

Patañjali and Vācaspatiśra

Yogasūtrāṇi

— Tattvavaiśārādī

SARIT

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Part I

[

The Yogasūtras of Patañjali with Vācaspatimiśra's commentary Pātañjalabhāṣyavyākhyāyāṃ (a.k.a. Tattvavaiśārādī)]The Yogasūtras of Patañjali with Vācaspatimiśra's commentary Pātañjalabhāṣyavyākhyāyāṃ (a.k.a. Tattvavaiśārādī)

1 samādhipādaḥ prathamah/

[atha pātañjalasūtrāṇi/]

atha yogānuśāsanam //1.1// §1

namāmi jagadutpattihetave vṛṣaketave/ kleśakarmavipākādirahitāya hitāya ca //1// natvā patañjalim ṛṣim vedavyāsenā bhāṣite/ saṃkṣiptaspaṣṭabahvarthā bhāṣye vyākhyā vidhāsyate //2// §2

iha hi bhagavān patañjaliḥ prāripsitasya śāstrasya saṃkṣepatas tātparyārthaṃ prekṣāvātpravṛtṭyaṅgaṃ śrotuś ca sukhāvabodhārtham ācikhyāsur ādāv idaṃ sūtraṃ racayāṃ cakāra --- atha yogānuśāsanam/ tatra prathamāvayavam athaśabdaṃ vyācaṣṭe --- athety ayam adhikārārthaḥ/ athaiṣa jyotir itivat, na tv ānantaryārthaḥ/ anuśāsanam iti hi śāstram āhānuśiṣyate 'neneti vyutpattya/ na cāsya śamadamādyanantaram pravṛttir api tu tattvajñānacikhyāpayiṣānantaram/ jijāsājñānayos tu syāt/ yathāmnāyate --- "tasmāc chānto dānta uparatas titikṣuḥ samāhito bhūtvātmany evātmānaṃ paśyet" bṛhadāraṇyakopaniṣat 4.4.23 iti/ śiṣyapraśnatapaścaraṇarasāyanādyupayogānantaryasya ca saṃbhava+api nābhidhānaṃ, śiṣyapratītipravṛtṭyor anupayogāt prāmāṇikatve yogānuśāsanasya tadbhāve 'py upeyatvād aprāmāṇikatve ca tadbhāve+api heyatvāt/ etena tattvajñānacikhyāpayiṣayor ānantaryābhidhānaṃ parāstam/ adhikārārthatve tu śāstreṇādhikriyamānasya prastūyamānasya yogasyābhidhānāt sakalāśāstratātparyārthavyākhyānena śiṣyaḥ sukhenaiḥ bodhitaś ca pravartitaś ca bhavatīti/ niḥśreyasasya hetuḥ samādhir iti hi śrutismṛtītiḥāapurāṇeṣu prasiddham/ nanu kiṃ sarvas-

aṃdarbhagato+athaśabdo+adhikārārthaḥ, tathā sati "ath-
āto brahmajijñāsā" brahmasūtram 1.1.1 ityādāv api prasa-
ṅga ity ata āha --- ayam iti/ nanu --- § 3

"hiraṇyagarbho yogasya vaktā nānyaḥ purātanaḥ" § 4

iti yogiyājñavalkyasmṛteḥ katham patañjaler yoga- 5
śāstrakarṭṛtvam ity āśaṅkya sūtrakāreṇānuśāsanam ity
uktam/ śiṣṭasya śāsanam anuśāsanam ity arthaḥ/ yadā-
yam athaśabdo+adhikārārthas tadaiṣa vākyārthaḥ sam-
adyata ity āha --- yogānuśāsanam śāstram adhikṛtam iti/
nanu vyutpādyamānatayā yogo+atrādhikṛto na tu śāstram 10
ity ata āha --- veditavyam iti/ satyaṃ vyutpādyamānat-
ayā yogaḥ prastutaḥ, sa tu tadviṣayeṇa śāstreṇa karaṇena
vyutpādyāḥ/ karaṇagocaraś ca vyutpādakasya vyāpāro
na karmagocara iti karṭṛvyāpāravivakṣayā yogaviṣayasya
śāstrasyādhikṛtatvam veditavyam/ śāstravyāpāragocarat- 15
ayā tu yoga evādhikṛta iti bhāvaḥ/ adhikārārthasya cātha-
śabdasyānyārtham nīyamānodakumbhadarśanam iva śra-
vaṇam maṅgalāyāpi kalpata iti mantavyam/ śabdasaṃde-
hanimittam arthasaṃdeham apanayati --- yogaḥ samādhir
iti/ "yuja samādhau" dhātupāṭhaḥ 4 ity asmād vyutpannaḥ 20
samādhyaṛtho na tu "yujir yoge" dhātupāṭhaḥ 7 ity asmāt
saṃyogārtha ity arthaḥ/ nanu samādhir api vaksyamāṅ-
asyāṅgino yogasyāṅgam/ na cāṅgam evāṅgīty ata āha ---
sa ca sārvaabhaumaḥ/ cas tvartho+aṅgād aṅginam bhina- 25
tti/ bhūmayo+avasthā vaksyamāṅnā madhumatī madhupr-
atikā viśokā saṃskāraśeṣās tās cittasya, tāsu sarvāsu vid-
itaḥ sārvaabhaumaś cittavṛttinirodhalakṣaṇo yogaḥ/ tada-
ṅgam tu samādhir naivambhūtaḥ/ vyutpattinimittamātr-
ābhidhānam caitad yogaḥ samādhir iti/ aṅgāṅginor abh-
edavivakṣāmātreṇa pravṛttinimittam tu yogaśabdasya ci- 30
ttavṛttinirodha eveti paramārthaḥ/ vṛttayo jñānāny ātm-
āśrayāṅgy atas tannirodho 'py ātmāśraya eveti ye paśyanti
tannirāsāyāha --- cittasya dharma iti/ cittaśabdenāntaḥka-
raṇam buddhim upalakṣayati/ na hi kūṭasthanityā citiśa- 35
ktir aparīṇāminī jñānadharmā bhavitum arhati buddhis tu
bhaved iti bhāvaḥ/ syād etat sārvaabhaumaś ced yogo ha-
nta bhoḥ kṣitamūḍhavikṣiptā api cittabhūmayāḥ/ asti ca
parasparāpekṣayā vṛttinirodho+apy āsv iti tatrāpi yogatv-

aprasaṅga ity āsaṅkya heyopādeyabhūmīr upanyasyati ---
 kṣiptam ityādi/ kṣiptam sadaiva rajasā teṣu teṣu viṣayeṣu 2
 kṣipyamāṇam atyantam asthiram/ mūḍham tu tamaḥsa-
 mudrekān nidrāvṛttimat/ kṣiptād viśiṣṭam vikṣiptam/ vi-
 5 šeṣo+asthemabahulasya kādācitkaḥ sthemā/ sā cāsyāsthe-
 mabahulatā sāmsiddhikī vā vakṣyamāṇavyādhistyānādy-
 antarāyajanitā vā/ ekāgram ekatānam/ niruddhasakalav-
 ṛttikaṃ saṃskāramātraśeṣam cittam niruddham/ tatra kṣ-
 iptamūḍhayoḥ saty api parasparāpekṣayā vṛttinirodhe pā-
 10 ramparyeṇāpi niḥśreyasa hetubhāvābhāvāt tadupaghātak-
 atvāc ca yogapakṣād dūrotsāritatvam iti na tayor yogtvaṃ
 niṣiddham/ vikṣiptasya tu kādācitkasadbhūtaviṣayasthe-
 maśālinaḥ saṃbhāvyeta yogatvam iti niṣedhati/ tatra vikṣ-
 ipte cetasi samādhiḥ kādācitkasadbhūtaviṣayasya cittasya
 15 sthemā na yogapakṣe vartate/ kasmāt/ yatas tadvipakṣav-
 ikṣepopasarjanībhūtaḥ/ vipakṣavargāntargatasya hi svar-
 ūpam eva durlabham prāg eva kāryakaraṇam na khalu da-
 hanāntargataṃ bījam tricaturākṣaṇāvasthitam uptam apy
 aṅkurāya kalpata iti bhāvaḥ/ yadi vikṣepopasarjanībhūtaḥ
 20 samādhir na yogaḥ kas tarhīty ata āha --- yas tv ekāgre ce-
 tasīti/ bhūtam iti samāropitam arthaṃ nivartayati/ nidr-
 āvṛttir api svālabhane tamasi bhūte bhavaty ekāgrety ata
 uktam --- sad iti/ śobhanaṃ nitāntāvīrbhūtaṃ sattvaṃ ta-
 maḥsamudrekas tv aśobhanas tasya kleśahetutvād iti/ dy-
 25 otanaṃ hi tattvajñānam āgamād vānumānād vā bhavad
 api parokṣarūpatayā na sāksātkāravatīm avidyām ucchi-
 natti dvicandrādiṃmohādiṣv anucchedakatvād ata āha ---
 preti/ prakāro hi prakarṣam dyotayan sāksātkāraṃ sūcay-
 ati/ avidyāmūlatvād asmitādīnāṃ kleśānāṃ, vidyāyāś cā-
 30 vidyocchedarūpatvād vidyodaye cāvidyādikleśasamucch-
 edo virodhitvāt kāraṇavināśāc cety āha --- kṣiṇoti ceti/ ata
 eva karmarūpāṇi bandhanāni ślathayati/ karma cātrāpū-
 rvam abhimataṃ kārye kāraṇopacārāt/ ślathayati svakā-
 ryād avasādayati/ vakṣyati hi --- "sati mūle tadvipākāḥ"
 35 yogasūtram 2.13 iti/ kiṃ ca nirodham abhumukhaṃ kar-
 oty abhimukhīkaroti/ sa ca saṃprajñātaś catusprakāra ity 3
 āha --- sa ceti/ asaṃprajñātam āha --- sarvavṛttīti/ rajast-
 amomayī kila pramāṇādivṛttiḥ sāttvikīm vṛttim upādāya

saṃprajñāte niruddhā/ asaṃprajñāte tu sarvāsām eva ni-
rodha ity arthaḥ/ tad iha bhūmidvaye samāptā yā madh-
umatyādayo bhūmayas tāḥ sarvās tāsu viditaḥ sārva-bha-
uma iti siddham //1.1// §5

yogaś cittavṛttinirodhaḥ //1.2// §6

dvitīyaṃ sūtram avatārayati --- tasya lakṣaṇeti/ ta-
syeti pūrvasūtropāttam dvividham yogaṃ parāmṛṣati -
-- yogaś cittavṛttinirodhaḥ/ nirudhyante yasmin pram-
āṇādivṛttayo 'vasthāviśeṣe cittasya so+avasthāviśeṣo yo- 5
gaḥ/ nanu saṃprajñātasya yogasyāvyāpakatvād alakṣa-
ṇam idam/ aniruddhā hi tatra sāttvikī cittavṛttir ity ata āha
--- sarvaśabdāgrahaṇād iti/ yadi sarvacittavṛttinirodha ity
ucyeta bhaved avyāpakam saṃprajñātasya/ kleśakarma-
vipākāśayaparipanthī cittavṛttinirodhas tu tam api saṃg- 10
rṇhāti/ tatrāpi rājasatāmasacittavṛttinirodhāt tasya ca ta-
dbhāvād ity arthaḥ/ kutaḥ punar ekasya cittasya kṣipt-
ādibhūmisambandhaḥ kimarthaṃ caivamavasthasya citt-
asya vṛttayo niroddhavyā ity āśaṅkyā prathamam tāvad
avasthāsambandhe hetum upanyasyati --- cittam hīti/ pr- 15
akhyāśīlatvāt sattvaguṇam/ pravṛttiśīlatvād rajoguṇam/
sthitīśīlatvāt tamoguṇam/ prakhyāgrahaṇam upalakṣaṇ-
ārtham/ tenānye+api sāttvikāḥ prasādalāghavaprītyāda-
yaḥ sūcyante/ pravṛtṭyā ca paritāpaśokādayā rājasāḥ/ pra-
vṛttivirodhī tamovṛttidharmaḥ sthitiḥ/ sthitigrahaṇād ga- 20
uravāvaraṇadainyādaya upalakṣyante/ etad uktaṃ bhava-
ti --- ekam api cittam triguṇanirmitatayā guṇānām ca va-
iṣamyēṇa parasparavimardavaicitryād vicitrapariṇāmaṃ
sad anekāvastham upapadyata iti/ kṣiptādyā eva cittasya
bhūmīr yathāsambhavam avāntarāvasthābhedavatīr āda- 25
rśayati --- prakhyārūpaṃ hīti/ cittarūpeṇa pariṇatam sa-
ttvam cittasattvam/ tad evaṃ prakhyārūpatayā sattvapṛā-
dhānyam cittasya darśitam/ tatra citte sattvāt kiṃcid ūne
4 rajastamasī yadā mithaḥ same ca bhavatas tadaiśvaryaṃ
ca viśayāś ca śabdādayas tāny eva priyāṇi yasya tat ta- 30
thoktam/ sattvapṛādhānyāt khalu cittam tattve praṇidh-
itsad api tattvasya tamasā pihitatvād aṇimādikam aiśva-
ryam eva tattvam abhimanyamānaṃ tat praṇidhitisati pra-

nidhatte ca kṣaṇam/ atha rajasā kṣipyamāṇam tatrāpy al-
 abdhasthitim tatprijamātram bhavati/ śabdādiṣu punar
 asya svarasavāhī premā nirūḍha eva/ tad anena vikṣi-
 ptaṃ cittam uktam/ kṣiptaṃ cittam darśayan mūḍham
 5 api sūcayati --- tad eva tamaseti/ yadā hi tamo rajo viji-
 tyā prasṛtaṃ tadā cittasattvāvarakatamaḥsamutsāraṇe 'śa-
 ktatvād rajasas tamaḥsthaḡitaṃ cittam adharmādy upag-
 acchati/ ajñānam ca viparyayaññānam/ abhāvapratyayā-
 lambanam ca nidrājñānam uktam/ tataś ca mūḍhāvasth-
 10 āpi sūciteti/ anaiśvaryaṃ sarvatrecchāpratīghātaḡ/ adh-
 armādivyāptaṃ cittam bhavatīty arthaḡ/ yadā tu tad eva
 cittasattvam āvirbhūtasattvam apagatatamaḡpaṭalam sar-
 ajaskaṃ bhavati tadā dharmajñānavairāgyaiśvaryaṇy up-
 agacchatīty āha --- prakṣiṇetyādi/ mohas tamas tad eva
 15 cāvaraṇam prakarṣeṇa kṣiṇam yasya tat tathoktam/ ata
 eva sarvato viśeṣāviśeṣaliṅgamātrāliṅgapuruṣeṣu pradyo-
 tamānam/ tathāpi na dharmāyaiśvaryaṃ ca kalpate prav-
 ṛtṭyabhāvād ity ata āha --- anuviddham rajomātrayā/ raja-
 saḡ pravartakatvād asti dharmādipravṛtṭir ity arthaḡ/ tad
 20 anena saṃprajñātasamādhisampannayor madhubhūmik-
 aprajñājyotiṣor madhyamayor yoginoś cittasattvam saṃg-
 ṛhītam/ saṃpraty atikrāntabhāvanīyasya dhyāyinaś catu-
 rthasya cittāvasthām āha --- tad eva cittam rajoleśān ma-
 lād apetaṃ ata eva svarūpapratīṣṭham/ abhyāsavairāgya-
 25 puṭapākaprabandhavidhūtarajastamomalasya hi buddhis-
 attvatapanīyasya svarūpapratīṣṭhasya viṣayendriyapraty-
 āhṛtasyānavasitādhikāratayā ca kāryakāriṇo vivekakhyā-
 tiḡ param kāryam avaśiṣyata ity āha --- sattvapuruṣāny-
 atākhyātimātram cittam dharmameghadhyānopagaṃ bh-
 30 avati/ dharmameghaś ca vakṣyate/ atraiva yogijanapra-
 siddhim āha --- tad iti/ sattvapuruṣānyatākhyātimātram
 cittam dharmameghaparyantaṃ param prasamkhyānam
 ity ācakṣate dhyāyinaḡ/ cittasāmānādhikaraṇyam ca dha-
 rmadharminor abhedavivakṣayā draṣṭavyam/ vivekakhy-
 35 āter hānahetuṃ citiśakteś copādānahetuṃ nirodhasamā-
 dhim avatārayituṃ citiśakteḡ sādhutām asādhutām ca viv-
 ekakhyāter darśayati --- citiśaktir ityādi/ sukhaduḡkham-
 ohātmakatvam aśuddhiḡ/ sukhamohāv api hi vivekinam

duḥkhākurutah/ ato duḥkhavad dheyau/ tathā cātisund-
 aram apy antavad dunoti/ tena tad api heyam eva vive-
 kinaḥ/ seyam āsuddhir antaś ca citiśaktau puruṣe na sta
 ity uktam --- śuddhā cānantā ceti/ nanu sukhaduḥkham- 5
 ohātmakaśabdādīn iyaṃ cetayamānā tadākārāpannā ka-
 tham viśuddhā tadākāraparigrahaparivarjane ca kurvati
 katham anantety ata uktam --- darśitaviṣayeti/ darśito vi-
 ṣayaḥ śabdādir yasyai sā tathoktā/ bhaved etad evaṃ yadi
 buddhivac citiśaktir viṣayākāratām āpadyeta, kiṃ tu bu-
 ddhir eva viṣayākāreṇa pariṇatā saty atadākārāyai citiśa- 10
 ktyai viṣayam ādarśayati/ tataḥ puruṣaś cetayata ity ucy-
 ate/ nanu viṣayākārāṃ buddhim anārūḍhāyāś citiśakteḥ
 katham viṣayavedanaṃ viṣayārohe vā katham na tadākā-
 rāpattir ity ata uktam --- apratiṣaṃkrameti/ pratiṣaṃkra- 15
 maḥ saṃcāraḥ/ sa citer nāstīty arthaḥ/ sa eva kuto+asyā
 nāstīty ata uktam --- aparīṇāminīti/ na cites trividho 'pi
 dharmalakṣaṇāvasthālakṣaṇaḥ pariṇāmo+asti/ yena kriy-
 ārūpeṇa pariṇatā satī buddhisam̐yogena pariṇameta citiś-
 aktiḥ/ asaṃkrāntāyā api viṣayasam̐vedanam upapādayi-
 ṣyate/ tat siddham̐ citiśaktiḥ śobhaneti/ vivekakhyātis tu 20
 buddhisattvātmikāśobhanety uktam --- ataś citiśakter vi-
 parīteti/ yadā ca vivekakhyātir api heyā tadā kaiva kathā
 vṛtṭyantarāṇāṃ doṣabahulānām iti bhāvaḥ/ tatas taddh-
 etor nirodhasamādher avatāro yujyata ity āha --- atas ta-
 syām̐ iti/ jñānaprasādamātreṇa hi pareṇa vairāgyeṇa viv- 25
 ekakhyātim̐ api niruḥaddhīty arthaḥ/ atha niruddhāśeṣa-
 vṛtṭiṃ cittam̐ kīdrśam̐ ity ata āha --- tadavastham̐ ityādi/
 sa nirodho+avasthā yasya tat tathoktam/ nirodhasya sva-
 rūpam̐ āha --- sa nirbīja ity/ kleśasahitaḥ karmāśayo jāty-
 āyurbhogabījaṃ tasmān nirgata ity nirbījaḥ/ asyaiva yog- 30
 ijanaprasiddhām̐ anvarthasam̐jñām̐ ādarśayati --- na tatr-
 eti/ upasaṃharati --- dvividhaḥ sa yogaś cittavṛttinirodha
 6 iti //1.2// §7

tadā draṣṭuḥ svarūpe+avasthānam //1.3// §8

sam̐praty uttarasūtram̐ avatārayituṃ codayati --- tad-
 avasthe cetasīti/ kim ākṣepe/ tattadākārapariṇatabuddh-
 ibodhātmā khalv ayaṃ puruṣaḥ sadānubhūyate na tu bu-

ddbodharahito+ato 'sya puruṣasya buddhibodhaḥ sva-
 bhāvaḥ savitur iva prakāśaḥ/ na ca saṃskāraśeṣe cetasi
 so+asti/ na ca svabhāvam apahāya bhāvo vartitum arha-
 tīti bhāvaḥ/ syād etat/ saṃskāraśeṣām api buddhiṃ ka-
 5 smāt puruṣo na budhyata ity ata āha --- viṣayābhāvād iti/
 na buddhimātram puruṣasya viṣayo+api tu puruṣārthavati
 buddhiḥ/ vivekakhyātivīṣayabhogau ca puruṣārthau/ tau
 ca niruddhāvasthāyām na sta iti siddho viṣayābhāva ity
 arthaḥ/ sūtreṇa pariharati --- tadā draṣṭuḥ svarūpe 'vasth-
 10 ānam/ svarūpa ity āropitaṃ śāntaghoramūḍhasvarūpaṃ
 nivartayati/ puruṣasya hi caitanyaṃ svarūpaṃ anaupādhi-
 kaṃ na tu buddhibodhaḥ śāntādirūpa aupādhiko hi sa
 sphaṭikasyeva svabhāvasvacchadhavalasya japākusumas-
 aṃnidhānopādhir aruṇimā/ na copādhinivṛttāv upahita-
 15 nivṛttir atiprasaṅgād iti bhāvaḥ/ svarūpasya cābhede+api
 bhedaṃ vikalpypādhikaraṇabhāva ukta iti/ ayam evārtho
 bhāṣyakṛtā dyotyate --- svarūpapratīṣṭheti/ tadānīm niro-
 dhāvasthāyām na vyutthānāvasthāyām iti bhāvaḥ/ syād
 etad vyutthānāvasthāyām apratīṣṭhitā svarūpe citiśaktir
 20 nirodhāvasthāyām pratīṣṭhantī pariṇāminī syāt/ vyutth-
 āne vā svarūpapratīṣṭhāne vyutthānanirodhayor aviśeṣa
 ity ata āha --- vyutthānacetite tv iti/ na jātu kūṭasthani-
 tyā citiśaktiḥ svarūpāc cyavate tena yathā nirodhe tathaiva
 vyutthāne+api/ na khalu śūktikāyāḥ pramāṇaviparyaya-
 25 jñānagocaratve+api svarūpodayavyayau bhavataḥ/ prat-
 ipattā tu tathābhūtam apy atathātvenābhimanyate/ niro-
 dhasamādhim apekṣya saṃprajñāto+api vyutthānam ev-
 eti //1.3// §⁹

vṛttisārūpyam itaratra //1.4// §¹⁰

sūtrāntaram avatārayitum pṛcchati --- katham tarhīti/
 yadi tathā bhavanti na tathā kena tarhi prakāreṇa prakā-
 śata ity arthaḥ/ hetupadam adhyāhr̥tya sūtram paṭhati -
 5 -- darśitaviṣayatvād vṛttisārūpyam itaratra/ itaratra vyu-
 tthāne yās cittavṛttayaḥ śāntaghoramūḍhās tā evāviśiṣṭā 7
 abhinnā vṛttayo yasya puruṣasya sa tathoktaḥ/ sārūpyam
 ity atra saśabda ekaparyāyaḥ/ etad uktaṃ bhavati --- jap-
 ākusumasphaṭikayor iva buddhipuruṣayoḥ saṃnidhānād

abhedagrahe buddhivṛttiḥ puruṣe samāropya śānto+asmi
 duḥkhito+asmi mūḍho+asmīty adhyavasyati/ yathā mal-
 ine darpaṇatale pratibimbitaṃ mukhaṃ malinaṃ āropya
 śocaty ātmānaṃ malino+asmīti/ yady api puruṣasamār- 5
 o+api śabdādivijñānavad buddhivṛttir yady api ca pr-
 ākṛtatvenācidrūpatayānubhāvyas tathāpi buddheḥ puru-
 ṣatvam āpādayan puruṣavṛttir ivānubhava ivāvabhāsate/
 tathā cāyam aviparyayo+apy ātmā viparyayavān ivābho-
 ktāpi bhokteva vivekakhyātirahito+api tatsahita iva viv-
 ekakhyātyā prakāśate/ etac ca "citer apratisaṃkramāyās 10
 tadākārāpattau svabuddhisamvedanam" yogasūtram 4.22
 ity atra "sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāv-
 iśeṣo bhogaḥ" yogasūtram 3.35 ity atra copapādayiṣyate/
 etac ca matāntare+api siddham ity āha --- tathā ceti/ pa- 15
 ñcaśikhācāryasya sūtram "ekam eva darśanaṃ khyātir eva
 darśanam" iti/ nanu katham ekaṃ darśanaṃ yāvātā bu-
 ddheḥ śabdādiviṣayā vivekaviṣayā ca vṛttiḥ prākṛtatayā ja-
 ḍatvenānubhāvyā darśanaṃ tato+anyat puruṣasya caita-
 nyam anubhavo darśanam ity ata āha --- khyātir eva da- 20
 rśanam iti/ udayavyayadharṇiṃ vṛttiṃ khyātiṃ lauk-
 ikīm abhipretyaitad uktam --- ekam eveti/ caitanyaṃ tu
 puruṣasya svabhāvo na khyāteḥ/ tat tu na lokapratyakṣa-
 gocaro+api tv āgamānumānagocara ity arthaḥ/ tad anena
 vyutthānāvasthāyāṃ mūlakāraṇam avidyāṃ darśayatā ta- 25
 ddhetukaḥ saṃyogo bhogahetuḥ svasvāmibhāvo+api sūc-
 ita iti tam upapādayann āha --- cittam svam bhavati puru-
 ṣasya svāmīna iti saṃbandhaḥ/ nanu cittajanitam upakā-
 raṃ bhajamāno hi cetanaś cittasyeśitā/ na cāsya tajjanito-
 pakārasaṃbhavas tadasaṃbandhād anupakāryatvāt tatsa-
 myogatadupakārabhāgitve pariṇāmaprasaṅgād ity ata āha 30
 --- ayaskāntamaṇikalpaṃ saṃnidhimātropakāri dṛśyatve-
 neti/ na puruṣasaṃyuktaṃ cittam api tu tatsaṃnihitam/
 saṃnidhiś ca puruṣasya na deśataḥ kālato vā tadasaṃyo-
 gāt kiṃ tu yogyatālakṣaṇaḥ/ asti ca puruṣasya bhoktrīśa- 35
 ktiś cittasya bhogaśaktiḥ/ tad uktam --- dṛśyatveneti/ śa-
 bdādyākārapariṇatasya bhogyatvenety arthaḥ/ bhogaś ca
 yady api śabdādyākārā vṛttiś cittasya dharmas tathāpi citt-
 acaitanyayor abhedasamāropād vṛttisārūpyāt puruṣasyety

uktam/ tasmāc cittenāsamyoge+api tajjanitopakārabhāg-
itā puruṣasyāpariṇāmitā ceti siddham/ nanu svasvāmisa- 8
ṃbandho bhogahetur avidyānimitto 'vidyā tu kiṃnimittā
na khalv animittam kāryam utpadyate/ yathāhuḥ --- § 11

5 svapnādivad avidyāyāḥ pravṛttis tasya
kiṃkṛtā/ § 12

iti śaṅkāṃ upasaṃhāravayājenoddharati --- tasmāc citt-
avṛttibodhe śāntaghoramūdhākāracittavṛtтыupabhoge+anādyavidyānimittatvād
anādiḥ saṃyogo hetur avidyāvāsanayoś ca saṃtāno bījā-
ṅkurasaṃtānavad anādir iti bhāvaḥ //1.4// § 13

vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ //1.5//

§ 14

syād etat puruṣo hi śakya upadiśyate/ na ca vṛtti-
nirodho vṛttir avijñāya śakyaḥ/ na ca sahasreṇāpi pur-
uṣāyusaḥ alam imāḥ kaścit parigaṇayitum/ asaṃkhyā- 5
tās ca katham niroddhavyā ity āśaṅkya tāsām iyattāsva-
rūpapratipādanaparam sūtram avatārayati --- tāḥ punar
niroddhavyā bahutve sati cittasya --- vṛttayaḥ pañcata-
yyaḥ kliṣṭākliṣṭāḥ/ vṛttirūpo+avayavy ekas tasya pramāṇ-
ādayo+avayavāḥ pañca/ tatas tadavayavā pañcatayī pañc-
āvayavā vṛttir bhavati/ tās ca vṛttayaś caitramaitrādicitta-
bhedād bahvya iti bahuvacanam upapannam/ etad uktam
bhavati --- caitro vā maitro vānyo vā kaścit sarveṣām eva
teṣāṃ vṛttayaḥ pañcatayya eva nādhikā iti/ cittasyeti cai-
kavacanam jātyabhiprāyam/ cittānām iti tu draṣṭavyam/ 10
tāsām avāntaraviśeṣam anuṣṭhānopayoginam darśayati -
-- kliṣṭākliṣṭā iti/ akliṣṭā upādāya kliṣṭā niroddhavyās tā
api pareṇa vairāgyeṇeti/ asya vyākhyānam --- kleśahetukā
iti/ kleśā asmitādayo hetavaḥ pravṛttikāraṇam yāsāṃ vṛ-
ttinām tās tathoktāḥ/ yad vā puruṣārthapradhānasya raj-
astamomayīnām hi vṛttinām kleśakāraṇatvena kleśāyaiva
pravṛtṭiḥ/ kleśaḥ kliṣṭam tad āsām astīti kliṣṭā iti/ yata eva
kleśopārjanārtham amūṣāṃ pravṛttir ata eva karmāśaya-
pracaye kṣetribhūtāḥ/ pramāṇādinā khalv ayaṃ pratipa-
25 ttārtham avasāya tatra sakto dviṣṭo vā karmāśayam ācino-

tīti bhavanti dharmādharmapracayaprasavabhūmayo vṛ-
 ttayah kliṣṭā iti/ akliṣṭā vyācaṣṭe --- khyātiviṣayā iti/ vidh-
 ūtarajastamaso buddhisattvasya praśāntavāhinaḥ prajñā-
 prasādaḥ khyātis tayā viṣayiṅyā tadviṣayaṃ sattvapuru-
 9 ṣavivekam upalakṣayati/ tena sattvapuruṣavivekaviṣayā 5
 yato+ata eva guṇādhikāravirodhinyaḥ/ kāryārambhaṇaṃ
 hi guṇānām adhikāro vivekakhyātiparyavasānaṃ ca tad
 iti caritādhikārāṇaṃ guṇānām adhikāraṃ virundhantīti/
 atas tā akliṣṭāḥ pramāṇaprabhṛtayo vṛttayah/ syād etad vī-
 tarāgajanmādarśanāt kliṣṭavṛttaya eva sarve praṇabhṛtaḥ/ 10
 na ca kliṣṭavṛttipravāhe bhavitum arhanty akliṣṭā vṛttayo
 na cāmūṣāṃ bhāve+api kāryakāritā virodhim adhyapāt-
 itvāt tasmāt kliṣṭānām akliṣṭābhir nirodhas tāsāṃ ca va-
 irāgyeṇa pareṇeti manorathamātram ity ata āha --- kliṣṭ-
 apravāheti/ āgamānumānācāryopadeśapariśīlanalabdha- 15
 janmanī abhyāsavairāgye kliṣṭacchidram antarā tatra pat-
 itāḥ svayam akliṣṭā eva yady api kliṣṭapravāhapatitāḥ/ na
 khalu śālagrāme kirātaśatasamkīrṇe prativasann api brā-
 hmaṇaḥ kirāto bhavati/ akliṣṭacchidreṣv iti nidarśanam/
 kliṣṭāntaravartitayā ca kliṣṭābhir anabhibhūtā akliṣṭāḥ/ sv- 20
 asaṃskāraparipākakrameṇa kliṣṭā eva tāvad abhibhavant-
 īty āha --- tathājātīyakā iti/ akliṣṭābhir vṛttibhir akliṣṭāḥ sa-
 mskārā ity arthaḥ/ tad idaṃ vṛttisaṃskārakram anīśam
 āvartate, ā nirodhasamādheḥ/ tad evaṃbhūtaṃ cittam ni-
 rodhāvastham saṃskāraśeṣaṃ bhūtvātmakalpenāvatiṣṭh- 25
 ata ity āpātataḥ pralayaṃ vā gacchatīti paramārthataḥ/ pi-
 ṇḍīkr̥tya sūtrārtham āha --- tā iti/ pañcadhety arthakath-
 anamātram na tu śabdavṛttivyākhyānam/ tayapaḥ prak-
 āre+asmaraṇāt //1.5// § 15

pramāṇaviparyayavikalpanidrāsmṛtayah //1.6//

§ 16

tāḥ svasaṃjñābhir uddīśati --- pramāṇaviparyayavik-
 alpanidrāsmṛtayah/ nirdeśe yathāvacanaṃ vighraś cā-
 rthe dvaṃdvaḥ samāsa itaretarayoge/ yathā --- anityāśu- 5
 ciduḥkhānātmasu nityaśucisukhātmakhyātir avidyā yoga-
 sūtram 2.5 ity ukte+api na diṇmohālātacakrādivibhramā
 vyudasyanta evam ihāpi pramāṇādyabhidhāne+api vṛtṭy-

antarasadbhāvaśaṅkā na vyudasyateti tannirāsāya vakta-
vyaṃ pañcatayya iti/ etāvatyā eva vṛttayo nāparāḥ santīti
darśitaṃ bhavati //1.6// § 17

pratyakṣānumānāgamāḥ pramāṇāni //1.7//

§ 18

tatra pramāṇavṛttiṃ vibhajan sāmānyalakṣaṇam āha -
-- pratyakṣānumānāgamāḥ pramāṇāni/ anadhigatatattva-
5 bodhaḥ pauruṣeyo vyavahārahetuḥ pramā/ tatkāraṇam 10
pramāṇam/ vibhāgavacanam ca nyūnādhikasamkhyāvy-
avacchedārtham/ tatra sakalapramāṇamūlatvāt pratham-
ataḥ pratyakṣam lakṣayati --- indriyeti/ arthasyeti sam-
āropitatvaṃ niṣedhati/ tadviśayeti bāhyagocaratayā jñā-
10 nākāragocaratvaṃ nivārayati/ cittavartino jñānākārasya
bāhyajñeyasambandhaṃ darśayati --- bāhyavastūparāgād
iti/ vyavahitasya taduparāge hetum āha --- indriyapr-
aṅālikayeti/ sāmānyamātram artha ity eke/ viśeṣā ev-
ety anye/ sāmānyaviśeṣatadvattety apare vādinaḥ prati-
15 pannās tannirāsāyāha --- sāmānyaviśeṣātmana iti/ na ta-
dvattā kiṃ tu tādātmyam arthasya/ etac caikāntānabhyp-
agama ity atra pratipādayiṣyate/ anumānāgamaviśayāt
pratyakṣaviśayam vyavacchinatti --- viśeṣāvadhāraṇapr-
adhāneti/ yady api sāmānyam api pratyakṣe pratibhās-
20 ate tathāpi viśeṣam pratyupasarjanībhūtam ity arthaḥ/
etac ca sāksātkāropalakṣaṇaparam/ tathā ca vivekakhy-
ātir api lakṣitā bhavati/ phalavipratipattiṃ nirākaroti -
-- phalam pauruṣeyaś cittavṛttibodha iti/ nanu puru-
ṣavartī bodhaḥ katham cittaगतयā vṛtteḥ phalam/ na
25 hi khadiragocaravyāpāreṇa paraśunā palāśe chidā kri-
yata ity ata āha --- aviśiṣṭa iti/ na hi puruṣagato bo-
dho janyate, api tu caitanyam eva buddhidarpaṇapratibi-
mbitaṃ buddhivṛttyārthākārayā tadākāratām āpadyamā-
nam phalam/ tac ca tathābhūtam buddher aviśiṣṭam bu-
30 ddhyātmakam, vṛttiś ca buddhyātmiketi sāmānādhikara-
ṇyād yuktaḥ pramāṇaphalabhāva ity arthaḥ/ etac copa-
pādayiṣyāma ity āha --- pratisamvedīti/ pratyakṣānanta-
ram pravṛtityādiliṅgakaśrotṛbuddhyanumānaprabhavasam-
bandhadarśanasamutthatayāgamasyānumānajatvād an-

umitasya cāgamenānvākhyānād āgamāt prāg anumānaṃ
 lakṣayati --- anumeyasyeti/ jijñāsitadharmaviśiṣṭo dha-
 rmyanumeyas tasya tulyajātīyāḥ sādhyadharmasāmāny-
 ena samānārthāḥ sapakṣās teṣv anuvṛtta ity anena viru- 5
 dddhatvam asādhāraṇatvam ca sādhanadharmasya nirāka-
 roti/ bhinnajātīyā asapakṣās te ca sapakṣād anye tadviru-
 dddhās tadabhāvavantaś ca, tebhyo vyāvṛttas tad anena sā-
 dhāraṇānaikāntikatvam apākaroti/ sambadhyata iti samb-
 andho liṅgam anena pakṣadharmatām darśayann asiddh-
 atām nivārayati/ tadviṣayā tannibandhanā, "ṣiñ bandh- 10
 ane" dhātupāṭhaḥ 5 ity asmād viṣayapadavyutpatteḥ/ sā-
 mānyāvadhāraṇeti pratyakṣaviṣayād vyavacchinatti/ sa-
 11 mbandhasamvedanādhīnajanmānumānaṃ viśeṣeṣu sa-
 mbandhagrahaṇābhāvena sāmānyam eva sukarasamban-
 dhagrahaṇam gocarayatīti/ udāharaṇam āha --- yatheti/ 15
 co hetvarthe/ vindhyo 'gatir yatas tasmāt tasyāprāptir ato
 gatinivṛttau prāpter nivṛttir deśāntaraprāpter gatimac ca-
 ndratārakam caitravad iti siddham/ āgamasya vṛtter la-
 kṣaṇam āha --- āpteneti/ tattvadarśanakārūnyakaraṇap-
 āṭavābhisambandha āptis tayā vartata ity āptas tena dr- 20
 ṣṭo+anumito vārthaḥ/ śrutasya pṛthag anupādānaṃ tasya
 drṣṭānumitamūlatvena tābhyām eva caritārthatvād āptaci-
 ttavartijñānasadrśasya jñānasya śrotṛcitte samutpādaḥ sv-
 abodhasamkrāntis tasyai, artha upadiśyate śrotṛhitāhit-
 aprāptiparihāropāyatayā prajñāpyate/ śeṣam sugamam/ 25
 yasyāgamasyāśraddheyārtho vaktā, yathā yāny eva daśa
 dāḍimāni tāni ṣaḍ apūpā bhaviṣyantīti/ na drṣṭānumitā-
 rtho yathā caityam vandeta svargakāma iti/ sa āgamaḥ pl-
 avate/ nanv evaṃ manvādīnām apy āgamaḥ plaveta/ na
 hi te+api drṣṭānumitārthāḥ/ yathāhuḥ --- § 19 30
 "yaḥ kaścit kasyacid dharmo manunā parikīrtitaḥ/ sa
 sarvo+abhihito vede sarvajñānamayo hi saḥ/" manusmṛtiḥ
 2.7 § 20

ity ata āha --- mūlavaktari tv iti/ mūlavaktā hi tatreśv-
 aro drṣṭānumitārtha ity arthaḥ //1.7// § 21 35

viparyayo mithyājñānam atadrūpapraṭiṣṭham
 //1.8// § 22

viparyayo mithyājñānam atadrūpapratīṣṭham/ vipary-
 aya iti lakṣyanirdeśaḥ/ mithyājñānam ityādi lakṣaṇam/
 yaj jñānapratibhāsirūpaṃ, tadrūpāpratīṣṭham evātadrūp-
 apratīṣṭham/ yathāśrāddhabhojīti/ ataḥ saṃśayo+api sa-
 5 mṅgrhītaḥ/ etāvāms tu viśeṣaḥ --- tatra jñānārūḍhaivāpr-
 atīṣṭhatā dvicandrādes tu bādhañānena/ nanv evaṃ vik-
 alpo+api tadrūpāpratīṣṭhānād vicārato viparyayaḥ prasa-
 jyetety ata āha --- mithyājñānam iti/ anena hi sarvajanī-
 nānubhavasiddho bādha uktaḥ/ sa cāsti viparyaye na tu
 10 vikalpe, tena vyavahārāt/ paṇḍitarūpāṇām eva tu vicā- 12
 rayatāṃ tatra bādhabuddher iti/ codayati --- sa kasmān
 na pramāṇam/ nottareṇopajātavirodhinā jñānena pūrvam
 bādhanīyam api tu pūrveṇaiva prathamam upajātenānup-
 ajātavirodhinā param iti bhāvaḥ/ pariharati --- yataḥ pr-
 15 amāṇeneti/ yatra hi pūrvāpekṣā parotpattis tatraivam iha
 tu svakāraṇād anyonyānapekṣe jñāne jāyete/ tenottarasya
 pūrvam anupamṛdyodayam anāsādayatas tadapabādhā-
 tmaivodayo na tu pūrvasyottarabādhdhātmā, tasya tadānīm
 aprasakteḥ/ tasmād anupajātavirodhitā bādhyatve hetur
 20 upajātavirodhitā ca bādhatatve/ tasmād bhūtārthaviṣay-
 atvāt pramāṇenāpramāṇasya bādhanam siddham/ udāh-
 araṇam āha --- tatra pramāṇeneti/ asya kutsitatvaṃ hā-
 nāya darśayati --- seyaṃ pañceti/ avidyāsāmānyam av-
 idyāsmītādiṣu pañcasu parvasv ity arthaḥ/ avyaktama-
 25 hadahaṃkārapañcatanmātreṣv aṣṭasv anātmasv ātmabu-
 ddhir avidyā tamaḥ/ evaṃ yoginām aṣṭasv aṇimādikeṣv
 aiśvareṣv aśreyāḥsu śreyobuddhir aṣṭavidho moḥaḥ pū-
 rvasmāj jaghanyaḥ/ sa cāsmitocyate/ yathā yogenāṣṭavi-
 dham aiśvaryam upādāya siddho bhūtvā drṣṭānuśravikāñ
 30 śabdādīn daśa viśayān bhokṣya ityevamātmikā pratipa-
 ttir mahāmoho rāgaḥ/ evam etenaivābhisaṃdhinā prava-
 rtamānasya kenacit pratibaddhatvād aṇimādīnām anutp-
 attau tannibandhanasya drṣṭānuśravikaviśayopabhogasy-
 āsiddheḥ pratibandhakaviśayaḥ krodhaḥ sa tāmīsrākhyo
 35 dveṣaḥ/ evam aṇimādiguṇasaṃpattau drṣṭānuśravikavi-
 śayapratyupasthāne ca kalpānte sarvam etan nañkṣyatīti
 yas trāsaḥ so+abhiniveśo 'ndhatāmīsaḥ/ tad uktam --- § 23

"bhedas tamaso+aṣṭavidho mohasya ca daśavidho mahāmohaḥ/ tāmistro 'ṣṭādaśadhā tathā bhavaty andhatāmi-sraḥ" sām̐khyakārikā 48 iti //1.8// § 24

śabdajñānānupātī vastuśūnyo vikalpaḥ //1.9//

§ 25

śabdajñānānupātī vastuśūnyo vikalpaḥ/ nanu śabdajñānānupātī ced āgamapramāṇāntaragato (āgamapramāṇāntaragato) vikalpaḥ prasajyeta nirvastukatve vā viparyayaḥ 5
 syād ity ata āha --- sa neti/ na pramāṇaviparyayāntaragataḥ/ kasmād yato vastuśūnyatve+apīti pramāṇāntaragatiḥ
 13 niṣedhati/ śabdajñānamāhātmyanibandhana iti viparyayāntaragatiḥ/ etad uktaḥ bhavati --- kvacid abhede bh
 edam āropayati kvacit punar bhinnānām abhedam/ tato 10
 bhedasyābhedasya ca vastuno+abhāvāt tadābhāso vikalpo
 na pramāṇam nāpi viparyayo vyavahārāvisaṃvādād iti/
 śāstraprasiddham udāharaṇam āha --- tadyatheti/ kiṃ vi-
 šeṣyaḥ kena vyapadiśyate viśeṣyate nābhede viśeṣyaviśe-
 ṣaṇabhāvo na hi gavā gaur viśeṣyate/ kiṃ tu bhinnenaiva 15
 caitreṇa/ tad idam āha --- bhavati ca vyapadeśe vṛttiḥ/ vy-
 apadeśavyapadeśayor bhāvo vyapadeśaḥ/ viśeṣaṇaviśe-
 ṣyabhāva iti yāvat/ tasmin vṛttir vākyaśya yathā caitrasya
 gaur iti/ śāstrīyam evodāharaṇāntaram samuccinoti --- ta-
 theti/ pratiśiddho vastunaḥ pṛthivyāder dharmāḥ parisp- 20
 ando yasya sa tathoktaḥ/ ko+asau niṣkriyaḥ puruṣaḥ/ na
 khalu sām̐khyīye rāddhānte+abhāvo nāma kaścid asti va-
 studharmo yena puruṣo viśeṣyety arthaḥ/ kvacit pāṭhaḥ
 pratiśiddhā vastudharmā iti/ tasyārthaḥ --- pratiśedhavy-
 āptāḥ pratiśiddhā na vastudharmāṇam tadvyāpyatā bhā- 25
 vābhāvayor asaṃbandhād atha ca tathā pratītir iti/ lauk-
 ikam udāharaṇam āha --- tiṣṭhati bāṇa iti/ yathā hi pacati
 bhinattīty atra pūrvāparībhūtaḥ karmakṣaṇapracaya eka-
 phalāvachinnaḥ pratiyata evaṃ tiṣṭhatīty atrāpi/ pūrvāp-
 arībhāvam evāha --- sthāsyaṭi sthita iti/ nanu bhavatu pā- 30
 kavat pūrvāparībhūtayāvasthānakriyayā bāṇād bhinnayā
 bāṇasya vyapadeśa ity ata āha --- gatinivṛttau dhātvarth-
 amātram gamyate/ gatinivṛttir eva tāvat kalpitā tasyā api
 bhāvarūpatvaḥ tatrāpi pūrvāparībhāva ity aho kalpanāp-

aramparety arthaḥ/ abhāvaḥ kalpito bhāva iva cānugata
 iva ca sarvapuruṣeṣu gamyate na punaḥ puruṣavyatirikto
 dharmah kaścīd ity udāharaṇāntaram āha --- tathānutpa-
 ttidharmeti/ pramāṇaviparyayābhyām anyā na vikalpav-
 5 ṛttir iti vādino bahavaḥ pratipedire/ tatpratibodhanāyod-
 āharaṇaprapaṅca iti mantavyam //1.9// § 26

14

abhāvapratyayālambanā vṛttir nidrā //1.10//

§ 27

abhāvapratyayālambanā vṛttir nidrā/ adhikṛtaṃ hi vṛ-
 ttipadam anuvādakam/ pramāṇaviparyayavikalpasmṛtī-
 5 nām vṛttitvaṃ prati parīkṣakāṅām avipratipatteḥ/ atas tad
 anūdyate viśeṣavidhānāya/ nidrāyās tu vṛttitve parīkṣak-
 āṅām asti vipratipattir iti vṛttitvaṃ vidheyam/ na ca pr-
 akṛtaṃ anuvādakam vidhānāya kalpata iti punar vṛttigr-
 ahaṇam/ jāgratsvapnavṛttinām abhāvas tasya pratyayaḥ
 10 kāraṇam buddhisattvāc chādakam tamas tad evālamba-
 nam viśayo yasyāḥ sā tathoktā vṛttir nidrā/ buddhisattve
 hi triguṇe yadā sattvarajasī abhibhūya samastakaraṇāvar-
 akam āvirasti tamas tadā buddher viśayākārapariṇāmābh-
 āvād udbhūtatomamāyīm buddhim avabudhyamānaḥ pu-
 15 ruṣaḥ suṣupto+antaḥsamjña ity ucyate/ kasmāt punar ni-
 ruddhakaivalyayor iva vṛttyabhāva eva na nidrety ata āha
 --- sā ca samprabodhe pratyavamarśāt sopapattikāt smara-
 ṇāt pratyayaviśeṣaḥ/ kathaṃ, yadā hi sattvasacivaṃ tama
 āvirasti tadedṛśaḥ pratyavamarśaḥ suptotthitasya bhav-
 20 ati sukham aham asvāpsaṃ prasannaṃ me manaḥ pra-
 jñāṃ me viśāradīkaroti svacchīkarotīti/ yadā tu rajaḥsa-
 civaṃ tama āvirasti tadedṛśaḥ pratyavamarśa ity āha ---
 duḥkham aham asvāpsaṃ styānam akarmaṇyaṃ me ma-
 naḥ kasmād yato bhramaty anavasthitam/ nitāntābhibhū-
 25 tarajaḥsattve tamaḥsamullāse svāpe prabuddhasya praty-
 avamarśam āha --- gādham mūdho+aham asvāpsaṃ gur-
 ūṇi me gātrāṇi klāntaṃ me cittamalasam muṣitam iva ti-
 ṣṭhatīti/ sādhyavyatireke hetuvyatyirekam āha --- na kh-
 alv ayam iti/ prabuddhasya prabuddhamātrasya/ tadā-
 30 śritāś ceti bodhakāle, pratyayānubhave vṛttyabhāvakāra-
 ṇānubhava ity arthaḥ/ nanu pramāṇādayo vyutthānacitt-

ādhikaraṇā nirudhyantām samādhipratipakṣatvān nidrā-
yās tv ekāgravr̥ttitulyāyāḥ katham samādhipratipakṣatety
ata āha --- sā ca samādhāv iti/ ekāgratulyāpi tāmasatv-
ena nidrā sabījanirbījasamādhipratipakṣeti sāpi niroddha-
15 vyety arthaḥ //1.10// § 28 5

anubhūtaṣayāsaṃpramoṣaḥ smṛtiḥ //1.11//

§ 29

anubhūtaṣayāsaṃpramoṣaḥ smṛtiḥ/ pramāṇādibhir
anubhūte ṣayā yo+asaṃpramoṣo 'steyam sā smṛtiḥ/ sa-
ṃskāramātrajasya hi jñānasya saṃskārakāraṇānubhavāv- 5
abhāsito ṣayā ātmīyas tadadhikaviṣayaparigrahas tu sa-
ṃpramoṣaḥ steyam/ kasmāt sādr̥śyāt/ "muṣa steye" dhāt-
upāṭhaḥ 9 ity asmāt pramoṣapadavyutpatteḥ/ etad uktaṃ
bhavati --- sarve pramāṇādayo+anadhigatam arthaṃ sām-
ānyataḥ prakārato vādhigamayanti/ smṛtiḥ punar na pū- 10
rvānubhavamaryādām atikrāmati/ tadviṣayā tadūnaviṣ-
ayā vā na tu tadadhikaviṣayā/ so+ayam vṛttyantarād viś-
eṣaḥ smṛter iti/ vimṛśati --- kiṃ pratyayasyeti/ grāhyapr-
avaṇatvād anubhavasya svānubhavābhāvāt tajjaḥ saṃsk-
āro grāhyam eva smārayatīti pratibhāti/ anubhavamātr- 15
ajanitatvāc cānubhavam eveti/ vimṛśyopapattita ubhaya-
smaraṇam avadhārayati --- grāhyapraṇatayā grāhyopa-
raktaḥ/ paramārthatas tu grāhyagrahaṇe evobhayaṃ ta-
yor ākāraṃ svarūpaṃ nirbhāsayati prakāśayati/ svavya-
ñjakam kāraṇam añjanam ākāro yasya sa tathoktaḥ/ sv- 20
akāraṇākāra ity arthaḥ/ vyañjakam udbodhakam tenañj-
anam phalābhimukhīkaraṇam yasyeti vety arthaḥ/ nanu
yadi kāraṇavicāreṇa buddhismaraṇayoḥ sārūpyam kas ta-
rhi bheda ity ata āha --- tatra grahaṇeti/ grahaṇam upād-
ānam, na ca gr̥hītasyopāttasyopādānam saṃbhavati/ tad 25
anenānadhigatabodhanam buddhir ity uktaṃ/ grahaṇā-
kāro grahaṇarūpaṃ pūrvam pradhānam yasyāḥ sā tath-
oktā/ vikalpitaś cāyam abhede+api guṇapradhānabhāva
iti/ grāhyākāraḥ pūrvaḥ prathamo yasyāḥ sā tathoktā/
idam eva ca grāhyākārasya grāhyasya pūrvatvam yad vṛ- 30
ttyantaraviṣayīkṛtatvam arthasya/ tad anena vṛttyantara-
viṣayīkṛtagocarā smṛtir ity uktaṃ bhavati/ so+ayam asa-

ṃpramoṣa iti/ nanv asti smṛter api samṃpramoṣaḥ/ darśayati hi pitrāder atītasya deśakālāntarānubhūtasyānanubhūtacaradeśakālāntarasambandhaḥ svapna ity ata āha --- sā ca dvayīti/ bhāvitaḥ kalpitaḥ smartavyo yayā sā tathoktā/ 5 abhāvito+akalpitaḥ pāramārthika iti yāvat/ neyaṃ smṛtir api tu viparyayas tallakṣaṇopapannatvāt smṛtyābhāsatayā tu smṛtir uktā/ pramāṇābhāsam iva pramāṇam iti bhāvahaḥ/ kasmāt punar ante smṛter upanyāsa ity ata āha --- sarvāḥ smṛtaya iti/ anubhavaḥ prāptiḥ/ prāptipūrvā vṛttiḥ 10 smṛtis tataḥ smṛtīnām upajana ity arthaḥ/ nanu ye puruṣaṃ kliśnanti te nirodhdavyāḥ prekṣāvatā/ kleśās ca tathā/ na ca vṛttayaḥ, tat kimartham āsāṃ nirodha ity ata āha --- sarvāś caitā iti/ sugamam //1.11// § 30

abhyāsavairāgyābhyāṃ tannirodhaḥ //1.12//

§ 31

nirodhopāyaṃ pṛcchati --- atheti/ sūtreṇottaram āha -- abhyāsavairāgyābhyāṃ tannirodhaḥ/ abhyāsavairāgyayor nirodhe janayitavye+avāntaravyāpārābhedenā samuccayo na tu vikalpa ity āha --- cittanadīti/ prāgbhāraḥ prabandhaḥ/ nimnatā gambhīratā, agādhateti yāvat //1.12// § 32

tatra sthitau yatno+abhyāsaḥ //1.13// § 33

tatrābhyāsasya svarūpaprayojanābhyāṃ lakṣaṇam āha --- tatra sthitau yatno+abhyāsaḥ/ tad vyācaṣṭe --- cittasyāvṛttikasya rājasatāmasavṛttirahitasya praśāntavāhitā vimalatā sāttvikavṛttivāhitaikāgratā sthitiḥ/ tadartha iti/ sthitāv iti nimittasaptamī vyākhyātā/ yathā "carmaṇi dvīpinaṃ hanti" iti/ prayatnam eva paryāyābhyāṃ viśadayati --- vīryam utsāha iti/ tasyecchāyonitām āha --- tatsaṃpipādayiṣayā/ tad iti sthitiṃ parāmṛśati/ prayatnasya viṣayam āha --- tatsādhaneti/ sthitisādhanāny antaraṅgabahirāṅgāṇi yamaniyamādīni/ sādhanagocaraḥ karṭṛvyāpāro na phalagocara iti //1.13// § 34

sa tu dīrghakālanairantaryasatkārāsevito drdhabhūmiḥ //1.14// § 35

nanu vyutthānasamskāreṇānādinā paripanthinā prat-
 ibaddho 'bhyāsaḥ katham sthityai kalpata ity ata āha ---
 sa tu dīrghakālanairantaryasatkārāsevito dr̥ḍhabhūmiḥ/
 so+ayam abhyāso viśeṣaṇatrayasaṃpannaḥ san dr̥ḍhāv- 5
 astho na sahasā vyutthānasamskārair abhibhūtasthitirū-
 paviṣayo bhavati/ yadi punar evaṃbhūtam apy abhyā-
 sam kṛtvoparamet tataḥ kālaparivāsenābhibhūyeta/ ta-
 smān noparantavyam iti bhāvaḥ //1.14// § 36

dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasaṃjñā vairāgyam //1.15// § 37

vairāgyam āha --- dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśī-
 kārāsaṃjñā vairāgyam/ cetanācetaneṣu dr̥ṣṭaviṣayeṣu vi- 5
 tr̥ṣṇatām āha --- striya iti/ aiśvaryam ādhipatyam/ anu-
 śravo vedas tato+adhigatā ānuśravikāḥ svargādayaḥ/ ta-
 trāpi vaitr̥ṣṇyam āha --- svargeti/ deharahitā videhāḥ ka-
 raṇeṣu līnās teṣāṃ bhāvo vaidehyam/ anye tu prakṛtim
 evātmānam abhimanyamānāḥ prakṛtyupāsakāḥ prakṛtau
 sādḥikārāyām eva līnās teṣāṃ bhāvaḥ prakṛtilayatvaṃ 10
 tatprāptiviṣaye, ānuśravikaviṣaye vitr̥ṣṇasyānuśravikavi-
 ṣaye vitr̥ṣṇo hi svargādiprāptiviṣaye vitr̥ṣṇa ity ucyate/
 nanu yadi vaitr̥ṣṇyamātram vairāgyam hanta viṣayāprā-
 18 ptāv api tad astīti vairāgyam syād ity ata āha --- divy-
 ādivyete/ na vaitr̥ṣṇyamātram vairāgyam api tu divyād- 15
 ivyaviṣaysaṃprayoge 'pi cittasyānābhogātmikā/ tām eva
 spaṣṭayati --- heyopādeyaśūnyā/ āsaṅgadveṣarahitopekṣ-
 ābuddhir vaśīkārasaṃjñā/ kutaḥ punar iyam ity atrāha ---
 prasamkhyānabalād iti/ tāpatrayaparītātā viṣayāṇaṃ do-
 ṣas tatparibhāvanayā tatsākṣātkāraḥ prasamkhyānaṃ ta- 20
 dbalād ity arthaḥ/ yatamānasamjñā, vyatirekasamjñā, ek-
 endriyasamjñā, vaśīkārasamjñā ceti catasraḥ samjñā ity āg-
 aminaḥ/ rāgādayaḥ khalu kaṣāyās cittavartinas tair indri-
 iyāṇi yathāsvaṃ viṣayeṣu pravartante, tan mā pravartiṣa-
 tendriyāṇi tattadviṣayeṣv iti tatparipācanāyārambhaḥ pr- 25
 ayatnaḥ sā yatamānasamjñā/ tadārambhe sati kecit kaṣā-
 yāḥ pakvāḥ pacyante pakṣyante ca kecit/ tatra pakṣyam-
 āṇebhyaḥ pakvānāṃ vyatirekēṇāvadhāraṇaṃ vyatirekas-
 amjñā/ indriyapravartanāsamarthatayā pakvānāṃ autsu-

kyamātreṇa manasi vyavasthānam ekendriyasamjñā/ au-
tsukyamātrasyāpi nivṛttir upasthiteṣv api divyādivyaviṣa-
yeṣūpekṣābuddhiḥ samjñātrayāt parā vaśīkārasamjñā/ et-
ayaiva ca pūrvāsām caritārthatvān na tāḥ pṛthag uktā iti
5 sarvam avadātam //1.15// § 38

tat param puruṣakhyāter guṇavairṣṇyam
//1.16// § 39

aparam vairāgyam uktvā param āha --- tat param pur-
uṣakhyāter guṇavairṣṇyam/ aparavairāgyasya param va-
5 irāgyam prati kāraṇatvam/ tatra ca dvāram ādarśayati --
- dṛṣṭānuśravikaviṣayadoṣadarśī virakta iti/ anenāparam
vairāgyam darśitam/ puruṣadarśanābhyāsād āgamānum-
ānācāryopadeśasamadhigatasya puruṣasya darśanam ta-
syābhyāsaḥ paunaḥpunyena niṣevāṇam tasmāt tasya da-
10 rśanasya śuddhī rajastamaḥparihāṇyā sattvaikatānatā tayā
yo guṇapuruṣayoḥ prakarṣeṇa vivekaḥ puruṣaḥ śuddho
'nantas tadviparītā guṇā iti, tenāpyāyitā buddhir yasya yo-
ginaḥ sa tathoktaḥ/ tad anena dharmameghākhyāḥ sam-
ādhir uktaḥ/ sa tathābhūto yogī guṇebhyo vyaktāvyakta-
15 dharmakebhyāḥ sarvathā viraktaḥ sattvapuruṣānyatākhy-
ātāv api guṇātmikāyām yāvad virakta iti/ tat tasmād dva-
yam vairāgyam/ pūrvam hi vairāgyam sattvasamudreka-
vidhūtata masi rajaḥkaṇakalaṅkasamprkṛte cittasattve/ tac
ca tauṣṭikānām api samānam/ te hi tenaiva prakṛtilayā ba- 19
20 bhūvuḥ/ yathoktam --- vairāgyāt prakṛtilaya iti/ tatra ta-
yor dvayor madhye yad uttaram tajjñānaprasādamātram/
mātragrahaṇena nirviṣayatām sūcayati/ tad eva hi tādr-
śam cittasattvam rajoleśamalenāpy aparāmṛṣṭam asyāśr-
ayo+ata eva jñānaprasāda ity ucyate/ cittasattvam hi pras-
25 ādasvabhāvam api rajastamaḥsāmparkān malinatām anu-
bhavati/ vairāgyābhyāsavimalavāridhārādhautasamasta-
rajastamomalam tv atiprasannaṁ jñānaprasādamātrapari-
śeṣam bhavati/ tasya guṇānupādeyatvāya darśayati --- ya-
syodaye sati yogī pratyuditakhyātiḥ/ khyātivīśeṣe sati va-
30 rtamānakhyātimān ity arthaḥ/ prāpaṇīyam kaivalyam pr-
āptam/ yathā vaksyati --- jīvaṇ eva vidvān mukto bhav-
ati/ saṃskāramātrasya cchinna mūlasya siddhatvād iti bh-

āvaḥ/ kutaḥ prāptaḥ, yataḥ --- kṣīṇāḥ kṣetavyāḥ kleśā av-
 idyādayaḥ savāsanāḥ/ nanv asti dharmādharmasamūho
 bhavasya janmamarāṇaprabandhasya saṃkramaḥ prāṇi-
 nām/ tat kutaḥ kaivalyam ity ata āha --- chinna iti/ śliṣṭāni 5
 niḥsaṃdhīni parvāṇi yasya sa tathoktaḥ/ dharmādharm-
 asamūhasya samūhinaḥ parvāṇi tāni śliṣṭāni/ na hi jātu ja-
 ntur marāṇajanmaprabandhena tyakṣyate/ so+ayaṃ bha-
 vasamkramaḥ kleśakṣaye chinnaḥ/ yathā vakṣyati --- "kle-
 śamūlaḥ karmāśayaḥ" yogasūtram 2.12 "sati mūle tadvipā-
 kaḥ" yogasūtram 2.13 iti/ nanu prasamkhyānaparipākaḥ 10
 dharmameghaḥ ca nirodham antarā kiṃ tad asti yaj jñān-
 aprasādamātram ity ata āha --- jñānasyaiveti/ dharmame-
 ghabheda eva paraṃ vairāgyaṃ nānyat/ yathā vakṣyati --
 - "prasamkhyāne+apy akusīdasya sarvathā vivekakhyāter
 dharmameghaḥ samādhiḥ" yogasūtram 4.29 [iti,] "tadā sar- 15
 vāvāraṇamalāpetasya jñānasyānantyāj jñeyam alpam" yo-
 gasūtram 4.31 iti ca/ tasmād etasya hi nāntarīyakam avin-
 ābhāvi kaivalyam iti //1.16// § 40

**vitarkavicārānandāsmitārūpānugamāt saṃpr-
 ajñātaḥ //1.17// § 41**

upāyam abhidhāya saprakāropeyakathanāya pṛcchati -
 -- athopāyadvayeneti/ vitarkavicārānandāsmitārūpānug- 5
 amāt saṃprajñātaḥ/ saṃprajñātapūrvakatvād asaṃprajñ-
 20 ātasya prathamam saṃprajñātopavarṇanam/ saṃprajñā-
 tasāmānyam vitarkavicārānandāsmitānām rūpaiḥ svarūp-
 air anugamāt pratipattavyam/ vitarkaṃ vivṛṇoti --- citta-
 syeti/ svarūpasākṣātkāravatī prajñābhogaḥ/ sa ca sthūla-
 viṣayatvāt sthūlaḥ/ yathā hi prāthamiko dhānuṣkaḥ sthū- 10
 lam eva lakṣyam vidhyaty atha sūkṣmam evaṃ prātham-
 iko yogī sthūlam eva pāñcabhautikaṃ caturbhujādi dhye-
 yaṃ sākṣātkaroty atha sūkṣmam iti/ evaṃ cittasyālabhane
 sūkṣma ābhogaḥ/ sthūlakāraṇabhūtasūkṣmapañcata-
 nmātraliṅgāliṅgaviṣayo vicāraḥ/ tad evaṃ grāhyaviṣayaṃ 15
 darśayitvā grahaṇaviṣayaṃ darśayati --- ānanda iti/ indri-
 ye sthūla ālabhane cittasyābhogo hlāda ānandaḥ/ prakā-
 śaśīlatayam khalu sattvapradhānād ahaṃkārād indriyāny
 utpannāni/ sattvaṃ sukham iti tāny api sukhānīti tasm-

inn ābhogo hlāda iti/ grahītrviṣayaṃ saṃprajñātam āha
 --- ekātmikā saṃvid iti/ asmitāprabhavānīndriyāṇi/ tena-
 iṣām asmitā sūkṣmaṃ rūpaṃ/ sā cātmanā grahītrā saha
 buddhir ekātmikā saṃvit/ tasyāṃ ca grahītur antarbhā-
 5 vād bhavati grahītrviṣayaḥ saṃprajñāta iti/ caturṇām ap-
 aram apy avāntaraviśeṣam āha --- tatra prathama iti/ kā-
 ryaṃ kāraṇānupraviṣṭaṃ na kāraṇaṃ kāryeṇa tad ayaṃ
 sthūla ābhogaḥ sthūlasūkṣmendriyāsmitākāraṇacatuṣṭay-
 ānugato bhavati/ uttare tu tridvyekakāraṇakās tridvyek-
 10 arūpā bhavanti/ asaṃprajñātād bhinatti --- sarva eta iti
 //1.17// § 42

virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo+anyaḥ //1.18// § 43

kramaprāptam asaṃprajñātam avatārayituṃ pṛcch-
 ati --- atheti/ virāmapratyayābhyāsapūrvāḥ saṃskāraś-
 5 eṣo+anyaḥ/ pūrvapadenopāyakathanam uttarābhyāṃ ca
 svarūpakathanam/ madhyamaṃ padaṃ vivṛṇoti --- sarv-
 avṛttīti/ prathamam padaṃ vyācaṣṭe --- tasya param iti/
 virāmo vṛttinām abhāvas tasya pratyayaḥ kāraṇaṃ tasyā-
 bhyāsas tadanuṣṭhānaṃ paunaḥpunyaṃ tad eva pūrvam
 10 yasya sa tathoktaḥ/ athāparam vairāgyaṃ nirodhakāra-
 ṇaṃ kasmān na bhavatīty ata āha --- sālambano hīti/ kā-
 ryaśarūpaṃ kāraṇaṃ yujyate na virūpaṃ/ virūpaṃ cāp- 21
 araṃ vairāgyaṃ sālambanaṃ nirālambanasamādhinā kā-
 ryeṇa/ tasmān nirālambanād eva jñānaprasādamātrāt ta-
 15 syotpattir yuktā/ dharmameghasamādhir eva hi nitāntavi-
 galitarajastamomalād buddhisattvād upajātas tattadviṣay-
 ātikrameṇa pravartamāno+ananto viṣayāvadyadarśī sam-
 astaviṣayaparityāgāc ca svarūpapraṭiṣṭhaḥ san nirālamba-
 naḥ saṃskāramātraśeṣasya nirālambanasya samādheḥ kā-
 20 raṇam upapadyate sārūpyād iti/ ālambanīkaraṇam āśra-
 yaṇam abhāvaprāptam iva vṛttirūpakāryākaraṇān nirbījo
 nirālambanaḥ/ athavā bījaṃ kleśakarmāśayās te niṣkrāntā
 yasmāt sa tathā //1.18// § 44

bhavapratyayo videhaprakṛtilayānām //1.19// § 45

nirodhasamādhēr avāntarabhedam hānopādānāṅgam
 ādarśayati --- sa khalv ayam nirodhasamādhir dvividhaḥ
 --- upāyapratyayo bhavapratyayaś ca/ upāyo vakṣyamā-
 ṇaḥ śraddhādiḥ pratyayaḥ kāraṇam yasya nirodhasamā- 5
 dheḥ sa tathoktaḥ/ bhavanti jāyante 'syām jantava iti bh-
 avo+avidyā, bhūtendriyeṣu vā vikāreṣu prakṛtiṣu vāvyakt-
 amahadahaṃkārapañcatanmātreṣv anātmasv ātmakhyātis
 tauṣṭikānām vairāgyasaṃpannānām, sa khalv ayam bha-
 vaḥ pratyayaḥ kāraṇam yasya nirodhasamādhēḥ sa bhav-
 apratyayaḥ/ tatra tayor madhya upāyapratyayo yoginām 10
 mokṣyamāṇānām bhavati/ viśeṣavidhānena śeṣasya mu-
 mukṣusaṃbandham niṣedhati/ keśām tarhi bhavapraty-
 aya ity atra sūtreṇottaram āha --- bhavapratyayo videhapr-
 akṛtilayānām/ videhās ca prakṛtilayās ca teṣām ity arthaḥ/
 tad vyācaṣṭe --- videhānām devānām bhavapratyayaḥ/ bh- 15
 ūtendriyāṇām anyatamadātmatvena (anyatamam ātmav-
 ena) pratipannās tadupāsanayā tadvāsanāvāsītāntaḥkar-
 aṇāḥ piṇḍapātānantaram indriyeṣu bhūteṣu vā līnāḥ sa-
 ṃskāramātrāvaśeṣamanasaḥ śāṭkauśikaśarīrarahitā vide-
 hāḥ/ te hi svasaṃskāramātropayogena cittena kaivalyapa- 20
 dam ivānubhavantaḥ prāpnuvanto videhāḥ/ avṛttikatvaṃ
 22 ca kaivalyena sārūpyam, sādḥikārasaṃskāraśeṣatā ca vair-
 ūpyam/ saṃskāramātropabhogeneti kvacit pāṭhaḥ/ tasy-
 ārthaḥ --- saṃskāramātram evopabhogo yasya na tu citt-
 avṛttir ity arthaḥ/ prāptāvadhayaḥ svasaṃskāravipākaḥ 25
 tathājātīyakam ativāhayanty atikrāmanti punar api saṃs-
 āre viśanti/ tathā ca vāyuproktam --- § 46

"daśa manvantarāṇīha tiṣṭhantīndriyacintakāḥ/ bhau-
 tikās tu śataṃ pūrṇam" iti/ § 47

tathā prakṛtilayās cāvyaktamahadahaṃkārapañcata- 30
 nmātreṣv anyatamadātmatvena (anyatamam ātmav-
 ena) pratipannās tadupāsanayā tadvāsanāvāsītāntaḥkaraṇāḥ
 piṇḍapātānantaram avyaktādīnām anyatamasmiṃ līnāḥ
 (anyatame līnāḥ) sādḥikāre+acaritārthe/ evaṃ hi caritā- 35
 rtham cetaḥ syād yadi vivekakhyātim api janayed ajanitas-
 attvapuruṣānyatākhyātes tu cetaso+acaritārthasyāsti sādḥi-
 kārateti/ sādḥikāre cetasi prakṛtilīne kaivalyapadam ivā-
 nubhavanti, yāvan na punar āvartate 'dhikāraśāc cittam

iti/ prakṛtisāmyam upagatam apy avadhiṃ prāpya punar
 api prādurbhavati tato vivicyate/ yathā varṣātipāte mṛ-
 dbhāvam upagato maṇḍūkadehaḥ punar ambhodavāridh-
 ārvasekān maṇḍūkadehabhāvam anubhavatīti/ tathā ca
 5 vāyuproktam --- § 48

"sahasraṃ tv ābhimānikāḥ/ bauddhā daśa sahasrāṇi
 tiṣṭhanti vigatajvarāḥ// pūrṇaṃ śatasahasraṃ tu tiṣṭha-
 nty avyaktacintakāḥ/ puruṣaṃ nirguṇaṃ prāpya kālasa-
 mḥkyā na vidyate" iti// § 49

10 tas asya punarbhavaprāptihetutayā heyatvaṃ siddham
 //1.19// § 50

**śraddhāvīryasmṛtisamādhiprajñāpūrvaka ita-
 reṣām //1.20// § 51**

yogināṃ tu samādher upāyakramam āha --- śraddh-
 āvīryasmṛtisamādhiprajñāpūrvaka itareṣām/ nanv indri-
 5 yādicintakā api śraddhāvanta evety ata āha --- śraddhā
 cetasaḥ saṃprasādaḥ/ sa cāgamānumānācāryopadeśas-
 amadhigatatattvaviṣayo bhavati hi cetasaḥ saṃprasādo
 +abhirucir aticchā śraddhā nendriyādiṣv ātmābhimāni- 23
 nām abhirucir asaṃprasādo hi sa vyāmohamūlatvād ity
 10 arthaḥ/ kuto+asāv eva śraddhety ata āha --- sā hi janan-
 īva kalyāṇī yoginaṃ pāti vimārgapātanmano 'narthāt/
 so+ayam icchāvīśeṣa iṣyamāṇaviṣayaṃ prayatnaṃ pras-
 ūta ity āha --- tasya hi śraddadhānasya/ tasya vivaraṇaṃ -
 -- vivekārthino vīryam upajāyate/ smṛtir dhyānam anāku-
 15 lam avikṣiptaṃ, samādhiyate yogāṅgasamādhiyuktaṃ bh-
 avati/ yamaniyamādināntarīyakasamādhyupanyāsenā ca
 yamaniyamādayo+api sūcitāḥ/ tad evam akhilayogāṅgas-
 aṃpannasya saṃprajñāto jāyata ity āha --- samāhitacitta-
 syeti/ prajñāyā vivekaḥ prakarṣa upajāyate/ saṃprajñāta-
 20 pūrvam asaṃprajñātotpādam āha --- tadabhyāsāt tatraiva
 tattadbhūmiprāptau tattadviṣayāc ca vairāgyād asaṃpra-
 jñātaḥ samādhir bhavati/ sa hi kaivalyahetuḥ sattvapuru-
 ṣānyatākhyātipūrvo hi nirodhaś cittam akhilakāryakaraṇ-
 ena caritārtham adhikārād avasādayati //1.20// § 52

tīvrasaṃvegānām āsannaḥ //1.21// § 53

nanu śraddhādayaś ced yogopāyās tarhi sarveṣām av-
iṣeṣeṇa samādhitatphale syātām/ drśyate tu kasyacit si-
ddhiḥ kasyacid asiddhiḥ kasyacic cireṇa siddhiḥ kasyacic
ciratareṇa kasyacit kṣipram ity ata āha --- te khalu nava yo-
gina iti/ upāyāḥ śraddhādayo mṛdumadhyādhimātrāḥ pr- 5
āgbhavīyasamṣkārādrṣṭavaśād yeṣāṃ te tathoktāḥ/ samv-
ego vairāgyaṃ tasyāpi mṛdumadhyatīvratā prāgbhavīya-
vāsanādrṣṭavaśād eveti teṣu yādrśāṃ kṣepīyasī siddhis tān
darśayati sūtreṇa --- tīvrasamvegānām āsanna iti sūtram/
śeṣaṃ bhāṣyam/ samādheḥ samprajñātasya phalam asa- 10
24 mprajñātas tasyāpi kaivalyam //1.21// § 54

mṛdumadhyādhimātratvāt tato+api viśeṣaḥ
//1.22// § 55

mṛdumadhyādhimātratvāt tato+api viśeṣaḥ/ nigada-
vyākhyātena bhāṣyeṇa vyākhyātam iti //1.22// § 56

īśvarapraṇidhānād vā //1.23// § 57

sūtrāntaraṃ pātayituṃ vimṛśati --- kim etasmād ev-
eti/ na vāśabdaḥ saṃśayanivartakaḥ/ īśvarapraṇidhā-
nād vā/ vyācaṣṭe --- praṇidhānād bhaktivīśeṣān mānasād
vācikat kāyikād vāvarjito+abhimukhīkṛtas tam anuḡṛhṇ- 5
āti/ abhidhyānam anāgatārtheccā --- idam asyābhima-
tam astv iti/ tanmātreṇa na vyāpārāntareṇa/ śeṣaṃ sug-
amam //1.23// § 58

**kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣa-
viśeṣa īśvaraḥ //1.24// § 59**

nanu cetnācetanābhyām eva vyūḍhaṃ nānyena vi-
śvam/ īśvaraś ced acetanas tarhi pradhānaṃ pradhānav- 5
ikārāṇām api pradhānam adhyapātāt tathā ca na tasyāva-
rjanam acetanatvād atha cetanas tathāpi citiśakter audāsī-
nyād asaṃsāritayā cāsmitādivirahāt kuta āvarjanam/ ku-
taś cābhidhyānam ity āśayavān āha --- atha pradhāneti/
atra sūtreṇottaram āha --- kleśakarmavipākāśayair aparā-
mṛṣṭaḥ puruṣaviśeṣa īśvaraḥ/ avidyādayaḥ kleśāḥ kliśna- 10
25 nti khalv amī puruṣaṃ sāṃsārikaṃ vividhaduḥkhaprahā-
reṇeti/ kuśalākuśalānīti dharmādharmās teṣāṃ ca karma-

jatvād upacārāt karmatvam/ vipāko jātyāyurbhogāḥ/ vip-
 ākānugūṇā vāsanās tās cittabhūmāv āserata ity āśayāḥ/ na
 hi karabhajātinirvartakam karma prāgbhavīyakarabhābh-
 ogabhāvitam bhāvanām na yāvad abhivyanakti tāvat kar-
 5 abhocitāya bhogāya kalpate/ tasmād bhavati karabhajāty-
 anubhavanmā bhāvanā karabhavipākānugūṇeti/ nanv
 amī kleśādayo buddhidharmā na kathamcid api puruṣam
 parāmrṣanti, tasmāt puruṣagrahaṇād eva tadaparāmarśas-
 iddheḥ kṛtam kleśakarmetyādinety ata āha --- te ca manasi
 10 vartamānāḥ samsārike puruṣe vyapadiśyante/ kasmāt, sa
 hi tatphalasya bhoktā cetayiteti/ tasmāt puruṣatvād īśvar-
 asyāpi tatsaṃbandhaḥ prāpta iti tatpratiśedha upapadyata
 ity āha --- yo hy anena buddhisthenāpi puruṣamātrasādhā-
 raṇena bhogenāparāmrṣtaḥ sa puruṣaviśeṣa īśvaraḥ/ viśi-
 15 ṣyata iti viśeṣaḥ puruṣāntarād vyavacchidyate/ viśeṣapad-
 asya vyāvartyam darśayitukāmaḥ paricodanāpūrvam pa-
 riharati --- kaivalyam prāptās tarhīti/ prakṛtilayānām pr-
 ākṛto bandhaḥ/ vaikāriko bandho videhānām/ dakṣiṇā-
 dibandho divyādivyaviśayabhogabhājām/ tāny amūni tr-
 20 ṇi bandhanāni/ prakṛtibhāvanāsaṃskṛtamanaso hi deh-
 apātānantaram eva prakṛtilayatām āpannā itītareṣām pū-
 rvā bandhakoṭiḥ prajñāyate, tenottarakoṭividhānamātram
 iha tu pūrvāparakoṭiniśedha iti/ saṃkṣipyā viśeṣam darś-
 ayati --- sa tu sadaiva muktaḥ sadaiveśvara iti/ jñānakri-
 25 yāśaktisaṃpad aiśvaryam/ atra pṛcchati --- yo+asāv iti/ 26
 jñānakriye hi na cicchakter aparīṇāminyāḥ saṃbhavata iti
 rajastamorahitaviśuddhacittasattvāśraye vaktavye/ na ce-
 śvarasya sadā muktasyāvidyāprabhavacittasattvasamutk-
 arṣeṇa saha svasvāmibhāvaḥ saṃbandhaḥ saṃbhavātīty
 30 ata uktaḥ --- prakṛṣṭasattvopādānād iti/ neśvarasya pṛth-
 agjanasyevāvidyānibandhanaś cittasattvena svasvāmibh-
 āvaḥ/ kiṃ tu tāpatrayaparītān pretyabhāvamahārṇavāj ja-
 ntūn uddhariṣyāmi jñānadharmopadeśena/ na ca jñānakri-
 iyāsāmarthyātiśayasāṃpattim antareṇa tadupadeśaḥ/ na
 35 ceyam apahatarajastamomalaviśuddhasattvopādānam vi-
 nety ālocya sattvapraṅgaṣam upādatte bhagavān aparāmr-
 ṣṭo 'py avidyayā/ avidyābhimānī cāvidyāyās tattvam avi-
 dvān bhavati na punar avidyām avidyātvena sevamānaḥ/

na khalu śailūṣo rāmatvam āropya tās tās ceṣṭā darśayan
bhrānto bhavati/ tad idam āhāryam asya rūpaṃ na tā-
ttvikam iti/ syād etat/ uddidhīrṣayā bhagavatā sattvam
upādeyaṃ tadupādānena ca taduddidhīrṣā, asyā api pr-
ākṛtatvāt tathā cānyonyāśraya ity ata uktam --- śāśvatika 5
iti/ bhaved etad evaṃ yadīdaṃprathamatā sargasya bha-
ved anādau tu sargasamhāraprabandhe sargāntarasamu-
tpannasamjīhīrṣāvadhīsamaye pūrṇe mayā sattvaparakarṣa
upādeya iti praṇidhānaṃ kṛtvā bhagavāñ jagat samjahāra/
tadā ceśvaracittasattvaṃ praṇidhānavāsitaṃ pradhānasā- 10
myam upagatam api paripūrṇo mahāpralayāvadhau pra-
ṇidhānavāsanāvaśāt tathaiveśvaracittasattvabhāvena par-
iṇamate/ yathā caitraḥ śvaḥ prātar evotthātavyaṃ mayeti
praṇidhāya suptas tadaivottiṣṭhati praṇidhānasamskārāt/
tasmād anāditvād īśvarapraṇidhānasattvopādānayoḥ śā- 15
śvatikatvena nānyonyāśrayaḥ/ na ceśvarasya cittasattvaṃ
mahāpralaye+api na prakṛtisāmyam upaitīti vācyam/ ya-
sya hi na kadācid api pradhānasāmyaṃ na tat prādhān-
ikaṃ nāpi citīśaktir ajñatvād ity arthāntaram aprāmāṇi-
kam āpadyeta/ tac cāyuktaṃ, prakṛtipuruṣavyatirekeṇā- 20
rthāntarābhāvāt/ so+ayam īdṛśa īśvarasya śāśvatika utka-
rṣaḥ/ sa kiṃ sanimittaḥ sapramāṇaka āhosvin nirnimitto
niṣpramāṇaka iti/ uttaraṃ --- tasya śāstraṃ nimittam/ śr-
utismṛtītiḥāsapurāṇāni śāstram/ codayati --- śāstraṃ pu-
naḥ kiṃnimittam/ pratyakṣānumānapūrvam hi śāstram/ 25
na ceśvarasya sattvaparakarṣe kasyacit pratyakṣam anumā-
naṃ vāsti/ na ceśvarapratyakṣaprabhavaṃ śāstram iti yu-
ktam/ kalpayitvāpi hy ayaṃ brūyād ātmaīśvaryaparakāś-
27 anāyeti bhāvaḥ/ pariharati --- prakṛṣṭasattvanimittam/
ayaṃ abhisamdhīḥ --- mantrāyurvedeṣu tāvad īśvarapra- 30
ṇīteṣu pravṛttisāmarthyād arthāvyabhicāraviniścayāt prā-
māṇyaṃ siddham/ na cauśadhibhedānāṃ tatsamjogav-
iśeṣānāṃ ca mantrāṇāṃ ca tattadvarṇāvāpoddhāreṇa sa-
hasreṇāpi puruṣāyusaḥ laukikapramāṇavyavahārī śaktaḥ
kartum anvayavyatirekau/ na cāgamād anvayavyatirekau 35
tābhyāṃ cāgamas tatsamjānāyor anāditvād iti pratipāday-
itum yuktam/ mahāpralaye tatsamjānāyor vicchedāt/ na
ca tadbhāve pramāṇābhāvaḥ/ abhinnaṃ pradhānavikāro

jagad iti hi pratipādayiṣyate/ sadṛśapariṇāmasya ca visad-
 ṛśapariṇāmataḥ dr̥ṣṭā/ yathā kṣīreḥsurasāder dadhigudād-
 irūpam/ visadṛśapariṇāmasya pūrvam sadṛśapariṇāmataḥ
 ca dr̥ṣṭā/ tad iha pradhānenāpi mahadahaṃkārādirūpavi-
 5 sadṛśapariṇāmena satā bhāvyaṃ kadācit sadṛśapariṇāme-
 nāpi/ sadṛśapariṇāmaś cāsya sāmīyāvasthā/ sa ca mahāpr-
 alayaḥ/ tasmān mantrāyurvedapraṇayanāt tāvad bhagav-
 ato vīgalitarajastamomalāvaraṇatayā paritaḥ pradyotamā-
 nam buddhisattvam āstheyam/ tathā cābhyudayaniḥśre-
 10 yasopadeśaparo+api vedarāśir īśvarapraṇītas tadbuddhi-
 sattvaparakarṣād eva bhavitum arhati/ na ca sattvotkarṣe
 rajastamaḥprabhavau vibhramavipralambhau saṃbhava-
 taḥ/ tat siddham prakṛṣṭasattvanimittam śāstram iti/ syād
 etat/ prakarṣakāryatayā prakarṣam bodhayac chāstram śe-
 15 ṣavad anumānam bhaven na tv āgama ity āta āha --- et-
 ayor iti/ na kāryatvena bodhayaty api tv anādivācyavāc-
 akabhāvasaṃbandhena bodhayatīty arthaḥ/ īśvarasya hi
 buddhisattve prakarṣo vartate, śāstram api tadvācakatv-
 ena tatra vartata iti/ upasaṃharati --- etasmād īśvarabu-
 20 ddhisattvaparakarṣavācakāc chāstrād etad bhavati jñāyate
 viṣayeṇa viṣayiṇo lakṣaṇāt sadaiveśvaraḥ sadaiva mukta
 iti/ tad evaṃ puruṣāntarād vyavacchidyēśvarāntarād api
 vyavacchinatti --- tac ca tasyeti/ atīśayavinirmuktim āha
 --- na tāvad iti/ kutaḥ --- yad eveti/ kasmāt sarvātīśay-
 25 avinirmuktaṃ tadaiśvaryam ity āta āha --- tasmād yatr-
 eti/ atīśayaniṣṭhām aprāptānām aupacārikam aiśvaryam
 ity arthaḥ/ sāmīyavinirmuktim āha --- na ca tatsamānam 28
 iti/ prākāmyam avihatecchatā tadvighātān ūnatvam (tadv-
 ighātād ūnatvam) anūnatve vā dvayor api prākāmyavighā-
 30 taḥ kāryānutpatter utpattau vā viruddhadharmasamāliṅg-
 itam ekadā kāryam upalabhyetety āśayavān āha --- dvayoś
 ceti/ aviruddhābhiprāyatve vā pratyekam īśvaratve kṛtam
 anyair ekenaiveśanāyāḥ kṛtatvāt/ saṃbhūyakāritve vā na
 kaścīd īśvaraḥ pariśadvan nityeśanāyoginām ca paryāyā-
 35 yogāt kalpanāgauravaprasaṅgāc ceti draṣṭavyam/ tasmāt
 sarvam avadātam //1.24// § 60

tatra niratīśayam sarvajñabījam //1.25// § 61

evam asya kriyājñānaśaktau śāstram pramāṇam abhi-
 dhāya jñānaśaktāv anumānam pramāṇayati --- kiṃ ca ---
 tatra niratiśayaṃ sarvajñabījam/ vyācaṣṭe --- yad idam iti/
 buddhisattvāvarakatamopagamatāratamyena yad idam 5
 atītānāgatapratyutpannānām pratyekam ca samuccayena
 ca vartamānānām atīndriyāṇām grahaṇam, tasya viśeṣa-
 ṇam alpaṃ bahv iti sarvajñabījam kāraṇam/ kaścit ki-
 ṃcid evātītādi gr̥hṇāti kaścid bahu kaścid bahutaram ka-
 ścid bahutamam iti gr̥hyāpekṣayā grahaṇasyālpatvam ba-
 hutvam kṛtam/ etad vivardhamānam yatra niṣkrāntam at- 10
 iśayāt sa sarvajña iti/ tad anena prameyamātram kathi-
 tam/ atra pramāṇayati --- asti kāṣṭhāprāptiḥ sarvajñabīja-
 syeti/ sādhyānirdeśaḥ/ niratiśayatvam kāṣṭhā/ yataḥ pa-
 ram atiśayavattā nāstīti/ tena nāvadhimātreṇa siddhas-
 ādhanam/ sātīśayatvād iti hetuḥ/ yad yat sātīśayaṃ tat 15
 tat sarvam niratiśayaṃ, yathā kuvalāmalakabilveṣu sātīś-
 ayaṃ mahattvam ātmani niratiśayaṃ iti vyāptiṃ darśaya-
 ati --- parimāṇavat/ na ca garimādibhir guṇair vyabhic-
 āra iti sāmpratam/ na khalv avayavagarimātiśayī garim-
 29 āvayavinaḥ kiṃ tvā paramāṇubhya āntyāvayavibhyo yā 20
 vantaḥ kecana teṣāṃ pratyekavartino garimṇaḥ samāhr̥-
 tyā garimā vardhamānābhimānaḥ/ jñānam tu na pratijñ-
 eyaṃ samāpyata ity ekadvibahuviśayatayā yuktaṃ sātīś-
 ayaṃ iti na vyabhicāraḥ/ upasaṃharati --- yatra kāṣṭheti/
 nanu santi bahavas tīrthakarā buddhārhatapakapilarṣiprabh- 25
 ṛtayas tat kasmāt ta eva sarvajñā na bhavanty asmād an-
 umānād ity ata āha --- sāmānyeti/ kutas tarhi tadviśeṣ-
 apratipattir ity ata āha --- tasyeti/ buddhādipraṇīta āga-
 mābhāso na tv āgamaḥ, sarvapramāṇabādhitakṣaṇikana-
 irātmyādīmārgopadeśakatvena vipralambhakatvād iti bh- 30
 āvaḥ/ tena śrutismṛtīhāsapurāṇalakṣaṇād āgamata āg-
 acchanti buddhim ārohanti asmād abhyudayaniḥśreyas-
 opāyā ity āgamaḥ, tasmāt saṃjñādiviśeṣapratipattiḥ/ sa-
 ṃjñāviśeṣaḥ śiveśvarādiḥ śrutyādiṣu prasiddhaḥ/ ādipa-
 dena ṣaḍaṅgatādaśāvyayate saṃgr̥hīte/ yathoktaṃ vāyu- 35
 purāṇe --- § 62

"sarvajñatā tr̥ptir anādibodhaḥ svatantratā nityam alu-
 ptaśaktiḥ/ anantaśaktiś ca vibhor vidhijñāḥ ṣaḍ āhur aṅg-
 āni maheśvarasya" // vāyupurāṇam 12.31 § 63

tathā --- § 64

"jñānaṃ vairāgyaṃ aiśvaryaṃ tapaḥ satyaṃ kṣamā
dhr̥tiḥ/ sraṣṭṛtvam ātmasaṃbodho hy adhiṣṭhāṭṛtvam
eva ca// avyayāni daśaitāni nityaṃ tiṣṭhanti śaṃk-
5 are"vāyupurāṇam 10.60 iti/ § 65

syād etat, nityatṛptasya bhagavato vairāgyātiśayasa-
mpannasya svārthe tṛṣṇāsaṃbhavāt kāruṇikasya ca sukh-
aikatānajanasarjanaparasya duḥkhabahulajīvalokajananā-
nupapatter aprayojanasya ca prekṣāvataḥ pravṛtṭyanupa-
10 patteḥ kriyāśaktiśālino+api na jagatkriyety ata āha --- ta-
syātmānugrahābhāve+apīti/ bhūtānāṃ prāṇinām anugra-
haḥ prayojanaṃ, śabdādyupabhogavivekakhyātirūpakā-
ryakaraṇāt kila caritārthaṃ cittaṃ nivartate/ tataḥ puru-
ṣaḥ kevalī bhavati/ atas tatprayojanāya kāruṇiko vivek-
15 akhyātyupāyaṃ kathayati/ tenācaritārthatvāc cittasya ja-
ntūnīśvaraḥ puṇyāpuṇyasahāyaḥ sukhaduḥkhe bhāvaya-
ann api nākāruṇikaḥ/ vivekakhyātyupāyakathanāya bh- 30
ūtānugrahaṃ dvāram āha --- jñānadharmopadeśeneti/ jñā-
nānaṃ ca dharmāś ca jñānadharmāu tayor upadeśena jñān-
adharmasamuccayāl labdhavivekakhyātiparipākāt kalpa-
20 pralaye brahmaṇo dināvasāne yatra satyalokavarjaṃ jagad
astameti/ mahāpralaye sasatyalokasya brahmaṇo+api ni-
dhane saṃsāriṇaḥ svakāraṇagāmino 'tas tadā maraṇadu-
ḥkhabhājaḥ, kalpety upalakṣaṇam anyadāpi svārjitakarm-
25 apākavaśena janmamaraṇādibhājaḥ puruṣānuddharīṣyā-
mīti kaivalyaṃ prāpya puruṣā uddhṛtā bhavantīty arthaḥ/
etac ca karuṇāprayuktasya jñānadharmopadeśanaṃ kāpil-
ānām api siddham ity āha --- tathā coktaṃ pañcaśikhācāry-
eṇa --- ādividvān kapila iti/ ādividvān iti pañcaśikhācāry-
30 avacanam ādimuktasvasaṃtānādīguruviṣayaṃ na tv anā-
dimuktaparamaguruviṣayaṃ/ ādimukteṣu kadācin mukt-
eṣu vidvatsu kapilo+asmākam ādividvān muktaḥ sa eva
ca gurur iti/ kapilasyāpi jāyamānasya maheśvarānugra-
hād eva jñānaprāptiḥ śrūyata iti/ kapilo nāma viṣṇor avat-
35 āraviśeṣaḥ prasiddhaḥ/ svayaṃbhūṣ tu hiraṇyagarbhaḥ/
tasyāpi sām̐khyayogaprāptir vede śrūyata iti/ sa eveśvara
ādividvān kapilo viṣṇur na svayaṃbhūr iti bhāvaḥ/ svāy-
aṃbhuvānāṃ tv īśvara iti bhāvaḥ //1.25// § 66

pūrveṣām api guruḥ kālenānavacchedāt //1.26//

§ 67

saṃprati bhagavato brahmādibhyo viśeṣam āha --- sa
eṣa iti/ pātanikā --- sa eṣa iti/ sūtram --- pūrveṣām api gu- 5
ruḥ kālenānavacchedāt/ vyācaṣṭe --- pūrve hīti/ kālas tu
śatavarṣādir avacchedārthenāvachchedena prayojanena no-
pāvartate na vartate/ prakarṣasya gatiḥ prāptiḥ/ pratyet-
31 avya āgamāt //1.26// § 68

tasya vācakaḥ praṇavaḥ //1.27// § 69

tad anena prabandhena bhagavān īśvaro darśitaḥ/ sa-
mṃprati tatpraṇidhānaṃ darśayitum tasya vācakam āha ---
tasya vācakaḥ praṇavaḥ/ vyācaṣṭe --- vācya iti/ tatra pa- 5
reṣām mataṃ vimarśadvāreṇopanyasyati --- kim asyeti/
vācakatvaṃ pratipādakatvam ity arthaḥ/ pare hi paśyanti 5
yadi svābhāvikaḥ śabdārthayoḥ saṃbandhaḥ saṃketenā-
smāc chabdād ayam arthaḥ pratyetavya ityevamātmaken-
ābhivyajyeta tato yatra nāsti sa saṃbandhas tatra saṃke-
taśatenāpi na vyajyeta/ na hi pradīpavyaṅgyo ghaṭo ya- 10
tra nāsti tatra pradīpasahasreṇāpi śakyo vyañktum/ kṛta-
saṃketas tu karabhaśabdo vāraṇe vāraṇapratipādako dr-
ṣṭaḥ/ tataḥ saṃketakṛtam eva vācakatvam iti/ vimṛśyā-
bhimatam avadhārayati --- sthito+asyeti/ ayam abhiprā-
yaḥ --- sarva eva śabdāḥ sarvākārārthābhīdhānasamarthā 15
iti/ sthita evaiṣām sarvākārair arthaiḥ svābhāvikaḥ saṃb-
andhaḥ/ īśvarasaṃketas tu prakāśakaś ca niyāmakaś ca/
tasyeśvarasaṃketāsaṃketakṛtaś cāsya vācakāpabhraṃśa-
vibhāgaḥ/ tad idam āha --- saṃketas tv īśvarasyeti/ ni-
darśanam āha --- yatheti/ nanu śabdasya prādhānikasya 20
mahāpralayasamaye pradhānabhāvam upagatasya śaktir
api pralīnā, tato mahadādikrameṇotpannasyāvācakasya-
iva māheśvareṇa saṃketena na śakyā vācakaśaktir abhivy-
aṅjayitum vinaṣṭaśaktitvād ity ata āha --- sargāntareṣv ap-
īti/ yady api saha śaktyā pradhānasāmyam upagataḥ śa- 25
bdas tathāpi punar āvirbhavaṃs tacchaktiyukta evāvirbh-
avati varṣātipātasamadhigatamṛdbhāva ivodbhijjo megh-
avisṛṣṭavāridhārāvasekāt/ tena pūrvasaṃbandhasaṃket-
ānusāreṇa saṃketaḥ kriyate bhagavateti/ tasmāt saṃpra-

tipatteḥ sadṛśavyavahāraparamparāyā nityatayā nityaḥ śa-
bdārthayoḥ saṁbandho na kūṭasthanitya ity āgamikāḥ pr-
atijānate, na punar āgamanirapekṣāḥ sargāntareṣv api tā-
dṛśā eva saṁketa iti pratipattum īsata iti bhāvaḥ //1.27//

5 § 70

32

tajjapas tadarthabhāvanam //1.28// § 71

vācakam ākhyāya praṇidhānam āha --- tajjapas tadarth-
abhāvanam/ vyācaṣṭe --- praṇavasyeti/ bhāvanam punaḥ
punaś citte niveśanam/ tataḥ kiṁ sidhyatīty ata āha --- pra-
ṇavam iti/ ekasmin bhagavaty āramati cittam/ atraiva va-
iyāsikīṁ gāthām udāharati --- tathā ceti/ tata īśvaraḥ sam-
ādhitatphalalābhena tam anugṛhṇāti //1.28// § 72

tataḥ pratyakcetanādhigamo+apy antarāyā- bhāvaś ca //1.29// § 73

kiṁ cāparam asmāt --- tataḥ pratyakcetanādhigamo+apy
antarāyābhāvaś ca/ pratīpaṁ viparītam añcati vijānātīti
pratyak sa cāsau cetanaś ceti pratyakcetano+avidyāvān
puruṣaḥ/ tad aneśvarāc chāśvatikasattvotkarṣasaṁpa-
nnād vidyāvato nivartayati/ pratīcaś cetanasyādhigamo
jñānam svarūpato 'sya bhavaty antarāyā vakṣyamāṇās ta-
dabhāvaś ca/ asya vivaraṇam --- ye tāvad iti/ svam ātmā
tasya rūpam/ rūpagrahaṇenāvidyāsamāropitān dharmān
niṣedhati/ nanv īśvarapraṇidhānam īśvaraviṣayaṁ ka-
tham iva pratyakcetanam sāksātkaroty atiprasaṅgād ity
ata āha --- yathaiśvara iti/ śuddhaḥ kūṭasthanityatayod-
ayavyayarahitaḥ prasannaḥ kleśavarjitaḥ kevalo dharmā-
dharmāpetāḥ/ ata evānupasargaḥ/ upasargā jātyāyurbh-
ogāḥ/ sādṛśyasya kiṁcid bhedādhiṣṭhānatvād īśvarād bh-
inatti --- buddheḥ pratisaṁvedīti/ tad anena pratyaggra-
haṇam vyākhyātam/ atyantavidharminor anyatarārthān-
ucintanam na taditarasya sāksātkārāya kalpate/ sadṛśā-
rthānucintanam tu sadṛśāntarasāksātkāropayogitām anu-
bhavati ekaśāstrābhyāsa iva tatsadṛśārthaśāstrāntarajñān-
opayogitām/ pratyāsattis tu svātmani sāksātkārahetur na
parātmanīti sarvam avadātam //1.29// § 74

vyādhistyānasamaṣayapramādālasyaṅviratibhrā-
ntidarśanālabdhabhūmikativānavasthitatvāni ci-
ttavikṣepās te+antarāyāḥ //1.30// §75

pr̥cchati --- atha ka iti/ sāmānyenottaram --- ya iti/ vi-
śeṣasaṃkhye pr̥cchati --- ka iti/ uttaram vyādhītyādisū- 5
tram/ antarāyā nava/ etās cittavṛttayo yogāntarāyā yoga-
virodhinaś cittasya vikṣepakāś cittam khalv amī vyādhy-
ādayo yogād vikṣipanty apanayantīti vikṣepāḥ/ yogapr-
atipakṣatve hetum āha --- sahaita iti/ saṃśayabhrāntida-
rśane tāvad vṛttitayā vṛttinirodhapratipakṣau/ ye+api na 10
vṛttayo vyādhiprabhṛtayas te+api vṛttisāhacaryāt tatprati-
pakṣā ity arthaḥ/ padārthān vyācaṣṭe --- vyādhir iti/ dh-
ātavo vātapittaśleṣmāṇaḥ śarīradhāraṇāt/ aśitapītāhārap-
ariṇāmaviśeṣo rasaḥ/ karaṇānīndriyāṇi teṣāṃ vaiṣamyam
nyūnādhikabhāva iti/ akarmanyatā karmānarhatā/ saṃś- 15
aya ubhayakoṭispr̥gvijñānam/ saty apy atadrūpapratīṣṭh-
atvena saṃśayaviparyāsayor abhede, ubhayakoṭisparśā-
34 sparśarūpāvāntaraviśeṣavivakṣayātra bhedenopanyāsaḥ/
abhāvanam akaraṇam tatrāprayatna iti yāvat/ kāyasya gu-
rutvam kaphādinā, cittasya gurutvam tamasā/ gardhas tr̥- 20
ṣṇā/ madhumatyādayaḥ samādhibhūmayāḥ/ labdhabh-
ūmer yadi tāvataiva susthitammanyasya samādhibhreṣaḥ
syāt tatas tasyā api bhūmer apāyaḥ syāt/ yasmāt samā-
dhipratilambhe tadavasthitam syāt tasmāt tatra prayatit-
avyam iti //1.30// §76 25

duḥkhadaurmanasyāṅgamejayatvaśvāsaprasvāsā
vikṣepasahabhavaḥ //1.31// §77

na kevalam navāntarāyā duḥkhādayo+apy asya tatsah-
abhuvo bhavantīty āha --- duḥkhetyādi/ pratikūlavedanī- 5
yam duḥkham ādhyātmikam śarīram vyādhivaśān māna-
sam ca kāmādivaśāt/ ādhibhautikam vyāghrādijanitam/
ādhidāivikam grahapīḍādijanitam/ tac cedam duḥkham
prāṇimātrasya pratikūlavedanīyatayā heyam ity āha --- ye-
nābhihatā iti/ anicchataḥ prāṇo yad bāhyam vāyum ācā- 10
mati pibati praveśayatīti yāvat sa śvāsaḥ samādhyāṅgare-
cakavirodhī/ anicchato+api prāṇo yat kauṣṭhyam vāyum

niścārayati niḥsārayati sa praśvāsaḥ samādhyāṅgapūrak-
avirodhī //1.31// § 78

tatpratiṣedhārtham ekatattvābhyāsaḥ //1.32//

§ 79

uktārthopasaṃhārasūtram avatārayati --- athaita iti/
athoktārthānantaram upasaṃharann idam sūtram āheti
5 saṃbandhaḥ/ niroddhavyatve hetur uktaḥ --- samādhi-
pratipakṣā iti/ yady apīśvarapraṇidhānād ity abhyāsam-
ātram uktaṃ tathāpi vairāgyam iha tatsahakāritayā grā-
hyam ity āha --- tābhyām uktalakṣaṇābhyām evābhyās-
avairāgyābhyām niroddhavyāḥ/ tatra tayor abhyāsavai-
10 rāgyayor madhye+abhyāsasyānantaroktasyeti/ tatpratiṣe-
dhārtham ityādi/ ekam tattvam īśvaraḥ prakṛtatvād iti/
vaināsikānām tat sarvam ekāgram eva cittaṃ nāsti ki- 35
m̐cid vikṣiptam iti tadupadeśānām tadarthānām ca prav-
ṛttinām vaiyarthyam ity āha --- yasya tv iti/ yasya mate pr-
15 atyarthe+arpyamāṇa ekasminn anekasmin vā niyataṃ yā-
vad arthāvabhāsam utpannam tatraiva samāptam anany-
agāmi/ arthāntaram tāvat prathamam gr̥hītvārthāntaram
api paścāt kasmān na gr̥hṇātīty ata āha --- kṣaṇikam ca kṣa-
ṇasyābhedyatvena pūrvapaścādbhāvasyāpy abhāva iti bh-
20 āvaḥ/ asmanmate tv akṣaṇikam cittaṃ svaviṣaya ekasm-
inn anekasmin vānavasthitam pratikṣaṇam tattadviṣayop-
ādānaparityāgābhyām viṣayāniyataṃ vikṣiptam ato vikṣe-
papariṇāmam apanīya śakyaikāgratādhātum iti tadupad-
eśapravṛttyor nānarthakatvam ity āha --- yadi punar idam
25 iti/ upasaṃharati --- ato neti/ vaināsikam utthāpayati --
- yo+apīti/ mā bhūd ekasmin kṣaṇike citta ekāgratādhā-
naprayatnaḥ/ cittasaṃtāne tv anādāv akṣaṇike vikṣepam
apanīyaikāgratādhāsyata ity arthaḥ/ tad etad vikalpya dū-
ṣayati --- tasyeti/ tasya darśana ekāgratā yadi pravāhaci-
30 ttasya cittasaṃtānasya vā dharmāḥ/ tatraikam kramavad
utpādeṣu pratyayeṣv anugataṃ nāsti pravāhacittam/ ku-
taḥ, yad yāvad asti tasya sarvasya kṣaṇikatvād akṣaṇika-
sya cāsattvād bhavatām darśana iti bhāvaḥ/ dvitīyam ka-
lpam gr̥hṇāti --- atheti/ sāmṃvṛtasya pravāhasyāmśaḥ pra-
35 tyayaḥ paramārthasam̐s tasya pratyayasyaikāgratā praya-

tnasādhyo dharmah/ dūṣayati --- sa sarvaḥ sāmṃvṛtapravā-
 hāpekṣayā sadṛśapratyayapravāhī vā visadrśapratyayapr-
 avāhī vā/ atah paramārthasattārūpeṇa pratyarthaniyata-
 tvād yadarthāvabhāsa utpannas tatra samāptatvād ekāgra
 5
 36 yata iti/ upasaṃharati --- tasmād iti/ ito+api cittam ekam
 anekārtham avasthitam cety āha --- yadi ceti/ yathā hi mai-
 trenādhītasya śāstrasya na caitraḥ smarati/ yathā vā maitr-
 eṇāpacitasya puṇyasya pāpasya vā karmāśayasya phalaṃ
 tadasaṃbandhī caitro na bhūṅkte, evaṃ pratyayāntaradr-
 10 ṣṭasya pratyayāntaram na smaret/ pratyayāntaropacitasya
 vā karmāśayasya phalaṃ ca na pratyayāntaram upabhu-
 ṅjītety arthaḥ/ nanu nātiprasajyete kāryakāraṇabhāve sat-
 īti viśeṣaṅc chrāddhavaiśvānarīyeṣṭyādāv akarṣmāṛpit-
 ṛputrādīgāmiphalarāsanān madhurarasabhāvitānām vā-
 15 mṛabījādīnām paramparayā phalamādhuryaniyamād ity
 ata āha --- samādhīyamānam apy etad iti/ ayam abhisā-
 mḍhiḥ --- kaḥ khalv ekasaṃtānavartinām pratyayānām sa-
 mṭānāntaravartibhyaḥ pratyayebhyo viśeṣo yenaikasamṭā-
 navartinā pratyayenānubhūtasopacitasya ca karmāśaya-
 20 sya tatsamṭānavarty eva pratyayaḥ smartā bhoktā ca syān
 nānyasamṭānavartī/ na hi samṭāno nāma kaścid asti va-
 stusan/ ya enaṃ samṭānaṃ samṭānāntaravartibhyo bhi-
 ndyāt/ na ca kālpaniko bhedaḥ kriyāyām upapadyate/ na
 25 khalu kalpitāgnibhāvo māṇavakaḥ pacati/ na ca kāryakā-
 raṇabhāvasaṃbandho 'pi vāstavaḥ/ sahabhuvoh savyeta-
 raviṣāṇayor ivābhāvād asahabhuvor api pratyutpannāśra-
 yatvāyogāt/ na hy atītānāgatau vyāsajya pratyutpannaṃ
 vartitum arhataḥ/ tasmāt samṭānena vā kāryakāraṇabhā-
 30 vena vā svābhāvikenānupahitāḥ paramārthasantaḥ praty-
 ayāḥ parasparāsaṃsparśitvena svasamṭānavartibhyaḥ pa-
 rasamṭānavartibhyo vā pratyayāntarebhyo na bhidyante/
 so+ayam gomayam ca pāyasam cādhikṛtya pravṛtto ny-
 āyo gomayam pāyasam gavyatvād ubhayasiddhapāyasa-
 vad iti/ tam ākṣipati nyāyābhāsatvena tato+apy adhika-
 35 tvād iti/ na cātra kṛtanāśākṛtābhyāgamam codyam/ ya-
 taś cittam eva karmanām karṣ tad eva tajjanitābhyām su-
 khaduḥkhābhyām yujyate/ sukhaduḥkhe ca citicchāyāp-

annaṃ cittam̐ bhukta itī puruṣe bhogābhimānaś citicitt-
 ayor abhedagrahād itī/ svapratyayaṃ pratītya samutpa-
 nnānāṃ svabhāva evaiṣāṃ tādr̥ṣo yat ta eva smaranti ph-
 alaṃ copabhuñjate na tv anye/ na ca svabhāvā niyogapa-
 ryanuyogāṃ arhanti evaṃ bhavata maivaṃ bhūteti vā ka-
 smān naivam itī cetī/ yaḥ pūrvokte na parituṣyati taṃ pr-
 atyāha --- kiṃ ca svātmetī/ udayavyayadharmāṇāṃ anu- 37
 bhavānāṃ anubhavasmr̥tīnāṃ ca nānātve+apī tadāśrayam
 abhinnaṃ cittam aham itī pratyayaḥ pratisaṃdadhānaḥ
 10 katham atyantabhinnān pratyayān ālambeta/ nanu gra-
 haṇasmarāṇarūpakāraṇabhedāt pārōkṣyāpārōkṣyarūpav-
 iruddhadharmasam̐sargād vā na pratyabhijñānaṃ nāma-
 ikaḥ pratyayo yataḥ pratyayinaś cittasyaikatā syād ity ata
 āha --- svānubhaveti/ nanu kāraṇabhedaviruddhadharm-
 15 asaṃsargāṃ evātra bādhakāṃ uktāv ity ata āha --- na ca pra-
 tyakṣasyeti/ pratyakṣānusārata eva sāmāgryabhedāḥ pār-
 okṣyāpārōkṣyadharmāvirodhaś copapādīto nyāyakaṇīkā-
 yām/ akṣaṇīkasya cārthakriyā nyāyakaṇīkābrahmatattva-
 samīkṣābhyaṃ upapādīteti sarvam avadātam //1.32// § 80

**maitrīkaruṇāmuditopekṣāṇām sukhaduḥkh-
 apuṇyāpuṇyaviṣayāṇām bhāvanātaś cittaprasā-
 danam //1.33// § 81**

aparīkarmitamanaso+asūyādimataḥ samādhitadupāy-
 5 asaṃpattyanutpādāc cittaprasādanopāyān asūyādiviro-
 dhinaḥ pratīpādayitum upakramate --- yasya cittasyāva-
 sthitasyedam itī/ maitrīkaruṇetyādīprasādanāntam/ su-
 khiteṣu maitrīm sauhārdaṃ bhāvayata īrṣyākāluṣyaṃ ni-
 vartate cittasya/ duḥkhiteṣu ca karuṇām ātmanīva par-
 10 asmin duḥkhaprahāṇecchām bhāvayataḥ parāpakāracik-
 īrṣyākāluṣyaṃ cetaso nivartate/ puṇyaśīleṣu prāṇīṣu mu-
 ditām harṣam bhāvayato+asūyākāluṣyaṃ cetaso niva-
 rtate/ apuṇyaśīleṣu copekṣām mādhyasthyaṃ bhāvaya-
 ato+amaṛṣakāluṣyaṃ cetaso nivartate/ tataś cāsya rāja- 38
 15 satāmasadharmanivṛttau sāttvikaḥ śuklo dharma upajā-
 yate/ sattvotkarṣasaṃpannaḥ saṃbhavati vṛttinīrodhap-
 akṣe/ tasya prasādasvābhāvyaṃ cittam̐ prasīdatī/ prasa-
 nnaṃ ca vakṣyamāṇebhya upāyebhya ekāgraṃ sthītipa-

daṃ labhate/ asatyāṃ punar maitryādibhāvanāyāṃ na ta
upāyāḥ sthityai kalpanta iti //1.33// § 82

pracchardanavidhāraṇābhyāṃ vā prāṇasya
//1.34// § 83

tān idānīm sthityupāyān āha --- pracchardanavidhā-
raṇābhyāṃ vā prāṇasya/ vāśabdo vakṣyamāṇopāyānta-
rāpekṣo vikalpārthaḥ, na maitryādibhāvanāpekṣayā tayā 5
saha samuccayāt/ pracchardanaṃ vivṛṇoti --- kauṣṭhyasy-
eti/ prayatnaviśeṣād yogaśāstravihitād yena kauṣṭhyo vā-
yur nāsikāpuṭābhyāṃ śanai recyate/ vidhāraṇaṃ vivṛṇ-
oti --- vidhāraṇaṃ prāṇāyāmaḥ/ recitasya prāṇasya kau-
ṣṭhyasya vāyor yad āyāmo bahir eva sthāpanaṃ na tu sa- 10
hasā praveśanaṃ/ tad etābhyāṃ pracchardanavidhāraṇ-
ābhyāṃ vāyor laghukṛtaśarīrasya manaḥ sthitipadaṃ la-
bhate/ atra cottarasūtragatāt sthitinibandhanītipadāt sthi-
tigrahaṇaṃ ākr̥ṣya saṃpādayed ity arthaprāptena saṃba-
ndhanīyam //1.34// § 84 15

viṣayavatī vā pravṛttir utpannā manasaḥ sthi-
tinibandhanī //1.35// § 85

sthityupāyāntaram āha --- viṣayavatī vā pravṛttir utpa-
nnā manasaḥ sthitinibandhanī/ vyācaṣṭe --- nāsikāgre dh- 5
ārayata iti/ dhāraṇādhyānasamādhīn kurvatas tajjayādya
divyagandhasaṃvittatsākṣātkāraḥ/ evam anyāsv api pra-
vṛttiṣu yojyam/ etac cāgamāt pratyetyavyaṃ nopapattitaḥ/
syād etat kim etādṛgbhir vṛttibhiḥ kaivalyaṃ pratyanaupa-
yoginībhir ity ata āha --- etā vṛttayo+alpenaiva kālenotp-
annāś cittam īśvaraviṣayāyāṃ vā vivekakhyātiviṣayāyāṃ 10
39 vā sthitau nibadhnanti/ nanv anyaviṣayā vṛttiḥ katham
anyatra sthitiṃ nibadhnātīty ata āha --- saṃśayaṃ vidha-
manti apasārayanti ata eva samādhiprajñāyāṃ iti/ vṛtity-
antarāṇām apy āgamasiddhānāṃ viṣayavattvam atidiśati
--- eteneti/ nanv āgamādibhir avagatesv artheṣu kutaḥ sa- 15
mśaya ity ata āha --- yady api hīti/ śraddhāmūlo hi yoga
upadiṣṭārthaikadeśapratyakṣīkaraṇe ca śraddhātīsayo jāy-
ate/ tanmūlās ca dhyānādayo+asyāpratyūhaṃ bhavantīty
arthaḥ //1.35// § 86

viśokā vā jyotiṣmatī //1.36// § 87

viśokā vā jyotiṣmatī/ vigataśokā duḥkharahitā jyotiṣm-
 atī jyotir asyā astīti jyotiṣmatī prakāśarūpā/ hṛdayapuṇḍa-
 rīka iti/ udarorasor madhye yat padmam adhomukhaṃ ti-
 5 ṣṭhaty aṣṭadalaṃ recakaprāṇāyāmena tad ūrdhvamukhaṃ
 kṛtvā tatra cittam dhārayet/ tanmadhye sūryamaṇḍalam
 akāro jāgaritasthānam tasyopari candramaṇḍalam ukāraḥ
 svapnasthānam/ tasyopari vahnimaṇḍalam makāraḥ su-
 10 sūptisthānam/ tasyopari paravyomātmakam brahmanā-
 dam turīyasthānam ardhamātram udāharanti brahmavā-
 dinaḥ/ tatra karṇikāyām ūrdhvamukhī sūryādimāṇḍala-
 madhyagā brahmanāḍī/ tato+apy ūrdhvaṃ pravṛttā suṣu-
 mnā nāma nāḍī/ tayā khalu bāhyāny api sūryādīni maṇḍ- 40
 alāni protāni/ sa hi cittasthānam/ tasyām dhārayato yogi-
 15 naś cittasaṃvid upajāyate/ upapattipūrvakam buddhisā-
 mvida ākāram ādarśayati --- buddhisattvam hīti/ ākāśaka-
 lpam iti vyāpitām āha/ sūryādīnām prabhās tāsām rūpaṃ
 tadākāreṇa vikalpate nānārūpā bhavati/ manaś cātra bu-
 dhir abhimataṃ na tu mahattattvam/ tasya ca suṣumn-
 20 āsthasya vaikārikāhaṃkārajanmanaḥ sattvabahulatayā jy-
 otīrūpatā vivakṣitā/ tattadviśayagocaratayā ca vyāpitvam
 api siddham/ asmitākārye manasi samāpattiṃ darśayitvā-
 smitāsamāpatteḥ svarūpam āha --- tatheti/ śāntam apaga-
 tarajastamastaraṅgam/ anantaṃ vyāpi/ asmitāmātram na
 25 punar nānāprabhārūpam/ āgamāntareṇa svamataṃ sam-
 īkaroti --- yatredam uktaṃ pañcaśikhena tam aṇuṃ dur-
 adhigamatvād ātmānam ahaṃkāraspadam anuvidyānuci-
 ntyāsmītyevaṃ tāvat saṃjānīta iti/ syād etat/ nānāprabh-
 ārūpā bhavatu jyotiṣmatī katham asmitāmātrarūpā jyoti-
 30 ṣmatīty ata āha --- eṣā dvayīti/ vidhūtarajastamomalāsmi-
 taiva sattvamayī jyotir iti bhāvah/ dvividhāyā api jyotiṣm-
 atyāḥ phalam āha --- yayeti //1.36// § 88

vītarāgaviśayaṃ vā cittam //1.37// § 89

vītarāgaviśayaṃ vā cittam/ vītarāgāḥ kṛṣṇadvaipāya-
 naprabhṛtayas teṣām cittam tad evālabhanam tenopara-
 30 ktam iti //1.37// § 90

svapnanidrājñānālambanaṃ vā //1.38// § 91

svapnanidrājñānālambanaṃ vā/ yadā khalv ayaṃ sv-
 41 apne viviktavanasaṃniveśavartinīm utkīrṇām iva candr-
 amaṇḍalāt komalamṛṇālaśakalānukāribhir aṅgapratyaṅg-
 air upapannām abhijātacandrakāntamaṇimayīm atisura- 5
 bhimālatīmālikāmālāhāriṇīm manoharām bhagavato ma-
 heśvarasya pratimām ārādhayann eva prabuddhaḥ pras-
 annamanās tadā tām eva svapnajñānālambanībhūtām an-
 ucintayatas tasya tadekākāramanasas tatraiva cittam sthi-
 tipadaṃ labhate/ nidrā ceha sāttvikī grahītavyā/ yasyāḥ 10
 prabuddhasya sukham aham asvāpsam iti pratyavamarśo
 bhavati/ ekāgraṃ hi tasyām mano bhavati/ tāvanmātreṇa
 cōktam --- etad eva brahmavido brahmaṇo rūpam udāh-
 aranti suptāvastheti/ jñānaṃ ca jñeyarahitaṃ na śakyaṃ
 gocarayitum iti jñeyam api gocarīkriyate //1.38// § 92 15

yathābhimatadhyānād vā //1.39// § 93

yathābhimatadhyānād vā/ kiṃ bahunā yad evābhima-
 taṃ tattaddevatārūpam iti //1.39// § 94

**paramāṇuparamamahattvānto+asya vaśīkāraḥ
 //1.40// § 95**

kathaṃ punaḥ sthitipadasātmībhāvo+avagantavya ity
 ata āha --- paramāṇuparamamahattvānto+asya vaśīkāraḥ/
 vyācaṣṭe --- sūkṣma iti/ uktam arthaṃ piṇḍīkṛtya vaśīkā- 5
 rapadārtham āha --- evaṃ tām ubhayīm iti/ vaśīkārasyaāv-
 antaraphalam āha --- tadvaśīkārād iti //1.40// § 96

**kṣīṇavṛtter abhijātasyeva maṇer grahītrgr-
 ahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ
 //1.41// § 97**

tad evaṃ cittasthiter upāyā darśitāḥ/ labdhasthitika-
 sya cittasya vaśīkāro+api darśitaḥ/ saṃprati labdhasthit- 5
 ikasya cetasaḥ kiṃviṣayaḥ kiṃrūpaś ca saṃprajñāto bha-
 vatīti pṛcchati --- atheti/ atrottaraṃ sūtram avatārayati ---
 42 tad ucyata iti/ sūtram paṭhati --- kṣīṇavṛtter ityādi sam-
 āpattiyantam/ tad vyācaṣṭe --- kṣīṇeti/ abhyāsavairāgyā-

bhyāṃ kṣīṇarājasatāmasapramāṇādivṛtteś cittasya/ tasya
 vyākhyānaṃ --- pratyastamitapratyayasyeti/ tad anena ci-
 ttasattvasya svabhāvasvacchasya rajastamobhyāṃ anabhi-
 bhava uktaḥ/ dr̥ṣṭāntaṃ spaṣṭayati --- yatheti/ upāśraya
 5 upādhir japākusumādir uparaktas tacchāyāpannaḥ/ up-
 āśrayasya yad ātmīyaṃ rūpaṃ lohitanīlādi tad evākāras
 tena lakṣito nirbhāsate/ dārṣṭāntike yojayati --- tathā gr-
 āhyeti/ grāhyaṃ ca tadālamanaṃ ca tenoparaktam tad-
 anuviddham, tad anena grahīṭṛgrahaṇābhyāṃ vyavacchi-
 10 natti/ ātmīyam antaḥkaraṇarūpam apidhāya grāhyasam-
 āpannaṃ grāhyatām iva prāptam iti yāvat/ ato grāhyasv-
 arūpākāreṇa nirbhāsate/ grāhyoparāgam eva sūkṣmsth-
 ūlatābhyāṃ vibhajate --- bhūtasūkṣmeti/ viśvabhedaś ce-
 tanācetasasvabhāvo gavādir ghaṭādiś ca draṣṭavyaḥ/ tad
 15 anena vitarkavicārānugatau samādhī darśitau/ tathā gra-
 haṇeṣv apīndriyeṣv iti/ gr̥hyanta ebhir arthā iti grahaṇānī-
 ndriyāṇi/ etad eva spaṣṭayati --- grahaṇālamanaṃ/ grah-
 aṇam cālamanaṃ ca tad iti grahaṇālamanaṃ tenopara-
 ktam anuviddham ātmīyam antaḥkaraṇarūpam apidhāya
 20 grahaṇam iva bahiṣkaraṇam ivāpannam iti/ tad anenāna-
 ndānugatam uktvāsmitānugatam āha --- tathā grahīṭṛpu-
 ruṣeti/ asmitāspadam hi grahītā puruṣa iti bhāvaḥ/ pu-
 ruṣatvāviśeṣād anenaiva mukto+api puruṣaḥ śukaprahla-
 43 dādīḥ samādhiviśayatayā saṃgrahītavya ity āha --- tathā
 25 mukteti/ upasaṃharams tatsthatadañjanatāpadam vyāc-
 aṣṭe --- tad evam iti/ teṣu grahīṭṛgrahaṇagrāhyeṣu sthit-
 asya dhāritasya dhyānaparipākavaśād apahatarajastamo-
 malasya cittasattvasya yā tatsthatadañjanatā tadākāratā sā
 samāpattiḥ saṃprajñātalakṣaṇo yoga ucyate/ tatra ca gra-
 30 hīṭṛgrahaṇagrāhyeṣv iti sautraḥ pāṭhakramo 'rthakramav-
 irodhān nādartavyaḥ/ evaṃ bhāṣye+api prathamam bhū-
 tasūkṣmopanyāso+apy anādaraṇīya iti sarvaṃ ramaṇīyam
 //1.41// § 98

tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savi-
 tarkā samāpattiḥ //1.42// § 99

sāmānyataḥ samāpattir uktā/ seyam avāntarabhedāc
 caturvidhā bhavati/ tadyathā savitarkā nirvitarkā savi-

cārā nirvicārā ceti/ tatra savitarkāyāḥ samāpatter lakṣa-
 ṇam āha --- tatretyādi/ tāsū samāpattiṣu madhye savita-
 rkā samāpattiḥ pratipattavyā/ kīdrśī śabdaś cārthaś ca jñ-
 ānaṃ ca teṣāṃ vikalpāḥ/ vastuto bhinnānām api śabd- 5
 ādīnām itaretarādhyāsād vikalpo+apy ekasmin bhedom
 ādarśayati bhinneṣu cābhedam/ tena śabdārthajñānavi-
 kalpaiḥ saṃkīrṇā vyāmiśrety arthaḥ/ tadyathā gaur iti
 śabda iti/ gaur ity upāttayor arthajñānayoḥ śabdābhed-
 avikalpo darśitaḥ/ gaur ity artha iti/ gaur ity upātta-
 yoḥ śabdajñānayor arthābhedavikalpaḥ/ gaur iti jñānam 10
 iti/ gaur ity upāttayoḥ śabdārthayor jñānābhedavikalpaḥ/
 tad evam avinirbhāgena (avinirbhāgeṇa) vibhaktānām api
 śabdārthajñānānām grahaṇam loke dr̥ṣṭam draṣṭavyam/
 yady avibhāgena grahaṇam kutas tarhi vibhāga ity ata
 āha --- vibhajyamānāś cānvayavyatirekābhyāṃ parīkṣak- 15
 44 air anye śabdadharmā dhvanipariṇāmamātrasya śabda-
 syodāttādayo dharmā anye+arthasya jaḍatvamūrtatvāda-
 yaḥ, anye prakāśamūrtivirahādayo jñānasya dharmā iti/
 tasmād eteṣāṃ vibhaktaḥ panthāḥ svarūpabhedonnayan-
 amārgaḥ/ tatra vikalpate gavādyarthe samāpannasyeti/ 20
 tad anena yogino+aparam pratyakṣam uktam/ śeṣam su-
 gamam //1.42// § 100

smṛtipariśuddhau svarūpaśūnyevārthamātr- anirbhāsā nirvitarkā //1.43// § 101

sūtram yojayitum prathamatas tāvan nirvitarkāṃ vyā-
 caṣṭe --- yadā punar iti/ pariśuddhir apanayaḥ/ śabdasa-
 ṃketasmarāṇapūrve khalv āgamānumāne pravartete/ sa- 5
 ṃketaś cāyam gaur iti śabdārthajñānānām itaretarādhyās-
 ātmā/ tataś cāgamānumānajñānavikalpau bhavataḥ/ tena
 tatpūrvā samādhiprajñā savitarkā/ yadā punar arthamā-
 trapravaṇena cetasarthamātrādr̥ṣṭena tadabhyāsān nāntar-
 īyakatām upagatā saṃketasmṛtis tyaktā, tattyāge ca śrut- 10
 ānumānajñānavikalpau tanmūlau tyaktau, tadā tacchūny-
 āyāṃ samādhiprajñāyāṃ svarūpamātreṇāvasthito+arthas
 tatsvarūpamātratayaiva na tu vikalpitenākāreṇa paricch-
 idyate/ sā nirvitarkā samāpattir iti/ tad yogināṃ paraṃ
 pratyakṣam asadāropagandhasyāpy abhāvāt/ syād etat 15

pareṇa pratyakṣeṇārthatattvaṃ gr̥h̥tvā yogina upadiśa-
 nty upapādayanti ca/ kathaṃ cātadviśayābhyāṃ āgama-
 parārthānumānābhyāṃ so+artha upadiśyata upapādyate
 ca/ tasmād āgamānumāne tadviśaye te ca vikalpāv iti pa-
 5 ram api pratyakṣaṃ vikalpa evety ata āha --- tac ca śru-
 teti/ yadi hi savitarkam iva śrutānumānasahabhūtaṃ ta-
 danuṣaktaṃ syād bhavet saṃkīrṇaṃ tayos tu bījam ev-
 aitat tato hi śrutānumāne prabhavataḥ/ na ca yad ya-
 sya kāraṇaṃ tat tadviśayaṃ bhavati/ na hi dhūmajñā-
 10 naṃ vahnijñānakāraṇaṃ iti vahniviśayaṃ/ tasmād avik-
 alpēna pratyakṣeṇa gr̥h̥tvā vikalpyopadiśanti copapāday-
 anti ca/ upasaṃharati --- tasmād iti/ vyākhyeyaṃ sūtraṃ
 yojayati --- nirvitarkāyā iti/ smṛtipariśuddhāv ityādi sū-
 15 traṃ/ śabdasaṃketaś ca śrutaṃ cānumānaṃ ca teṣāṃ jñ-
 ānaṃ eva vikalpas tasmāt smṛtis tasyāḥ pariśuddhir apa-
 gamas tasyām/ tatra ca saṃketasmṛtipariśuddhir hetuḥ/
 śrutānumānasmṛtipariśuddhiś ca hetumatī/ anumānaśa-
 bdaś ca karmasādhano+anumeyavācakaḥ/ svam ivetīva-
 kāro bhinnakramas tyaktvetipadānantaraṃ draṣṭavyaḥ/
 20 viśayavipratipattiṃ nirākaroti --- tasyā eketi/ ekāṃ bu-
 ddhim upakramata ārabhata ity ekabuddhyupakramaḥ/
 tad anena paramāṇavo nānātmāno na nirvitarkaviśayā
 ity uktaṃ bhavati/ yogyatve+api teṣāṃ paramasūkṣm-
 āṇāṃ nānābhūtānāṃ mahattvaikārthasamavetaikatvani-
 25 rbhāsapratyayaviśayatvāyogāt/ astu tarhi paramārthasa-
 tsu paramāṇuṣu sām̐vṛtaḥ pratibhāsadharmāḥ sthāulyam
 ity ata āha --- arthātmeti/ nāsati bād̐hake sthūlam anu-
 bhavasiddham śakyāpahnavaṃ iti bhāvaḥ/ tatra ye paśy-
 anti dvyaṇukādikrameṇa goghaṭādaya upajāyanta iti tān
 30 pratyāha --- aṇupracayeti/ aṇūnāṃ pracayaḥ sthūlarūp-
 a pariṇāmaḥ, sa ca viśiṣyate+anyasmāt pariṇāmāntarāt sa
 evātmā svarūpaṃ yasya sa tathoktaḥ/ gavādir bhogāya-
 tanam/ ghaṭādir viśayaḥ/ tac caitad ubhayaṃ api loky-
 ata iti lokaḥ/ nanv eṣa bhūtasūkṣmebhyo bhinno+abhinno
 35 vā syād bhinnaś cet kathaṃ tadāśrayaḥ kathaṃ ca tadāk-
 āraḥ/ na hi ghaṭaḥ paṭād anyas tadākāras tadāśrayo vā/
 abhinnaś cet tadvad eva sūkṣmo+asādhāraṇaś ca syād ata
 āha --- sa ceti/ ayam abhiprāyaḥ --- naikāntataḥ paramā-

46 ṇubhyo bhinno ghaṭādir abhinno vā, bhinnatve gavāśva-
 vad dharmadharmibhāvānupapatteḥ/ abhinnatve dharm-
 irūpavad eva tadanupapatteḥ/ tasmāt kathaṃcid bhinnaḥ
 kathaṃcid abhinnaś cāstheyas tathā ca sarvam upapady- 5
 ate/ bhūtasūkṣmāṇām iti ṣaṣṭhyā kathaṃcid bhedaṃ sū-
 cayati ātmabhūta iti cābhedam/ phalena vyaktena tadan-
 ubhavalakṣaṇena tadvyavahāralakṣaṇena ca vyaktena vi-
 pratipannaṃ pratyānumāpitaḥ/ kāraṇābhede ca kāraṇāk-
 āratopapannety āha --- svavyaṅjakāṅjana iti/ sa kiṃ tad-
 ātmabhūto dharmo nityo nety āha --- dharmāntarasya ka- 10
 pālāder udaya iti/ tasyāvayavinaḥ paramāṇubhyo vyāvṛ-
 ttaṃ rūpam ādarśayati --- sa eṣa iti/ paramāṇusādhyāyāḥ
 kriyāyā anyā kriyā madhūdakādihāraṇalakṣaṇā taddha-
 rmaka iti/ na kevalam anubhavād api tu vyavahārato+api
 tannibandhanatvāl lokayātrāyā ity āha --- teneti/ syād 15
 etad asati bādhake+anubhavo 'vayavinaṃ vyavasthāpa-
 yet/ asti ca bādhakaṃ yat sat tat sarvam anavayavaṃ ya-
 thā vijñānam/ sac ca goghaṭādīti svabhāvahetuḥ/ sattvaṃ
 hi viruddhadharmasamsargarahitavena vyāptaṃ, tadvi-
 ruddhaś ca viruddhadharmasamsargaḥ sāvayava upala- 20
 bhyamāno vyāpakaviruddhopalabdhyā sattvam api niva-
 rtayati/ asti cāvayavini taddeśatvātaddeśatvāvṛtatvānāvṛ-
 tatvaraktatvāraktatvacalatvācalatvalakṣaṇo viruddhadha-
 rmasamsarga ity ata āha --- yasya punar iti/ ayam abh-
 iprāyaḥ --- anubhavasiddham sattvaṃ hetuḥ kriyate yat 25
 kila pāṃsulapāduko hālika+api pratipadyate/ anyad vān-
 ubhavasiddhāt/ tatrānyad asiddhatvād ahetuḥ/ anubhav-
 asiddham tu ghaṭādīnām sattvam arthakriyākāritvarūpaṃ
 na sthūlād anyat/ so+ayam hetuḥ sthūlatvam apākurvann
 ātmānam eva vyāhanti/ nanu na sthūlatvam eva sattvam 30
 api tv asato vyāvṛttiḥ/ asthaulyavyāvṛttiś ca sthaulyaṃ,
 vyāvartyabhedāc ca vyāvṛttayo bhidyante/ ataḥ sthauly-
 ābhāve+api na sattvavyāhatih/ anyatvāt/ bhavatu vā vy-
 āvṛttibhedād avasāyaviśayabhedāḥ/ yatpūrvakās tv avas-
 āyās tasyānubhavasāyāvikalpasya pramāṇasya ko viśaya iti 35
 nirūpayatu bhavān rūpaparamāṇavo nirantarotpādā agrh-
 itaparamasūkṣmatattvā ity cet, hantaite gandharasasparśa-
 paramāṇubhir antaritā na nirantarāḥ/ tasmād antarālāgr-

aha ekaghanavanapratyayavat paramāṇṅvāmbanaḥ sann
 ayaṃ vikalpo mithyeti tatprabhavavikalpā na pārampary-
 eṇāpi vastupratibaddhā iti kutas tadavasitasya sattvasyān-
 avayavatvasādhakatvam/ tasmād avikalpasya pratyakṣa-
 5 sya prāmāṇyam icchatā tadanubhūyamānasthaulyasyaiva 47
 sattvam avikalpāvaseyam akāmenāpy abhyupeyam/ tathā
 ca tadbādhamānaṃ sattvam ātmānam evāpabādheta/ par-
 amasūkṣmāḥ paramāṇavo vijātīyaparamāṇvanantaritā an-
 ubhavaviṣayā iti vyāhatam aṅgikaraṇam/ tad idam uktaṃ
 10 --- yasya punar avastukaḥ sa pracayaviśeṣo nirvikalpa-
 viṣayaḥ/ santu tarhi sūkṣmāḥ paramāṇavo nirvikalpa-
 viṣayā ity ata āha --- sūkṣmaṃ ca kāraṇam anupalabhyam
 avikalpasyeti/ tasyāvayavyabhāvād dhetor atadrūpaprat-
 iṣṭhaṃ mithyājñānam iti lakṣaṇena sarvam evaṃ (eva) prā-
 15 ptaṃ mithyājñānaṃ yat sthaulyāmbanaṃ yac ca tadadh-
 iṣṭhānasattvāmbanaṃ ity arthaḥ/ nanv etāvatāpi na jñā-
 nam ātmani mithyā bhavati tasyāvayavitvenāprakāśād ity
 ata āha --- prāyeṇeti/ nanu kim etāvatāpīty ata āha --- tadā
 ceti/ sattvādijñānaṃ cen mithyā tadā sattvādihetukam an-
 20 avayavitvādijñānaṃ api mithyaiva tasyāpi hi nirvikalpa-
 gocarasthūlam evāvaseyatayā viṣayaḥ, sa ca nāstīti tātpary-
 ārthaḥ/ viṣayābhāva eva kuta ity ata āha --- yad yad iti/ vi-
 rodhaś ca pariṇāmavaicitryeṇa bhedaḥbhedenā coktopapa-
 ttyanusāreṇoddhartavya iti sarvaṃ ramaṇīyam //1.43//
 25 § 102

**etayaiva savicārā nirvicārā ca sūkṣmaviṣayā
 vyākhyātā //1.44// § 103**

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhy-
 ātā/ abhivyakto ghaṭādir dharmo yais te tathoktāḥ/ gh-
 5 aṭādidharmopagr̥hītā iti yāvat/ deśa uparyadhaḥpārśvā-
 diḥ/ kālo vartamānaḥ/ nimittaṃ pāṛthivasya paramāṇor
 gandhatanmātrapradhānebhyaḥ pañcatanmātrebhya utp-
 attiḥ/ evam āpyasya paramāṇor gandhatanmātravarjite-
 bhyo rasatanmātrapradhānebhyaś caturbhyaḥ/ evaṃ ta-
 10 ijasasya gandharasatanmātrarahitebhyo rūpatanmātrapr-
 adhānebhyaś tribhyaḥ/ evaṃ vāyavīyasya gandhādita-
 nmātrarahitābhyāṃ sparśapradhānābhyāṃ sparśaśabda-

- 48 tanmātrābhyām/ evaṃ nābhasasya śabdaṇām (śabdat-
anmātrād evaikasmāt/ tad idaṃ nimittaṃ bhūtasūkṣm-
āṇām/) eteṣāṃ deśakālanimittānām anubhavaḥ, tenāva-
cchinneṣu nānanubhūtaviśeṣaṇā viśeṣye buddhir upajā- 5
yata ity arthaḥ/ nanu savitarkayā saha kiṃ sārūpyaṃ
savicārāyā ity ata āha --- tan nāpīti/ pārthivo hi para-
māṇuḥ pañcātanaṃtrāpracayātmaikabuddhinirgrāhyaḥ/
evaṃ āpyādayo+api catustridvyekatanmātrātmāna ekab-
uddhinirgrāhyā vedvyatavyāḥ (veditavyāḥ)/ udito varta-
māno dharmas tena viśiṣṭam/ etāvatā cātra saṃketasmṛ- 10
tyāgamānumānavikalpānuvedhaḥ sūcitaḥ/ na hi pratya-
kṣeṇa sthūle dṛśyamāne paramāṇavaḥ prakāśante/ api tv
āgamānumānābhyām/ tasmād upapannaṃ asyāḥ saṃkī-
rṇatvam iti/ nirvicārām āha --- yā punar iti/ sarvathā sa- 15
rveṇa nīlapītādinā prakāreṇa/ sarvata iti sārva vibhakti-
kas tasiḥ/ sarvair deśakālanimittānubhavair ity arthaḥ/
tad anena svarūpeṇa kālānavacchedaḥ paramāṇūnām iti
darśitam/ nāpi tadārabdhadharmadvāreṇety āha --- śāntā
atītā uditā vartamānā avyapadeśyā bhaviṣyanto dharmās
tair anavacchinneṣu/ anavacchinnā dharmair paramāṇa- 20
vaḥ kim asaṃbaddhā eva tair ity ata āha --- sarvadharmān-
upātiṣv iti/ katamena saṃbandhena dharmān anupatanti
paramāṇava ity ata āha --- sarvadharmātmakeṣu/ katha-
ṃcid bhedaḥ kathaṃcid abhedo dharmāṇām paramāṇu-
bhya ity arthaḥ/ kasmāt punar iyaṃ samāpattir etadviṣa- 25
yety ata āha --- evaṃ svarūpaṃ hīti/ vastutattvagrāhiṇī nā-
tattve pravartata ity arthaḥ/ viṣayam abhidhāyāsyāḥ svar-
ūpaṃ āha --- prajñā ceti/ saṃkalayya svarūpabhedopayo-
giviṣayam āha --- tatreti/ upasaṃharati --- evam iti/ ubh-
49 ayor ātmanaś ca nirvicārāyāś ceti //1.44// § 104 30

sūkṣmaviṣayatvaṃ cālīṅgaparyavasānam //1.45//

§ 105

kiṃ bhūtasūkṣma eva grāhyaviṣayā samāpattiḥ sam-
āpyate/ na/ kiṃ tu --- sūkṣmaviṣayatvaṃ cālīṅgapary-
avasānam/ pārthivasya paramāṇoḥ saṃbandhinī yā ga- 5
ndhatanmātratā sā samāpatteḥ sūkṣmo viṣayaḥ/ evam utt-
aratrāpi yojyam/ liṅgamātraṃ mahattattvaṃ tad dhi la-

yaṃ gacchati pradhāna iti/ aliṅgaṃ pradhānaṃ tad dhi
na kvacil layaṃ gacchatīty arthaḥ/ aliṅgaparyavasāna-
tvam āha --- na cāliṅgāt param iti/ codayati --- nanu pu-
5 ruṣo+api sūkṣmo nāliṅgam evety arthaḥ/ pariharati --- sa-
tyam iti/ upādānatayā saukṣmyam aliṅga eva nānyatrety
arthaḥ/ tatra puruṣārthanimitatvān mahadahamkārādeḥ
puruṣo+api kāraṇam aliṅgavad iti/ kuta evaṃlakṣaṇam
aliṅgasyaiva saukṣmyam ity āśayavān pṛcchati --- kiṃ tv
iti/ uttaram āha --- liṅgasyeti/ satyaṃ kāraṇam na tūpādā-
10 nam/ yathā hi pradhānaṃ mahadādibhāvena pariṇamate
na tathā puruṣas taddhetur apīty arthaḥ/ upasaṃharati --
- ataḥ pradhāna eva saukṣmyaṃ niratiśayaṃ vyākhyātam
//1.45// § 106

tā eva sabījaḥ samādhiḥ //1.46// § 107

catasṛṇām api samāpattīnām grāhyaviṣayāṇām sampr-
ajñātatvam āha --- tā eva sabījaḥ samādhiḥ/ evakāro bhi-
nnakramaḥ sabīja ity asyānantaram draṣṭavyaḥ/ tataś cat-
5 asraḥ samāpattayo grāhyaviṣayāḥ sabījatayā niyamyante/
sabījatā tv aniyatā grahīṭṛgrahaṇagocarāyām api samāpa-
ttau vikalpāvikalpabhedenāniśiddhā vyavatiṣṭhate/ tena
grāhye catasraḥ samāpattayo grahīṭṛgrahaṇayoś catasra 50
ity aṣṭau siddhā bhavantīti/ nigadavyākhyātaṃ bhāṣyam
10 //1.46// § 108

nirvicāravaiśāradye+adhyātmapasādaḥ //1.47//

§ 109

catasṛṣv api samāpattiṣu grāhyaviṣayāsu nirvicārāyāḥ
śobhanatvam āha --- nirvicāravaiśāradye+adhyātmapasādaḥ/
5 vaiśāradyapadārtham āha --- aśuddhīti/ rajastamasor up-
acayo 'śuddhiḥ saivāvaraṇalakṣaṇo malas tasmād apeta-
sya prakāśātmanaḥ prakāśasvabhāvasya buddhisattvasy-
āta evānabhibhūta iti/ syād etad grāhyaviṣayā cet samā-
pattiḥ katham ātmaviṣayaḥ prasāda ity ata āha --- bhūtā-
10 rthaviṣaya ity/ nātmaviṣayaḥ kiṃ tu tadādhāra ity arthaḥ/
kramānanurodhī yugapad ity arthaḥ/ atraiva pāramarṣīm
gāthām udāharati --- tathā ceti/ jñānālokaprakarṣeṇātm-

ānaṃ sarveṣāṃ upari paśyan duḥkhatrayaparītāñ śocato
janāñ jānāti //1.47// § 110

ṛtaṃbharā tatra prajñā //1.48// § 111

atraiva yogijanaprasiddhānvarthasaṃjñākathanena yo-
gisammatim āha --- ṛtaṃbharā tatra prajñā/ sugamaṃ bh-
āṣyam/ āgameneti vedavihitam śravaṇam uktam/ anum-
āneneti mananam/ dhyānaṃ cintā/ tatrābhyāsaḥ pauna- 5
ḥpunyenānuṣṭhānam/ tasmin rasa ādaraḥ/ tad anena ni-
51 didhyāsanam uktam //1.48// § 112

**śrutānumānaprajñābhyām anyaviṣayā viśeṣā-
rthatvāt //1.49// § 113**

syād etat/ āgamānumānagr̥hītārthaviṣayā bhāvanā
prakarṣalabdhanmā nirvicārāgamānumānaviṣayam eva
gocarayet/ na khalv anyaviṣayānubhavajanmā saṃskāraḥ 5
śakto+anyatra jñānaṃ janayitum atiprasaṅgāt/ tasmān ni-
rvicārā ced ṛtaṃbharāgamānumānāyor api tatprasaṅga ity
ata āha --- śrutānumānetyādi/ buddhisattvaṃ hi prak-
āśasvabhāvaṃ sarvārthadarśanasamartham api tamasāv-
ṛtaṃ yatraiva rajasodghāṭyate tatraiva gr̥hṇāti/ yadā tv 10
abhyāsavairāgyābhyām apāstarajastamomalam anavadya-
vaiśāradyam udyotate tadāsyātīpatitasamastamānameya-
sīmnaḥ prakāśānantye sati kiṃ nāma yan na gocara iti bh-
āvaḥ/ vyācaṣṭe --- śrutam āgama[vi]jñānaṃ (āgamavijñā-
naṃ) tatsāmānyaviṣayam/ kasmāt/ na hy āgamena śakyo 15
viśeṣo+abhidhātum/ kuto yasmād ānanyād vyabhicārāc-
ca na viśeṣeṇa kṛtasamketāḥ śabdaḥ/ yasmād asya viśeṣ-
eṇa saha vācyavācakaṣaṃbandhaḥ pratīyeta/ na ca vāky-
ārtho+apīdrśo viśeṣaḥ saṃbhavati/ anumāne+api liṅgali-
ṅgisambandhagrahaṇādhīnanjanmani gatiḥ eṣaivety āha --- 20
tathānumānam iti/ yatra prāptir ity atra yatratatrasābda-
yoḥ sthānaparivartanena vyāpyavyāpakabhāvo 'vagamay-
itavyaḥ/ ato+atrānumānena sāmānyenopasaṃhāraḥ/ up-
asaṃharati --- tasmād iti/ astu tarhi saṃbandhagrahānap-
ekṣaṃ lokapratyakṣaṃ na tatsāmānyaviṣayam ity ata āha 25
--- na cāsyetyādi/ mā bhūt saṃbandhagrahādhīnaṃ loka-
pratyakṣam/ indriyādhīnaṃ tu bhavaty eva/ na cendriy-

āṇām asminn asti yogyatety arthaḥ/ nanu ca yady āgamā-
 numānapratyakṣāgocarō viśeṣas tarhi nāsti pramāṇavira- 52
 hād ity ata āha --- na ceti/ na hi pramāṇaṃ vyāpakam kā-
 raṇaṃ vā prameyasya yena tannivṛttau nivarteta/ no kh-
 5 alu kalāvataś candrasya parabhāgavartihariṇasadbhāvaṃ
 prati na saṃdihate prāmāṇikā ity arthaḥ/ iti tasmāt sam-
 ādhiprajñānirgrāhya eveti/ atra ca vivādādhyāsītāḥ para-
 māṇava ātmānaś ca prātisvikaviśeṣaśālino dravyatve sati
 parasparaṃ vyāvartamānatvād ye dravyatve sati parasp-
 10 araṃ vyāvartante te prātisvikaviśeṣaśālino yathā khaṇḍa-
 muṇḍādaya ity anumānenāgamena ca ṛtaṃbharaprajñop-
 adeśapareṇa yady api viśeṣo nirūpyate tadanirūpaṇe sa-
 mśayaḥ syān nyāyaprāptatvāt tathāpy adūraviprakarṣeṇa
 tatsattvaṃ kathaṃcid gocarayataḥ śrutānumāne na tu sā-
 15 kṣāc cārtham iva samuccayādipadāni liṅgasamkhyāyogit-
 ayā/ tasmāt siddham śrutānumānaprajñābhyām anyaviṣ-
 ayeti //1.49// § 114

tajjaḥ saṃskāro+anyasaṃskārapratibandhī //1.50//

§ 115

syād etat/ bhavatu paramārthaviśayaḥ saṃprajñāto
 yathoktopāyābhyāsād anādinā tu vyutthānasamskāreṇa
 5 nirūḍhanibidatayā pratibandhanīyā samādhiprajñā sā vā-
 tyāvartamadhyavartipradīpaparamāṇur iveti śaṅkāṃ ap-
 anetuṃ sūtram avatārayati --- samādhiprajñeti/ sūtraṃ
 paṭhati --- tajjaḥ saṃskāro+anyasaṃskārapratibandhī/ tad
 iti nirvicārāṃ samāpattiṃ parāmṛśati/ anyeti vyutthānam
 10 āha/ bhūtārthapakṣapāto hi dhiyāṃ svabhāvas tāvad eve-
 yam anavasthitā bhrāmyati na yāvat tattvaṃ pratilabhate/
 tatpratilambhe tatra sthitapadā satī saṃskārabuddhiḥ sa-
 mskārabuddhicakrakrameṇāvartamānānādim apy atattv- 53
 asaṃskārabuddhikramaṃ bādhatta eveti/ tathā ca bāhyā
 15 apy āhuḥ --- § 116

"nirupadravabhūtārthasvabhāvasya viparyayaḥ/ na
 bādho+anādimattve 'pi buddhes tatpakṣapātataḥ" iti//
 § 117

syād etat samādhiprajñāto+astu vyutthānajasya sa-
 20 mskārasya nirodhaḥ/ samādhiḥ tu saṃskārātīśayaḥ

samādhiprajñāprasavahetur asty avikala iti tadavasth-
aiva cittasya sādḥikārateti codayati --- katham asāv
iti/ pariharati --- na ta iti/ cittasya hi kāryadvayaṃ
śabdādyupabhhogo vivekakhyātīś ceti/ tatra kleśaka- 5
rmāśayasahitaṃ śabdādyupabhoge vartate/ prajñāpra-
bhavasamṣkāronmūlitānikhilakleśakarmāśayasya tu cet-
aso+avasitaprāyādhikārabhāvasya vivekakhyātimātram av-
aśiṣyate kāryam/ tasmāt samādhisaṃskārāś cittasya na
bhogādhikārahetavaḥ pratyuta tatparipanthina iti/ svak-
āryād bhogalakṣaṇād avasādayanti asamarthaṃ kurvant- 10
īty arthaḥ/ kasmāt khyātiparyavasānaṃ hi cittaceṣṭitaṃ,
tāvad vibhogāya (dhi bhogāya) cittaṃ ceṣṭate na yāvad vi-
vekakhyātim anubhavati/ saṃjātavivekakhyātināś tu kle-
śānivṛttāu na bhogādhikāra ity arthaḥ //1.50// § 118

tasyāpi nirodhe sarvanirodhān nirbījaḥ samā-
dhiḥ //1.51// § 119

[iti śrīpatañjaliviracitayogasūtreṣu prathamāḥ

samādhipādaḥ //1//]

tad atra bhogādhikāraprasāntiḥ prayojanaṃ prajñāś-
amṣkāraṇām ity uktam/ pṛcchati --- kiṃ ceti/ kiṃ cā- 5
sya bhavati prajñāśamṣkāravac cittaṃ prajñāśamṣkārapr-
avāhajanakatayā tathaiva sādḥikāram ity adḥikārapanutt-
aye+anyad api kiṃcid apekṣaṇīyam astīty arthaḥ/ sūtre-
ṇottaram āha --- tasyāpi nirodhe sarvanirodhān nirbījaḥ
samādhiḥ/ pareṇa vairāgyeṇa jñānaprasādamātralakṣaṇ- 10
ena saṃskāropajānanadvārā tasyāpi prajñākṛtasamṣkāra-
sya nirodhe, na kevalaṃ prajñāyā ity apīśabdārthaḥ/ sarv-
asyotpadyamānasya saṃskāraprajñāpravāhasya nirodhāt
54 kāraṇābhāvena kāryānutpādāt so+ayaṃ nirbījaḥ samā-
dhir bhavati/ vyācaṣṭe --- sa nirbījaḥ samādhiḥ samādhipr- 15
ajñāvirodhinaḥ parasmād vairāgyād upajāyamānaḥ svak-
āraṇadvāreṇa na kevalaṃ samādhiprajñāvirodhī prajñāk-
ṛtānām apy asau saṃskāraṇām paripanthī bhavati/ nanu
vairāgyajaṃ vijñānaṃ sadvijñānaṃ prajñāmātraṃ bādha-
tām saṃskāraṃ tv avijñānarūpaṃ katham bādḥate/ drṣṭā 20
hi jāgrato+api svapnadṛṣṭārthasmṛtir ity āśayavān pṛcchati

--- kasmād iti/ uttaram --- nirodhaja iti/ nirudhyate+anena
 prajñeti nirodhaḥ paraṃ vairāgyam/ tato jāto nirodhajaḥ
 saṃskāraḥ/ saṃskārād eva dīrghakālanairantaryasatkārā-
 sevitaparavairāgyajanmanaḥ prajñāsaṃskārabādho na tu
 5 vijñānād ity arthaḥ/ syād etat/ nirodhajasamskārasadbh-
 āve kiṃ pramāṇam sa hi pratyakṣeṇa vānubhūyeta smr-
 tyā vā kāryeṇānumīyeta/ na ca sarvavṛttinirodhe pratyak-
 ṣam asti yoginaḥ/ nāpi smṛtiḥ/ tasya vṛttimātranirodh-
 atayā smṛtijanakatvāsaṃbhavād ity ata āha --- nirodheti/
 10 nirodhe sthitiś cittasya niruddhāvasthety arthaḥ/ tasyāḥ
 kālakramo muhūrtārdhayāmayāmāhorātrādis tadanubha-
 vena/ etad uktaṃ bhavati --- vairāgyābhyāsaprakarṣānu-
 rodhī nirodhaprakarṣo muhūrtārdhayāmādivyāpitayānu-
 bhūyate yoginā/ na ca vairāgyakṣaṇāḥ kramaniyatatayā
 15 parasparam asaṃbhavantas tattatkālavypitayā sātīśayaṃ
 nirodham kartum īśata iti tattadvairāgyakṣaṇapracayaja-
 nyaḥ sthāyī saṃskārapracaya eṣitavya iti bhāvah/ nanū-
 cchidyantam prajñāsaṃskārāḥ/ nirodhasaṃskārās tu ku-
 taḥ samucchidyante/ anucchede vā sādḥikāratvam evety
 20 ata āha --- vyutthāneti/ vyutthānam ca tasya nirodhasam-
 ādhiś ca saṃprajñātas tatprabhavāḥ saṃskārāḥ kaivalya-
 bhāgīyā nirodhajāḥ saṃskārā ity arthaḥ/ vyutthānaprajñ-
 āsaṃskārāś citte pralīnā ity bhavati cittam vyutthānaprajñ-
 āsaṃskāravat/ nirodhasaṃskāras tu pratyudita evāste ci-
 25 tte/ nirodhasaṃskāre saty api cittam anadhikāravat/ pur-
 uṣārthajanakam cittam hi sādḥikāram śabdādyupabhoga-
 vivekakhyātī ca tathā puruṣārthaḥ/ saṃskāraśeṣatāyām tu
 na buddheḥ pratisaṃvedī puruṣa ity nāsau puruṣārthaḥ/
 videhaprakṛtilayānām na nirodhabhāgitayā sādḥikāram 55
 30 cittam/ api tu kleśavāsitatayety āśayavān āha --- yasmād
 iti/ śeṣam sugamam //1.51// § 121

yogasyoddeśanirdeśau tadartham vṛtilakṣaṇam/ yo-
 gopāyāḥ prabhedās ca pāde+asminn upavarṇitāḥ //1//
 § 122

iti śrīvācaspatimiśraviracitāyām

35 pātañjalayogasūtrabhāṣyavyākhyāyām prathamah
 samādhipādaḥ //1//

2 tatra dvitīyaḥ sādhanapādaḥ/

56

tapasvādhyāyeśvarapraṇidhānāni kriyāyogaḥ
//2.1// § 124

nanu prathamapādenaiva sopāyaḥ sāvāntaraprabhe-
daḥ saphalo yoga uktas tat kim aparam avaśiṣyate ya- 5
darthaṃ dvitīyaḥ pādaḥ prārabhyetety ata āha --- uddi-
ṣṭa iti/ abhyāsavairāgye hi yogopāyau prathame pāda
uktau/ na ca tau vyutthitacittasya drāg ity eva sambh-
avata iti dvitīyapādopadeśyān upāyān apekṣate sattvaś-
uddhyartham/ tato hi viśuddhasattvaḥ kṛtarakṣāsaṃvi-
dhāno+abhyāsavairāgye pratyahaṃ bhāvayati/ samāhita- 10
tvam avikṣiptatvam/ kathaṃ vyutthānacitto+apy upade-
kṣyamāṇair upāyair yuktaḥ san yogī syād ity arthaḥ/ ta-
tra vakṣyamāṇeṣu niyameṣv ākṛṣya prāthamikaṃ praty-
upayuktataratayā prathamataḥ kriyāyogam upadiśati sū-
trakāraḥ --- tapasvādhyāyetyādi/ kriyaiva yogaḥ kriyāy- 15
ogo yogasādhanatvāt/ ata eva viṣṇupurāṇe khāṇḍikyake-
śidhvajasamvāde --- § 125

"yogayuk prathamam yogī yuñjamāno+abhidhīyate"
viṣṇupurāṇam 6.7.33 § 126

ity upakramya tapasvādhyāyādayo darśitāḥ/ vyatir- 20
ekamukhena (vyatirekamukheṇa) tapasa upāyatvam āha
--- nātapasvina iti/ tapaso+avāntaravyāpāram upāyatopa-
yoginam darśayati --- anādīti/ anādibhyāṃ karmakleśav-
āsanābhyāṃ citrāta eva pratyupasthitam upanataṃ viṣa-
yajālam yasyāṃ sā tathoktā/ aśuddhī rajastamaḥsamudr- 25
eko nāntareṇa tapaḥ sambhedam āpadyate/ sāndrasya nit-
āntaviralatā sambhedāḥ/ nanūpādīyamānam api tapo dh-
ātuvaiṣamyahetutayā yogapratipakṣa iti kathaṃ tadupāya
ity ata āha --- tac ceti/ tāvanmātram eva tapaś caraṇīyaṃ
57 na yāvata dhātuvaiṣamyam āpadyata ity arthaḥ/ praṇa- 30
vādayaḥ puruṣasūktarudramaṇḍalabrāhmaṇādayo vaidi-
kāḥ, paurāṇikāś ca brahmapārāyaṇādayaḥ/ paramagurur
bhagavān īśvaras tasmin/ yatredam uktam --- § 127

"kāmato+akāmato vāpi yat karomi śubhāśubham/ tat sarvaṃ tvayi saṃnyastaṃ tvatprayuktaḥ karomy aham" iti/ § 128

5 tatphalasaṃnyāso vā phalānabhisamdhānena kāryakaraṇam/ yatredam uktam --- § 129

"karmaṇy evādhikāras te mā phaleṣu kadācana/ mā karmaphalahetur bhūr mā te saṅgo+astv akarmaṇi" bhagavadgītā 2.47 //2.1// § 130

samādhībhāvanārthaḥ kleśatanūkaraṇārthaś ca //2.2// § 131

tasya prayojanābhīdhānāya sūtram avatārayati --- sa hīti/ sūtram --- samādhībhāvanārthaḥ kleśatanūkaraṇārthaś ca/ nanu kriyāyoga eva cet kleśān pratanūkaroti kṛtaṃ tarhi prasamkhyānenety ata āha --- pratanūkṛtān iti/ kriyāyogasya pratanūkaraṇamātre vyāpāro na tu vandhyatve kleśānām prasamkhyānasya tu tadvandhyatve/ dagdhabījalkalpān iti vandhyatvena dagdhakalamabījasārūpyam uktam/ syād etat/ prasamkhyānam eva cet kleśān 10 aprasavadharmaṇaḥ kariṣyati, kṛtam eṣāṃ pratanūkaraṇenety ata āha --- teṣāṃ iti/ kleśānām atānave hi balavadvirodhigrastā sattvapuruṣānyatākhyātir udetum eva notsahate/ prāg eva tadvandhyabhāvaṃ kartuṃ praviralīkṛteṣu tu kleṣeṣu durbaḷeṣu tadvirodhiny api vairāgyābhyāsābhyām upajāyate/ upajātā ca tair aparāmṛṣṭānabhibhūtā naiva yāvat parāmṛśyata iti/ sattvapuruṣānyatāmātrakhyātiḥ sūkṣmā prajñātīndriyatayā sūkṣmo+asyā viṣaya 15 iti sūkṣmā prajñā pratiprasavāya pravilayāya kalpiṣyate/ kutaḥ, samāptādhikārā yataḥ samāpto+adhikārah kāryārambhaṇaṃ guṇānām yayā hetubhūtayā sā tathokteti //2.2// § 132

58

avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ //2.3// § 133

prcchati --- atheti/ avidyēti sūtreṇa parihārah/ avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ/ vyācaṣṭe --- pañca viparyayā iti/ avidyā tāvad viparyaya eva/ asmitādayo 'py avidyopādānās tadavinirbhāgavartina iti viparyayāḥ/ tataś

cāvidyāsamucchede teṣām api samucchedo yukta iti bhā-
 vaḥ/ teṣām ucchettavyatāhetuṃ saṃsārakāraṇatvam āha
 --- te spandamānāḥ samudācaranto guṇānām adhikāraṃ
 draḍhayanti balavantam kurvanti ata eva pariṇāmam av- 5
 asthāpayanti avyaktamahadahaṃkāraparamparayā hi kā-
 ryakāraṇasrota unnamayanti udbhāvayanti/ yadartham
 sarvam etat kurvanti tad darśayati --- paraspareti/ karma-
 ṇām vipāko jātyāyurbhogalakṣaṇaḥ puruṣārthas tam amī
 kleśā abhinirharanti niṣpādayanti/ kiṃ pratyekaṃ nety
 āha --- parasparānugraheti/ karmabhiḥ kleśāḥ kleśaiś ca 10
 karmāṇīti //2.3// § 134

avidyā kṣetram uttareṣām prasuptatanuvicch- innodārāṇām //2.4// § 135

heyānām kleśānām avidyāmūlatvam darśayati --- avi-
 dyā kṣetram uttareṣām prasuptatanuvicchinodārāṇām/
 tatra kā prasuptir iti/ svocitām arthakriyām akurvātām kl- 5
 eśānām sadbhāve na pramāṇam astīty abhiprāyaḥ pṛccha-
 taḥ/ uttaram --- cetasīti/ mā nāmārthakriyām kāṛṣuḥ kl-
 eśā videhaprakṛtilayānām bījabhāvam prāptās tu te śakti-
 mātrena santi kṣīra iva dadhi/ na hi vivekakhyāter anyad
 asti kāraṇam tadvandhyatāyām/ ato videhaprakṛtilayā vi- 10
 vekakhyātivirahiṇaḥ prasuptakleśā na yāvat tadavadhik-
 ālam prāpnuvanti/ tatprāptau tu punarāvṛttāḥ santaḥ kl-
 eśās teṣu teṣu viṣayeṣu saṃmukhībhavanti/ śaktimātrena
 pratiṣṭhā yeṣām te tathoktāḥ/ tad anenotpattiśaktir uktā/
 bījabhāvopagama iti ca kāryaśaktir iti/ nanu vivekakhyā- 15
 timato+api kleśāḥ kasmān na prasuptā ity ata āha --- pras-
 aṃkhyānavata iti/ caramadeho na tasya dehāntaram utp-
 atsyate yadapekṣayāsyā dehaḥ pūrva ity arthaḥ/ nānyatra
 videhādiṣv ity arthaḥ/ nanu sato nātyantavināśa iti kim iti
 tadīyayogarddhibalena viṣayasamṃmukhībhāve na kleśāḥ 20
 prabudhyanta ity ata āha --- satām iti/ santu kleśā dagdhas
 tv eṣām prasamkhyānāgninā bījabhāva ity arthaḥ/ kleśa-
 pratipakṣaḥ kriyāyogas tasya bhāvanam anuṣṭhānam ten-
 opahatās tanavaḥ/ athavā samyagjñānam avidyāyāḥ prat- 25
 ipakṣo bhedadarśanam asmitāyā mādhyaṣṭhyam rāgad-
 eṣayor anubandhabuddhinivṛttir abhiniveśasyeti/ vicch-

ittim āha --- tatheti/ kleśānām anyatamena samudācar-
 atābhibhavād vātyantaviṣayasevayā vā vicchidyā vicchi-
 dya tena tenātmanā samudācaranty āvirbhavanti vājīkar-
 aṇādyupayogena vābhibhāvakadaurbalyena veti/ vīpsayā
 5 vicchedasamudācārayoḥ paunaḥpunyaṃ darśayatā yatho-
 ktāt prasuptād bheda uktaḥ/ rāgeṇa vā samudācaratā vi-
 jātīyaḥ krodho+abhibhūyate sajātīyena vā viṣayāntarava-
 rtinā rāgeṇaiva viṣayāntaravartī rāgo+abhibhūyata ity āha
 --- rāgeti/ bhaviṣyadvṛttes trayī gatiḥ yathāyogaṃ vedita-
 10 vyety āha --- sa hīti/ bhaviṣyadvṛttikleśamātraparāmarśi 60
 sarvanāma na caitarāgaparāmarśi tasya vicchinnatvād ev-
 eti/ udāram āha --- viṣaya iti/ nanūdāra eva puruṣān kli-
 śnātīti bhavatu kleśo+anye tv akliśnantaḥ kathaṃ kleśā ity
 ata āha --- sarva evaita iti/ kleśaviṣayatvaṃ kleśapadav-
 15 ācyatvaṃ nātikrāmanty udāratām āpadyamānāḥ/ ata eva
 te+api heyā iti bhāvaḥ/ kleśatvenaikatām manyamānās co-
 dayati --- kas tarhīti/ kleśatvena samānatve+api yathokt-
 āvasthābhedād viśeṣa iti pariharati --- ucyate satyam iti/
 syād etat/ avidyāto bhavantu kleśāḥ, tathāpy avidyānivṛ-
 20 ttau kasmān nivartante/ na khalu paṭaḥ kuvindanivṛttau
 nivartata ity ata āha --- sarva eveti/ bhedā iva bhedās tad-
 avinirbhāgavartina iti yāvat/ pṛcchati --- kasmāt/ uttaraṃ
 --- sarveṣv iti/ tad eva sphuṭayati --- yad iti/ ākāryate sa-
 māropyate/ śeṣaṃ sugamaṃ/ § 136
 25 "prasuptās tattvalīnānām tanvavasthās ca yoginām/ vi-
 cchinnodārarūpās ca kleśā viṣayaśaṅginām" iti saṃgrahaḥ
 //2.4// § 137

anityāśuciduḥkhānātmasu nityaśucisukhātm- akhyātir avidyā //2.5// § 138

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir av-
 idyā/ anityatvopayogiviśeṣaṇaṃ --- kārya iti/ kecit kila
 5 bhūtāni nityatvenābhimanyamānās tadrūpam abhīpsavas 61
 tāny evopāsate/ evaṃ dhūmādimārgān upāsate candrasū-
 ryatārakādyulokān nityān abhimanyamānās tatprāptaye/
 evaṃ divaukaso devān amṛtān abhimanyamānās tabhāv-
 āya somaṃ pibanti/ āmnāyate hi --- "apāma somam amṛtā
 10 abhūma" taittirīyasamhitā 3.2.5.4 iti/ seyam anityeṣu nity-

akhyātir avidyā/ tathāśucau paramabībhatse kāye/ ardh-
okta eva kāyabībhatsatāyām vaiyāsikīm gātham paṭhati --
- sthānād iti/ mātur udaram mūtrādyupahataṃ sthānam,
pitror lohitaretasīm bījam/ aśitapītāhārarasādibhāva upa-
ṣṭambhas tena śarīram dhāryate/ niḥsyandaḥ prasvedah/ 5
nidhanam ca śrotriyaśarīram apy apavitrayati tatsparśe sn-
ānavidhānāt/ nanu yadi śarīram aśuci kṛtaṃ tarhi mṛj-
alādikṣālanenety ata āha --- ādheyaśaucatvād iti/ svabh-
āvenāśucer api śarīrasya śaucam ādheyam sugandhiteva
kāminīnām aṅgarāgādibhiḥ/ ardhoktam pūrayati --- ity 10
uktebhyo hetubhyo+aśucau śarīra iti/ śucikhyātim āha --
- naveti/ hāvaḥ śṛṅgārajā līlā/ kasya strīkāyasya param-
abībhatsasya kena mandatamasādrśyena śaśāṅkalekhād-
inā sambandhaḥ/ etenāśucau strīkāye śucikhyātipradarśa-
nena/ apuṇye himsādau saṃsāramocakādīnām puṇyapr- 15
atyayaḥ/ evam arjanarakṣaṇādīduḥkhabahulatayānarthe
dhanādāv arthapratyayā vyākhyātāḥ sarveṣāṃ jugupsita-
tvenāśucitvāt/ tathā duḥkha iti/ sugamam/ tathānātma-
nīti/ sugamam/ tathaitad atroktam pañcaśikhena/ vya-
ktaṃ cetanam putradārapaśvādi/ avyaktam acetanam śa- 20
yyāsanāśanādi/ sa sarvo+apratibuddho mūḍhaḥ/ catvāri
padāni sthānāny asyā iti catuṣpadā/ nanv anyāpi diṅmoh-
ālātacakrādiviṣayānantapadāvidyā tat kim ucyate catuṣp-
adety ata āha --- mūlam asyeti/ santu nāmānyā apy avi-
dyāḥ saṃsārabījam tu catuṣpadaiveti/ nanv avidyety nañs- 25
amāsaḥ pūrvapadārthapradhāno vā syād yathāmakṣikam
iti/ uttarapadārthapradhāno vā yathārājapurūṣa iti/ any-
apadārthapradhāno vā yathāmakṣiko deśa iti/ tatra pū-
rvapadārthapradhānatve vidyāyāḥ prasajyapratīṣedho ga-
myeta/ na cāsyāḥ kleśādikāraṇatvam/ uttarapadārthapr- 30
adhānatve vā vidyāiva kasyacid abhāvena viśiṣṭā gamy-
eta/ sā ca kleśādiparipanthinī na tu tadbījam/ na hi pr-
adhānopaghātī pradhānaguṇo yuktaḥ/ tadanupaghātāya
guṇe tv anyāyyakalpanā/ tasmād vidyāsvarūpānupaghā-
tāya naño+anyathākaraṇam apy āhāro vā niṣedhyasyeti/ 35
anyapadārthapradhānatve tv avidyamānavidyā buddhir
vaktavyā/ na cāsau vidyāyā abhāvamātreṇa kleśādibījam/
vivekakhyātipūrvakanīrodhasaṃpannāyā api tathātvapr-

asaṅgāt/ tasmāt sarvathaivāvidyāyā na kleśādimūlatety
 ata āha --- tasyāś ceti/ vastuno bhāvo vastusatattvaṃ vast-
 utvam iti yāvat/ tad anena na prasajyapraṭiṣedhaḥ/ nāpi
 vidyaivāvidyā, na tadabhāvaviśiṣṭā buddhir api tu vidyā-
 5 viruddhaṃ viparyayaññānam avidyety uktam/ lokādhīn-
 āvadhāraṇo hi śabdārthayoḥ saṃbandhaḥ/ loke cottarap-
 adārthapradhānasyāpi naṅna uttarapadābhidheyopamard-
 akasya tallakṣitatadviruddhaparatayā tatra tatropalabdher
 ihāpi tadviruddhe vṛttir iti bhāvaḥ/ dr̥ṣṭāntaṃ vibhajate -
 10 -- yathā nāmitra iti/ na mitrābhāvo nāpi mitramātram ity
 asyānantaraṃ vastvantaraṃ kiṃ tu tadviruddhaḥ sapatna
 iti vaktavyam/ tathāgoṣpadaṃ iti na goṣpadābhāvo na go-
 ṣpadaṃ mātraṃ kiṃ tu deśa eva vipulo goṣpadaviruddhas
 tābhyām abhāvagoṣpadābhyām anyad vastvantaram/ dā-
 15 r̥ṣṭāntike yojayati --- evam iti //2.5// § 139

63

dr̥ḡdarśanaśaktyor ekātmatevāsmiṭā //2.6//

§ 140

avidyām uktvā tasyāḥ kāryam asmitāṃ rāgādivārṣi-
 ṣṭhām āha --- dr̥ḡdarśanaśaktyor ekātmatevāsmiṭā/ dr̥k ca
 5 darśanaṃ ca te eva śaktiḥ tayor ātmānātmanor anātmāny
 ātmajñānalakṣaṇāvidyāpādītā yaikātmateva na tu param-
 ārthata ekātmā sāsmitā/ dr̥ḡdarśanayor iti vaktavye ta-
 yor bhokṭṛbhogyayor yogyatālakṣaṇaṃ saṃbandhaṃ da-
 rśayituṃ śaktigrahaṇam/ sūtraṃ vivṛṇoti --- puruṣa iti/
 10 nanv anayor abhedapratīter abheda eva kasmān na bha-
 vati kutaś caikatvaṃ kliśnāti puruṣam ity ata āha --- bh-
 okṭṛbhogyeti/ bhogyāśaktir buddhir bhokṭṛśaktiḥ puru-
 ṣas tayor atyantavibhaktayoḥ kuto 'tyantavibhaktatvam ity
 ata āha --- atyantāsaṃkīrṇayoḥ/ aparīṇāmitvādidharma-
 15 kaḥ puruṣaḥ pariṇāmitvādidharmikā buddhir ity asaṃkī-
 rṇatā/ tad anena pratīyamāno+apy abhedo na pāramārth-
 ika ity uktam/ avibhāgeti kleśatvam uktam/ anvayaṃ da-
 rśayitvā vyatirekam āha --- svarūpeti/ pratilambho vivek-
 akhyātiḥ/ parasyāpy etat saṃmatam ity āha --- tad uktam
 20 (tathā coktaṃ) pañcaśikhena buddhita iti/ ākāraḥ svarū-
 paṃ sadā viśuddhiḥ, śīlam audāsīnyam, vidyā caitanyam,
 buddhir aviśuddhānudāsīnā jaḍā ceti tatrātmabuddhir av-

idyā/ mohah pūrvāvidyājanitaḥ saṃskāras tamo vāvidy-
āyās tāmasatvād iti //2.6// § 141

sukhānuśayī rāgaḥ //2.7// § 142

vivekadarśane rāgādīnām vinivṛtter avidyāpāditāsm-
itā rāgādīnām nidānam ity asmitānantaram rāgādīm lakṣ-
ayati --- sukhānuśayī rāgaḥ/ anabhijñasya smṛter abhāvāt
sukhābhijñasyety uktam/ smaryamāṇe sukhe rāgaḥ sukha- 5
ānusmṛtipūrvakaḥ/ anubhūyamāṇe tu sukhe nānusmṛtim
apekṣate/ tatsādhane tu smaryamāṇe drśyamāṇe vā sukh-
ānusmṛtipūrva eva rāgaḥ/ drśyamānam api hi sukhasādh-
anam tājātīyasya sukhaheturāṃ smṛtvā tājātīyatayā vāsya
64 sukhaheturvam anumāyecchati/ anuśayipadārtham āha - 10
-- ya iti //2.7// § 143

duḥkhānuśayī dveṣaḥ //2.8// § 144

duḥkhānuśayī dveṣaḥ/ duḥkhābhijñasyeti pūrvavad
vyākhyeyam/ anuśayipadārtham āha --- yaḥ pratigha iti/
pratihantīti pratighaḥ/ etad eva paryāyair vivṛṇoti --- ma-
nyur iti //2.8// § 145 5

**svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ
//2.9// § 146**

svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ/ abh-
iniveśapadārtham vyācaṣṭe --- sarvasya pāṇina iti/ iyam
ātmāsīr ātmani prārthanā mā na bhūvaṃ mābhāvī bhūvaṃ 5
bhūyāsam jīvyāsam iti/ na cānanubhūtamaraṇadharmak-
asya, ananubhūto maraṇadharmo yena jantunā na tasya-
iṣā bhavaty ātmāsīr abhiniveśo maraṇabhayam/ prasaṅg-
ato janmāntaram pratyācakṣānam nāstikaṃ nirākaroti ---
etayā ceti/ pratyuditasya śarīrasya dhriyamānatvāt pūrv- 10
ajanmānubhavaḥ pratīyate/ nikāyaviśiṣṭābhir apūrvābhir
dehendriyabuddhivedanābhir abhisambandho janma ta-
syānubhavaḥ prāptiḥ sā pratīyate katham ity ata āha ---
sa cāyam abhiniveśaḥ/ ardhoktāv evāsya kleśatvam āha -
-- kleśa iti/ ayam ahitakarmādinā jantūn kliśnāti duḥkh- 15
ākarotīti kleśaḥ/ vaktum upakrāntam parisamāpayati --
- svarasavāhīti/ svabhāvena vāsanārūpeṇa vahanaśīlo na

punar āgantukaḥ/ kṛmer api jātamātrasya duḥkhabahu-
 lasya nikṛṣṭatamacaitanyasyānāgantukatve hetum āha ---
 pratyakṣānumānāgamaiḥ pratyudite janmany asaṃbhāv-
 ito 'saṃpādito maraṇatrāsa ucchedadrṣṭyātmakaḥ pūrv-
 5 ajanmānubhūtaṃ maraṇaduḥkham anumāpayati/ ayam
 abhisam̐dhiḥ --- jātamātra eva hi bālako mārakavastuda- 65
 rśanād vepamānaḥ kampaviśeṣād anumitamaraṇapratyā-
 sattis tato bibhyad upalabhyate/ duḥkhād duḥkhahetoś ca
 bhayaṃ drṣṭam/ na cāsmiñ janmany anena maraṇam an-
 10 ubhūtam anumitaṃ śrutaṃ vā, prāg evāsya duḥkhatvaṃ
 taddhetutvaṃ vāvagamyeta, tasmāt tasya tathābhūtasya
 smr̐tiḥ pariśiṣyate/ na ceyam̐ saṃskārād ṛte/ na cāyam̐
 saṃskāro+anubhavaṃ vinā/ na cāsmiñ janmany anubh-
 15 ava iti prāgbhavīyaḥ pariśiṣyata ity āsīt pūrvajanmasaṃb-
 andha iti/ tathāpadaṃ yathāpadaṃ ākāṅkṣatīty arthaprā-
 pte yathāpade sati yādr̐śo vākyārtho bhavati tādr̐śaṃ darś-
 ayati --- yathā cāyam̐ iti/ atyantamūḍheṣu mandatamacai-
 tanyeṣu/ vidvattāṃ darśayati --- vijñātapūrvāparāntasya/
 antaḥ koṭiḥ/ puruṣasya hi pūrvā koṭiḥ saṃsāra uttarā ca
 20 kaivalyaṃ saiva vijñātā śrutānumānābhyāṃ yena sa tath-
 oktaḥ/ so+ayam̐ maraṇatrāsa ā kṛmer ā ca viduṣo rūḍhaḥ
 prasiddha iti/ nanv aviduṣo bhavatu maraṇatrāso vidu-
 ṣas tu na saṃbhavati vidyayonmūlitatvāt/ anunmūlane vā
 syād atyantasattvam̐ ity āśayavān pṛcchati --- kasmād iti/
 25 uttaram̐ āha --- samānā hīti/ na saṃprajñātavān vidvān api
 tu śrutānumitaviveka iti bhāvaḥ //2.9// § 147

te pratiprasavaheyāḥ sūkṣmāḥ //2.10// § 148

tad evaṃ kleśā lakṣitās teṣāṃ ca heyānāṃ prasuptat-
 anuvicchinodārarūpatayā catasro+avasthā darśitāḥ/ ka-
 smāt punaḥ pañcamī kleśāvasthā dagdhabījabhāvatayā sū-
 5 kṣmā na sūtrakāreṇa kathitety ata āha --- te pratiprasava-
 heyāḥ sūkṣmāḥ/ yat kila puruṣaprayatnagocarās tad upadi-
 śyate/ na ca sūkṣmāvasthāhānaṃ prayatnagocaraḥ kiṃ tu
 pratiprasavena kāryasya cittasyāsmītālakṣaṇakāraṇabhā-
 vāpattyā hātavyeti/ vyācaṣṭe --- ta iti/ sugamam̐ //2.10//
 10 § 149

dhyānaheyās tadvṛttayaḥ //2.11// § 150

66 atha kriyāyogatanūkṛtānāṃ kleśānāṃ kiṃviśayāt puruṣaprayatnād dhānam ity ata āha --- sthitānāṃ tu bījabhāvopagatānāṃ iti vandhyebhyo vyavacchinatti/ sūtram paṭhati --- dhyānaheyās tadvṛttayaḥ/ vyācaṣṭe --- kleśānāṃ 5
 iti/ kriyāyogatanūkṛtā api hi pratiprasavahetubhāvena kāryataḥ svarūpataś ca śakyā ucchettum iti sthūlā uktāḥ/ puruṣaprayatnasya prasamkhyānagocarasyāvadhim āha -- yāvad iti/ sūkṣmīkṛtā iti vivṛṇoti --- dagdheti/ atraiva dṛṣṭāntam āha --- yathā vastrāṇām iti/ yatnena kṣālanādinopāyena kṣārasaṃyogādinā/ sthūlasūkṣmamātratayā dṛṣṭāntadārṣṭāntikayoḥ sāmyaṃ na punaḥ prayatnāpaneyatayā pratiprasavaheyeṣu tadasaṃbhavāt/ svalpaḥ pratipakṣa ucchedahetur yāsāṃ tās tathoktāḥ/ mahān pratipakṣa ucchedahetur yāsāṃ tās tathoktāḥ/ pratiprasavasya cādhasat 15
 prasamkhyānam ity avaratayā svalpatvam uktam //2.11// § 151

kleśamūlaḥ karmāśayo dṛṣṭādrṣṭajanmavedanīyaḥ //2.12// § 152

syād etaj jātyāyurbhogahetavaḥ puruṣaṃ kliśnantaḥ kleśāḥ karmāśayaś ca tathā, na tv avidyādayas tat katham avidyādayaḥ kleśā ity ata āha --- kleśamūlaḥ karmāśayo 5
 dṛṣṭādrṣṭajanmavedanīyaḥ/ kleśā mūlaṃ yasyotpāde ca kāryakaraṇe ca sa tathoktaḥ/ etad uktaṃ bhavati --- avidyādimūlo hi karmāśayo jātyāyurbhogahetur ity avidyādayo 'pi taddhetavo+ataḥ kleśā iti/ vyācaṣṭe --- tatreti/ āśerate sāmsārikāḥ puruṣā asminn ity āśayaḥ karmaṇām āśayo dharmādharmau/ kāmāt kāmyakarmapravṛttau svargādihetur dharmo bhavati/ evaṃ lobhāt paradravypāhārādāv adharmāḥ/ mohād adharme hiṃsātau dharmabuddheḥ pravartamānasyādharmā eva/ na tv asti mohajo dharmāḥ/ asti krodhajo dharmāḥ/ tadyathā dhruvasya janakāpamānajanmanaḥ krodhāt tajjigīṣayā cittena karmāśayena puṇyenāntarikṣalokavāsinām uparisthānam/ adharma 67
 armas tu krodhajo brahmavadhādijanmā prasiddha eva bhūtānāṃ/ tasya dvaividhyam āha --- sa dṛṣṭajanmeti/ dṛṣṭajanmavedanīyam āha --- tīvrasaṃvegeneti/ yathāsa- 20

ṁkhyam dr̥ṣṭāntāv āha --- yathā nandīśvara iti/ tatra nā-
 rakāṇām iti/ yena karmāśayena kumbhīpākādayo narak-
 abhedāḥ prāpyante tatkāriṇo narakās teṣāṃ nāsti dr̥ṣṭaja-
 nmavedanīyaḥ karmāśayaḥ/ na hi manuṣyaśarīreṇa tatp-
 5 ariṇāmabhedena vā sā tādr̥śī vatsarasahasrādinirantarop-
 abhogyā vedanā saṁbhavatīti/ śeṣam sugamam //2.12//
 § 153

sati mūle tadvipāko jātyāyurbhogāḥ //2.13//

§ 154

syād etad avidyāmūlatve karmāśayasya vidyotpāde
 saty avidyāvināśān mā nāma karmāśayāntaram caisīt/
 5 prācāṃ tu karmāśayānām anādibhavaparamparāsamcitā-
 nām asaṁkhyātānām aniyatavipākakālānām bhogena kṣa-
 payitum aśakyatvād aśakyocchedaḥ saṁsāraḥ syād ity ata
 āha --- sati mūle tadvipāko jātyāyurbhogāḥ/ etad uktam
 bhavati --- sukhaduḥkhaḥphalo hi karmāśayas tādarthi-
 10 ena tannāntarīyakatayā janmāyuṣī api prasūte/ sukhadu-
 ḥkhe ca rāgadveṣānuṣakte tadavinirbhāgavartinī tadabh-
 āve na bhavataḥ/ na cāsti saṁbhavo na ca tatra yas tuṣy-
 ati vodvijate vā tac ca tasya sukham vā duḥkham veti/ tad
 iyam ātmabhūmiḥ kleśasalilāvasiktā karmaphalaprasava-
 15 kṣetram ity asti kleśānām phalopajanane+api karmāśaya-
 sahakāriteti kleśasamucchede sahakāriivaikalyāt sann apy
 ananto+apy aniyatavipākakālo+api prasamkhyānadagdha-
 abījabhāvo na phalāya kalpata iti/ uktam artham bhāṣyam
 eva dyotayati --- satsv iti/ atraiva dr̥ṣṭāntam āha --- yathā 68
 20 tuṣeti/ satuṣā api dagdhabījabhāvāḥ svedādibhiḥ/ dārṣṭ-
 āntike yojayati --- tatheti/ nanu na kleśāḥ śakyā apanetum
 na hi satām apanaya ity ata āha --- na prasamkhyānada-
 gdhakleśabījabhāva iti/ vipākasya traividhyam āha --- sa
 ceti/ vipacyate sādhyate karmabhir iti vipākāḥ/ karmai-
 25 katvaṃ dhruvaṃ kṛtvā janmaikatvānekatvagocarā prath-
 amā vicāraṇā/ dvitīyā tu karmānekatvaṃ dhruvaṃ kṛtvā
 janmaikatvānekatvagocarā/ tad evaṃ catvāro vikalpāḥ/
 tatra prathamam vikalpam apākaroti --- na tāvad ekaṃ
 karmaikasya janmanaḥ kāraṇam/ pṛcchati --- kasmād iti/
 30 uttaram --- anādikālaikaikajanmapracitasyāta evāsaṁkhy-

eyasyaikaikajanmakṣapitād ekaikasmāt karmaṇo 'vaśiṣṭa-
 sya karmaṇaḥ sāmpratikasya ca phalakramānigamād an-
 āśvāso lokasya prasaktaḥ sa cāniṣṭa iti/ etad uktaṃ bh-
 avati --- karmakṣayasya viralatvāt tadutpattibāhulyāc cā-
 nyonyasampīditāḥ karmāśayā nirantarotpattayo nirucchv- 5
 āsāḥ svavipākam pratīti na phalakramaḥ śakyo 'vadhāra-
 yitum prekṣāvatety anāśvāsaḥ puṇyānuṣṭhānam prati pr-
 asakta iti/ dvitīyaṃ vikalpaṃ nirākaroti --- na caikam ka-
 rmānekasya janmanaḥ kāraṇam/ pṛcchati --- kasmād iti/
 uttaram --- anekasmiñ janmany āhitam ekaikam eva karm- 10
 ānekasya janmalakṣaṇasya vipākasya nimittam ity avaśi-
 ṣṭasya vipākakālābhāvaḥ prasaktaḥ sa cāpy aniṣṭaḥ karm-
 avaiphalyena tadanānuṣṭhānaprasaṅgāt/ yadaikajanmas-
 amucchedye karmaṇy ekasmin phalakramānīyamād anā-
 śvāsas tadā kaiva kathā bahujanmasamucchedye karmaṇy 15
 ekasmiṃs tatra hy avasarābhāvād vipākakālābhāva eva sā-
 mpratikasyeti bhāvaḥ/ tṛtīyaṃ vikalpaṃ nirākaroti --- na
 cānekam karmānekasya janmanaḥ kāraṇam/ tatra hetum
 āha --- tad anekam janma yugapan na sambhavaty ayogina
 iti krameṇa vācyam/ yadi hi karmasahasraṃ yugapaj ja- 20
 nmasahasraṃ prasuvīta tata eva karmasahasraprakṣayād
 avaśiṣṭasya vipākakālaḥ phalakramanīyamaś ca syātām/
 na hy asti janmanām yaugapadyam/ evam eva prathamap-
 akṣoktaṃ dūṣaṇam ity arthaḥ/ tad evaṃ pakṣatraye nirāk-
 ṛte pāriśeṣyād anekam karmaikasya janmanaḥ kāraṇam iti 25
 pakṣo vyavatiṣṭhata ity āha --- tasmāj janmeti/ janma ca pr-
 āyaṇam ca janmaprāyaṇe tayor antaram madhyam tasmin
 vicitrasukhaduḥkhalopahāreṇa vicitraḥ, yad atyantam
 udbhūtam anantaram eva phalam dāsyati tat pradhānam,
 yat tu kiṃcid vilambena tad upasarjanaṃ, prāyaṇam mar- 30
 aṇam tenābhivyaktaḥ svakāryārambhaṇābhimukham up-
 anīta ekapraghaṭṭakena yugapat saṃmūrchito janmādila-
 kṣaṇe kārye kartavya ekalolībhāvam āpanna ekam eva ja-
 nma karoti nānekam/ tac ca janma manuṣyādibhāvas tena-
 iva karmaṇā labdhāyuskaṃ kālābhedaṃ niyatajīvitam bha- 35
 vati/ tasminn āyusi tenaiva karmaṇā bhogaḥ sukhaduḥk-
 asākṣātkāraḥ svasaṃbandhitayā saṃpadyata iti/ tasmād
 asau karmāśayo jātyāyurbhogahetutvāt trivipāko 'bhidhī-

yate/ autsargikam upasaṃharati --- ata ekabhavikaḥ ka-
 rmāśaya ukta iti/ eko bhava ekabhavaḥ/ "pūrvakāla-" pāṇ-
 inisūtram 2.1.49 ityādinā samāsaḥ/ ekabhavo 'syāstīti ma-
 tvarthīyaḥ ṭhan/ kvacit pāṭha aikabhavika iti/ tatraika-
 5 bhavaśabdād bhavārthe ṭhakpratyayaḥ/ ekajanmāvacch-
 innam asya bhavanam ity arthaḥ/ tad evam autsargikasy-
 aikabhavikasya trivipākatvam uktvā dr̥ṣṭajanmavedanīya-
 syaihkasya karmaṇas trivipākatvaṃ vyavacchinatti --- dr̥-
 ṣṭeti/ nandīśvarasya khalv aṣṭavarṣāvachchināyūṣo ma- 70
 10 nuṣyajanmanas tīvrasaṃvegādhimātropāyajanmā puṇya-
 bheda āyurbhogahetutvād dvivipākaḥ (dvivipākaḥ) nahuṣ-
 asya tu pārṣṇiprahāravirodhināgastyasyendrapadaprāpti-
 hetunaiva karmaṇāyūṣo vihitatvād apuṇyabhedo bhog-
 amātrahetuḥ/ nanu yathaikabhavikaḥ karmāśayas tathā
 15 kiṃ kleśavāsanā bhogānukūlāś ca karmavipākānubhava-
 vāsanās tathā ca manuṣyas tiryagyonim āpanno na tajj-
 ātīyocitaṃ bhuñjītety ata āha --- kleśeti/ saṃmūrchitam
 ekalolībhāvam āpannam/ dharmādharmābhyāṃ vyava-
 cchettuṃ vāsanāyāḥ svarūpam āha --- ye saṃskārā iti/
 20 autsargikam ekabhavikatvaṃ kvacid apavadituṃ bhūm-
 ikām āracayati --- yas tv asāv iti/ tuśabdena vāsanāto vy-
 avacchinatti/ dr̥ṣṭajanmavedanīyasya niyatavipākasyaiv-
 āyam ekabhavikatvaniyamo na tv adr̥ṣṭajanmavedanīya-
 sya/ kiṃbhūtasyāniyatavipākasyeti/ hetuṃ p̄cchati ---
 25 kasmād iti/ hetum āha --- yo hīti/ ekām tāvad gatim āha
 --- k̄rtasyeti/ dvitīyām āha --- pradhāneti/ t̄tīyām āha ---
 niyateti/ tatra prathamāṃ vibhajate --- tatra k̄rtasyeti/ sa-
 mnyāsikarmabhyo+aśuklāk̄rṣṇebhyo+anyāni trīṇy eva ka-
 rmāṇi k̄rṣṇak̄rṣṇaśuklaśuklāni/ tad iha tapaḥsvādhyāyā-
 30 disādhyāḥ śuklaḥ karmāśaya udita evādattaphalasya k̄r-
 ṣṇasya nāśako+aviśeṣāc ca śabalasyāpi k̄rṣṇabhāgayogād
 iti mantavyam/ atraiva bhagavān āmnāyam udāharati - 71
 -- yatredam iti/ dve dve ha vai karmaṇī k̄rṣṇak̄rṣṇaśukle
 apahantīti saṃbandhaḥ/ vīpsayā bhūyiṣṭhatā sūcitā/ ka-
 35 syety ata āha --- pāpakasya puṃsaḥ/ ko+asāv apahant-
 īty ata āha --- eko rāśiḥ puṇyak̄rtaḥ/ samūhasya samūh-
 isādhyatvāt/ tad anena śuklaḥ karmāśayas t̄tīya uktaḥ/
 etad uktaṃ bhavati --- īdr̥śo nāmāyam parapīdādirahita-

sādhanaśādhyāḥ śuklaḥ karmāśayo yad eko+api san kṛ-
 ṣṇān kṛṣṇaśuklāmś cātyantavirodhinaḥ karmāśayān bhū-
 yaso+apy apahanti/ tat tasmād icchasveti cchāndasatvād
 ātmanepadam/ śeṣaṃ sugamam/ atra ca śuklakarmoday- 5
 asyaiva sa ko+api mahimā yata itareṣām abhāvo na tu sv-
 ādhyāyādijanmano duḥkhāt/ na hi duḥkhamātravirodhy-
 adharmo+api tu svakāryaduḥkhavirodhī/ na ca svādhyā-
 yādijanyaṃ duḥkhaṃ tasya kāryaṃ tatkāryatve svādhyā-
 yādividhānānarthakyāt tadbalād eva tadutpatteḥ/ anutp- 10
 attau vā kumbhīpākādy api vidhīyeta/ avidhāne tu tada-
 nutpatter iti sarvaṃ caturasram/ dvitīyāṃ gatim vibhaj-
 ate --- pradhāne karmaṇi jyotiṣṭomādike tadaṅgasya paś-
 uhiṃsāder āvāpagamanam/ dve khalu hiṃsādeḥ kārye -
 -- pradhānāṅgatvena vidhānāt tadupakāraḥ, "na hiṃsyāt 15
 sarvā bhūtāni" mahābhāratam śāntiparva 278.5 iti hiṃs-
 āyāḥ pratiśiddhatvād anarthaś ca/ tatra pradhānāṅgatv-
 enānuṣṭhānād apradhānataivety ato na drāg ity eva pra-
 dhānanirapekṣā satī svaphalam anarthaṃ prasotum arh-
 ati, kiṃ tv ārabdhavipāke pradhāne sāhāyakam ācarantī 20
 vyavatiṣṭhate/ pradhānasāhāyakam ācarantyaś ca svakā-
 rye bījamātratayāvasthānaṃ pradhāne karmaṇy āvāpaga-
 manam/ yatredam uktaṃ pañcaśikhena svalpaḥ saṃkaro
 jyotiṣṭomādijanmanaḥ pradhānāpūrvasya paśuhiṃsādija-
 nmanānarthahetunāpūrveṇa saparihāraḥ śakyo hi kiyatā 25
 prāyaścittena parihartum/ atha pramādataḥ prāyaścittam
 api nācaritaṃ pradhānakarmavipākasamaye ca vipacyeta
 tathāpi yāvan tam asāv anarthaṃ prasūte tāvān sapraty-
 avamarṣo mṛṣyante hi puṇyasambhāropanītasukhasudh-
 āmahāhradāvagāhinaḥ kuśalāḥ pāpamātropapāditāṃ du-
 ḥkhavahnikaṇikām/ ataḥ kuśalasya sumahataḥ puṇyasya 30
 72 nāpakarṣāya prakṣayāya paryāptaḥ/ pṛcchati --- kasmāt/
 puṇyavata uttaram ---kuśalam hi me bahv anyad asti pra-
 dhānakarma parikaratayā vyavasthitaṃ dīkṣaṇīyādidakṣi-
 nāntam/ yatrāyaṃ saṃkaraḥ svalpaḥ svarge+apy asya ph- 35
 ale saṃkīrṇapuṇyalabdhanjanaṃ svargāt sarvathā du-
 ḥkhenāparāmṛṣṭād apakarṣam alpam alpaduḥkhasambh-
 edaṃ kariṣyatīti/ tṛtīyāṃ gatim vibhajate --- niyateti/ balī-
 yastveneḥa prādhānyam abhimataṃ na tv aṅgitayā/ balīy-

astvaṃ ca niyatavipākatvenānyadānavakāśatvāt/ aniyata-
vipākasya tu durbalatvam anyadā sāvakāśatvāt/ ciram av-
asthānaṃ bijabhāvamātrena na punaḥ pradhānopakārit-
ayā tasya svatantratvāt/ nanu prāyaṇenaikadaiva karmāś-
5 ayo+abhivyajyata ity uktam idānīm ca cirāvasthānam ucy-
ate tat katham paraṃ pūrveṇa na virudhyata ity āśayavān
pṛcchati --- katham iti/ uttaram --- adṛṣṭeti/ jātyabhiprā-
yam ekavacanam/ taditarasya gatim uktām avadhārayati
--- yat tv adṛṣṭeti/ śeṣaṃ sugamam //2.13// § 155

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt
//2.14// § 156

uktam kleśamūlatvaṃ karmaṇām/ karmamūlatvaṃ ca
vipākānām atha vipākāḥ kasya mūlaṃ yenāmī tyaktavyā
5 ity ata āha --- te hlādaparitāpaphalāḥ puṇyāpuṇyahetu-
tvāt/ vyācaṣṭe --- te janmāyurbhogā iti/ yady api janmāy-
uṣor eva hlādaparitāpapūrvabhāvitayā tatphalatvaṃ na tu
bhogasya hlādaparitāpodayānantarabhāvinas tadanubh- 73
avātmanas tathāpy anubhāvyatayā bhogyatayā bhogaka-
rmatāmātrena bhogaphalatvam iti mantavyam/ nanv apu-
ṇyahetukā jātyāyurbhogāḥ paritāpaphalā bhavantu heyāḥ
10 pratikūlavedanīyatvāt/ kasmāt punaḥ puṇyahetavas tyā-
jyante sukhaphalā anukūlavedanīyatvāt/ na caiṣāṃ pra-
tyātmavedanīyānukūlatā śakyā sahasreṇāpy anumānāga-
15 mair apākartum/ na ca hlādaparitāpau parasparāvinābh-
ūtau yato hlāda upādīyamāne paritāpe+apy avarjanīyata-
yāpatet/ tayor bhinnahetukatvād bhinnarūpatvāc cety ata
āha --- yathā cedam iti //2.14// § 157

**pariṇāmatāpasamṣkārādūḥkhair guṇavṛttiv-
irodhāc ca duḥkham eva sarvaṃ vivekinaḥ**
//2.15// § 158

yady api na pṛthagjanaiḥ pratikūlātmatayā viṣayasū-
5 khakāle samvedyate duḥkham tathāpi samvedyate yogi-
bhir iti praśnapūrvakaṃ tadupapādanāya sūtram avatāra-
yati --- katham, tadupapadyata (tadupapādyata) iti/ pari-
ṇāmetyādisūtram/ pariṇāmaś ca tāpaś ca samṣkāraś cait-

āny eva duḥkhāni tair iti/ pariṇāmaduḥkhatayā viṣayasukhasya duḥkhatām āha --- sarvasyāyam iti/ na khalu sukham rāgānuvedham antareṇa saṁbhavati/ na hy asti saṁbhavo na tatra tuṣyati tac ca tasya sukham iti/ rāgasya ca pravṛtтиhetutvāt pravṛtteś ca puṇyāpuṇyopacayahetutvāt tatrāsti rāgajaḥ karmāśayo+asato 'nupajananāt/ tadā (tathā) ca sukham bhuñjānas tatra sakto 'pi vicchinnāvasthena dveṣeṇa dveṣṭi duḥkhasāadhanāni, tāni parihartum aśakto muhyati ceti dveṣamohakṛto+apy asti karmāśayaḥ/ dveṣavan mohasyāpi viparyayāparanāmaḥ karmāśayahetutvam aviruddham/ nanu katham rakto dveṣṭi muhyati vā rāgasamaye dveṣamohayor adarśanād ity ata āha --- tathā coktam vicchinnāvasthān kleśān upapādayadbhirasmābhiḥ/ tad anena vānmanasapravṛttijanmanī puṇyāpuṇye darśite/ rāgādijanmanaḥ kartavyam idam iti mānasya saṁkalpasya sābhilāṣatvena vācanikatvasyāpy aviśe-
 74 ṣāt/ yathāhuḥ --- § 159
 "sābhilāṣaś ca saṁkalpo vācyārthān nātiricyate" iti/ § 160
 śārīram api karmāśayaṁ darśayati --- nānupahatyeti/ ata eva dharmasāstrakārāḥ "pañca sūnā gr̥hasthasya" manusmṛtiḥ 3.68 ity āhuḥ/ syād etan na pratyātmavedanīyasya viṣayasukhasya pratyākhyānam ucitam yoginām anubhavavirodhād ity ata āha --- viṣayasukham cāvidyety uktaṁ caturvidhaviparyāsalakṣaṇām avidyāṁ darśayadbhir iti/ nāpātāmātram ādriyante vṛddhāḥ/ asti khalv āpātato madhuviṣasampr̥ktān nopabhoge+api sukhānubhavaḥ pratyātmavedanīyaḥ kiṁ tv āyatyām asukham/ iyaṁ ca darśitā bhagavataiva --- § 161
 "viṣayendriyasamyogād yat tad agre+amṛtopamam/ pariṇāme viṣam iva tat sukham rājasam smṛtam" bhagavadgītā 18.38 iti/ / § 162
 codayati --- yā bhogeṣv iti/ na vyaṁ viṣayahlādam sukham ātiṣṭhāmahe kiṁ tu tṛpyatām (tṛptatām) puṁsām/ tattadviṣayaprārthanāparikliṣṭacetasām tṛṣṇaiva mahad duḥkham/ na ceyam upabhogam antareṇa śāmyati/ na cāsyāḥ praśamo rāgādyanuviddha iti nāsya pariṇāmaduḥkhateti bhāvaḥ/ tṛptes tṛṣṇākṣayād dhetor indr-

iyāṅām upaśāntir apravartanaṃ viṣayeṣv ity arthaḥ/ etad
 eva vyatirekamukhena (vyatirekamukheṇa) spaṣṭayati --
 - yā laulyād iti/ pariharati --- na cendriyāṅām iti/ hetāv
 anoḥ prayogaḥ/ satyaṃ tṛṣṇākṣayaḥ sukham anavadyaṃ
 5 tasya tu na bhogābhyāso hetur api tu tṛṣṇāyā eva tadviro-
 dhinyāḥ/ yathāhuḥ --- § 163

"na jātu kāmāḥ kāmānām upabhogena śāmyati/ hav-
 iṣā kṛṣṇavartmeva bhūya evābhivardhate mahābhāratam
 ādiparva 85.12 iti/ /" § 164

10 śeṣam atirohitam/ tāpaduḥkhatāṃ pṛcchati --- atha 75
 keti/ uttaraṃ --- sarvasyeti/ sarvajanaprasiddhatvena ta-
 tsvarūpaprapaṅcam akṛtvā tāpaduḥkhatāpi pariṇāmad-
 uḥkhatāsamatayā prapaṅciteti/ saṃskāraduḥkhatāṃ pṛ-
 cchati --- keti/ uttaraṃ --- sukheti/ sukhānubhavo hi sa-
 15 ṃskāram ādhatte/ sa ca sukhasmaraṇaṃ tac ca rāgaṃ sa
 ca manaḥkāyavacanaceṣṭāṃ sā ca puṇyāpuṇye tato vipāk-
 ānubhavas tato vāsanety evam anādīti/ atra ca sukhad-
 uḥkhasaṃskārātiśayāt tatsmaraṇaṃ tasmāc ca rāgadveṣau
 tābhyāṃ karmāṇi karmabhyo vipāka ity yojanā/ tad evaṃ
 20 duḥkhasrotaḥ prasṛtaṃ yoginaṃ eva kliśnāti netaraṃ pṛ-
 thagjanam ity āha --- evam idam anādīti/ itaraṃ tu triparv-
 āṅas tāpā anuplavanta iti saṃbandhaḥ/ ādhibhautikādh-
 idaivikayos tāpayor bāhyatvenaikatvaṃ vivakṣitam/ citte
 vṛttir asyā ity avidyā cittavṛttis tayā hātavya eva buddhī-
 25 ndriyaśārīrādau dārāpatyādau cāhaṃkāramamakārānup-
 ātinam iti/ tad atra na samyagdarśanād anyat paritrāṇam
 astīty āha --- tad evam iti/ tad evam aupādhikaṃ viṣaya- 76
 sukhasya pariṇāmataḥ saṃskāratas tāpasamyogāc ca du-
 ḥkhatvam abhidhāya svābhāvikam ādarśayati --- guṇavṛ-
 30 ttivirodhāc ceti/ vyācaṣṭe --- prakhyāpravṛttisthitirūpā bu-
 ddirūpeṇa pariṇatā guṇāḥ sattvarajastamāṃsi paraspar-
 ānugrahatantrāḥ śāntaṃ sukhātmakaṃ ghoram duḥkhā-
 tmakaṃ mūḍhaṃ viṣādātmakaṃ eva pratyaṃ sukhop-
 abhogarūpam api triguṇam ārabhante/ na ca so 'pi tādrś-
 35 apratyayarūpo+asya pariṇāmaḥ sthira ity āha --- calaṃ ca
 guṇavṛttam iti kṣiprapariṇāmi cittam uktam/ nanv ekaḥ
 pratyaḥ katham parasparaviruddhaśāntaghoramūḍha-
 tvāny ekadā pratipadyata ity ata āha --- rūpātiśayā vṛtty-

atīsayāś ca paraspareṇa virudhyante/ rūpāṇi aṣṭau bhāvā
 dharmādayo vṛttayaḥ sukhādyās tad iha dharmeṇa vipa-
 cyamānenādharmaś tādṛśo virudhyate/ evaṃ jñānavairā-
 gyaiśvaryaīḥ sukhādibhiś ca tādṛśāny eva tadviparītāni vi-
 rudhyante/ sāmānyāni tv asamudācaradrupāṇy atīsayaiḥ 5
 samudācaradbhiḥ sahāvirodhāt pravartanta iti/ nanu gr-
 hṇīma etat tathāpi viśayasukhasya kutaḥ svābhāvīkī du-
 ḥkhatety ata āha --- evaṃ eta iti/ upādānābhedād upād-
 ānātmakatvāc copādeyasyāpy abheda ity arthaḥ/ tat kim
 idānīm ātyantikam eva tādātmyaṃ tathā ca buddhivyapa- 10
 deśabhedau na kalpete ity ata āha --- guṇapradhāneti/ sāmā-
 nīyātmanā guṇabhāvo 'tīsayātmanā ca prādhānyam/ ta-
 smād upādhitāḥ svabhāvataś ca duḥkham eva sarvaṃ viv-
 ekina iti/ duḥkham ca heyam prekṣāvatā/ na ca tannidān- 15
 ahānam antareṇa tad dheyam bhavitum arhati/ na cāpari-
 jñātaṃ nidānaṃ śakyam hātum iti mūlanidānam asya da-
 rśayati --- tad asyeti/ duḥkhasamudāyasya prabhava utpa-
 ttir yatas tadbījam ity arthaḥ/ taducchedahetum darśayati
 --- tasyāś ceti/ idānīm asya śāstrasya sarvānugrahārthaṃ
 pravṛttasya tadvidhenaiva śāstreṇa sādṛśyaṃ darśayati -- 20
 77 - yatheti/ catvāro vyūhāḥ saṃkṣiptāvayavaracanā yasya
 tat tathoktam/ nanu duḥkham heyam ukhvā saṃsāraṃ he-
 yam abhidadhataḥ kuto na virodha ity ata āha --- tatra du-
 ḥkhabahula iti/ yatkr̥tvāvidyā saṃsāraṃ karoti tad asyā
 avāntaravyāpāraṃ saṃsārahetur āha --- pradhānapuruṣ- 25
 ayor iti/ mokṣasvarūpam āha --- saṃyogasyeti/ mokṣop-
 āyam āha --- hānopāya iti/ kecit paśyanti, hātuḥ svarūpo-
 ccheda eva mokṣaḥ/ yathāhuḥ --- § 165

"pradīpasyeva nirvāṇaṃ vimokṣas tasya cetasaḥ" iti/
 § 166

anye tu savāsanakleśasamucchedād viśuddhavijñāno-
 tpāda eva mokṣa ity ācaksate tān pratyāha --- tatreti/ ta-
 tra hānaṃ tāvad dūṣayati --- hāne tasyeti/ na hi prekṣā-
 vān kaścid ātmocchedāya yatate/ nanu dṛśyante tīvragad- 35
 onmūlitasakalasukhāṃ duḥkhamayīm iva mūrtim udvaha-
 antaḥ svocchedāya yatamānāḥ/ satyam/ kecid eva te, na tv
 evaṃ saṃsāriṇo vividhavicitradevādyānandabhogabhāg-
 inas te 'pi ca mokṣamāṇā dṛśyante tasmād apuruṣārthatv-

aprasakter na hātuḥ svarūpocchedo mokṣo+abhyupeyaḥ/
 astu tarhi hātuḥ svarūpam upādeyam ity ata āha --- up-
 ādāne ca hetuvādaḥ/ upādāne hi kāryatvenānityatve sati
 mokṣatvād eva cyaveta/ amṛtatvaṃ hi mokṣaḥ/ nāpi viśu-
 5 ddho vijñānasamṭāno bhavaty amṛtaḥ/ samṭānibhyo vya-
 tiriktasya samṭānasya vastusato'bhāvāt/ samṭāninām cān-
 ityatvāt/ tasmāt tathā yatitavyaṃ yathā śāśvatavādo bha-
 vati/ tathā ca puruṣārthatāpavargasyety āha --- ubhayapr-
 atyākhyāna iti/ tasmāt svarūpāvasthānam evātmano mo-
 10 kṣa iti/ etad eva samyagdarśanam //2.15// § 167

heyam duḥkham anāgatam //2.16// § 168

tad etac chāstraṃ caturvyūham ity abhidhīyate --- he-
 yam duḥkham anāgatam/ anāgatam ity atītavartamāne 78
 vyavacchinne/ tatropapattim āha --- duḥkham atītam iti/
 5 nanu vartamānam upabhujyamānaṃ na bhogenātivāhi-
 tam iti kasmān na heyam ity ata āha --- vartamānaṃ ceti/
 sugamam //2.16// § 169

draṣṭṛdrśyayoḥ saṃyogo heyahetuḥ //2.17//

§ 170

heyam uktaṃ tasya nidānam ucyate --- draṣṭṛdrśya-
 yoḥ saṃyogo heyahetuḥ/ draṣṭuḥ svarūpam āha --- dra-
 5 ṣṭeti/ citicchāyāpattir eva buddher buddhipratisaṃvedi-
 tvam udāsīnasyāpi puṃsaḥ/ nanv etāvatāpi buddhir ev-
 ānena drśyeta, na drśyerañ śabdādayo+atyantavyavahitā
 ity ata āha --- drśyā buddhisattveti/ indriyaprañālikayā
 buddhau śabdādyākāreṇa pariṇatāyāṃ drśyāyāṃ bhava-
 10 nti śabdādayo+api dharmā drśyā ity arthaḥ/ nanu tadāk-
 ārapattyā buddhiḥ śabdādyākārā bhavatu puṃsas tu bu-
 ddhisambandhe+abhyupagamyamāne pariṇāmitvam asa-
 mbandhe vā kathaṃ teṣāṃ buddhisattvopārūḍhānām api
 śabdādīnām drśyatvam/ na hi drśināsaṃsprṣṭam drśyaṃ
 15 drṣṭam ity ata āha --- tad etad drśyam iti/ prapañcitam
 idam asmābhiḥ prathamapāda eva yathā cityāsaṃprkṭam
 api buddhisattvam atyantasvacchatayā citibimbodgrāhit-
 ayā samāpannacaitanyam iva śabdādy anubhavatīti/ ata
 eva ca śabdādyākārapariṇatabuddhisattvopanītāñ śabdā-

dīn bhuñjanaḥ svāmī bhavati draṣṭā tādrśaṃ cāsyā buddh-
 isattvaṃ svaṃ bhavati/ tad etad buddhisattvaṃ śabdādy-
 ākāravad drśyam ayaskāntamaṇikalpaṃ puruṣasya svaṃ
 bhavati drśirūpasya svāminaḥ/ kasmāt, anubhavakarma-
 viṣayatām āpannaṃ yataḥ/ anubhavo bhogaḥ puruṣasya 5
 karma kriyā tadviṣayatām bhujyamānatām āpannaṃ ya-
 smād ataḥ svaṃ bhavati/ nanu svayaṃprakāśaṃ buddh-
 isattvaṃ katham anubhavaviṣaya ity ata āha --- anyasva-
 rūpeṇeti/ yadi hi caitanyarūpaṃ vastuto buddhisattvaṃ
 79 syād bhavet svayaṃprakāśaṃ kiṃ tu svaṃ caitanyād anyaj 10
 jaḍarūpaṃ tena pratilabdhatmakam tasmāt tadanubhav-
 aṣayaḥ/ nanu yasya hi yatra kiṃcid āyatate tat tada-
 dhīnam/ na ca buddhisattvasya puruṣam udāsīnaṃ pr-
 ati kiṃcid āyatata iti katham tattantram/ tathā ca na ta-
 sya karmety ata āha --- svatantram api parārthatvāt puruṣ- 15
 ārthatvāt paratantram puruṣatantram/ nanv ayaṃ dr̥gda-
 rśanaśaktyoḥ saṃbandhaḥ svābhāviko vā syān naimittiko
 vā/ svābhāvikatve saṃbandhinor nityatvād aśakyocche-
 daḥ saṃbandhas tathā ca saṃsāranityatvam/ naimittika-
 tve tu kleśakarmatadvāsanānām antaḥkaraṇavṛttitayā saty 20
 antaḥkaraṇe bhāvād antaḥkaraṇasya ca tannimittatve par-
 asparāśrayaprasaṅgād anāditvasya ca sargādāv asaṃbha-
 vād anutpāda eva saṃsārasya syāt/ yathoktam --- § 171

"pumān akartā yeṣāṃ tu teṣāṃ api guṇaiḥ kriyā/ ka-
 tham ādau bhavet tatra karma tāvan na vidyate/ / mithy- 25
 ājñānaṃ na tatrāsti rāgadveṣādayo+api vā/ manovṛttir hi
 sarveṣāṃ na cotpannaṃ manas tadā/ /" § 172

iti śaṅkāṃ apanayati --- tayor dr̥gdarśanaśaktyor anā-
 dir arthakṛtaḥ saṃyogo heyahetuḥ/ satyam/ na svābhā-
 vikaḥ saṃbandho naimittikas tu/ na caivam ādimān an- 30
 ādinimittaprabhavatayā tasyāpy anāditvāt/ kleśakarmat-
 advāsanāsaṃtānaś cāyam anādiḥ pratisargāvasthāyāṃ ca
 sahāntaḥkaraṇena pradhānasāmyam upagato+api sargā-
 dau punas tādr̥g eva prādurbhavati varṣāpāya ivodbhijja-
 bhedo mṛdbhāvam upagato+api punar varṣāsu pūrvarūpa 35
 ity asakṛd āveditam/ prāgbhāvitayā saṃyogasyāvidyā kā-
 raṇaṃ sthitihetutayā puruṣārthaḥ kāraṇaṃ tadvaśena ta-
 sya sthites tad idam uktam arthakṛta iti/ tathā coktaṃ pa-

5 ñcaśikhena tatsaṃyogo buddhisam̐yogaḥ sa eva hetur du-
 ḥkhasya, tasya vivarjanāt syād ayam ātyantiko duḥkhapr-
 atīkāraḥ/ arthāt tadaparivarjane duḥkham ity uktam bha-
 vati/ tatraivātyantaprasiddham nidarśanam āha --- tadya-
 10 theti/ pādatrāṇam upānat/ syād etat/ guṇasaṃyogas tāp-
 ahetur ity ucyamāne guṇānām tāpakatvam abhyupetam/
 na ca tapikriyāyā asty āder iva kartṛstho bhāvo yena ta-
 pyam anyan nāpekṣeta/ na cāsyās tapyatayā puruṣaḥ ka-
 rma tasyāpariṇāmitayā kriyājanitaphalaśālitvāyogāt/ ta-
 15 smāt tapes tapyavyāptasya tannivṛttau nivṛttim avagacch-
 āmo jvalanaviraheṇeva dhūmābhāvam ity ata āha --- atrāpi
 tāpakasyeti/ guṇānām eva tapyatāpakabhāvas tatra mṛd-
 utvāt pādatalavat sattvaṃ tapyam rajas tu tīvratayā tāpa-
 kam/ pṛcchati --- kasmāt sattvam eva tapyam na tu puru-
 20 ṣaḥ/ uttaram --- tapikriyāyā iti/ tat kim idānīm puruṣo na
 tapyate/ tathā cācetanasyāstu sattvasya tāpaḥ kiṃ naś ch-
 innam ity ata āha --- darśitaviṣayatvāt sattve tu tapyamāne
 tadākārānurodhī puruṣo+apy anutapyata iti/ darśitaviṣ-
 ayatvam anutāpahetus tac ca prāg vyākhyātam //2.17//
 § 173

prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpavargārtham dr̥śyam //2.18// § 174

5 prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpa-
 vargārtham dr̥śyam/ vyācaṣṭe --- prakāśeti/ sattvasya hi
 10 bhāgaḥ prakāśas tāmasena bhāgena dainyena vā rājasena
 vā duḥkhenānurajyate/ evaṃ rājasādiṣv api draṣṭavyam/
 tad idam uktam --- parasparoparaktaprabhāgā iti/ pur-
 uṣeṇa saha saṃyogaviyogadharmāṇaḥ/ yathāmnāyate ---
 § 175
 15 "ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamā-
 nām sarūpāḥ/ ajo hy eko juṣamāṇo+anuşete jahāty enām
 bhuktabhogām ajo+anyaḥ" taittirīyāraṇyakam 6.10 iti//
 § 176

15 itaretaropāśrayeṇopārjitā mūrtilḥ pṛthivyādirūpā yais
 te tathoktāḥ/ syād etat sattvena śāntapratyaye janayitavye
 rajastamasor api sattvāngatvena tatra hetubhāvād asti sā-
 marthyam iti yadāpi ca rajastamasor aṅgitvaṃ tadāpi sā-

81 nta eva pratyaya udīyeta na ghorō mūḍho vā sattvapṛā-
dhānya ivety ata āha --- parasparāṅgāṅgitve+apy asaṃbhi-
nnaśaktipravibhāgāḥ/ bhavatu śānte pratyaye janayitavye
rajastamasor aṅgabhāvas tathāpi naiṣaṃ śaktayaḥ saṃk- 5
īryante kāryāsaṃkaronneyo hi śaktīnām asaṃkaraḥ/ as-
aṃkīrṇena ca samudācaratā rūpeṇa śāntaghoramūḍharū-
pāṇi kāryāṇi dr̥śyanta iti siddham śaktīnām asaṃbheda
iti/ syād etat/ asaṃbhedaś cec chaktīnām na saṃbhūy-
akāritvaṃ guṇānām/ na jātu bhinnaśaktīnām saṃbhūy-
akāritvaṃ dr̥ṣṭam/ na hi tantumṛtṭpiṇḍavīraṇādīni ghaṭ- 10
ādīn saṃbhūya kurvata ity ata āha --- tulyajātīyātulyajā-
tīyaśaktibhedānupātinaḥ/ yady api tulyajātīya upādāna-
śaktir nānyatra sahakāriśaktis tv atulyajātīye/ paṭe tu ja-
nayitavye na vīraṇānām asti sahakāriśaktir apīti na tais
tantūnām saṃbhūyakāriteti bhāvaḥ/ tulyajātīyātulyajātīy- 15
eṣu śakyeṣu ye śaktibhedās tān anupatituṃ śīlam yeṣāṃ te
tathoktāḥ/ pradhānavelāyām iti/ divyaśarīre janayitavye
sattvagūṇaḥ pradhānam/ aṅge rajastamasī/ evaṃ manu-
ṣyaśarīre janayitavye rajaḥ pradhānam aṅge sattvatamasī/
evaṃ tiryakśarīre janayitavye tamaḥ pradhānam aṅge sa- 20
ttvarajasī/ tenaite guṇaḥ pradhānatvavelāyām upadarśi-
tasamnidhānāḥ kāryopajananam pratyudbhūtavr̥ttaya ity
arthaḥ/ pradhānaśabdaś ca bhāvapradhānaḥ/ yathā "dvye-
ekayor dvivacanaikavacane" pāṇinisūtram 1.4.22 ity atra
dvitvaikatvayor iti/ anyathā dvyekeṣv iti syāt/ nanu tadā 25
pradhānam udbhūtatayā śakyam astīti vaktum anudbhūt-
ānām tu tadaṅgānām sadbhāve kiṃ pramāṇam ity ata āha
--- guṇatve+api ceti/ yady api nodbhūtās tathāpi guṇānām
avivekitvāt saṃbhūyakāritvāc ca vyāpāramātreṇa sahak-
āritayā pradhāne+antarṇītaṃ sad anumitam astitvaṃ ye- 30
ṣāṃ te tathoktāḥ/ nanu santu guṇaḥ saṃbhūyakāriṇaḥ sa-
marthāḥ kasmāt punaḥ kurvanti na hi samartham ity eva
kāryam janayati/ mā bhūd asya kāryopajananam prati vi-
rāma ity ata āha --- puruṣārthakartavyatayeti/ tato nirva-
rtitanikhilapuruṣārthānām guṇānām uparamaḥ kāryānā- 35
rambhaṇam ity uktaṃ bhavati/ nanu puruṣasyānupaku-
rvataḥ katham puruṣārthena prayujyata ity ata āha --- sa-
mṇidhimātreṭi/ nanu dharmādharmalakṣaṇam eva nimi-

ttaṃ prayojakaṃ guṇānāṃ tat kim ucyate puruṣārthap- 82
 ayuktā ity ata āha --- pratyayam antareṇeti/ ekatamasya
 sattvasya rajasaś tamaso vā pradhānasya svakārye pravṛtt-
 asya vṛttim itare pratyayaṃ nimittaṃ dharmādikaṃ vinai-
 5 vānuvartamānāḥ/ yathā ca vakṣyati --- "nimittam aprayoj-
 akaṃ prakṛtīnāṃ varaṇabhedas tu tataḥ kṣetrikavat" yoga-
 sūtram 4.3 iti/ ete guṇāḥ pradhānaśabdavācyā bhavantīti
 saṃbandhaḥ/ pradhīyata ādhīyate viśvaṃ kāryam ebhir
 iti vyutpattyaitad dṛśyam ucyate/ tad evaṃ guṇānāṃ śī-
 10 lam abhidhāya tasya kāryam āha --- tad etad iti/ satkārya-
 vādasiddhau yad yadātmakaṃ tat tena rūpeṇa pariṇamata
 iti bhūtendriyātmakatvaṃ dīpayati --- bhūtabhāvenetyād-
 inā/ bhogāpavargārtham iti sūtrāvayavam avatārayati ---
 tat tu nāprayojanam api tu prayojanam urarīkṛtya prava-
 15 rtate/ bhogaṃ vivṛṇoti --- tatreti/ sukhaduḥkhe hi triguṇ-
 āyā buddheḥ svarūpe tasyās tathātvena pariṇāmāt tathāpi
 guṇagatatayāvadhāraṇe na bhoga ity ata āha --- avibhāgā-
 pannam iti/ etac cāsakṛd vivecitam/ apavargaṃ vivṛṇoti
 --- bhoktur iti/ apavṛjyate+anenety apavargaḥ/ prayojan-
 20 āntarasyābhāvam āha --- dvayor iti/ tathā coktaṃ pañca-
 śikhena, --- ayaṃ tu khalv iti/ nanu vastuto bhogāpava-
 rgau buddhikṛtau buddhivartinau ca kathaṃ tadakāraṇe
 tadandhikaraṇe ca puruṣe vyapadiśyete ity ata āha --- tāv
 etāv iti/ bhokṛtvam ca puruṣasyopapāditam agre ca va- 83
 25 kṣyate/ paramārthatas tu --- buddher eva puruṣārthāpa-
 risamāptir iti/ etena bhogāpavargayoḥ puruṣasaṃbandh-
 itvakathanamārgeṇa grahaṇādayo+api puruṣasaṃbandh-
 ino veditavyāḥ/ tatra svarūpamātreṇārthajñānam graha-
 ṇaṃ, tatra smṛtir dhāraṇaṃ, tadgatānāṃ viśeṣāṇāṃ ūha-
 30 nam ūhaḥ, samāropitānāṃ ca yuktyāpanayo+apohaḥ/ tā-
 bhyām evohāpohābhyām tadavadhāraṇaṃ tattvajñānam/
 tattvāvadhāraṇapūrvam hānopādānajñānam abhiniveśaḥ
 //2.18// § 177

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi //2.19//

§ 178

dṛśyānāṃ guṇānāṃ svarūpabhedāvadhāraṇārtham idam
 ārabhyate --- viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi/

yeṣām aviśeṣāṇām śāntaghoramūḍhalakṣaṇaviśeṣarahitā-
 nām ye viśeṣā vikārā eva na tu tattvāntaraprakṛtayas teṣām
 tām āha --- tatrākāseti/ utpādakramānurūpa evopanyās-
 akramah/ asmitālakṣaṇasyāviśeṣasya sattvapradhānasya
 buddhīndriyāṇi viśeṣāḥ/ rājasasya karmendiyāṇi/ manas 5
 tūbhayātmakam ubhayapradhānasyeti mantavyam/ atra
 ca pañcatanmātrāṇi buddhikāraṇakāny aviśeṣatvād asm-
 itāvad iti/ vikārahetutvaṃ cāviśeṣatvaṃ tanmātreṣu cā-
 smitāyām cāviśiṣṭam/ saṃkalayya viśeṣān pariḡaṇayati -
 -- guṇānām eṣa iti/ aviśeṣān api ḡaṇayati --- ṣaḍ iti/ sa- 10
 mkalayyodāharati --- tadyatheti/ viśiṣṭam hy aparaṃ pa-
 reṇeti gandha ātmanā pañcalakṣaṇo rasa ātmanā caturla-
 kṣaṇo rūpam ātmanā trilakṣaṇam sparśa ātmanā dvilakṣ-
 aṇaḥ śabdaḥ śabdalakṣaṇa eveti/ kasya punar amī ṣaḍa-
 viśeṣāḥ kāryam ity ata āha --- ete sattāmātrasyātmana iti/ 15
 puruṣārthakriyākṣamam sat tasya bhāvaḥ sattā tanmātram
 tan mahattattvam/ yāvati kācit puruṣārthakriyā śabdādi-
 bhogalakṣaṇā sattvapuruṣānyatākhyātilakṣaṇā vāsti sā sar-
 vā mahati buddhau samāpyata ity arthaḥ/ ātmana iti sv-
 arūpopadarśanena tucchatvaṃ niṣedhati/ prakṛter ayam 20
 ādyaḥ pariṇāmo vāstavo na tu tadvivarta iti yāvat/ yat ta-
 tparam viprakṛṣṭakālam aviśeṣebhyas tadapekṣayā saṃni-
 kṛṣṭakālebhyo liṅgamātram mahattattvam tasminn ete ṣa-
 ḍaviśeṣāḥ sattāmātre mahaty ātmany avasthāya satkārya-
 vādasiddher vivṛddhikāṣṭhām anubhavanti prāpnuvanti/ 25
 ye punar aviśeṣāṇām viśeṣapariṇāmās teṣām ca dharm-
 alakṣaṇāvasthāḥ pariṇāmā iti/ seyam eṣām vivṛddhikā-
 ṣṭhā pariṇāmakāṣṭheti/ tad evam utpattikramam abhidh-
 āya pralayakramam āha --- pratisaṃsrjyamānāḥ praliyam-
 ānāḥ svātmani līnaviśeṣā aviśeṣās tasminn eva sattāmātre 30
 mahaty ātmany avasthāya vilīya sahaiva mahatā te 'viśeṣā
 avyaktam anyatra layam na gacchatīty aliṅgam pratiyanti/
 tasyaiva viśeṣaṇam niḥsattāsattam sattā puruṣārthakriyā-
 kṣamatvam, asattā tucchatā niṣkrāntam sattāyā asattāyās
 ca yat tat tathoktam/ etad uktam bhavati --- sattvarajast- 35
 amasām sāmīyāvasthā na kvacit puruṣārtha upayujyata iti
 na satī nāpi gaganakamalinīva tucchasvabhāvā tena nāsaty
 apīti/ syād etat/ avyaktāvasthāyām apy asti mahadādi ta-

dātmanā, na hi sato vināśo vināśe vā na punarutpādo na
hy asata utpāda iti mahadādisadbhāvāt puruṣārthakriyā
pravarteta tat katham niḥsattvam avyaktam ity ata āha -
-- niḥsadasad iti/ niṣkrāntam kāraṇam sataḥ kāryāt/ yady
5 api kāraṇāvasthāyām sad eva śaktyātmanā kāryam tathāpi
svocitām arthakriyām akurvad asad ity uktam/ na caitat
kāraṇam śaśaviṣāṇāyamānakāryam ity āha --- nirasad iti/
niṣkrāntam asatas tuccharūpāt kāryāt tathā sati hi vyomā- 85
ravindam ivāsmān na kāryam utpadyeteti bhāvaḥ/ prat-
10 isargam uktam upasaṃharati --- eṣa teṣām iti/ eṣa ity an-
antaroktāt pūrvasya parāmarśaḥ/ liṅgamātrādyavasthāḥ
puruṣārthakṛtatvād anityā aliṅgāvasthā tu puruṣārthenā-
kṛtatvān nityety atra hetum āha --- aliṅgāvasthāyām iti/
kasmāt punar na puruṣārtho hetur ity ata āha --- nāliṅ-
15 āvasthāyām iti/ bhavatinā viṣayeṇa viṣayijñānam upala-
kṣayati/ etad uktam bhavati --- evaṃ hi puruṣārthatā kā-
raṇam aliṅgāvasthāyām jñāyeta/ yady aliṅgāvasthā śabd-
ādyupabhogam vā sattvapuruṣānyatākhyātim vā puruṣā-
rtham nirvartayet tannirvartane hi na sām्यāvasthā syāt/
20 tasmāt puruṣārthakāraṇatvam asyām na jñāyeta iti nāsyāḥ
puruṣārthatā hetuḥ/ upasaṃharati --- nāsāv iti/ itis ta-
smādarthe/ anityām avasthām āha --- trayāṇām liṅgam-
ātrāviśeṣaviśeṣāṇām iti/ parvasvarūpam darśayitvā guṇ-
asvarūpam āha --- guṇās tv iti/ nidarśanam āha --- yathā
25 devadatta iti/ yatrātyantabhinnānām gavām upacayāpa-
cayau devadattopacayāpacayahetū tatra kaiva kathā gu-
ṇebhyo bhinnābhinnānām vyaktīnām upajanāpāyayor ity
arthāḥ/ nanu sargakramaḥ kim aniyato nety āha --- liṅg-
amātram iti/ na khalu nyagrodhadhānā ahnāyaiva nya-
30 grodhaśākhinaṃ sāndraśādvaladalajaṭilaśākhākāṇḍanipī-
tamārtaṇḍacaṇḍātapamaṇḍalam ārabhante kiṃ tu kṣitisa- 86
lilatejaḥsaṃparkāt paramparayopajāyamānāṅkurapatrak-
āṇḍanālādikrameṇa/ evam ihāpi yuktyāgamasiddhaḥ kr-
ama āstheya iti/ katham bhūtenḍriyāṅy aviśeṣasaṃsrṣṭā-
35 nīty ata āha --- tathā coktam purastād idam eva sūtram pr-
athamam vyācakṣāṇaiḥ/ atha viśeṣāṇām kasmān na tattv-
āntaraparīṇāma ukta ity ata āha --- na viśeṣebhya iti/ tat
kim idānīm aparīṇāmina eva viśeṣās tathā ca nityāḥ pras-
ajyerann ity ata āha --- teṣām tv iti //2.19// § 179

draṣṭā dr̥śimātraḥ śuddho+api pratyayānup-
aśyaḥ //2.20// § 180

vyākhyātaṃ dr̥śyaṃ draṣṭuḥ svarūpāvadhāraṇārtham
idam ārabhyate --- draṣṭā dr̥śimātraḥ śuddho+api praty-
ayānupaśyaḥ/ vyācaṣṭe --- dr̥śimātra iti/ viśeṣaṇāni dh- 5
armās tair aparāmr̥ṣṭā/ tad anena mātragrahaṇasya tā-
t̥paryam darśitam/ syād etat/ yadi sarvaviśeṣaṇarahitā
dr̥kśaktir na tarhi śabdādayo dr̥śyeran/ na hi dr̥śināsa-
m̥sr̥ṣṭam̥ dr̥śyam bhavātīty ata āha --- sa puruṣa iti/ bu-
ddhidarpaṇe puruṣapratibimbasaṃkrāntir eva buddhipr- 10
atīsam̥veditvam̥ puṃsaḥ/ tathā ca dr̥śicchāyāpannayā bu-
ddhyā sam̥sr̥ṣṭāḥ śabdādayo bhavanti dr̥śyā ity arthaḥ/
syād etat/ pāramārthikam̥ eva buddhicaitanyayoḥ kasmād
aikyam̥ nopeyate kim anayā tacchāyāpattītye ata āha ---
sa buddher na sarūpa iti/ tathāsarūpasya tacchāyāpattir 15
api durghaṭetye ata āha --- nātyantaṃ virūpa iti/ tatra sār-
rūpyam̥ niṣedhati --- na tāvad iti/ hetuṃ p̥cchati --- ka-
smāt/ sahetukaṃ vairūpye hetum̥ āha --- jñātetī/ pariṇ-
āminī buddhir yasmāt tasmād virūpā/ yadā khalv iyam̥
śabdādyākārā bhavati tadā jñāto 'syāḥ śabdādīlakṣaṇo bh- 20
87 avati viṣayas tadanākāratve tv ajñātas tathā ca kadācid
eva tadākāratam̥ dadhatī pariṇāminīti/ prayogaś ca bha-
vati --- buddhiḥ pariṇāminī jñātājñātaviṣayatvāc chrotrād-
ivad iti/ tadvaidharmyam̥ puruṣasya tadviparītād dhetoḥ
sidhyatīty āha --- sadeti/ syād etat/ sadājñātaviṣayaś cet 25
puruṣo na tarhi kevalī syād ity āśayavān p̥cchati --- ka-
smād iti/ uttaram --- na hi buddhiś ca nāmetī/ buddhya-
grahaṇayor asti sahasaṃbhavo nirodhāvasthāyām̥ ata ukta
virodhasūcanāya puruṣaviṣayaś cetī/ tenādyāś cakāro bu-
ddhiṃ viṣayatvena samuccinoti/ pariśiṣṭau tu virodhady- 30
otakau cakārāv̄ iti/ prayogas tu puruṣo+apariṇāmī sadāsa-
m̥prajñātavyutthānāvasthayor jñātaviṣayatvāt/ yas tu pa-
riṇāmī nāsau sadājñātaviṣayo yathā śrotrādir iti vyatirekī
hetuḥ/ aparam̥ api vaidharmyam̥ āha --- kiṃ ca parārth-
eti/ buddhiḥ khalu kleśakarmavāsanādibhir viṣayendriy- 35
ādibhiś ca saṃhatya puruṣārtham̥ abhinirvartayantī parā-
rthā/ prayogaś ca parārthā buddhiḥ saṃhatyakāritvāc ch-
ayanāsanābhyaṅgavad iti/ puruṣas tu na tathety āha --- sv-

ārthaḥ puruṣa iti/ sarvaṃ puruṣāya kalpate/ puruṣas tu
 na kasmaicid ity arthaḥ/ vaidharmyāntaram āha --- sarv-
 eti/ sarvān arthāñ śāntaghoramūḍhāms tadākārapariṇatā
 buddhir adhyavasyati sattvarajastamasāṃ caite pariṇāmā
 5 iti siddhā triguṇā buddhir iti/ na caivaṃ puruṣa ity āha
 --- guṇānām iti/ tatpratibimbitaḥ paśyati na tu tadākārap-
 ariṇata ity arthaḥ/ upasaṃharati --- ata iti/ astu tarhi vi-
 rūpa iti/ nātyantaṃ virūpaḥ kasmād yataḥ śuddho+api 88
 pratyayānupaśyaḥ/ yathā caitat tathoktaṃ "vṛttisārūpyam
 10 itaratra" yogasūtram 1.4 ity atra/ tathā coktaṃ pañcaśi-
 khenāpariṇāminī hi bhokṛśaktir ātmā/ ata eva buddhāv
 apratisaṃkramā ca pariṇāmini buddhirūpe 'rthe saṃkrā-
 nteva tadvṛttiṃ buddhivṛttiṃ anupatati/ nanv asaṃkrā-
 ntā kathaṃ saṃkrānteva kathaṃ vā vṛttiṃ vinānupatatīty
 15 ata āha --- tasyās ceti/ prāptaś caitanyopagraha uparāgo
 yena rūpeṇa tat tathā prāptacaitanyopagrahaṃ rūpaṃ ya-
 syāḥ sā tathoktā/ etad uktaṃ bhavati --- yathā nirmale jale
 'saṃkrānto+api candramāḥ saṃkrāntapratibimbatayā sa-
 mkrānta iva, evam atrāpy asaṃkrāntāpi saṃkrāntapratib-
 20 imbā citiśaktiḥ saṃkrānteva/ tena buddhyātmavam āpa-
 nnā buddhivṛttiṃ anupatatīti/ tad anenānupaśya iti vyā-
 khyātaṃ tām anukāreṇa paśyatīty anupaśya iti //2.20//
 § 181

tadartha eva dṛśyasyātmā //2.21// § 182

draṣṭṛdṛśyayoḥ svarūpam uktvā svasvāmilakṣaṇasa-
 mbandhāṅgaṃ dṛśyasya draṣṭṛarthatvam āha --- tadartha
 eva dṛśyasyātmā/ vyācaṣṭe --- dṛśirūpasya puruṣasya bh-
 5 oktuḥ karmarūpatāṃ bhogyatām āpannaṃ dṛśyam iti ta-
 smāt tadartha eva draṣṭṛartha eva dṛśyasyātmā bhavati na
 tu dṛśyārthaḥ/ nanu nātmātmārtha ity ata āha --- svarū-
 paṃ bhavatīti/ etad uktaṃ bhavati --- sukhaduḥkhātma-
 kaṃ dṛśyaṃ bhogyam/ sukhaduḥkhe cānukūlayitṛprati-
 10 kūlayitṛṇī tattvena tadarthe eva vyavatiṣṭhete/ viśayā api
 hi śabdādayas tādātmyād eva cānukūlayitāraḥ pratikūla-
 yitāraś ca/ na cātmaivaiśām anukūlanīyaḥ pratikūlanīyaś
 ca svātmani vṛttivirodhād ataḥ pāriśeṣyāc citiśaktir evān-
 ukūlanīyā pratikūlanīyā ca/ tasmāt tadartham eva dṛśyaṃ

na tu dṛśyārtham/ ataś ca tadartha eva dṛśyasyātmā na
dṛśyārtho yat svarūpam asya yāvat puruṣārtham anuvart-
ate/ nirvartite ca puruṣārthe nivartata ity āha --- svarūpam
iti/ svarūpaṃ tu dṛśyasya jaḍaṃ pararūpeṇātmarūpeṇa
89 caitanyena pratilabdḥātmakam anubhūtasvarūpaṃ bho- 5
gāpavargārthatāyāṃ kṛtāyāṃ puruṣeṇa na dṛśyate/ bho-
gaḥ sukhādyākāraḥ śabdādyanubhavo 'pavargaḥ sattvap-
uruṣānyatānubhavas tac caitad ubhayam apy ājānato ja-
ḍāyā buddheḥ puruṣacchāyāpattyeti puruṣasyaiva/ tathā
ca puruṣabhogāpavargayoḥ kṛtayoḥ dṛśyasya bhogāpava- 10
rgārthatā samāpyata iti bhogāpavargārthatāyāṃ kṛtāyāṃ
ity uktam/ atrāntare codayati --- svarūpahānād iti/ parih-
arati --- na tu vinaśyatīti //2.21// § 183

**kṛtārtham prati naṣṭam apy anaṣṭam tadanya-
sādhāraṇatvāt //2.22// § 184**

nanv atyantānupalabhyaṃ kathaṃ na vinaśyatīty āśa-
yavān pṛcchati --- kasmād iti/ sūtreṇottaram āha --- kṛt-
ārtham prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt/ 5
kṛto+artho yasya puruṣasya sa tathā/ taṃ prati naṣṭam apy
anaṣṭam tad dṛśyaṃ kutaḥ sarvān puruṣān kuśalān akuś-
alān prati sādhāraṇatvāt/ vyācaṣṭe --- kṛtārtham ekam iti/
nāśo 'darśanam/ anaṣṭam tu dṛśyam anyapuruṣasādhār-
aṇatvāt/ tasmād dṛśyāt parasyātmanaś caitanyaṃ rūpaṃ 10
tena tad iha śrutismṛtītihāsapurāṇaprasiddham avyaktam
anavayavam ekam anāśrayaṃ vyāpi nityaṃ viśvakāryaś-
aktimat/ yady api kuśalena taṃ prati kṛtakāryaṃ na dṛśy-
ate tathāpy akuśalena dṛśyamānaṃ na nāsti/ na hi rūpam
andhena na dṛśyata iti cakṣuṣmatāpi dṛśyamānam abhā- 15
vaprāptaṃ bhavati/ na ca pradhānavad eka eva puruṣas
tannānātvasya janmamarāṇasukhaduḥkhopabhogamukti-
saṃsāravyavasthayā siddheḥ/ ekatvaśrutīnāṃ ca pramā-
ṇāntaravirodhāt kathaṃcid deśakālavibhāgābhāvena bha-
ktyāpy upapatteḥ/ prakṛtyekatvapuruṣanānātwayoś ca śr- 20
90 utyaiva sāksāt pratipādanāt/ § 185

"ajām ekāṃ lohitaśuklakṛṣṇāṃ bahvīḥ prajāḥ sṛjamā-
nāṃ sarūpāḥ/ ajo hy eko juṣamāṇo+anuśete jahāty enāṃ

bhuktabhogām ajo+anyaḥ" taittirīyāraṇyakam 6.10 iti śru-
tiḥ/ § 186

asyā eva śruteś cānena sūtreṅārtho+anūdita iti/ yato
drśyam naṣtam apy anaṣtam puruṣāntaram praty asti ato
5 drgdarśanaśaktyor nityatvād anādiḥ saṃyogo vyākhyā-
taḥ/ atraivāgaminām anumatiḥ āha --- tathā cuktam iti/
dharminām guṇānām ātmabhir anādisaṃyogād dharmā-
mātrāṇām mahadādīnām apy anādiḥ saṃyoga iti/ ekaik-
asya mahadādeḥ saṃyogo+anādir apy anitya eva yady api
10 tathāpi sarveṣām mahadādīnām nityaḥ puruṣāntarāṇām
sādhāraṇatvād ata uktam dharmamātrāṇām iti/ mātragr-
ahaṇena vyāptiḥ gamayati/ ata etad bhavati --- yady apy
ekasya mahataḥ saṃyogo+atītātām āpannas tathāpi mah-
adantarasya puruṣāntareṇa saṃyogo nātīta iti nitya uktaḥ
15 //2.22// § 187

**svasvāmiśaktyoḥ svarūpopalabdhihetuḥ sa-
ṃyogaḥ //2.23// § 188**

tad evaṃ tādārthye saṃyogakāraṇa ukte prāsaṅg-
ike pradhānanityatve saṃyogasāmānyanityatve hetau co-
5 kte saṃyogasya yat svarūpam asādhāraṇo viśeṣa iti yā-
vat tadabhidhitasyedam sūtram pravavṛte --- svasvāmiśa-
ktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ/ yato drśyam ta-
dārtam atas tajjanitam upakāram bhajamānaḥ puruṣas ta-
sya svāmī bhavati/ bhavati ca tad drśyam asya svaṃ sa
10 cānayoḥ saṃyogaḥ śaktimātreṇa vyavasthitas tatsvarūpo-
palabdhihetus tad etad bhāṣyam avadyotayati --- puruṣaḥ
svāmī yogyatāmātreṇa drśyena svena yogyatayaiva darś-
anārtham saṃyuktaḥ/ śeṣam sugamam/ syād etat/ dra-
ṣṭuḥ svarūpopalabdhir apavṛjyate+anenety apavarga ukto
15 na ca mokṣaḥ sādhanavāms tathā saty ayaṃ mokṣatvād
eva cyavetety ata āha --- darśanakāryāvasāno buddhiviśe-
ṣeṇa saha puruṣaviśeṣasya saṃyoga iti darśanam viyogak-
āraṇam uktam/ katham punar darśanakāryāvasānatvam 91
saṃyogasyety ata āha --- darśanam iti/ tataḥ kim ity ata
20 āha --- adarśanam avidyā saṃyoganimittam ity uktam/
uktam artham spaṣṭayati --- nātreti/ nanu darśanam ad-
arśanam virodhi nivartayatu bandhasya kuto nivṛttir ity

ata āha --- darśanasyeti/ buddhyādiviviktasyātmanah sva-
 rūpāvasthānaṃ mokṣa ukto na tasya sādhanam darśanam
 api tv adarśananivṛtter ity arthaḥ/ asādhāraṇam saṃyog-
 ahetum adarśanaviśeṣam grahītum adarśanamātram vik- 5
 alpayati --- kiṃ cedam iti/ paryudāsam grhītvāha --- kiṃ
 guṇānām adhikāraḥ kāryārambhaṇasāmarthyam tato hi
 saṃyogaḥ saṃsārahetur upajāyate/ prasajyapraṭiśedham
 grhītvā dvitīyam vikalpam āha --- āhosvid iti/ darśito viṣ-
 ayaḥ śabdādiḥ sattvapuruṣānyatā ca yena cittena tasya ta-
 dviśayasyānutpādaḥ/ etad eva sphorayati --- svasmin dr- 10
 śye śabdādu sattvapuruṣānyatāyām ceti/ tāvad eva pra-
 dhānam viceṣṭate na yāvad dvididham darśanam abhini-
 rvartayati/ niṣpāditobhayadarśanam tu nivartata iti/ pa-
 riyudāsa eva tṛtīyam vikalpam āha --- kim arthavattā gu- 15
 ṇānām/ satkāryavādasiddhau hi bhāvināv api bhogāpav-
 argārthāv avyapadeśyatayā sta ity arthaḥ/ paryudāsa eva
 caturtham vikalpam āha --- athāvidyā pratisargakāle sva-
 cittena saha niruddhā pradhānasāmyam āgatā vāsanārū-
 peṇa svacittotpattibījam/ tena darśanād anyāvidyāvāsan- 20
 aivādarśanam uktā/ paryudāsa eva pañcamam vikalpam
 āha --- kiṃ sthitiṣaṃskārasya pradhānavartinaḥ sāmyapa-
 riṇāmaparamparāvahinaḥ kṣaye gatir mahadādivikārāra-
 mbhas taddhetuḥ saṃskāraḥ pradhānasya gatiṣaṃskāras
 92 tasyābhivyaktiḥ kāryonmukhatvam/ tadubhayasaṃskār-
 asadbhāve matāntarānumatim āha --- yatredam uktam ai- 25
 kāntikatvam vyāsedhadbhiḥ, pradhīyate janyate vikārajā-
 tam aneneti pradhānam tac cet sthityaiva varteta na kad-
 ācid gatyā tato vikārākaraṇān na pradhīyate tena kiṃcid
 ity apradhānam syāt/ atha gatyāiva varteta na kadācid api
 sthityā tatrāha --- tathā gatyāiveti/ kvacit pāṭhaḥ "sthityai 30
 gatyai" iti/ tādarthe caturthī, evakāraś ca draṣṭavyaḥ/
 sthityai cen na varteta na kvacid vikāro vinaśyet/ tathā ca
 bhāvasya sato+avināśino notpattir apīti vikāratvād eva cy-
 aveta/ evaṃ ca na pradhīyate+atra kiṃcid ity apradhānam
 syāt tad ubhayathā sthityā gatyā cāsya vṛttiḥ pradhānavy- 35
 avahāram labhate nānyathaikāntābhyupagame/ na keva-
 lam pradhāne kāraṇāntareṣv api parabrahmatanmāyāpa-
 ramāṇvādiṣu kalpiteṣu samānaś carco vicāraḥ/ tāny api

hi sthityaiva vartamānāni vikārākaraṇād akāraṇāni syuḥ,
 gatyāiva vartamānāni vikāranityatvād akāraṇāni syur iti
 ca/ paryudāsa eva ṣaṣṭhaṃ vikalpam āha --- darśanaśa-
 ktir eveti/ yathā prajāpativrate nekṣetodyantam ādityam
 5 ity anīkṣaṇapratyāsannaḥ saṃkalpo gr̥hyata evam ihāpi
 darśananīṣedhe tatpratyāsannā tanmūlā śaktir ucyate/ sā
 ca darśanam bhogādilakṣaṇam prasotum draṣṭāraṃ dr̥śy-
 ena yojayatīti/ atraiva śrutim āha --- pradhānasyeti/ syād
 etat/ ātmakhyāpanārtham pradhānam pravartata iti śru-
 10 tir āha na tv ātma darśanaśakteḥ pravartata ity ata āha ---
 sarvabodhyabodhasamartha iti/ prāk pravṛtṭeḥ pradhāna-
 sya nātmakhyāpanamātram pravṛttau prayojakam asāma-
 rthye tadayogāt tasmāt sāmartyam pravṛtṭeḥ prayojakam
 iti śrutyārthād uktam ity arthaḥ/ darśanaśaktiḥ pradhānā-
 15 śrayety aṅgīkr̥tya ṣaṣṭhaḥ kalpaḥ/ imām evobhayāśrayām
 āsthāya saptamaṃ vikalpam āha --- ubhayasya puruṣasya
 ca dr̥śyasya cādarśanam darśanaśaktir dharma ity eke/ 93
 syād etan mṛṣyāmahe dr̥śyasyeti, tasya sarvaśaktyāśraya-
 tvān na draṣṭur iti punar mṛṣyāmaḥ/ na hi tadādihārā jñā-
 20 naśaktis tatra jñānasyāsamavāyād anyathā pariṇāmāpattir
 ity ata āha --- tatredam iti/ bhavatu dr̥śyātmakam tathāpi
 tasya jaḍatvena tadgataśaktikāryam darśanam api jaḍam
 iti na śakyam taddharmatvena vijñātum jaḍasya svayam
 aprakāśatvād ato dr̥śer ātmanaḥ pratyayam caitanyacchā-
 25 yāpattim apekṣya darśanam taddharmatvena bhavati jñā-
 yate viṣayeṇa viṣayiṇo lakṣaṇāt/ nanv etāvatāpi dr̥śyadha-
 rmatvam asya jñānasya bhavati na tu puruṣadharmatvam
 apīty ata āha --- tathā puruṣasyeti/ satyam puruṣasyānā-
 tmabhūtam eva tathāpi dr̥śyabuddhisattvasya yaḥ praty-
 30 ayaś caitanyacchāyāpattis tam apekṣya puruṣadharmatv-
 eneva na tu puruṣadharmatvena/ etad uktam bhavati ---
 caitanyabimbodgrāhitayā buddhicaitanyayor abhedād bu-
 ddhidharmās caitanyadharmā iva cakāsatīti/ aṣṭamaṃ vi-
 kalpam āha --- darśanam jñānam eva śabdādīnām adarśa-
 35 nam na tu sattvapuruṣānyatāyā iti kecit/ yathā cakṣū rūpe
 pramāṇam api rasādāv apramāṇam ucyate/ etad uktam
 bhavati --- sukhādyākāraśabdādijñānāni svasiddhyanugu-
 natayā draṣṭṛdr̥śyasamyogam ākṣipantīti/ tad evam vika-

lpya caturtham vikalpaṃ svīkartum itareṣāṃ vikalpānāṃ
sāṃkhyāśāstragatānāṃ sarvapuruṣasādhāraṇyena bhoga-
vaicitryābhāvaprasaṅgena dūṣayati --- ity ete śāstragatā iti
//2.23// § 189

tasya hetur avidyā //2.24// § 190

caturtham vikalpaṃ nirdhārayitum sūtram avatārayati
--- yas tu pratyakcetanasya svabuddhisamyoga iti/ pratī-
pam añcati prāpnotīti pratyag asādhāraṇas tu samyoga ek- 5
aikasya puruṣasyaikaikayā buddhyā vaicitryahetuḥ/ sū-
tram paṭhati --- tasyeti/ nanv avidyā viparyayajñānaṃ ta-
sya bhogāpavargayor iva svabuddhisamyogo hetuḥ/ as-
94 aṃyuktāyāṃ buddhau tadanutpattes tat katham avidyā
samyogabhedasya hetur ity ata āha --- viparyayajñānavās-
aneti/ sargāntariyāyā avidyāyāḥ svacittena saha niruddh- 10
āyā api pradhāne+asti vāsanā tadvāsanāvāsitaṃ ca pradh-
ānaṃ tattatpuruṣasamyoginīm tādrśīm eva buddhiṃ sṛj-
ati/ evaṃ pūrvapūrvasargeṣv ity anāditvād adoṣaḥ/ ata
eva pratisargāvasthāyāṃ na puruṣo mucyata ity āha ---
viparyayajñāneti/ yadā puruṣakhyātiṃ kāryaniṣṭhāṃ pr- 15
āptā tadā viparyayajñānavāsanāyā bandhakāraṇasyābhā-
vān na punar āvartata ity āha --- sā tv iti/ atra kaścin nā-
stikaḥ kaivalyaṃ paṇḍakopākhyānenopahasati/ paṇḍak-
opākhyānaṃ āha --- mugdhayeti/ kimartham ity arthaś-
abdo nimittam upalakṣayati prayojanasyāpi nimittatvāt/ 20
paṇḍakopākhyānena sāmyam āpādayati --- tathedaṃ vi-
dyamānaṃ guṇapuruṣānyatājñānaṃ cittanivṛttiṃ na ka-
roti, paravairāgyeṇa jñānaprasādamātreṇa sasamskāraṃ
niruddhaṃ vinaṣṭaṃ kariṣyatīti kā pratyāśā/ yasmin saty 25
eva yad bhavati tat tasya kāryam/ na tu yasminn asatīti bh-
āvaḥ/ atraikadeśimatena parihāram āha --- tatreti/ iṣada-
parisamāpta ācārya ācāryadeśīyaḥ/ ācāryas tu vāyuprokte
kṛtalakṣaṇaḥ --- § 191

"ācinoti ca śāstrārtham ācāre sthāpayaty api/ svayam
ācarate yasmād ācāryas tena cocyate" vāyupurāṇam 59.30 30
iti/ § 192

bhogavivekakhyātirūpapariṇatabuddhinivṛttir eva mo-
kṣaḥ/ na ca buddhisvarūpanivṛttiḥ/ sā ca dharmamegh-

āntavivekakhyātipratiṣṭhāyā anantaram eva bhavati saty
 api buddhisvarūpamātrāvasthāna ity arthaḥ/ etad eva
 sphorayati --- adarśanasya bandhakāraṇasyābhāvād bu-
 ddhinivṛttiḥ/ tac cādarśanaṃ bandhakāraṇaṃ darśanān 95
 5 nivartate/ darśananivṛttis tu paravairāgyasādhyā/ saty
 api buddhisvarūpāvasthāne mokṣa iti bhāvaḥ/ ekadeśim-
 atam upanyasya svamatam āha --- tatra cittanivṛttir eva
 mokṣaḥ/ nanūktaṃ darśane nivṛtte+acirāc cittasvarūpa-
 nivṛttir bhavatīti katham darśanakāryety ata āha --- ki-
 10 martham asthāne mativibhrama iti/ ayam abhisam̐dhiḥ
 --- yadi darśanasya sākṣāc cittanivṛtttau kāraṇabhāvam
 aṅgīkurvīmahi tata evam upālabhyemahi/ kiṃ tu vive-
 kadarśanaṃ prakarṣakāṣṭhāṃ prāptaṃ nirodhasamādh-
 ibhāvanāprakarṣakrameṇa cittanivṛttimatpuruṣasvarūpā-
 15 vasthānopayogīty ātiṣṭhāmahe tat katham upālabhyemah-
 iti //2.24// § 193

tadabhāvāt saṃyogābhāvo hānaṃ tad dṛśeḥ kaivalyam //2.25// § 194

tad evaṃ vyūhadvayam uktvā tṛtīyavyūhābhidhānāya
 sūtram avatārayti --- heyam duḥkham iti/ tadabhāvāt sa-
 5 ṃyogābhāvo hānaṃ tad dṛśeḥ kaivalyam/ vyācaṣṭe --- ta-
 syeti/ asti hi mahāpralaye+api saṃyogābhāvo+ata uktam
 ātyantika iti/ duḥkhoparamo hānaṃ iti puruṣārthatā da-
 rśitā/ śeṣam atirohitam //2.25// § 195

vivekakhyātir aviṣṭavā hānopāyaḥ //2.26// § 196

hānopāyalakṣaṇaṃ caturtham vyūham ākhyātum sū-
 tram avatārayati --- atheti/ vivekakhyātir aviṣṭavā hā-
 5 nopāyaḥ/ āgamānumānābhyām api vivekakhyātir asti/
 na cāsau vyutthānaṃ tatsaṃskāraṃ vā nivartayati tadv-
 ato+api tadanuvṛtter iti tannivṛttyartham aviṣṭaveti/ vi-
 ṣṭavo mithyājñānaṃ tadrahitā/ etad uktaṃ bhavati --- śr-
 utamayena jñānena vivekaṃ gṛhītvā yuktimayena ca vya-
 10 vasthāpya dīrghakālanairantaryasatkārāsevitāyā bhāvanā-
 yāḥ prakarṣaparyantaṃ samadhigatā sākṣātkāravatī viv- 96

ekakhyātir nivartitasavāsanamithyājñānā nirviplavā hāno-
pāya iti/ śeṣaṃ sugamaṃ bhāṣyam //2.26// § 197

tasya saptadhā prāntabhūmiḥ prajñā //2.27//

§ 198

vivekakhyātiniṣṭhāyāḥ svarūpam āha sūtreṇa --- ta-
sya saptadhā prāntabhūmiḥ prajñā/ vyācaṣṭe --- tasyeti
pratyuditakhyāter vartamānakhyāter yoginaḥ pratyāmnā- 5
yaḥ parāmarśaḥ/ aśuddhir evāvaraṇaṃ cittasattvasya tad
eva malaṃ tasyāpagamāc cittasya pratyayāntarānutpāde
tāmasarājasavyutthānapratyayānutpāde nirviplavavivek-
akhyātiniṣṭhām āpannasya saptaprakāraiva prajñā vivek-
ino bhavati/ viṣayabhedāt prajñābhedāḥ/ prakṛṣṭo 'nto 10
yāsāṃ bhūmīnām avasthānām tās tathoktāḥ/ yataḥ pa-
raṃ nāsti sa prakarṣaḥ/ prāntā bhūmayo yasyāḥ prajñāyā
vivekakhyāteḥ sā tathoktā/ tā eva saptaprakārāḥ prānta-
bhūmīr udāharati --- tadyatheti/ tatra puruṣaprayatnani-
ṣpādyāsu catasṛṣu bhūmiṣu prathamām udāharati --- pa- 15
riññātāṃ heyam/ yāvat kila prādhānikam tat sarvaṃ pa-
riññamatāpasamṣkārair guṇavṛttivirodhād duḥkham eveti
heyam tat pariññātāṃ/ prāntatām darśayati --- nāsyā pu-
naḥ kiṃcid apariññātāṃ pariññeyam asti/ dvitīyām āha -
-- kṣiṇā iti/ prāntatām āha --- na punar iti/ tṛtīyām āha 20
--- sāksātkṛtāṃ pratyakṣeṇa niścitaṃ mayā samprajñātā-
97 vasthāyām eva nirodhasamādhisādhyam hānaṃ, na pu-
nar asyāḥ paraṃ niścetavyam astīti śeṣaḥ/ caturthīm āha
--- bhāvito niṣpādito vivekakhyātirūpo hānopāyo nāsyāḥ
paraṃ bhāvanīyam astīti śeṣaḥ/ eṣā catuṣṭayī kāryā vimu- 25
ktiḥ samāptiḥ, kāryatayā prayatnavyāpyatā darśitā/ kva-
cit pāṭhaḥ kāryavimuktir iti/ kāryāntareṇa vimuktiḥ pra-
jñāyā ity arthaḥ/ prayatnaniṣpādyānuniṣpādanīyām apr-
ayatnasādhyām cittavimuktim āha --- cittavimuktis tu tr-
ayī/ prathamām āha --- caritādhikārā buddhiḥ/ kṛtabho- 30
gāpavargakāryety arthaḥ/ dvitīyām āha --- guṇā iti/ prā-
ntatām āha --- na caiṣām iti/ tṛtīyām āha --- etasyām ava-
sthāyām iti/ etasyām avasthāyām jīvaṇ eva puruṣaḥ ku-
śalo mukta ity ucyate caramadehatvād ity āha --- etām iti/
anaupacārikaṃ muktam āha --- pratiprasave pradhānal- 35

aye+api cittasya muktaḥ kuśala ity eva bhavati guṇātīta-
tvād iti //2.27// § 199

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir
ā vivekakhyāteḥ //2.28// § 200

tad evaṃ caturo vyūhān uktvā tanmadhyapatitasya hā-
nopāyasya vivekakhyāter godohanādivat prāgasiddher as-
5 iddhasya copāyatvābhāvāt siddhyupāyān vaktum ārabh-
ata ity āha --- siddheti/ tatrābhidhāsyamānānām sādha-
nānām yena prakāreṇa vivekakhyātyupāyatvaṃ tad da-
rśayati sūtreṇa --- yogāṅgānuṣṭhānād aśuddhikṣaye jñān-
adīptir ā vivekakhyāteḥ/ yogāṅgāni hi yathāyogaṃ dr- 98
10 ṣṭādrṣṭadvāreṇāśuddhiṃ kṣiṇvanti/ pañcaparvaṇo vipa-
ryayasyety upalakṣaṇaṃ puṇyāpuṇyayor api jātyāyurbh-
ogahetutvenāśuddhirūpatvād iti/ śeṣaṃ sugamam/ nā-
nāvidhasya kāraṇabhāvasya darśanād yogāṅgānuṣṭhāna-
sya kīdrśaṃ kāraṇatvam ity ata āha --- yogāṅgānuṣṭhānam
15 iti/ aśuddhyā viyojayati buddhisattvam ity aśuddher vi-
yogakāraṇam/ drṣṭāntam āha --- yathā paraśur iti/ par-
aśuś chedyam vṛkṣaṃ mūlena viyojayati/ aśuddhyā vi-
yojayad buddhisattvaṃ vivekakhyātiṃ prāpayati yathā
dharmah sukham/ tathā yogāṅgānuṣṭhānaṃ vivekakhy-
20 āteḥ prāptikāraṇaṃ nānyena prakāreṇety āha --- viveka-
khyātes tv iti/ nānyatheti pratiśedhaśravaṇāt pṛcchati --
- kati caitānīti/ uttaram --- navaiyeti/ tāni darśayati kā-
rikayā --- tadyathā --- utpattīti/ atrodāharaṇāny āha --
- tatrotpattikāraṇam iti/ mano hi vijñānam avyapadeśy-
25 āvasthāto+apanīya vartamānāvasthām āpādayad utpatti-
kāraṇaṃ vijñānasya/ sthitikāraṇaṃ manasaḥ puruṣārth-
atā/ asmitāyā utpannaṃ manas tāvad avatiṣṭhate na yā-
vad dvididhaṃ puruṣārtham abhinirvartayati/ atha ni-
rvartitapurūṣārthadvayaṃ sthiter apaiti/ tasmāt svakāra-
30 ṇād utpannasya manaso+anāgatapurūṣārthatā sthitikāra-
ṇam/ drṣṭāntam āha --- śarīrasyeveṭi/ pratyakṣajñānani-
mittam indriyadvārā vā svato vā viṣayasya saṃskriyābhi- 99
vyaktis tasyāḥ kāraṇaṃ yathā rūpasyālokaḥ/ vikārakāra-
ṇaṃ manaso viṣayāntaram/ yathā hi mṛkaṇḍoḥ samāhita-
35 manaso vallakīvipañcyamānapañcamasvaraśravaṇasama-

nantaram unmīlitākṣasya svarūpalāvaṇyayauvanasaṃpa-
 nnām apsarasaṃ pramlocām ikṣamāṇasya samādhim ap-
 ahāya tasyāṃ saktam mano babhūveti/ atraiva nidarśa-
 nam āha --- yathāgniḥ pākyaṣya taṇḍulādeḥ kaṭhināvaya-
 vasaṃniveśasya praśithilāvayavasamṃyogalakṣaṇasya vik- 5
 ārasya kāraṇam/ sata eva viṣayasya pratyayakāraṇam dh-
 ūmajñānam agnijñānasyeti/ jñāyata iti jñānam agniś cā-
 sau jñānam cety agnijñānam tasya/ etad uktam bhavati -
 -- vartamānasyaivāgner jñeyasya pratyayakāraṇatayā kā-
 raṇam iti/ autsargikī nirapekṣāṇām kāraṇānām kāryakriyā 10
 prāptis tasyāḥ kutaścid apavādo 'prāptiḥ/ yathā nimnop-
 asarpaṇasvabhāvānām apām pratibandhaḥ setunā tathe-
 hāpi buddhisattvasya sukhaprakāśāśīlasya svābhāvikī su-
 khavivekakhyātijanakatā prāptiḥ/ sā kutaścid adharmāt 15
 tamaso vā pratibandhān na bhavati/ dharmād yogāṅgān-
 uṣṭhānād vā tadapanaye tadapratibaddhavṛttisvabhāvata
 eva tajjanakatayā tad āpnoti/ yathā vakṣyati --- "nimittam
 aprayojakam prakṛtīnām varaṇabhedas tu tataḥ kṣetrika-
 vat" yogasūtram 4.3 iti/ tad evaṃ vivekakhyātilakṣaṇakā- 20
 ryāpekṣayā prāptikāraṇam uktam/ avāntarakāryāpekṣayā
 tu tad eva viyogakāraṇam ity āha --- viyogakāraṇam iti/
 anyatvakāraṇam āha --- anyatvakāraṇam yathā suvarṇak-
 āraḥ suvarṇasya, kaṭakakuṇḍalakeyūrādibhyo bhinnābh-
 innasya bhedavivakṣayā kaṭakādibhinnasyābhedavivakṣ-
 ayā kaṭakādyabhinnasya suvarṇasya kuṇḍalād anyatvam/ 25
 tathā ca kaṭakakārī suvarṇakāraḥ kuṇḍalād abhinnāt su-
 varṇād anyat kurvann anyatvakāraṇam/ agnir api pākya-
 syānyatvakāraṇam yady api tathāpi dharmiṇo dharmā-
 yoh pulākatvataṇḍulatvayor bhedāvivakṣayā dharmayor
 upajanāpāye+api dharmyanuvartata iti na tasyānyatvam 30
 śakyam vaktum iti vikāramātrakāraṇatvam uktam iti na
 saṃkaraḥ/ na ca saṃsthānabhedo dharmiṇo 'nyatvakāra-
 ṇam iti vyākhyeyam/ suvarṇakāra ity asyāsaṃgateḥ/ bā-
 hyam anyatvakāraṇam upanyasyādhyātmikam udāharati
 --- evam ekasyeti/ avidyā kamanīyeyam kanyaketyādijñā- 35
 100 nam/ tanmohayogāt sa eva strīpratyayo mūḍho viṣaṇṇo
 bhavati caitrasya maitrasya puṇyavato bata kalatraratnam
 etan na tu mama bhāgyahīnasyeti/ evaṃ sapatnījanasya

tasyāṃ dveṣaḥ strīpratyayasya duḥkhatve/ evaṃ maitra-
 sya tasyā bhartū rāgas tasyaiva strīpratyayasya sukhatve/
 tattvajñānaṃ tvaṅmāṃsamedo'sthimajjāsamūhaḥ strīkā-
 5 vairāgye kāraṇam iti/ dhṛtikāraṇam śarīram indriyāṅgāṃ
 vidhāraṇam indriyāṇi ca śarīrasya sāmānyā karaṇavṛttir
 hi prāṇādya vāyavaḥ pañca tadabhāve śarīrapātāt/ evaṃ
 māṃsādikāyāṅgāṇāṃ api parasparavidhāryavidhāra-
 10 tvam/ evaṃ mahābhūtāni pṛthivyādīni manuṣyavaruṇas-
 ūryagandhavahaśāsilokanivāsināṃ śarīraṅgāṃ, tāni ca pa-
 rasparam, pṛthivyāṃ hi gandharasarūpasparśāśabdaguṇ-
 āyāṃ pañca mahābhūtāni parasparam vidhāryavidhāra-
 kabhāvenāvasthitāny apsu catvāri tejasi trīṇi dve ca mā-
 15 tariśvanīti/ tairyagyaunamānuṣadaivatādīni ca vidhāry-
 avidhāraḥ kabhāvenāvasthitāni/ nanv ādhārādheyabhāva-
 rahitānāṃ kutas tattvam ity ata āha --- parasparārtha-
 tvād iti/ manuṣyaśarīraṃ hi paśupakṣimṛgasarīrpaṣth-
 āvaraśarīropayogena dhriyate/ evaṃ vyāghrādiśarīraṃ
 api manuṣyapaśumṛgādiśarīropayogena/ evaṃ paśumṛ-
 20 gādiśarīraṃ api sthāvarādyupayogena/ evaṃ daivaśarī-
 rāṃ api manuṣyopahṛtacchāgamṛgakapiñjalamāṃsājya-
 puroḍāśasahakāraśākhāprastarādibhir ijjamānaṃ tadup-
 ayogena/ evaṃ devatāpi varadānavṛṣṭyādibhir manuṣyā-
 dīni dhārayatīty asti parasparārthatvam ity arthaḥ/ śeṣaṃ
 25 sugamam //2.28// § 201

**yamaniyamāsanaprāṇāyāmapratyāhāradhāra-
 ṇādhyānasamādhayo 'ṣṭāv aṅgāni //2.29// § 202**

saṃprati nyūnādhikasaṃkhyāvyavacchedārthaṃ yog-
 āṅgāny avadhārayati --- tatra yogāṅgāny avadhāryanta
 5 iti/ yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyā-
 nasamādhayo 'ṣṭāv aṅgāni/ abhyāsavairāgyaśraddhāvī- 101
 ryādayo 'pi yathāyogam eteṣv eva svarūpato nāntarīyak-
 atayā cāntarbhāvavayitavyāḥ //2.29// § 203

**ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ
 //2.30// § 204**

yamaniyamādyāṅgāny uddiśya yamanirdeśakam sū-
 tram avatārayati --- tatreti/ ahimsāsatyāsteyabrahmaca-
 ryāparigrahā yamāḥ/ yogāṅgam ahimsām āha --- sarva-
 theti/ īdrśīm ahimsām stauti --- uttare ceti/ tanmūlā ity 5
 ahimsām aparipālya kṛtā apy akṛtakalpā niṣphalatvād ity
 arthaḥ/ tatsiddhiparatayaivānuṣṭhānam/ ahimsā cen mū-
 lam uttareṣām katham te+ahimsāsiddhiparā ity ata āha ---
 tatpratipādanāyeti/ siddhir jñānam notpattir ity arthaḥ/
 syād etat/ ahimsājñānārthā yady uttare kṛtam tair anyata
 eva tadavagamād ity ata āha --- tadavadātetit/ yady utt- 10
 are nānuṣṭhīyerann ahimsā malinā syād asatyādibhir ity
 arthaḥ/ atraivāgamikānām saṃmatim āha --- tathā ceti/
 sugamam/ satyalakṣaṇam āha --- yathārthe vānmanase
 iti/ yathāśabdaṃ sākāṅkṣaṃ pūrayati --- yathā dr̥ṣṭam iti/
 pratisaṃbandhinam tathāśabdaṃ pratikṣipati --- tathā vā- 15
 nmanaś ca vivakṣāyām kartavyāyām iti/ anyathā tu na
 satyam etat sopapattikam āha --- paratra puruṣe svabo-
 dhasaṃkrāntaye svabodhasadr̥śabodhajanāyā vāg ukt-
 occāritā, ataḥ sā yadi na vañcitā vañcikā yathā droṇācā-
 ryeṇa svatanayāśvatthāmamaraṇam āyusman satyadhan- 20
 āśvatthāmā hata iti pṛṣṭasya yudhiṣṭhirasya prativacanaṃ
 102 hastinam abhisamdhāya satyaṃ hato+āśvatthāmeti, tad
 idam uktasyottaram na yudhiṣṭhirasya svabodham saṃkr-
 āmayati --- svabodho hy asya hastihananaṣṭaya indriyaj-
 anmā, na cāsau saṃkrāntaḥ kiṃ tv anya eva tasya tanay- 25
 avadhabodho jāta iti/ bhrāntā vā bhrāntijā vā, bhrāntiś ca
 vivakṣāsamaye vā jñeyārthāhvadhāraṇasamaye vā/ pratip-
 attyā vandhyā pratipattivandhyā yathārthān prati mlecch-
 abhāṣā pratipattivandhyā, niṣprayanā vā syād iti yath-
 ānapekṣitābhidhānā vāk tatra hi paratra svabodhasya sa- 30
 mkrāntir apy asaṃkrāntir eva niṣprayanatvād iti/ ev-
 aṃlakṣaṇam api satyaṃ parāpakāraphalaṃ satyābhāsaṃ
 na tu satyam ity āha --- eṣeti/ tadyathā satyatapasas task-
 araiḥ sārthagamaṇam pṛṣṭasya sārthagamaṇābhidhānam
 iti/ abhidhīyamānocāryamāṇā/ śeṣaṃ sugamam/ abhā- 35
 vasya bhāvādhīnanirūpaṇatayā steyalakṣaṇam āha --- ste-
 yam aśāstrapūrvakam iti/ viśeṣeṇa sāmānyam lakṣyata ity
 arthaḥ/ mānasavyāpārapūrvakatvād vācanikakāyikavy-

āpārayoḥ prādhānyān manovyāpāra ukto+aspr̥hārūpam
 iti/ brahmacaryasvarūpam āha --- gupteti/ saṃyatopa-
 stho+api hi strīprekṣaṇatadālāpakandarpāyatanatadaṅga-
 sparśanasakto na brahmacaryavān iti tannirāsāyoktaṃ gu-
 5 ptendriyasyeti/ indriyāntarāṇy api tatra lolupāni rakṣaṇ-
 iṅyānīti/ aparigrahasvarūpam āha --- viṣayāṇām iti/ tatra
 saṅgadoṣa ukto bhogābhyāsam anu vivardhante rāgāḥ ka-
 uśalāni cendriyāṇām iti, hiṃsālakṣaṇas ca doṣo nānupah-
 atya bhūtāny upabhogaḥ saṃbhavatīti/ aśāstrīyāṇām aya-
 10 tnopanatānām api viṣayāṇāṃ ninditapratigrahādirūpārja-
 nadoṣadarśanāc chāstrīyāṇām apy upārjitānām ca rakṣaṇ-
 ādididoṣadarśanād asvīkaraṇam aparigrahaḥ //2.30// § 205 103

jātideśakālasamayānavacchinnāḥ sārvaabhaumā mahāvratam //2.31// § 206

sāmānyata uktā yādṛśāḥ punar yoginām upādeyās tād-
 ṛśān vaktuṃ sūtram avatārayati --- te tv iti/ jātideśakālas-
 5 amayānavacchinnāḥ sārvaabhaumā mahāvratam/ sarvāsu
 jātyādīlakṣaṇāsu bhūmiṣu viditāḥ sārvaabhaumāḥ/ ahiṃs-
 ādaya ity anyatrāpy avaccheda ūhanīyaḥ/ sugamaṃ bhā-
 ṣyam //2.31// § 207

śaucasaṃtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ //2.32// § 208

śaucādiniyamān ācaṣṭe --- śaucasaṃtoṣatapaḥsvādhy-
 āyeśvarapraṇidhānāni niyamāḥ/ vyācaṣṭe --- śaucam iti/
 5 ādiśabdena gomayādayo gr̥hyante/ gomūtrayāvakādi me-
 dhyam tasyābhyavaharaṇādi/ ādiśabdād grāsaparimāṇa-
 saṃkhyāniyamādayo grāhyāḥ/ medhyābhyavaharaṇādij-
 anitam iti vaktavye medhyābhyavaharaṇādi cety uktaṃ
 kārye kāraṇopacārāt/ cittamalā madamānāsūyādayas tad-
 10 apanayo manaḥśaucam/ prāṇatrāṇamātrahetor abhyadh-
 ikasyānupāditsā saṃtoṣaḥ prāg eva svīkaraṇaparityāgād
 iti śeṣaḥ/ kāṣṭhamaunam iṅgitenāpi svābhiprāyāprakāś-
 anam/ avacanamātram ākāramaunam/ parikṣiṇavitarkaj-
 āla iti vitarko vakṣyamāṇaḥ saṃśayaviparyayau veti/ etā-
 15 vatā śuddho+abhisamdhir uktaḥ/ ete ca yamaniyamā vi-
 ṣṇupurāṇa uktāḥ --- § 209

"brahmacaryam ahiṃsāṃ ca satyāsteyāparigrahān/ se-
veta yogī niṣkāmo योग्यातां स्वामानो नयान् // स्वādhyā-
yaśaucasaṃtoṣatapāṃsi niyatātmavān/ kurvīta brahmaṇi
tathā parasmin pravaṇaṃ manah// ete yamaḥ saniyamaḥ 5
pañca pañca prakīrtitāḥ/ viśiṣṭaphaladāḥ kāmyā niṣkāma-
nāṃ (niṣkāmanāṃ) vimuktidāḥ" viṣṇupurāṇam 6.7.36--38
iti //2.32// § 210

vitarkabādhane pratipakṣabhāvanam //2.33//

§ 211

"śreyāṃsi bahuvighnāni" ity eṣāṃ apavādasambhava
tatpratīkāropadeśaparaṃ sūtram avatārayati --- eteṣāṃ ya-
maniyamānām iti/ sūtram --- vitarkabādhane pratipakṣa- 5
105 bhāvanam/ vitarkāṇāṃ bhāṣye nāsti tirohitam iva kiṃc-
ana //2.33// § 212

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobh- akrodhamohapūrvakā mṛdumadhyādhimātrā du- ḥkhājñānānantaphalā iti pratipakṣabhāvanam //2.34// § 213

tatra vitarkāṇāṃ svarūpaprakāraṇadharmaphala- 5
bhedān pratipakṣabhāvānāviśayān pratipakṣabhāvanāsv-
arūpābhidhitasayā sūtreṇāha --- vitarkā hiṃsādayaḥ kṛta-
kāritānumoditā lobhakrodhamohapūrvakā mṛdumadhy-
ādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāva-
nam/ vyācaṣṭe --- tatra hiṃseti/ prāṇabhr̥dbhedasyāpa- 10
risaṃkhyeyatvān niyamavikalpasamuccayāḥ sambhavino
hiṃsādiṣu/ tatrādharmatas tamaḥsamudreke sati caturvi-
dhaviparyayalakṣaṇasyājñānasyāpy udaya ity ajñānapha-
latvam apy eteṣāṃ iti/ duḥkhājñānānantaphalatvam eva 15
hi pratipakṣabhāvanam tadvaśād ebhyo nivṛtter iti/ tad
eva pratipakṣabhāvanam sphorayati --- vadhyasya paśv-
106 āder vīryam prayatnam kāyavyāpārahetum prathamam
ākṣipati yūpaniyojanena/ tena hi paśor aprāgalbhyaṃ bh-
avati/ śeṣam atisphuṭam //2.34// § 214

ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyā- gaḥ //2.35// § 215

uktā yamaniyamās tadapavādakānām ca vitarkāṇām
 pratipakṣabhāvanāto hānir uktā, saṃpraty apratyūhaṃ
 yamaniyamābhyāsāt tatsiddhiparijñānasūcakāni cihnāny
 upanyasyati yatparijñānād yogī tatra tatra kṛtakṛtyaḥ ka-
 5 rtavyeṣu pravartata ity āha (ti) --- yadeti (pratipakṣeti)/
 ahimsāpratiṣṭhāyām tatsaṃnidhau vairatyāgaḥ/ śāśvatik-
 avirodhā apy aśvamahiṣamūṣakamārjārāhinakulādayo 'pi
 bhagavataḥ pratiṣṭhitāhimsasya saṃnidhānāt taccittānuk-
 āriṇo vairam parityajantīti //2.35// § 216

satyapraṭiṣṭhāyām kriyāphalāśrayatvam //2.36//

§ 217

satyapraṭiṣṭhāyām kriyāphalāśrayatvam/ kriyāsādhyau
 dharmādharmau kriyā tatphalaṃ ca svarganarakādi te ev-
 5 āśrayatīty āśrayas tasya bhāvas tattvaṃ tad asya bhag-
 avato vāco bhavatīti/ kriyāśrayatvam āha --- dhārmika
 iti/ phalāśrayatvam āha --- svargam iti/ amoghāpratihatā
 //2.36// § 218

107

asteyapraṭiṣṭhāyām sarvaratnopasthānam //2.37//

§ 219

asteyapraṭiṣṭhāyām sarvaratnopasthānam/ subodham
 //2.37// § 220

brahmacaryapraṭiṣṭhāyām vīryalābhaḥ //2.38//

§ 221

brahmacaryapraṭiṣṭhāyām vīryalābhaḥ/ vīryam sāma-
 rthyam yasya lābhād apratighān apratighātān guṇān aṇim-
 5 ādīn utkarṣayaty upacinoti/ siddhaś ca tārādibhir (tarkād-
 ibhir) aṣṭābhiḥ siddhibhir ūhādyaparanāmabhir upeto vi-
 neyeṣu śiṣyeṣu jñānam yogatadaṅgaviṣayam ādhātuṃ sa-
 martho bhavatīti //2.38// § 222

aparigrahasthair ye janmakathamtāsambodhaḥ //2.39// § 223

aparigrahasthair ye janmakathamtāsambodhaḥ/ nik-
 āyaviśiṣṭhair dehendriyādibhir abhisambandho janma ta-

sya kathaṃtā kiṃprakāratā tasyāḥ saṃbodhaḥ sāksātk-
 āraḥ saprakārātīndriyaśāntoditāvvyapadeśyajanmaparijñā-
 nam iti yāvat/ atītaṃ jijñāsate --- ko+aham āsam iti/ tasya-
 aiva prakārabhedam utpāde sthitau ca jijñāsate --- katham
 aham āsam iti/ vartamānasya janmanaḥ svarūpaṃ jijñāsate --- 5
 kim svid iti/ śarīraṃ bhautikaṃ kiṃ bhūtānāṃ sam-
 ūhamātram āhosvit tebhyo+anyad iti/ atrāpi kathaṃ svid
 ity anuśaṅjanīyam/ kvacit tu paṭhyata eva/ anāgataṃ jijñā-
 āsate --- ke vā bhaviṣyāma iti/ atrāpi kathaṃ svid ity anu-
 śaṅgaḥ/ evam asyeti/ pūrvānto+atītaḥ kālaḥ parānto bha- 10
 viṣyan madhyo vartamānas teṣv ātmano bhāvaḥ śarīrādis-
 aṃbandhas tasmiṃ jijñāsā tataś ca jñānaṃ, yo hi yad icchati
 108 sa tat karotīti nyāyāt //2.39// § 224

śaucāt svāṅgajugupsā parair asaṃsargaḥ //2.40//

§ 225

śaucāt svāṅgajugupsā parair asaṃsargaḥ/ anena bāhy-
 aśaucasiddhisūcakaṃ kathitam //2.40// § 226

sattvaśuddhisāumanasyaikāgryendriyajayātma- darśanayogyatvāni ca //2.41// § 227

āntaraśaucasiddhisūcakam āha --- kiṃ ceti/ sattvaśu-
 ddhisāumanasyaikāgryendriyajayātmadarśanayogyatvāni
 ca/ cittamalānām ākṣālane cittasattvam amalāṃ prādu- 5
 rbhavati vaimalyāt saumanasyaṃ svacchatā svacchaṃ ta-
 dekāgraṃ tato manastantrāṇām indriyāṇām tajjayāj ja-
 yas tata ātmadarśanayogyatvaṃ buddhisattvasya bhava-
 tīti //2.41// § 228

saṃtoṣād anuttamaḥ sukhālābhaḥ //2.42//

§ 229

saṃtoṣād anuttamaḥ sukhālābhaḥ/ na vidyate+asmād
 uttama ity anuttmaḥ/ yathā coktaṃ yayātinā pūrau yauv-
 anam arpayatā --- § 230 5

"yā dustyajā durmatibhir yā na jīryati jīryatām/ tāṃ ṛ-
 ṣṇāṃ saṃtyajan prājñāḥ sukhenavābhipūryate" mahābh-
 āratam ādiparva 85.14 iti // § 231

tad etad darśayati --- yac ca kāmasukhaṃ loka ityādinā
//2.42// § 232

109

kāyendriyasiddhir aśuddhikṣayāt tapasaḥ //2.43//
§ 233

tapaḥsiddhisūcakam āha --- kāyendriyasiddhir aśu-
ddhikṣayāt tapasaḥ/ aśuddhilakṣaṇam āvaraṇaṃ tāma-
5 sam adharmādi/ aṇimādyā mahimā laghimā prāptiś ca/
sugamam //2.43// § 234

svādhyāyād iṣṭadevatāsaṃprayogaḥ //2.44//
§ 235

svādhyāyasiddhisūcakam āha --- svādhyāyād iṣṭadeva-
tāsaṃprayogaḥ/ sugamam //2.44// § 236

samādhisiddhir īśvarapraṇidhānāt //2.45//
§ 237

samādhisiddhir īśvarapraṇidhānāt/ na ca vācyam īśv-
arapraṇidhānād eva cet saṃprajñātasya samādher aṅg-
5 inaḥ siddhiḥ kṛtaṃ saptabhir aṅgair iti/ īśvarapraṇi-
dhānasiddhau drṣṭādrṣṭāv āntaravyāpāreṇa teṣāṃ upa-
yogāt/ saṃprajñātasiddhau ca saṃyogaprṥthaktvena da-
dhna iva kratvarthatā puruṣārthatā ca/ na caivam an-
antaraṅgatā dhāraṇādhyānasamādhīnāṃ saṃprajñāta-
10 ddhau/ saṃprajñātasamānagocaratayāṅgāntarebhyo 'ta-
dgocarebhyo+asyāntaraṅgatvapratīteḥ/ īśvarapraṇidhānam
api īśvaragocaraṃ na saṃprajñeyagocaram iti bahiraṅgam
iti sarvam avadātam/ prajānātīti prajñāpadavyutpattir da-
rśitā //2.45// § 238

sthirasukham āsanam //2.46// § 239

uttarasūtram avatārayati --- uktāḥ saha siddhibhir yam-
aniyamāḥ/ āsanādīni vakṣyāmaḥ/ tatra --- sthirasukham
āsanam/ sthiraṃ niścalaṃ yat sukhaṃ sukhāvahaṃ tad
5 āsanam iti sūtrārthaḥ/ āsyata āste vānenety āsanam/ 110
tasya prabhedān āha --- tadyatheti/ padmāsaṇaṃ prasi-
ddham/ sthitasyaikataṛaḥ pādo bhūnyasta ekataṛaś cāku-

ñcitajānor upari nyasta ity etad vīrāsanam/ pādātale vṛ-
 ṣaṇasamīpe sampuṭīkr̥tya tasyopari pāṇīkacchapikāṃ ku-
 ryāt tad bhadrāsanam/ savyam ākuñcitam caraṇam dakṣ-
 iṇajāṅghorvantare dakṣiṇam cākuñcitam vāmajāṅghorva-
 ntare nikṣiped etat svastikam/ upaviśya śliṣṭāṅgulikau śli- 5
 ṣṭagulphau bhūmiśliṣṭajāṅghorupādau prasārya daṇḍāsa-
 nam abhyaset/ yogapattakayogāt sopāśrayam/ jānupras-
 āritabāhoḥ śayanam paryaṅkaḥ/ krauñcaniṣadanādīni kr-
 auñcādīnām niṣaṇṇānām samsthānadarśanāt pratyety-
 āni/ pārṣṇyagraṇapādābhyām dvayor ākuñcitayor anyonya- 10
 sampīdanam samasamsthānam, yena samsthānenāvasthi-
 tasya sthairyam sukham ca sidhyati tad āsanam sthira-
 sukham/ tad etad bhagavataḥ sūtrakāryasya sammatam, ta-
 sya vivaraṇam yathāsukham ceti //2.46// § 240

prayatnaśaithilyānantasamāpattibhyām //2.47//

§ 241

āsanasvarūpam uktvā tatsādhanam āha --- prayatnaś-
 aithilyānantasamāpattibhyām/ sāmsiddhiko hi prayatnaḥ
 śarīradhārako na yogāṅgasyopadeṣṭavyāsanasya kāraṇam 5
 tasya tatkāraṇatva upadeśavaiyarthyaṭ svarasata eva tatsi-
 ddheḥ/ tasmād upadeṣṭavyasyāsanasyāyam asādhako vi-
 rodhī ca svābhāvikaḥ prayatnas tasya ca yādṛcchikāsana-
 hetutayāsananiyamopahanṭṛtvāt/ tasmād upadiṣṭaniyam-
 āsanam abhyasyatā svābhāvikaprayatnaśaithilyāya praya- 10
 tna āstheyo nānyathopadiṣṭam āsanam sidhyatīti svābhā-
 vikaprayatnaśaithilyam āsanasiddhihetuḥ/ anante vā nā-
 ganāyake sthirataraphaṇāsahasraavidhṛtaviśvaṃbharāma-
 ṇḍale samāpannam cittam āsanam nirvartayatīti //2.47//
 § 242

15

tato dvaṃdvānabhighātaḥ //2.48// § 243

āsanavijayasūcakam āha --- tato dvaṃdvānabhighā-
 taḥ/ nigadavyākhyātam bhāṣyam/ āsanam apy uktaṃ vi-
 ṣṇupurāṇe --- § 244

111

"evaṃ bhadrāsanādīnām samāsthāya guṇair yutam" iti 5
 viṣṇupurāṇam 6.7.39 //2.48// § 245

**tasmin sati śvāsapraśvāsayor gativicchedaḥ
prāṇāyāmaḥ //2.49// § 246**

āsanānantaram tatkūrvakātām prāṇāyāmasya darśay-
ams tallakṣaṇam āha --- tasmin sati śvāsapraśvāsayor ga-
5 tivicchedaḥ prāṇāyāmaḥ/ recakapūrakakumbhakeṣv asti
śvāsapraśvāsayor gativiccheda iti prāṇāyāmasāmānyala-
kṣaṇam etad iti/ tathā hi --- yatra bāhyo vāyur ācamyā-
ntardhāryate pūrake tatrāsti śvāsapraśvāsayor gativicch-
edaḥ/ yatrāpi kauṣṭhyo vāyur virecya bahirdhāryate re-
10 cake tatrāsti śvāsapraśvāsayor gativicchedaḥ/ evaṃ ku-
mbhake+apīti/ tad etad bhāṣyeṇocyate --- saty āsaneti
//2.49// § 247

**bāhyābhyantarastambhavṛttir deśakālasamkhy-
ābhiḥ paridrṣṭo dīrghasūkṣmaḥ //2.50// § 248**

prāṇāyāmaviśeṣatrayalakṣaṇaparam sūtram avatāray-
ati --- sa tv iti/ bāhyābhyantarastambhavṛttir deśakālas-
5 amkhyābhiḥ paridrṣṭo dīrghasūkṣmaḥ/ vṛttiśabdaḥ pra-
tyekam sambadhyate/ recakam āha --- yatra praśvāseti/
pūrakam āha --- yatra śvāseti/ kumbhakam āha --- tṛtīya
iti/ tad eva sphuṭayati --- yatrobhayoḥ śvāsapraśvāsayoḥ
sakṛd eva vidhārakāt prayatnād abhāvo bhavati na pu-
10 naḥ pūrvavad āpūraṇaprayatnaughavidhārakaprayatno
nāpi recakaprayatnaughavidhārakaprayatno+apekṣyate/
kiṃ tu yathā tapta upale nihitam jalam pariśuṣyat sarva-
taḥ samkocam āpadyata evam ayam api māruto vahana-
śīlo balavad vidhārakaprayatnaniruddhakriyaḥ śarīra eva
15 sūkṣmībhūto+avatiṣṭhate na tu pūrayati yena pūrakam/ na
tu recayati yena recaka iti/ iyān asya deśo viśayaḥ prā- 112
deśavitastihastādiparimito nivātapradeśa īśīkātūlādikriy-
ānumito bāhya evam āntaro+apy āpādata lam āmastakam
pipīlikāsparśasadṛṣenānumitaḥ sparśena/ nimeṣakriyāv-
20 acchinnasya kālasya caturtho bhāgaḥ kṣaṇas teṣām iyatt-
āvadhāraṇenāvachinnaḥ/ svajānumaṇḍalam pāninā triḥ
parāmṛśya cchoṭīkāvachinnaḥ kālo mātrā tābhiḥ ṣaṭtrimś-
atā mātrābhiḥ parimitaḥ prathama udghāto mṛduḥ/ sa eva
dviguṇīkrto dvitīyo madhyamaḥ/ sa eva triguṇīkrtas tṛtī-
25 yas tīvraḥ/ tam imaṃ samkhyāparidrṣṭam prāṇāyāmam

āha --- samkhyābhir iti/ svasthasya hi puṃsaḥ śvāsaprasv-
 āsakriyāvachchinnena kālena yathoktacchoṭikākālaḥ samā-
 naḥ/ prathamodghātakarmatām nīta udghāto vijito vaśīk-
 ṛto nigṛhītaḥ/ kṣaṇānām iyattā kālo vivakṣitaḥ/ śvāsapr-
 aśvāseyattā samkhyeti kathamcid bhedaḥ/ sa khalv ayam 5
 pratyaham abhyasto divasapakṣamāsādikrameṇa deśakā-
 lapracayavyāpitayā dīrghaḥ/ paramanaipuṇyasamadhig-
 amanīyatayā ca sūkṣmo na tu mandatayā //2.50// § 249

bāhyābhyantaraviṣayākṣepī caturthaḥ //2.51//

§ 250

evam trayo viśeṣā lakṣitāḥ/ caturthaṃ lakṣayati --- bā-
 hyābhyantaraviṣayākṣepī caturthaḥ/ vyācaṣṭe --- deśakā-
 lasamkhyābhir iti/ ākṣipto 'bhyāsavaśīkṛtād rūpād avaro- 5
 pitaḥ so+api dīrghasūkṣma eva tatpūrvako bāhyābhyanta-
 raviṣayaprāṇāyāmo deśakālasamkhyādarśanapūrvakaḥ/
 na cāsau caturthas tṛtīya iva sakṛtprayatnād ahnāya jā-
 yate kiṃ tv abhyasyamānas tām tām avasthām āpannas
 tattadavasthāvijayānukrameṇa bhavatīty āha --- bhūmija- 10
 yād iti/ nanūbhayor gatyabhāvaḥ stambhavṛttāv apy astīti
 ko+asmād asya viśeṣa ity ata āha --- tṛtīya iti/ anālocanap-
 113 ūrvaḥ sakṛtprayatnanirvartitas tṛtīyaḥ/ caturthas tv āloca-
 napūrvo bahuprayatnanirvartanīya iti viśeṣaḥ/ tayoh pūr-
 akarecakayor viṣayo+anālocito+ayam tu deśakālasamkhy- 15
 ābhir ālocita ity arthaḥ //2.51// § 251

tataḥ kṣīyate prakāśāvaraṇam //2.52// § 252

prāṇāyāmasyāvāntaraprayojanam āha --- tataḥ kṣīy-
 ate prakāśāvaraṇam/ āvriyate+anena buddhisattvaprak-
 āśa ity āvaraṇam kleśaḥ pāpmā ca/ vyācaṣṭe --- prāṇā- 5
 yāmān iti/ jñāyate+aneti jñānam buddhisattvaprakāśo
 vivekasya jñānam vivekajñānam/ vivekajñānam āvṛṇot-
 īti vivekajñānāvaraṇīyam/ bhavyageyappravacanīyādīnām
 pāṇinisūtram 3.4.68 kartari nipātanasya pradarśanārtha-
 tvāt kopanīyarañjanīyavad atrāpi kartari kṛtyapratyayaḥ/
 karmaśabdena tajjanyam apuṇyaṃ tatkāraṇam kleśam [ca] 10
 lakṣayati/ atraivāgaminām anumatim āha --- yat tad āca-
 kṣata iti/ mahāmoho rāgaḥ, tadavinirbhāgavartiny avidy-

āpi tadgrahaṇena gr̥hyate/ akāryam adharmah/ nanu pr-
 āṇāyāma eva cet pāpmānaṃ kṣiṇoti kṛtaṃ tarhi tapasety
 ata āha --- durbalaṃ bhavatīti/ na tu sarvathā kṣīyate+atas
 tatprakṣayāya tapo+apekṣyata iti/ atrāpy āgaminām anu-
 5 matim āha --- tathā coktam iti/ § 253

manur apy āha --- "prāṇāyamair dahed doṣān"manusmṛtiḥ
 6.72 iti/ § 254

prāṇāyāmasya yogāṅgatā viṣṇupurāṇoktā --- § 255 114

"prāṇākhyam anilaṃ vaśyam abhyāsāt kurute tu yaḥ/
 10 prāṇāyāmaḥ sa vijñeyaḥ sabījo+abīja eva ca// paraspare-
 ṇābhibhavaṃ prāṇāpānau yadānilau/ kurutas tadvidhān-
 ena tṛtīyaṃ saṃyamāt tayoh"viṣṇupurāṇam 6.7.40--41 iti
 //2.52// § 256

dhāraṇāsu ca yogyatā manasaḥ //2.53// § 257

kiṃ ca --- dhāraṇāsu ca yogyatā manasaḥ/ prāṇāyāmo
 hi manaḥ sthīrikurvan dhāraṇāsu yogyaṃ karoti //2.53//
 § 258

**svaviśayāsaṃprayoge cittasvarūpānukāra iv-
 endriyāṇāṃ pratyāhāraḥ //2.54// § 259**

tad evaṃ yamādibhiḥ saṃskṛtaḥ saṃyamāya pratyā-
 hāram ārabhate/ tasya lakṣaṇasūtram avatārayituṃ pṛ-
 5 cchati --- atheti/ svaviśayāsaṃprayoge cittasvarūpānuk-
 āra ivendriyāṇāṃ pratyāhāraḥ/ cittam api mohaniyara-
 ṇjanīyakopaniyaiḥ śabdādibhir viśayair na saṃprayujyate
 tadasaṃprayogāc cakṣurādīny api na saṃprayujyanta iti
 so+ayam indriyāṇāṃ cittasvarūpānukāraḥ/ yat punas ta-
 10 ttvaṃ cittam abhiniviśate na tadindriyāṇi bāhyaviśayāṅ-
 īty ananukāro+api/ ata uktam anukāra iveti/ svaviśayāsa-
 ṃprayogasya sādharmaṇasya dharmasya cittānukāranimitt-
 atvaṃ saptamyā darśayati --- sveti/ anukāraṃ vivṛṇoti ---
 cittanīrodha iti/ dvayor nirodhahetuś ca prayatnas tulya
 15 iti sādṛśyam/ atraiva dṛṣṭāntam āha --- yathā madhukara-
 rājam iti/ dārṣṭāntike yojayati --- tatheti/ atrāpi viṣṇupu- 115
 rāṇavākyaṃ --- § 260

"śabdādiṣv anuśaktāni nigr̥hyākṣāṇi yogavit/ kuryāc
 cittānukārīṇi pratyāhāraparāyaṇaḥ" // viṣṇupurāṇam 6.7.43
 20 § 261

tasya prayojanaṃ tatraiva darśitam --- § 262

"vaśyatā paramā tena jāyate niścalātmanām/ indriyā-
nām avāśyais tair na yogasādhakaḥ" viṣṇupurāṇam 6.7.44
iti //2.54// § 263

tataḥ paramā vaśyatendriyāṇām //2.55//

§ 264

[iti śrīpatañjaliviracitayogasūtreṣu dvitīyaḥ

sādhanapādaḥ //2//]

asyānuvādakaṃ sūtram --- tataḥ paramā vaśyatendr-
iyāṇām/ nanu santi kim anyā aparamā indriyāṇām va- 5
śyatā yā apekṣya parameyam ucyate, addhā tā darśayati
--- śabdādiṣv iti/ etad eva vivṛṇoti --- saktī rāgo vyasa-
nam/ kayā vyupattyā (vyutpattyā), vyasyati kṣipati nira-
syaty enaṃ śreyasa iti/ tadabhāvo+avyasanam vaśyatā/
aparām api vaśyatām āha --- aviruddhā śrutyādyaviru- 10
ddhaśabdādisevanam tadviruddheṣv apravṛttiḥ, saiva ny-
āyyā nyāyād anapetā yataḥ/ aparām api vaśyatām āha ---
śabdādisaṃprayoga iti/ śabdādiṣv indriyāṇām saṃpray-
ogaḥ svecchayā bhogyeṣu khalv ayaṃ svatantra na bho-
gyatantra ity arthaḥ/ aparām api vaśyatām āha --- rāga- 15
dveṣābhāve sukhaduḥkhaśūnyam mādhyasthyena śabdā-
dijñānam ity eke/ sūtrakārābhimatām vaśyatām parama-
rṣisaṃmatām āha --- cittasyaikāgryāt sahendriyair aprav-
ṛttir eva śabdādiṣv iti jaigīṣavyaḥ/ asyāḥ paramatām āha
--- paramā tv iti/ tuśabdo vaśyatāntarebhyo viśinaṣṭi/ va- 20
śyatāntarāṇi hi viśayāśīviśasaṃprayogaśālitayā kleśaviśa-
saṃparkaśaṅkāṃ nāpakrāmanti/ na hi viśavidyāvitprak-
ṛṣṭo+api vaśīkṛtabhujamgamam bhujamgamam anke nidh-
āya svapiti viśrabdhaḥ/ iyaṃ tu vaśyatā vidūrīkṛtanikhil-
116 a viśayavyatiṣaṅgā nirāśaṅkatayā paramety ucyate/ netar- 25
endriyajayavad iti/ yathā yatamānasamjñāyām ekendriy-
ajaye+apīndriyāntarajayāya prayatnāntaram apekṣante na
caivam cittanirodhe bāhyendriyanirodhāya prayatnāntar-
āpekṣety arthaḥ //2.55// § 266

kriyāyogaṃ jagau kleśān vipākān karmaṇām iha/ ta- 30
dduḥkhatvaṃ tathā vyūhān pāde yogasya pañcakam //
iti//1// § 267

iti śrīvācaspatimiśraviracitāyāṃ
pātañjalayogasūtrabhāṣyavyākhyāyāṃ dvitīyaḥ
sādhanapādaḥ //2//

3 tatra tṛtīyo vibhūtipādaḥ/

117

deśabandhaś cittasya dhāraṇā //3.1// § 269

prathamadvitīyapādābhyāṃ samādhis tatsādhanam
coktam/ tṛtīyapāde tatpravṛtṭyanugūṇaḥ śraddhotpāda-
hetavo vibhūtayo vaktavyāḥ/ tāś ca saṃyamasādhyāḥ/
5 saṃyamaś ca dhāraṇādhyānasamādhisamudāya iti vibh-
ūtisādhanatayā pañcabhyaś ca yogāṅgebhyo bahiraṅg-
ebhyo+asyāṅgatrayasyāntaraṅgatayā viśeṣajñāpanārtham
atra trayasyopanyāsaḥ/ tatrāpi ca dhāraṇādhyānasamā-
dhināṃ kāryakāraṇabhāvena niyatapaurvāparyatvāt tad-
10 anurodhenopanyāse krama iti prathamam dhāraṇā lakṣ-
aṇīyety āha --- uktānīti/ deśabandhaś cittasya dhāraṇā/
ādhyātmikadeśam āha --- nābhicakra iti/ ādiśabdena tālv-
ādayo grāhyāḥ/ bandhaḥ saṃbandhaḥ/ bāhyadeśam āha
--- bāhya iti/ bāhye ca na svarūpeṇa cittasya saṃbandhaḥ
15 saṃbhavatīty uktam vṛttimātreṇa jñānamātreṇeti/ atrāpi
purāṇam --- § 270

"prāṇāyāmena pavanaṃ pratyāhāreṇa cendriyam/ va-
śīkrṭya tataḥ kuryāc cittasthānam śubhāśraye" viṣṇupurā-
ṇam 6.7.45 § 271

20 śubhāśrayā bāhyā hiraṇyagarbhavāsavaprajāpatipra-
bhṛtayaḥ/ idaṃ ca tatroktam --- § 272

"mūrtam bhagavato rūpaṃ sarvopāśrayaniḥsprham/
eṣā vai dhāraṇā jñeyā yac cittam tatra dhāryate// tac ca
mūrtam hare rūpaṃ yad vicintyam narādhipa/ tac chr-
25 ūyatām anādhārā dhāraṇā nopapadyate// prasannavad-
anam cārupadmapatranibhekṣaṇam/ sukapolam suvistī-
rṇalalāṭaphalakojjvalam// samakarṇāntavinyastacāruku-
ṇḍalabhūṣaṇam/ kambugrīvam suvistīrṇaśrīvatsāṅkitav-
akṣasam// valīvibhaṅginā magnanābhinā codareṇa ca/

118 pralambāṣṭabhujam viṣṇum athavāpi caturbhujam// sa-
 masthitorujaṅgham ca svastikāṅghrivarāmbujam/ cinta-
 yed brahmabhūtaṃ taṃ pītanirmalavāsasam// kirīṭacār-
 ukeyūrakaṭakādivibhūṣitam/ śārṅgacakraḡadākhaḡḡaśa- 5
 ŋkhākṣavalayānvitam// cintayet tanmayo yogī samādh-
 āyātmamānasam/ tāvad yāvad dṛḡhībhūtā tatraiva nṛpa
 dhāraṅā// etad ātiṣṭhato+anyad vā svecchayā karma ku-
 rvataḡ/ nāpayāti yadā cittam siddhāṃ manyeta tāṃ tadā"
 viṣṇupurāṅam 6.7.77--85 iti //3.1// § 273

tatra pratyayaikatānatā dhyānam //3.2// § 274

dhāraṅāsādhyam dhyānam lakṣayati --- tatra pratyay-
 aikatānatā dhyānam/ ekatānataikāgratā/ sugamaṃ bhā-
 syam/ atrāpi purāṅam --- § 275

"tadrūpapratyayaikāgryasamṡtatiś cānyaniḡsprhā/ tad 5
 dhyānam prathamair aṅgaiḡ ṣaḡbhir niṣpādyate nṛpa"
 viṣṇupurāṅam 6.7.89 iti //3.2// § 276

tad evārthamātranirbhāsam svarūpaśūnyam iva samādhiḡ //3.3// § 277

dhyānasādhyam samādhiṃ lakṣayati --- tad evārtham-
 ātranirbhāsam svarūpaśūnyam iva samādhiḡ/ vyācaṣṡe --
 - dhyānam eveti/ dhyeyākāranirbhāsam iti/ dhyeyākāra- 5
 syaiva nirbhāso na dhyānākārasyeti/ ata evāha --- śūnyam
 iti/ nanu śūnyam cet katham dhyeyam prakāṣetety ata āha
 --- iveti/ atraiva hetum āha --- dhyeyasvabhāvāveśād iti/
 atrāpi purāṅam --- § 278

"tasyaiva kalpanāhīnam svarūpagrahaṅam hi yat/ ma- 10
 nasā dhyānaniṣpādyam samādhiḡ so+abhidhīyate"
 viṣṇupurāṅam 6.7.90 iti// § 279

119 dhyeyād dhyānasya bhedaḡ kalpanā taddhīnam ity
 arthaḡ/ aṣṡāṅgayogam ukṡvā khāṅḡikyāya keśidhvaja up-
 asaṃjahāra --- § 280 15

"kṣetraijñāḡ karaṅī jñānam karaṅam tad acetanam/
 niṣpādyā muktikāryam vai kṡṡakṡyam nivartate"
 viṣṇupurāṅam 6.7.92 iti //3.3// § 281

trayam ekatra samyamah //3.4// § 282

dhāraṇādhyānasamādhir ity etattrayasya tatra tatra ni-
 yujyamānasya prāṭisvikasaṃjñoccāraṇe gauravaṃ syād iti
 lāghavārthaṃ paribhāṣāsūtram avatārayati --- trayam ek-
 atra saṃyamah/ vyācaṣṭe --- ekaviṣayāṇīti (tad etad iti)/
 5 vācakatvaśaṅkāṃ apanayati --- tad asyeti/ tantryate vyu-
 tpādyate yogo yena śāstreṇa tat tantraṃ tadbhavā tāntr-
 ikī/ saṃyamapradeśāḥ "pariṇāmatrayasaṃyamāt-" yoga-
 sūtram 3.16 ityevamādayaḥ //3.4// § 283

tajjayāt prajñālokaḥ //3.5// § 284

saṃyamavijayasyābhyāsaśādhānasya phalam āha ---
 tajjayāt prajñālokaḥ/ pratyayāntarānabhibhūtasya nirma-
 lapravāhe+avasthānam ālokaḥ prajñāyāḥ/ sugamaṃ bhā-
 5 ṣyam //3.5// § 285

tasya bhūmiṣu viniyogaḥ //3.6// § 286

kva punar viniyuktasya saṃyamasya phalam etad ity
 ata āha --- tasya bhūmiṣu viniyogaḥ/ bhūmiṃ viśeṣayati
 bhāṣyakāraḥ --- tasyeti/ jīṭyā bhūmer yānantarā bhūmir
 5 avasthājīṭā tatra viniyogaḥ/ sthūlaviṣaye savitarke samā-
 dhau vaśīkrte saṃyamena saṃyamasyāvijite nirvitarke vi-
 niyogaḥ/ tasminn api vaśīkrte savicāre viniyogaḥ/ evaṃ
 nirvicāre viniyoga ity arthaḥ/ ata eva sthūlaviṣayasamā-
 pattisiddhau satyāṃ purāṇe tattadāyudhabhūṣaṇāpanay-
 10 ena sūkṣmaviṣayaḥ samādhir avatāritaḥ --- § 287

"tataḥ śaṅkhagadācakraśārngādirahitaṃ budhaḥ/ ci-
 ntayed bhagavadrūpaṃ praśāntaṃ sākṣasūtrakam// 120
 yadā ca dhāraṇā tasminn avasthānavatī tataḥ/ kirīṭakeyūr-
 amukhair bhūṣaṇai rahitaṃ smaret// tadaikāvayavaṃ de-
 15 vaṃ so+aham ceti punar budhaḥ/ kuryāt tato hy aham iti
 praṇidhānaparo bhavet// " viṣṇupurāṇam 6.7.86--88 iti//
 § 288

kasmāt punar adharāṃ bhūmiṃ vijityottarāṃ vijay-
 ate viparyayaḥ kasmān na bhavatīty ata āha --- na hy aj-
 20 itādharaḥ bhūmir iti/ na hi śīlāhradād gaṅgāṃ prati pra-
 sthito+aprāpya meghavanaṃ gaṅgāṃ prāpnoti/ īśvarapr-
 asādāj jīṭtarabhūmikasya ceti kasmāt tadarthasyottara-
 bhūmivijayasya pratyāsannasyānyata eveśvarapraṇidhā-

nād evāvagatatvāt/ niṣpāditakriye karmaṇy aviśeṣādhāy-
inaḥ sādhanasya sādhananyāyātipātād iti/ syād etad āga-
mataḥ sāmānyato+avagatānām apy avāntarabhūmibhedā-
nām kutaḥ paurvāparyāvagatir ity ata āha --- bhūmer asyā 5
iti/ jitaḥ pūrvo yoga uttarasya yogasya jñānapravṛttyadh-
igamahetuḥ/ avasthaivāvasthāvān ity abhipretyaitad dra-
ṣṭavyam //3.6// § 289

trayam antaraṅgaṃ pūrvebhyaḥ //3.7// § 290

kasmāt punar yogāṅgatvāviśeṣe+api saṃyamasya ta-
tra tatra viniyogo nerareṣāṃ pañcānām ity ata āha --- tr-
ayam antaraṅgaṃ pūrvebhyaḥ/ tad idaṃ sādhanatrayaṃ 5
sādhyasamānaviṣayatvenāntaraṅgaṃ na tv evaṃ yamād-
121 ayas tasmāt te bahiraṅgā ity arthaḥ //3.7// § 291

tad api bahiraṅgaṃ nirbījasya //3.8// § 292

sādhanatrayasya saṃprajñāta evāntaraṅgatvaṃ na tv
asaṃprajñāte tasya nirbījatayā taiḥ saha samānaviṣayatvā-
bhāvāt teṣu ciraniruddheṣu saṃprajñātaparamakāṣṭhāpa-
ranāmajñānaprasādarūpaparavairāgyānantaram utpādāc 5
cety āha --- tad iti/ tad api bahiraṅgaṃ nirbījasya/ sam-
ānaviṣayatvam antaraṅgatvaprayojakam iha na tu tadana-
ntarabhāvas tasya bahiraṅgeśvarapraṇidhānavartitayā sa-
vyabhicāratvād iti sthite savyabhicāram apy antaraṅgala-
kṣaṇaṃ tadanantarabhāvitvam asya nāsti/ tasmād dūrāp- 10
etāntaraṅgatā saṃyamasyāsaṃprajñāta iti darśayitum ta-
dabhāve bhāvād ity uktam //3.8// § 293

**vyutthānanirodhasaṃskārayor abhibhavapr-
ādurbhāvau nirodhakṣaṇacittānvayo nirodhapa-
riṇāmaḥ //3.9// § 294**

pariṇāmatrayasaṃyamād ity atropayokṣyamāṇapariṇ-
āmatrayaṃ pratipipādayiṣur nirbījaprasaṅgena pṛcchati - 5
-- atheti/ vyutthānasamprajñātayoś cittasya sphuṭatarap-
ariṇāmabhedapracayānubhavān na praśnāvātāro nirodhe
tu nānubhūyate pariṇāmaḥ/ na cānanubhūyamāno nāsti,
cittasya triguṇatayā calatvena guṇānām kṣaṇam apy apa-
riṇāmasyāsaṃbhavād ity arthaḥ/ praśnottaraṃ sūtram -- 10

- vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau
nirodhakṣaṇacittānvayo nirodhapariṇāmaḥ/ asaṃprajñā-
taṃ samādhim apekṣya saṃprajñāto vyutthānam/ niru-
dhyate 'neneti nirodho jñānaprasādaḥ paraṃ vairāgyaṃ
5 tayor vyutthānanirodhasaṃskārayor abhibhavaprādurbh-
āvau/ tatra vyutthānasamskārasyābhibhavo nirodhasa-
mskārasyāvīrbhāvaś cittasya dharmino nirodhakṣaṇasya
nirodhāvasarasya dvayor avasthayor anvayaḥ/ na hi ci-
ttaṃ dharmi saṃprajñātāvasthāyām asaṃprajñātāvasthā-
10 yām ca saṃskārābhibhavaprādurbhāvayoḥ svarūpeṇa bh-
idyata iti/ nanu yathottare kleśā avidyāmūlā avidyāniv-
ṛttau nivartanta iti na tu tannivṛttau pṛthak prayatnānt-
aram āsthīyata evaṃ vyutthānapratyayamūlāḥ saṃskārā
vyutthānapratyayanivṛttāv eva nivartanta iti tannivṛttau 122
15 na nirodhasaṃskāro+apekṣitavya ity ata āha --- vyutthā-
nasamskārā iti/ na kāraṇamātranivṛttiḥ kāryanivṛttihetur
mā bhūt kuvindanivṛttāv api paṭasya nivṛttir api tu yat-
kāraṇātmakam yatkāryam tatkāraṇanivṛttau tatkāryanivṛ-
ttiḥ/ uttare ca kleśā avidyātmāna ity uktam atas tanniv-
20 ṛttau teṣāṃ nivṛttir upapannā/ na tv evaṃ pratyayātmā-
naḥ saṃskārāś ciraniruddhe pratyaye saṃprati smaraṇad-
arśanāt/ tasmāt pratyayanivṛttāv api tannivṛttau nirodha-
saṃskārapracaya evopāsānīya ity arthaḥ/ sugamam anyat
//3.9// § 295

tasya praśāntavāhitā saṃskārāt //3.10// § 296

sarvathā vyutthānasamskārābhibhave tu balavatā nir-
odhasamskāreṇa cittasya kīdṛśaḥ pariṇāma ity ata āha --
- tasya praśāntavāhitā saṃskārāt/ vyutthānasamskārama-
5 larahitanirodhasamskāraparamparāmātravāhitā praśānta-
vāhitā/ kasmāt punaḥ saṃskārapāṭavam apekṣate na tu
saṃskāramātram ity ata āha --- tatsamskāramāndya iti/
tad iti nirodham parāmrṣati/ ye tu nābhibhūyata iti paṭh-
anti te tadā vyutthānam parāmrṣanti //3.10// § 297

**sarvārthataikāgratayoḥ kṣayodayau cittasya
samādhipariṇāmaḥ //3.11// § 298**

saṃprajñātasamādhipariṇāmāvasthāṃ cittasya darśa-
yati --- sarvārthataikāgratayoḥ kṣayodayau cittasya sam-
ādhipariṇāmaḥ/ vikṣiptatā sarvārthatā/ san na vinaśya-
tīti kṣayas tirobhāvo nāsad utpadyata iti udaya āvirbhā- 5
vaḥ/ svātmabhūtayoh sarvārthataikāgratayor dharmayor
123 yāv apāyopajanau sarvārthatāyā apāya ekāgratāyā upaja-
nas tayor anugataṃ cittam samādhīyate pūrvāparībhūtas-
ādhyamānasamādhiviśeṣaṇam bhavatīti //3.11// § 299

**tataḥ punaḥ śāntoditau tulyapratyayau citta-
syaikāgratāpariṇāmaḥ //3.12// § 300**

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgr-
atāpariṇāmaḥ/ punaḥ samādheḥ pūrvāparībhūtāyā ava-
sthāyāḥ samādhiniṣpattau satyāṃ śāntoditāv atītavartam- 5
ānau, tulyau ca tau pratyayau ceti tulyapratyayau/ ekāgr-
atāyāṃ tu dvayoh sādrśyam/ samāhitacittasyeti samādhi-
niṣpattir darśitā/ tathaivaikāgram eva/ avadhim āha --- ā
samādhibhreṣād bhraṃśād iti //3.12// § 301

**etena bhūtendriyeṣu dharmalakṣaṇāvasthāp-
ariṇāmā vyākhyātāḥ //3.13// § 302**

prāsaṅgikaṃ ca vakṣyamāṇaupayikaṃ ca bhūtendriy-
apariṇāmaṃ vibhajate --- etena bhūtendriyeṣu dharmal-
akṣaṇāvasthāpariṇāmā vyākhyātāḥ/ vyācaṣṭe --- eteneti/ 5
nanu cittapariṇatimātram uktaṃ na tu tatprakārā dharm-
alakṣaṇāvasthāpariṇāmās tat katham teṣām atideśa ity ata
āha --- tatra vyutthānanirodhayor iti/ dharmalakṣaṇāva-
sthāśabdāḥ paraṃ nocāritā na tu dharmalakṣaṇāvasthāp-
ariṇāmā noktā iti saṃkṣepārthaḥ/ tathā hi vyutthānaniro- 10
dhasaṃskārayor ity atraiva sūtre dharmapariṇāma uktaḥ/
imaṃ ca dharmapariṇāmaṃ darśayatā tenaiva dharmādh-
124 ikaṛaṇo lakṣaṇapariṇāmo+api sūcita evety āha --- lakṣaṇa-
pariṇāma iti/ lakṣyate 'neneti lakṣaṇam kālabhedāḥ/ tena
hi lakṣitam vastu vastvantarebhyaḥ kālāntarayuktebhyo 15
vyavacchidyata iti/ nirodhas trilakṣaṇaḥ/ asyaiva vyā-
khyānam tribhir adhvabhir yuktaḥ/ adhvaśabdaḥ kālava-
canaḥ/ sa khalv anāgatalakṣaṇam adhvānam prathamam
hitvā, tat kim adhvavaddharmatvam apy atipatati nety āha

--- dharmatvam anatikrānto vartamānalakṣaṇaṃ pratipa-
 nnaḥ/ ya eva nirodho+anāgata āsīt sa eva saṃprati varta-
 māno na tu nirodho 'nirodha ity arthaḥ/ vartamānatāsva-
 rūpavyākhyānam --- yatrāsya svarūpeṇa svocitārthakriyā-
 5 kārīṇā rūpeṇābhivyaaktiḥ samudācāraḥ/ eṣo+asya pratha-
 mam anāgatam adhvānam apekṣya dvitīyo+adhvā/ syād
 etad anāgatam adhvānaṃ hitvā ced vartamānatām āpa-
 nnaḥ tāṃ ca hitvātītātām āpatsyate hanta bhor adhvānam
 utpādavināśau syātām/ na ceṣyete, na hy asata utpādo
 10 nāpi sato vināśa ity ata āha --- na cātītānāgatābhyāṃ sām-
 ānyātmanāvasthitābhyāṃ viyukta iti/ anāgatasya nirodh-
 asya vartamānatālakṣaṇaṃ darśayitvā vartamānavyutthā-
 nasyātītātām ṛtīyam adhvānam āha --- tathā vyutthānam
 iti/ tat kiṃ nirodha evānāgato na vyutthānaṃ nety āha ---
 15 evaṃ punar vyutthānam iti/ vyutthānajātyapekṣayā pun-
 arbhāvo na vyaktyapekṣayā/ na hy atītāṃ punarbhavat-
 īti/ svarūpābhivyaaktir arthakriyākṣamasyāvīrbhāvaḥ/ sa
 caivaṃlakṣaṇapariṇāma uktas tajjātīyeṣu paunaḥpunyena
 vartata ity ata āha --- evaṃ punar iti/ dharmapariṇām- 125
 20 asūcitam evāvasthāpariṇāmam āha --- tatheti/ dharmā-
 nāṃ vartamānādhvanāṃ balavattvābalavattve avasthā ta-
 syāḥ pratikṣaṇaṃ tāratamyāṃ pariṇāmaḥ/ upasaṃharati
 --- eṣa iti/ pariṇāmabhedānāṃ saṃbandhibhedān nirdhār-
 ayati --- tatrānubhavānusārād dharminā ity/ tat kim eṣa pa-
 25 riṇāmo guṇānāṃ kādācitko nety āha --- evaṃ iti/ kasmāt
 punar ayaṃ pariṇāmaḥ sadātana ity ata āha --- calaṃ ceti/
 co hetvarthaḥ/ vṛttaṃ pracāraḥ/ etad eva kuta ity ata āha
 --- guṇasvābhāvyam iti/ uktam atraiva purastāt/ so+ayaṃ
 trividho+api cittapariṇāmo bhūtendriyeṣu sūtrakāreṇa ni-
 30 rdiṣṭa ity āha --- eteneti/ eṣa dharmapariṇāmabhedo dh-
 armadharminor bhedaṃ ālakṣya/ tatra bhūtānāṃ pṛthi-
 vyādīnāṃ dharmināṃ gavādir ghaṭādir vā dharmapariṇ-
 āmaḥ/ dharmānāṃ cātītānāgatavartamānarūpatā lakṣaṇ-
 apariṇāmaḥ/ vartamānalakṣaṇāpannasya gavāder bālya-
 35 kaumārayauvanavārdhakyam avasthāpariṇāmaḥ/ ghaṭā-
 dīnāṃ api navapurātanatāvasthāpariṇāmaḥ/ evaṃ indri-
 iyāṇāṃ api dharmināṃ tattannīlādyālocanaṃ dharmapari-
 riṇāmo dharmasya vartamānatādīlakṣaṇapariṇāmo vart-

amānalakṣaṇasya ratnādyālocanasya sphuṭatvāspḥuṭatvā-
dir avasthāpariṇāmaḥ/ so+ayam evaṃvidho bhūtendriy-
apariṇāmo dharmaṇo dharmalakṣaṇāvasthānām bhedaṃ
āśritya veditavyaḥ/ abhedam āśrityāha --- paramārthatas
tv iti/ tuśabdo bhedapakṣād viśiṇaṣṭi/ pāramārthikatvam 5
asya jñāpyate na tv anyasya pariṇāmatvaṃ niṣidhyate/ ka-
smāt --- dharmisvarūpamātro hīti/ nanu yadi dharmivikr-
iyaiva dharmāḥ katham asaṃkarapratyayo loke pariṇām-
126 eṣv ity ata āha --- dharmadvāreti/ dharmāśabdena dharm-
alakṣaṇāvasthāḥ parigrhyante/ taddvāreṇa dharmiṇa eva 10
vikriyety ekā cāsaṃkīrṇā ca/ taddvārāṇām abhede+api
dharmiṇaḥ parasparasamkarāt/ nanu dharmāṇām abhi-
nnavatve dharmiṇo+adhvanām ca bhede dharmiṇo 'nanya-
tvena dharmenāpīha dharmivad bhavitavyam ity ata āha
--- tatra dharmasyeti/ bhāvaḥ saṃsthānabhedāḥ/ suva- 15
rṇāder yathā bhājanasya rucakasvastikavyapadeśabhedo
bhavati tanmātram anyathā bhavati na tu dravyaṃ suva-
rṇam asuvarṇatām upaiti atyantabhedābhāvād iti/ vakṣy-
amāṇābhisaṃdhir ekāntavādinam bauddham utthāpayati
--- apara āheti/ dharmā eva hi rucakādayas tathotpannāḥ 20
paramārthasanto na punaḥ suvarṇam nāma kiṃcid ekam
anekeṣv anugataṃ dravyam iti/ yadi punar nivartamān-
eṣv api dharmeṣu dravyam anugataṃ bhavet tato na citiś-
aktivat pariṇāmetāpi tu kauṭasthyenaiva parivarteta/ par-
iṇāmātmakam rūpaṃ parihāya rūpāntareṇa kauṭasthyena 25
parivartanam parivṛttiḥ/ yathā citiśaktir anyathānyathā-
bhāvam bhajamāneṣv api guṇeṣu svarūpād apracyutā kū-
ṭasthanityaivam suvarṇādy api syān na ceṣyate/ tasmān
na dravyam atiriktam dharmeḥbhya iti/ pariharati --- ayam
adoṣa iti/ kasmāt/ ekāntatānabhyupagamāt/ yadi citiśa- 30
kter iva dravyasyaikāntikīṃ nityatām abhyupagacchema
tata evam upālabhyemahi/ na tv aikāntikīṃ nityatām āti-
ṣṭhāmahe kiṃ tu tad etat trailokyam na tu dravyamātram
127 vyakter arthakriyākāriṇo rūpād apaiti/ kasmān nityatv-
apratīṣedhāt pramāṇena/ yadi hi ghaṭo vyakter nāpeyāt 35
kapālaśarkarācūrṇādiṣv avasthāsv api vyakto ghaṭa iti pū-
rvavad upalabdhyarthakriye kuryāt tasmād anityam trail-
okyam/ astu tarhy anityam evopalabdhyarthakriyārahita-

tvena gaganāravindavad atitucchatvād ity ata āha --- ape-
 tam apy asti, nātyantatucchatā yenaikāntato+anityaṃ syād
 ity arthaḥ/ kasmād vināśapraṭiśedhāt pramāṇena/ tathā
 hi yat tucchaṃ na tat kadācid apy upalabdhyarthakriye
 5 karoti/ yathā gaganāravindam/ karoti caitat trailokyam
 kadācid upalabdhyarthakriye iti/ tathotpattimadrdavya-
 tvadharmalakṣaṇāvasthāyogitvādayo+apy atyantatuccha-
 gagananalinanaraviṣāṇādivyāvṛttāḥ sattvahetava udāhā-
 ryāḥ/ tathā ca dharmī nātyantaṃ nityo yena citiśaktivat
 10 kūṭasthanityaḥ syāt kiṃ tu kathaṃcin nityaḥ/ tathā ca pa-
 riṇāmīti siddham/ etena mṛtpiṇḍādyavasthāsu kāryāṇāṃ
 ghaṭādīnāṃ anāgatānāṃ sattvaṃ veditavyam/ syād etat/
 apetam api ced asti kasmāt pūrvavan nopalabhyata ity ata
 āha --- saṃsargāt svakāraṇalayāt sauksmyaṃ darśanāna-
 15 rhatvaṃ tataś cānupalabdhir iti/ tad evaṃ dharmapariṇā-
 maṃ samarthyā lakṣaṇapariṇāmam api lakṣaṇānāṃ para-
 sparānugamanena samarthayate --- lakṣaṇapariṇāma iti/
 ekaikaṃ lakṣaṇam lakṣaṇāntarābhyāṃ samanugatam ity
 arthaḥ/ nanv ekalakṣaṇayoge lakṣaṇāntare nānubhūyete
 20 tat kathaṃ tadyoga ity ata āha --- yathā puruṣa iti/ na hy
 anubhavābhāvaḥ pramāṇasiddham apalapati, tadutpāda
 eva tatra tatsadbhāve pramāṇam asata utpādāsambhavān
 naraviṣāṇavad iti/ paroḅktaṃ doṣam utthāpayati --- atra la-
 kṣaṇapariṇāma iti/ yadā dharmo vartamānas tadaiva yady
 25 atīto+anāgataś ca tadā trayo+apy adhvānaḥ saṃkīryerann
 anukrameṇa cādhvanāṃ bhāve+asadutpādaprasaṅga iti 128
 bhāvaḥ/ pariharati --- tasya parihāra iti/ vartamānataiva
 hi dharmāṇāṃ anubhavasiddhā tataḥ prakpaścātkālasa-
 mbandham avagamayati/ na khalv asad utpadyate na ca
 30 sad vinaśyati/ tad idam āha --- evaṃ hi na cittam iti/ kr-
 odhottarakālam hi cittam rāgadharmakam anubhūyate/
 yadā ca rāgaḥ krodhasamaye+anāgatatvena nāsīt katham
 asāv utpadyetānutpannaś ca katham anubhūyete/ bhav-
 atv evaṃ tathāpi kuto+adhvanāṃ asaṃkara iti pṛcchati ---
 35 kiṃ ceti/ kiṃ kāraṇam asaṃkare/ caḥ punararthe/ utta-
 ram āha --- trayāṇāṃ lakṣaṇānāṃ yugapan nāsti saṃbh-
 avāḥ/ kasminn ekasyāṃ cittavṛttau/ krameṇa tu lakṣaṇ-
 ānāṃ ekatamasya svavyaṅjakāñjanasya bhāvo bhavet sa-

ṃbhavel lakṣyādhīnanirūpaṇatayā lakṣaṇānām lakṣyākā-
 reṇa tadvattā/ atraiva pañcaśikhācāryasaṃmatim āha --
 - uktaṃ ceti/ etac ca prāg eva vyākhyātam/ upasaṃha-
 rati --- tasmād iti/ āvirbhāvatirobhāvarūpaviruddhadha- 5
 rmasaṃsargād asaṃkaro+adhvanām iti/ drṣṭāntam āha -
 -- yathā rāgasyeti/ pūrvam krodhasya rāgasambandhāva-
 gamo darśita iti/ idānīm tu viṣayāntaravartino rāgasya vi-
 ṣayāntaravartinā rāgāntareṇa sambandhāvagama iti/ dā-
 rṣṭāntikam āha --- tathā lakṣaṇasyetīti/ nanu saty apy an- 10
 ekāntābhyupagame+abhedo+astīti dharmalakṣaṇāvasthā-
 129 nyatve tadabhinnasya dharmiṇo +apy anyatvaprasaṅgaḥ/
 sa eva ca neṣyate tadanugamānubhavavirodhād ity ata āha
 --- na dharmī tryadhvā yatas tadabhinnā dharmās trya-
 dhvānaḥ/ dharmānām adhvatrāyayogam eva sphorayati
 --- te lakṣitā abhivyaktā vartamānā iti yāvat/ alakṣitā an- 15
 abhivyaktā anāgatā atītā iti (atītās ceti) yāvat/ tatra lakṣi-
 tās tām tām avasthām balavattvadurbalatvādikām prāpn-
 uvanto 'nyatvena pratinirdiśyante+avasthāntarato na dra-
 vyāntarataḥ/ avasthāśabdena dharmalakṣaṇāvasthā ucya-
 nte/ etad uktaṃ bhavati --- anubhava eva hi dharmiṇo dh- 20
 armādīnām bhedābhedaḥ vyavasthāpayati/ na hy aikānti-
 ke+abhede dharmādīnām dharmiṇo dharmirūpavad dha-
 rmāditvam/ nāpy aikāntike bhede gavāśvavad dharmādi-
 tvam/ sa cānubhavo+anaikāntikatvam avasthāpayann api
 dharmādiṣūpajānāpāyadharmakeṣv api dharmiṇam ekam 25
 anugamayan dharmāṃś ca parasparato vyāvartayan pra-
 tyātmanam anubhūyata iti tadanusāriṇo vyaṃ na tam ativ-
 artya svecchayā dharmānubhavān vyavasthāpayitum īsm-
 aha iti/ atraiva laukikam drṣṭāntam āha --- yathāikā rekh-
 eti/ yathā tad eva rekhāśvarūpaṃ tattatsthānāpekṣayā śa- 30
 tāditvena vyapadiśyata evaṃ tad eva dharmirūpaṃ tatt-
 addharmalakṣaṇāvasthābhedenānyatvena pratinirdiśyata
 ity arthaḥ/ dārṣṭāntikārtham drṣṭāntāntaram āha --- yathā
 caikatve+apīti/ atrāntare paroḥ uktaṃ doṣam utthāpayati --
 - avastheti/ avasthāpariṇāme dharmalakṣaṇāvasthāpariṇ- 35
 āme kauṣṭhyadoṣaprasaṅga ukto dharmidharmalakṣaṇ-
 āvasthānām/ pṛcchati --- katham iti/ uttaram --- adhvano
 vyāpāreṇeti/ dadhnaḥ kila yo 'nāgato+adhvā tasya vyāp-

āraḥ kṣīrasya vartamānatvaṃ tena vyavahitatvād dhetoḥ/
 yadā dharmo dadhilakṣaṇaḥ svavyāpāraṃ dādihikādyāra-
 mbhaṃ kṣīre sann api na karoti tadānāgataḥ/ yadā karoti
 tadā vartamānaḥ/ yadā kṛtvā nivṛttaḥ sann eva svavyāp- 130
 5 ārād dādihikādyārambhāt tadātīta iti/ evaṃ traikālye+api
 sattvād dharmadharminor lakṣaṇānām avasthānām ca ka-
 uṭasthyaṃ prāpnoti/ sarvadā sattā hi nityatvaṃ, caturṇām
 api ca sarvadā sattve+asattve vā notpādaḥ, tāvanmātraṃ
 ca lakṣaṇaṃ kūṭasthanityatāyāḥ/ na hi citiśakter api kūṭ-
 10 asthanityāyāḥ kaścid anyo viśeṣa iti bhāvaḥ/ pariharati -
 -- nāsau doṣaḥ, kasmād guṇinityatve 'pi guṇānām vima-
 rdo+anyonyābhibhāvvyābhibhāvakatvaṃ tasya vaicitryāt/
 etad uktaṃ bhavati --- yady api sarvadā sattvaṃ catu-
 rṇām api guṇiguṇānām tathāpi guṇavimardavaicitryeṇa
 15 tadātmabhūtataadvikārāvirobhāvatirobhāvabhedena pariṇ-
 āmaśālitayā na kauṭasthyam/ citiśaktes tu na svātmabhū-
 tavikārāvirobhāvatirobhāva iti kauṭasthyam/ yathāhuḥ ---
 § 303

"nityaṃ tam āhur vidvāṃso yatsvabhāvo na naśayati"
 20 iti/ § 304

vimardavaicitryam eva vikāravaicitrye hetuṃ prakṛ-
 tau vikṛtau ca darśayati --- yathā saṃsthānaṃ pṛthivyā-
 dipariṇāmalakṣaṇaṃ ādimad dharmamātraṃ vināśi tiro-
 bhāvi śabdādīnām śabdasparsarūparasagandhatanmātrā-
 25 ṇām svakāryam apekṣyāvināśinām atirobhāvinām/ pra-
 kṛtau darśayati --- evaṃ liṅgam iti/ tasmin vikārasaṃjñā
 na tv evaṃ vikāravatī citiśaktir iti bhāvaḥ/ tad evaṃ parī-
 kṣakasiddhāṃ vikṛtiṃ prakṛtiṃ codāhrtya vikṛtāv eva lo-
 kasiddhāyāṃ guṇavimardavaicitryaṃ dharmalakṣaṇāvast-
 30 sthāpariṇāmavaicitryahetum udāharati --- tatredam udā-
 haraṇam iti/ na cāyaṃ niyamo lakṣaṇānām evāvasthāpa-
 riṇāma iti/ sarveṣāṃ eva dharmalakṣaṇāvasthābhedānām
 avasthāśabdavācyaṭvād eka evāvasthāpariṇāmaḥ sarvasā-
 dhāraṇa ity āha --- dharmiṇo+apīti/ vyāpakam pariṇāma-
 35 lakṣaṇam āha --- avasthitasya dravyasyeti/ dharmāśabda 131
 āśritatvena dharmalakṣaṇāvasthāvācakaḥ //3.13// § 305

śāntoditāvyapadeśyadharmānupātī dharmī //3.14//

§ 306

yasyaiṣa trividhaḥ pariṇāmas taṃ dharmaṇaṃ sūtreṇa
 lakṣayati --- tatra --- śāntoditāvyapadeśyadharmānupātī
 dharmī/ dharmo+asyāstīti dharmīti nāvijñāte dharme sa
 śakyo jñātum iti dharmam darśayati --- yogyateti/ dha- 5
 rmiṇo dravyasya mṛdādeḥ śaktir eva cūrṇapiṇḍaghaṭādy-
 utpattiśaktir eva dharmas teṣāṃ tatrāvyaktatvena bhāva
 iti yāvat/ nanv evam avyaktatayā santas te tataḥ prādu-
 rbhavantu/ udakāharaṇādayas tu taiḥ svakāraṇād anāsā-
 ditāḥ kutaḥ prāptā ity ata uktaṃ --- yogyatāvacchinneti/
 yo+asau ghaṭādīnām utpattiśaktiḥ sodakāharaṇādiyogya- 10
 tāvacchinnā, tenodakāharaṇādayo+api ghaṭādibhiḥ svak-
 āraṇād eva prāptā iti nākasmikā iti bhāvaḥ/ athavā ke dh-
 armaṇa ity atrottaram --- yogyatāvacchinnā dharmīṇa iti/
 ko dharmā ity atrottaram śaktir eva dharmas teṣāṃ yogya- 15
 ataiva dharmā ity arthaḥ/ atas tadvān dharmīti siddham
 bhavati/ tatsadbhāve pramāṇam āha --- sa ca phalapra-
 savabhedānumita ekasya dharmīṇo+anyaś cānyaś ca cūr-
 ṇapiṇḍaghaṭādirūpa ity arthaḥ/ kāryabhedadarśanāc ca
 bhinna ity yāvat/ paridrṣṭa upalabdhaḥ/ tatrānubhavāro- 20
 hiṇo vartamānasya mṛtṭpiṇḍasya śāntāvyapadeśyābhyāṃ
 mṛccūrṇamṛdghaṭābhyāṃ bhedaṃ āha --- tatra vartam-
 āna ity/ yadi na bhidyeta piṇḍavac cūrṇaghaṭayor api ta-
 davad eva svavyāpāravyāptiprasaṅga ity bhāvaḥ/ avyakt-
 asya tu piṇḍasya noktaṃ bhedasādhanam saṃbhavatīty 25
 āha --- yadā tv ity/ ko+asau kena bhedasādhanena bhidy-
 eteti/ tad evaṃ dharmāṇāṃ bhedasādhanam abhidhāya
 taṃ bhedaṃ vibhajate --- tatra ye khalv ity/ uditā ity vart-
 amānā ity arthaḥ/ adhvanāṃ paurvāparyam niyamayati
 --- te ceti/ codayati --- kimartham ity/ kiṃnimittam atīta-
 syānantarā na bhavanti vartamānāḥ/ hetum āha siddhāntī 30
 --- pūrvapaścimatāyā abhāvāt/ viṣayeṇa viṣayiṇīm anup-
 alabdhiṃ sūcayati/ anupalambham evopalambhavaidha-
 rmyeṇa darśayati --- yathānāgatavartamānayor ity/ upas-
 aṃharati --- tat tasmād anāgata eva samanantaraḥ pūrva-
 tvena bhavati vartamānasya nātītaḥ/ atītasya vartamānaḥ 35
 pūrvatvena samanantaro nāvyapadeśyaḥ/ tasmād adhva-
 nāṃ yaviṣṭho+atīta ity siddham/ syād etad anubhūyamā-
 nānubhūtatayoditātītau śakyāv unnetum avyapadeśyās tu

punar dharmā avyapadeśyatayaivaṃ śakyā nonnetum ity
 āśayavān pṛcchati --- athāvyapadeśyāḥ ke keṣu samīkṣā-
 mahe/ atrottaram āha --- sarvaṃ sarvātmakam iti/ ya-
 troktam iti/ tad evopapādayati --- jalabhūmyor iti/ jala-
 5 sya hi rasarūpasparśaśabdavato bhūmeś ca gandharasar-
 ūpasparśaśabdavatyāḥ pāriṇāmikam vanaspatilatāgulmā-
 diṣu mūlaphalapasavapallavādīgatarasādivaiśvarūpyam
 dṛṣṭam/ so+ayam anevamātmikāyā bhūmer anīdṛśasya vā
 jalasya na pariṇāmo bhavitum arhati/ upapāditam hi nā-
 10 sad utpadyata iti/ tathā sthāvarāṇām pāriṇāmikam jaṅg-
 ameṣu manuṣyapaśumṛgādiṣu rasādivaicitryam dṛṣṭam/
 upayuñjānā hi te phalādīni rūpādibhedasaṃpadam āsā-
 dayanti/ evaṃ jaṅgamānām pāriṇāmikam sthāvareṣu dṛ-
 15 ṣṭam/ rudhirāvasekāt kila dāḍimīphalāni tālaphalamātr-
 āṇi bhavanti/ upasaṃharati --- evaṃ sarvaṃ jalabhūmy-
 ādi sarvarasādyātmakam/ tatra hetum āha --- jātyanucch-
 edena jalatvabhūmitvādijāteḥ sarvatra pratyabhijñāyamā-
 natvenānucchedāt/ nanu sarvaṃ cet sarvātmakam hanta
 bhoḥ sarvasya sarvadā sarvatra sarvathā saṃnidhānāt sa-
 20 mānakālam bhāvānām vyaktiḥ prasajyeta, na khalu saṃn-
 ihitāvikalakāraṇam kāryam vilambitum arhatīty ata āha ---
 deśakāleti/ yady api kāraṇam sarvaṃ sarvātmakam tath-
 āpi yo yasya kāryasya deśo yathā kuṅkumasya kāśmīraḥ/
 25 teṣāṃ sattve+api pāñcālādiṣu na samudācāra iti na kuṅk-
 umasya pāñcālādiṣv abhivyaktiḥ/ evaṃ nidāghe na prāv-
 ṛṣaḥ samudācāra iti na tadā śālīnām/ evaṃ na mṛgī ma-
 nuṣyam prasūte na tasyām manuṣyākārasamudācāra iti/
 evaṃ nāpuṇyavān sukharūpaṃ bhūṅkte na tasmin puṇy-
 animittasya samudācāra iti/ tasmād deśakālākāranimitt-
 30 ānām apabandhād apagamān na samānakālam ātmanām
 bhāvānām abhivyaktir iti/ tad evaṃ dharmān vibhajya
 teṣu dharmino+anugamaṃ darśayati --- ya eteṣv iti/ sā-
 mānyam dharmirūpaṃ viśeṣo dharmas tadātmobhayātm-
 aka ity arthaḥ/ tad evaṃ anugataṃ dharminam darśayi-
 35 tvā tam anicchato vaināśikasya kṣaṇikam vijñānamātram
 cittam icchato+aniṣṭaprasaṅgam uktaṃ smārayati --- ya-
 sya tv iti/ vastupratyabhijñānāc ceti/ na hi devadattena
 dṛṣṭam yajñadattaḥ pratyabhijñānāti/ tasmād yaś cānubh-
 avitā sa eva pratyabhijñānātet / /3.14/ / § 307

kramānyatvaṃ pariṇāmānyatve hetuḥ //3.15//

§ 308

kramānyatvaṃ pariṇāmānyatve hetuḥ/ kim ekasya dh-
 armiṇa eka eva dharmalakṣaṇāvasthālakṣaṇaḥ pariṇāma
 uta bahavo dharmalakṣaṇāvasthālakṣaṇāḥ pariṇāmāḥ/ ta 5
 134 tra kiṃ prāptam ekatvād dharmiṇa eka eva pariṇāmāḥ/
 na hi ekarūpāt kāraṇāt kāryabhedo bhavitum arhati tasy-
 ākasmikatvaprasaṅgād ityevaṃ prāpta ucyate --- kramā-
 nyatvāt pariṇāmānyatvam/ ekasyā mṛdaś cūrṇapiṇḍagh-
 aṭakapālakaṇākārā pariṇatiparamparā kramavatī laukika 10
 parīkṣakair adhyakṣaṃ samīkṣyate/ anyac cedam cūrṇap-
 iṇḍayor ānantaryam anyac ca piṇḍaghaṭayor anyac ca gh-
 aṭakapālayor anyac ca kapālakaṇayor ekatra parasyānya-
 tra pūrvatvāt/ so+ayaṃ kramabhedāḥ pariṇāma ekasm-
 inn avakalpamānaḥ pariṇāmabhedam āpādayati/ eko+api 15
 ca mṛddharmī kramopanipātītattatsahakārisamavadhāna-
 krameṇa kramavatīṃ pariṇāmaparamparām udvahan na-
 inām ākasmikayatīti bhāvaḥ/ dharmapariṇāmānyatvaval
 lakṣaṇapariṇāmānyatve 'vasthāpariṇāmānyatve ca samā-
 naṃ kramānyatvaṃ hetur iti/ tad etad bhāṣyeṇāvady- 20
 otyate --- ekasya dharmiṇa iti/ kramakramavator abhe-
 dam āsthāya sa tasya krama ity uktam/ tathāvasthāpa-
 riṇāmakrama iti/ tathā hi --- kīnāśena koṣṭhāgāre pray-
 atnasamrakṣitā api hi vrīhayo hāyanair atibahubhiḥ pā-
 ṇisparśamātraviśīryamāṇāvayavasamsthānāḥ paramāṇu- 25
 bhāvam anubhavanto dṛśyante/ na cāyam abhinavānām
 akasmād eva prādurbhavitum arhati/ tasmāt kṣaṇapar-
 amparākrameṇa sūkṣmasūkṣmatarasūkṣmatamabrhadbr-
 hattarabrhattamādikrameṇa prāpteṣu viśiṣṭo+ayaṃ lakṣy-
 135 ata iti/ tad idaṃ kramānyatvaṃ dharmadharmibhedap- 30
 akṣa evety āha --- ta eta iti/ ā vikārebhya ā cāliṅgād āpe-
 kṣiko dharmadharmibhāvo mṛdāder api tanmātrāpekṣayā
 dharmatvād ity āha --- dharmo 'pīti/ yadā paramārtha-
 dharmiṇy aliṅge+abhedopacāraprayogas taddvāreṇa sām-
 ānādhikaraṇyadvāreṇa dharmy eva dharmā iti yāvat/ ta 35
 daika eva pariṇāmo dharmipariṇāma evety arthaḥ/ dha-
 rmalakṣaṇāvasthānāṃ dharmisvarūpābhiniveśāt/ tad an-
 ena dharmiṇo dūrotsāritam kūṭasthanityatvam ity ukta-

prāyam/ dharmapariṇāmaṃ pratipādayan prasaṅgena ci-
 ttadharmāṅgaṃ prakārabhedam āha --- cittasyeti/ parid-
 rṣṭāḥ pratyakṣā aparidrṣṭāḥ parokṣās tatra pratyayātma-
 kāḥ pramāṇādayo rāgādayaś ca/ vastumātrā ity aprakā-
 5 śarūpatām āha/ syād etad aparidrṣṭāś cen na santy ev-
 ety ata āha --- anumānena prāpito vastumātreṇa sadbhāvo
 yeṣāṃ te tathoktāḥ/ paścānmānasādharmyād āgamo+apy
 anumānam/ saptāparidrṣṭān kārikayā saṃgrhṇāti --- nir-
 odheti/ nirodho vṛttinām asaṃprajñātāvasthā cittasyāga-
 10 mataḥ saṃskāraśeṣabhāvo+anumānataś ca samadhigamy-
 ate/ dharmagrahaṇena puṇyāpuṇye upalakṣayati/ kva-
 cit karmeti pāṭhas tatrāpi tajjanite puṇyāpuṇye eva grhy-
 ete/ te cāgamataḥ sukhaduḥkhopabhogadarśanād vānu-
 mānato gamyete/ saṃskāras tu smṛter anumīyate/ evaṃ
 15 triguṇatvāc cittasya calaṃ ca guṇavṛttam iti pratikṣaṇaṃ
 pariṇāmo+anumīyate/ evaṃ jīvanam prāṇadhāraṇaṃ pr-
 ayatnabhedo+asaṃviditaś cittasya dharmāḥ śvāsaprasvā-
 sābhyām anumīyate/ evaṃ cetasaś ceṣṭā kriyā yathā yathā
 tais tair indriyaiḥ śarīrapradeśair vā saṃprayujyate/ sāpi 136
 20 tatsaṃyogād evānumīyate/ evaṃ śaktir apy udbhūtānām
 kāryāṅgaṃ sūkṣmāvasthā cetaso dharmasthūlakāryānubh-
 avād evānumīyata iti //3.15// § 309

pariṇāmatrayasaṃyamād atītānāgatajñānam //3.16// § 310

ataḥ param ā pādaparisamāpteḥ saṃyamaviṣayas ta-
 dvaśīkārasūcanī vibhūtiś ca vaktavyā/ tatroktaparakāraṃ
 5 pariṇāmatrayam eva tāvat prathamam upāttasakalayogā-
 ṅgasya yoginaḥ saṃyamaviṣayatayopakṣipati --- pariṇām-
 atrayasamāyamād atītānāgatajñānam/ nanu yatra saṃya-
 mas tatraiva sāksātkaraṇaṃ tat kathaṃ pariṇāmatrayas-
 aṃyamamo+atītānāgataṃ sāksātkārayed ity ata āha --- tena
 10 pariṇāmatrayaṃ sāksātkriyamāṅgaṃ teṣu pariṇāmeṣv anu-
 gate ye atītānāgate tadviṣayaṃ jñānaṃ saṃpādayati/ par-
 iṇāmatrayasāksātkaraṇaṃ eva tadantarbhūtātītānāgatasā-
 ksātkaraṇātmakam iti na viṣayabhedāḥ saṃyamasāksātk-
 ārayor ity arthaḥ //3.16// § 311

śabdārthapratyayānām itaretarādhyāsāt sa-
m̐karas tatpravibhāgasam̐yamāt sarvabhūtarut-
ajñānam //3.17// § 312

ayam aparah̐ sam̐yamasya viṣaya upakṣipyate --- śa-
bdārthapratyayānām itaretarādhyāsāt sam̐karas tatpravi- 5
bhāgasam̐yamāt sarvabhūtarutajñānam/ atra vācakaṃ śa-
bdam ācikhyāsuḥ prathamam̐ tāvad vāgvypāraviṣayam
āha --- tatra vāg vāgindriyam̐ varṇavyañjakam̐ aṣṭasthā-
nam/ yathāha --- § 313

"aṣṭau sthānāni varṇānām uraḥ kaṇṭhaḥ śiras tathā/ ji- 10
hvāmūlam̐ ca dantās̐ ca nāsikauṣṭhau ca tālu ca" pāṇinīya-
śikṣā 13 iti// § 314

sā vāg varṇeṣv eva yathālokapratītisiddheṣv arthavati
na ca vācaka ity arthaḥ/ śrotravyāpāraviṣayam̐ nirūpay-
ati --- śrotram̐ punar dhvaner udānasya vāgindriyābhigh- 15
ātino yaḥ pariṇatibhedo varṇātmā tenākāreṇa pariṇatam̐
tanmātraviṣayam̐ na tu vācakaviṣayam̐ ity arthaḥ/ yathā-
lokapratītisiddhebhyo varṇebhyo vācakaṃ bhinatti --- pa-
dam̐ punar vācakaṃ punar nādānusam̐hārabuddhinirgr-
āhyam̐ yathāpratītisiddhān nādān varṇān pratyekam̐ gr̥h- 20
ītvānu paścād yā sam̐haraty ekatvam̐ āpādayati gaur ity
etad ekam̐ padam̐ iti tayā padam̐ gr̥hyate/ yady api prā-
cya+api buddhayo varṇākāram̐ padam̐ eva pratyekam̐ go-
carayanti tathāpi na viśadam̐ prathate/ carame tu vijñ-
āne tad ativiśadam̐ iti nādānusam̐hārabuddhinirgrāhyam̐ 25
uktam̐/ yas tu vaijātyād ekapadānubhavam̐ avijñāya va-
rṇān eva vācakān ātiṣṭhate tam̐ pratyāha --- varṇā iti/ te
khalv amī varṇāḥ pratyekam̐ vācyaviṣayām̐ dhiyam̐ āda-
dhīran nāgadantakā iva śikyāvalambanam̐ sam̐hatā vā gr̥-
āvāṇa iva piṭharadhāraṇam̐/ na tāvat prathamah̐ kalpah̐/ 30
ekasmād arthapratīter anutpatter utpattau vā dvitīyādī-
nām̐ anuccāraṇaprasaṅgo niṣpāditakriye karmaṇi viśeṣān-
ādihāyinaḥ sādhanasya sādhananyāyātipātāt/ tasmād dv-
itīyaḥ pariśiṣyate/ sam̐bhavati hi grāvṇām̐ sam̐hatānām̐
piṭharadhāraṇam̐ ekasamayabhāvitvāt/ varṇānām̐ tu ya- 35
ugapadyāsam̐bhavo+ataḥ parasparam̐ anugrāhyānugrāh-
akatvāyogāt sam̐bhūyāpi nārthadhiyam̐ ādadhate/ te pa-
darūpam̐ ekam̐ asaṃspr̥santas tādātmyenāta evānupasth-

āpayanta āvirbhūtās tirobhūtā ayaḥśalākākalpāḥ pratyekam apadasvarūpā ucyante/ yadi punaḥ padam ekaṃ tādātmyena spr̥seyur varṇās tato noktadoṣaprasaṅga ity āha --- varṇaḥ punar ekaikaḥ padātmā sarvābhidhānaśaktipracitaḥ sarvābhir abhidhānaśaktibhir nicito gogaṇagauranagetyādiṣu hi gākāro gotvādyarthābhidhāyiṣu dr̥ṣṭa iti tattadabhidhānaśaktiḥ/ evaṃ somaśocir ityādiṣv īśvarādyarthābhidhāyiṣu padeṣv ovarṇo dr̥ṣṭa iti so+api tattadabhidhānaśaktiḥ/ evaṃ sarvatrohanīyam/ sa caikaiko varṇo gākārādiḥ sahakāri yad varṇāntaram okārādi tad eva pratiyogi prisambandhi yasya sa tathoktas tasya bhāvas tattvaṃ tasmād vaiśvarūpyaṃ nānātvam ivāpanno na tu nānātvam āpannas tasya tattvād eva pūrvo varṇo gākāra uttareṇaukāreṇa gaṇādipadebhyo vyāvartyottaraś caukāro gākāreṇa śocirādipadebhyo vyāvartya viśeṣe gotvavācake gopadasphoṭe+avasthāpito+anusamhārabuddhau/ ayam abhisam̐dhiḥ --- arthapratyayo hi varṇair niyatakramatayā parasparam asam̐bhavadbhir aśakyaḥ kartum/ na ca sam̐skāradvārāgneyādīnām iva paramāpūrve vā svarge vā janayitavye+aniyatakramāṇām api sāhityam arthabuddhyupajanane varṇānām iti sam̐pratam̐ vikalpāsahatvāt/ sa khalv ayam varṇānubhavajanyaḥ sam̐skāraḥ sm̐rtiprasavahetur anyo vāgneyādijanya ivāpūrvābhidhāno na tāvad anantaraḥ kalpanāgauravāpatteḥ/ sa eva tāvad adr̥ṣṭapūrvaḥ kalpanīyas tasya ca kramavadbhir varṇānubhavair ekasya janyatvaṃ na sam̐bhavatīti tajjātīyānekāvāntarasam̐skāraikalpaneti gauravam/ na caiṣa jñāpakahe tvaṅgam ajñātas tadaṅgatām anubhavatīti/ na khalu sam̐bandho+arthapratyāyanāṅgam ajñāto+aṅgatām upaiti/ sm̐rtiphalaprasavānumitas tu sam̐skāraḥ svakāraṇānubhavaviṣayaniyato na viṣayāntare pratyayam ādhātum utsa hate/ anyathā yat kiṃcid evaikaikam anubhūya sarvaḥ sarvaṃ jānīyād iti/ na ca pratyekavarṇānubhavajanitasam̐skāraṇīṅgalabdhanmasm̐rtidarpaṇasamārohiṇo varṇāḥ samadhigatasahabhāvā vācakā iti sam̐pratam/ kramākramaviparītakramānubhūtānām tatrāviśeṣeṇārthadhījananaprasaṅgāt/ na caitat smaraṇajñānaṃ pūrvānubhavavartinīm parāparatām gocarayitum arhati/ tasmād va

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rṇebhyo+asaṃbhavann arthapratyaya ekapadānubhavam
 eva svanimittam upakalpayati/ na caiṣa pade+api prasa-
 ṅgaḥ/ tad dhi pratyekam eva prayatnabhedabhinnā dhv-
 anayo vyañjayantaḥ parasparavisadr̥śatattatpadavyañjak-
 adhvanibhis tulyasthānakaraṇaniṣpannāḥ sadr̥śāḥ santo 5
 'nyonyavisadr̥śaiḥ padaiḥ padam ekam sadr̥śam āpāday-
 antaḥ pratiyogibhedena tattatsadr̥śyānām bhedāt tadup-
 adhānād ekam apy anavayavam api sāvayavam ivānek-
 ātmakam ivāvabhāsayanti, yathā niyatavarṇaparimāṇas-
 aṃsthānam mukham ekam api maṇikṛpāṇadarpaṇādayo 10
 vibhinnavarṇaparimāṇasaṃsthānam anekam ādarśayanti
 na paramārthataḥ/ sadr̥śyopadhānabhedakalpītā bhāgā
 eva nirbhāgasya padasya varṇās tena tadbuddhir varṇā-
 tmanā padabhede sphoṭam abhedam eva nirbhāgam eva
 sabhedam iva sabhāgam ivālabate/ ato gopadasphoṭ- 15
 abhedasyaikasya gakārabhāgo gaurādipadasphoṭasadr̥śy-
 ena na nirdhārayanti svabhāginam ity okāreṇa viśiṣṭo ni-
 rdhārayaty evam okāro 'pi bhāgaḥ śocirādipadasadr̥śatayā
 na śakto nirdhārayitum svabhāginam gopadasphoṭam iti
 gakāreṇa viśiṣṭo nirdhārayati/ asahabhāvinām api ca sa- 20
 ṃskāradvāreṇāsti sahabhāva iti viśeṣaṇaviśeṣyabhāvopa-
 pattih/ na ca bhinnaviṣayatvam saṃskārayor bhāgadvay-
 aṣayayor anubhavayos tajjanmanoś ca saṃskārayor ek-
 139 apadaviṣayatvāt/ kevalabhāgānubhavana padam avya-
 ktam anubhūyate+anusamhāradhiyā tu bhāgānubhavayo- 25
 nisamskāralabdhanmanā vyaktam iti viśeṣaḥ/ avyaktān-
 ubhavāś ca prāñcaḥ saṃskārādhānakrameṇa vyaktam an-
 ubhavam ādadhānā dr̥ṣṭā yathā dūrād vanaspatāv astipr-
 atyayā avyaktā vyaktavanaspatipratyayahetavaḥ/ na ce-
 yaṃ vidhā varṇānām arthapratyāyane saṃbhavinī/ no kh- 30
 alu varṇāḥ pratyekam avyaktam arthapratyayam ādadh-
 aty ante vyaktam iti śakyam vaktum/ pratyakṣajñāna eva
 niyamād vyaktāvyaktatvasya/ varṇādheyas tv arthapra-
 tyayo na pratyakṣas tad eṣa varṇebhyo jāyamānaḥ sph-
 uṭa eva jāyeta/ na vā jāyeta na tv asphuṭaḥ/ sphoṭasya 35
 tu dhvanivyaṅgyasya pratyakṣasya sataḥ sphuṭāsphuṭa-
 tve kalpyete ity asamānam/ evaṃ pratyekavarṇānubha-
 vajanitasamskārasahitaśrotralabdhanmany anusamhāra-

buddhau samḥatā varṇā ekapadasphoṭabhāvam āpannāḥ
 prayatnaviśeṣavyaṅgyatayā prayatnaviśeṣasya ca niyata-
 kramāpekṣatayā kramasyānyatve tadabhivyañjakapraya-
 tnaviśeṣābhāvena tadabhivyaktyabhāvaprasaṅgāt kramā-
 5 nurodhino 'rthasamketenāvacchinnāḥ samketāvacchedam
 eva laukikaṃ sabhāgapadaviśayaṃ darśayanti, iyanto dv-
 itrās tricaturāḥ pañcaśā vā ete sarvābhidhānaśaktiparivṛtā
 gakāraukāravisarjanīyāḥ sāsnaḍimantam artham avadyo-
 tayantīti/ tat kim idānīm samketānusāreṇa varṇānām eva
 10 vācakatvaṃ tathā ca na padaṃ nāma kiṃcid ekam ity ata
 āha --- tad eteṣām iti/ dhvaninimittaḥ kramo dhvanikr-
 amaḥ/ upasamhr̥to dhvanikramo yeṣu te tathoktāḥ/ bu-
 ddhyā nirbhāsyate prakāśyate iti buddhinirbhāsaḥ/ samk-
 etāvacchinnāḥ sthūladarśilokāśayānurodhena gakāraukā-
 15 ravisarjanīyā ity uktam/ gakārādīnām api tadbhāgatayā
 tādātmyena vācakatvāt pratītyanusāratas tv ekam eva pa-
 daṃ vācakam ity arthaḥ/ etad eva spaṣṭayati --- tad ekam
 padaṃ lokabuddhyā pratīyate iti sambandhaḥ/ kasmād
 ekam ity ata āha --- ekabuddhiviśayo gaur ity ekam padaṃ
 20 ity ekākārāyā buddher viśayo yatas tasmād ekam/ tasya
 vyañjakam āha --- ekaprayatnākṣiptam iti/ rasa itipada-
 vyañjakāt prayatnād vilakṣaṇaḥ sara itipadavyañjakaḥ pr-
 ayatnaḥ/ sa copakramataḥ sara itipadavyaktilakṣaṇaph-
 alāvacchinnāḥ pūrvāparībhūta ekas tadākṣiptam bhāgā-
 25 nām sādṛśyopadhānabhedakalpitānām paramārthasatām
 abhāvād abhāgam/ ata eva pūrvāparībhūtabhāvād akra-
 mam/ nanu varṇāḥ pūrvāparībhūtās te cāsya bhāgā iti ka-
 tham akramam abhāgam cety ata āha --- avarṇam/ na hy
 asya varṇā bhāgāḥ kiṃ tu sādṛśyopadhānabhedāt padaṃ 140
 30 eva tena tenākāreṇāparamārthasatā prathate/ na hi maṅ-
 ikr̥pāṇadarpaṇādivartīni mukhāni mukhasya paramārth-
 asato+avayavā ity/ bauddham anusamhārabuddhau vid-
 itam antyavarṇapratyayasya vyāpāraḥ samskāraḥ pūrvā-
 varṇānubhavajanitasamskārasahitas tenopasthāpitaṃ viṣ-
 35 ayīkr̥tam/ varṇānubhavatattatsamskāraṇām ca padaviśa-
 yatvam upapāditam adhastāt/ syād etad abhāgam akra-
 mam avarṇam cet padatattvam kasmād evaṃvidham ka-
 dācin na prathate na hi lākṣārasāvasekopadhānāpāditā-

ruṇabhāvaḥ sphaṭikamaṇis tadapagame svacchadhavallo
nānubhūyate tasmāt pāramārthikā eva varṇā ity ata āha
--- paratreṭi/ pratipipādayiṣayā varṇair evābhidhīyamā-
nair uccāryamāṇaiḥ śrūyamāṇaiś ca śrotṛbhir anādir yo
'yam vāgvyavahāro vibhaktavarṇapadanibandhanas tajja- 5
nitā vāsanā sāpy anādir eva/ tadanuviddhayā tadvāsītayā
lokabuddhyā vibhaktavarṇarūṣitapadāvagāhinyā siddha-
vat paramārthavat sampratipattyā samvādena vṛddhānām
padam pratīyate/ etad uktaṁ bhavati --- asti kaścid upā-
dhir ya upadheyena samyujyate viyujyate ca/ yathā lākṣ- 10
ādis tatra tadviyoge sphaṭikaḥ svābhāvikenā svacchadha-
valena rūpeṇa prakāśata iti yujyate/ padapratyayasya tu
prayatnabhedopanītadhvanibhedād anyato+anutpādāt ta-
sya ca sadā sādrśyadoṣarūṣitatayā varṇātmanaiva praty-
yajanakatvam iti kuto nirupādhiṇaḥ padasya prathā/ ya- 15
thāhuḥ --- § 315

"dhvanayaḥ sadrśātmāno viparyāsasya hetavaḥ/ upa-
lambhakam eteṣām viparyāsasya kāraṇam/ upāyatvāc ca
niyataḥ padadarśitadarśinām/ jñānasyaiva ca bādheyam
loke dhruvam upaplavaḥ" iti/ § 316 20

yataḥ padātmā vibhaktavarṇarūṣitaḥ prakāśate+ataḥ
sthūladarśī loko varṇān eva padam abhimanyamānas tāt
eva prakārabhedabhājo+arthabhede samketayatīty āha -
-- tasyeti/ tasya padasyājānata ekasyāpi samketabuddh-
itaḥ sthūladarśilokahitāya varṇātmanā vibhāgaḥ/ vibhā- 25
gam āha --- etāvatām na nyūnānām adhikānām vā, evamj-
ātīyako nairantaryakramaviśeṣo 'nusamhāra ekabuddhyu-
pagraha ekasyārthasya gotvāder vācaka iti/ nanu yady ek-
asyārthasyāyam śabdo vācaka iti samketo hanta bhoḥ śa-
bdārthayor netaretarādhyāsas tarhīty ata āha --- samketas 30
141 tv iti/ smṛtāv ātmā svarūpaṁ yasya sa tathoktaḥ/ na hi
kr̥ta ity eva samketo+artham avadhārayaty api tu smarya-
māṇaḥ/ etad uktaṁ bhavati --- abhinnākāra eva samkete
kathamcid bhedaṁ vikalpya ṣaṣṭhī prayukteti/ ya eṣām
pravibhāgajñāḥ sa tatra samyame bhavati sarvavit sarv- 35
abhūtarutajña iti/ tad evam vikalpitavarṇabhāgam ekam
anavayavaṁ padam vyutpādya kalpitapadavibhāgam vā-
kyam ekam anavayavaṁ vyutpādayitum āha --- sarvap-

adeṣu cāsti vākyaśaktiḥ/ ayam abhisam̐dhiḥ --- parapra-
 tyāyanāya śabdaḥ prayujyate tatra tad eva ca paraṃ pr-
 ati pratipādayitavyaṃ yat taiḥ pratipitsitaṃ, tad eva taiḥ
 5 pratipitsitaṃ yadupādānādigocaraḥ/ na ca padārthamā-
 traṃ tadgocaraḥ kiṃ tu vākyaṛtha iti vākyaṛthaparā eva
 sarve śabdās tena sa eva teṣāṃ arthaḥ/ ato yatrāpi ke-
 valasya padasya prayogas tatrāpi padāntareṇa sahaikīkr-
 tyā tato+artho gamyate, na tu kevalāt kasmāt tanmātrasy-
 āsāmarthyāt tathā ca vākyaṃ eva tatra tatra vācakaṃ na
 10 tu padāni/ tadbhāgatayā tu teṣāṃ apy asti vākyaṛthavā-
 cakaśaktiḥ padārtha iva padabhāgatayā varṇānām/ tena
 yathā varṇa ekaikaḥ sarvapadārthābhidhānaśaktiḥ pracita
 evaṃ padam apy ekaikaṃ sarvavākyaṛthābhidhānaśakti-
 pracitam/ tad idam uktam --- sarvapadeṣu cāsti vākyaśa-
 15 ktir vṛkṣa ity ukte 'stīti gamyate/ adhyāhṛtāstipadasahitaṃ
 vṛkṣa iti padam vākyaṛthe vartata iti tadbhāgatvād vṛkṣa-
 padaṃ tatra vartate/ kasmāt punar astīti gamyata ity ata
 āha --- na sattāṃ padārtho vyabhicaratīti/ loka eva hi pa-
 dānām arthāvadhāraṇopāyaḥ/ sa ca kevalaṃ padārtham
 20 astyarthanābhisamasya sarvatra vākyaṛthī karoti so+ayam
 avyabhicāraḥ sattayā padārthasyāta eva śabdavṛttividāṃ
 vyavahāro yatrānyat kriyāpadaṃ nāsti tatrāstir bhavant-
 īparaḥ prayoktavya iti/ kriyābhedaṃ vyabhicāri prātipadi-
 kam uktvā kriyābhedaṃ kārakāvyabhicāriṇaṃ darśayati
 25 --- tathā ca pacatīty ukta iti/ pacatīty ukte hi kārakamā-
 trasya tadanvayayogyasyāvagamād anyavyāvṛttiparas ta-
 dbhedānām anuvādaḥ/ tad evaṃ bheda eva vākyaṛtha iti
 tathānapekṣam api padaṃ vākyaṛthe vartamānaṃ dr̥śy-
 ata iti sutarām asti vākyaśaktiḥ padānām ity āha --- dr̥-
 30 ṣṭaṃ ceti/ na caitāvatāpi śrotriyādipadasya svatantrasya-
 ivaṃvidhārthapratyāyanaṃ na yāvad astyādibhir abhisa-
 māso+asya bhavati/ tathā cāsyāpi vākyaṃ avayavatvāt kalp-
 itatvam eveti bhāvaḥ/ syād etat padānām eva ced vākya-
 śaktiḥ kṛtaṃ tarhi vākyaena tebhya eva tadarthāvasāyād
 35 ity ata āha --- tatra vākya iti/ uktam etan na kevalāt padāt
 padārthaḥ pratipitsitaḥ pratīyate na yāvad etat padāntar-
 eṇābhisamasyata iti/ tathā ca vākyaṃ padāny apoddhṛtya
 kalpitāni vākyaṛthāc cāpoddhṛtya tadekadeśaṃ kārakaṃ

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vā kriyāṃ vā tatpadaṃ prakṛtyādivibhāgakalpanayā vyā-
karaṇīyam anvākhyeyam/ kimarthaṃ punar etāvata kle-
śenānvākhyāyata ity ata āha --- anyatheti/ ghaṭo bhavati
bhavati bhikṣāṃ dehi bhavati tiṣṭhatīti nāmākhyātayoś ca
sāmyāt/ evam aśvas tvam aśvo yātīti/ evam ajāpayah piba, 5
ajāpayah śatrūn iti nāmākhyātasārūpyād anirjñātaṃ nām-
atvenākhyātatvena vānvākhyānābhāve niṣkṛṣyājñātaṃ ka-
thaṃ kriyāyāṃ kārake vā vyākriyeta/ tasmād vākyāt pad-
āny apoddhṛtya vyākhyātavyāni/ na tv anvākhyānād eva
pāramārthiko vibhāgaḥ padānām iti/ tad evaṃ śabdārū- 10
paṃ vyutpādya śabdārthapratyayānām saṃketāpāditas-
aṃkarānām asaṃkaram ākhyātum upakramate --- teṣāṃ
śabdārthapratyayānām pravibhāgas tadyathā śvetate pr-
āsāda iti kriyārthaḥ śabdaḥ/ sphuṭataro hy atra pūrvāp-
arībhūtāyāḥ kriyāyāḥ sādhyarūpāyāḥ siddharūpaḥ kriyā- 15
rthaḥ śvetata iti bhinnaḥ śabdaḥ/ yatrāpi śabdārthayoḥ si-
ddharūpatvaṃ tatrāpy arthād asti śabdasya bheda ity āha
--- śvetaḥ prāsāda iti kārakārthaḥ śabdaḥ/ abhihitatvāc ca
143 kārakavibhakter abhāvaḥ/ arthaṃ vibhajate --- kriyākār-
akātmā tadarthaś tayoh śabdayor arthaḥ kriyātmā kārak- 20
ātmā ca/ pratyayaṃ vibhajate --- pratyayaś ceti/ caśabd-
ena tadartha ity etat padam atrānukṛṣyate/ tad atrānyap-
adārthapradhānaṃ saṃbadhyate/ sa eva kriyākārakātm-
ārtho yasya sa tathoktaḥ/ nanv abhedena pratīteḥ śabd-
ārthapratyayānām saṃkarāt kutaḥ pravibhāga ity āśaya- 25
vān pṛcchati --- kasmād iti/ uttaram āha --- so+ayam ity
abhisambandhād iti/ saṃketopādhir ekākārapratyayo na
tu tāttvika ity arthaḥ/ saṃketasya nimittatā darśitā saṃk-
eta iti saptamyā/ paramārtham āha --- yas tu śveto+artha
iti/ avasthā navapurāṇatvādayaḥ/ saḥagataḥ saṃkīrṇaḥ/ 30
evaṃ ca pravibhāgasamyamād yoginaḥ sarveṣāṃ bhūtā-
nām paśumṛgasarīṣpavayaḥprabhṛtīnām yāni rutāni tatr-
āpy avyaktaṃ padaṃ tadarthaś tatpratyayaś ceti/ tad iha
manuṣyavacanavācyapratyayeṣu kṛtaḥ saṃyamah saṃān-
ajātīyatayā teṣv api kṛta eveti/ teṣāṃ rutāṃ tadarthabhe- 35
daṃ tatpratyayaṃ ca yogī jānātīti siddham //3.17// § 317

saṃskārasākṣātkaraṇāt pūrvajātijñānam //3.18//

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saṃskārasākṣātkaraṇāt pūrvajātijñānam/ jñānajā hi sa-
 mskārāḥ smrter hetavo+avidyādisaṃskārā avidyādīnāṃ
 kleśānāṃ hetavaḥ/ vipāko jātyāyurbhogarūpas tasya he-
 tavo dharmādharmaṃrūpāḥ/ pūrveṣu bhaveṣv abhisamsk-
 5 ṛtā niṣpāditāḥ svakāraṇair yathāsaṃskṛtaṃ vyañjanam kṛ-
 tam iti gamyate/ pariṇāmaḥṣṭānirodhaśaktijīvanāny eva
 dharmās cittasya tadvad aparidrṣtās cittadharmās teṣu śr-
 uteṣv anumiteṣu sapaṛikareṣu saṃyamāḥ saṃskārāṇāṃ 144
 dvayeṣāṃ sākṣātkriyāyai samarthaḥ/ astu tatra saṃyamāt
 10 tatsākṣātkāraḥ pūrvajātisākṣātkāras tu kuta ity ata āha --
 - na ca deśeti/ nimittam pūrvaśarīram indriyādi ca/ sā-
 nubandhasaṃskārasākṣātkāra eva nāntarīyakatayā jātyād-
 isākṣātkāram ākṣipatīty arthaḥ/ svasaṃskārasaṃyamam
 parakīyeṣv atidiśati --- paratrāpy evam iti/ atra śraddho-
 15 tpāde hetum anubhavata āvaṭyasya jaigīṣavyeṇa saṃvā-
 dam upanyasyati --- atredam ākhyānam śrūyata iti/ ma-
 hākalpo mahāsargaḥ/ tanudhara iti nirmāṇakāyasam pad
 uktā/ bhavyaḥ śobhano vigalitarajastamomala ity arthaḥ/
 pradhānavaśitvam aiśvaryaṃ tena hi pradhānam vikṣo-
 20 bhya yasmai yādṛśīm kāyendriyasam padam ditsati tasmai
 tādrśīm datte/ svakīyāni ca kāyendriyasahasrāṇi nirm-
 āyāntarikṣe divi bhuvi ca yatheccham viharatīti/ saṃt-
 oṣo hi tṛṣṇākṣayo buddhisattvasya praśāntatā dharmāḥ
 //3.18// § 319

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pratyayasya paracittajñānam //3.19// § 320
 pratyayasya paracittajñānam/ parapratyayasya cittam-
 ātrasya sākṣātkaraṇād iti //3.19// § 321

na ca tat sālambanam tasyāviṣayībhūtatvāt
//3.20// § 322

yathā saṃskārasākṣātkāras tadanubandhapūrvajanm-
 asākṣātkāram ākṣipaty evam paracittasākṣātkāro+api tad-
 5 ālambanasākṣātkāram ākṣiped iti prāpta āha --- na ca tat
 sālambanam tasyāviṣayībhūtatvāt/ sānubandhasaṃskār-
 aṃviṣayo 'sau saṃyamo+ayaṃ tu paracittamātraviṣaya ity
 abhiprāyaḥ //3.20// § 323

kāyarūpasamyamāt tadgrāhyaśaktistambhe ca-
kṣuṣprakāśāsamprayoge+antardhānam //3.21//

§ 324

kāyarūpasamyamāt tadgrāhyaśaktistambhe cakṣuṣpr-
akāśāsamprayoge+antardhānam/ pañcātmakaḥ kāyaḥ/ 5
sa ca rūpavattayā cākṣuṣo bhavati/ rūpeṇa hi kāyaś ca
tadrūpaṃ ca cakṣurgrahaṇakarmaśaktim anubhavati/ ta-
tra yadā rūpe samyamaviśeṣo yoginā kriyate tadā rūp-
asya grāhyaśaktī rūpavatkāyapratyakṣatāhetuḥ stambhy-
ate/ tasmād grāhyaśaktistambhe saty antardhānam yo- 10
ginas tataḥ parakīyacakṣurjanitena prakāśena jñānen-
āsamprayogaś cakṣurjñānāviśayatvaṃ yoginaḥ kāyasy-
eti yāvat/ tasmin kartavye+antardhānam kāraṇam ity
arthaḥ/ eteneti/ kāyaśabdaspārśarasagandhasamyamāt
tadgrāhyaśaktistambhe śrotravagrāsanaghrāṇaparakāśās- 15
amprayoge+antardhānam iti sūtram ūhanīyam //3.21//

§ 325

146

sopakramam nirupakramam ca karma tatsa-
māmā aparāntajñānam ariṣṭebhyo vā //3.22//

§ 326

sopakramam nirupakramam ca karma tatsamāmā
aparāntajñānam ariṣṭebhyo vā/ āyurvipākam ca karma 5
dvididham sopakramam nirupakramam ca/ yat khalv aik-
abhavikam karma jātyāyurbhogahetus tad āyurvipākam/
tac ca kiṃcitkālānapekṣam eva bhogadānāya prasthitam
dattabahubhogam alpāvaśiṣṭaphalam pravṛttavyāpāram
kevalam tatphalasya sahasā bhoktum ekena śarīreṇāśaky- 10
atvād vilambate tad idaṃ sopakramam/ upakramo vy-
āpāras tatsahitam ity arthaḥ/ tad eva tu dattastokapha-
lam tatkālam apekṣya phaladānāya vyāpriyamāṇam kād-
ācitkamandavyāpāram nirupakramam/ etad eva nidarśa-
nābhyām viśadayati --- tatra yatheti/ atraivātivaiśadyāya 15
nidarśanāntaram darśayati --- yathā vāgnir iti/ parāntam
mahāpralayam apekṣyāparānto maraṇam/ tasmin karm-
aṇi dharmādharmayoḥ samyamāmā aparāntajñānam/ tataś
ca yogī sopakramam ātmanaḥ karma vijñāya bahūn kāyān

nirmāya sahasā phalaṃ bhuktvā svecchayā mriyate/ prās-
 aṅgikam āha --- ariṣṭebhyo vā/ arivat trāsayantīty ariṣṭāni
 trividhāni maraṇacihnāni/ viparītaṃ vā sarvaṃ māhendr-
 ajālādivyatirekeṇa grāmanagarādi svargam abhimanyate,
 5 manuṣyalokam eva devalokam iti //3.22// § 327 147

maitryādiṣu balāni //3.23// § 328

maitryādiṣu balāni/ maitryādiṣu saṃyamān maitryād-
 ibalāny asya bhavanti/ tatra maitrībhāvanāto balaṃ yena
 jīvalokaṃ sukhākaroti tataḥ sarvahito bhavati/ evaṃ ka-
 5 ruṇābalāt prāṇino duḥkhād duḥkhahetor vā samuddha-
 rati/ evaṃ muditābalāj jīvalokasya mādhyasthyam ādh-
 atte/ vakṣyamāṇaupayikaṃ bhāvanākāraṇatvaṃ samā-
 dher āha --- bhāvanātaḥ samādhir yaḥ sa saṃyamaḥ/ yady
 api dhāraṇādhyānasamādhitrāyam eva saṃyamo na sam-
 10 ādhimātraṃ tathāpi samādhyanantaraṃ kāryotpādāt sam-
 ādheḥ prādhānyāt tatra saṃyama upacaritaḥ/ kvacid bh-
 āvanā samādhir iti pāṭhaḥ/ tatra bhāvanāsamādhī samū-
 hasya saṃyamasyāvayavau hetū bhavataḥ/ vīryaṃ pray-
 atnaḥ, tena maitryādibalavataḥ puṃsaḥ sukhitādiṣu par-
 15 eṣāṃ kartavyeṣu prayatno+avandhyo bhavatīti/ upekṣau-
 dāsīnyaṃ, na tatra bhāvanā nāpi sukhādivad bhāvyaṃ ki-
 mcid astīti //3.23// § 329

baleṣu hastibalādīni //3.24// § 330

baleṣu hastibalādīni/ yasya bale saṃyamas tasya ba-
 laṃ labhata iti //3.24// § 331

pravṛttyālokanyāsāt sūkṣmavyavahitaviprak- ṛṣṭajñānam //3.25// § 332

pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam/
 sūkṣme vyavahite viprakṛṣṭe vārthe saṃyamena vinyasya
 5 tam adhigacchati //3.25// § 333 148

bhuvanajñānaṃ sūrye saṃyamāt //3.26// § 334

bhuvanajñānaṃ sūrye saṃyamāt/ ā dhruvādito me-
 rupṛṣṭhāt/ tad evam anena saṃgrahaślokāntena saṃkṣ-

epataḥ sapta lokān upanyasya vistareṇāha --- tatrāvicer
 iti/ ghanaśabdena pṛthivy ucyate/ bhūmiḥ sthānam ity
 arthaḥ/ ete mahānarakā anekopanarakaparivārā boddha-
 vyāḥ/ etān eva nāmāntareṇopasaṃharati --- maheti/ ta- 5
 149 sya sūryapracārād rātriṃdivaṃ lagnaṃ iva vartate/ yam
 evāsyā bhāgaṃ sūryas tyajati tatra rātriḥ/ yam eva bhā-
 gam alaṃkaroti tatra dinam iti/ sakalajambūdvīpaparimā-
 ṇam āha --- tad etad yojanaśatasāhasram/ kiṃbhūtaṃ yo-
 janānāṃ śatasāhasram ity āha --- sumeror diśi diśi tada-
 rdhena pañcāśadyojanasahasreṇa vyūḍhaṃ saṃkṣiptam/ 10
 yato+asya madhyasthaḥ sumeruḥ samudrās ca sarṣaparā-
 śikalpā iti dviguṇā dviguṇā iti saṃbandhaḥ/ yathā sarṣa-
 parāsir na vrīhirāsir ivocchrito nāpi bhūmisamas tathā sa-
 mudrā apīty arthaḥ/ vicitriḥ śailair avataṃsair iva saha
 vartanta iti savicitraśailāvataṃsā dvīpāḥ/ tad etat sarvaṃ 15
 sadvīpavipinanaganaganarāniradhimālāvalayaṃ lokāloka-
 arivṛtaṃ viśvaṃbharāmaṇḍalaṃ brahmāṇḍamadye vyū-
 ḍhaṃ saṃkṣiptaṃ supraṭiṣṭhitam saṃsthānam saṃniveśo
 yasya tat tathoktam/ ye yatra prativasanti tatra tān darś-
 ayati --- tatra pātāla iti/ sumeroḥ saṃniveśam āha --- su- 20
 merur iti/ tad evaṃ bhūrlokaṃ saprakāram uktvā sapra-
 kāram evāntarīkṣalokaṃ āha --- graheti/ vikṣepo vyāpā-
 150 raḥ/ svarlokaṃ ādarśayati --- māhendranivāsina iti/ dev-
 anikāyā devajātayāḥ/ ṣaṇṇām api devanikāyānāṃ rūpotk-
 arṣam āha --- sarve saṃkalpasiddhā iti/ saṃkalpamātrād 25
 evaiśāṃ viśayā upanamanti/ vṛndārakāḥ pūjyāḥ/ kāma-
 bhogino maithunapriyāḥ/ aupapādikadehāḥ pitroḥ saṃy-
 ogam antareṇākasmād eva divyaṃ śarīram eṣāṃ dharmā-
 viśeṣātisaṃskṛtebhyo+aṇubhyo bhūtebhyo bhavatīti/ ma-
 harlokaṃ āha --- mahatīti/ mahābhūtavaśinaḥ/ yad yad 30
 etebhyo rocate tat tad eva mahābhūtāni prayacchanti/ ta-
 dicchātaś ca mahābhūtāni tena tena saṃsthānenāvatiṣṭh-
 ante/ dhyānāhārā dhyānamātratr̥ptāḥ pṛṣṭā bhavanti/ ja-
 nalokaṃ āha --- prathama ity uktakrameṇa/ bhūtendri-
 yavaśina iti/ bhūtāni pṛthivyādīnīndriyāṇi śrotrādīni ya- 35
 thā niyoktum icchanti tathaiva niyujyante/ uktakramāpe-
 kṣayā dvitīyaṃ brahmaṇas tapolokaṃ āha --- dvitīya iti/
 bhūtendriyaprakṛtivaśina iti/ prakṛtiḥ pañca tanmātrāṇi

tadvaśinas tadicchāto hi tanmātrāṇy eva kāyākāreṇa pa-
riṇamanta ity āgaminah/ dviguṇety ābhāsvarebhyo dvi-
guṇāyūṣo mahābhāsvarās tebhyo 'pi dviguṇāyūṣaḥ saty-
amahābhāsvarā ity arthaḥ/ ūrdhvam ity ūrdhvam satya-
5 loke+apratihatajñānā avīces tu prabhṛty ā tapolokaṃ sū-
kṣmavyavahitādi sarvaṃ vijānantīty arthaḥ/ tṛtīyaṃ bra-
hmanaḥ satyalokam āha --- tṛtīya iti/ akṛto bhavanasya 151
gr̥hasya nyāso yais te tathoktāḥ/ ādhārābhāvād eva sva-
pratiṣṭhāḥ/ sveṣu śarīreṣu pratiṣṭhā yeṣāṃ te tathoktāḥ/
10 pradhānavaśinas tadicchātaḥ sattvarajastamāṃsi pravart-
ante yāvatsargāyūṣaḥ/ tathā ca śrūyate --- § 335

"brahmaṇā saha te sarve saṃprāpte pratisaṃcare/ pa-
rasyānte kṛtātmānaḥ praviśanti paraṃ padam" kūrmapu-
rāṇam pūrvakhaṇḍaḥ 12.269 iti// § 336

15 tad evaṃ caturṇāṃ devanikāyānāṃ sādharmaṇadharmān
uktavā nāmaviśeṣagrahaṇena dharmaviśeṣān āha --
- tatreti/ acyutā nāma devāḥ sthūlaviṣayadhyānasukhās
tena te tṛpyanti/ śuddhanivāsā nāma devāḥ sūkṣmaviṣay-
adhyānasukhās tena te tṛpyanti/ satyābhā nāma devā indri-
20 iyaviṣayadhyānasukhās tena te tṛpyanti/ saṃjñāsaṃjñīno
nāma devā asmitāmātradhyānasukhās tena te tṛpyanti/ ta
ete sarve saṃprajñātasamādhim upāsate/ athāsaṃprajñ-
ātasamādhiniṣṭhā videhaprakṛtilayāḥ kasmān na lokama-
dhye nyasyanta ity ata āha --- videhaprakṛtilayās tv iti/ bu-
25 ddhivṛttimanto hi darśitaviṣayā lokayātrāṃ vahanto lok-
eṣu vartante/ na caivaṃ videhaprakṛtilayāḥ saty api sādhi-
kāratva ity arthaḥ/ tad etad ā satyalokam ā cāvīcer yogi-
inā sākṣātkaraṇīyaṃ, sūryadvāre suṣumnāyāṃ nāḍyāṃ/
na caitāvātāpi tatsākṣātkāro bhavātīty ata āha --- evaṃ tā-
30 vad anyatrāpi suṣumnāyā anyatrāpi yogopādhyāyopadiṣṭe-
ṣu yāvad idaṃ sarvaṃ jagad dṛṣṭam iti/ buddhisattvaṃ
hi svabhāvata eva viśvaprakāśanasamarthaṃ tamomalāv-
ṛtaṃ yatraiva rajasodghāṭyate tad eva prakāśayati/ sūrya-
advārasaṃyamodghāṭitaṃ tu bhuvanaṃ prakāśayati/ na
35 caivaṃ anyatrāpi prasaṅgas tatsaṃyamasya tāvanmātro-
dghāṭanasāmarthyād iti sarvaṃ avadātam //3.26// § 337 152

candre tārāvyūhajñānam //3.27// § 338

dhruve tadgatijñānam //3.28// § 339

nābhicakre kāyavyūhajñānam //3.29// § 340

kaṅṭhakūpe kṣutpipāsānivṛttiḥ //3.30// § 341

kūrmanāḍyāṃ sthairyam //3.31// § 342

candre tārāvyūhajñānam/ dhruve tadgatijñānam/ nā- 5
bhicakre kāyavyūhajñānam/ kaṅṭhakūpe kṣutpipāsānivṛ-
ttiḥ/ kūrmanāḍyāṃ sthairyam/ tatra tatra jijñāsāyāṃ yo-
ginas tatra tatra saṃyamah/ evaṃ kṣutpipāsānivṛttihetuḥ
saṃyamah sthairyahetuś ca sūtrapadair upadiṣṭo bhāṣy-
eṇa ca nigadavyākhyātena vyākhyāta iti na vyākhyātaḥ 10
//3.27//3.28//3.29//3.30//3.31// § 343

mūrdhājyotiṣi siddhadarśanam //3.32// § 344

mūrdhājyotiṣi siddhadarśanam/ mūrdhaśabdena suṣ-
153 umnā nāḍī lakṣyate tatra saṃyama iti //3.32// § 345

prātibhād vā sarvam //3.33// § 346

prātibhād vā sarvam/ pratibhoḥas tadbhavaṃ prā-
tibham/ prasamkhyānahetusamyamavato hi tatprakarṣe
prasamkhyānodayapūrvaliṅgaṃ yad ūhajaṃ jñānaṃ tena
sarvaṃ vijānāti yogī/ tac ca prasamkhyānasamnidhāpan- 5
ena saṃsārāt tārayatīti tārakam //3.33// § 347

hr̥daye cittasaṃvit //3.34// § 348

hr̥daye cittasaṃvit/ hr̥dayapadaṃ vyācaṣṭe --- yad
idam asmin brahmapure/ br̥hattvād ātmā brahma tasya
puraṃ nilayas tad dhi tatra vijānāti svam iti/ daharaṃ ga-
rtaṃ tad eva puṇḍarīkam adhomukhaṃ veśma manasaḥ/ 5
cittasaṃvedanatve hetum āha --- tatra vijñānaṃ tatra sa-
myamāc cittaṃ vijānāti svavṛttiviśiṣṭam //3.34// § 349

**sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratya-
yāviśeṣo bhogaḥ parārthāt svārthasaṃyamāt pu-
ruṣajñānam //3.35// § 350**

sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo
 bhogaḥ parārthāt svārthasaṃyamāt puruṣajñānam/ ya-
 tra prakāśarūpasyātisvacchasya nitāntābhibhūtarajastam-
 astayā vivekakhyātirūpeṇa pariṇatasya buddhisattvasyā-
 5 tyantikaś caitanyād asaṃkaras tatra kaiva kathā rajastam-
 asor jaḍasvabhāvayor ity āśayavān sūtrakāraḥ sattvapuru-
 ṣayor ity uvāca/ imam evābhiprāyaṃ grhītvā bhāṣyakāro
 'py āha --- buddhisattvaṃ prakhyāśīlam iti/ na prakhyāśīl-
 amātram api tu vivekakhyātirūpeṇa pariṇatam ato nitānta-
 10 śuddhaprakāśatayātyantasārūpyaṃ caitanyeneti saṃkara
 ity ata āha --- samāneti/ sattvenopanibandhanam avinābh-
 āvaḥ saṃbandhaḥ, samānaṃ sattvopanibandhanam yayo
 rajastamasos te tathokte/ vaśīkāro+abhibhavaḥ/ asaṃka-
 ram āha --- tasmāc ceti/ cakāro+aparthāḥ/ na kevalaṃ 154
 15 rajastamobhyām ity arthaḥ/ pariṇāmina iti vaidharmyam
 aparīṇāminaḥ puruṣād uktam/ pratyayāviśeṣaḥ śāntagh-
 oramūḍharūpāyā buddheś caitanyabimbodgrāheṇa cait-
 anyasya śāntādyākārādhyāropaś candramasa iva svacch-
 asalilapratibimbītasya tatkampāt kampanāropaḥ/ bhog-
 20 ahetum āha --- darśitaviṣayatvād iti/ asakṛd vyākhyā-
 tam/ nanu buddhisattvaṃ astu puruṣabhinnam bhogas
 tu puṃsaḥ kuto bhidyata ity ata āha --- sa bhogapraty-
 ayo bhogarūpaḥ pratyayaḥ sattvasyātaḥ parārthatvād dr-
 śyo bhogyāḥ/ sattvaṃ hi parārtham saṃhatatvāt taddh-
 25 armaś ca bhoga iti so 'pi parārthaḥ/ yasmai ca parasmā
 asau tasya bhoktur bhogyāḥ/ athavānukūlapratikūlaved-
 anīyas tu sukhaduḥkhānubhavo bhogaḥ/ na cāyam ātm-
 ānam evānukūlayati pratikūlayati vā, svātmani vṛttiviro-
 dhād ato+anukūlanīyapratikūlanīyārtho bhogaḥ/ sa bho-
 30 ktātmā tasya drśyo bhogyā iti/ yas tu tasmāt parārthād vi-
 śiṣṭa iti/ parārthād iti pañcamyanyapadādhyāhāreṇa vyā-
 khyātā/ syād etat puruṣaviṣayā cet prajñā hanta bhoḥ pu-
 ruṣaḥ prajñāyāḥ prajñeya iti prajñāntaram eva tatra tatrety
 anavasthāpāta ity ata āha --- na ca puruṣapratyayeneti/
 35 ayam abhisamdhīḥ --- cityā jaḍaḥ prakāśyate/ na jaḍena
 citiḥ/ puruṣapratyayas tv acidātmā katham cidātmānam
 prakāśayet/ cidātmā tv aparādhīnaprakāśo jaḍam prakā-
 śayatīti yuktam/ buddhisattvātmanety acidrūpatādātmy-

ena jaḍatvam āha/ buddhisattvagatapurūṣapratibimbāla-
mbanāt puruṣāmbanam na tu puruṣaparakāśanāt puruṣā-
lambanam/ buddhisattvam eva tu tena pratyayena saṃkr-
āntapurūṣapratibimbanam puruṣacchāyāpannam caitanyam
ālambata iti puruṣārthaḥ/ atraiva śrutim udāharati --- ta- 5
tā hy uktam īśvareṇa vijñātāram iti/ na kenacid ity arthaḥ
155 //3.35// § 351

**tataḥ prātibhaśrāvaṇavedanādarśāsṅvādavārtā
jāyante //3.36// § 352**

sa ca svārthasaṃyamo na yāvat pradhānam svakāryam
puruṣajñānam abhinirvartayati tāvat tasya purastād yā vi-
bhūtīr ādhatte tāḥ sarvā darśayati --- tataḥ prātibhaśrāva- 5
ṇavedanādarśāsṅvādavārtā jāyante/ tad anena yogajadha-
rmānugrhitānām manaḥśrotratvakcakṣurjihvāghraṇānām
yathāsaṃkhyam prātibhajñānadivyaśabdādyaparokṣahet-
ubhāvā uktāḥ/ śrotrādīnām pañcānām divyaśabdādyup-
alambhakānām tāntrikyaḥ saṃjñāḥ śrāvaṇādyāḥ/ suga- 10
mam bhāṣyam //3.36// § 353

**te samādhāv upasargā vyutthāne siddhayaḥ
//3.37// § 354**

kadācid ātmaviśayasamyame pravṛttas tatprabhāvād
amūr arthāntarasiddhīr adhigamya kṛtārthamanyaḥ saṃy-
amād viramed ata āha --- te samādhāv upasargā vyutth- 5
āne siddhayaḥ/ vyutthitacitto hi tāḥ siddhīr abhimanyate/
janmadurgata iva draviṇakaṇikām api draviṇasaṃbhā-
ram/ yoginā tu samāhitacittenopanatābhyo+api tābhyo
virantavyam/ abhisamhitatāpatrayātyantikopaśamarūpa-
paramapurūṣārthaḥ sa khalv ayam katham tatpratyanīk- 10
āsu siddhiṣu rajyeteti sūtrabhāṣyayor arthaḥ //3.37// § 355

**bandhakāraṇaśaithilyāt pracārasaṃvedanāc ca
cittasya paraśarīrāveśaḥ //3.38// § 356**

tad evam jñānarūpam aiśvaryaṃ puruṣadarśanāntam
saṃyamaphalam ukhvā kriyārūpam aiśvaryaṃ saṃyam-
aphalam āha --- bandhakāraṇaśaithilyāt pracārasaṃved- 5

anāc ca cittasya paraśarīrāveśaḥ/ samādhibalād iti/ bandhakāraṇaviśayasamyamabalāt prādhānyāt samādhi-grahaṇam/ pracaraty anenāsminn iti pracāraḥ/ cittasya gam-āgamādhvāno nādyas tasmin pracāre samyamāt tadved-
 5 anam, tasmāc ca bandhakāraṇasaithilyān na tena pratibadhyate/ apratibaddham apy unmārgeṇa gacchan na svaśarīrād apratyūham niṣkrāmati/ na ca paraśarīram āviśati/ tasmāt tatpracāro+api jñātavyaḥ/ indriyāṇi ca cittānusārīṇi paraśarīre yathādhiṣṭhānaṃ nivīśanta iti //3.38// § 357

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca //3.39// § 358

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca/ samastendriyavṛttir jīvanam prāṇādilakṣaṇā prāṇādayo
 5 lakṣaṇam yasyāḥ sā tathoktā/ dvayīndriyāṇām vṛttir bāhyābhyantarī ca/ bāhyā rūpādyālocanalakṣaṇā/ ābhyantarī tu jīvanam, sā hi prayatnabhedāḥ śarīropagṛhītamārutakriyābhedahetuḥ sarvakaraṇasādhāraṇaḥ/ yathāhuḥ ---
 § 359

10 "sāmānyakaraṇavṛttiḥ prāṇādyā vāyavaḥ pañca" sāmukhyakārikā 29 iti/ § 360

tair asya lakṣaṇīyatvāt tasya prayatnasya kriyā kāryam pañcatayī/ prāṇa ā nāsikāgrād ā ca hṛdayād avasthitaḥ/ aśītapītāhārapariṇatibhedam rasam tatra tatra sthāne samam anurūpaṃ nayan samānaḥ/ ā hṛdayād ā ca nābher asyāvasthānam/ mūtrapuriṣagarbhādīnām apanayanahetur apānaḥ/ ā nābher ā ca pādatalād asya vṛttiḥ/ unnayanād ūrdhvaṃ nayanād rasādīnām udānaḥ/ ā nāsikāgrād ā ca śirasō vṛttir asya/ vyāpī vyānaḥ/ eṣām uktānām pr-
 15 adhānam prāṇas tadutkrame sarvotkramaśruteḥ "prāṇam utkrāmantam anu sarve prāṇā utkrāmanti" bṛhadāraṇyakopaniṣat 4.4.2 iti/ tad evaṃ prāṇādīnām kriyāsthānabhedena bhedaṃ pratipādyā sūtrārtham avatārayati --- udānajayād iti/ udāne kṛtasamyamas tajjayāj jalādibhir na pratih-
 20 anyate/ utkrāntiś cārcirādimārgeṇa bhavati prāyaṅakāle/ tasmāt tām utkrāntiṃ vaśitvena pratipadyate/ prāṇādisamyamāt tadvijaye bhūtajaya etāḥ kriyāḥ sthānavijayādibhedāt pratipattavyāḥ //3.39// § 361

samānajayāj jvalanam //3.40// § 362

samājanayāj jvalanam/ tejasah śārīrasyopadhmānam
uttejanam //3.40// § 363

śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ
śrotram //3.41// § 364

svārthasaṃyamād anvācyaśiṣṭam śrāvaṇādy uktam
saṃprati śrāvaṇādyarthād eva saṃyamāc chrāvaṇādi bha-
vatīty āha --- śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ 5
śrotram/ saṃyamaviṣayaṃ śrotrākāśayoḥ saṃbandham
ādihārādheyabhāvam āha --- sarvaśrotrāṇām āhaṃkārikā-
ṇām apy ākāśam karṇaśaṣkulīvivaram pratiṣṭhā tadāyat-
anam śrotram tadupakārāpakārābhyām śrotrasyopakārā-
pakāradarśanāt/ śabdānām ca śrotrasahakāriṇām pārth- 10
ivādiśabdagrahaṇe kartavye karṇaśaṣkulīsusiṣiravarti śro-
tram svāśrayanabhogatāsādhāraṇaśabdānāṃ apekṣate/ ga-
ndhādiguṇasahakāribhir ghrāṇādibhir bāhyaṃ pṛthivyā-
divartigandhādyālocane kārye dṛṣṭam/ āhaṃkārikam api 15
ghrāṇrasanatvakcaṣuḥśrotram bhūtādhiṣṭhānam eva bh-
ūtopakārāpakārābhyām ghrāṇādīnām upakārāpakārada-
rśanād ity uktam/ tac cedam śrotram āhaṃkārikam ay-
aḥpratimam ayaskāntamaṇikalpena vakṛvaktrasamutpa-
nnena vaktrasthena śabdenākṛṣṭam svavṛttiparamparayā
158 vakṛvaktram āgatam śabdānāṃ ālocayati/ tathā ca di- 20
gdeśavartiśabdapratītiḥ prāṇabhṛnmātrasya nāsati bādha-
ake+apramāṇīkṛtā bhaviṣyatīti/ tathā ca pañcaśikhasya
vākyam --- tulyadeśaśravaṇānām ekadeśaśrutitvam sarve-
ṣām bhavatīti/ tulyadeśāni śravaṇāni śrotrāṇi yeṣām caitr-
ādīnām te tathoktāḥ/ sarveṣām śravaṇāny ākāśavartīnīty 25
arthāḥ/ tac ca śrotrādhiṣṭhānam ākāśam śabdaguṇatanm-
ātrād utpannam śabdaguṇakam yena śabdena sahakāriṇā
pārthivādīṅ śabdānāṃ gṛhṇāti/ tasmāt sarveṣām ekajātīyā śr-
utiḥ śabda ity arthāḥ/ tad anena śrotrādhiṣṭhānatvam āk-
āśasya śabdaguṇatvam ca darśitam iti/ tac caikadeśaśruti- 30
tvam ākāśasya liṅgam/ sā hy ekajātīyā śabdavyaṅjikā śru-
tir yadāśrayā tad evākāśaśabdavācyam/ na hīdṛṣīm śrutim
antareṇa śabdavyaktiḥ/ na cedṛṣī śrutīḥ pṛthivyādiguṇa-
sya svātmani vyaṅgyavyaṅjakatvānupapatter iti/ anāv-

araṇaṃ cākāśaliṅgaṃ/ yady ākāśaṃ nābhaviṣyad anyony-
 asaṃpiṇḍitāni mūrtāni na sūcībhir apy abhetsyanta/ tataś
 ca sarvair eva sarvam āvṛtaṃ syāt/ na ca mūrtadravyābh-
 āvamātrād evānāvaraṇaṃ asyābhāvasya bhāvāśritatvena
 5 tadabhāve+abhāvāt/ na ca citiśaktis tadāśrayā bhavitum
 arhati/ aparīṇāmitayāvachchedakatvābhāvāt/ na ca dik-
 ālādayaḥ pṛthivyādidravyavyatiriktāḥ santi/ tasmāt tādr-
 śaḥ pariṇatibhedo nabhasa eveti sarvam avadātam/ anāv-
 araṇe cākāśaliṅge siddhe yatra yatrānāvaraṇaṃ tatra tatra
 10 sarvatrākāśam iti sarvagatatvam apy ākāśasya siddham ity
 āha --- tathāmūrtasyeti/ śrotrasadbhāve pramaṇam āha ---
 śabdagrahaṇeti/ kriyā hi karaṇasādhyā drṣṭā/ yathā chid-
 ādir vāsyādisādhyā/ tad iha śabdagrahaṇakriyayāpi kar-
 aṇasādhyayā bhavitavyaṃ, yac ca karaṇaṃ tac ca śrotram
 15 iti/ athāsyāś cakṣurādaya eva kasmāt karaṇaṃ na bhav-
 antīty ata āha --- badhirābadhirayor iti/ anvayavyatirekā-
 bhyām avadhāraṇam/ upalakṣaṇaṃ caitat tvagvātayoś ca-
 kṣustejaso rasanodakayor nāsikāpṛthivyoḥ saṃbandhasa-
 mṃyamād divyatvagādy apy ūhanīyam //3.41// § 365

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kāyākāśayoḥ saṃbandhasaṃyamāl laghutūl- asamāpatteś cākāśagamanam //3.42// § 366

kāyākāśayoḥ saṃbandhasaṃyamāl laghutūlasamāpa-
 tteś cākāśagamanam/ kāyākāśasaṃbandhasaṃyamād vā
 5 laghuni vā tūlādau kṛtasamṃyamāt samāpattiṃ cetasaś ta-
 tthatadañjanatāṃ labdhveti/ siddhikramam āha --- jala iti
 //3.42// § 367

bahir akalpitā vṛttir mahāvidehā tataḥ prakā- śāvaraṇakṣayaḥ //3.43// § 368

aparaṃ api paraśarīrāveśahetuṃ saṃyamam kleśaka-
 rmavipākakṣayaḥ cāha --- bahir akalpitā vṛttir mah-
 āvidehā tataḥ prakāśāvaraṇakṣayaḥ/ videhām āha --- śar-
 5 īrād iti/ akalpitāyā mahāvidehāyā ya upāyas tatpradarśa-
 nāya kalpitāṃ videhām āha --- sā yadīti/ vṛttimātraṃ ka-
 lpanājñānamātraṃ tena/ mahāvidehām āha --- yā tv iti/
 upāyopeyate kalpitākalpitayor āha --- tatreti/ kiṃ paraśa-
 10 rīrāveśamātraṃ ito nety āha --- tataś ceti/ tato dhāraṇāto

160 mahāvidehāyā manaḥpravṛtteḥ siddhiḥ/ kleśāś ca karma
ca tābhyāṃ vipākatrayaṃ jātyāyurbhogāḥ/ tad etad ra-
jastamomūlaṃ vigalitarajastamasah sattvamātrād viveka-
khyātimātrasamutpādāt/ tad etad vipākatrayaṃ rajastam-
omūlatayā tadātmakaṃ sadbuddhisattvam āvr̥ṇoti/ tatkṣ- 5
ayāc ca nirāvaraṇaṃ yogicittaṃ yatheccham viharati vijā-
nāti ceti //3.43// § 369

sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ //3.44// § 370

sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhū-
tajayaḥ/ sthūlaṃ ca svarūpaṃ ca sūkṣmaṃ cānvayaś cā-
rthavattvaṃ ceti sthūlasvarūpasūkṣmānvayārthavattvāni 5
teṣu saṃyamāt tajjayaḥ/ sthūlam āha --- tatreti/ pārthivāḥ
pāthasīyās taijasā vāyavīyā ākāśīyāḥ śabdasparsārūpara-
sagandhā yathāsambhavaṃ viśeṣāḥ ṣaḍjagāndhārādayaḥ
śītoṣṇādayo nīlapītādayaḥ kaṣāyamadhurādayaḥ surabhy-
ādayaḥ/ ete hi nāmarūpaprayojanaiḥ parasparato bhidy- 10
anta iti viśeṣāḥ/ eteṣāṃ pañca pṛthivyāṃ gandhavarjaṃ
catvāro+apsu gandharasavarjaṃ trayas tejasi gandharasa-
rūpavarjaṃ dvau nabhasvati śabda evākāśe/ ta eva īdṛśā
viśeṣāḥ sahākārādibhir dharmaiḥ sthūlaśabdena paribhā-
ṣitāḥ śāstre/ tatrāpi pārthivās tāvad dharmāḥ --- § 371 15

"ākāro gauravaṃ raukṣyaṃ varaṇaṃ sthairyam eva ca/
vṛttir bhedaḥ kṣamā kārṣṇyaṃ kāṭhinyaṃ sarvabhogy-
atā" // § 372

apāṃ dharmāḥ --- § 373

"snehaḥ saukṣmyaṃ prabhā śauklyāṃ mārḍavaṃ gau- 20
ravaṃ ca yat/ śaityaṃ rakṣā pavitratvaṃ saṃdhānaṃ ca-
udakā guṇāḥ" // § 374

taijasā dharmāḥ --- § 375

"ūrdhvabhāk pācakaṃ dagdhṛ pāvakaṃ laghu bhāsv- 25
aram/ pradhvaṃsy ojasvi vai tejaḥ pūrvābhyāṃ bhinnal-
akṣaṇam" // § 376

vāyavīyā dharmāḥ --- § 377

"tiryagyānaṃ pavitratvam ākṣepo nodanaṃ balam/
calamacchāyatā raukṣyaṃ vāyor dharmāḥ pṛthagvidhāḥ" // 30
§ 378

ākāśīyā dharmāḥ --- § 379

"sarvatogatir avyūho+aviṣṭambhaś ceti te trayah/ ākāśadharmā vyākhyātāḥ pūrvadharmavilakṣaṇāḥ" iti // § 380

ta eta ākāraprabhṛtayo dharmās taiḥ saheti/ ākāśaś
5 ca sāmānyaviśeṣo gotvādiḥ/ dvitīyaṃ rūpaṃ āha --- dvitīyaṃ rūpaṃ svasāmānyam/ mūrṭiḥ sāmsiddhikaṃ kāṭhinyam/ sneho jalaṃ mṛjāpuṣṭibalādhānahetuḥ/ vahnir uṣṇatodarye saurye bhaume ca sarvatraiva tejasi samavetoṣṇateti/ sarvaṃ caitad dharmadharmaṇor abhedavivakṣayābhidhānam/ vāyuḥ praṇāmī vahanaśīlaḥ/ tad āha ---
10 § 381

"calanena tṛṇādīnāṃ śarīrasyātanena ca/ sarvagaṃ vāyusāmānyam nāmitvam anumīyate" // § 382

sarvatogatir ākāśaḥ sarvatra śabdopalabdhidarśanāt/
15 śrotrāśrayākāśaguṇena hi śabdena pāṛthivādīśabdopalabdhir ity upapāditam adhastāt/ etat svarūpaśabdendoktam/ asyaiva mūrṭyādisāmānyasya śabdādayaḥ ṣaḍjādāya uṣṇatvādayaḥ śuklatvādayaḥ kaṣāyatvādayaḥ surabhivādayo mūrṭyādīnāṃ sāmānyānāṃ bhedaḥ/ sāmānyāny api mūrṭyādīni jambīrapanasāmālakaphalādīni rasādibhedāt parasparaṃ vyāvartante/ tenaiteṣāṃ ete rasādāyo viśeṣaḥ/ tathā coktam --- ekajātisamanvitānāṃ pratyekaṃ pṛthivyādīnāṃ ekaikayā jātyā mūrṭisnehādīnā samānitānāṃ eṣāṃ ṣaḍjādidharmamātravyāvṛttir iti/ tad
25 evaṃ sāmānyam mūrṭyādy uktam viśeṣāś ca śabdādaya uktāḥ/ ye cāhuḥ sāmānyaviśeṣāśrayo dravyam iti tān pratyāha --- sāmānyaviśeṣasamudāyo+atra darśane dravyam/ ye+api tadāśrayo dravyam āsthiṣata tair api tatsamudāyo+anubhūyamāno nāpahnotavyaḥ/ na ca tadāpahnave tayor ādhāro dravyam iti bhavati/ tasmāt tad evāstu dravyam/ na tu tābhyāṃ tatsamudāyāc ca tadādhāram aparaṃ dravyam upalabhāmahe/ grāvabhyo grāvasamudāyād iva ca tadādhāram aparaṃ pṛthagvidham śikharam/ samūho dravyam ity uktam tatra samūhamātram dravyam
35 iti bhramāpanuttaye samūhaviśeṣo dravyam iti nirdhārayitum samūhaprakārān āha --- dviṣṭho hīti/ yasmād evaṃ tasmān na samūhamātram dravyam ity arthaḥ/ dvābhyāṃ prakārābhyāṃ tiṣṭhatīti dviṣṭhaḥ/ ekaṃ prakāram āha ---

śīlaṃ yeṣāṃ te tathoktāḥ/ ata evānvayaśabdenoktāḥ/ ath-
 aiśāṃ pañcamam rūpam arthavattvaṃ vivṛṇoti --- bhog-
 eti/ nanv evam api santu guṇā arthavantas tatkāryāṇāṃ tu
 kuto+arthavattvam ity ata āha --- guṇā iti/ bhautikā gogh-
 5 aṭādayaḥ/ tad evaṃ saṃyamaviṣayam ukhvā saṃyamam
 tatphalaṃ cāha --- teṣv iti/ bhūtaprakṛtayo bhūtasvabhā-
 vāḥ //3.44// § 383

**tato+aṇimādiprādurbhāvaḥ kāyasam̐pat ta-
 ddharmānabhighātaś ca //3.45// § 384**

saṃkalpānuvidhāne bhūtānāṃ kiṃ yoginaḥ sidhyatīty
 ata āha --- tato+aṇimādiprādurbhāvaḥ kāyasam̐pat taddh-
 5 armānabhighātaś ca/ sthūlasaṃyamajayāc catasraḥ siddh-
 ayo bhavantīty āha --- tatrāṇimā mahān api bhavaty aṇuḥ/
 laghimā mahān api laghur bhūtveśīkātūla ivākāśe vihar-
 ati/ mahimālpō+api nāganagaganaparimāṇo bhavati/
 prāptiḥ sarve bhāvāḥ saṃnihitā bhavanti yoginaḥ/ tadya-
 10 thā bhūmiṣṭha evāṅgulyagreṇa spr̐sati candramasam/ sv-
 arūpasam̐yamavijayāt siddhim āha --- prākāmyam icchān-
 abhighāto nāsya rūpam bhūtasvarūpair mūrtyādibhir ha-
 nyate/ bhūmāv unmajjati nimajjati ca yathodake/ sūkṣma-
 viṣayasam̐yamajayāt siddhim āha --- vaśitvaṃ bhūtāni pṛ- 164
 15 thivyādīni bhautikāni goghaṭādīni teṣu vaśī svatanthro bh-
 avati, teṣāṃ tv avaśyas tatkāraṇatanmātrapṛthivyādipara-
 māṇuvaśīkārāt tatkāryavaśīkāras tena yāni yathāvasthāp-
 ayati tāni tathāvatiṣṭhanta ity arthaḥ/ anvayaviṣayasam̐-
 amajayāt siddhim āha --- īśitṛtvaṃ teṣāṃ bhūtabhautikā-
 20 nāṃ vijitamūlaprakṛtiḥ san yaḥ prabhava utpādo yaś cā-
 pyayo vināśo yaś ca vyūho yathāvadavasthāpanam teṣāṃ
 iṣṭe/ arthavattvasam̐yamāt siddhim āha --- yatra kāmāv-
 asāyitvaṃ satyasam̐kalpatā/ vijitaguṇārthavattvo hi yogī
 yadyadarthatayā saṃkalpayati tat tasmai prayojanāya ka-
 25 lpate/ viṣam apy amṛtakārye saṃkalpya bhojayañ jīvay-
 atīti/ syād etad yathā śaktiviparyāsam karoty evaṃ pad-
 ārthaviparyāsam api kasmān na karoti/ tathā ca candra-
 masam ādityam̐ kuryāt kuhūṃ ca sinīvālīm ity ata āha ---
 na ca śakto+apīti/ na khalv ete yatra kāmāvasāyinas tatr-
 30 abhavataḥ parameśvarasyājñām atikramitum utsahante/

śaktayas tu padārthānāṃ jātideśakālāvasthābhedenāniy-
 atasvabhāvā iti yujyate tāsū tadicchānuvidhānam iti/ et-
 āny aṣṭāv aiśvaryāṇi/ taddharmānabhighāta iti/ aṇimād-
 iprādurbhāva ity anenaiva taddharmānabhighātasiddhau 5
 punar upādānaṃ kāyasiddhivad etat sūtropabaddhasaka-
 laviṣayasamṃyamaphalavattvajñāpanāya/ sugamam anyat
 //3.45// § 385

**rūpalāvanyaabalavajrasamṃhananatvāni kāyas-
 ampat //3.46// § 386**

kāyasamṃpadam āha --- rūpalāvanyaabalavajrasamṃhan-
 anatvāni kāyasamṃpat/ vajrasyeva samṃhananam avayava-
 165 vyūho dṛḍho nibiḍo yasya sa tathoktaḥ //3.46// § 387 5

**grahaṇasvarūpāsmitānvayārthavattvasamṃyamād
 indriyajayaḥ //3.47// § 388**

jītabhūtasya yogina indriyajayopāyam āha --- graha-
 ṇasvarūpāsmitānvayārthavattvasamṃyamād indriyajayaḥ/
 grahaṇam ca svarūpaṃ cāsmitā cānvayaś cārthavattvaṃ 5
 ca teṣu samṃyamas tasmād ity arthaḥ/ gṛhītir grahaṇam,
 tac ca grāhyādḥīnanirūpaṇam iti grāhyam darśayati --- sāmā-
 nyanaviśeṣātmeti/ grāhyam uktvā grahaṇam āha --- teṣv
 iti/ vṛttir ālocanam viṣayākārā pariṇatir iti yāvat/ ye tv
 āhuḥ --- sāmānyamātragocarendriyavṛttir iti tān pratyāha 10
 --- na ceti/ gṛhyata iti grahaṇam/ na sāmānyamātragoca-
 ram grahaṇam/ bāhyendriyatantram hi mano bāhye prav-
 artate/ anyathāndhabadhirādyabhāvaprasaṅgāt/ tad iha
 yadi na viśeṣaviṣayam indriyam tenāsāv anālocito viśeṣa
 iti katham manasānuvyavasīyeta/ tasmāt sāmānyaviśeṣ- 15
 aṣṭayam indriyālocanam iti/ tad etad grahaṇam indriy-
 āṇāṃ prathamam rūpam/ dvitīyam rūpam āha --- svar-
 ūpaṃ punar iti/ ahaṃkāro hi sattvabhāgenātmīyenendri-
 yāṇy ajījanat/ ato yat tatra karaṇatvam sāmānyam yac ca
 niyatarūpādiviṣayatvam viśeṣas tadubhayam api prakāś- 20
 ātmakam ity arthaḥ/ teṣāṃ trṭīyam rūpam iti/ ahaṃkāro
 hīndriyāṇāṃ kāraṇam iti yatrendriyāṇi tatra tena bhavit-
 avyam iti sarvendriyasādhāraṇyāt sāmānyam indriyāṇāṃ
 ity arthaḥ/ caturtham rūpam iti/ guṇānāṃ hi dvairūpyam

vyavaseyātmakatvaṃ vyavasāyātmakatvaṃ ca/ tatra vyavaseyātmakatam grāhyatām āsthāya pañca tanmātrāṇi bhūtabhautikāni nirmimīte/ vyavasāyātmakatvaṃ tu grahaṇarūpam āsthāya sāhaṃkāraṇīndriyāṇīty arthaḥ/ śeṣaṃ
5 sugamam //3.47// § 389

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tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca //3.48// § 390

pañcarūpendriyajayāt siddhīr āha --- tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca/ videhānām indriyāṇām karaṇabhāvo vikaraṇabhāvaḥ/ deśaḥ kāśmīrādīḥ/ kālo 'tītādīḥ/ viśayaḥ sūkṣmādīḥ/ sānvayendriyajayāt sarvaprakṛtīvikāraśaitvaṃ pradhānajayaḥ/ tā etāḥ siddhayo madhupratīkā ity ucyante yogaśāstrāṇīṣṇātaiḥ/ syād etad indriyajayād indriyāṇi saṁśayāṇi vaśyāni bhavantu, pradhānādīnām tatkāraṇānām kim āyātam ity ata
10 āha --- etāś ceti/ karaṇānām indriyāṇām pañca rūpāṇi grahaṇādīni teṣāṃ jayāt/ etad uktaṃ bhavati --- nendriyamātrajayasyaitaḥ siddhayo+api tu pañcarūpasya tadantargataṃ ca pradhānādīti //3.48// § 391

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrtvam sarvajñātrtvam ca //3.49// § 392

ta ete jñānakriyārūpāiśvaryaḥ saṃyamāḥ sāksāt pāraṃparyeṇa ca svasiddhyupasaṃhārasaṃpāditaśraddhādvāreṇa yadarthās tasyāḥ sattvapuruṣānyatākhyāter avāntaravibhūtir darśayati --- sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrtvam sarvajñātrtvam ca/ nirdhūtarajastamomalatayā vaiśāradyaṃ tataḥ parā vaśīkārasaṃjñā rajastamobhyāṃ upaplutaṃ hi cittasattvam avāśyam āsīt tadupaśame tu tadvaśyaṃ yogino vaśinas tasmīn vaśye yoginaḥ sattvapuruṣānyatākhyātimātrarūpa
10 pratiṣṭhasya sarvabhāvādhiṣṭhātrtvam/ etad eva vivṛṇoti --- sarvātmāna ity/ vyavasāyavyavaseyātmāno jaḍaprakāśarūpā ity arthaḥ/ tad anena kriyaiśvaryaṃ uktaṃ/ jñānaiśvaryaṃ āha --- sarvajñātrtvam ity/ asyā api dvividhāyāḥ siddher vairāgyāya yogijanaprasiddhāṃ saṃjñāṃ āha
15

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--- eṣā viśoketi/ kleśās ca bandhanāni ca karmāṇi tāni kṣī-
ṇāni yasya sa tathā //3.49// § 393

tadvairāgyād api doṣabījakṣaye kaivalyam
//3.50// § 394

saṃyamāntarāṇaṃ puruṣārthābhāsaphalatvād viveka-
khyātisaṃyamārthatāṃ darśayituṃ vivekakhyāteḥ parava- 5
airāgyopajananadvāreṇa kaivalyaṃ phalam āha --- tadva-
irāgyād api doṣabījakṣaye kaivalyam/ yadāsyā yoginaḥ kl-
eśakarmakṣaya evaṃ jñānaṃ bhavati/ kiṃbhūtam ity āha
--- sattvasyāyaṃ vivekapratyayo dharmah/ śeṣaṃ tatra ta-
tra vyākhyātatvāt sugamam //3.50// § 395

**sthānyupanimantraṇe saṅgasmayākaraṇaṃ pu-
nar aniṣṭaprasaṅgāt //3.51// § 396**

saṃprati kaivalyasādhane pravṛttasya yoginaḥ praty-
ūhasaṃbhave tannirākaraṇakāraṇam upadiśati --- sthāny- 5
upanimantraṇe saṅgasmayākaraṇaṃ punar aniṣṭaprasa-
168 ṅgāt/ sthānāni yeṣāṃ santi te sthānino mahendrādayas
tair upanimantraṇaṃ tasmin saṅgaś ca smayaś ca na karta-
vyāḥ punar aniṣṭaprasaṅgāt/ tatra yaṃ devāḥ sthānair up-
amantrayante taṃ yoginaṃ ekaṃ nirdhārayituṃ yāvanto
yoginaḥ saṃbhavanti tāvata evāha --- catvāra iti/ tatra prā- 10
thamakalpikasya svarūpam āha --- tatrābhyāsīti/ pravṛtta-
mātraṃ na punar vaśīkṛtaṃ jyotir jñānaṃ paracittādiviṣa-
yaṃ yasya sa tathā/ dvitīyam āha --- ṛtaṃbharaprajña iti/
yatredam uktam --- "ṛtaṃbharā tatra prajñā" yogasūtram
1.48 iti/ sa hi bhūten driyāṇi jigīṣuḥ/ trṭīyam āha --- bhūte- 15
ndriyajayīti/ tena hi sthūlādisaṃyamena grahaṇādisaṃy-
amena ca bhūten driyāṇi jitāni/ tam evāha --- sarveṣu bh-
āviteṣu niṣpāditeṣu bhūten driyājyāt paracittādi jñānādiṣu
kṛtarakṣābandho yatas tebhyo na cyavate bhāvanīyeṣu ni-
ṣpādanīyeṣu viśokādiṣu paravairāgyaparyanteṣu kartavya- 20
asāadhanavān puruṣaprayatnasya sādhanaviṣayasyaiva sā-
dhyaṇiṣpādatvāt/ caturtham āha --- caturtha iti/ tasya
hi bhagavato jīvanmuktasya caramadehasya cittapratisa-
rga eko 'rthaḥ/ tad eteṣu yogiṣūpanimantraṇaviṣayaṃ yo-
ginam avadhārayati --- tatra madhumatīm iti/ prāthama- 25

kalpike tāvan mahendrādīnāṃ tatprāptiśaṅkaiva nāsti/ tṛ-
 tīyo+api tair nopanimantraṇīyo bhūtendriyavaśitvenaiva
 tatprāpteḥ/ caturtho+api paravairāgyasaṃpatter āsaṅga-
 śaṅkā dūrotsārītaiveti pāriśeṣyād dvitīya eva ṛtaṃbhara-
 5 prajñāsadupanimantraṇaviṣaya iti/ vaihāyasam ākāśag-
 āmi, akṣayam avināśi, ajaraṃ sadābhinavam/ smayakar- 169
 aṇe doṣam āha --- smayād ayam iti/ smayāt susthitam-
 anyo nānityatāṃ bhāvayīṣyati, na tasyāṃ praṇidhāsyatīty
 arthaḥ/ sugamam anyat //3.51// § 397

kṣaṇatatkramayoḥ saṃyamād vivekajaṃ jñā- nam //3.52// § 398

uktā kvacit kvacit saṃyamāt sarvajñatā, sā ca na ni-
 ḥśeṣajñatā/ api tu prakāramātravivakṣayā, yathā sarvair
 5 vyañjanair bhuktaṃ iti/ atra hi yāvanto vyañjanaprak-
 ārās tair bhuktaṃ iti gamyate na tu niḥśeṣair iti/ asti
 ca niḥśeṣavacanaḥ sarvaśabdo yathopanītam annaṃ sa-
 rvam aśitaṃ prāsakeneti/ tatra hi niḥśeṣam iti gamyate/
 tad iha niḥśeṣajñatālakṣaṇasya vivekajajñānasya sādha-
 10 naṃ saṃyamam āha --- kṣaṇatatkramayoḥ saṃyamād vi-
 vekajaṃ jñānam/ kṣaṇapadārthaṃ nidarśanapūrvakam
 āha --- yatheti/ loṣṭasya hi pravibhajyamānasya yasminn
 avayave+alpatvatāratamyam vyavatiṣṭhate so 'pakarṣap-
 aryantaḥ paramāṇur yathā tathāpakarṣaparyantaḥ kālaḥ
 15 kṣaṇaḥ, pūrvāparabhāgavikalakālaleti yāvat/ tam eva
 kṣaṇaṃ prakārāntareṇa darśayati --- yāvatā veti/ paramā-
 ṇumātraṃ deśam atikrāmed ity arthaḥ/ kramapadārtham
 āha --- tatpravāheti/ tatpadena kṣaṇaḥ parāmṛśyate/ na
 cedrśaḥ kramo vāstavaḥ kiṃ tu kālpanikas tasya samāh-
 20 ārarūpasyāyugapadupasthiteṣu vāstavatvena vicārāsaha-
 tvād ity āha --- kṣaṇatatkramayor iti/ ayugapadbhāvīkṣaṇ-
 adharmatvāt kramasya kṣaṇasamāhārasyāvāstavatvāt kṣ- 170
 aṇatatkramayor apy avāstavatvam samāhārasya naisargi-
 kavaitaṇḍikabuddhyatiśayarahitā laukikāḥ pratikṣaṇa eva
 25 vyutthitadarśanā bhrāntā ye kālam īdrśaṃ vāstavam abh-
 imanyanta iti/ tat kiṃ kṣaṇo+apy avāstavo nety āha --- kṣ-
 aṇas tu vastupatito vāstava ity arthaḥ/ kramasyāvalamba-
 nam avalambaḥ so+asyāstīti krameṇāvalambyate vaikalp-

ikenety arthaḥ/ kramasya kṣaṇāvalambanatve hetum āha
 --- kramaś ceti/ kramasyāvāstavatve hetum āha --- na ceti/
 co hetvarthe/ yas tu vaijātyāt sahabhāvam upeyāt taṃ pr-
 atyāha --- kramaś ca na dvayor iti/ kasmād asaṃbhava ity
 ata āha --- pūrvasmād iti/ upasaṃharati --- tasmād iti/ tat 5
 kim idānīm śaśaviṣāṇāyamānā eva pūrvottarakṣaṇā nety
 āha --- ye tv iti/ anvitāḥ sāmyena samanvāgatā ity arthaḥ/
 upasaṃharati --- teneti/ vartamānasyaivārthakriyāsu svo-
 citāsu sāmarchyād iti //3.52// § 399

jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ //3.53// § 400

yady apy etad vivekajaṃ jñānaṃ niḥśeṣabhāvaviṣayam
 ity agre vakṣyate tathāpy atisūkṣmatvāt prathamam ta-
 sya viṣayaviśeṣa upakṣipyate --- jātilakṣaṇadeśair anyatā 5
 navacchedāt tulyayos tataḥ pratipattiḥ/ laukikānām jāti-
 bhedo+anyatāyā jñāpakahetuḥ/ tulyā jātir gotvaṃ tulyaś
 171 ca deśaḥ pūrvādiḥ/ kālākṣīsvastimatyor lakṣaṇabhedaḥ
 param iti/ dvayor āmalakayos tulyāmalakatvajātir vartu-
 lādi lakṣaṇam tulyam deśabhedaḥ param iti/ yadā tu yo- 10
 gijñānaṃ jijñāsunā kenacit pūrvāmalakam anyavyagrasya
 yogino jñātur uttaradeśa upāvartyata uttaradeśam āmala-
 kaṃ tato+apasārya pidhāya vā tadā tulyadeśatve pūrvam
 etad uttaram etad iti pravibhāgānupapattiḥ prājñasya la-
 ukikasya tripramāṇinipuṇasyāsaṃdigdhena ca tattvajñā- 15
 nena bhavitavyam vivekajajñānavato yoginaḥ saṃdigdha-
 tvānupapatteḥ/ ata uktaṃ sūtrakṛtā --- tataḥ pratipattiḥ/
 tata iti vyācaṣṭe --- vivekajajñānād iti/ kṣaṇatatkramasa-
 myamāj jātaṃ jñānaṃ katham āmalakaṃ tulyajātilakṣaṇ-
 adeśād āmalakāntarād vivecayatīti pṛcchati --- katham iti/ 20
 uttaram āha --- pūrvāmalakasaḥkṣaṇo deśaḥ pūrvāmal-
 akenaikakṣaṇo deśas tena saha nirantarapariṇāma iti yā-
 vat/ uttarāmalakasaḥkṣaṇād deśād uttarāmalakanirant-
 arapariṇāmād bhinno bhavatu deśayor bhedaḥ kim āyā-
 tam āmalakabhedasyety ata āha --- te cāmalake svadeśa- 25
 kṣaṇānubhavabhinne, svadeśasahito yaḥ kṣaṇas tasyāma-
 lakasya kālakalā svadeśena sahauttarādhyarūpapariṇā-
 malakṣitā sā svadeśakṣaṇas tasyānubhavaḥ prāptir vā jñā-

naṃ vā tena bhinne āmalake yayor āmalakayoḥ pūrvotta-
 rābhyāṃ deśābhyāṃ auttarādhyapariṇāmakṣaṇa āsīt ta-
 yor deśāntarauttarādhyapariṇāmakṣaṇaviśiṣṭatvam an-
 ubhavan saṃyamī te bhinne eva pratyeti/ saṃprati ta-
 5 ddeśapariṇāme+api pūrvabhinnadeśapariṇāmād viśiṣṭa-
 sya caitaddeśapariṇāmakṣaṇasya saṃyamataḥ sāksātkar-
 aṇāt/ tad idam uktam --- anyadeśakṣaṇānubhavas tu ta- 172
 yor anyatve hetur iti/ anenaiva nidarśanena laukikaparī-
 kṣakasamvādādinā paramāṇor apīdrśasya bhedo yogīśv-
 10 arabuddhigamyāḥ śraddheya ity āha --- eteneti/ apare tu
 varṇayanti/ varṇanam udāharati --- ya iti/ vaiśeṣikā hi ni-
 tyadravyavṛttayo+antyā viśeṣā ity āhuḥ/ tathā hi --- yog-
 ino muktāṃs tulyajātideśakālān vyavadhiraḥhitān parasp-
 arato bhedena pratyekaṃ tattvena ca pratipadyante/ ta-
 15 smād asti kaścīd antyo viśeṣa iti/ tathā ca sa eva nityānām
 paramāṇvādīnām dravyāṇām bhedaka iti/ tad etad dū-
 ṣayati --- tatrāpīti/ jātideśalakṣaṇāny udāhṛtāni/ mūrṭiḥ
 saṃsthānam yathaikaṃ viśuddhāvayavasamsthānopapa-
 nnam apasārya tasminn eva deśe+anyavyagrasya draṣṭuḥ
 20 kutsitāvayavasamniveśa upāvartyate tadā tasya saṃsthā-
 nabhedena bhedapratyayaḥ, śarīraṃ vā mūrṭis tatsam-
 bandhenātmanām saṃsāriṇām muktātmanām vā bhūtacar-
 eṇa yādrśatādrśena bheda iti sarvatra bhedapratyayasyā-
 nyathāsiddher nāntyaviśeṣakalpanā/ vyavadhiraḥ bhedakā-
 25 raṇam/ yathā kuśapuṣkaradvīpayor deśasvarūpayor iti/
 yato jātideśādibhedā lokabuddhigamyā ata uktam --- kṣa-
 ṇabhedas tu yogibuddhigamyā eveti/ evakāraḥ kṣaṇabhe-
 dam avadhārayati na yogibuddhigamyatvaṃ, tena bhūtac-
 areṇa dehasambandhena muktātmanām api bhedo yogib-
 30 uddhigamyā unneya iti/ yasya tūktā bhedahetavo na santi
 tasya pradhānasya bhedo nāstīty ācārya mene/ yasmād
 ūce "kṛtārthaṃ prati naṣṭam apy anaṣṭam tadanyasādhār-
 aṇatvāt" yogasūtram 2.22 iti/ tad āha --- mūrṭivyavadhīti/
 uktabhedahetūpalakṣaṇam etat/ jaganmūlasya pradhāna-
 35 sya pṛthaktvaṃ bhedo nāstīty arthaḥ //3.53// § 401 173

tārakaṃ sarvaviśayaṃ sarvathāviśayaṃ akra-
 maṃ ceti vivekajaṃ jñānam //3.54// § 402

tad evaṃ viṣayaikadeśaṃ vivekajajñānasya darśayitvā
vivekajaṃ jñānaṃ lakṣayati --- tāraḥ sarvaviṣayaṃ sar-
vathāviṣayaṃ akramaṃ ceti vivekajaṃ jñānaṃ/ viveka-
jaṃ jñānaṃ iti lakṣyanirdeśaḥ/ śeṣaṃ lakṣaṇaṃ/ saṃsār- 5
asāgarāt tārayatīti tāraḥ/ pūrvasmāt prātibhād viśeṣa-
yati --- sarvathāviṣayaṃ iti/ paryāyā avāntaraviśeṣaḥ/ ata
eva vivekajaṃ jñānaṃ paripūrṇaṃ nāsyā kvacit kiṃcit ka-
thaṃcit kadācid agocara ity arthaḥ/ āstāṃ tāvaj jñānānt-
araṃ saṃprajñāto+api tāvad asyāṃśaḥ/ tasmād ataḥ pa-
raṃ kiṃ paripūrṇaṃ ity āha --- asyaivāṃśo yogapradīpaḥ 10
saṃprajñātaḥ/ kim upakramaḥ kim avasānaś cāsāv ity āha
--- madhumatīm iti/ ṛtaṃbharā prajñāiva madhu modak-
āraṇatvāt/ yathoktaṃ prajñāprāsādam āruhyeti/ tadvatī
madhumatī dhiyo+avasthā tām upādāya yāvad asya pari-
samāptiḥ saptadhā prāntabhūmiḥ prajñā/ ata eva viveka- 15
jaṃ jñānaṃ tāraḥ bhavati/ tadaṃśasya yogapradīpasya
tāraḥ ity ity //3.54// § 403

sattvapuruṣayoḥ śuddhisāmye kaivalyaṃ iti
//3.55// § 404
[iti śrīpatañjaliviracitayogasūtreṣu trṭīyo

vibhūtipādaḥ //3//]

tad evaṃ paramparayā kaivalyasya hetūn savibhūtin
saṃyamān ukhvā sattvapuruṣānyatājñānaṃ sākṣāt kaiva- 5
lyasādhanam ity atra sūtraṃ avatārayati --- prāpteti/ vi-
vekajaṃ jñānaṃ bhavatu mā vā bhūt sattvapuruṣānyat-
ākhyātis tu kaivalyaprayojikety arthaḥ/ sattvapuruṣayoḥ
śuddhisāmye kaivalyaṃ iti/ itiḥ sūtrasamāptau/ īśvarasya 10
pūrvoktaiḥ saṃyamair jñānakriyāśaktimato+anīśvarasya
vā samanantaroktena saṃyamena vivekajajñānabhāginā
174 itarasya vānutpannajñānasya na vibhūtiṣu kācid apekṣā-
stīty āha --- na hīti/ nanu yady anapekṣitā vibhūtayaḥ kai-
valye vyarthas tarhi tāsām upadeśa ity ata āha --- sattvaśu-
ddhidvāreṇeti/ itthaṃbhūtalakṣaṇe trṭīyā/ nātyantam ah- 15
etavaḥ kaivalye vibhūtayaḥ kiṃ tu na sākṣād ity arthaḥ/
jñānaṃ vivekajaṃ upakrāntaṃ yac ca pāraparyeṇa kā-
raṇaṃ tad aupacārikaṃ na tu mukhyaṃ, paramārthas tu

khyātir eva mukhyam ity arthaḥ/ jñānād iti prasamkhyā-
nād ity arthaḥ //3.55// § 406

"atrāntaraṅgāṇy aṅgāni pariṇāmāḥ prapañcitāḥ/ sa-
myamād bhūtasamyogas tāsu jñānaṃ vivekajam" iti pad-
5 ārthasaṃgrahaślokaḥ// § 407

iti śrīvācaspatimiśraviracitāyāṃ

pātañjalabhāṣyavyākhyāyāṃ tattvavaiśāradīyāṃ

vibhūtipādas tṛtīyaḥ //3//

4 tatra caturthaḥ kaivalyapādaḥ/

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janmauśadhimantratapaḥsamādhijāḥ siddha-
yaḥ //4.1// § 409

tad evaṃ prathamadvitīyatṛtīyapādaiḥ samādhitatsā-
dhanatadvibhūtayaḥ prādhānyena vyutpāditāḥ/ itarat tu
5 prāsaṅgikam aupodghātikam coktam ihedānīm taddhet-
ukam kaivalyam vyutpādanīyam/ na caitat kaivalyabhā-
gīyam cittam paralokam ca paralokinam vijñānātiriktam
cittakaraṇakasukhādyātmakaśabdādyupabhoktāram ātm-
ānam ca prasamkhyānaparamakāṣṭhām ca vinā vyutpā-
10 dya śakyam vaktum iti tad etat sarvam atra pāde vyutp-
ādanīyam itarac ca prasaṅgād upodghātād vā/ tatra pr-
athamam siddhacitteṣu kaivalyabhāgīyam cittam nirdhā-
rayitukāmaḥ pañcatayīm siddhim āha --- janmauśadhim-
antratapaḥsamādhijāḥ siddhayaḥ/ vyācaṣṭe --- dehāntari-
15 teti/ svargopabhogabhāgīyāt karmaṇo manuṣyajātīyācar-
itāt kutaścin nimittāl labdhaparipākāt kvacid devanikāye
jātamātrasyaiva divyadehāntarītā siddhir aṇimādyā bha-
vatīti/ ośadhisiddhim āha --- asurabhavaneṣv iti/ manu-
ṣyo hi kutaścin nimittād asurabhavanam upasaṃprāptaḥ
20 kamanīyābhir asurakanyābhir upanītam rasāyanam upa-
yujyājarāmaraṇatvam anyāś ca siddhīr āsādayati/ ihaiva
vā rasāyanopayogena yathā māṇḍavyo munī rasopayogād
vindhyavāsīti/ mantrasiddhim āha --- mantrair iti/ tapa-
ḥsiddhim āha --- tapaseti/ saṃkalpasiddhim āha --- kāma-

rūpīti/ yad eva kāmāyate+aṇimādi tad ekapade+asya bh-
 avatīti/ yatra kāmāyate śrotuṃ vā mantuṃ vā tatra tad eva
 śṛṇoti manute veti/ ādiśabdād darśanādayaḥ saṃgrhītā iti
 //4.1// § 410

jātyantarapariṇāmaḥ prakṛtyāpūrāt //4.2//

§ 411

samādhijāḥ siddhayo vyākhyātā adhastane pāde/ atha
 catasṛṣu siddhiṣv auśadhādisādhanāsu teṣāṃ eva kāye-
 ndriyāṇaṃ jātyantarapariṇatir iṣyate/ sā punar na tāvad 5
 upādānamātrāt/ na hi tāvanmātram upādānaṃ nyūnā-
 dhikadivyaḍivyaabhāve+asya bhavati/ no khalv avilakṣ-
 aṇaṃ kāraṇaṃ kāryavailakṣaṇyāyālam/ māsyākasmika-
 176 tvaṃ bhūd ity āśaṅkya pūrayitvā sūtraṃ paṭhati --- tatra
 kāyendriyāṇaṃ anyajātīyapariṇatānāṃ --- jātyantapariṇ- 10
 āmaḥ prakṛtyāpūrāt/ manuṣyajātīpariṇatānāṃ kāyendri-
 yāṇaṃ yo devatiryagjātīpariṇāmaḥ sa khalu prakṛtyāpū-
 rāt/ kāyasya hi prakṛtiḥ pṛthivyādīni bhūtāni/ indriyā-
 ṇaṃ ca prakṛtir asmitā, tadavayavānupraveśa āpūras ta-
 smād bhavati/ tad idam āha --- pūrvapariṇāmeti/ nanu 15
 yady āpūreṇānugrahaḥ kasmāt punar asau na sadātana
 ity ata āha --- dharmādīti/ tad anena tasyaiva śarīrasya
 bālyakaumārayauvanavārdhakādīni ca nyagrodhadhānā-
 yāṃ nyagrodhatarubhāvaś ca vahnikaṇikāyās tṛṇarāśini-
 veśitāyā vā prodbhavajjvālāsahasrasamāliṅgitagaganama- 20
 ṇḍalatvaṃ ca vyākhyātam //4.2// § 412

nimittam aprayojakaṃ prakṛtīnāṃ varaṇabh- edas tu tataḥ kṣetrikavat //4.3// § 413

prakṛtyāpūrād ity uktaṃ tatredaṃ saṃdihyate --- kim
 āpūraḥ prakṛtīnāṃ svābhāviko dharmādinimitto veti/
 kim prāptaṃ satīṣv api prakṛtiṣu kadācid āpūrād dharmā- 5
 dinimittaśravaṇāc ca tannimitta eveti prāptam/ evaṃ prā-
 pta āha --- nimittam aprayojakaṃ prakṛtīnāṃ varaṇabh-
 edas tu tataḥ kṣetrikavat/ satyaṃ dharmādayo nimittam na
 tu prayojakās teṣāṃ api prakṛtikāryatvāt/ na ca kāryaṃ
 kāraṇaṃ prayojayati tasya tadadhīnotpattitayā kāraṇapa- 10
 ratantratvāt/ svatantrasya ca prayojakatvāt/ na khalu ku-

lālam antareṇa mṛddaṇḍacakrasalilādaya utpitsitenotpa- 177
 nnaena vā ghaṭena prayujyante/ kiṃ tu svatantreṇa kulāl-
 ena/ na ca puruṣārtho+api pravartakaḥ/ kiṃ tu taduddeś-
 eneśvaraḥ/ uddeśyatāmātreṇa puruṣārthaḥ pravartaka ity
 5 ucyate/ utpitsos tv asya puruṣārthasyāvyaktasya sthitikā-
 raṇatvaṃ yuktam/ na caitāvatā dharmādīnām animittatā
 pratibandhāpanayanamātreṇa kṣetrikavad upapatter īśv-
 arasyāpi dharmādhiṣṭhānārthaṃ pratibandhāpanaya eva
 vyāpāro veditavyaḥ/ tad etan nigadavyākhyātena bhāṣy-
 10 eṇoktam //4.3// § 414

nirmāṇacittāny asmitāmātrāt //4.4// § 415

prakṛtyāpūreṇa siddhīḥ samarthya siddhivinirmitanā-
 nākāyavarticcittaikatvanānātve vicārayati --- yadā tv iti/ ta-
 tra nānāmanastve kāyānāṃ praticittam abhiprāyabhedād
 5 ekābhiprāyānurodhaś ca parasparapratisaṃdhānaṃ ca na
 syātāṃ puruṣāntaravat/ tasmād ekam eva cittam pradīpa-
 vad visāritayā bahūn api nirmāṇakāyān vyāpnotīti prāpta
 āha --- nirmāṇacittāny asmitāmātrāt/ yad yāvaj jīvaccha-
 rīraṃ tat sarvam ekaikāsādhāraṇacittānviṭam dr̥ṣṭam/ ta-
 10 dyathā caitramaitrādiśarīram/ tathā ca nirmāṇakāyā iti si-
 ddham teṣāṃ api prātisvikam mana ity abhiprāyeṇāha ---
 asmitāmātram iti //4.4// § 416

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pravṛttibhede prayojakaṃ cittam ekam anek- eṣāṃ //4.5// § 417

yad uktam anekacittatva ekābhiprāyānurodhaś ca pra-
 tisamdhānaṃ ca na syātām iti tatrottaraṃ sūtram --- prav-
 5 ṛttibhede prayojakaṃ cittam ekam anekeṣāṃ/ abhaviṣyad
 eṣa doṣo yadi cittam ekam nānākāyavarti manonāyakaṃ
 na niramāsyat, tannirmāṇe tv adoṣaḥ/ na caikaṃ grhītvā
 kṛtaṃ prātisvikair manobhiḥ kṛtaṃ vā nāyakanirmāṇena
 nijasyaiva manaso nāyakatvād iti vācyam/ pramāṇasiddh-
 10 asya niyogaparyanuyogānupapatter iti/ atra purāṇaṃ bh-
 avati --- § 418

"ekas tu prabhuśaktyā vai bahudhā bhavatiśvaraḥ/ bh-
 ūtvā yasmāt tu bahudhā bhavaty ekaḥ punas tu saḥ// ta-
 smāc ca manaso bheda jāyante caita eva hi/vāyupurāṇam

66.143 ekadhā sa dvidhā caiva tridhā ca bahudhā punaḥ//
yogīśvaraḥ śarīrāṇi karoti vikaroti ca/ prāpnuyād viṣayān
kaiścit kaiścīd ugraṃ tapaś caret// saṃharec ca punas tāni
sūryo rāsmigaṇān iva"vāyupurāṇam 66.152 iti// § 419

tad etenābhiprāyeṇāha --- bahūnāṃ cittānām iti //4.5// 5
§ 420

tatra dhyānajam anāśayam //4.6// § 421

tad evam uditeṣu pañcasu siddhacitteṣv apavargabhā-
gīyaṃ cittaṃ nirdhārayati --- tatra dhyānajam anāśayam/
āserata ity āśayāḥ karmavāsanāḥ kleśavāsanāś ca/ ta ete
na vidyante yasmimś tad anāśayaṃ cittaṃ apavargabhā- 5
gīyaṃ bhavatīty arthaḥ/ yato rāgādinibandhanā pravṛttir
nāsty ato nāsti puṇyapāpābhisambandhaḥ/ kasmāt punā
rāgādijanitā pravṛttir nāstīty ata āha --- kṣīṇakleśatvād iti/
dhyānajasyānāśayasya mano+antarebhyo viśeṣaṃ darśay-
179 itum itareṣām āśayavattām āha --- itareṣāṃ tv iti //4.6// 10
§ 422

karmāśuklākṛṣṇaṃ yoginas trividham itare- śām //4.7// § 423

tatraiva ca hetuparaṃ sūtram avatārayati --- yata iti/
karmāśuklākṛṣṇaṃ yoginas trividham itareṣām/ padaṃ
sthānam/ cartuṣu samavetā catuṣpadī/ yad yāvad bahi- 5
ḥsādhanasādhyāṃ tatra sarvatrāsti kasyacit pīḍā/ na hi
vrīhyādisādhanē+api karmaṇi parapīḍā nāsty avaghātā-
disamayē 'pi pipīlikādivadhasaṃbhavāt/ antato bijādiv-
adhena stambādibhedotpattipratibandhāt/ anugrahaś ca
dakṣiṇādinā brāhmaṇāder iti/ śuklā tapaḥsvādhyāyadhy- 10
ānavatām asaṃnyāsinām/ śuklatvam upapādayati --- sā
hīti/ aśuklākṛṣṇā saṃnyāsinām/ saṃnyāsino darśayati -
-- kṣīṇeti/ karmāsaṃbhavāt/ karmasaṃnyāsino hi na kv-
acid bahiḥsādhanasādhye karmaṇi pravṛttā iti na caiśām
asti kṛṣṇaḥ karmāśayaḥ/ yogānuṣṭhānasādhyasya karm- 15
āśayaphalasyeśvare samarpaṇān na śuklaḥ karmāśayaḥ/
niratyayaphalo hi śukla ucyate/ yasya phalam eva nāsti
kutas tasya niratyayaphalatvam ity arthaḥ/ tad evaṃ ca-

tuṣṭayīm karmajātīm uktvā katamā kasyety avadhārayati
--- tatrāśuklam iti //4.7// § 424

tatas tadvipākānugūṇānām evābhivyaktir vāsanānām //4.8// § 425

karmāśayaṃ vivicya kleśāśayagatim āha --- tatas tadvipākānugūṇānām evābhivyaktir vāsanānām/ yajjātīyasya puṇyajātīyasyāpuṇyajātīyasya vā karmaṇo yo vipāko divyo vā nārako vā jātyāyurbhogas tasya vipākasyānugūṇaḥ/ tā evāha --- yā vāsanāḥ karmavipākam anuśerate+anukurvanti/ divyabhogajanitā hi divyakarmavipākānugūṇā vāsanāḥ/ na hi manuṣyabhogavāsanābhivyaktau divyakarmaphalopabhogasaṃbhavaḥ/ tasmāt svavipākānugūṇā eva vāsanāḥ karmābhivyañjanīyā iti bhāṣyārthaḥ //4.8// § 426

jātideśakālavayahitānām apy ānantaryam smṛtisaṃskārayor ekarūpatvāt //4.9// § 427

syād etat/ manuṣyasya prāyaṇānantaram adhigatam-ārjārabhāvasyānantaratayā manuṣyavāsanāyā evābhivyaktvā bhavitavyam/ na khalv asti saṃbhavo yad anantara-divasānubhūtaṃ na smaryate vyavahitadivasānubhūtaṃ ca smaryata ity ata āha --- jātideśakālavayahitānām apy ānantaryam smṛtisaṃskārayor ekarūpatvāt/ bhavatu vṛṣadamśavāsanāyā jātyādivyavadhis tathāpi tasyāḥ phalata ānantaryam vṛṣadamśavipākena karmaṇā tasyā eva svavipākānugūṇāyā abhivyaktau tatsmaraṇasamutpādād ity āha --- vṛṣadamśavipākodaya iti/ udety asmād ity udayaḥ karmāśayaḥ/ punaś ca svavyaṅjakāñjana evodiyāt, abhivyajyeta vipākārambhābhimukhaḥ kriyetety arthaḥ/ abhisamskārakriyā upādāya gṛhītvā vyajyeta/ yadi vyajyeta svavipākānugūṇā eva vāsanā gṛhītvā vyajyetety arthaḥ/ ānantaryam eva phalataḥ kāraṇadvārakam upapādya kāryadvārakam upapādayati --- kutaś ca smṛtīti/ ekarūpatā sādrśyam/ tad evāha --- yatheti/ nanv anubhavasārūpāś cet saṃskārās tathā saty anubhavā viśarārava ity ete+api viśarāravaḥ kathaṃ cirabhāvine+anubhavāya kalperann ity ata āha --- te ca karmavāsanānurūpāḥ/ yathāpūrvam

sthāyi kṣaṇīkakarmanimittam apy evaṃ kṣaṇīkānubhavanimitto+api saṃskāraḥ sthāyī kiṃcid bhedādhiṣṭhānaṃ ca sārūpyam anyathābhede tattvena sādṛśyānupapatter ity arthaḥ/ sugamam anyat //4.9// § 428

tāsām anāditvaṃ cāśiṣo nityatvāt //4.10//

§ 429

syāt etad vyajyeran pūrvapūrvatarajanmābhisamṣkr̥tā vāsanāḥ/ yadi pūrvapūrvatarajanmasadbhāve pramāṇaṃ syāt tad eva tu nāsti/ na ca jātamātrasya jantor harṣaśok- 5
adarśanamātraṃ pramāṇaṃ bhavitum arhati, padmādisa-
m̄kocavikāsavat svābhāvikatvena tadupapatter ity ata āha
--- tāsām anāditvaṃ cāśiṣo nityatvāt/ tāsām vāsanānām
anāditvaṃ ca na kevalam ānantaryam iti cārthaḥ/ āśiṣo 10
nityatvāt/ ātmāśiṣo vāsanānām anāditve nityatvāvyabh-
icārād iti/ nanu svābhāvikatvenāpy upapatter asiddham
āśiṣo nityatvam ity ata āha --- yeyam iti/ nāstikaḥ pṛcch-
ati --- kasmāt/ uttaraṃ --- jātamātrasya jantor iti/ ata ev-
aitasmiñ janmany ananubhūtamaraṇadharmakasya mara- 15
ṇam eva dharmāḥ so+ananubhūto yena sa tathoktas tasya
mātur aṅkāṭ praskhalataḥ kampamānasya māṅgalyacakr-
ādilāñchitaṃ taduraḥsūtram atigādham pāṇigrāham ava-
lambamānasya bālakasya kampabhedānumitā dveṣānuṣa-
kte duḥkhe yā smṛtis tannimitto maraṇatrāsaḥ kathaṃ bh-
aved iti/ nanūktaṃ svabhāvād ity ata āha --- na ca svābh- 20
āvikaṃ vastu nimittam upādatte grhṇāti svotpattau/ etad
uktaṃ bhavati --- bālakasyedṛśo dṛśyamānaḥ kampo bh-
ayanibandhana īdṛśakampatvād asmadādikampavat/ bā-
182 lakasya bhayaṃ dveṣaduḥkhasmṛtinimittam bhayatvād
asmadādibhayavat/ āgāmipratyaavāyotprekṣālakṣaṇaṃ ca 25
bhayaṃ na duḥkhasmṛtimātrād bhavati, api tu yato bibheti
tasya pratyavāyahetubhāvam anumāya saṃpraty api pra-
tyavāyaṃ bhayaṃ ca vidadhyād iti śaṅkate/ tasmād yajj-
ātīyād anubhūtacarād dveṣānuṣaktaṃ duḥkham upapād-
itaṃ tasya smaraṇāt tajjātīyasyānubhūyamānasya taddu- 30
ḥkhahetutvam anumāya tato bibheti/ na ca bālakenāsmiñ
janmani skhalanasyānyatra duḥkhahetutvam avagatam/
na ca tādrśaṃ duḥkham upalabdham/ tasmāt prāgbhav-

īyo 'nubhavaḥ pariśiṣyate/ tac caitad evaṃ prayogam ār-
 ohati --- jātamātrasya bālasya smṛtiḥ pūrvānubhavaniba-
 ndhanā smṛtīvād asmadādismṛtivād iti/ na ca padmasa-
 ṃkocavikāsāv api svābhāvika/ na hi svābhāvikaṃ kāra-
 5 ṇāntaram apekṣate, vahner auṣṇyaṃ praty api kāraṇāntar-
 āpekṣāprasaṅgāt/ tasmād āgantukam aruṇakarasamṃpark-
 amātram eva kamalinīvikāsakāraṇam/ saṃkocakāraṇam
 ca saṃskāraḥ sthitisthāpaka iti/ evaṃ smitādyanumitah-
 arṣādayo+api prāci bhava hetavo veditavyāḥ/ tad āstām
 10 tāvat prakṛtam upasaṃharati --- tasmād iti/ nimittaṃ la-
 bdhaviṇṇakālaṃ karma/ pratilambho+abhivyaktiḥ/ pr-
 asaṅgataś cittaparimāṇavipratipattiṃ nirācīkṛṣur viprati-
 pattiṃ āha --- ghaṭaprasādeti/ dehapradeśavartikāryada-
 rśanād dehād bahiḥ sadbhāve cittasya na pramāṇam asti/
 15 na caitad aṇuparimāṇam dīrghaśaṅkulībhakṣaṇādāv apa-
 ryāyeṇa jñānapañcakānutpādaprasaṅgāt/ na cānanubhū-
 yamānakramakalpanāyāṃ pramāṇam asti/ na caikam aṇu
 mano nānadeśair indriyair aparyāyeṇa saṃbandhum arh-
 ati/ tat pāriśeṣyāt kāyaparimāṇam cittaṃ ghaṭaprasādava-
 20 rtipradīpavat/ saṃkocavikāśau puttikāhastidehayor asyo-
 tpatsyete/ śarīraparimāṇam evākāraḥ parimāṇam yasyety
 apare pratipannāḥ/ nanv evaṃ katham asya kṣetrabījasa-
 ṃyogaḥ/ na khalv etad anāśrayaṃ mṛtaśarīrān mātrpitṛd-
 ehavartinī lohitaretasī prāpnoti paratantratvāt/ na hi sthā-
 25 ṇvādiṣv agacchatsu tacchāyā gacchati/ na cāgacchati paṭe
 tadāśrayaṃ citraṃ gacchati/ tathā ca na saṃsāraḥ syād ity
 ata āha --- tathā cāntarābhāvaḥ saṃsāraś ca yukta iti/ tathā
 ca śarīraparimāṇatve dehāntaraprāptaye pūrvadehatyāgo 183
 dehāntaraprāptiś cāntarāsyātivāhikaśarīrasaṃyogād bha-
 30 vatas tena khalv ayaṃ dehāntare saṃcāret/ tathā ca purā-
 ṇam --- § 430

"aṅguṣṭhamātram puruṣaṃ niścakarṣa yamo balāt" mahābhāratam
 3.297.17 iti/ § 431

so+ayam antarābhāvaḥ/ ata eva saṃsāraś ca yukta iti/
 35 tad etad amṛṣyamāṇaḥ svamatam āha --- vṛttir evāsyā vi-
 bhunaś cittasya saṃkocavikāsinīty ācāryaḥ svayambhūḥ
 pratipede/ idam atrākūtaṃ --- yady anāśrayaṃ cittaṃ na
 dehāntarasamcāri katham etad ātivāhikam āśrayate, tatr-

āpi dehāntarakalpanāyām anavasthā/ na cāsyā dehān ni-
 ṣkarṣaḥ sātivāhikasya saṃbhavati/ niṣkr̥ṣṭasya cetasaḥ ta-
 tsambandhāt/ astu tarhi sūkṣmaśarīram evā sargād ā ca
 mahāpralayān niyataṃ cittānām adhiṣṭhānaṃ ṣāṭk- 5
 auśikāśarīram adhyavarti/ tena hi cittam ā satyalokād ā cāvīces
 tatra tatra śarīre saṃcarati/ niṣkarṣaś cāsyopapannaḥ ṣāṭk-
 auśikāt kāyāt/ tatra hi tadantarābhāvas tasya niyatatvāt/
 na cāsyāpi sadbhāve pramāṇam asti/ na khalv etad adhy-
 akṣagocaraḥ/ na ca saṃsāro+asyānumānam/ ācāryamat-
 enāpy upapatteḥ/ āgamas tu puruṣasya niṣkarṣam āha/ 10
 na ca cittam vā sūkṣmaśarīram vā puruṣaḥ kiṃ tu citiś-
 aktir apratiṣaṃkramā/ na cāsyā niṣkarṣaḥ saṃbhavati
 aupacāriko vyākhyeyaḥ/ tathā ca citeś cittasya ca tatra ta-
 tra vṛttyabhāva eva niṣkarṣārthaḥ/ yac ca smṛtītiḥsapur-
 āṇeṣu maraṇānantaram pretaśarīraprāptis tadvimokaś ca 15
 sapiṇḍīkaraṇādibhir ity uktaṃ tad anujānīmaḥ/ ātivāhik-
 atvaṃ tasya na mṛṣyāmahe/ na cātrāsti kaścid āgamaḥ/
 labdhaśarīra eva ca yamapuruṣair api pāśabaddho nīyate/
 na tv ātivāhikaśarīraḥ/ tasmād āhaṃkārikatvāc cetaso 'ha-
 ṃkārasya ca gaganamaṇḍalavat trailokyavyāpitvād vibh- 20
 utvaṃ manasaḥ/ evaṃ ced asya vṛttir api vibhvīti sarva-
 jñātāpattir ity ata uktaṃ vṛttir evāsyeti/ syād etat/ cittam-
 ātrādhīnāyā vṛtteḥ saṃkocavikāśau kutaḥ kādācitkāv ity
 ata āha --- tac ca cittam dharmādinimittāpekṣam/ vṛttau
 nimittam vibhajate --- nimittam ceti/ ādigrahaṇenendriy- 25
 adhanādayo gr̥hyante/ śraddhādīty atrāpi vīryasmṛtyād-
 ayo gr̥hyante/ āntaratve saṃmatim ācāryāṇām āha --- ta-
 184 thā cuktam/ vihāro vyāpāraḥ/ prakṛṣṭam śuklam, tayor
 bāhyābhyantarayor madhye/ jñānavairāgye tajjanito dha-
 rmaḥ (tajjanitau dharmau) kena bāhyasādhyena dharme- 30
 ṇātīśayyete abhibhūyete/ jñānavairāgyajāv eva dharmau
 tam abhibhavataḥ, bījabhāvād apanayata ity arthaḥ/ atra-
 iva suprasiddham udāharaṇam āha --- daṇḍakāraṇyam iti
 //4.10// § 432

hetuphalāśrayālbhanaiḥ saṃgr̥hītatvād eṣām
 abhāve tadabhāvaḥ //4.11// § 433

athaitāś cittavṛttayo vāsanāś cānādayaś cet katham
 āsām ucchedaḥ/ na khalu citiśaktir anādir ucchidyata ity
 ata āha --- hetuphalāśrayālanbanaiḥ saṃgrhītatvād eṣām
 abhāve tadabhāvaḥ/ anāder api samucchedo dṛṣṭaḥ/ ta-
 5 dyathānāgatatvasyetye savyabhicāratvād asādhanam/ citi-
 śaktis tu vināśakāraṇābhāvān na vinaśyati, na tv anādi-
 tvāt/ uktam ca vāsanānām anādīnām api samucchede kāra-
 ṇam sūtreṇeti/ anugrahopaghātāv api dharmādharmād-
 inimittam upalakṣayataḥ/ tena surāpānādayo+api saṃgr-
 10 hītā bhavanti/ netrī nāyikā/ atraiva hetum āha --- mūlam
 iti/ pratyutpannatā vartamānatā na tu dharmasvarūpotp-
 ādaḥ/ atraiva hetum āha --- na hīti/ yad abhimukhībhū-
 tam vastu kāminīsaṃparkādi/ vyāpakābhāve vyāpyasyā-
 bhāva iti sūtrārthaḥ //4.11// § 434

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atītānāgataṃ svarūpato+asty adhvabhedād dharmāṇām //4.12// § 435

uttarasūtram avatārayitum śaṅkate --- nāstīti/ asata iti
 tu saṃpātāyātamaṃ nidarśanāya vā/ atītānāgataṃ svarūpato
 5 'sty adhvabhedād dharmāṇām/ nāsatām utpādo na satām
 vināśaḥ kiṃ tu satām eva dharmāṇām adhvabhedapariṇ-
 āma evodayavyayāv iti sūtrārthaḥ/ anubhūtā prāptā yena
 vyaktis tat tathā/ saṃprati vyaktir nāstīti yāvat/ itaś ca tr-
 aikālye 'pi dharmāḥ sann ity āha --- yadi ceti/ na hy asa-
 10 ṅjñānaviśayaḥ saṃbhavatīti nirupākhyatvād viśayāvabh-
 āsam hi vijñānam nāsati viśaye bhavati/ traikālyaviśayam
 ca vijñānam yoginām asmadādīnām ca vijñānam asati vi-
 śaye notpannam syāt/ utpadyate ca/ tasmād atītānāgate
 sāmānyarūpeṇa samanugate sta iti/ evam anubhavato jñ-
 15 ānam viśayasattve hetur uktam/ uddeśyatvād apy anāga-
 tasya viśayatvena sattvam evety āha --- kiṃ ca bhogabhāg-
 īyasyeti/ kuśalo nipuṇaḥ/ anuṣṭheye+api ca yad yan nim-
 ittam tat sarvaṃ naimittike saty eva viśeṣam ādhatte/ ya-
 thā kāṇḍalāvavedādhyāyādayaḥ/ na khalv ete kāṇḍalāv-
 20 ādayo 'santam utpādayanti/ sata eva tu tatprāptivikārau
 kurvanti/ evam kulālādayo+api sata eva ghaṭasya varta-
 mānībhāvahetava ity āha --- sataś ceti/ yadi tu vartamān-
 atvābhāvād atītānāgatayor asattvam hanta bho vartamān-

186 asyāpy abhāvo+atītānāgatatvābhāvāt/ adhvaviśiṣṭatayā tu
sattvaṃ trayāṇām apy aviśiṣṭam ity abhiprāyeṇāha --- dh-
armī ceti/ pratyekam avasthānaṃ pratyavasthitir iti/ dr-
avyata iti dravye dharmiṇi sārva vibhaktikas tasiḥ/ yady
atītānāgatāv atītānāgatatve na stas tarhi vartamānasamaye 5
tattvābhāvān na syātām ity ata āha --- ekasya ceti/ prakṛ-
tam upasaṃharati --- iti nābhūtvā bhāva iti //4.12// § 436

te vyaktasūkṣmā guṇātmānaḥ //4.13// § 437

syād etat/ ayam tu nānāprakāro dharmidharmāvasth-
āpariṇāmarūpo viśvabhedaprapaṅco na pradhānād eka-
smād bhavitum arhati/ na hy avilakṣaṇāt kāraṇāt kārya-
bhedasaṃbhava ity ata āha --- te vyaktasūkṣmā guṇātm- 5
ānaḥ/ te tryadhvāno dharmā vyaktās ca sūkṣmās ca gu-
ṇātmāno na traiguṇyātiriktaṃ eṣām asti kāraṇam/ vaici-
tryaṃ tu tadāhitānādikleśavāsanānugātād vaicitryāt/ ya-
thoktaṃ vāyupurāṇe --- § 438

"vaiśvarūpyāt pradhānasya pariṇāmo+ayam adbhu- 10
taḥ" vāyupurāṇam 53.120 iti/ § 439

vyaktānāṃ pṛthivyādīnāṃ ekādaśendriyāṇāṃ ca va-
rtamānānāṃ atītānāgatatvaṃ ṣaḍaviśeṣā yathāyogaṃ bh-
avanti/ saṃprati viśvasya nityānityarūpe vibhajan nity-
arūpam āha --- sarvam idam iti/ dṛśyamānaṃ saṃnive- 15
śaḥ saṃsthānabhedavān pariṇāma ity arthaḥ/ atraiva ṣa-
ṣṭitantraśāstrasyānuśiṣṭiḥ/ māyeva na tu māyā/ sutu-
cchakaṃ vināśi/ yathā hi māyāhnāyaivānyathā bhavati
evaṃ vikārā apy āvirbhāvatirobhāvadharmāṇaḥ pratikṣa-
ṇam anyathā/ prakṛtir nityatayā māyāvidharminī param- 20
ārtheti //4.13// § 440

pariṇāmaikatvād vastutattvam //4.14// § 441

bhavatu traiguṇyasyetthaṃ pariṇāmavaicitryam ekas
tu pariṇāmaḥ pṛthivīti vā toyam iti vā kuta ātmana ek-
atvavirodhād ity āśaṅkya sūtram avatārayati --- yadā tu
sarve guṇā ity/ pariṇāmaikatvād vastutattvam/ bahūnām 5
apy ekaḥ pariṇāmo dṛṣṭaḥ/ tadyathā gavāśvamahiṣamā-
taṅgānāṃ rumānikṣiptānām eko lavaṇatvajātīyalakṣaṇaḥ
pariṇāmo vartitailānalānāṃ ca pradīpa iti/ evaṃ bahu-

tve+api guṇānāṃ pariṇāmaikatvaṃ, tatas tanmātrabhūt-
 abhautikānāṃ pratyekaṃ tattvam ekatvam/ grahaṇātm-
 akānāṃ sattvapradhānatayā prakāśātmanām ahaṃkārāv-
 āntarakāryānāṃ karaṇabhāvenaikaḥ pariṇāmaḥ śrotram
 5 indriyam/ teṣāṃ eva guṇānāṃ tamaḥpradhānatayā jaḍ-
 atvena grāhyātmakānāṃ śabdatanmātrabhāvenaikaḥ pa-
 riṇāmaḥ śabda viśayaḥ/ śabda iti śabdatanmātram/ viṣ-
 aya iti jaḍatvam āha na tu tanmātrasya śrotraviśayatvasa-
 m̐bhava iti/ śeṣaṃ sugamaṃ/ atha vijñānavādināṃ vain-
 10 āśīkam utthāpayati --- nāsty artho vijñānavisahacara iti/
 yadi hi bhūtabhautikāni vijñānamātrād bhinnāni bhave-
 yus tatas tadutpattikāraṇam īdr̥ṣaṃ pradhānaṃ kalpyeta,
 na tu tāni vijñānātiriktāni santi paramārthataḥ/ tat ka-
 thaṃ pradhānakalpanaṃ kathaṃ ca grahaṇānām indriy-
 15 āṇām ahaṃkāravikārāṇām kalpaneti/ tathā hi --- jaḍasy-
 ārthasya svayam aprakāśatvān nāsty artho vijñānavisah-
 acaṛaḥ/ sāhacaryaṃ saṃbandhaḥ/ tadabhāvo visahacar-
 atvam/ vir abhāvārthaḥ/ vijñānāsambandho nāsti vyav-
 ahārayogya ity arthaḥ/ asti tu jñānam arthavisahacaram
 20 tasya svayaṃprakāśatvena svagocarāstitāvyavahāre kart-
 avye jaḍam arthaṃ pratyapekṣābhāvāt/ tad anena vedya-
 tvasahopalambhaniyamau sūcitau vijñānavādinā/ tau ca-
 ivaṃ prayogam ārohataḥ --- yad vedyate yena vedanena
 tat tato na bhidyate/ yathā jñānasyātmā/ vedyante ca bh-
 25 ūtabhautikānīti viruddhavyāptopalabdhir niṣedhyabhed-
 aviruddhenābhedenā vyāptaṃ vedyatvaṃ dr̥śyamānaṃ
 svavyāpakam abhedam upasthāpayat tadviruddhaṃ bhe-
 daṃ pratikṣipatīti/ tathā yad yena niyatasahopalambhaṃ
 tat tato na bhidyate/ yathaikasmāc candrād dvitīyaś ca-
 30 ndraḥ/ niyatasahopalambhaś cārtho jñāneneti vyāpaka-
 viruddhopalabdhiḥ/ niṣedhyabhedavyāpakānyamaviru-
 ddho niyamo+aniyamaṃ nivartayaṃs tadvyāptaṃ bhe-
 daṃ pratikṣipatīti/ syād etat/ arthaś cen na bhinnō jñānāt
 kathaṃ bhinnavat pratibhāsata ity ata āha --- kalpitam iti/
 35 yathāhur vaināśīkāḥ --- § 442

"sahopalambhaniyamād abhedo nīlataddhiyoḥ/ bhe-
 daś ca bhrāntivijñānair dr̥śya indāv ivādvaye" iti/ / § 443

kalpitatvaṃ viśadayati --- jñānaparikalpaneti/ nirāka-
 roti --- ta iti/ te kathaṃ śraddheyavacanāḥ syur iti saṃb-

andhaḥ/ pratijñānam upasthitam pratyupasthitam/ ka-
 tham --- tatheti/ yathā yathāvabhāsata idaṃkārāspadatv-
 ena tathā tathā svayam upasthitam na tu kalpanopaka-
 lpitam vijñānaviṣayatāpannam/ svamāhātmyeneti vijñā- 5
 nakāraṇatvam arthasya darśayati/ yasmād arthena sva-
 kīyayā grāhyaśaktyā vijñānam ajani tasmād arthasya gr-
 āhakaṃ tad evaṃbhūtaṃ vastu katham apramāṇātmak-
 ena vikalpavijñānabalena vikalpasyāprāmāṇikatvāt tadb-
 alasyāpi tadātmano+apramāṇātmakatvaṃ, tena vastusv-
 arūpam utsrīyopaplutaṃ kṛtvā/ upagr̥hyeti kvacid pā- 10
 ṭhaḥ/ tatrāpi sa evārthaḥ/ tad evāpalapantaḥ śraddhāta-
 vyavacanāḥ syur iti/ idam atrākūtam --- sahopalambhani-
 yamaś ca vedyatvaṃ ca hetū saṃdigdhavyatirekatayā nai-
 kāntikau/ tathā hi --- jñānākārasya bhūtabhautikāder yad 15
 etad bāhyatvaṃ sthūlatvaṃ ca bhāsete na te jñāne saṃbh-
 avataḥ/ tathā hi nānādeśavyāpitā sthaulyaṃ vicchinnade-
 śatā ca bāhyatvam/ na caikavijñānasya nānādeśavyāp-
 itā vicchinnadeśatā copapadyate/ taddeśatvātaddeśatva- 189
 lakṣaṇaviruddhadharmasaṃsargasyaikaatrāsambhavāt sa-
 ṃbhave vā trailokyasyaikatvaprasaṅgāt/ ata evāstu vijñā- 20
 nabheda iti cet/ hanta bhoḥ paramasūkṣmagocarāṇaṃ pr-
 atyayānāṃ parasparavārtānabhijñānāṃ svagocaramātraj-
 āgarūkāṇāṃ kutastyo+ayaṃ sthūlāvabhāsaḥ/ na ca vik-
 alpagocarō+abhilāpaḥ saṃsargābhāvād viśadapratibhāsa-
 tvāc ca/ na ca sthūlam ālocitaṃ yatas tadupādhikasya vi- 25
 śadatā bhavet tatpr̥ṣṭhabhāvinah/ na cāvikalpavad vika-
 lpo+api svākāramātragocarasya cāsthūlatvān na sthū-
 lagocarō bhavitum arhati/ tasmād bāhye ca pratyaye sth-
 ūlasya bāhyasya cāsaṃbhavād alīkam etad āsthātavyam/
 na cālīkaṃ vijñānād abhinnaṃ vijñānasya tadvat tuccha- 30
 tvaprasaṅgāt/ tathā ca vedyatvasyābhedavyāpyatvābhā-
 vāt kuto bhedapratipakṣatvam/ sahopalambhaniyamaś ca
 sadasator iva vijñānasthaulyayoḥ sator api svabhāvād vā
 kutaścit pratibandhād vopapatsyate/ tasmād anaikāntika-
 tvād etau hetvābhāsau vikalpamātram eva bāhyābhāve pr- 35
 asuvāte/ na ca pratyakṣamāhātmyaṃ vikalpamātreṇāpo-
 dyate/ tasmāt sādḥuktaṃ katham apramāṇātmakena vi-
 kalpajñānabalēneti/ etena pratyayatvam api svapnādipr-

atyayadṛṣṭāntena nirālambanatvasādhanam apāstam/ prameyavikalpas tv avayavivyavasthāpanena pratyuktaḥ/ vistaras tu nyāyakaṇikāyām anusaraṇīya iti tad iha kṛtaṃ vistareṇeti //4.14// § 444

vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ //4.15// § 445

tad evam utsūtraṃ bhāṣyakṛd vijñānātiriktasthāpane yuktim uktvā sautrīm yuktim avatārayati --- kutaś caitad
 5 iti/ vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ/ yannānātve yasyaikatvaṃ tat tato+atyantaṃ bhidyate/ yathā caitrasya jñānam ekaṃ bhinnebhyo devadattaviṣṇu-
 mitramaitrapratyayebhyo bhidyate/ jñānanānātve 'pi cārtho na bhidyata iti bhavati vijñānebhyo+anyaḥ/ abhedaś
 10 cārthasya jñānabhede+api pramātQṇām parasparapratī-
 aṃdhānād avasīyate/ asti hi raktadviṣṭavimūḍhamadhy-
 asthānām ekasyāṃ yoṣiti pratīyamānāyām pratisaṃdhā-
 nam yā tvayā dṛśyate saiva mayāpīti/ tasmād vastusāmye
 15 cittabhedāj jñānabhedaḥ tayor arthajñānāyor vibhaktaḥ pa-
 nthāḥ svarūpabhedopāyaḥ/ sukhajñānaṃ kāntāyām kānta-
 sya, sapatnīnām duḥkhajñānaṃ/ caitrasya tu tām avinda-
 ato mūḍhajñānaṃ viśādaḥ/ syād etat/ ya ekasya cittena
 20 parikalpitaḥ kāmīnīlakṣaṇo+arthas tenaivānyeṣām api ci-
 ttam uparajyata iti sādharmaṇam upapadyata ity ata āha ---
 na cānyeti/ tathā saty ekasmin nīlajñānavati sarva eva nīla-
 jñānavantaḥ syur iti/ nanv arthavādinām apy eko+arthaḥ
 kathaṃ sukhādibhedabhinnavijñānahetuḥ/ na hy avilakṣ-
 aṇāt kāraṇāt kāryabhedo yukta ity ata āha --- sāmkyā-
 25 pakṣa iti/ ekasyaiva bāhyasya vastunas traiguṇyapariṇā-
 masya trairūpyam upapannaṃ/ evam api sarveṣām avi-
 śeṣeṇa sukhaduḥkhamohātmakaṃ vijñānaṃ syād ity ata
 āha --- dharmādinimittāpekṣaṃ rajaḥsahitaṃ sattvaṃ dh-
 armāpekṣaṃ sukhajñānaṃ janayati/ sattvam eva tu viga-
 litarajaskaṃ vidyāpekṣaṃ mādhyasthyajñānaṃ iti/ te ca
 30 dharmādayo na sarve sarvatra puruṣe santi kiṃ tu kaścit
 kvacid ity upapannā vyavastheti/ atra kecid āhuḥ prāvā-
 dukā jñānasahabhūr evārtho bhogyatvāt sukhādivad iti/
 etad uktaṃ bhavati --- bhavativ artho jñānād vyatiriktas ta-

thāpy asau jaḍatvān na jñānam antareṇa śakyaḥ pratipa-
 ttum/ jñānena tu bhāsanīyaḥ/ tathā ca jñānasamaya evāsti
 nānyadā pramāṇābhāvād iti/ tad etad utsūtraṃ tāvad dū-
 ṣayati bhāṣyakāraḥ --- ta etayā dvāreti/ vastu khalu sarva-
 cittasādhāraṇam anekakṣaṇaparāmparohyamānaṃ pariṇ- 5
 āmātmakam anubhūyate laukikaparīkṣakaiḥ/ tac ced vijñ-
 ānena saha bhaven nūnam evaṃvidham evaṃ ced idama-
 mśasyopari ko+ayam anurodho yena so 'pi nāpahnūyetety
 191 arthaḥ //4.15// § 446

**na caikacittatantraṃ vastu tad apramāṇakaṃ
 tadā kiṃ syāt //4.16// § 447**

mā vā bhūd idamaṃśasyāpahnavo jñānasahabhūr ev-
 āstv arthas tatrāpy āha --- na caikacittatantraṃ vastu tad
 apramāṇakaṃ tadā kiṃ syāt/ yad dhi ghaṭagrāhi cittaṃ 5
 tad yadā paṭadravyavyagratayā na ghaṭe vartate/ yad vā
 vivekaviṣayam āsīt tad eva ca nirodhaṃ samāpadyate tadā
 ghaṭajñānasya vā vivekajñānasya vābhāvād viveko vā gh-
 aṭo vā jñānabhedamātrajīvanas tannāsān naṣṭa eva syād
 ity āha --- ekacitteti/ kiṃ tat syān na syād ity arthaḥ/ 10
 saṃbadhyamānaṃ ca cittaena tadvastu viveko vā ghaṭo
 vā kuta utpadyeta/ niyatakāraṇānvayavyatirekānuvidhā-
 yibhāvāni hi kāryāṇi na svakāraṇam ativartya kāraṇānta-
 rād bhavitum īśate/ mā bhūd akāraṇatve teṣāṃ kādācitr-
 atvavyāghātaḥ/ na ca tajjñānakāraṇatvam eva tatkāraṇa- 15
 tvam iti yuktaṃ/ āśāmodakasya modakasya copayujyam-
 ānasya rasavīryavipākādisāmyaprasaṅgāt/ tasmāt sādhu-
 ktaṃ saṃbadhyamānaṃ vā (ca) punaś citteneti/ api ca yo
 yo+arvāgbhāgaḥ sa sarvo madhyaparabhāgavyāptaḥ/ jñ-
 ānādhīne sadbhāve tv asyānanubhūyamānatvān madhya- 20
 parabhāgau na sta iti vyāpakābhāvād arvāgbhāgo+api na
 syād ity arthābhāvāt kuto jñānasahabhūr artha ity āha ---
 ye cāsyeti/ anupasthitā ajñātāḥ/ upasaṃharati --- tasmād
 192 iti/ sugamaṃ śeṣam //4.16// § 448

**taduparāgāpekṣitvāc cittasya vastu jñātājñā-
 tam //4.17// § 449**

syād etad arthaś cet svatantraḥ, sa ca jaḍasvabhāva iti
 na kadācit prakāśeta/ prakāśane vā jaḍatvam apy asyāpag-
 atam iti bhāvo 'py apagacchet/ na jātu svabhāvam apahāya
 bhāvo vartitum arhati/ na cendriyādyādheyo jaḍasvabhā-
 5 vasyārthasya dharmah prakāśata iti sāmpratam/ arthadh-
 armatve nīlatvādivat sarvapuruṣasādhāraṇa ity ekaḥ śāstr-
 ārtha iti sarva eva vidvāṃsaḥ prasajyeraṇ na jālmaḥ kaścid
 asti/ na cātītānāgatayor dharmah pratyutpanno yuktaḥ/
 tasmāt svatanthro+artha upalambhaviṣaya iti manoratham-
 10 ātram etad ity ata āha --- taduparāgāpekṣitvāc cittasya va-
 stu jñātājñātam/ jaḍasvabhāvo+apy artha indriyapraṇāḍi-
 kayā cittam uparañjayati/ tad evaṃbhūtaṃ cittadarpaṇam
 upasaṃkrāntapratibimbā citiśaktiś cittam arthoparaktam
 cetayamānārtham anubhavati, na tv arthe kiṃcit prākāṭy-
 15 ādikam ādhatte/ nāpy asaṃbaddhā cittena tatpratibimba-
 saṃkrānter uktatvād iti/ yady api ca sarvagatatvāc citta-
 sya cendriyasya cāhaṃkārikasya viṣaye nāsti saṃbandhas
 tathāpi yatra śarīre vṛttimac cittam tena saha saṃbandho
 viṣayāṇām ity ayaskāntamaṇikalpā ity uktam/ ayaḥsadh-
 20 armakam cittam iti/ indriyapraṇāḍikayābhisāṃbandhyo-
 parañjayanti/ ata eva cittam pariṇāmīty āha --- vastuna iti
 //4.17// § 450

sadā jñātās cittavṛttayas tatprabhoḥ puruṣasy-
āpariṇāmitvāt //4.18// § 451

tad evaṃ cittavyatirekiṇam artham avasthāpya te-
 bhyaḥ pariṇatidharmakebhyo vyatiriktam ātmānam āda-
 5 rśayitum tadvaidharmyam aparīṇāmitvam asya vaktum
 pūrayitvā sūtram paṭhati --- yasya tu tad eva cittam vi-
 ṣayas tasya --- sadā jñātās cittavṛttayas tatprabhoḥ pur-
 uṣasyāpariṇāmitvāt/ kṣiptamūḍhaviḥkṣiptaikāgratāvasthi-
 tam cittam ā nirodhāt sarvadā puruṣeṇānubhūyate vṛtt-
 10 imat tat kasya hetor yataḥ puruṣo+aparīṇāmī pariṇāmi-
 tve cittavat puruṣo+api jñātājñātaviṣayo bhavet/ jñātav-
 iṣaya eva tv ayam/ tasmād aparīṇāmī/ tataś ca pariṇā-
 mibhyo+atiricyata iti/ tad etad āha --- yadi cittavad iti/
 sadā jñātatvam tu manasaḥ savṛttikasya tasya yaḥ prabhuḥ
 15 svāmī bhokteti yāvat/ tasya prabhoḥ puruṣasyāpariṇāmi-

tvam anumāpayati/ tathā cāpariṇāminas tasya puruṣasya
pariṇāminas cittaḍ bheda iti bhāvaḥ //4.18// § 452

na tat svābhāsam drśyatvāt //4.19// § 453

atra vaināśikam utthāpayati --- syād āśaṅketi/ ayam
arthaḥ --- syād etad evaṃ yadi cittaṃ ātmano viṣayaḥ syāt,
api tu svaprakāśam etad viṣayābhāsam pūrvacittaṃ pra-
tītya samutpannam tat kutaḥ puruṣasya sadājñātaviṣaya- 5
tvam kutastarāṃ vāpariṇāmitayā pariṇāminas cittaḍ bh-
eda iti/ na tat svābhāsam drśyatvāt/ bhaved etad evaṃ
yadi svasaṃvedanam cittaṃ syān na tv etad asti/ tad dhi
pariṇāmitayā nīlādivad anubhavavyāpyam yac cānubhav- 10
avyāpyam na tat svābhāsam bhavitum arhati svātmani vṛ-
ttivirodhāt/ na hi tad eva kriyā ca karmakāraṃ ca/ na
hi pākaḥ pacyate chidā vā chidyate/ puruṣas tv aparīṇāmī
nānubhavakarmeti nāsmīn svayaṃprakāśatā na yujyate/
aparādhīnaprakāśatā hy asya svayaṃprakāśatā nānubha- 15
vakarmatā/ tasmād drśyatvād darśanakarma cittaṃ na sv-
ābhāsam/ ātmaprakāśapratibimbatayaiva cittasya tadvṛtt-
iṣayaḥ prakāśanta iti bhāvaḥ/ nanu drśyo+agniḥ svay-
aṃprakāśas ca/ na hi yathā ghaṭādayo+agninā vyajyanta
evaṃ agnir agnyantareṇety ata āha --- na cāgnir atreti/ ka- 20
smāt/ na hīti/ mā nāmāgnir agnyantarāt prakāśiṣṭa vijñā-
nāt tu prakāśata iti na svayaṃ prakāśata iti na vyabhicāra
194 ity arthaḥ/ prakāśas cāyam iti/ ayam iti puruṣasvabhā-
vāt prakāśād vyavacchinatti, kriyārūpaḥ prakāśa iti yāvat/
etat uktaṃ bhavati --- yā yā kriyā sā sā sarvā karṭṭkarāṇa-
karmasaṃbandhena drṣṭā/ yathā pāko drṣṭas caitrāgnita- 25
ṇḍulasāṃbandhena yathā vā prakāśanam/ tathā ca prak-
āśo+api kriyete tayāpi tathā bhavitavyam/ saṃbandhas ca
bhedaśrayo nābhede saṃbhavātīty arthaḥ/ kiṃ ca svābhā-
sam cittaṃ ity agrāhyam eva kasyacid iti śabdārthaḥ/ syād
etat/ mā bhūd grāhyam cittaṃ/ na hi grahaṇasyākāraṇa- 30
syāvvyāpakasya ca nivrṭtau cittaṃ nivrṭtir ity ata āha --- sva-
buddhīti/ buddhīś cittaṃ, pracārā vyāpārāḥ, sattvāḥ prā-
ṇīnaḥ, cittasya vṛttibhedāḥ krodhalobhādayaḥ svāśrayeṇa
cittena svaviṣayeṇa ca saha pratyātmam anubhūyamānās
cittasyāgrāhyatām vighaṭayantīty arthaḥ/ svabuddhipra- 35

cārapratiṣamvedanam eva viśadayati --- kruddho 'ham iti
//4.19// § 454

ekasamaye cobhayānavadhāraṇam //4.20//

§ 455

ekasamaye cobhayānavadhāraṇam/ svābhāsaṃ viṣay-
ābhāsaṃ cittam iti bruvāṇo na tāvad yenaiva vyāpāreṇā-
5 tmānam avadhārayati tenaiva viṣayam apīti vaktum arh-
ati/ na hy avilakṣaṇo vyāpāraḥ kāryabhedāya paryāptas
tasmād vyāpārabhedo+anṅikartavyaḥ/ na ca vaināśikā-
nām utpattibhedātirikto+asti vyāpāraḥ/ na caikasyā ev-
otpatter avilakṣaṇāyāḥ kāryavailakṣaṇyasambhavaḥ/ ta-
10 syākasmikatvaprasaṅgāt/ na caikasyotpattidvayasambh-
avaḥ/ tasmād arthasya ca jñānarūpasya cāvadhāraṇam na-
ikasmin samaya iti/ tad etad bhāṣyeṇocyate --- na caika-
smin kṣaṇa iti/ tathā coktaṃ vaināśikaiḥ --- § 456

"bhūtir yeṣāṃ kriyā saiva kāraṇaṃ saiva cocyate" iti/
15 § 457

tasmād dr̥śyatvam etac cittasya sadātanaṃ svābhāsa-
tvam apanayad draṣṭāraṃ ca draṣṭur aparīṇāmitvaṃ ca
darśayatīti siddham //4.20// § 458

195

cittāntaradr̥śye buddhibuddher atiprasaṅgaḥ smṛtiṣaṃkaraś ca //4.21// § 459

punar vaināśikam utthāpayati --- syān matiḥ/ mā
bhūd dr̥śyatvena svasamvedanam/ evam apy ātmā na
5 sidhyati/ svasamṭānavartinā caramacittakṣaṇena svara-
saniruddhasvajanakacittakṣaṇagrahaṇād ity arthaḥ/ sa-
maṃ ca tajjñānatvenānantaraṃ cāvvyavahitatvena sama-
nantaraṃ tena/ cittāntaradr̥śye buddhibuddher atipras-
aṅgaḥ smṛtiṣaṃkaraś ca/ buddhir iti cittam ity arthaḥ/
10 nāgr̥hītā caramā buddhiḥ pūrvabuddhigrahaṇasamarthā/
na hi buddhyāsambaddhā pūrvabuddhir buddhā bhav-
itum arhati/ na hy agr̥hītadaṇḍo daṇḍinam avagantum
arhati/ tasmād anavastheti/ vijñānavedanāsamjñārūpa-
saṃskārāḥ skandhāḥ/ sām̐khyayogādayaḥ pravādāḥ sā-
15 ṃkhyāś ca yogāś ca ta evādayo yeṣāṃ vaiśeṣikādipravā-

dānām te sāmkyayogādayaḥ pravādāḥ/ sugamam anyat
//4.21// § 460

citer apratiṣaṃkramāyās tadākārāpattau svabuddhiṣaṃvedanam //4.22// § 461

syād etat/ yadi cittam na svābhāsam nāpi cittāntarave-
dyam ātmanāpi katham bhokṣyate cittam/ na khalv ātma-
naḥ svayaṃprakāśasyāpy asti kācit kriyā/ na ca tām antar- 5
eṇa kartā na cāsaṃbaddhaś cittena karmaṇā tasya bhoktā-
196 tiprasaṅgād ity āśayavān pṛcchati --- katham iti/ sūtreṇo-
ttaram āha --- citer apratiṣaṃkramāyās tadākārāpattau sv-
abuddhiṣaṃvedanam/ yat tad avocad vṛttisārūpyam itar-
atra yogasūtram 1.4 iti tad itaḥ samutthitam/ citeḥ svabu- 10
ddhiṣaṃvedanam buddhes tadākārāpattau citipratibimb-
ādhāratayā tadrūpatāpattau satyām/ yathā hi candrama-
saḥ kriyām antareṇāpi saṃkrāntacandrapratibimbam am-
alam jalam acalam calam ivālavālam arālam iva candram-
asam avabhāsayati evaṃ vināpi citivyāpāram upasaṃkr- 15
āntacitipratibimbam cittam svagatayā kriyayā kriyāvātīm
asaṃgatām api saṃgatām citiśaktim avabhāsayad bhogy-
abhāvam āśādayad bhokṣṛbhāvam āpādayati tasyā iti sū-
trārthaḥ/ bhāṣyam apy etad artham asakṛt tatra tatra vy-
ākhyātam iti na vyākhyātam atra/ buddhivṛttyaviśiṣṭatve 20
jñānavṛtter āgamam udāharati --- tathā coktam --- na pā-
tālam iti/ śāśvatasya śivasya brahmaṇo viśuddhasvabhā-
vasya citicchāyāpannam manovṛttim eva citicchāyāpann-
atvāc citer apy aviśiṣṭam guhām vedayante/ tasyām eva
guhāyām tad guhyaṃ brahma tadapanaye tu svayaṃpra- 25
kāśam anāvaram anupasargaṃ pradyotate caramadeh-
asya bhagavata iti //4.22// § 462

draṣṭṛdr̥śyoparaktaṃ cittam sarvārtham //4.23//
§ 463

tad evaṃ dr̥śyatvena cittasya pariṇāminas tadatiriktaḥ
pumān aparīṇatidharmopapāditaḥ saṃprati lokapratya-
kṣam apy atra pramāṇayati --- ataś caitad iti/ avaśyam ca 5
itad ity arthaḥ/ draṣṭṛdr̥śyoparaktaṃ cittam sarvārtham/
yathā hi nīlādyanuraktaṃ cittam nīlādyartham pratyakṣ-

5 eṇaivāvasthāpayati evaṃ draṣṭṛcchāyāpattyā tadanura- 197
 ktaṃ cittaṃ draṣṭāram api pratyakṣeṇāvasthāpayati/ asti
 hi tryākāram jñānaṃ nīlam ahaṃ saṃpratyemīti/ tasmā j
 jñeyavat tajjñātāpi pratyakṣasiddho+api na vivicyāvasth-
 10 āpito yathā jale candramaso bimbam/ na tv etāvatā tad
 apratyakṣam/ na cāsya jalagatatve tad apramāṇam iti ca-
 ndrārūpe+apy apramāṇam bhavitum arhati/ tasmāc citt-
 apratibimbatayā caitanyagocarāpi cittavṛttir na caitanyāg-
 ocareti/ tad idaṃ sarvārthatvaṃ cittasyeti/ tad etad āha
 15 --- mano hīti/ na kevalaṃ tadākārāpattyā mantavyenārth-
 enoparaktam mano+api tu svayaṃ ceti/ cakāro bhinnakr-
 amaḥ puruṣeṇety asyānantaram draṣṭavyaḥ/ tacchāyāpa-
 ttiḥ puruṣasya vṛttiḥ/ iyaṃ ca caitanyacchāyāpattiś citta-
 sya vaināsikair abhyupetavyā/ katham anyathā citte cait-
 20 anyam eta āropayāṃ babhūvur ity āha --- tad aneneti/ ke-
 cid vaināsikā bāhyārthavādinaḥ/ apare vijñānamātravād-
 inaḥ/ nanu yadi cittaṃ eva draṣṭākāram drśyākāram cā-
 nubhūyate hanta cittād abhinnāv evāstāṃ draṣṭṛdrśyau/
 yathāhuḥ --- § 464
 25 "abhinno+api hi buddhyātmā viparyāsitarśanaiḥ/
 grāhyagrāhakasaṃvittibhedavān iva lakṣyate" iti // cf. pr-
 amāṇavārttikam 3.353 § 465
 tat katham ete+anukampanīyā ity ata āha --- samādhi-
 prajñāyām iti/ te khalūktābhir upapattibhiś cittātiriktaṃ
 30 puruṣam abhyupagamyāpy aṣṭāṅgayogopadeśena samā-
 dhiprajñāyām ātmagocarāyām avatārya bodhayitavyāḥ/
 tadyathā --- samādhiprajñāyāṃ prajñeyo+artha ātmā pr-
 atibimbībhūto+anyaḥ kasmāt tasyātmana ālambanībhūta-
 tvāt/ atha cittād abhinnam eva kasmān nālambanaṃ bh-
 35 avatīti yadi yuktibodhito+api vaiyātyād vadet tatra he- 198
 tum āha --- sa ced ātmarūpo+arthaś cittamātraṃ syān na
 tu tato vyatiriktaḥ tathaḥ katham prajñayaiva prajñārūpam
 avadhāryeta svātmani vṛttivirodhāt/ upasaṃharati --- ta-
 smād iti/ samīcīnopadeśenānukampitā bhavantīty āha ---
 35 evam iti/ jātitaḥ svabhāvata ity arthaḥ //4.23// § 466

tad asaṃkhyeyavāsanābhiś citram api parā-
 rthaṃ saṃhatyakāritvāt //4.24// § 467

cittātiriktātmasadbhāve hetvantaram avatārayati --- ku-
 taś ceti/ tad asaṃkhyeyavāsanābhiś citram api parārtham
 saṃhatyakāritvāt/ yady apy asaṃkhyeyāḥ karmavāsanāḥ
 kleśavāsanās ca cittam evādhiśerate na tu puruṣam/ ta- 5
 thā ca vāsanādhīnā vipākās cittāśrayatayā cittasya bhokt-
 r̥tām āvahanti, bhoktur arthe ca bhogyam iti sarvaṃ citt-
 ārtham prāptam, tathāpi tac cittam asaṃkhyeyavāsanāvi-
 citram api parārtham/ kasmāt/ saṃhatyakāritvād iti sū-
 trārthaḥ/ vyācaṣṭe --- tad etad iti/ syād etac cittam sa- 10
 mhatyāpi kariṣyati svārtham ca bhaviṣyati kaḥ khalu vi-
 rodha iti yadi kaścid brūyāt taṃ pratyāha --- saṃhatya-
 kāriṇeti/ sukhacittam iti bhogam upalakṣayati/ tena du-
 ḥkhacittam api draṣṭavyam/ jñānam ity apavarga uktaḥ/
 etad uktaṃ bhavati --- sukhaduḥkhe citte praktikūlānukū- 15
 lātmake nātmani saṃbhavataḥ/ svātmani vṛttivirodhāt/
 na cānyo+api saṃhatyakārī sāksāt paramparayā vā sukh-
 aduḥkhe vidadhānas tābhyām anukūlanīyaḥ praktikūlan-
 īyo vā/ tasmād yaḥ sāksāt paramparayā vā na sukhadu-
 ḥkhayor vyāprijate sa evābhyām anukūlanīyaḥ praktikū- 20
 lanīyo vā/ sa ca nityodāsīnaḥ puruṣa evam apavrijate
 yena jñānena tasyāpi jñeyatantratvāt svātmani ca vṛttiv-
 irodhān na jñānārthatvam/ na bāhyaviṣayād asmād ap-
 avargasambhavo videhaprakṛtilayānām apavargāsambh-
 avāt/ tasmāt tajjñānam api puruṣārtham eva na tat svā- 25
 rtham nāpi paramātrārtham/ saṃhataparārthatve cānava-
 sthāprasaṅgād asaṃhataparārthasiddhir iti //4.24// § 468

viśeṣadarśina ātmabhāvabhāvanānivṛttiḥ //4.25//

§ 469

tad evaṃ kaivalyamūlabījaṃ yuktimayam ātmadarśa-
 nam uktvā tadupadeśādhikṛtaṃ puruṣam anadhikṛtapur- 5
 uṣāntarād vyāvṛttam āha --- viśeṣadarśina ātmabhāvabh-
 āvanānivṛttiḥ/ yasyātmabhāve bhāvanāsti tasyāṣṭāṅgay-
 ogopadeśād anutiṣṭhato yuñjānasya tatparipākāc cittasa-
 ttvapuruṣayor viśeṣadarśanād ātmabhāvabhāvanā nivart-
 ate/ yasyātmabhāvabhāvanaiva nāsti nāstikasya tasyopa- 10
 deśānadhikṛtasyāpariniścītmatatparalokabhāvasya nop-
 adeśo na viśeṣadarśanaṃ nātmabhāvabhāvanānivṛttir iti

sūtrārthaḥ/ nanv ātmabhāvabhāvanāyās cittavartinyāḥ
 kuto+avagama ity ata āha --- yathā prāvṛṣīti/ prāgbhavī-
 yaṃ tattvadarśanabījam apavargabhāgīyaṃ yat karmāṣṭā-
 ṅgayogānuṣṭhānaṃ tad ekadeśānuṣṭhānaṃ vā tadabhini-
 5 rvaritam astīty anumīyate/ tasya cātmabhāvabhāvanāv-
 aśyam eva svābhāvīkī vastvabhyāsaṃ vināpi pravartate/
 anadhikāriṇaṃ āgamināṃ vacanena darśayati --- yasyābh-
 āvād idam iti/ pūrvapakṣo nāsti karmaphalaṃ paralok-
 ino 'bhāvāt paralokābhāva iti, tatra rucir aruciś ca nirṇaye
 10 pañcaviṃśatitattvaviṣaye/ ātmabhāvabhāvanā prāg vyā-
 khyātā/ viśeṣadarśinaḥ parāmarśam āha --- cittasyaiveti/
 tasya (asya) viśeṣadarśanakuśalasyātmabhāvabhāvanā ni-
 vartata iti //4.25// § 470

**tadā vivekanimnaṃ kaivalyaprāgbhāraṃ ci-
 ttam //4.26// § 471**

atha viśeṣadarśinaḥ kīdrśaṃ cittam ity ata āha --- tadā
 vivekanimnaṃ kaivalyaprāgbhāraṃ cittam/ nigadavyā-
 5 khyātam //4.26// § 472

**tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ
 //4.27// § 473**

syād etad viśeṣadarśanaṃ ced vivekaniṣṭhaṃ, na jātu
 cittam vyutthitaṃ syāt/ drśyate cāsya bhikṣām aṭato vyu-
 5 tthitam ity ata āha --- tacchidreṣu pratyayāntarāṇi saṃsk-
 ārebhyaḥ/ pratyayeti/ pratīyate yena sa pratyayaś cittasa-
 ttvam tasmād vivekaś citeḥ/ tena nimnasya jānāmīti sākṣ-
 ānmokṣo vivicya darśito na jānāmīti mohas tanmūlāv ah-
 aṃkāramamakārāv aham asmīti vā mameti vā darśitau/
 10 kṣīyamāṇāni ca tāni bījāni ceti samāsaḥ/ pūrvasaṃskāre-
 bhyo vyutthānasamskārebhyaḥ //4.27// § 474

hānam eṣāṃ kleśavad uktam //4.28// § 475

syād etat saty api vivekavijñāne vyutthānasamskārā
 yadi pratyayāntarāṇi prasuvate kas tarhi hānahetur ete-
 ṣāṃ yataḥ pratyayāntarāṇi na punaḥ prasuvīrann ity ata
 5 āha --- hānam eṣāṃ kleśavad uktam/ aparipakvaviveka-
 jñānasyākṣīyamāṇā vyutthānasamskārāḥ pratyayāntaram

201 prasuvate na tu paripakvavivekajñānasya kṣīṇāḥ praty-
 ayāntarāṇi prasotum arhanti/ yathā vivekacchidrasamu-
 tpannā api kleśā na saṃskārāntaram prasuvate tat kasya
 hetos tad ete kleśā vivekajñānavahnidagdhabhājabhāvā iti/
 evaṃ vyutthānasamskārā apīti/ atha vyutthānasamskārā 5
 vivekajñānasamskārair nirodhdhavyā vivekasamskārās ca
 nirodhasamskārair nirodhasamskārāṇaṃ tv abāhyaviṣay-
 atvaṃ darśitaṃ nirodhopāyaḥ prāyaś cintanīya ity ata āha
 --- jñānasamskārās tv iti/ paravairāgyasamskārā ity arthaḥ
 //4.28// § 476 10

prasaṃkhyāne+apy akusīdasya sarvathā viv-
 ekakhyāter dharmameghaḥ samādhiḥ //4.29//
 § 477

tad evaṃ sūtrakāro vyutthānanirodhopāyaṃ prasa-
 ṃkhyānam ukhvā prasaṃkhyānanirodhopāyam āha --- pr- 5
 asaṃkhyāne+apy akusīdasya sarvathā vivekakhyāter dh-
 armameghaḥ samādhiḥ/ tataḥ prasaṃkhyānān na kiṃcit
 sarvabhāvādhiṣṭhātrtvādi prārthayate/ pratyuta tatrāpi
 kliśnāti pariṇāmitvadoṣadarśanena viraktaḥ sarvathā vi-
 vekakhyātir eva bhavati/ etad eva vivṛṇoti --- tatrāpīti/ 10
 yadā vyutthānapratyayā bhavyeṣu tadā nāyaṃ brāhma-
 ṇaḥ sarvathā vivekakhyātir yatas tasya na pratyayāntarāṇi
 bhavanti tataḥ sarvathā vivekakhyātir iti/ tadāsyā dharm-
 ameghaḥ samādhir bhavati/ etad uktaṃ bhavati --- pra-
 saṃkhyāne viraktas tannirodham icchan dharmameghaṃ 15
 samādhim upāsīta/ tadupāsane ca sarvathā vivekakhyātir
 bhavati/ tathā ca taṃ nirodhum pārayatīti //4.29// § 478

tataḥ kleśakarmanivṛttiḥ //4.30// § 479

202 tasya ca prayojanam āha --- tataḥ kleśakarmanivṛttiḥ/
 kasmāt punar jīvaṇ eva vidvān vimukto bhavati/ utta-
 ram --- yasmād iti/ kleśakarmavāsaneddhaḥ kila karmā-
 śayo jātyādinidānam/ na cāsati nidāne nidānī bhavitum 5
 arhati/ yathāhātra bhagavān akṣapādaḥ --- "vītarāgajān-
 mādārśanāt" gautamīyanyāyasūtram 3.1.25 iti //4.30// § 480

**tadā sarvāvaraṇamalāpetasya jñānasyānantyāḥ
jñeyam alpam //4.31// § 481**

athaivaṃ dharmameghe sati kīdrśaṃ cittam ity ata
āha --- tadā sarvāvaraṇamalāpetasya jñānasyānantyāḥ jñe-
5 yam alpam/ āvriyate cittasattvam ebhir ity āvaraṇāni ma-
lāḥ kleśakarmāṇi sarve ca ta āvaraṇamalāś ceti sarvāva-
raṇamalās tebhyo+apetasya cittasattvasya jñānasya jñāy-
ate+anenety anayā vyutpattyānantyād aparimeyatvāḥ jñe-
yam alpam/ yathā hi śaradi ghanapaṭalamuktasya caṇḍ-
10 ārciṣaḥ paritaḥ pradyotamānasya prakāśānantyāt prakā-
śyā ghaṭādayo+alpāḥ prakāśante, evam apagatarajastam-
asaś cittasattvasya prakāśānantyād alpam prakāśyam iti/
tad etad āha --- sarvair iti/ etad eva vyatirekamukhena (vy-
atirekamukheṇa) sphorayati --- āvarakeṇa tamasābhibhū-
15 tam iti/ kriyāśīlena rajasā pravartitam ata evodghāṭitam
pradeśād apanītam tama ity arthaḥ/ ata eva sarvān dha-
rmāṇi jñeyān mehati varṣati prakāśāneneti dharmamegha
ity ucyate/ nanv ayam astu dharmameghaḥ samādhiḥ sav-
āsanakleśakarmāśayaprasamahetuḥ/ atha saty apy asmin
20 kasmān na jāyate punar jantur ity ata āha --- yatredam
uktam iti/ kāraṇasamucchedād api cet kāryaṃ kriyate ha-
nta bho maṇivedhādayo 'ndhādibhyo bhavyeḥ pratyak-
ṣāḥ/ tathā cānupapannārthatāyām ābhāṇako laukika up-
apannārthaḥ syāt --- avidhyad andho maṇim iti/ āvayad 203
25 grathitavān/ pratyamuñcat pinaddhavān abhyapūjayat st-
utavān iti //4.31// § 482

**tataḥ kṛtārthānāṃ pariṇāmakramasamāptir
guṇānām //4.32// § 483**

nanu dharmameghasya parā kāṣṭhā jñānaprasādamā-
traṃ paraṃ vairāgyaṃ samūlaghātam apahantu vyutth-
5 ānasamādhisamskārān sakleśakarmāśayān guṇās tu svata
eva vikāra karaṇāśīlāḥ kasmāt tādrśam api puruṣaṃ prati
dehendriyādīn nārabhanta ity ata āha --- tataḥ kṛtārthā-
nāṃ pariṇāmakramasamāptir guṇānām/ śīlam idaṃ guṇ-
ānāṃ yad amī yaṃ prati kṛtārthās taṃ prati na pravartanta
10 iti bhāvaḥ //4.32// § 484

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah //4.33// § 485

atrāntare pariṇāmakramam ꝑṛcchati --- atha ko+ayam
iti/ kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah/
pariṇāmakramah kṣaṇapratiyogī kṣaṇaḥ pratisambandhī 5
yasya sa tathoktaḥ/ kṣaṇapracayāśraya ity arthaḥ/ na
jātu kramah kramavantam antareṇa śakyo nirūpayitum/
na caikasyaiva kṣaṇasya kramah/ tasmāt kṣaṇapracay-
āśrayaḥ pariśiṣyate/ tad idam āha --- kṣaṇānantaryeti/
pariṇāmakrame pramāṇam āha --- pariṇāmasyeti/ nav- 10
asya hi vastrasya prayatnasamrakṣitasyāpi cireṇa purāṇ-
atā drśyate/ so+ayam pariṇāmasyāparāntaḥ paryavasā-
nam, tena hi pariṇāmasya kramah/ tataḥ prāg api purā-
ṇatāyāḥ sūkṣmasūkṣmatarasūkṣmatamasthūlasthūlatara-
sthūlatamatvādīnām paurvāparyam anumīyate/ etad eva 15
vyatirekamukhena (vyatirekamukheṇa) darśayati --- na
hīti/ ananubhūto+aprāptaḥ kramakṣaṇo yayā sā tathoktā/
nanv eṣa kramah pradhānasya na sambhavati tasya nitya-
204 tvād ity ata āha --- nityeṣu ceti/ bahuvacanena sarvani-
tyavyāpitām kramasya pratijānīte/ tatra nityānām prakā- 20
rabhedam darśayitvā nityavyāpitām kramasyopapādayati
--- dvayīti/ nanu kūṭastham svabhāvād apracyutam astu
nityam pariṇāmi sadaiva svarūpāc cyavamānam katham
nityam ity ata āha --- yasminn iti/ dharmalakṣaṇāvasthā-
nām udayavyayadharmatvam dharminas tu tattvād avigh- 25
āta eveti/ atha kiṃ pariṇāmāparāntanirgrāhyatā sarvatra
kramasya nety āha --- tatra guṇadharmeṣu buddhyādiṣv
iti/ yato labdhaparyavasāno dharmāṇām vināśāt pradhā-
nasya tu pariṇāmakramo na labdhaparyavasānaḥ/ nanu
pradhānasya dharmarūpeṇa pariṇāmād astu pariṇāmakr- 30
amaḥ/ puruṣasya tv apariṇāminaḥ kutaḥ pariṇāmakrama
ity ata āha --- kūṭastheti/ tatra baddhānām cittāvyatirek-
ābhimānāt tatpariṇāmena pariṇāmādhyāsaḥ/ muktānām
cāstikriyām upādāyāvāstavō+api pariṇāmo mohakalpitaḥ
śabdasya puraḥsaratayā tatprṣṭho vikalpo 'stikriyām upād- 35
atta iti/ guṇeṣv alabdhaparyavasānaḥ pariṇāmakrama ity
uktam/ tad asahamānaḥ ꝑṛcchati --- atheti/ sthityeti ma-
hāpralayāvasthāyām/ gatyeti sṛṣṭau/ etad uktam bhavati

--- yady ānantyān na pariṇāmasamāptiḥ saṃsārasya ha-
 nta bhoḥ katham mahāpralayasamaye sarveṣāṃ ātmanāṃ
 sahasā samucchidyeta katham ca sṛṣṭyādaḥ sahasotpady-
 eta saṃsārah/ tasmād ekaikasyātmano muktikrameṇa sa-
 5 rveṣāṃ vimokṣād ucchedaḥ sarveṣāṃ saṃsārasya krame-
 ṇeti pradhānapariṇāmakramaparisaṃmāptiḥ/ evaṃ ca pra-
 dhānasyāpy anityatvaprasaṅgaḥ/ na cāpūrvasattvaprad- 205
 urbhāva iṣyate yenānantyam syāt/ tathā saty anāditvavy-
 āhateḥ sakalāsāstrārthabhaṅgaprasaṅga iti bhāvaḥ/ utta-
 10 ram āha --- avacanīyam anuttarārham etat/ ekāntata etasy-
 āvacanīyatām darśayitum ekāntavacanīyam praśnam da-
 rśayati asti praśna iti/ sarvo jāto mariṣyatīti praśnottaram
 --- oṃ bho iti/ satyam bho ity arthaḥ/ avibhajya vacanī-
 15 yam uktvā pravibhajya vacanīyam praśnam āha --- atha sa-
 rva iti/ vibhajya vacanīyatām āha --- vibhajyeti/ vibhajya
 vacanīyam eva praśnāntaram vispaṣṭārtham āha --- tathā
 manuṣyeti/ ayam tv avacanīya ekāntataḥ/ na hi sāmāny-
 ena kuśalākuśalapuruṣasaṃsārasyāntavattvam anantava-
 20 ttvam vā śakyam ekāntato vaktum/ yathā prāṇabhṛnmātr-
 asya śreyastvam aśreyastvam vā naikāntataḥ śakyam ava-
 dhārayitum/ yathā jātamātrasya maraṇam ekāntataḥ/ vi-
 bhajya punaḥ śakyāvadhāraṇam ity āha --- kuśalasyeti/
 ayam abhisamdhīḥ --- krameṇa mokṣe sarveṣāṃ mokṣāt
 saṃsāroccheda ity anumānam, tac cāgamasiddhamokṣāśr-
 25 ayam, tathā cābhyupagatamokṣapratipādakāgamapramā-
 ṇabhāvaḥ katham tam evāgamam pradhānavikāranityatā-
 yām apramāṇikuryāt/ tasmād āgamabādhitaviṣayam etad
 anumānam na pramāṇam/ śrūyate hi śrutismṛtītiḥāsap-
 urāṇeṣu sargapratīsargaparamparāyā anāditvam ananta-
 30 tvam ceti/ api ca sarveṣāṃ evātmanāṃ saṃsārasya na tā-
 vad yugapaducchedaḥ saṃbhavī/ na hi paṇḍitarūpāṇām
 apy anekajanmaparamparābhyāsapariśramasādhyā vivek-
 akhyātipraṭiṣṭhā/ kiṃ punaḥ prāṇabhṛnmātrasya sthāva-
 rajaṅgamāder ekadākasmād bhavitum arhati/ na ca kār-
 35 aṇāyaugapadye kāryyaugapadyam yujyate/ krameṇa tu
 vivekakhyātāv asaṃkhyeyānām krameṇa muktau na sa-
 ṃsārocchedo+anantatvāj jantūnām asaṃkhyeyatvād iti sa-
 rvam avadātam //4.33// § 486

puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktir iti

//4.34// § 487

[iti śrīpatañjaliviracitayogasūtreṣu caturthaḥ

kaivalyapādaḥ //4//]

kaivalyarūpāvadhāraṇaparasya sūtrasyāvāntarasamgatim āha --- guṇādhikāreti/ puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktir iti/ kṛtakaraṇīyatayā puruṣārthaśūnyānāṃ yaḥ pratiprasavaḥ svakāraṇe pradhāne layas teṣāṃ kāryakāraṇātmakānāṃ guṇānāṃ vyutthānasamādhinirodhasamskārā manasi līyante mano 'smitāyām asmitā liṅge liṅgam aliṅga iti/ yo+ayaṃ guṇānāṃ kāryakāraṇātmakānāṃ pratīśargas tat kaivalyam/ yaṃ kaṃcit puruṣaṃ prati pradhānasya mokṣaḥ svarūpapraṭiṣṭhā vā puruṣasya mokṣa ity āha --- svarūpeti/ asti hi mahāpralaye+api svarūpapraṭiṣṭhā citiśaktiḥ/ na cāsau mokṣa ity ata āha --- punar iti/ sautra itīśabdaḥ śāstrapariśamāptau //4.34// § 489

muktyarhacittam paralokameyajñasiddhaye dharmaghanāḥ samādhiḥ/ dvayī ca muktiḥ pratipāditāsmin pāde prasaṅgād api cānyad uktam //1// nidānaṃ tāpānāṃ uditam atha tāpās ca kathitāḥ sahāṅgair aṣṭābhir vihitam iha yogadvayam api// kṛto mukter adhvā guṇapurūṣabhedāḥ sphuṭataro viviktaṃ kaivalyaṃ parigalitatāpā citir asau //2// § 490

iti śrīvācaspatimiśraviracitāyāṃ

pātañjalabhāṣyavyākhyāyāṃ kaivalyapādaś caturthaḥ

//4//

samāptam idaṃ pātañjalayogadarśanam

saṭīkabhāṣyayutam//


```

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  ↪ the Tattvavaiśārādī
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Vidyānandasvāmī of Dharwar (cha), from Sadāśiva Govinda
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Premānanda Jośī of Baroda (jha), from Yajñeśvaradīkṣita
  ↪ Baḍalīkara of Baḍalīkara(kha2,
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  ↪ Bhojavṛtti is
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- ↪ Conversion of this file to ISO 15919 can be achieved by performing the following replacements throughout the file:

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<code> ṛ -&gt; r and ṡ -&gt; ś </code>
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<p>Text division is with spaces between words ("ity evam" not "ityevam") except when words are joined by sandhi Devanāgarī ("atheyam" not "atha+iyam").</p>

<p>Initial vowel elision for avagraha is reversed and marked with a + sign: e.g.,

```
"prathamo+adhyāyaḥ"</p>
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<p>External sandhis are not undone or marked: "yathāmara" not "yathā+amarā"</p>

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 - <div type="chapter"/>
 - </egXML>
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- <list>
- <item>Added TEI encoding.</item>
- <item>Changed avagrahas to +a throughout</item>
- </list>

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- <list>
- <item>Added the "div" sectioning to distinguish sutras from commentary.</item>
- <item>Added more "div" sectioning to separate the four pādas.</item>
- </list>


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    <item>Added the css/bhoja.css stylesheet link. This is just
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↪ who="https://viaf.org/viaf/308710472/">Updated markup
↪ according to the SARIT-guidelines: Wrapped sūtras in
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↪ base text in &lt ;label type="trailer"&gt ;</change>
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