaṃ kleśakarmavipākatrayaṃ rajastamomūlaṃ tasya ca kṣayo bhavati. § 492

[YS 3.44] **sthūlasvarūpasūkṣmānvayārthavattvasam̐yamād
bhūtajayaḥ** § 493

tatra pārthivādyāḥ śabdādayo viśeṣāḥ sahākārādibhir dharmaiḥ sthūlaśabdena paribhāṣitāḥ etad bhūtānāṃ prathamam̐ rūpam. dvitīyam̐ rūpam̐ svasāmānyam̐ mūrtir bhūmiḥ sneho jalam̐ vahnir uṣṇatā vāyuḥ praṇāmī sarvatogatir ākāśa ity etat svarūpaśabdenocyate. § 494

asya sāmānyasya śabdādayo viśeṣāḥ tathā coktam ---
ekajātisamanvitānām eṣāṃ dharmamātravyāvṛttir iti. § 495

sāmānyaviśeṣasamudāyo+atra dravyam. dviṣṭho hi sa-
mūhaḥ pratyastamitabhedāvayavānugataḥ śarīraṃ vṛkṣo
5 yūthaṃ vanam iti. § 496

śabdenopāttabhedāvayavānugataḥ samūha ubhaye de-
vamanuṣyāḥ samūhasya devā eko bhāgo manuṣyā dvitīyo
bhāgas tābhyām evābhidhīyate samūhaḥ. § 497

sa ca bhedābhedavivakṣitaḥ. āmrāṇaṃ vanam brāhm-
10 aṇānāṃ saṃgha āmravaṇaṃ brāhmaṇasaṃgha iti. § 498

sa punar dvividho yutasiddhāvayavo+ayutasiddhāvayavaś
ca. yutasiddhāvayavaḥ samūho vanam saṃgha iti ayuta-
siddhāvayavaḥ saṃghātaḥ śarīraṃ vṛkṣaḥ paramāṇur iti.
ayutasiddhāvayavabhedānugataḥ samūho dravyam iti pa-
15 tañjaliḥ etat svarūpam ity uktam. § 499

atha kim eṣāṃ sūkṣmarūpaṃ, tanmātraṃ bhūtakāra-
ṇaṃ, tasyaiko+avayavaḥ paramāṇuḥ sāmānyaviśeṣātmā-
yutasiddhāvayavabhedānugataḥ samudāya ity evaṃ sa-
rvatanmātrāṇy etat tṛtīyam. atha bhūtānāṃ caturthaṃ
20 rūpaṃ khyātikriyāsthitiśīlā guṇaḥ kāryasvabhāvānup-
ātino+anvayaśabdenoktāḥ. athaiśāṃ pañcamaṃ rūpaṃ
arthavattvaṃ, bhogāpavargārthatā guṇeṣv evānvayinī,
guṇās tanmātrabhūtabhautikeṣv iti sarvam arthavat. teṣv
idānīm bhūteṣu pañcasu pañcarūpeṣu saṃyamāt tasya ta-
25 sya rūpasya svarūpadarśanaṃ jayaś ca prādurbhavati. ta-
tra pañca bhūtasvarūpāṇi jitvā bhūtajayī bhavati tajjayād
vatsānusāriṇya iva gāvo+asya saṃkalpānuvidhāyinyo bh-
ūtaprakṛtayo bhavanti. § 500

**tato+aṇimādiprādurbhāvaḥ kāyasam̐pat ta-
ddharmānabhighātaś ca** § 501

[YS 3.45]

tatrāṇimā bhavaty aṇuḥ laghimā laghur bhavati mah-
imā mahān bhavati. prāptir aṅgulyagreṇāpi spr̥ṣati candr-
5 amasam. prākāmyam icchānabhighātaḥ bhūmāv unmajjati
nimajjati yathodake. vaśitvaṃ bhūtabhautikeṣu vaśī bhav-
aty avaśyaś cānyeṣāṃ īśitṛtvaṃ teṣāṃ prabhavāpyavyū-
hānām iṣṭe. yatra kāmāvasāyitvaṃ satyasam̐kalpatā yathā
saṃkalpas tathā bhūtaprakṛtīnām avasthānam. na ca śa-

kto+api padārthaviparyāsaṃ karoti kasmāt anyasya yatra
kāmāvasāyinaḥ pūrvasiddhasya tathā bhūteṣu saṃkalpād
iti. etāny aṣṭāv aiśvaryaṇi. § 502

kāyasam̐pad vakṣyamāṇā taddharmānabhighātaś ca
pṛthvī mūrtyā na niruṇaddhi yoginaḥ śarīradikriyāṃ, 5
śilām apy anuviśatīti. nāpaḥ snigdhāḥ kledayanti nā-
gnir uṣṇo dahati na vāyuḥ praṇāmī vahati anāvaraṇātm-
ake+apy ākāśe bhavaty āvṛtakāyaḥ siddhānām apy adṛśyo
bhavati. § 503

[YS 3.46] **rūpalāvaṇyabalavajrasam̐hananatvāni kāyas-
am̐pat** § 504

darśanīyaḥ kāntimān atīśayabalo vajrasam̐hananaś ceti.
§ 505

[YS 3.47] **grahaṇasvarūpāsmitānvayārthavattvasam̐yamād
indriyajayaḥ** § 506

sāmānyaviśeṣātmā śabdādir grāhyaḥ teṣv indriyāṇāṃ
vṛttir grahaṇam. na ca tatsāmānyamātragrahaṇākāraṃ ka-
tham anālocitaḥ sa viśayaviśeṣa indriyeṇa manasānuvy- 5
avasīyeteti. svarūpaṃ punaḥ prakāśātmano buddhisattv-
asya sāmānyaviśeṣayor ayutasiddhāvayavabhedānugataḥ
samūho dravyam indriyam. teṣāṃ tṛtīyaṃ rūpaṃ asmit-
ālakṣaṇo+ahaṃkāraḥ. tasya sāmānyasyendriyāṇi viśeṣāḥ
caturthaṃ rūpaṃ vyavasāyātmakāḥ prakāśakriyāsthitiś- 10
īlā guṇā yeṣāṃ indriyāṇi sāhaṃkāraṇi pariṇāmaḥ. pañca-
maṃ rūpaṃ guṇeṣu yad anugataṃ puruṣārthavattvam iti.
pañcasv eteṣv indriyarūpeṣu yathākramaṃ sam̐yamas ta-
tra tatra jayaṃ kṛtvā pañcarūpajayād indriyajayaḥ prādu-
rbhavati yoginaḥ. § 507 15

[YS 3.48] **tato manojavitvaṃ vikaraṇabhāvaḥ pradhān-
ajayaś ca** § 508

kāyasyānuttamo gatilābho manojavitvam. videhānām
indriyāṇāṃ abhipretadeśakālaviśayāpekṣo vṛttilābho vi-
karaṇabhāvaḥ. sarvaprakṛtīvikāraśaitvaṃ pradhānajaya 5
ity etās tisraḥ siddhayo madhupratīkā ucyante etās ca kar-
aṇapañcarūpajayād adhigamyante. § 509

sattvapuruṣānyatākhyātimātrasya sarvabhāv- ādhiṣṭhātrtvam sarvajñātrtvam ca § 510

[YS 3.49]

nirdhūtarajastamomalasya buddhisattvasya pare vai-
sāradye parasyām vaśīkārasamjñāyām vartamānasya sa-
5 ttvapuruṣānyatākhyātimātrarūpapraṭiṣṭhasya sarvabhāv-
ādhiṣṭhātrtvam. sarvātmāno guṇā vyavasāyavyavaseyā-
tmakāḥ svāminam kṣetrajñam pratyāśeṣadrśyātmatven-
opasthitā ity arthaḥ. sarvajñātrtvam sarvātmanām guṇ-
ānām śāntoditāvyapadeśyadharmatvena vyavasthitānām
10 akramopārūḍham vivekajam jñānam ity arthaḥ. ity eṣā vi-
śokā nāma siddhir yām prāpya yogī sarvajñam kṣīṇakleśa-
bandhano vaśī viharati. § 511

tadvairāgyād api doṣabījakṣaye kaivalyam

[YS 3.50]

§ 512

yadāsyaiṣam bhavati kleśakarmakṣaye sattvasyāyam
vivekapratyayo dharmam sattvam ca heyapakṣe nyastam
5 puruṣaś cāpariṇāmī śuddho+anyaḥ sattvād iti. evam asya
tato virajyamānasya yāni kleśabījāni dagdhaśālibījakalp-
āny aprasavasamarthāni tāni saha manasā pratyastam ga-
cchanti. teṣu pralīneṣu puruṣaḥ punar idaṁ tāpatrayam na
bhuṅkte. tad eteṣām guṇānām manasi karmakleśavipāka-
10 svarūpeṇābhivyaktānām caritārthānām pratiprasave pur-
uṣasyātyantiko guṇaviyogaḥ kaivalyam tadā svarūpapra-
tiṣṭhā citiśaktir eva puruṣa iti. § 513

sthānyupanimantraṇe saṅgasmayākaraṇam pu- nar aniṣṭaprasaṅgāt § 514

[YS 3.51]

catvāraḥ khalv amī yoginaḥ prāthamakalpiko madh-
ubhūmikaḥ prajñājyotir atikrāntabhāvanīyaś ceti. tatrā-
5 bhyāsī pravṛttamātrajyotiḥ prathamam ṛtaṁbharaprajño
dvitīyam bhūtendriyajayī tṛtīyam sarveṣu bhāviteṣu bhā-
vanīyeṣu kṛtarakṣābandhaḥ kartavyasādhanād imān. ca-
turtho yas tv atikrāntabhāvanīyas tasya cittapratīsarga
eko+arthaḥ saptavidhāsya prāntabhūmiprajñā. § 515
10 tatra madhumatīm bhūmiṁ sāksātkurvato brāhmaṇa-
sya sthānino devāḥ sattvaviśuddhim anupaśyantaḥ sthān-

air upanimantrayante bho ihāsyatām iha ramyatām kama-
nīyo+ayaṃ bhogaḥ kamanīyeyaṃ kanyā rasāyanam idaṃ
jarāmṛtyuṃ bādgate vaihāyasam idaṃ yānam amī kalpa-
drumāḥ puṇyā mandākinī siddhā maharṣaya uttamā an- 5
ukūlā apsaraso divye śrotracakṣuṣī vajropamaḥ kāyaḥ sv-
aguṇaiḥ sarvam idaṃ upārjitam āyuṣmatā pratipadyatām
idaṃ akṣayam ajaram amarasthānaṃ devānāṃ priyam iti.
evam abhidhīyamānaḥ saṅgadoṣān bhāvayed ghoreṣu sa-
ṃsārāṅgāreṣu pacyamānena mayā jananamaraṅdhak-
āre viparivartamānena kathamcid āsāditaḥ kleśatimiravi- 10
nāśī yogapradīpas tasya caite tṛṣṇāyonayo viṣayavāyavaḥ
pratipakṣāḥ. sa khalv ahaṃ labdhālokaḥ katham anayā vi-
ṣayamṛgatṛṣṇayā vañcitas tasyaiva punaḥ pradīptasya sa-
ṃsārāgner ātmānam indhanīkuryām iti. svasti vaḥ svapn-
opamebhyaḥ kṛpaṇajanaprārthanīyebhyo viṣayebhya ity 15
evaṃ niścitamatiḥ samādhim bhāvayet. § 516

saṅgam akṛtvā smayam api na kuryād evam ahaṃ
devānāṃ api prārthanīya iti smayād ayaṃ susthitam-
manyatayā mṛtyunā keśeṣu grhītam ivātmānaṃ na bhā-
vayiṣyati. tathā cāsya cchidrāntaraprekṣī nityaṃ yatno 20
pacaryaḥ pramādo labdhavivaraḥ kleśān uttambhayiṣy-
ati tataḥ punar aniṣṭaprasaṅgaḥ. evam asya saṅgasmayāv
akurvato bhāvito+artho dṛḍhībhaviṣyati bhāvanīyaś cā-
rtho+abhimukhībhaviṣyatīti. § 517

**kṣaṇatatkramayoḥ saṃyamād vivekajaṃ jñā-
nam** § 518

[YS 3.52]

yathāpakarṣaparyantaṃ dravyaṃ paramāṇur evaṃ
paramāpakarṣaparyantaḥ kālaḥ kṣaṇo yāvatā vā samaya-
ena calitaḥ paramāṇuḥ pūrvadeśaṃ jahyād uttaradeśam 5
upasampadyeta sa kālaḥ kṣaṇaḥ. tatpravāhāvicchedas tu
kramaḥ kṣaṇatatkramayor nāsti vastusamāhāra iti buddh-
isamāhāro muhūrtāhorātrādayaḥ. sa khalv ayaṃ kālo va-
stuśūnyo+api buddhinirmāṇaḥ śabdajñānānupātī laukik-
ānāṃ vyutthitadarśanānāṃ vastusvarūpa ivāvabhāṣate. 10
§ 519

kṣaṇas tu vastupatitaḥ kramāvalambī kramaś ca kṣaṇ-
ānantaryātmā taṃ kālavidaḥ kāla ity ācakṣate yoginaḥ. na

ca dvau kṣaṇau saha bhavataḥ kramaś ca na dvayoḥ saha-
 bhuvor asaṃbhavāt. pūrvasmād uttarabhāvino yadānant-
 aryam kṣaṇasya sa kramaḥ tasmād vartamāna evaikaḥ kṣ-
 aṇo na pūrvottarakṣaṇāḥ santīti. tasmān nāsti tatsamāhā-
 5 raḥ ye tu bhūtabhāvināḥ kṣaṇās te pariṇāmānvitā vyākhy-
 eyāḥ tenaikena kṣaṇena kṛtsno lokāḥ pariṇāmam anubh-
 avati. tatkṣaṇopārūdhāḥ khalv amī sarve dharmāḥ tayoḥ
 kṣaṇatatkramayoḥ saṃyamāt tayoḥ sākṣātkaraṇam. tataś
 ca vivekajam jñānam prādurbhavati. § 520
 10 tasya viṣayaviśeṣa upakṣipyate --- § 521

jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ § 522

[YS 3.53]

tulyayor deśalakṣaṇasārūpye jātibhedo+anyatāyā he-
 tuḥ, gaur iyaṃ baḍaveyam iti. tulyadeśajātīyatve lakṣaṇam
 5 anyatvakaram kālākṣī gauḥ svastimatī gaur iti. dvayor
 āmalakayor jātilakṣaṇasārūpyād deśabhedo+anyatvakara
 idam pūrvam idam uttaram iti. yadā tu pūrvam āmalakam
 anyavyagrasya jñātur uttaradeśa upāvartyate tadā tulya-
 deśatve pūrvam etad uttaram etad iti pravibhāgānupapa-
 10 ttiḥ. asaṃdigdhena ca tattvajñānena bhavitavyam ity ata
 idam uktaṃ tataḥ pratipattir vivekajajñānād iti. § 523

katham, pūrvāmalakasahakṣaṇo deśa uttarāmalakas-
 ahakṣaṇād deśād bhinnāḥ te cāmalake svadeśakṣaṇānu-
 bhavabhinne. anyadeśakṣaṇānubhavas tu tayor anyatve
 15 hetur iti. etena dr̥ṣṭāntena paramāṇos tulyajātilakṣaṇad-
 eśasya pūrvaparamāṇudeśasahakṣaṇasākṣātkaraṇād utta-
 rasya paramāṇos taddeśānupapattāv uttarasya taddeśā-
 nubhavo bhinnāḥ sahakṣaṇabhedāt tayor īśvarasya yog-
 ino+anyatvapratyayo bhavatīti. § 524

20 apare tu varṇayanti --- ye+antya viśeṣās te+anyatāpratyayam
 kurvantīti tatrāpi deśalakṣaṇabhedo mūrtivyavadhijātibh-
 edaś cānyatve hetuḥ. kṣaṇabhedas tu yogibuddhigamya
 eveti ata uktaṃ mūrtivyavadhijātibhedābhāvān nāsti mū-
 lapṛthaktvam iti vārṣagaṇyaḥ. § 525

tārakam sarvaviṣayam sarvathāviṣayam akra- mam ceti vivekajam jñānam § 526

[YS 3.54]

tāarakam iti svapratibhottham anaupadeśikam ity arthaḥ sarvaviṣayaṃ nāsyā kiṃcid aviṣayībhūtam ity arthaḥ. sarvathāviṣayaṃ atītānāgatapratyutpannam sarvaṃ paryāyaiḥ sarvathā jānātīty arthaḥ. akramam ity ekakṣaṇopārūḍham sarvaṃ sarvathā gr̥hṇātīty arthaḥ. etad vivekajaṃ jñānam paripūrṇam asyaivāṃśo yogapradīpo madhuma-
 tīm bhūmim upādāya yāvad asya parisamāptir iti. § 527
 prāptavivekajajñānasyāprāptavivekajajñānasya vā ---
 § 528

[YS 3.55] **sattvapuruṣayoḥ śuddhisāmye kaivalyam iti**
 § 529

yadā nirdhūtarajastamomalaṃ buddhisattvaṃ puruṣasyānyatāpratītimātrādhikāraṃ dagdhakleśabījaṃ bhavati tadā puruṣasya śuddhisārūpyam ivāpannam bhavati, tadā puruṣasyopacaritabhogābhāvaḥ śuddhiḥ. etasyām avasthāyāṃ kaivalyaṃ bhavatiśvarasyānīśvarasya vā vivekajajñānabhāgina itarasya vā. na hi dagdhakleśabījasya jñāne punar apekṣā kācid asti sattvaśuddhidvāreṇaitat samādhijam aiśvaryaṃ jñānam copakrāntam. paramārthatas tu jñānādadarśanam nivartate tasmin nivṛtte na santy uttare kleśāḥ. kleśabhāvāt karmavipākābhāvaḥ caritādhikārāś caitasyām avasthāyāṃ guṇā na puruṣasya punar dṛśyatvenopatiṣṭhante. tatpuruṣasya kaivalyaṃ, tadā puruṣaḥ svarūpamātrajyotir amalāḥ kevalī bhavati. § 530
 iti śrīpātañjale sām̐khyappravacane yogaśāstre vyāsabhāṣye
 vibhūtipādas tṛtīyaḥ 3.

5 [Kaivalyapādaḥ]

[YS 4.1] **janmauśadhimantratapaḥsamādhijāḥ siddhayaḥ** § 532

dehāntarītā janmanā siddhiḥ ośadhibhir asurabhavanēsu rasāyanenety evamādiḥ. mantrair ākāśagamanāṇimādilābhāḥ. tapasā samkalpasiddhiḥ, kāmarūpī yatra tatra kāmaga ity evamādi samādhijāḥ siddhayo vyākhyātāḥ.
 § 533

tatra kāyendriyāṇām anyajātīyapariṇatānām --- § 534

jātyantarapariṇāmaḥ prakṛtyāpūrāt § 535

[YS 4.2]

pūrvapariṇāmāpāya uttarapariṇāmopajanas teṣām ap-
ūrvāvayavānupraveśād bhavati. kāyendriyaprakṛtayaś ca
svaṃ svaṃ vikāram anugṛhṇanty āpūreṇa dharmādinim-
5 ittam apekṣamāṇā iti. § 536

**nimittam aprayojakaṃ prakṛtīnām varaṇabh-
edas tu tataḥ kṣetrikavat** § 537

[YS 4.3]

na hi dharmādi nimittam tatprayojakaṃ prakṛtīnām
bhavati na kāryeṇa kāraṇam pravartyata iti katham tarhi,
5 varaṇabhedas tu tataḥ kṣetrikavat. yathā kṣetrikah kedā-
rād apāṃ pūrṇāt kedārāntaram pīplāvayīṣuḥ samaṃ ni-
mnam nimnataram vā nāpaḥ pāṇināpakarṣaty āvaraṇam
tv āsāṃ bhinatti tasmin bhinne svayam evāpaḥ kedārānt-
aram āplāvayanti tathā dharmah prakṛtīnām āvaraṇadha-
10 rmaṃ bhinatti tasmin bhinne svayam eva prakṛtayaḥ svaṃ
svaṃ vikāram āplāvayanti. yathā vā sa eva kṣetrikas tasm-
inn eva kedāre na prabhavaty audakān bhaumān vā rasān
dhānyamūlāny anupraveśayituṃ, kiṃ tarhi mudgagave-
dhukaśyāmākādīṃs tato+apakarṣati. apakṛṣṭeṣu teṣu sva-
15 yam eva rasā dhānyamūlāny anupraviśanti, tathā dharmo
nivṛttimātre kāraṇam adharmasya, śuddhyaśuddhyor aty-
antavirodhāt, na tu prakṛtipravṛttau dharmo hetur bhava-
tīti. atra nandīśvarādaya udāhāryāḥ viparyayeṇāpy adha-
rmo dharmam bādhat. tataś cāśuddhipariṇāma iti. tatrāpi
20 nahuṣājagarādaya udāhāryāḥ. § 538

yadā tu yogī bahūn kāyān nirmimīte tadā kim ekama-
naskās te bhavanty athānekamanaskā iti --- § 539

nirmāṇacittāny asmitāmātrāt § 540

[YS 4.4]

asmitāmātram cittakāraṇam upādāya nirmāṇacittāni
karoti, tataḥ sacittāni bhavantīti. § 541

**pravṛttibhede prayojakaṃ cittam ekam anek-
eṣām** § 542

[YS 4.5]

bahūnām cittānām katham ekacittābhiprāyapurahsarā pravṛttir iti sarvacittānām prayojakaṃ cittam ekaṃ nirmimīte, tataḥ pravṛttibhedah. § 543

[YS 4.6] **tatra dhyānajam anāśayam** § 544

pañcavidhaṃ nirmāṇacittaṃ janmauṣadhimantratapaḥsamādhijāḥ siddhaya iti. tatra yad eva dhyānajam cittaṃ tad evānāśayam tasyaiva nāsty āśayo rāgādipravṛttir nātaḥ puṇyapāpābhisambandhaḥ kṣīnakleśatvād yogina iti itareṣāṃ tu vidyate karmāśayaḥ. § 545
yataḥ --- § 546

[YS 4.7] **karmāśuklākṛṣṇaṃ yoginas trividham itare-
śām** § 547

catuṣpadī khalv iyaṃ karmajātiḥ kṛṣṇā śuklakṛṣṇā śuklāśuklākṛṣṇā ceti. tatra kṛṣṇā durātmanām, śuklakṛṣṇā bahiḥsādhanasādhyā. tatra parapīdānugrahadvāreṇa-iva karmāśayapracayaḥ śuklā tapaḥsvādhyāyadhyānavatām. sā hi kevale manasy āyattatvād abahiḥsādhanādhiṇā na parān pīdayitvā bhavati. aśuklākṛṣṇā samnyāsinām kṣīnakleśānām caramadehānām iti tatrāśuklaṃ yogina eva phalasaṃnyāsād akṛṣṇaṃ cānupādānāt itareṣāṃ tu bhūtānām pūrvam eva trividham iti. § 548

[YS 4.8] **tatas tadvipākānugūṇānām evābhivyaktir vā-
sanānām** § 549

tata iti trividhāt karmaṇaḥ, tadvipākānugūṇānām eveti yajjātiyasya karmaṇo yo vipākas tasyānugūṇā yā vāsānāḥ karmavipākam anuśerate tāsām evābhivyaktiḥ. na hi daivaṃ karma vipacyamānaṃ nārakatiryaṅmanuṣyavāsānābhivyaktinimittam saṃbhavati kiṃtu daivānugūṇā evāśya vāsānā vyajyante nārakatiryaṅmanuṣyeṣu caivaṃ samānaś carcaḥ. § 550

[YS 4.9] **jātideśakālavayavahitānām apy ānantaryam sm-
ṛtiṣaṃskārayor ekarūpatvāt** § 551

vṛṣadamśavipākodayaḥ svavyaṅjakāñjanābhivyaktaḥ. sa yadi jātiśatena vā dūradeśatayā vā kalpaśatena vā vyav-

ahitaḥ punaś ca svavyañjakāñjana evodiyād drāg ity evaṃ
 pūrvānubhūtavr̥ṣadamśavipākābhisaṃskṛtā vāsanā upā-
 dāya vyajyeta. kasmāt, yato vyavahitānām apy āsāṃ sad-
 ṛśaṃ karmābhivyajñakaṃ nimittībhūtam ity ānantaryam
 5 eva. kutaś ca, smṛtisaṃskārayor ekarūpatvāt yathānubh-
 avās tathā saṃskārāḥ. te ca karmavāsanānurūpāḥ yathā
 ca vāsanās tathā smṛtir iti jātidesakālavavyavahitebhyaḥ sa-
 ṃskārebhyaḥ smṛtiḥ. smṛteś ca punaḥ saṃskārā ityevam
 ete smṛtisaṃskārāḥ karmāśayavr̥ttilābhavaśād vyajyante
 10 ataś ca vyavahitānām api nimittanaimittikabhāvānucche-
 dād ānantaryam eva siddham iti. § 552

tāsām anāditvaṃ cāśiṣo nityatvāt § 553

[YS 4.10]

tāsāṃ vāsanānām āśiṣo nityatvād anāditvam. yeyam
 ātmāśīr mā na bhūvaṃ bhūyāsam iti. sarvasya dṛśyate sā
 na svābhāvīkī. kasmāt jātamātrasya jantor ananubhūtam-
 5 araṇadharmakasya dveṣaduḥkhānusmṛtinimitto maraṇa-
 trāsaḥ kathaṃ bhavet na ca svābhāvikaṃ vastu nimittam
 upādatte. tasmād anādivāsanānuviddham idaṃ cittam ni-
 mittavaśāt kāścid eva vāsanāḥ pratilabhya puruṣasya bho-
 gāyopāvartata iti. § 554

10 ghaṭaprasādapradīpakalpaṃ saṃkocavikāsi cittam śa-
 rīraparimāṇākāramātram ity apare pratipannāḥ tathā cā-
 ntarābhāvaḥ saṃsāraś ca yukta iti. § 555

vṛttir evāsyā vibhunaś cittasya saṃkocavikāsinīty āc-
 āryaḥ. tac ca dharmādinimittāpekṣam. nimittam ca dvi-
 15 vidham --- bāhyam ādhyātmikaṃ ca. śarīrādisādhanāpe-
 kṣam bāhyam stutidānābhivādanādi, cittamātrādhīnam śr-
 addhādy adhyātmikam. tathā cuktam --- ye caite maitryā-
 dayo dhyāyinām vihārās te bāhyasādhananiranugrahātm-
 ānaḥ prakṛṣṭam dharmam abhinirvartayanti. tayor māna-
 20 sam baliyaḥ. kathaṃ, jñānavairāgye kenātiśayyete, daṇḍ-
 akāraṇyam ca cittabalavyatirekeṇa śārīreṇa karmaṇā sū-
 nyam kaḥ kartum utsaheta samudram agastyavad vā pibet.
 § 556

hetuphalāśrayālambanaiḥ saṃgrhītatvād eṣām abhāve tadabhāvaḥ § 557

[YS 4.11]

hetur dharmāt sukham adharmād duḥkhaṃ sukhād
 rāgo duḥkhād dveṣas tataś ca prayatnas tena manasā vācā
 kāyena vā parispandamānaḥ param anuḡrḥṇāty upahanti
 vā tataḥ punar dharmādharmau sukhaduḥkhe rāgadveṣāv
 iti pravṛttam idaṃ ṣaḍaram saṃsāracakram. asya ca prati- 5
 kṣaṇam āvartamānasyāvidyā netrī mūlaṃ sarvakleśānām
 ity eṣa hetuḥ. phalaṃ tu yam āśritya yasya pratyutpann-
 atā dharmādeḥ, na hy apūrvopajanaḥ. manas tu sādhi-
 kāram āśrayo vāsanānām. na hy avasitādhikāre manasi ni-
 rāśrayā vāsanāḥ sthātum utsahante. yad abhimukhībhū- 10
 taṃ vastu yāṃ vāsanāṃ vyanakti tasyās tadāmbanam.
 evaṃ hetuphalāśrayāmbanair etaiḥ saṃḡrḥītāḥ sarvā vā-
 sanāḥ eṣām abhāve tatsaṃśrayāṇām api vāsanānām abhā-
 vaḥ. § 558

nāsty asataḥ saṃbhavaḥ, na cāsti sato vināśa iti dravy- 15
 atvena saṃbhavantyaḥ kathaṃ nivartīsyante vāsanā iti ---
 § 559

atītānāgataṃ svarūpato+asty adhvabhedād

[YS 4.12] dharmāṇām § 560

bhaviṣyadvyaktikam anāgatam anubhūtvavyaktikam
 atītaṃ svavyāpāropārūḍhaṃ vartamānaṃ, trayam caitad
 vastu jñānasya jñeyam. yadi caitat svarūpato nābhaviṣyan 5
 nedam nirviṣayaṃ jñānam udapatsyata. tasmād atītānā-
 gataṃ svarūpato+astīti. kiṃca bhogabhāḡīyasya vāpava-
 rgabhāḡīyasya vā karmaṇaḥ phalam utpitsu yadi nirupā-
 khyam iti taduddeśena tena nimittena kuśalānuṣṭhānaṃ
 na yujyeta. sataś ca phalasya nimittaṃ vartamānīkaraṇe 10
 samarthaṃ nāpūrvopajanane siddhaṃ nimittaṃ naimitt-
 ikasya viśeṣānugrahaṇaṃ kurute nāpūrvam utpādayatīti.
 § 561

dharmī cānekadharmasvabhāvas tasya cādhvabhed- 15
 ena dharmāḥ pratyavasthitāḥ na ca yathā vartamānaṃ vy-
 aktiviśeṣāpannaṃ dravyato+asty evam atītam anāgataṃ
 ca. kathaṃ tarhi, svenaiva vyaṅgyena svarūpeṇānāgatam
 asti. svena cānubhūtvavyaktikena svarūpeṇātītam iti varta-
 mānasyaivādhvanaḥ svarūpavyaktir iti na sā bhavaty at-
 itānāgatayor adhvanoḥ. ekasya cādhvanaḥ samaye dvāv 20

adhvanau dharmisamanvāgatau bhavata eveti nābhūtvā
bhāvas trayāṇām adhvanām iti. § 562

te vyaktasūkṣmā guṇātmānaḥ. § 563

[YS 4.13]

te khalv amī tryadhvano dharmā vartamānā vyaktā-
tmāno+atītānāgatāḥ sūkṣmātmānaḥ ṣaḍaviśeṣarūpāḥ. sa-
rvam idaṃ guṇānām samniveśaviśeṣamātram iti paramā-
5 rthato guṇātmānaḥ. tathā ca śāstrānuśāsanam --- § 564

guṇānām paramaṃ rūpaṃ na drṣṭipatham
ṛcchati /
yat tu drṣṭipatham prāptaṃ tan māyeva
sutucchakam // § 567

" iti. § 568

10 yadā tu sarve guṇāḥ katham ekaḥ śabda ekam indri-
yam iti --- § 569

pariṇāmaikatvād vastutattvam § 570

[YS 4.14]

prakhyākriyāsthitiśīlānām guṇānām grahaṇātmakānām
karaṇabhāvenaikaḥ pariṇāmaḥ śrotram indriyaṃ, grāhy-
ātmakānām śabdatanmātrabhāvenaikaḥ pariṇāmaḥ śabdo
5 viśaya iti, śabdādīnām mūrtisamānajātīyānām ekaḥ pari-
ṇāmaḥ pṛthivīparamāṇus tanmātrāvayavas teṣāṃ caikaḥ
pariṇāmaḥ pṛthivī gaur vṛkṣaḥ parvata ityevamādir bhū-
tāntareṣv api snehausṇyapraṇāmitvāvakāśadānāny upād-
āya sāmānyam ekavikārārambhaḥ samādheyaḥ. § 571

10 nāsty artho vijñānavisahacaraḥ, asti tu jñānam arthavi-
sahacaraṃ svapnādau kalpitam ity anayā diśā ye vastusva-
rūpam apahnuvate jñānaparikalpanāmātram vastu svapn-
aviśayopamaṃ na paramārthato+astīti ya āhus te tatheti
pratyupasthitam idaṃ svamāhātmyena vastu katham apr-
15 amāṇātmakena vikalpajñānabalena vastusvarūpam ut-
sṛjya tad evāpalapantaḥ śraddheyavacanāḥ syuḥ. § 572

kutaś caitad anyāyyam --- § 573

**vastusāmye cittabhedāt tayor vibhaktaḥ pa-
nthāḥ** § 574

[YS 4.15]

bahucittāmbanībhūtam ekaṃ vastu sādharmaṇaṃ, tat khalu naikacittaparikalpitaṃ nāpy anekacittaparikalpitaṃ kiṃtu svapraṭiṣṭham. kathaṃ, vastusāmye cittabhedāt dharmāpekṣaṃ cittasya vastusāmye+api sukhajñānaṃ bhavaty adharmāpekṣaṃ tata eva duḥkhajñānaṃ avidyāpekṣaṃ tata eva mūḍhajñānaṃ samyagdarśanāpekṣaṃ tata eva mādhyasthyajñānaṃ iti. kasya tac cittaena parikalpitaṃ. na cānyacittaparikalpitenārthenānyasya cittoparāgo yuktaḥ. tasmād vastujñānāyor grāhyagrahaṇabhedabhinnaṃ vibhaktaḥ panthāḥ. nānayoḥ saṃkaragandho+apy astīti. § 575

sāṃkhyapakṣe punar vastu triguṇaṃ calaṃ ca guṇavṛttam iti dharmādinimittāpekṣaṃ cittair abhisambadhyate. nimittānurūpasya ca pratyayasotpadyamānasya tena tenātmanā hetur bhavati. kecid āhuḥ. jñānasahabhūr evārtho bhogyatvāt sukhādivad iti ta etayā dvārā sādharmaṇatvaṃ bādhamānāḥ pūrvottarakṣaṇeṣu vasturūpam evāpannuvate. § 576

na caikacittatantraṃ vastu tadapramāṇakaṃ

[YS 4.16] tadā kiṃ syāt § 577

ekacittatantraṃ ced vastu syāt tadā citte vyagre niruddhe vāsvarūpam eva tenāparāmṛṣṭam anyasyāviṣayībhūtam apramāṇakaṃ agrhītasvabhāvakaṃ kenacit tadānīm kiṃ tat syāt. sambadhyamānaṃ ca punaś cittaena kuta utpadyeta ye cāsyānupasthitā bhāgās te cāsyā na syur evaṃ nāsti pṛṣṭham ity udaram api na grhyeta. tasmāt svatantra+arthaḥ sarvapuruṣasādharmaṇaḥ svatantrāṇi ca cittāni pratipurūṣaṃ pravartante tayoh sambandhād upalabdhiḥ puruṣasya bhoga iti. § 578

taduparāgāpekṣitvāc cittasya vastu jñātājñā-

[YS 4.17] tam § 579

ayaskāntamaṇikalpā viṣayā ayaḥsadharmakaṃ cittam abhisambandhyoparañjayanti. yena ca viṣayenoparaktaṃ cittam sa viṣayo jñātas tato+anyaḥ punar ajñātaḥ vastuno jñātājñātasvarūpatvāt pariṇāmi cittam. § 580

yasya tu tad eva cittam viṣayas tasya --- § 581

**sadā jñātās cittavṛttayas tatprabhoḥ puruṣasy-
āpariṇāmitvāt** § 582

[YS 4.18]

yadi cittavat prabhur api puruṣaḥ pariṇamet tatas ta-
dviṣayās cittavṛttayaḥ śabdādiviṣayavaj jñātājñātāḥ syuḥ
5 sadājñātatvaṃ tu manasas tatprabhoḥ puruṣasyāpariṇām-
itvam anumāpayati. § 583

syād āśaṅkā cittam eva svābhāsaṃ viṣayābhāsaṃ ca
bhaviṣyatīty agnivat --- § 584

na tat svābhāsaṃ dṛśyatvāt § 585

[YS 4.19]

yathetarāṇīndriyāṇi śabdādayaś ca dṛśyatvān na svā-
bhāsāni tathā mano+api pratyetyam. na cāgnir atra dṛ-
ṣṭāntaḥ na hy agnir ātmasvarūpam aprakāśaṃ prakāśay-
5 ati prakāśaś cāyaṃ prakāśyaprakāśakasaṃyoge dṛṣṭaḥ. na
ca svarūpamātre+asti saṃyogaḥ kiṃca svābhāsaṃ cittam
ity agrāhyam eva kasyacid iti śabdārthaḥ. tadyathā svātm-
apratīṣṭham ākāśaṃ na parapratīṣṭham ity arthaḥ svabu-
ddhipracārapratīṣṭham vedanāt sattvānāṃ pravṛttir dṛśyate
10 --- kruddho+aham bhīto+aham amutra me rāgo+amutra
me krodha iti etat svabuddher agrahaṇe na yuktaṃ iti. § 586

ekasamaye cobhayānavadhāraṇam § 587

[YS 4.20]

na caikasmin kṣaṇe svapararūpāvadhāraṇam yuktaṃ,
kṣaṇikavādino yad bhavanaṃ saiva kriyā tad eva ca kāra-
kam ity abhyupagamaḥ. § 588

5 syān matiḥ svarasaniruddham cittam cittāntareṇa sam-
anantareṇa gṛhyata iti --- § 589

**cittāntaradr̥śye buddhibuddher atiprasaṅgaḥ
smṛtisaṃkaraś ca** § 590

[YS 4.21]

atha cittam cec cittāntareṇa gṛhyeta buddhibuddhiḥ
kena gṛhyate, sāpy anyayā sāpy anyayety atiprasaṅgaḥ.
5 smṛtisaṃkaraś ca, yāvanto buddhibuddhīnām anubhavās
tāvatyāḥ smṛtayaḥ prāpnuvanti. tatsaṃkarāc caikasmr̥tya-
navadhāraṇam ca syād ity evaṃ buddhipratīṣṭham
puruṣam apalapadbhir vaināśikaiḥ sarvam evākulīkṛtam.
te tu bhokṛtsvarūpaṃ yatra kvacana kalpayanto na nyāy-
10 ena saṃgacchante kecit tu sattvamātram api parikalpyāsti

sa sattvo ya etān pañca skandhān nikṣipyānyāṃś ca pratis-
 aṃdadhātīty uktvā tata eva punas trasyanti. tathā skandh-
 ānāṃ mahannirvedāya virāgāyanutpādāya praśāntaye gu-
 ror antike brahmacaryaṃ carīṣyāmīty uktvā sattvasya pu-
 naḥ sattvam evāpahnuvate. sām̐khyayogādayas tu pravā- 5
 dāḥ svaśabdena puruṣam eva svāminam̐ cittasya bhoktā-
 ram upayantīti. § 591
 katham --- § 592

**citer apratisaṃkramāyās tadākārāpattau sva-
 buddhisam̐vedanam̐** § 593

[YS 4.22] aparīṇāminī hi bhoktr̥śaktir apratisaṃkramā ca pariṇ-
 āminy arthe pratisaṃkrānteva tadvṛttim anupatati. tasyās
 ca prāptacaitanyopagrahasvarūpāyā buddhivṛtter anukā- 5
 rimātratayā buddhivṛttyaviśiṣṭā hi jñānavṛttir ākhyāyate.
 tathā coktam. § 594
 ^^

na pātālam̐ na ca vivaram̐ girīṇām̐
 naivāndhakāram̐ kuṣayo nodadhīnām̐ /
 guhā yasyām̐ nihitam̐ brahma śāsvatam̐ 10
 buddhivṛttim̐ aviśiṣṭām̐ kavayo vedayante § 597
 " iti. § 598
 ataś caitad abhyupagamyate --- § 599

[YS 4.23] **draṣṭṛdr̥śyoparaktam̐ cittam̐ sarvārtham̐** § 600

mano hi mantavyenārthenoparaktam̐, tat svayam̐ ca
 viṣayatvād viṣayiṇā puruṣeṇātmīyayā vṛttyābhisam̐ba-
 ddham̐, tad etac cittam̐ eva draṣṭṛdr̥śyoparaktam̐ viṣaya-
 viṣayinirbhāsam̐ cetanācetasvarūpāpannam̐ viṣayātma- 5
 kam̐ apy aviṣayātmakam̐ ivācetanam̐ cetanam̐ iva sphaṭik-
 amaṇikalpaṃ sarvārtham̐ ity ucyate. § 601

tad anena cittasārūpyeṇa bhrāntāḥ kecit tad eva ceta-
 nam̐ ity āhuḥ apare cittamātram̐ evedam̐ sarvam̐ nāsti kh- 10
 alv ayam̐ gavādir ghaṭādīś ca sakāraṇo loka iti. anukampa-
 nīyās te. kasmāt, asti hi teṣām̐ bhrāntibījam̐ sarvarūpākāra-
 nirbhāsam̐ cittam̐ iti. samādhiprajñāyām̐ prajñeyo+arthaḥ
 pratibimbībhūtas tasyālabhanībhūtatvād anyah̐. sa ced

arthaś cittamātram syāt katham prajñayaiva prajñārūpam
 avadhāryeta. tasmāt pratibimbībhūto+arthaḥ prajñāyām
 yenāvadhāryate sa puruṣa iti. evaṃ grahīṭṛgrahaṇagrāhy-
 asvarūpacittabhedāt trayam apy etaj jātitaḥ pravibhajante
 5 te samyagdarśinas tair adhigataḥ puruṣaḥ. § 602
 kutaś ca --- § 603

**tad asaṃkhyeyavāsanābhiś citram api parār-
 rtham saṃhatyakāritvāt** § 604

[YS 4.24]

tad etac cittam asaṃkhyeyābhir vāsanābhir eva citrīk-
 ṛtam api parārtham parasya bhogāpavargārtham na svār-
 5 rtham saṃhatyakāritvād gr̥havat. saṃhatyakāriṇā citta-
 na svārthena bhavitavyam, na sukhacittam sukhārtham na
 jñānam jñānārtham ubhayam apy etat parārtham. yaś ca
 bhogenāpavargeṇa cārthenārthavān puruṣaḥ sa eva paro
 na paraḥ sāmānyamātram. yat tu kiṃcit param sāmānya-
 10 mātram svarūpeṇodāhared vaināsikas tat sarvaṃ saṃha-
 tyakāritvāt parārtham eva syāt. yas tv asau paro viśeṣaḥ sa
 na saṃhatyakārī puruṣa iti. § 605

viśeṣadarśina ātmabhāvabhāvanānivṛttiḥ § 606

[YS 4.25]

yathā prāvṛṣi ṭṛṇāṅkurasyodbhedena tadbījasattānum-
 īyate tathā mokṣamārgaśravaṇena yasya romaharṣāśru-
 pātau dr̥syete tatrāpy asti viśeṣadarśanabījam apavarga-
 5 bhāgīyaṃ karmābhinirvartitam ity anumīyate. tasyātma-
 bhāvabhāvanā svābhāvīkī pravartate yasyābhāvād idam
 uktaṃ svabhāvaṃ muktvā doṣādyeṣāṃ pūrvapakṣe rucir
 bhavaty aruciś ca nirṇaye bhavati tatrātmabhāvabhāvanā
 ko+aham āsaṃ katham aham āsaṃ kiṃsvid idam katha-
 10 m̄svid idam ke bhaviṣyāmaḥ katham vā bhaviṣyāma iti. sā
 tu viśeṣadarśino nivartate kutaḥ cittasyaivaīṣa vicitraḥ pa-
 riṇāmaḥ, puruṣas tv asatyām avidyāyām śuddhaś cittadh-
 armair aparāmṛṣṭa iti. tato+asyātmaabhāvabhāvanā kuśala-
 sya nivartata iti. § 607

**tadā vivekanimnam kaivalyaprāgbhāram ci-
 ttam** § 608

[YS 4.26]

tadānīm yad asya cittam viṣayaprāgbhāram ajñānanimnam āsīt tad asyānyathā bhavati kaivalyaprāgbhāram vivekajajñānanimnam iti. § 609

[YS 4.27] **tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ**
§ 610

pratyayavivekanimnasya sattvapuruṣānyatākhyātimātrapravāhinaś cittasya tacchidreṣu pratyayāntarāṇy asmīti vā mameti vā jānāmīti vā na jānāmīti vā. kutaḥ, kṣiyamāṇ-abījebhyaḥ pūrvasaṃskārebhya iti. § 611

[YS 4.28] **hānam eṣāṃ kleśavad uktam** § 612

yathā kleśā dagdhabījabhāvā na prarohasamarthā bhavanti tathā jñānāgninā dagdhabījabhāvāḥ pūrvasaṃskāro na pratyayaprasūr bhavati. jñānasaṃskārās tu cittādhikārasamāptim anuśerata iti na cintyante. § 613

[YS 4.29] **prasaṃkhyāne+apy akusīdasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ** § 614

yadāyaṃ brāhmaṇaḥ prasaṃkhyāne+apy akusīdas tato+api na kiṃcit prārthayate. tatrāpi viraktasya sarvathā vivekakhyātir eva bhavatīti saṃskārabījakṣayān nāsyā pratyayāntarāṇy utpadyante tadāsyā dharmamegho nāma samādhir bhavati. § 615

[YS 4.30] **tataḥ kleśakarmanivṛttiḥ** § 616

tallābhād avidyādayaḥ kleśāḥ samūlakāṣaṃ kaṣītā bhavanti kuśalākuśalāś ca karmāśayaḥ samūlaghātaṃ hatā bhavanti. kleśakarmanivṛttau jīvaṇṇ eva vidvān vimukto bhavati kasmāt, yasmād viparyayo bhavasya kāraṇam. na hi kṣīṇaviparyayaḥ kaścit kenacit kvacij jāto dṛśyata iti. § 617

[YS 4.31] **tadā sarvāvaraṇamalāpetasya jñānasyānantyāj jñeyam alpam** § 618

sarvaiḥ kleśakarmāvaraṇair vimuktasya jñānasyānantyam bhavati. āvarakeṇa tamasābhibhūtam āvṛtam anantaṃ jñānasattvaṃ kvacid eva rajasā pravartitam udghāṭitaṃ grahaṇasamarthaṃ bhavati. tatra yadā sarvair āva-

raṇamalair apagataṃ bhavati tadā bhavaty asyānantyam.
jñānasyānantyāḥ jñeyam alpam saṃpadyate yathākāśe kh-
adyotaḥ. yatredam uktam --- § 619

5 andho maṇim avidhyat tam anaṅgulir āvayat /
agrīvas taṃ pratyamuñcat tam
ajihvo+abhyapūjayat // § 622
" iti. § 623

tataḥ kṛtārthānām pariṇāmakramasamāptir
guṇānām § 624

[YS 4.32]

tasya dharmameghasyodayāt kṛtārthānām guṇānām
pariṇāmakramaḥ parisamāpyate na hi kṛtabhogāpavargāḥ
5 parisamāptakramāḥ kṣaṇam apy avasthātum utsahante.
§ 625

atha ko+ayaṃ kramo nāmeti --- § 626

kṣaṇapratyogī pariṇāmāparāntanirgrāhyaḥ kr-
amaḥ § 627

[YS 4.33]

kṣaṇānantaryātmā pariṇāmasyāparāntenāvasānena gr-
hyate kramaḥ na hy ananubhūtakramakṣaṇā purāṇatā va-
5 strasyānte bhavati nityeṣu ca kramo dṛṣṭaḥ. § 628

dvayī ceyaṃ nityatā kūṭasthanityatā pariṇāminityatā
ca. tatra kūṭasthanityatā puruṣasya. pariṇāminityatā guṇ-
ānām. yasmin pariṇāmyamāne tattvaṃ na vihanyate tan
nityam ubhayasya ca tattvānabhighātān nityatvam. tatra
10 guṇadharmeṣu buddhyādiṣu pariṇāmāparāntanirgrāhyaḥ
kramo labdhaparyavasāno nityeṣu dharmiṣu guṇeṣv al-
abdhaparyavasānaḥ. kūṭasthanityeṣu svarūpamātraprati-
ṣṭheṣu muktapuruṣeṣu svarūpāstitā krameṇaivānubhūy-
ata iti tatrāpy alabdhaparyavasānaḥ śabdaprṣṭhenāstikri-
15 yām upādāya kalpita iti. § 629

athāsya saṃsārasya sthityā gatyā ca guṇeṣu vartamāna-
syāsti kramasamāptir na veti. avacanīyam etat katham asti
praśna ekāntavacanīyaḥ sarvo jāto mariṣyatīti oṃ bhoḥ iti.
§ 630

atha sarvo mṛtvā janiṣyata iti vibhajyavacanīyam etat.
 pratyuditakhyātiḥ kṣīnatṛṣṇaḥ kuśalo na janiṣyata itaras tu
 janiṣyate. tathā manuṣyajātiḥ śreyasī na vā śreyasīty evaṃ
 pariprṣṭe vibhajya vacanīyaḥ praśnaḥ paśūn adhikṛtya śre- 5
 yasī devān ṛṣiṃś cādhikṛtya neti. ayam tv avacanīyaḥ pra-
 śnaḥ saṃsāro+ayam antavān athānanta iti. kuśalasyāsti sa-
 mśarakramasamāptir netarasyeti anyatarāvadhāraṇe do-
 ṣaḥ tasmād vyākaraṇīya evāyam praśna iti. § 631

guṇādhikārakramasamāptau kaivalyam uktaṃ tatsva-
 rūpam avadhāryate --- § 632 10

**puruṣārthaśūnyānāṃ guṇānāṃ pratiprasa-
 vaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktir iti**

§ 633

[YS 4.34]

kṛtabhogāpavargānāṃ puruṣārthaśūnyānāṃ yaḥ pr-
 atiprasavaḥ kāryakāraṇātmakānāṃ guṇānāṃ tat kaiva- 5
 lyam, svarūpapraṭiṣṭhā punar buddhisattvānabhisam-
 bandhāt puruṣasya citiśaktir eva kevalā, tasyāḥ sadā tathai-
 vāvasthānaṃ kaivalyam iti. § 634
 iti śrīpātañjale sāmkyappravacane yogaśāstre vyāsabhāṣye

kaivalyapādaś caturthaḥ 4.

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 <change when="2014-07-24" who="Dominik Wujastyk">Added
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