

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 vyutpattyā/ 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 sukhenaiṣa 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 purātaṇaḥ" § 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-  
āśrayāṅy 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 dvividhaṃ 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 sattvagūṇam/ pravṛttiśīlatvād rajogūṇam/  
sthitīśīlatvāt tamogūṇam/ 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 trigūṇanirmitatayā guṇānām ca va-  
iṣamyeṇa 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 tatpriyamātram 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/ ajñānaṃ ca viparyayaññānaṃ/ abhāvapratyayā-  
 lambanaṃ ca nidrājñānaṃ uktam/ tataś ca mūḍhāvasth-  
 10 āpi sūciteti/ anaiśvaryaṃ sarvatrecchāpratīghātaḡ/ adh-  
 armādivyāptaṃ cittam bhavatīty arthaḡ/ yadā tu tad eva  
 cittasattvam āvirbhūtasattvam apagatatamaḡpaṭalaṃ sar-  
 ajaskaṃ bhavati tadā dharmajñānavairāgyaiśvaryaṇy up-  
 agacchatīty āha --- prakṣīṇetyādi/ mohas tamas tad eva  
 15 cāvaraṇaṃ prakarṣeṇa kṣīṇaṃ yasya tat tathoktam/ ata  
 eva sarvato viśeṣāviśeṣaliṅgamātrāliṅgapuruṣeṣu pradyo-  
 tamānaṃ/ 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 cittasattvaṃ saṃg-  
 ṛhītaṃ/ 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 paraṃ kāryam avaśīṣyata ity āha --- sattvapuruṣāny-  
 atākhyātimātraṃ cittam dharmameghadhyānopagaṃ bh-  
 30 avati/ dharmameghaś ca vakṣyate/ atraiva yogijanapra-  
 siddhim āha --- tad iti/ sattvapuruṣānyatākhyātimātraṃ  
 cittam dharmameghaparyantaṃ paraṃ prasamkhyānaṃ  
 ity ācakṣate dhyāyinaḡ/ cittaśmānādhikaraṇyaṃ ca dha-  
 rmadharmaṇor abhedavivakṣayā draṣṭavyam/ vivekakhy-  
 35 āter hāna hetuṃ citiśakteś copādāna hetuṃ nirodhasamā- 5  
 dhim avatārayituṃ citiśakteḡ sādhuṭām asādhuṭām ca viv-  
 ekakhyāter darśayati --- citiśaktir ityādi/ sukhaduḡkham-  
 ohātmakatvam aśuddhiḡ/ sukhamohāv api hi vivekinaṃ

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, kim tu bu-  
 ddhir eva viṣayākāreṇa pariṇatā saty atadākārāyai citiśa- 10  
 ktyai viṣayam ādarśayati/ tataḥ puruṣaś cetayata ity ucy-  
 ate/ nanu viṣayākārām buddhim anārūḍhāyāś citiśakteḥ  
 katham viṣayavedanam 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- 20  
 ṣyate/ tat siddham citiśaktiḥ śobhaneti/ vivekakhyātis tu  
 buddhisattvātmikāśobhanety uktam --- ataś citiśakter vi-  
 parīteti/ yadā ca vivekakhyātir api heyā tadā kaiva kathā  
 vṛtṭyantarāṇām doṣabahulānām iti bhāvaḥ/ tatas taddh-  
 etor nirodhasamādher avatāro yujyata ity āha --- atas ta- 25  
 syām iti/ jñānaprasādamātreṇa hi pareṇa vairāgyeṇa viv-  
 ekakhyātim api niruṇaddhīty arthaḥ/ atha niruddhāśeṣa-  
 vṛtṭiṃ cittam kīdrśam ity ata āha --- tadavastham ityādi/  
 sa nirodho+avasthā yasya tat tathoktam/ nirodhasya sva-  
 rūpam āha --- sa nirbīja iti/ kleśasahitaḥ karmāśayo jāty-  
 āyurbhogabījam tasmān nirgata iti nirbījaḥ/ asyaiva yog- 30  
 ijanaprasiddhām anvarthasam̐jñām ādarśayati --- na tatr-  
 eti/ upasaṃharati --- dvividhaḥ sa yogaś cittavṛttinirodha  
 6 iti //1.2// §7

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

sam̐praty uttarasūtram 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 anaupādh-  
 ikaṃ na tu buddhibodhaḥ śāntādirūpa aupādhiko hi sa  
 sphaṭikasyeva svabhāvasvacchadhavalasya japākusumas-  
 aṃnidhānopādhir aruṇimā/ na copādhinivṛttāv upahita-  
 15 nivṛttir atiprasaṅgād iti bhāvaḥ/ svarūpasya cābhede+api  
 bhedaṃ vikalpypādhiparābhāva 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// §<sup>9</sup>

### vṛttisārūpyam itaratra //1.4// §<sup>10</sup>

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  
 opo+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-  
 ñcaśikhācāryasya sūtram "ekam eva darśanaṃ khyātir eva 15  
 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-  
 rśanam iti/ udayavyayadharminīm vṛttiṃ khyātiṃ lauk- 20  
 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 cittenāsaṃyoge+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 śāntaghoramūdhākāracittavṛttyupabhoge+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-  
rūpapratipādanaparaṃ sūtram avatārayati --- tāḥ punar  
niroddhavyā bahutve sati cittasya --- vṛttayaḥ pañcata-  
yayaḥ 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 vyākhyānaṃ --- 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 viṣayiṇyā 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-  
 rodhāvasthaṃ saṃskāraśeṣaṃ bhūtvātmakalpenāvatiṣṭh- 25  
 ata ity āpātataḥ pralayaṃ vā gacchatīti paramārthataḥ/ pi-  
 ṇḍīkr̥tya sūtrārtham āha --- tā iti/ pañcadhety arthakath-  
 anamātraṃ na tu śabdavṛttivyākhyānam/ tayapaḥ prak-  
 āre+asmaraṇāt //1.5// § 15

### pramāṇaviparyayavikalpanidrāsmṛtayah //1.6//

§ 16

tāḥ svasaṃjñābhir uddīśati --- pramāṇaviparyayavik-  
 alpanidrāsmṛtayah/ nirdeśe yathāvacanam 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 vṛtty-



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-  
aṇālikayeti/ 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 --- viśeṣāvdhāraṇapr-  
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 cittagatāyā 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  
 ddhatvam asādhāraṇatvaṃ ca sādhanadharmasya nirāka-  
 roti/ bhinnajātīyā asapakṣās te ca sapakṣād anye tadviru-  
 ddhās tadabhāvavantaś ca, tebhyo vyāvṛttas tad anena sā-  
 dhāraṇānaikāntikatvam apākaroti/ sambadhyata iti samb-  
 andho liṅgam anena pakṣadharmatām darśayann asiddh-  
 atām nivārayati/ tadviśayā tannibandhanā, "ṣiñ bandh- 10  
 ane" dhātupāṭhaḥ 5 ity asmād viśayapadavyutpatteḥ/ sā-  
 mānyāvadhāraṇeti pratyakṣaviśayād vyavacchinatti/ sa-  
 11 mbandhasamvedanādhīnajanmānumānaṃ viśeṣeṣu sa-  
 mbandhagrahaṇābhāvena sāmānyam eva sukarasamban-  
 dhagrahaṇaṃ gocarayatīti/ udāharaṇam āha --- yatheti/ 15  
 co hetvarthe/ vindhyo 'gatih yatas tasmāt tasyāprāptir ato  
 gatinivṛttau prāpter nivṛttir deśāntaraprāpter gatimac ca-  
 ndratarakam 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/ śeṣaṃ sugamam/ 25  
 yasyāgamasyāśraddheyārtho vaktā, yathā yāny eva daśa  
 dāḍimāni tāni ṣaḍ apūpā bhaviṣyantīti/ na drṣṭānumitā-  
 rtho yathā caityaṃ 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 pūrvasyottarabādhātmā, 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-  
 dhir 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 --- sthāsyati 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/ pramāṇaviparyayavikalpasmṛti-  
 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

**anubhūtaviṣayāsaṃpramoṣaḥ smṛtiḥ //1.11//**

§ 29

anubhūtaviṣayāsaṃpramoṣaḥ smṛtiḥ/ pramāṇādibhir  
anubhūte viṣaye yo+asaṃpramoṣo 'steyam sā smṛtiḥ/ sa-  
ṃskāramātrajasya hi jñānasya saṃskārakāraṇānubhavāv- 5  
abhāsito viṣaya 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-  
ñjakaṃ kāraṇam añjanam ākāro yasya sa tathoktaḥ/ sv- 20  
akāraṇākāra ity arthaḥ/ vyañjakam udbodhakaṃ tenañj-  
anaṃ phalābhimukhīkaraṇam yasyeti vety arthaḥ/ nanu  
yadi kāraṇavicāreṇa buddhismaraṇayoḥ sārūpyam kas ta-  
rhi bheda ity ata āha --- tatra grahaṇeti/ grahaṇam upād-  
ānaṃ, na ca gr̥hītasyopāttasyopādānaṃ saṃbhavati/ tad 25  
anenānadhigatabodhanaṃ buddhir ity uktaṃ/ grahaṇā-  
kāro grahaṇarūpaṃ pūrvam pradhānaṃ 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 nirodhdhavyāḥ 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 10 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 kṛtvopamet 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 kaṣāyāś 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 jñānasyānantyāḥ 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 ahaṃkārad 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 sthūlasūkṣmēndriyāsmitākāraṇacatuṣṭay-  
 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 vairāgyam nirodhakāra-  
 ṇam kasmān na bhavatīty ata āha --- sālambano hīti/ kā-  
 ryaśarūpaṃ kāraṇaṃ yujyate na virūpaṃ/ virūpaṃ cāp- 21  
 araṃ vairāgyam 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-  
 astaviṣayaparitāgāc ca svarūpapratīṣṭhaḥ 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/ keśam tarhi bhavapraty-  
 aya ity atra sūtreṇottaram āha --- bhavapratyayo videhapr-  
 akṛtilayānām/ videhās ca prakṛtilayās ca teśam 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, samādhīyate 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-  
 ṣānyatākhyātipūrvō 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-  
 ddiḥ 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 bhaktivīṣeṣān mānasād  
 vācikat kāyikād vāvarjito+abhimukhīkṛtas tam anugṛhṇ- 5  
 āti/ abhidhyānam anāgatārtheccchā --- 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 sāmsārike puruṣe vyapadiśyante/ kasmāt, sa  
 hi tatphalasya bhoktā cetayiteti/ tasmāt puruṣatvād īśvar-  
 asyāpi tatsaṃbandhaḥ prāpta iti tatpratiśedha upapadyata  
 ity āha --- yo hy anena buddhisthenāpi puruṣamātrasād-  
 hāraṇena 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/ saṃkṣīpya 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-  
 iyāsāmarthyātīśayasāṃpattim antareṇa tadupadeśaḥ/ na  
 35 ceyam apahatarajastamomalaviśuddhasattvopādānam vi-  
 nety ālocya sattvaparakarṣam 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- 5  
 ākr̥tatvāt tathā cānyonyāśraya ity ata uktam --- śāśvatika  
 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- 25  
 naḥ kiṃnimittam/ pratyakṣānumānapūrvam hi śāstram/  
 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 abhisam̐dhiḥ --- mantrāyurvedeṣu tāvad īśvarapra- 30  
 ṇīteṣu pravṛttisāmarthyād arthāvyabhicāraviniścayāt prā-  
 māṇyaṃ siddham/ na caṣadhibhedānāṃ tatsam̐yogav-  
 iśeṣānāṃ ca mantrāṇāṃ ca tattadvarṇāvāpoddhāreṇa sa-  
 hasreṇāpi puruṣāyusaḥ laukikapramāṇavyavahārī śaktaḥ  
 kartum anvayavyatirekau/ na cāgamād anvayavyatirekau 35  
 tābhyāṃ cāgamas tatsam̐tānayor anāditvād iti pratipāday-  
 ituṃ yuktam/ mahāpralaye tatsam̐tānayor vicchedāt/ na  
 ca tadbhāve pramāṇābhāvaḥ/ abhinnaṃ pradhānavikāro



jagad iti hi pratipādayiṣyate/ sadṛśapariṇāmasya ca visad-  
 ṛśapariṇāmataḥ drṣṭā/ yathā kṣīreḥsurasāder dadhigudā-  
 irūpam/ visadṛśapariṇāmasya pūrvam sadṛśapariṇāmataḥ  
 ca drṣṭā/ tad iha pradhānenāpi mahadahaṃkāradirūpavi-  
 5 sadṛśapariṇāmena satā bhāvyaṃ kadācit sadṛśapariṇāme-  
 nāpi/ sadṛśapariṇāmaś cāsya sāmīyāvasthā/ sa ca mahāpr-  
 alayaḥ/ tasmān mantrāyurvedapraṇayanāt tāvad bhagav-  
 ato vīgalarajastamomalāvaraṇatayā 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 ata 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 ata 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 aśayavān āha --- dvayoś  
 ceti/ aviruddhābhiprāyatve vā pratyekam īśvaratve kṛtam  
 anyair ekenaiveśanāyāḥ kṛtatvāt/ saṃbhūyakāritve vā na  
 kaścid 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 śāstraṃ pramāṇam abhi-  
 dhāya jñānaśaktāv anumānaṃ pramāṇayati --- kiṃ ca ---  
 tatra niratiśayaṃ sarvajñabījam/ vyācaṣṭe --- yad idam iti/  
 buddhisattvāvarakatamopagamatāratamyena yad idam 5  
 atītānāgatapratyutpannānām pratyekaṃ 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 grahaṇasyālpatvaṃ ba-  
 hutvaṃ kṛtam/ etad vivardhamānaṃ yatra niṣkrāntam at- 10  
 iśayāt sa sarvajña iti/ tad anena prameyamātraṃ kathit-  
 tam/ atra pramāṇayati --- asti kāṣṭhāprāptiḥ sarvajñabīja-  
 syeti/ sādhyānirdeśaḥ/ niratiśayatvaṃ kāṣṭhā/ yataḥ pa-  
 ram atīśayavattā nāstīti/ tena nāvadhimātreṇa siddhas-  
 ādhanam/ sātīśayatvād iti hetuḥ/ yad yat sātīśayaṃ tat 15  
 tat sarvaṃ 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 samāhr-  
 tyā garimā vardhamānābhimānaḥ/ jñānaṃ 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 ātmasambodho hy adhiṣṭhāṣṭṛtvam  
eva ca// avyayāni daśaitāni nityaṃ tiṣṭhanti śamk-  
5 are"vāyupurāṇam 10.60 iti/ § 65

syād etat, nityatṛptasya bhagavato vairāgyātiśayasa-  
mpannasya svārthe tṛṣṇāsambhavāt 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/ jñ-  
ānaṃ 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 ādimuktasvasaṃtānādīguruviśayaṃ na tv anā-  
dimuktaparamaguruviśayaṃ/ 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 tatpraṇidhānam 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 sarvākārārthābhidhānasamarthā 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-  
drśa 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

vyādhistyānasamaṣsayapramādālasyvāviratibhrā-  
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 vikṣepakās 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-  
yam duḥkham ādhyātmikam śarīram vyādhivaśān māna- 5  
sam ca kāmādivaśāt/ ādhibhautikam vyāghrādijanitam/  
ādhidāivikam grahapīdādijanitam/ tac cedam duḥkham  
prāṇimātrasya pratikūlavedanīyatayā heyam ity āha --- ye-  
nābhihatā iti/ anicchataḥ prāṇo yad bāhyam vāyum ācā-  
mati pibati praveśayatīti yāvat sa śvāsaḥ samādhyāṅgare- 10  
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  
eveti vikṣiptacittānupapattiḥ, yad apanayenaikāgratādhī- 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-  
ñjītety arthaḥ/ nanu nātiprasajyete kāryakāraṇabhāve sat-  
īti viśeṣaṇāc chrāddhavaiśvānarīyeṣṭyādāv akarṭṛmāṭṛpit-  
ṛputrādīgāmiphalarāsanān madhurarasabhāvitānām vā- 15  
mrabījādīnām paramparayā phalamādhuryaniyamād ity  
ata āha --- samādhīyamānam apy etad iti/ ayam abhisā-  
mḍhiḥ --- kaḥ khalv ekasaṃtānavartinām pratyayānām sa-  
māntāntaravartibhyaḥ pratyayebhyo viśeṣo yenaikasamā-  
navartinā pratyayenānubhūtasopacitasya ca karmāśaya- 20  
sya tatsamānavarty eva pratyayaḥ smartā bhoktā ca syān  
nānyasamānavartī/ na hi samāntāno nāma kaścid asti va-  
stusan/ ya enaṃ samāntānaṃ samāntāntaravartibhyo bhi-  
ndyāt/ na ca kālpaniko bhedaḥ kriyāyām upapadyate/ na  
khalu kalpitāgnibhāvo māṇavakaḥ pacati/ na ca kāryakā- 25  
raṇabhāvasaṃbandho 'pi vāstavaḥ/ sahabhuvoh savyeta-  
raviṣāṇayor ivābhāvād asahabhuvor api pratyutpannāśra-  
yatvāyogāt/ na hy atītānāgatau vyāsajya pratyutpannaṃ  
vartitum arhataḥ/ tasmāt samāntānena vā kāryakāraṇabhā-  
vena vā svābhāvikenānupahitāḥ paramārthasantaḥ praty- 30  
ayāḥ parasparāsaṃsparśitvena svasamāntānavartibhyaḥ pa-  
rasamāntānavartibhyo 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 karṭṛ 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-  
 5 ryanuyogāṃ arhanti evaṃ bhavata maivaṃ bhūteti vā ka-  
 smān naivam̐ itī cetī/ yaḥ pūrvokte na parituṣyati taṃ pr-  
 atyāha --- kiṃ ca svātmetī/ udayavyayadharmāṇāṃ anu- 37  
 bhavānāṃ anubhavasmr̥tīnāṃ ca nānātve+apī tadāśrayam  
 abhinnaṃ cittam̐ aham̐ itī pratyayaḥ pratisaṃdadhānaḥ  
 10 katham̐ atyantabhinnān̐ pratyayān̐ ālambeta/ nanu gra-  
 haṇasmarāṇarūpakāraṇabhedāt̐ pārōkṣyāpārōkṣyarūpav-  
 iruddhadharmasam̐sargād̐ vā na pratyabhijñānaṃ nāma-  
 ikaḥ pratyayo yataḥ pratyayinaś cittasyaikatā syād̐ ity̐ ata  
 āha --- svānubhaveti/ nanu kāraṇabhedaviruddhadharm-  
 15 asaṃsargāṃ evātra bādhakāṃ uktāṃ ity̐ ata āha --- na ca pra-  
 tyakṣasyeti/ pratyakṣānusārata eva sāmāgryabhedāḥ pār-  
 okṣyāpārōkṣyadharmāvirodhaś copapādīto nyāyakaṇīkā-  
 yām̐/ akṣaṇīkasya cārthakriyā nyāyakaṇīkābrahmatattva-  
 samīkṣābhyaṃ upapādīteti sarvam̐ avadātam̐ //1.32// § 80

**maitrīkaruṇām̐uditopekṣāṇām̐ sukhaduḥkh-  
 apuṇyāpuṇyaviṣayāṇām̐ bhāvanātaś cittaprasā-  
 danam̐ //1.33// § 81**

aparīkarmitamanaso+asūyādimataḥ samādhitadupāy-  
 5 asaṃpattyanutpādāc̐ cittaprasādanopāyān̐ asūyādiviro-  
 dhinaḥ pratipādayitum̐ upakramate --- yasya cittasyāva-  
 sthitasyedam̐ itī/ maitrīkaruṇetyādīprasādanāntam̐/ su-  
 khiteṣu maitrīm̐ sauhārdaṃ bhāvayata īrṣyākāluṣyaṃ ni-  
 vartate cittasya/ duḥkhiteṣu ca karuṇām̐ ātmanīva par-  
 10 asmin̐ duḥkhaprahāṇecchām̐ bhāvayataḥ parāpakāracik-  
 īrṣyākāluṣyaṃ cetaso nivartate/ puṇyaśīleṣu prāṇīṣu mu-  
 ditām̐ harṣam̐ bhāvayato+asūyākāluṣyaṃ cetaso niva-  
 rtate/ apuṇyaśīleṣu copekṣām̐ mādhyasthyaṃ bhāvaya- 38  
 ato+amaṛṣakāluṣyaṃ cetaso nivartate/ tataś cāsyā rāja-  
 15 satāmasadharmanivṛttau sāttvikaḥ śuklo dharma upajā-  
 yate/ sattvotkarṣasaṃpannaḥ saṃbhavati vṛttinirodhap-  
 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 vakṣyamānopāyānta-  
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 arthapṛāptena 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-  
annās 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

**vītarāgaviśayam vā cittam //1.37// § 89**

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

**svapnanidrājñānālambanaṃ vā //1.38// § 91**

svapnanidrājñānālambanaṃ vā/ yadā khalv ayaṃ sv-  
 41 apne viviktavanasaṃniveśavartinīm utkīrṇām iva candr-  
 amaṇḍalāt komalamṛṇāśakalānukāribhir 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  
 coktam --- 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-  
 aṇaṃ 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/ asmitāspadaṃ hi grahītā puruṣa iti bhāvaḥ/ pu-  
 ruṣatvāviśeṣād anenaiva mukto+api puruṣaḥ śukaprahla-  
 43 dādiḥ samādhiviśayatayā saṃgrahītavya ity āha --- tathā  
 25 mukteti/ upasaṃharaṃs tatsthatadañjanatāpadaṃ 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-  
 ādīnām itaretarādhyāsād vikalpo+apy ekasmin bhedom 5  
 ādarśayati bhinneṣu cābhedom/ 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 śabdajñānayoḥ arthābhedavikalpaḥ/ gaur iti jñānam 10  
 iti/ gaur ity upāttayoḥ śabdārthayor jñānābhedavikalpaḥ/  
 tad evam avinirbhāgena (avinirbhāgeṇa) vibhaktānām api  
 śabdārthajñānānām grahaṇaṃ loke dr̥ṣṭaṃ draṣṭavyam/  
 yady avibhāgena grahaṇaṃ 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+aparaṃ pratyakṣam uktam/ śeṣaṃ su-  
 gamam //1.42// § 100

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

sūtraṃ yojayitum prathamatas tāvan nirvitarkāṃ vyā-  
 caṣṭe --- yadā punar iti/ pariśuddhir apanayaḥ/ śabdasa-  
 ṃketasmarāṇapūrve khalv āgamānumāne pravartete/ sa- 5  
 ṃketaś cāyaṃ 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 grhītvā yogina upadiśa-  
 nty upapādayanti ca/ katham cātadviṣayābhyāṃ āgama-  
 parārthānumānābhyāṃ so+artha upadiśyata upapādyate  
 ca/ tasmād āgamānumāne tadviṣaye 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 tadviṣayaṃ bhavati/ na hi dhūmajñā-  
 10 naṃ vahnijñānakāraṇaṃ iti vahniviṣayaṃ/ tasmād avik-  
 alpēna pratyakṣeṇa grhītvā 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 viṣayavipratipattiṃ nirākaroti --- tasyā eketi/ ekāṃ bu-  
 ddhim upakramata ārabhata ity ekabuddhyupakramaḥ/  
 tad anena paramāṇavo nānātmāno na nirvitarkaviṣayā  
 ity uktaṃ bhavati/ yogyatve+api teṣāṃ paramasūkṣm-  
 āṇāṃ nānābhūtānāṃ mahattvaikārthasamavetaikatvani-  
 25 rbhāsapratyayaviṣayatvāyogāt/ astu tarhi paramārthasa-  
 tsu paramāṇuṣu sāmṃvṛtaḥ pratibhāsadharmāḥ sthāulyam  
 ity ata āha --- arthātmeti/ nāsati bādhake sthūlam anu-  
 bhavasiddham śakyāpahnavaṃ iti bhāvaḥ/ tatra ye paśy-  
 anti dvyaṇukādikrameṇa goghaṭādaya upajāyanta iti tān  
 30 pratyāha --- aṇupracayeti/ aṇūnāṃ pracayaḥ sthūlarūp-  
 aperiṇāmaḥ, sa ca viśiṣyate+anyasmāt pariṇāmāntarāt sa  
 evātmā svarūpaṃ yasya sa tathoktaḥ/ gavādir bhogāya-  
 tanam/ ghaṭādir viṣayaḥ/ tac caitad ubhayaṃ api loky-  
 ata iti lokaḥ/ nanv eṣa bhūtasūkṣmebhyo bhinno+abhinno  
 35 vā syād bhinnaś cet katham tadāśrayaḥ katham 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-  
 ate/ bhūtasūkṣmāṇām iti ṣaṣṭhyā kathaṃcid bhedaṃ sū- 5  
 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 viruddhadharmasamsargarahitātvena 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 hāliko+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 avasāyaviṣayabhedāḥ/ yatpūrvakās tv avas-  
 āyās tasyānubhavasāyāvikalpasya pramāṇasya ko viṣaya 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-  
 ttyanusāreṇodhartavya 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 vācyavācakaśaṃbandhaḥ 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 prāṭisvikaviśeṣaśālino dravyatve sati  
 parasparaṃ vyāvartamānatvād ye dravyatve sati parasp-  
 10 araṃ vyāvartante te prāṭisvikaviśeṣaśālino 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 adhikārapanutt-  
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/ nirodhasamskārās 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/ nirodhasamskāras tu pratyudita evāste ci-  
 25 tte/ nirodhasamskāre 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 tadarthaṃ 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 --- udd-  
iṣṭa 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/ dagdhabījakaalpān 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+adhikāraḥ kāryārambhaṇaṃ guṇānām yayā hetubhūtayā sā tathokteti //2.2// § 132

58

**avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ //2.3// § 133**

prcchati --- atheti/ avidyēti sūtreṇa parihāraḥ/ 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 kleśapada-  
 15 ācyatvaṃ nātikrāmanty udāratām āpadyamānāḥ/ ata eva  
 te+api heyā iti bhāvaḥ/ kleśatvenaikatām manyamānaś 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 tanvavasthāś ca yoginām/ vi-  
 cchinnodārarūpāś 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/ ardhoktaṃ pūrayati --- ity 10  
 uktebhyo hetubhyo+aśucau śarīra iti/ śucikhyātim āha --  
 - naveti/ hāvaḥ śṛṅgārajā līlā/ kasya strīkāyasya param-  
 abībhatsasya kena mandatamasādṛśyena śaśāṅkalekhād-  
 inā sambandhaḥ/ etenāśucau strīkāye śucikhyātipradarśa-  
 nena/ apuṇye hiṃsādau saṃsāramocakādīnām puṇyapr- 15  
 atyayaḥ/ evam arjanarakṣaṇādīduḥkhabahulatayānarthe  
 dhanādāv arthapratyayā vyākhyātāḥ sarveṣāṃ jugupsita-  
 tvenāśucitvāt/ tathā duḥkha iti/ sugamam/ tathānātma-  
 nīti/ sugamam/ tathaitad atroktaṃ 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- 25  
 dyāḥ saṃsārabījam tu catuṣpadaiveti/ nanv avidyetei nañs-  
 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/  
 vivekakhyātipūrvakanirodhasaṃpannāyā 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 ekātmatevāsmītā //2.6//

§ 140

avidyām uktvā tasyāḥ kāryam asmitāṃ rāgādivārṣi-  
 ṣṭhām āha --- dr̥ḡdarśanaśaktyor ekātmatevāsmītā/ dr̥k ca  
 5 darśanaṃ ca te eva śaktī tayor ātmānātmanor anātmāny  
 ātmajñānalakṣaṇāvidyāpādītā yaikātmateva na tu param-  
 ārthata ekātmatā 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 rāgādīml lakṣ-  
ayati --- sukhānuśayī rāgaḥ/ anabhijñasya smṛter abhāvāt  
sukhābhijñasyety uktam/ smaryamāṇe sukhe rāgaḥ sukh- 5  
ānusmṛtipūrvakaḥ/ anubhūyamāne tu sukhe nānusmṛtim  
apekṣate/ tatsādhane tu smaryamāṇe drśyamāne vā sukh-  
ānusmṛtipūrva eva rāgaḥ/ drśyamānam api hi sukhasādh-  
anam tajjātīyasya sukhaheturām smṛtvā tajjātīyatayā 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 pratyācakṣāṇam nāstikam 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 evāsyā 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/ anumūlane 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 puruṣaprayatnagocaras 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**

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

**kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ //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  
 dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ/ 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 hiṃsādu dharmabuddheḥ pravartamānasyādharmā eva/ na tv asti mohajo dharmāḥ/ asti krodhajo dharmāḥ/ tadyathā dhruvasya janakāpamānajanmanaḥ krodhāt tajjigīṣayā cittena karmāśayena puṇyenāntarikṣalokavāsinām uparisthānam/ adharmaś tu krodhajo brahmavadhādijanmā prasiddha eva bhūtānām/ tasya dvaividhyam āha --- sa dr̥ṣṭajanmeti/ dr̥ṣṭajanmavedanīyam 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 vatsarasahasrādīnirantarop-  
 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 caṣīt/  
 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 caikaṃ 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 tadananuṣṭhānaprasaṅgāt/ 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  
 cānekaṃ 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  
 vicitrasukhaduḥkhaphalopahāreṇa 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 sukhaduḥkh-  
 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  
 prāyaścittena parihartum/ atha pramādataḥ prāyaścittam 25  
 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-  
 ale saṃkīrṇapuṇyalabdhanjanaḥ svargāt sarvathā du- 35  
 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 puṇyāpuṇyopacaya hetutvāt 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 karmāśayah-  
 etutvam aviruddham/ nanu katham rakto dveṣṭi muhyati vā rāgasamaye dveṣamohayor adarśanād ity ata āha --- tathā coktam vicchinnāvasthān kleśān upapādayadbhir asmābhiḥ/ 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/ tattadviṣayaprārthanāparikliṣṭacetāsām tṛṣṇa-  
 35 iva mahad duḥkham/ na ceyam upabhogam antareṇa śāmyati/ na cāsyāḥ praśamo rāgādyanuviddha iti nāsya pariṇāmaduḥkhateti bhāvaḥ/ tṛptes tṛṣṇākṣayād dhetor indr-

iyāṇām upaśāntir apravartanaṃ viṣayeṣv ity arthaḥ/ etad  
 eva vyatirekamukhena (vyatirekamukheṇa) spaṣṭayati --  
 - yā laulyād iti/ pariharati --- na cendriyāṇām 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 iti yojanā/ tad evaṃ  
 20 duḥkhasrotaḥ prasṛtaṃ yoginaṃ eva kliśnāti netaraṃ pṛ-  
 thagjanam ity āha --- evam idam anādīti/ itaraṃ tu triparv-  
 āṇas 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/ upādānābhedaḥ upād-  
 ānātmakatvāc copādeyasyāpy abheda ity arthaḥ/ tat kim  
 idānīm ātyantikam eva tādātmyaṃ tathā ca buddhivyapa- 10  
 deśabhedau na kalpete ity ata āha --- guṇapradhāneti/ sā-  
 mānyātmanā 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 dheyaṃ 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 uktvā saṃsāraṃ he-  
 yam abhidadhataḥ kuto na virodha ity ata āha --- tatra du-  
 ḥkhabahula iti/ yatkr̥tvāvidyā saṃsāraṃ karoti tad asyā  
 avāntaravyāpāraṃ saṃsārahetaṃ 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 śabdādyaḥkāreṇa pariṇatāyāṃ drśyāyāṃ bhava-  
 10 nti śabdādayo+api dharmā drśyā ity arthaḥ/ nanu tadāk-  
 ārapattyā buddhiḥ śabdādyaḥkāre 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 śabdādyaḥkārapariṇatabuddhisattvopanītāñ 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 bhujiyamānatām 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 pratilabd dhātmaṃ tasmāt tadanubhav-  
 aṣayaḥ/ nanu yasya hi yatra kiṃcid āyatate tat tada-  
 dhīnam/ na ca buddhisattvasya puruṣaṃ 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

prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpa-  
 vargārtham dr̥śyam/ vyācaṣṭe --- prakāśeti/ sattvasya hi  
 5   bhāgaḥ prakāśas tāmasena bhāgena dainyena vā rājasena  
 vā duḥkhenānurajyate/ evaṃ rājasādiṣv api draṣṭavyam/  
 tad idam uktam --- parasparoparaktapravibhāgā iti/ pur-  
 uṣeṇa saha saṃyogaviyogadharmāṇaḥ/ yathāmnāyate ---  
 § 175  
 10   "ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamā-  
 nām sarūpāḥ/ ajo hy eko juṣamāṇo+anuśete 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 dṛśyanta iti siddham śaktīnām asaṃbheda  
iti/ syād etat/ asaṃbhedaś cec chaktīnām na saṃbhūy-  
akāritvaṃ guṇānām/ na jātu bhinnaśaktīnām saṃbhūy-  
akāritvaṃ dṛṣṭam/ 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 pratyudbhūtavṛttaya ity  
arthaḥ/ pradhānaśabdaś ca bhāvapradhānaḥ/ yathā "dvy-  
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-

ttam 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 nimittam 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-  
 ṇam, tatra smṛtir dhāraṇam, tadgatānāṃ viśeṣāṇāṃ ūha-  
 30 nam ūhaḥ, samāropitānāṃ ca yuktyāpanayo+apohaḥ/ tā-  
 bhyām evohāpohābhyām tadavadhāraṇam 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 tanmātraṃ  
 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-  
 tparaṃ viprakṛṣṭakālam aviśeṣebhyas tadapekṣayā saṃni-  
 kṛṣṭakālebhyo liṅgamātraṃ 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 bhāvah/ prat-  
10 isargam uktam upasaṃharati --- eṣa teṣām iti/ eṣa ity an-  
antaroktāt pūrvasya parāmarśah/ liṅgamātrādyavasthāḥ  
puruṣārthakṛtatvād anityā aliṅgāvasthā tu puruṣārthenā-  
kṛtatvān nityety atra hetum āha --- aliṅgāvasthāyām iti/  
kasmāt punar na puruṣārtho hetur ity ata āha --- nāliṅg-  
15 āvasthāyām iti/ bhavatinā viṣayeṇa viṣayijñānam upala-  
kṣayati/ etad uktam bhavati --- evam hi puruṣārthatā kā-  
raṇam aliṅgāvasthāyām jñāyeta/ yady aliṅgāvasthā śabd-  
ādyupabhogam vā sattvapuruṣānyatākhyātim vā puruṣā-  
rtham nirvartayet tannirvartane hi na sāmyāvasthā 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  
arthah/ nanu sargakramah kim aniyato nety āha --- liṅg-  
amātram iti/ na khalu nyagrodhadhānā ahnāyaiva nya-  
30 grodhaśākhinaṃ sāndraśādvaladalajaṭiśākhākāṇḍanipī-  
tamārtaṇḍacaṇḍātapamaṇḍalam ārabhante kim tu kṣitisa- 86  
lilatejaḥsaṃparkāt paramparayopajāyamānānākurapatrak-  
āṇḍanālādikrameṇa/ evam ihāpi yuktyāgamasiddhah kr-  
ama āstheya iti/ katham bhūtenḍriyāṇy 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-  
m̥spr̥ṣṭam dr̥śyam bhavatīty ata āha --- sa puruṣa iti/ bu-  
ddhidarpaṇe puruṣapratibimbasaṃkrāntir eva buddhipr- 10  
atisaṃveditvam puṃsaḥ/ tathā ca dr̥śicchāyāpannayā bu-  
ddhyā saṃspr̥ṣṭāḥ śabdādayo bhavanti dr̥śyā ity arthaḥ/  
syād etat/ pāramārthikam eva buddhicaitanyayoḥ kasmād  
aikyam nopeyate kim anayā tacchāyāpattyety ata āha ---  
sa buddher na sarūpa iti/ tathāsarūpasya tacchāyāpattir 15  
api durghaṭety ata āha --- nātyantaṃ virūpa iti/ tatra sār-  
rūpyam niṣedhati --- na tāvad iti/ hetuṃ p̥cchati --- ka-  
smāt/ sahetukaṃ vairūpye hetum āha --- jñātetī/ pariṇ-  
āminī buddhir yasmāt tasmād virūpā/ yadā khalv iyaṃ  
śabdādyākārā bhavati tadā jñāto 'syāḥ śabdādīlakṣaṇo bh- 20  
87 avati viṣayas tadanākāratve tv ajñātas tathā ca kadācid  
eva tadākāratam dadhatī pariṇāminī/ prayogaś ca bha-  
vati --- buddhiḥ pariṇāminī jñātājñātaviṣayatvāc chrotrād-  
ivad iti/ tadvaidharmyam 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 nirodhāvasthāyām ata ukta  
virodhasūcanāya puruṣaviṣayaś cetī/ tenādyāś cakāro bu-  
ddhiṃ viṣayatvena samuccinoti/ pariśiṣṭau tu virodhady- 30  
otakau cakārāv iti/ prayogas tu puruṣo+apariṇāmī sadāsa-  
m̥prajñātavyutthānāvasthayor jñātaviṣayatvāt/ yas tu pa-  
riṇāmī nāsau sadājñātaviṣayo yathā śrotrādir iti vyatirekī  
hetuḥ/ aparam api vaidharmyam āha --- kiṃ ca parārth-  
eti/ buddhiḥ khalu kleśakarmavāsanādibhir viṣayendriy- 35  
ādibhiś ca saṃhatya puruṣārtham 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 śāntaghoramūḍhāṃs 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 saṃkrānteve 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 saṃkrānteve/ 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 cātmaivaishām 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/ svarūpam tu dṛśyasya jaḍam pararūpeṇātmarūpeṇa  
89 caitanyena pratilabdḥātmakam anubhūtasvarūpam bho- 5  
gāpavargārthatāyām kṛtāyām puruṣeṇa na dṛśyate/ bho-  
gaḥ sukhādyākāraḥ śabdādyanubhavo 'pavargaḥ sattvap-  
uruṣānyatānubhavas tac caitad ubhayam apy ājānato ja-  
ḍāyā buddheḥ puruṣacchāyāpattyeti puruṣasyaiva/ tathā  
ca puruṣabhogāpavargayoḥ kṛtaylor dṛśyasya bhogāpava- 10  
rgārthatā samāpyata iti bhogāpavargārthatāyām kṛtāyām  
ity uktam/ atrāntare codayati --- svarūpahānād iti/ parih-  
arati --- na tu vinaśyatīti //2.21// § 183

**kṛtārtham prati naṣtam apy anaṣtam tadanya-  
sādhāraṇatvāt //2.22// § 184**

nanv atyantānupalabhyam katham na vinaśyatīty āśa-  
yavān pṛcchati --- kasmād iti/ sūtreṇottaram āha --- kṛt-  
ārtham prati naṣtam apy anaṣtam tadanyasādhāraṇatvāt/ 5  
kṛto+artho yasya puruṣasya sa tathā/ tam prati naṣtam apy  
anaṣtam tad dṛśyam kutah sarvān puruṣān kuśalān akuś-  
alān prati sādhāraṇatvāt/ vyācaṣṭe --- kṛtārtham ekam iti/  
nāśo 'darśanam/ anaṣtam tu dṛśyam anyapuruṣasādhār-  
aṇatvāt/ tasmād dṛśyāt parasyātmanaś caitanyam rūpam 10  
tena tad iha śrutismṛtīhāsapurāṇaprasiddham avyaktam  
anavayavam ekam anāśrayam vyāpi nityam viśvakāryaś-  
aktimat/ yady api kuśalena tam prati kṛtakāryam na dṛśy-  
ate tathāpy akuśalena dṛśyamānam na nāsti/ na hi rūpam  
andhena na dṛśyata iti cakṣuṣmatāpi dṛśyamānam abhā- 15  
vaprāptam bhavati/ na ca pradhānavad eka eva puruṣas  
tannānātvasya janmamarāṇasukhaduḥkhopabhogamukti-  
saṃsāravyavasthayā siddheḥ/ ekatvaśrutīnām ca pramā-  
ṇāntaravirodhāt kathamcid deśakālavibhāgābhāvena bha-  
ktyāpy upapatteḥ/ prakṛtyekatvapuruṣanānātwayoś ca śr- 20  
90 utyaiva sāksāt pratipādanāt/ § 185

"ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamā-  
nām sarūpāḥ/ ajo hy eko juṣamāṇo+anuśete jahāty enām

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 tādārthe saṃyogakāraṇa ukte prāsaṅg-  
ike pradhānanityatve saṃyogasāmānyanityatve hetau co-  
5 kte saṃyogasya yat svarūpam asādhāraṇo viśeṣa iti yā-  
vat tadabhidhitasayedam sūtram pravavṛte --- svasvāmiśa-  
ktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ/ yato drśyam ta-  
dartham 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 svarūpopalabdir 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 saṃyoganimitam 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/ prasajyapraṭiṣedham  
 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 dr̥śyātmakaṃ 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  
sāṃkhyasāstragatānāṃ sarvapuruṣasādhāraṇena 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-  
 ddhinivṛtṭiḥ/ tac cādarśanaṃ bandhakāraṇaṃ darśanān 95  
 5 nivartate/ darśananivṛtṭis tu paravairāgyasādhyā/ saty  
 api buddhisvarūpāvasthāne mokṣa iti bhāvaḥ/ ekadeśim-  
 atam upanyasya svamatam āha --- tatra cittanivṛtṭir eva  
 mokṣaḥ/ nanūktaṃ darśane nivṛtṭe+acirāc cittasvarūpa-  
 nivṛtṭir bhavatīti kathaṃ darśanakāryety ata āha --- ki-  
 10 martham asthāne mativibhrama iti/ ayam abhisam̐dhiḥ  
 --- yadi darśanasya sākṣāc cittanivṛtṭtau kāraṇabhāvam  
 aṅgīkurvīmahi tata evam upālabhyemahi/ kiṃ tu vive-  
 kadarśanaṃ prakarṣakāṣṭhāṃ prāptaṃ nirodhasamādh-  
 ibhāvanāprakarṣakrameṇa cittanivṛtṭimatpuruṣasvarūpā-  
 15 vasthānopayogīty ātiṣṭhāmahe tat kathaṃ upālabhyemah-  
 īti //2.24// § 193

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

tad evaṃ vyūhadvayam ukṭvā 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 hānam 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 tadanuvṛtṭer iti tannivṛtṭtyartham 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

vivekakhyātinīṣṭhāyāḥ 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-  
akhyātinīṣṭhām āpannasya saptaprakāraiva prajñā vivek-  
ino bhavati/ viśayabhedāt prajñābhedāḥ/ prakṛṣṭo 'nto 10  
yāsāṃ bhūmīnām avasthānāṃ 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 catarṣṣu 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 jīvaṇn 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 --- śarīrasyeveti/ pratyakṣajñānani-  
mittam indriyadvārā vā svato vā viśayasya saṃskriyābhi- 99  
vyaktis tasyāḥ kāraṇaṃ yathā rūpasyālokaḥ/ vikārakāra-  
ṇaṃ manaso viśayāntaram/ 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-  
 yoḥ 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-  
 ūryagandhavahaśāśilokanivāsināṃ śarīrāṅgāṃ, 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 paśupakṣimṛgasarīrapasth-  
 āvaraśarīropayogena dhriyate/ evaṃ vyāghrādiśarīraṃ  
 api manuṣyapaśumṛgādiśarīropayogena/ evaṃ paśumṛ-  
 20 gādiśarīraṃ api sthāvarādyupayogena/ evaṃ daivaśarī-  
 raṃ 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 sākāṅkṣam 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 prativacanam  
 102 hastinam abhisamdhāya satyam hato+āśvatthāmeti, tad  
 idam uktasyottaram na yudhiṣṭhirasya svabodham saṃkr-  
 āmayati --- svabodho hy asya hastihananaviṣaya indriyaj-  
 anmā, na cāsau saṃkrāntaḥ kiṃ tv anya eva tasya tanay- 25  
 avadhabodho jāta iti/ bhrāntā vā bhrāntijā vā, bhrāntiś ca  
 vivakṣāsamaye vā jñeyārthādvadhāraṇasamaye 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 satyam parāpakāraphalam satyābhāsam  
 na tu satyam ity āha --- eṣeti/ tadyathā satyatapasas task-  
 araiḥ sārthagamanam pṛṣṭasya sārthagamanābhidhānam  
 iti/ abhidhīyamānocāryamāṇā/ śeṣam 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/ indriyāntarāṅy api tatra lolupāni rakṣaṅ-  
 iṅyānīti/ aparigrahasvarūpam āha --- viṣayāṅām iti/ tatra  
 saṅgadoṣa ukto bhogābhyāsam anu vivardhante rāgāḥ ka-  
 uśālāni cendriyāṅām iti, hiṃsālakṣaṇas ca doṣo nānupah-  
 atya bhūtāny upabhogaḥ saṃbhavatīti/ aśāstrīyāṅām aya-  
 10 tnopanātānām api viṣayāṅām ninditapratigrahādirūpārja-  
 nadoṣadarśanāc chāstrīyāṅām apy upārjitānām ca rakṣaṅ-  
 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/ ahims-  
 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/ gomūtrayāvākādi 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 niškāmo योग्यातां svamano nayan// svādhyā-  
yaśaucasaṃtoṣatapāṃsi niyatātmavān/ kurvīta brahmaṇi  
tathā parasmin pravaṇaṃ manah// ete yamaḥ saniyamaḥ 5  
pañca pañca prakīrtitāḥ/ viśiṣṭaphaladāḥ kāmyā niškāmā-  
nāṃ (niškāmāṇāṃ) 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 aprāgalbhyam bh-  
avati/ śeṣam atisphuṭam //2.34// § 214

### ahiṃsāpratiṣṭhāyām tatsaṃnidhau vairatyā- gaḥ //2.35// § 215

uktā yamaniyamās tadapavādakānām ca vitarkāṇām  
 pratipakṣabhāvanāto hānir uktā, sampraty apratyūhaṃ  
 yamaniyamābhyāsāt tatsiddhiparijñānasūcakāni cihnāny  
 upanyasyati yatparijñānād yogī tatra tatra kṛtakṛtyaḥ ka-  
 5 rtavyeṣu pravartata ity āha (ti) --- yadeti (pratipakṣeti)/  
 ahimsāpratiṣṭhāyām tatsamnidhau vairatyāgaḥ/ śāśvatik-  
 avirodhā apy aśvamahiṣamūṣakamārjārāhinakulādayo 'pi  
 bhagavataḥ pratiṣṭhitāhimsasya samnidhānāt 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 jñānaṃ yogatadaṅgaviṣayam ādhātuṃ sa-  
 martho bhavatīti //2.38// § 222

### aparigrahasthair ye janmakathamtāsambodhaḥ //2.39// § 223

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

sya kathamtā kiṃprakāratā tasyāḥ saṃbodhaḥ sāksātk-  
 āraḥ saprakārātīndriyaśāntoditāvvyapadeśyajanmaparijñā-  
 nam iti yāvat/ atītaṃ jijñāsate --- ko+aham āsam iti/ tasya-  
 aiva prakārabhedam utpāde sthitau ca jijñāsate --- katham 5  
 aham āsam iti/ vartamānasya janmanaḥ svarūpaṃ jijñās-  
 ate --- kiṃ svid iti/ śarīraṃ bhautikaṃ kiṃ bhūtānāṃ sam-  
 ūhamātram āhosvit tebhyo+anyad iti/ atrāpi katham svid  
 ity anuśañjanīyam/ kvacit tu paṭhyata eva/ anāgataṃ jijñ-  
 āsate --- ke vā bhaviṣyāma iti/ atrāpi katham svid ity anu-  
 śaṅgaḥ/ evam asyeti/ pūrvānto+atītaḥ kālaḥ parānto bha- 10  
 viṣyan madhyo vartamānas teṣv ātmano bhāvaḥ śarīrādis-  
 aṃbandhas tasmiñ 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

### sattvaśuddhisaumanasyaikāgryendriyajayātma- darśanayogyatvāni ca //2.41// § 227

āntaraśaucasiddhisūcakam āha --- kiṃ ceti/ sattvaśu-  
 ddhisaumanasyaikāgryendriyajayātmadarśanayogyatvāni  
 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

**sthiraśukham āsanam //2.46//** § 239

uttarasūtram avatārayati --- uktāḥ saha siddhibhir yam-  
anīyamāḥ/ āsanādīni vakṣyāmaḥ/ tatra --- sthiraśukham  
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/ pādātaḥ vṛ-  
 ṣaṇasamīpe sampuṭīkr̥tya tasyopari pāṇikacchapikāṃ 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-  
 hetutayāsananiyamopahantr̥tvāt/ 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 dvamdvānabhighātaḥ //2.48// § 243

āsanavijayasūcakam āha --- tato dvamdvānabhighā-  
 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 tatkūrvakatām 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 īśikātūlādikriy-  
ānumito bāhya evam āntaro+apy āpādatalam āmastakam  
pipīlikāsparśasadṛṣenānumitaḥ sparśena/ nimeṣakriyāv-  
20 acchinnasya kālasya caturtho bhāgaḥ kṣaṇas teṣām iyatt-  
āvadhāraṇenāvachinnaḥ/ svajānumaṇḍalam pāṇinā triḥ  
parāmṛśya cchoṭikāvachinnaḥ 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- 5  
 aśvāseyattā samkhyeti kathamcid bhedaḥ/ sa khalv ayam  
 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/ caturtham 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 apuṇyam 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 bāhyaviśayāṇ-  
 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 sukhaduḥkhaśūnyaṃ 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-  
rṣṭo+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/ tās ca saṃyamasādhyāḥ/  
5 saṃyamaś ca dhāraṇādhyānasamādhisamudāya iti vibh-  
ūtisādhanatayā pañcabhyaś ca yogāṅgebhyo bahiraṅg-  
ebhyo+asyāṅgatrayasyāntaraṅgatayā viśeṣajñāpanārtham  
atra trayasyopanyāsaḥ/ tatrāpi ca dhāraṇādhyānasamā-  
dhinām 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  
 ṅkhākṣavalayānvitam// 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

"tadrūpapratyayaikāgryasamṭatiś 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/ vyācaṣṭe --  
 - 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/ aṣṭāṅgayogam ukṭvā khāḡḡikyāya keśidhvaja up-  
 asaṃjahāra --- § 280 15

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

### trayam ekatra saṃyamah //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-  
 tṭpādyate 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 taylor 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 nirodhasamskāro+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-  
 samskārapracaya 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 satyām śāntoditāv atītavartam- 5  
ānau, tulyau ca tau pratyayau ceti tulyapratyayau/ ekāgr-  
atāyām 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/ adhvāśabdāḥ 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 kāriṇā rūpeṇābhivyaktiḥ 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/ svarūpābhivyaktir 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 --- evam 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/ evam indri-  
 iyāṇāṃ api dharmināṃ tattannīlādyālocanaṃ dharmapari-  
 riṇāmo dharmasya vartamānatādīlakṣaṇapariṇāmo vart-

amānalakṣaṇasya ratnādyālocanasya sphuṭatvāspḥuṭatvā-  
dir avasthāpariṇāmaḥ/ so+ayam evaṃvidho bhūtendriy-  
apariṇāmo dharmiṇo dharmalakṣaṇāvasthānām bhedam  
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 kauṣasthyenaiva parivarteta/ par-  
iṇāmātmakam rūpaṃ parihāya rūpāntareṇa kauṣasthyena 25  
parivartanam parivrṭtiḥ/ yathā citiśaktir anyathānyathā-  
bhāvam bhajamāneṣv api guṇeṣu svarūpād apracyutā kū-  
ṭasthanityaivam suvarṇādy api syān na ceṣyate/ tasmān  
na dravyam atiriktaṃ 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 --- apē-  
 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 kāryāṇām  
 ghaṭādīnām anāgatānām sattvaṃ veditavyam/ syād etat/  
 apetaṃ 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 lakṣaṇānām 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/ paroktaṃ doṣam utthāpayati --- atra la-  
 kṣaṇapariṇāma iti/ yadā dharmo vartamānas tadaiva yady  
 25 atīto+anāgataś ca tadā trayo+apy adhvānaḥ saṃkīryerann  
 anukrameṇa cādhanām bhāve+asadutpādaprasaṅga iti 128  
 bhāvaḥ/ pariharati --- tasya parihāra iti/ vartamānataiva  
 hi dharmāṇām 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+adhdhanām asaṃkara iti pṛcchati ---  
 35 kiṃ ceti/ kiṃ kāraṇam asaṃkare/ caḥ punararthe/ utta-  
 ram āha --- trayāṇām lakṣaṇānām yugapan nāsti saṃbh-  
 avāḥ/ kasminn ekasyām cittavṛttau/ krameṇa tu lakṣaṇ-  
 ānām ekatamasya svavyaṅjakāñjanasya bhāvo bhavet sa-

ṃbhavel lakṣyādhīnanirūpaṇatayā lakṣaṇānāṃ 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 paroktaṃ 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 pari-  
 kṣakasiddhāṃ vikṛtiṃ prakṛtiṃ codāhrtya vikṛtāv eva lo-  
 kasiddhāyāṃ guṇavimardavaicitryaṃ dharmalakṣaṇāva-  
 30 sthāpariṇāmavaicitryahetum udāharati --- tatredam udā-  
 haraṇam iti/ na cāyaṃ niyamo lakṣaṇānām evāvasthāpa-  
 riṇāma iti/ sarveṣāṃ eva dharmalakṣaṇāvasthābhedānām  
 avasthāśabdavācyatvād eka evāvasthāpariṇāmaḥ sarvasā-  
 dhāraṇa ity āha --- dharmiṇo+apīti/ vyāpakaṃ 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 cū-  
 rṇapiṇḍaghaṭādirūpa ity arthaḥ/ kāryabhedadarśanāc ca  
 bhinna ity yāvat/ paridrṣṭa upalabdhaḥ/ tatrānubhavāro-  
 hiṇo vartamānasya mṛtṭpiṇḍasya śāntāvyapadeśyābhyāṃ 20  
 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  
 132 eteti/ tad evaṃ dharmāṇaṃ 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 jalatvabhūmitvādi jāteḥ 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 pramaṇādayo 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 saṃyamaviśayas ta-  
 dvaśīkārasūcanī vibhūtiś ca vaktavyā/ tatroktaparakāraṃ  
 5 pariṇāmatrayam eva tāvat prathamam upāttasakalayogā-  
 ṅgasya yoginaḥ saṃyamaviśayatayopakṣipati --- pariṇām-  
 atrayasamāyamād atītānāgatajñānam/ nanu yatra saṃya-  
 mas tatraiva sāksātkaraṇaṃ tat kathaṃ pariṇāmatrayas-  
 aṃyamam+atītānāgataṃ sāksātkārayed ity ata āha --- tena  
 10 pariṇāmatrayaṃ sāksātkriyamāṅgaṃ teṣu pariṇāmeṣv anu-  
 gate ye atītānāgate tadviśayaṃ jñānaṃ sampādayati/ par-  
 iṇāmatrayasāksātkaraṇaṃ eva tadantarbhūtātītānāgatasā-  
 ksātkaraṇātmakam iti na viśayabhedāḥ saṃyamasāksātk-  
 ārayor ity arthaḥ //3.16// § 311

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

ayam aparah 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 varṇānām̐ uraḥ kaṇṭhaḥ śiras tathā/ ji- 10  
hvāmūlam̐ ca dantās 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 pratye-  
 kam apadasvarūpā ucyante/ yadi punaḥ padam ekaṃ tā-  
 dātmyena spr̥seyur varṇās tato noktadoṣaprasaṅga ity āha  
 --- varṇaḥ punar ekaikaḥ padātmā sarvābhidhānaśaktipr-  
 5 acitaḥ sarvābhir abhidhānaśaktibhir nicito gogaṇagauran-  
 agetyādiṣu hi gākāro gotvādyarthābhidhāyīṣu dr̥ṣṭa iti ta-  
 ttadabhidhānaśaktiḥ/ evaṃ somaśocir ityādiṣv īśvarādy-  
 arthābhidhāyīṣu padeṣv ovarṇo dr̥ṣṭa iti so+api tattada-  
 bhidhānaśaktiḥ/ evaṃ sarvatrohanīyam/ sa caikaiko va-  
 10 rṇo gākārādiḥ sahakāri yad varṇāntaram okārādi tad eva  
 pratiyogi prisambandhi yasya sa tathoktas tasya bhā-  
 vas tattvaṃ tasmād vaiśvarūpyaṃ nānātvam ivāpanno na  
 tu nānātvam āpannas tasya tattvād eva pūrvo varṇo gāk-  
 āra uttareṇaukāreṇa gaṇādipadebhyo vyāvartyottaraś cau-  
 15 kāro gākāreṇa śocirādipadebhyo vyāvartya viśeṣe gotvav-  
 ācake gopadasphoṭe+avasthāpito+anusamhārabuddhau/ 138  
 ayam abhisamdhīḥ --- arthapratyayo hi varṇair niyatakra-  
 matayā parasparam asamभवadbhir aśakyaḥ kartum/ na  
 ca samskāradvārāgneyādīnām iva paramāpūrve vā svarge  
 20 vā janayitavye+aniyatakramāṇām api sāhityam arthabu-  
 ddhyupajanane varṇānām iti sampratam vikalpāsahatvāt/  
 sa khalv ayam varṇānubhavajanyaḥ samskāraḥ smṛtipra-  
 savahetur anyo vāgneyādijanya ivāpūrvābhidhāno na tā-  
 vad anantaraḥ kalpanāgauravāpatteḥ/ sa eva tāvad adṛ-  
 25 ṣṭapūrvaḥ kalpanīyas tasya ca kramavadbhir varṇānubh-  
 avair ekasya janyatvaṃ na samभवatīti tājātīyānekāvā-  
 ntarasamskāraikalpaneti gauravam/ na caiṣa jñāpakahe-  
 tvaṅgam ajñātas tadaṅgatām anubhavatīti/ na khalu sa-  
 mbandho+arthapratyāyanāṅgam ajñāto+aṅgatām upaiti/  
 30 smṛtiphalaprasavānumitas tu samskāraḥ svakāraṇānubh-  
 avaviṣayaniyato na viṣayāntare pratyayam ādhātum uts-  
 ahate/ anyathā yat kiṃcid evaikaikam anubhūya sarvaḥ  
 sarvaṃ jānīyād iti/ na ca pratyekavarṇānubhavajanita-  
 samskāraṇīṅgalabdhanmasmṛtidarpaṇasamārohiṇo va-  
 35 rṇāḥ samadhigatasahabhāvā vācakā iti sampratam/ kra-  
 mākramaviparītakramānubhūtānām tatrāviśeṣeṇārthadh-  
 ījananaprasaṅgāt/ na caitat smaraṇajñānaṃ pūrvānubha-  
 vavartinīm parāparatām gocarayitum arhati/ tasmād va-

rṇebhyo+asaṃbhavann arthapratyaya ekapadānubhavam  
 eva svanimittam upakalpayati/ na caiṣa pade+api prasa-  
 ṅgaḥ/ tad dhi pratyekam eva prayatnabhedabhinnā dhv-  
 anayo vyañjayantaḥ parasparavisadr̥śatattatpadavyañjak-  
 adhvanibhis tulyasthānakarāṇaniṣpannāḥ 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-  
 aṇayayor 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 samhatā 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 padatattvaṃ kasmād evaṃvidhaṃ 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 sādrśyadoṣarūṣitayā varṇātmanaiva pratya-  
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 svarūpam 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  
pravibhāgajñaḥ sa tatra samyame bhavati sarvavit sarv- 35  
abhūtarutajña iti/ tad evam vikalpitavarṇabhāgam ekam  
anavayavam padam vyutpādya kalpitapadavibhāgam vā-  
kyam ekam anavayavam 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 sarvapadārthābhīdhānaśaktiḥ pracita  
 evaṃ padam apy ekaikaṃ sarvavākyaṛthābhīdhānaśakti-  
 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/ kriyābhedaṃvyabhicāri 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 abhisam-  
 māso+asya bhavati/ tathā cāsyāpi vākyaṃvayavatvāt 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/ sahaḡataḥ 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 pūrvajātījñānam //3.18//**

§ 318

saṃskārasākṣātkaraṇāt pūrvajātijñānam/ jñānajā hi sa-  
 mskārāḥ smrter hetavo+avidyādisaṃskārā avidyādīnāṃ  
 kleśānāṃ hetavaḥ/ vipāko jātyāyurbhogarūpas tasya he-  
 tavo dharmādharmaṇāḥ/ pūrveṣu bhaveṣv abhisamsk-  
 5 ṛtā niṣpādītāḥ svakāraṇair yathāsaṃskṛtaṃ vyañjanam kṛ-  
 tam iti gamyate/ pariṇāmaceṣṭānirodhaśaktijīvanāny eva  
 dharmās cittasya tadvad aparidrṣṭās 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-  
 aṇiṣayo '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 antardhānaṃ yo- 10  
ginas tataḥ parakīyacakṣurjanitena prakāśena jñānen-  
āsamprayogaś cakṣurjñānāviśayatvaṃ yoginaḥ kāyasy-  
eti yāvat/ tasmin kartavye+antardhānaṃ kāraṇam ity  
arthaḥ/ eteneti/ kāyaśabdaspārśarasagandhasamyamāt  
tadgrāhyaśaktistambhe śrotravagrasanaghrāṇaparakāśās- 15  
amprayoge+antardhānam iti sūtram ūhanīyam //3.21//

§ 325

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**sopakramaṃ nirupakramaṃ ca karma tatsa-  
māmād aparāntajñānam ariṣṭebhyo vā //3.22//**

§ 326

sopakramaṃ nirupakramaṃ ca karma tatsamāmād  
aparāntajñānam ariṣṭebhyo vā/ āyurvipākam ca karma 5  
dvididham sopakramaṃ nirupakramaṃ 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 samyamād 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- rṣṭajñānam //3.25// § 332

pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṣṭajñānam/  
 sūkṣme vyavahite viprakṣṭe vārthe saṃyamena vinyasya  
 5 tam adhigacchati //3.25// § 333 148

### bhuvanajñānaṃ sūrye saṃyamāt //3.26// § 334

bhuvanajñānaṃ sūrye saṃyamāt/ ā dhruvādito me-  
 rupṣṭhāt/ 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-  
 149 sya sūryapracārād rātriṃdivaṃ lagnaṃ iva vartate/ yam 5  
 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/ vicitraiḥ śailair avataṃsair iva saha  
 vartanta iti savicitraśailāvataṃsā dvīpāḥ/ tad etat sarvaṃ 15  
 sadvīpavipinanaganaganarānīradhimālāvalayaṃ lokāloka-  
 arivṛtaṃ viśvaṃbharāmaṇḍalaṃ brahmāṇḍamadye vyū-  
 ḍhaṃ saṃkṣiptaṃ supraṭiṣṭhitaṃ saṃsthānaṃ 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 devajātayaḥ/ 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 eśāṃ 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 dhyānamātratrṛptāḥ 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  
grḥasya 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 sāksātkaraṇīyaṃ, sūryadvāre suṣumnāyāṃ nāḍyāṃ/  
na caitāvātāpi tatsāksātkāro 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-  
 asalilapratibimbitya tatkampāt kampanāropaḥ/ bhog-  
 20 ahetum āha --- darśitaviṣayatvād iti/ asakṛd vyākhyā-  
 tam/ nanu buddhisattvam 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-  
mbanam/ 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 manaḥśrotravakcākṣurjihvāghrāṇānām  
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 ātmaviśayasamṃyame 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 ayaṃ katham tatpratyanīk- 10  
āsu siddhiṣu rajyeteti sūtrabhāṣyayor arthaḥ //3.37// § 355

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

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

anāc ca cittasya paraśarīrāveśaḥ/ samādhibalād iti/ bandhakāraṇaviśayasamyamabalāt prādhānyāt samādhigrahaṇam/ pracaraty anenāsminn iti pracāraḥ/ cittasya gamāgamādhvāno nādyas tasmin pracāre samyamāt tadvedanam, tasmāc ca bandhakāraṇasaithilyān na tena pratibadhyate/ apratibaddham apy unmārgeṇa gacchan na svaśarīrād apratyūhaṃ niṣkrāmati/ na ca paraśarīram āviśati/ tasmāt tatpracāro+api jñātavyaḥ/ indriyāṇi ca cittānusārīṇi paraśarīre yathādhiṣṭhānaṃ nivīśanta iti //3.38// § 357

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

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntiś ca/ samastendriyavṛttir jīvanam prāṇādilakṣaṇā prāṇādayo 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 pradhānam 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 pratihanyate/ 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 anvācyaśiṣṭaṃ śrāvaṇādy uktam  
saṃprati śrāvaṇādyarthād eva saṃyamāc chrāvaṇādi bha-  
vatīty āha --- śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ 5  
śrotram/ saṃyamaviṣayaṃ śrotrākāśayoḥ saṃbandham  
ādihārādheyabhāvam āha --- sarvaśrotrāṇām āhaṃkārikā-  
ṇām apy ākāśaṃ karṇaśaṣkulīvivaraṃ pratiṣṭhā tadāyat-  
anaṃ śrotram tadupakārāpakārābhyāṃ śrotrasyopakārā-  
pakāradarśanāt/ śabdānāṃ ca śrotrasahakāriṇāṃ pārh- 10  
ivādiśabdagrahaṇe kartavye karṇaśaṣkulīsusiṣiravarti śro-  
tram svāśrayanabhogātāsādhāraṇaśabdānāṃ apekṣate/ ga-  
ndhādiguṇasahakāribhir ghrāṇādibhir bāhyaṃ pṛthivyā-  
divartigandhādyaḥkāśe kārye dṛṣṭam/ āhaṃkārikam api 15  
ghrāṇārasanaśaṣkulīśrotram bhūtādhiṣṭhānam eva bh-  
ūtopakārāpakārābhyāṃ ghrāṇādīnāṃ upakārāpakāra-  
darśanād ity uktam/ tac cedam śrotram āhaṃkārikam ay-  
aḥpratimam ayaskāntamaṇikalpena vakṛvakṛtrāsamutpa-  
nnena vakṛtrasthena śabdenākṛṣṭam svavṛttiparamparayā  
158 vakṛvakṛtram āgatam śabdānāṃ ālocayati/ tathā ca di- 20  
gdeśavartiśabdapratītiḥ prāṇabhṛnmātrasya nāsati bādha-  
ake+apramāṇīkṛtā bhaviṣyatīti/ tathā ca pañcaśikhasya  
vākyam --- tulyadeśaśrāvaṇānāṃ ekadeśaśrutitvaṃ sarve-  
ṣāṃ bhavatīti/ tulyadeśāni śrāvaṇāni śrotrāṇi yeṣāṃ caitr-  
ādīnāṃ te tathoktāḥ/ sarveṣāṃ śrāvaṇāny ākāśavartīnīty 25  
arthāḥ/ tac ca śrotrādhiṣṭhānam ākāśaṃ śabdaguṇatanm-  
ātrād utpannam śabdaguṇakam yena śabdena saṃbandhasaṃyamād  
pārhivādīṃ śabdānāṃ gṛhṇāti/ tasmāt sarveṣāṃ ekajātīyā śr-  
utiḥ śabda ity arthāḥ/ tad anena śrotrādhiṣṭhānatvam āk-  
āśasya śabdaguṇatvam ca darśitam iti/ tac caikadeśaśrutit- 30  
vam ākāśasya liṅgam/ sā hy ekajātīyā śabdavyaṅjikā śru-  
tir yadāśrayā tad evākāśaśabdavyaṅgyam/ na hīdṛṣīm śrutim  
antareṇa śabdavyaktiḥ/ na cedṛṣī śrutīḥ pṛthivyādiguṇa-  
sya svātmani vyaṅgyavyaṅjikatvānupapatter 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 dr̥ṣṭā/ 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-  
 myamād divyatvagādy apy ūhanīyam //3.41// § 365

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### kāyākāśayoḥ saṃbandhasaṃyamāl laghutūl- asamāpatteś cākāśagamaṇam //3.42// § 366

kāyākāśayoḥ saṃbandhasaṃyamāl laghutūlasamāpa-  
 tteś cākāśagamaṇam/ kāyākāśasaṃbandhasaṃyamād vā  
 5 laghuni vā tūlādau kṛtasamāyamāt 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- 5  
omūlatayā tadātmakaṃ sadbuddhisattvam āvr̥ṇoti/ tatkṣ-  
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-  
akṣaṇaṃ" // § 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 pāṛthivādiśabdopalabdhir 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 ---

pratyastamiteti/ pratyastamito bhedo yeṣām avayavānām  
 te tathoktāḥ/ pratyastamitabhedā avayavā yasya sa tatho-  
 ktaḥ/ etad uktaṃ bhavati --- śarīravṛkṣayūthavanaśabde-  
 bhyaḥ samūhaḥ pratīyamāno+apratītāvayavabhedas tadv- 5  
 ācakaśabdāprayogāt samūha eko+avagamyata iti/ yutāyu-  
 tasiddhāvayavatvena cetanācetanatvena codāharaṇacatu-  
 162 ṣṭayam/ yutāyutasiddhāvayavatvaṃ cāgre vakṣyate/ dv-  
 itīyaṃ prakāram āha --- śabdenopāttabhedāvayavānuga-  
 taḥ samūha ubhaye devamanoṣyā iti/ devamanoṣyā iti hi  
 śabdenobhayaśabdavācyasya samūhasya bhāgau bhinnāv 10  
 upāttau/ nanūbhayaśabdāt tāvad avayavabhedo na prat-  
 īyate tat katham upāttabhedāvayavānugata ity ata āha ---  
 tābhyām bhāgābhyām eva samūho+abhidhīyate/ ubhay-  
 aśabdena bhāgadvayavācīśabdasahitena samūho vācyāḥ,  
 vākyasya vākyārthavācakatvād iti bhāvāḥ/ punar dvaiv- 15  
 idhyam āha --- sa ceti/ bhedena cābhedena ca vivakṣi-  
 taḥ/ bhedavivakṣitam āha --- āmrāṇām vanaṃ brāhmaṇā-  
 nām saṃgha iti/ bheda eva ṣaṣṭhīsruteḥ, yathā gargāṇām  
 gaur iti/ abhedavivakṣitam āha --- āmravaṇaṃ brāhma- 20  
 ṇasaṃgha iti/ āmrās ca te vanaṃ ceti samūhasamūhinor  
 abhedam vivakṣitvā sāmānādhikaraṇyam ity arthaḥ/ vi-  
 dhāntaram āha --- sa punar dvividhaḥ/ yutasiddhāvaya-  
 vaḥ samūhaḥ/ yutasiddhāḥ pṛthaksiddhāḥ sāntarālā ava-  
 yavā yasya sa tathoktaḥ, yūthaṃ vanaṃ iti/ sāntarālā hi  
 tadavayavā vṛkṣās ca gāvaś ca/ ayutasiddhāvayavaś ca sa- 25  
 mūho vṛkṣo gauḥ paramāṇur iti/ nirantarā hi tadavaya-  
 vāḥ sāmānyaviśeṣā vā sāsnaḍayo veti/ tad eteṣu samūheṣu  
 dravyabhūtaṃ samūhaṃ nirdhārayati --- ayutasiddheti/  
 tad evaṃ prāsaṅgikaṃ dravyaṃ vyutpādya prakṛtam up-  
 asaṃharati --- etat svarūpam ity uktaṃ iti/ tr̥tīyaṃ rūpaṃ 30  
 vivakṣuḥ pṛcchati --- atheti/ uttaram āha --- tanmātram  
 iti/ tasyaiko+avayavaḥ parimāṇabhedāḥ paramāṇuḥ, sā-  
 mānyaṃ mūrtili, śabdāḍayo viśeṣās tadātmā, ayutasiddhā  
 nirantarā ye+avayavāḥ sāmānyaviśeṣās tadbhedeṣv anug-  
 163 ataḥ samudāyaḥ/ yathā ca paramāṇuḥ sūkṣmaṃ rūpaṃ 35  
 evaṃ sarvatanmātrāṇi sūkṣmaṃ rūpaṃ iti/ upasaṃharati  
 --- etad iti/ atha bhūtānām caturthaṃ rūpaṃ khyātikriyā-  
 sthitiśilā guṇāḥ kāryasvabhāvam anupatitum anugantum

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 ādityam 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-  
 laviṣayasamyamaphalavattvajñāpanāya/ sugamam anyat  
 //3.45// § 385

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

kāyasampadam āha --- rūpalāvanyaabalavajrasamghan-  
 anatvāni kāyasampat/ vajrasyeva samghananam avayava-  
 165 vyūho dr̥ḍho nibiḍo yasya sa tathoktaḥ //3.46// § 387 5

**grahaṇasvarūpāsmitānvayārthavattvasamyamād  
 indriyajayaḥ //3.47// § 388**

jitabhūtasya yogina indriyajayopāyam āha --- graha-  
 ṇasvarūpāsmitānvayārthavattvasamyamād indriyajayaḥ/  
 grahaṇam ca svarūpaṃ cāsmitā cānvayaś cārthavattvaṃ 5  
 ca teṣu samyamamas tasmād ity arthaḥ/ gr̥hītir grahaṇam,  
 tac ca gr̥hyādhīnanirūpaṇam iti gr̥hyam darśayati --- sāmā-  
 nyaviśeṣātmeti/ gr̥hyam uktvā grahaṇam āha --- teṣv  
 iti/ vṛttir ālocanam viṣayākārā pariṇatir iti yāvat/ ye tv  
 āhuḥ --- sāmānyamātragocarendriyavṛttir iti tān pratyāha 10  
 --- na ceti/ gr̥hyata 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  
 aṣṭam indriyālocanam iti/ tad etad grahaṇam indriy-  
 āṇāṃ prathamam rūpam/ dvitīyam rūpam āha --- svar-  
 ūpaṃ punar iti/ ahaṃkāro hi sattvabhāgenātmīyenendri-  
 yāṇy ajjanat/ ato yat tatra karaṇatvam sāmānyam yac ca  
 niyatarūpādiviṣayatvam viśeṣas tadubhayam api prakāś- 20  
 ātmakam ity arthaḥ/ teṣāṃ tr̥tīyam 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/ sāvayendriyajayāt sarvaprakṛtīvikāraśaitvaṃ pradhānajayaḥ/ tā etāḥ siddhayo madhupratīkā ity ucyante yogaśāstrāṇīṣṇātīḥ/ syād etad indriyajayād indriyāṇi saviśayāṇi vaśyāni bhavantu, pradhānādīnām tatkāraṇānām kim āyātam ity ata  
10 āha --- etāś ceti/ karaṇānām indriyāṇām pañca rūpāṇi grahaṇādīni teśāṃ jayāt/ etad uktaṃ bhavati --- nendriyamātrajayasyaitāḥ siddhayo+api tu pañcarūpasya tadantargataṃ ca pradhānādīti //3.48// § 391

**sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrtvam sarvajñātrtvam ca //3.49// § 392**

ta ete jñānakriyārūpaiśvaryaḥetavaḥ saṃyamāḥ sāksāt pāraṃparyeṇa ca svasiddhyupasaṃhārasaṃpādīśraddhādvāreṇa yadarthās tasyāḥ sattvapuruṣānyatākhyāter avāntaravibhūtir darśayati --- sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrtvam sarvajñātrtvam ca/ nirdhūtarajastamomalatayā vaiśāradyaṃ tataḥ parā vaśīkārasaṃjñā rajastamobhyām 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 saṃjñām āha  
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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 darśayitum vivekakhyāteḥ parava- 5  
airāgyopajananadvāreṇa kaivalyaṃ phalam āha --- tadvairā-  
gyād api doṣabījakṣaye kaivalyam/ yadāsya yoginaḥ kl-  
eśakarmakṣaya evaṃ jñānaṃ bhavati/ kiṃbhūtam ity āha  
--- sattvasyāyaṃ vivekapratyayo dharmah/ śeṣaṃ tatra ta-  
tra vyākhyātāt vāt sugamam //3.50// § 395

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

saṃprati kaivalyasādhane pravṛttasya yoginaḥ praty-  
ūhasaṃbhave tannirākaraṇakāraṇaṃ upadiśati --- sthāny- 5  
upanimantraṇe saṅgasmayākaraṇaṃ punar aniṣṭaprasa-  
168 ṅgāt/ sthānāni yeṣāṃ santi te sthānino mahendrādayas  
tair upanimantraṇaṃ tasmin saṅgaś ca smayaś ca na karta-  
vyah punar aniṣṭaprasaṅgāt/ tatra yaṃ devāḥ sthānair up-  
amantrayante taṃ yoginaṃ ekaṃ nirdhārayitum 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 bhūtendriyāṇi jigīṣuḥ/ trṭīyam āha --- bhūte- 15  
ndriyajayīti/ tena hi sthūlādisaṃyamena grahaṇādisaṃy-  
amena ca bhūtendriyāṇi jitāni/ tam evāha --- sarveṣu bh-  
āviteṣu niṣpāditeṣu bhūtendriyajayāt paracittādiñānādiṣu  
kṛtarakṣābandho yatas tebhya na cyavate bhāvanīyeṣu ni-  
ṣpādanīyeṣu viśokādiṣu paravairāgyaparyanteṣu kartavya- 20  
asāadhanavān puruṣaprayatnasya sādhanaviṣayasyaiva sā-  
dhyaniṣpādatvāt/ 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 mahendrādīnām tatprāptiśaṅkaiva nāsti/ tr-  
 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 nānityatām bhāvayīṣyati, na tasyām 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 bhuktam iti/ atra hi yāvanto vyañjanaprak-  
 ārās tair bhuktam 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 īdrśam 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 sāmartyād 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 sāksātka-  
 raṇāt/ tad idam uktam --- anyadeśakṣaṇānubhavas tu ta- 172  
 yor anyatve hetur iti/ anenaiva nidarśanena laukikaparī-  
 kṣakasamvādādīnā 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/ mūr-  
 tiḥ saṃsthānam yathaikaṃ viśuddhāvayavasamsthānopapa-  
 nnam apasārya tasmīn eva deśe+anyavyagrasya draṣṭuḥ  
 20 kutsitāvayavasamniveśa upāvartyate tadā tasya saṃsthā-  
 nabhedena bhedapratyayaḥ, śarīraṃ vā mūrtis tatsam-  
 bandhenātmanām saṃsāriṇām muktātmanām vā bhūta-  
 careṇa yādrśatādrśena bheda iti sarvatra bhedapratyayasyā-  
 nyathāsiddher nāntyaviśeṣakalpanā/ vyavadhiraḥ bheda-  
 25 raṇam/ yathā kuśapuṣkaradvīpayor deśasvarūpayor iti/  
 yato jātideśādibhedā lokabuddhigamyā ata uktam --- kṣa-  
 ṇabhedas tu yogibuddhigamyā eveti/ evakāraḥ kṣaṇabhe-  
 dam avadhārayati na yogibuddhigamyatvaṃ, tena bhūta-  
 careṇa dehasambandhena muktātmanām api bhedo yogib-  
 30 uddhigamyā unneya iti/ yasya tūktā bhedahetavo na santi  
 tasya pradhānasya bhedo nāstīty ācāryō mene/ yasmād  
 ūce "kṛtārthaṃ prati naṣṭam apy anaṣṭam tadanyasādhā-  
 raṇatvāt" yogasūtram 2.22 iti/ tad āha --- mūrtivyavadhīti/  
 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 sa-  
rvathāviṣayaṃ 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 trṭiyo

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 trṭiyā/ 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-  
mṃyamād bhūtasamṃyogas tāsu jñānaṃ vivekajam" iti pad-  
5 ārthasamṃgrahaślokaḥ// § 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 upasamprāptaḥ  
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/ samkalpasiddhim 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 samarthyā 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 drṣṭam/ 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 kaiścid 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- ṣām //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  
vrīhyādisādthane+api karmaṇi parapīḍā nāsty avaghātā-  
disamaye '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 adhigatamārjārabhāvasyānantaratayā 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 kāraṇadvāarakam upapādya kāryadvāarakam upapādayati --- kutaś ca smṛtīti/ ekarūpatā sādrśyam/ tad evāha --- yatheti/ nanv anubhavasārūpāś cet saṃskārās tathā saty anubhavā viśarārava ity ete+api viśarāravaḥ kathaṃ cirabhāvīne+anubhavāya kalperann ity ata āha --- te ca karmavāsanānurūpāḥ/ yathāpūrvaṃ

sthāyi kṣaṇikakarmanimittam apy evaṃ kṣaṇikānubhavanimitto+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 nityatvavyabh-  
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 asmadādismṛtivad 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 nirācīkīrṣur 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 vṛṭtyabhāva eva niṣkarṣārthaḥ/ yac ca smṛtītiḥ sapur-  
 āṇeṣu maraṇānantaram pretaśarīraprāptis tadvimokaś ca 15  
 sapiṇḍīkaraṇādibhir ity uktam tad anujānīmaḥ/ ātivāhik-  
 atvam 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  
 utvam manasaḥ/ evaṃ ced asya vṛṭtir api vibhvīti sarva-  
 jñātāpattir ity ata uktam vṛṭtir evāsyeti/ syād etat/ cittam-  
 ātrādhīnāyā vṛṭteḥ saṃkocavikāśau kutaḥ kādācitkāv ity  
 ata āha --- tac ca cittam dharmādinimittāpekṣam/ vṛṭtau  
 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

hetuphalāśrayālambanaiḥ 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-  
 inimitam 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

185

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

uttarasūtram avatārayitum śaṅkate --- nāstīti/ asata iti  
 tu saṃpātāyātam 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/ evaṃ 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 tadāhitānādikleśavāsanānugatād 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 āvirbhāvatirobhāvadharmānaḥ 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 rumānikṣiptānāṃ 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 īdṛṣaṃ 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-  
 acaraḥ/ 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-  
 aviruddhenābhedena vyāptaṃ vedyatvaṃ dṛśyamānaṃ  
 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/ niṣedhyabhedavyāpakānīyamaviru-  
 ddho niyamo+anīyamaṃ nivartayaṃs tadvyāptaṃ bhe-  
 daṃ pratikṣipatīti/ syād etat/ arthaś cen na bhinno jñānāt  
 kathaṃ bhinnavat pratibhāsata ity ata āha --- kalpitam iti/  
 35 yathāhur vaināśīkāḥ --- § 442

"sahopalambhaniyamād abhedo nīlataddhiyoḥ/ bhe-  
 daś ca bhrāntivijñānair dṛśya 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-  
 āgarūkāṇaṃ 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 vijñānātiriktaṣṭhāpane 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 pramātQṇāṃ parasparapratī-  
 aṃdhānād avasīyate/ asti hi raktadviṣṭavimūḍhamadhy-  
 asthānām ekasyāṃ yoṣiti pratīyamānāyāṃ pratīsaṃdhā-  
 nam yā tvayā dṛśyate saiva mayāpīti/ tasmād vastusāmye  
 15 cittabhedāj jñānabhedaṭ tayor arthajñānāyor vibhaktaḥ pa-  
 nthāḥ svarūpabhedopāyaḥ/ sukhajñānaṃ kāntāyāṃ kānta-  
 sya, sapatnīnāṃ duḥkhajñānaṃ/ caitrasya tu tām avinda-  
 ato mūḍhajñānaṃ viśādaḥ/ syād etat/ ya ekasya cittena  
 20 parikalpitaḥ kāminīlakṣaṇo+arthas tenaivānyeṣāṃ 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 sarveṣāṃ 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 vyatiriktaṣṭa-

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 anekakṣaṇaparamparoḥyamānaṃ 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 kādācitra-  
 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 svatantro+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/ kṣiptamūḍhaviṣiptaikāgratāvasthi-  
 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  
pariṇāmināś cittād bheda iti bhāvaḥ //4.18// § 452

**na tat svābhāsam drśyatvāt //4.19// § 453**

atra vaināśikam utthāpayati --- syād āśaṅketi/ ayam  
arthaḥ --- syād etad evaṃ yadi cittam ātmano viṣayaḥ syāt,  
api tu svaprakāśam etad viṣayābhāsam pūrvacittam pra-  
tītya samutpannam tat kutaḥ puruṣasya sadājñātaviṣaya- 5  
tvam kutastarāṃ vāpariṇāmitayā pariṇāmināś cittād bh-  
eda iti/ na tat svābhāsam drśyatvāt/ bhaved etad evaṃ  
yadi svasaṃvedanam cittam 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 karmakāraṇam 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 cittam na sv-  
ābhāsam/ ātmaprakāśapratibimbatayaiva cittasya tadvṛtt-  
iṣayaḥ prakāśanta iti bhāvaḥ/ nanu drśyo+agniḥ svay-  
aṃprakāśaś 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/ prakāśaś 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 drṣṭaś caitrāgnita- 25  
ṇḍulasāṃbandhena yathā vā prakāśanam/ tathā ca prak-  
āśo+api kriyete tayāpi tathā bhavitavyam/ saṃbandhaś ca  
bhedaśrayo nābhede saṃbhavātīty arthaḥ/ kiṃ ca svābhā-  
sam cittam ity agrāhyam eva kasyacid iti śabdārthaḥ/ syād  
etat/ mā bhūd grāhyam cittam/ na hi grahaṇasyākāraṇa- 30  
syāvvyāpakasya ca nivr̥ttau cittanivr̥ttir ity ata āha --- sva-  
buddhīti/ buddhiś cittam, pracārā vyāpārāḥ, sattvāḥ prā-  
ṇinaḥ, cittasya vṛttibhedāḥ krodhalobhādayaḥ svāśrayeṇa  
cittena svaviṣayeṇa ca saha pratyātmam anubhūyamānāś  
cittasyāgrāhyatām vighaṭayantīty arthaḥ/ svabuddhipra- 35

cārapratisamvedanam 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 smṛtisaṃkaraś 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 smṛtisaṃkaraś 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 citicchāyāpannām manovṛttim eva citicchāyāpann-  
atvāc citer apy aviśiṣṭām guhām vedayante/ tasyām eva  
guhāyām tad guhyaṃ brahma tadapanaye tu svayaṃpra- 25  
kāśam anāvaraṇam 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/ avaśyaṃ ca 5  
itad ity arthaḥ/ draṣṭṛdr̥śyoparaktaṃ cittam sarvārtham/  
yathā hi nīlādyanuraktaṃ cittam nīlādyartham pratyakṣ-

5 eṇaivāvasthāpayati evaṃ draṣṭṛcchāyāpattyā tadanura- 197  
 ktaṃ cittam draṣṭāram api pratyakṣeṇāvasthāpayati/ asti  
 hi tryākāram jñānam 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 cittam eva draṣṭṛākāram 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 --- samādhiprajñāyām 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 rvartitam astīty anumīyate/ tasya cātmabhāvabhāvanāv-  
 āśyam 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 saṃskārāntaraṃ 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 uktvā 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 nirodhdhuṃ pārayatīti //4.29// § 478

tataḥ kleśakarmanivṛttiḥ //4.30// § 479

202 tasya ca prayojanam āha --- tataḥ kleśakarmanivṛttiḥ/  
 kasmāt punar jīvaṇ eva vidvān vimukto bhavati/ utta-  
 raṃ --- 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 āvaraṇamalās 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

kṣaṇapratyogī pariṇāmāparāntanirgrāhyaḥ kramah //4.33// § 485

atrāntare pariṇāmakramam ꡑrcchati --- atha ko+ayam  
iti/ kṣaṇapratyogī pariṇāmāparāntanirgrāhyaḥ kramah/  
pariṇāmakramah kṣaṇapratyogī kṣaṇaḥ pratisaṃbandhī 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 saṃbhavati 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 ꡑrcchati --- atheti/ sthityeti ma-  
hāpralayāvasthāyām/ gatyeti srṣṭau/ 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 cāpūrvasattvaprād- 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 sūtrasyāvāntarasamg- 5  
atim āha --- guṇādhikāreti/ puruṣārthaśūnyānāṃ guṇā-  
nāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśa-  
ktir iti/ kṛtakaraṇīyatayā puruṣārthaśūnyānāṃ yaḥ prat-  
iprasavaḥ svakāraṇe pradhāne layas teṣāṃ kāryakāraṇā-  
tmakānāṃ guṇānāṃ vyutthānasamādhinirodhasamskārā 10  
manasi līyante mano 'smitāyām asmitā linge līngam ali-  
ṅga iti/ yo+ayaṃ guṇānāṃ kāryakāraṇātmakānāṃ prat-  
isargas tat kaivalyam/ yaṃ kaṃcit puruṣaṃ prati pradh-  
ānasya mokṣaḥ svarūpapraṭiṣṭhā vā puruṣasya mokṣa ity  
āha --- svarūpeti/ asti hi mahāpralaye+api svarūpapraṭi- 15  
ṣṭhā citiśaktiḥ/ na cāsau mokṣa ity ata āha --- punar iti/  
sautra itīśabdaḥ śāstraparisamāptau //4.34// § 489

muktyarhacittam paralokameyajñasiddhaye dharmā-  
ghanaḥ samādhiḥ/ dvayī ca muktiḥ pratipāditāsmin pāde  
prasaṅgād api cānyad uktam //1// nidānaṃ tāpānāṃ ud- 20  
itam 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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  ↪ Kānhere (ja), from Jayaśaṃkara
Premānanda Jośī of Baroda (jha), from Yajñeśvaradīkṣita
  ↪ Baḍalīkara of Baḍalīkara(kha2,
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 ↪ rget="http://en.wikipedia.org/wiki/International\\_Alphabet\\_of\\_Sanskrit\\_Transliteration](http://en.wikipedia.org/wiki/International_Alphabet_of_Sanskrit_Transliteration)  
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<code> ṛ -&gt; r and ṡ -&gt; ś </code>
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    <item>Added the css/bhoja.css stylesheet link. This is just
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