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THE HARVARD ORIENTAL SERIES



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HARVARD ORIENTAL SERIES

EDITED

WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

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QUERSTRASSE 14

1895

THE
SĀMKYHA-PRAVACANA-BHĀSYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀNKHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA

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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads: *Kapilā-'cāryya-pranītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthah | tad-bhāṣyaṁ Vijñānā-'cāryya-racitaṁ sāmkhya-pravacana-bhāṣyam | çrīrāmapure mudritaṁ abhūt | çana 1821 |* [Copies in the British Museum and Harvard College Library.]

³ The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1886.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-'ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *pūddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*ṣruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The Sāṅkhya-pravachana-bhāṣya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijñāna Bhikṣu. Calcutta, 1866.

² Sāṅkhya-pravachana-bhāṣya, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks: 1. Quotations which are adduced by Viññānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viññānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (◁ ▷); 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (◁ ▷).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viññānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Viṣṇanabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Viṣṇanabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Viṣṇanabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-brūva, prachanna-bāuddha*, i. 22, etc.).

Viṣṇanabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Viṣṇanabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Viṣṇanabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Viṣṇanabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the *Ātmaśāstra* Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacanabhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,

April, 1895.

As this work is printed from electrotypes, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Œri-Gaṇeṣāya namaḥ !

“eko 'dviṭīya” itī veda-vacāṅsi puṁsi
sarvā-'bhīmāna-vinivartanato 'sya muktyāi
vāidharṁya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatām kha iva, dharma-ṣatā-'virodhāt.

tasya ṣrutasya mananā-'rtham atho 'padeṣṭum
sad-yukti-jālam iha sāmṁkhyā-kṛd āvir-āsīt,
Nārāyaṇaḥ Kapila-mūrtir, aṣeṣa-duḥkha-
hānāya jīva-nivahasya. namo 'stu tasmūi !

nāno-'pādhiṣu yaṁ nānū-rūpaṁ bhāty analā-'rka-vat,
tat samaṁ sarva-bhūteṣu cit-sāmānyam upāśmahe.
īṣvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paṣyanti, tad asmi paramam mahah.

kālā-'rka-bhakṣitam sāmṁkhyā-ṣāstraṁ jñāna-sudhākaram
kalā-'vaṣiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.

cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;
sāmṁkhyā-bhāṣya-miṣeṇā 'smān priyatām mokṣa-do Hariḥ !

“tat tvam eva, tvam evāi 'tad” evaṁ ṣruti-ṣato-'ditam
sarvā-'tmanāṁ avāidharṁyaṁ ṣāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ ṣrotavyo mantavyo nididhyāsitavya” ity-ādi-
ṣrutīṣu parama-puruṣārtha-sādhanasyā 'tma-sākṣātākārasya hetutayā ṣrav- 20
anā-'di-trayaṁ vihitam. tatra ṣravapā-'dāv upāyā-'kāṁkṣāyāṁ smaryate:

“ṣrotavyaḥ ṣruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
matvā ca satatam dhyeya, ete darṣana-hetava” iti.

dhyeyo yoga-ṣāstra-prakāreṇa 'ti ṣeṣaḥ. tatra ṣrutibhyaḥ ṣruteṣu puruṣ-
ārtha-tad-dhetu-jñāna-tad-ṣiṣayā-'tma-svarūpā-'diṣu ṣruty-avirodhiṁr upa- 25
pattīḥ Ṣaḍadhyāyī-rūpeṇa viveka-ṣāstreṇa Kapila-mūrtir Bhagavān upa-
dideṣa. «nanu nyāya-vāiṣeṣikābhyāṁ apy eteṣv artheṣu nyāyaḥ pradarṣita
iti tābhyāṁ asya gatārthatvam ; saguṇa-nirguṇatvā-'di-viruddha-rūpāir
ātma-sādhakatayā tad-yuktibhir atratya-yuktīnāṁ virodheno 'bhayor eva
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
ṣiṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiṣeṣikābhyāṁ
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmikāyāṁ anumāpitah ; ekadā para-sūkṣme praveṣā-'sambhavāt. tadiyaṁ
ca jñānaṁ dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūdhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālaye ”

- 5 iti Gitāyām kartṛtvā-'bhimāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhyā-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksūn mokṣa-sādhanaṃ ca bhavati; ukta-Gitā-vākyenā
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hrdayasya ṣoḍaśa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusamcarati, dhyūyati 'va, lelūyati 'va,” “sa yad atra kimcit
paṇyaty, ananvāgatas tena bhavati ” 'ty-ādi-tāttvika-ṣṛuṭi-ṣṭāh

- 15 “prakṛteḥ kriyamāṇāni guṇāni karmāṇi sarvaśaḥ;
ahaṃkāra-vimūdhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malāḥ,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmāna ”

ity-ādi-tāttvika-smṛti-ṣṭāh ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvata nyāyā-'dy-aprāmāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-paraḥ ṣaḍdaḥ sa ṣaḍdā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-
'ntarā-'napekṣaṇena tad-aṅṣasyā 'nuvādatvān na ṣāstra-tātparya-viśaya-
tvam iti.

«syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḥ,
atra ce 'ṣvarasya pratiśidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. īṣvaro hi
durjñeya iti nirīṣvaratvam api loka-vyāvahāra-siddham āiṣvarya-vāirāgyāyā
30 'nuvāditum śakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv
īṣvaraḥ sphuṭam pratiśidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyāvahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭhaṃ te jagad āhur anīṣvaram ”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratiśedhasyāi 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiśi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣaṇena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhyā-'cāryāṇāṃ ācāryaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram
sāṁkoccyeta. yat tu

“nā 'sti sāṁkhya-samam jñānam, nū 'sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānam sāṁkhyam param matam”

ity-ādi vākyam, tad vivekā-'ṅga eva sāṁkhya-jñānasya darçanā-'ntarebhya 5
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-'ṅga 'pi. tathā Parāçarā-
'dy-akhila-çiṣṭa-saṁvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Aksapāda-praṇīte ca Kāṇāde sāṁkhya-yogayoh
tyājyaḥ çruti-viruddho 'ṅgaḥ çruty-eka-çaraṇāir nṛbhiḥ. 10
Jāminīye ca Vāiyāse viruddhā-'ṅga na kaçcana ;
çrutyā vedā-'rtha-vijñāne çruti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṁsāyā içvarā-'ṅga bala-
vattvam. tathā

“nyāya-tantrāṇy anekāni tās-tāir uktāni vāidibhiḥ ; 15
hetv-āgama-sad-ācārāir yad yuktaṁ, tad upāsyatām”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-
mīmāṁsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogi-'ndrāḥ sāṁkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāḥ sāṁkhyānam içvarā-'jñānasyāi 'va Nārāyaṇ-
'dinā proktatvāc ca.

kim ca brahma-mīmāṁsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhṛtaḥ. tatṛā 'ṅga tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat 25
paraḥ çabdaḥ sa çabdā-'rtha iti nyūyāt. sāṁkhya-çāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya itī 'çvara-pratiṣedhā-
'ṅga-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyūyāt.
ataḥ sāvakāçatayā sāṁkhyam eve 'çvara-pratiṣedhā-'ṅga durbalam iti. na
ca «brahma-mīmāṁsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvaram» iti vaktum çakyate ; “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'çvarya-viçiṣṭatvenāi 'va brahma-mīmāṁ-
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṁkhya-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 35
yam ; prakṛti-evātantryā-'pattyā “racanā-nupapatteç ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā-nupapatteç ca ; tathā “sa pūrveṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām

sphuṭam iṇa-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-'dināi 'va sām̐khyasya vyāvahārike-ṇvara-pratisedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca ṇstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,
 kṛtvā 'bhyupagamāṃ tatra. sām̐kṣepaḥ ṇṛyatām mame ”

'ti. astu vā pūpinām jñāna-pratibandhā-'rtham āstika-darṇaneṣv apy aṇṇataḥ ṇṛuti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṇṇeṣv aprāmāṇyāṃ ca ; ṇṛuti-smṛty-aviruddheṣu tu mukhya-ṇiṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darṇanā-'tiriktānām darṇanānām nindā 'py upapadyate, yathā tatra Pārvatīm prati 'ṇvara-vākyam :

- “ṇṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
 yeṣāṃ ṇṇavaṇa-mātreṇa pūṇityāṃ jñāninām api.
 prathamāṃ hi mayāi 'vo 'ktaṃ ṇāivam pāṇupatū-'dikam.
15 mac-chakty-āveṇitāir viprāiḥ samproktāni tataḥ param :
 Kaṇādena tu samproktāṃ ṇāstrām vāiṇeṣikam mahat,
 Gāutamena tathā nyūyāṃ, sām̐khyāṃ tu Kapilena vāi,
 dvi-jaṇmaṇā Jāimininā pūrvāṃ vedamayā-'rthataḥ
 nir̥ṇvareṇa vādena kṛtaṃ ṇāstram mahattaram.
20 Dhiṣṇṇena tathā proktaṃ cārvākam ati-garhitam.
 dāityānām nāṇanā-'rthāya Viṣṇunā Buddha-rūpiṇā
 bāuddha-ṇāstram asat proktaṃ nagna-nīlapaṇā-'dikam.
 māyāvādam asac ṇāstram pracchannam bāuddham eva ca
 mayāi 'va kathitāṃ, devi, kalāu brāhmaṇa-rūpiṇā
25 apārthaṃ ṇṇuti-vākyānām darṇayaḥ loka-garhitam.
 karma-svarūpa-tyājyatvam atra ca pratipādyate,
 sarva-karma-paribhraṇṇāṇ nāiṣkarmyāṃ tatra co 'cyate.
 parātma-jīvayor āikyam mayā 'tra pratipādyate,
 brahmaṇo 'sya paraṃ rūpaṃ nirṇuṇāṃ darṇitam mayā.
30 sarvasya jagato 'py asya nāṇanā-'rthaṃ kalāu yuge
 vedā-'rtha-van mahā-ṇāstram māyāvādam avāidikam
 mayāi 'va kathitāṃ, devi, jagatām nāṇa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṇāstrasya na kasyā 'py aprāmāṇyāṃ virodho vā ; sva-sva-ṇiṣayeṣu
35 sarveṣāṃ abādhād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṇce 'py asya ṇāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “aṇṇo nāṇa-vyapadeṇād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sām̐khyā-siddha-puruṣāṇām ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ātme 'ti tū 'payanti ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanatve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-
siddhāyor nānātmāi-kātmatvāyor vyāvahārika-pāramārthika-bhedaṇā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāḥ sahā 'syāḥ Śaḍadhyāyāḥ
pāunaruktyam» iti cen, māi 'vam ! sāmṣepa-vistara-rūpeṇo 'bhāyor apy
apāunaruktyāt. ata eva 'syāḥ Śaḍadhyāyā yoga-darśanasye 'va Sāṁkhya-
pravacana-samjñā yuktā. Tattvasamāsā-khyaḥ hi yat sāmṣiptam sām-
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viśeṣas tv 10
ayam : yat Śaḍadhyāyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratīṣiddhasye 'ṣvarasya nirū-
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmṣkhyā-samjñā sūnvayā

“sāmṣkhyām prakurvate cāi 'va prakṛtiṁ ca pracakṣate,
tattvāni ca catur-viṇṣat; tena sāmṣkhyāḥ prakīrtitā” 16

ity-ādiḥ Bhāratā-di-vākyebhyaḥ. sāmṣkhyā samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmṣkhyā-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmṣkhyā-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmṣkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmṣkhyā-ṣabdena sāmṣkhyā-ṣāstram eva grāhyam, na
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga-ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyāḥ, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu
hāno-pāya iti. vyūha-ṣabdena cāi 'śam upakaraṇa-saṁgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham
pratijānīte :

atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dinām puruṣārthena
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrair eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

'rambha-pratijñā-'dy-alūbha-prasaṅgā ca. tasmāt puruṣārthasyo 'pakramo-
 'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-
 ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
 yenā 'rambhaṇam. ārambhaḥ ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi
 5 tad-dvārā cāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-'dy-upakaraṇa-
 sabito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
 prārabdha iti sūtra-vākya-rthah. trividham ādhyātmikam ādhibhāutikam
 ādhidāivikam ca duḥkham. tatrā 'tmānān sva-saṅghātam adhikṛtya
 pravṛttam ity ādhyātmikam : cārīram mānasam ca. tatra cārīram vyādhy-
 10 ādy-uttham, mānasam kāmā-'dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya
 pravṛttam ity ādhibhāutikam, vyūghra-corā-'dy-uttham. devān agni-vāy-
 vādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḡitā-'dy-uttham iti vibhā-
 gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
 janyatvā-janyatvābhyām mānasatvā-'mānasatva-viṣeṣaḥ. eṣān trividha-
 15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādharanyena niḥṣeṣato
 nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthah, puruṣāṇām buddher iṣṭa ity
 avāntara-vākya-rthah. tatra sthūlam duḥkham vartamānā-'vastham, tatra
 ca dvitīya-kṣaṇād upari svayam eva naḥkṣyati ; ato na tatra jñānā-'pekṣā ;
 atītam tu prāḡ eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariṣeṣād anāgatā-
 20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.
 tathā ca Yoga-sūtram : "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
 nāḥo, 'pi tv atītā-'vasthā ; dhvaṇsa-prāgabdhāvayor atītā-'nāgatā-'vasthā-
 svarūpatvāt ; sat-kārya-vādidbhir abhāvā-'naḡikūrāt. « nanu kadācid apy
 avartamānam anāgataṁ duḥkham aprāmāṇikam ; ataḥ kha-puṣpa-nivṛtti-
 25 vat tan-nivṛtter na puruṣārthatvaṁ yuktam » iti. māi 'vam ! sarvatra hi
 sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pūtañjale siddham ;
 dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sū ca çaktir anāgatā-
 'vastha-tat-tat-kārya-rūpū ; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
 api giyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate ;
 30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçūyān ca prārabdha-karma-
 phalā-'tiriktānām duḥkhānām anāgatā-'vasthānām bīja-'khyānān dāho,
 videha-kāivalye tu cittena saha vināça ity avāntara-viṣeṣaḥ. bīja-dāhaḥ cā
 'vidyā-sahakārya-uccheda-mātram ; jñānasyā 'vidyā-mātro-'chedakatvasya
 loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ ; jñānasya
 35 sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

« nanu tathā 'pi duḥkha-nivṛttir na puruṣārthah sambhavati ; duḥ-
 khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt ; duḥkha-nivṛtti-
 çabdasya duḥkhā-'nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
 yat tu « kaṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
 40 syād » iti, tan na ; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaram
 duḥkha-hānā-rtham nididhyāsanā-'dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-ñiṣṭhāyād eva pravṛttir bhavati; prakṛte tu ṣṛavāṇa-
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditāḥ phalasyā
'siddhatva-ñiṣṭhāyo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-
'ecchā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī katham sid-
dhasya phalatvam pratipādayet: "tarati ṣoḍaśa ātma-vid," "vidvān harsa- 5
ṣoḍaśa jahāti" 'ty-ādir » iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhūṛaka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe sthā;
anyathā tasya bhogya-tva-'nupapattē. sukha-'di-grahaṇam hi bhogo, 10
grahaṇam ca tad-ākārātā. sā ca kṛtastha-citā buddher arthā-'kāra-vat
pariṇāmo na sambhavati 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapyata iva dr̥ṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 16
viṣṭyāi 'vā tāpā-'di-duḥkhasya pratibimba uktā. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikam dr̥ṣṭāntam sūtra-kāro vakṣyati "kusuma-
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimban vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmāṇḍrayāt: adhyāśaḥ jñānam, jñānam eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasmiṇṇ cid darpaṇe sphāre samastā vastu-dr̥ṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dr̥ṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyūt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhoga-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛttē puruṣārthatvaṃ yukta. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmaram dr̥ṣyate. tac ca duḥkha-bhoga-nivṛttē puru-
ṣārthatvam anya-ṣeṣatayā na sambhavati 'ti sāi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kṛtākā-'di-nivṛtti-vat tādārthyena, na svataḥ puru- 30
ṣārthaḥ. evam sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.
tad idam duḥkha-bhoga-nivṛttē puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir
uktam: "tasmin nivṛtte puruṣaḥ punar idam tāpa-trayaṃ na bhuñkta" iti.
ataḥ ṣrutāv api duḥkha-nivṛttē puruṣārthatvaṃ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapāṇcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭam, vistaras tv
anayoḥ paṇḍitā bhavite 'ti.

ataḥ param vakṣyamūṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rtham tad-
itāreṣām hāno-'pāyatvam pratyūcāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca çrutiḥ "amṛtatvasya tu nā
5 'çā 'sti vittene" 'ty-ādih.

«nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivarta-
katve katham tatra pravṛttiḥ?» tatrā 'ha:

prātyahika-kṣut-pratikāra-vat tat-pratikāra-çeṣṭanāt puruṣār-
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva
nā 'sti, yathā-katham-cit puruṣārthatvaṃ tv asty eva. kutaḥ? prātyahi-
kasya kṣud-duḥkhasya nirākarāṇa-vad eva tena dhanā-'dinā duḥkha-nirā-
karāṇasya çeṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir
upapadyata iti bhāvah. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha:

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pra-
māṇa-kuçalāḥ. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-
duḥkheṣu dr̥ṣṭa-sādhanāḥ pratikāra-'sambhavāt. yatrā 'pi sambhavas,
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha: sambhave
'pī 'ti; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-
bhāvād ity arthaḥ. tathā ca Yoga-sūtram: "pariṇāma-tāpa-samskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

«nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-
sambheda-niyamo 'prayojakaḥ; tathā ca smaryate:

"yan na duḥkliena sambhinnān na ca grastam anantaram
abhilāṣo-'panītaṃ ca, tat sukham svaḥ-padā-'spadam" iti.»

30 tatrā 'ha:

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dr̥ṣṭa-sādhanā-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rāḥyā-'dibhya
utkarṣāt teṣu duḥkha-sattā-'vadhāryate; api-çabdāt triguṇā-'tmakatvā-'der
api. mokṣasyo 'tkarṣe pramāṇaṃ sarvo-'tkarṣa-çruter iti; "na ha vāi
35 saçarīrasya sataḥ priyā-'priyayor apahatir asti; açarīraṃ vāva santam priyā-
'priye na spr̥çata" ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ḥṛuter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayoḥ. 6.

ubhayor eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya- 5
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam:

“dr̥ṣṭavad ānuḥravikah; sa hy aviḥuddhi-kṣayā-’tiḥaya-yukta” iti.

guror anuḥrūyata ity anuḥravo vedaḥ; tad-vihita-yāgū-dir ānuḥravikah.
sa dr̥ṣṭo-’pāya-vad evā ’viḥuddhyā hiṁsā-di-pāpena vināḥi-sātiḥaya-phala- 10
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anisṭā-nanubandhi-’ṣṭa-sādhanaṭva-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntariyakatvene
’ṣṭo-’tpatti-nāntariyaka-duḥkhā-dhika-duḥkhā-janakatva-rūpasya balavad-
anistā-nanubandhitvasya vidhy-anḥasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-
’bhāvāt; Yudhiṣṭhira-’dīnām sva-dharme ’pi yuddhā-dāu jñāti-vadhā-di-
pratyaavāya-parihārāya prāyaḥcitta-ḥṛavaṇāc ca;

“tasmād yāsyāmy ahaṁ, tāta, dr̥ṣṭve ’maṁ duḥkha-saṁnidhim
trayī-dharmam adharmā-’dhyam kimpāka-phala-saṁnibham” 20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ḥṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanaṭvam eva vakti, na tu
vāidha-hiṁsāyā anisṭa-sādhanaṭvā-’bhāvam apī ’ty-ādikam Yogavārtṭike
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaḥur” iti, 25

“tam eva veditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ḥṛuti-virodhena tu soma-pānā-’dibhir amṛtatvam gāuṇam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvam hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evam dr̥ṣṭā-dr̥ṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-sādhanaṭve
sādhite tad-upāyā-kāṁkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-khya-duḥkha-hetū-’cheda-dvārāi ’va hāno-’pāya ity
āḥayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariḥeṣayati
praghaṭṭakena: 35

na svabhāvato baddhasya mokṣa-sādhano-’padeḥa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtṭer mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvam vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanō 'padeṣasya grāutasya vi-
dhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.
tad uktam Īṣvara-gītāyām :

- 6 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ḡatūir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- «nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ḡaṇkāi 'va
10 nāstī» 'ti cen, na; triguṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi
sattvā-'dhikyenā 'bhibhavāt sadā duḥkhā-'nupalabdhi-vad ātmano-'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḡ citta-
syāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāḡād eva mokṣo 'stv»
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikaranyenāi
15 'va mokṣasya puruṣārthatvād iti.

«bhavatv ananuṣṭhānaṃ, tena kim?» ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavena tat-sādhanō
'padeṣṭr-ḡruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20 «nanu ḡruti-balād evā 'nuṣṭhānaṃ syāt?» tatrā 'ha :

nā 'ḡakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ḡakyūya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe
'pi vihite 'py aḡakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-'bhāsa
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 atra ḡaṇkate :

ḡukla-paṭa-vad bīja-vac cet, 10.

- «nanu svābhāvikasyū 'py apāyo drḡyate, yathā ḡukla-paṭasya svābhā-
vikam ḡauklyarū rāgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṇkura-
ḡaktir agninā 'panīyate; ataḥ ḡukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyū 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-
'padeṣaḥ syād» iti ced ity arthaḥ.

samādhatte :

ḡakty-udbhavā-'nuddbhavābhyām nā 'ḡakyo-'padeṣaḥ. 11.

- ukta-drṣṭāntayor api nā 'ḡakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? ḡakty-udbhavā-'nuddbhavābhyām. drṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakū-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca
rakta-paṭa-bhrṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-
saṃkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti.

svabhāvato bandhaṃ nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'cchedya-
tvaṃ na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāimittikatvaṃ nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kūlasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇāṃ bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnāṃ nimittatva-sāmānyaṃ
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yaṃ nāimittikatvam
pākaja-rūpā-'di-van nimitta-janyatvaṃ, tad eva bandhe pratiśidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi saḥakāry-antara-sambhavā-'sambhavābhyāṃ vyavasthā syād » iti ced,
evam sati yat-saṃyoge saty avaçyam bandhas, tatrāi va saḥakāriṇi lāgha-
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtaṃ nāimittikatvene 'ti. 25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyāṃ kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svikāre vikāra-hetu-saṁyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve ca ṣṛtiḥ: "sa yad atra kiṁcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṁyoga-mātram na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va padma-pattrasyā 'saṅgatāyūḥ puruṣā-'saṅgatāyām dṛṣṭāntatū-çraavanūc ca.

na karmaṇā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihita-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-dharmatvāt; anya-dharmena sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmaṇā bandhā-'ñgikāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayū-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saṁkūry-antara-vilambato vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaraṇyā-
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyūḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkārā-'khyā-
20 bhoga-svikāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syūn, niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṁsūn sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ. eitte ca puruṣasya svatvaḥ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
30 cittasyāi 'va bandha-mokṣāu, na puruṣasye » 'ti ṣṛti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṁyoga-pāratantryam uttara-sūtre vakṣyamānam asti. saṁ-
35 yoga-çiṣeṣam vinā 'pi bandhakatve pralayū-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṁyoga-viśeṣād āupādhiko bandho, 'gni-saṁyogāḥ jalau-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād rte. 19.

5

tasmāt tad-yogād rte prakṛti-saṁyogaṁ vinū na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatvalābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṁyoga-janyaḥ syāt pākaja-rūpa-vat, tadū tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nāçakatvaṁ kalpyam; kāraṇa-nāçasya kārya-10 nāçakatvāyāḥ kṛtatvena tenāi 'vo 'papattāv asmūbhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āçu-vināçitvenūi 'va tad-dharmānām duḥkhe-'cchā-'dīnām āçu-vināçāḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nūmittiko ve 'ti. tathā saṁyoga-nivṛttir eva sāksād 15 dhāno-'pūya ity api vakro-'kti-phalam. tathū ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grhaṁ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yam na çocatī” 'ti.

vāiṣeṣikānām iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṁ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphaṭikasya rāga-20 yogo na japā-yogaṁ vinū ghaṭate, tathāi 'va nitya-çuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṁyogaṁ vinū duḥkha-saṁyogo na ghaṭate; svato duḥkhā-'dy-asambhavūd ity arthaḥ. tad uktam Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṁ kālū-'navacchiṇnatvaṁ, çuddhā-'di-svabhāvatvaṁ ca nitya-çuddhatvū-'dikam. tatra nitya-çuddhatvaṁ sadā-pāpa-punya-çūnyatvaṁ, nitya-buddhatvaṁ alupta-cid-rūpatvaṁ, nitya-muktatvaṁ sadā-pāramārthika-duḥkhā-'yuktatvaṁ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-çuddhatvā-'dāu ca çrutir “ayam ātmā 30 san-mātro nityaḥ çuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-çāstratvād atrū 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād rta ity anena nitya-çuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyū-'di-darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṁ vinū 35 duḥkhā-'dy-akhila-vikārīr yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṁ eva yuktaṁ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatīrekābhyām ca. na punar antar-vikāreṣu manaso nimittatvaṁ ātmanaç co 'pādānatvaṁ yuktaṁ;

kāraṇa-dvaya-kalpane gāuravāt. «nanv ahaṁ sukhī duḥkhī karomī 'ty-
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir» iti cen, na; ahaṁ gāura
ity-ādi-bhrama-ṣatā-'ntahpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-
tyakṣaṇam ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyaī 'va 'rthah
Kārikayā 'py uktaḥ :

“tasmāt tat-saṁyogād acetanaṁ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

kartṛtvam atra duḥkhitvū-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
10 'py asya sūtrasyaī 'vā 'rtha uktaḥ : “draṣṭṛ-dṛṣṭayoh saṁyogo heya-hetur”
iti; Gītāyām ca :

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jūn guṇān” iti.

prakṛti-sthaḥ prakṛtāu saṁyuktaḥ. tathā ca ṣrutāv api :

“ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa” iti.

16 na ca «kālā-'di-vad eva prakṛti-saṁyogo 'pi muktā-'mukta-puruṣa-
sādhāraṇatayā katham bandha-hetur» iti vācyam; janmā-'para-nāmaḥ
sva-sva-buddhi-bhāvū-'panna-prakṛti-saṁyoga-viṣeṣasyaī 'vā 'tra saṁyoga-
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsūis tathā vyākhyātavāt; buddhi-vṛtty-
upādhiṇāi 'va puruṣe duḥkha-yogāe ca. vāiṣeṣikā-'di-vad eva bhoga-
20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṁyoge vūijātyaḥ cā 'smābhir api
'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvam ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiñcid-vṛtti-tat-saṁskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhūva-vyavasthitih. kaṣcit tu «prakṛti-puruṣayoh saṁyogā-
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trū 'viveka eva
25 yoga-ṣabdā-'rtho, na tu saṁyoga» iti. tan na; “tad-yogo 'py avivekāḍ”
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamānatvāt;
“sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṁyogas,” “tasya hetur
avidye” 'ti sūtrūbhyām Pātañjale 'pi saṁyoga-hetutvasyaī 'vū 'vidyāyā
uktatvāc ca. kiṁ ca vivekā-'bhāva-rūpasyā 'vivekasya saṁyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṁyoga-sattvena bhogū-'dy-ūpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṁyogatve ātmā-'ṣṭayāḥ; pum-prakṛti-saṁyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṁyoga evā, 'nyasyā 'prāmāṇikatvāt. saṁyogaḥ ca na pariṇāmaḥ; sāmānya-
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṁyoga-mātram
saṅgaḥ; pariṇāma-hetu-saṁyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.
«nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṁyogo ghaṭata» iti cen, na; prakṛteḥ paricchinna-'paricchinna-trividha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṁyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārtike prapañcitam asmābhiḥ. aparas tu «bhogyā-bhoktṛ-yogyatāi 'vā 'nayoḥ saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-patteḥ samānatvāt? bhogyā-bhoktṛ-yogyatāyāḥ saṃyoga-rūpa-tvasya sūtrā-diṣṭ anuktatvenā 'pramāṇikatvāc ce 'ti. tasmāt saṃyoga-viṣeṣa evā 'tra bandhā-khya-heya-hetutayā sūtra-kārā-bhipreta iti svayam bandha-hetur avadhāritah.

idānīm nūstikā-bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka”

16

ity-Anuṣāsanā-di-siddhāḥ kṣaṇika-vijñānā-tma-vādinō bāuddha-prabhedā evam āhuḥ: «nā 'sti prakṛty-ādi bahyaṃ vastu, yena tat-saṃyogād āupādhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-samānā-mātram advitīyaṃ tattvam; anyat sarvaṃ sāmṛtikam, sāmṛtiḥ cā 'vidyā mithyā-jñānā-khyā; tata eva bandha» iti. tathā ca tāir uktam:

16

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṣanāḥ
grāhya-grāhaka-samivitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-dy-apekṣayā. avidyāto 'pi na sāksād bandha-20
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-nāu-
cityāt. na hi svāpna-rajjivā bandhanam dṛṣṭam ity arthaḥ. «bandho 'py
avastava» iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-
'dvāita-ṣravaṇo-ttaram bandha-nivṛttaye yogā-bhyāsā-bhyupagama-viro-
dhāc ca; bandha-mithyātva-ṣravaṇena bandha-nivṛtty-ākhyā-phala-siddhatva-25
niṣṭayāt tad-artham bahv-āyāsa-sādhyā-yogā-nuṣṭhānā-sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cū 'vidyāyā vastutvaṃ svīkriyate, tadā svā-bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-samānād vijātiyaṃ dvāitam
prasaṅgya; tac ca bhavatām anīṣṭam ity arthaḥ. samānā-ntahpāti-vyakti-
nām ānantiyāt sajātiya-dvāitam iṣyate eve 'ty āṇayena vijātiye 'ti viṣeṣaṇam.
«nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam»
iti cen, na; jñāna-rūpā-vidyāyā bandho-ttarakālinatayā vāsanā-rūpā-vi-35
dyāyā eva tāir bandha-hetutvā-bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mūtrato band-
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā
abhipretasyā 'vibhāga-lakṣaṇā 'dvāitasyā 'vidyā 'di-vāstavatve 'py avirodhāc
6 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgam
dr̥ṣyate, tat teṣām api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca
mayāi 'va kathitam, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyaḥ. na tu tad vedānta-
10 matam;

"vedā-rtha-van mahā-çāstram māyāvādam avāidikam"

iti tad-vākya-çeṣād iti. māyā-vādinō 'tra ca na sāksāt pratīvāditvaṁ,
vijātiye 'ti viçeṣaṇa-vāiyarthiyāt; māyā-vāde sajātiya-dvāitasyā 'py an-
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
hetutvaṁ nirākṛtaṁ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-
nityatā-rūpa-pāramārthikatvā 'bhāve 'pi ghaṭā 'di-vad vāstavatvena vakṣya-
māṇa-saṁyoga-dvārā bandha-hetutve yathokta-bādhā 'navakāḇaḥ. evaṁ
20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

çāṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṁ yad ubhayaṁ sad asac ca sad-asad-vilakṣaṇaṁ vā,
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā 'dvāita-bhāṇiḡa »
25 iti ced ity arthaḥ. svayaṁ tu sad-asattvaṁ prapañcasya yad vakṣyati, tatra
sattvā 'sattve vyaktā 'vyaktatva-rūpatvād viruddhe eva na bhavata iti
sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sāksād eva duḥkha-yogā-'khyā-bandha-
hetutve jñānenā 'vidyā-ksayā 'nantaram prārabdha-bhogā-'nupapattīḥ;
bandha-paryāyasya duḥkha-bhogasya kārāṇa-nāçād iti. asmaḍ-ādi-mate tu
nā 'yaṁ doṣaḥ; saṁyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.
janmā-'khyāç ca saṁyogaḥ prārabdha-samāptim vinā na naçyati 'ti.

35 punaḥ çāṅkate :

na vayaṁ çat-padārtha-vādinō vāiçeṣikā-'di-vat. 25.

«nanu vāiçeṣikā-'dy-āstika-van na vayaṁ çat-çodaçā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvah.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-ṣyānām na sambhavati; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṃgrahaḥ syād ity arthaḥ. ṣruty-ādikaṃ cā 'sminn arthe sphuṭam nā 'sti; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvah. 10

“nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhyām anirvācyā mithyā-bhūtā sanātani”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām”

ity-ādi-ṣruti-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena ṣaṣa-ṣṛṅga-vilakṣaṇatvāt; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca
nirdhāryo 'padeṣṭum aṣakyā; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac oḥ 20
'gre prapañcayisyāma iti dik. etat-prakarāṇo-'panyastāni ca sarvāṇy eva
dūṣaṇāny ādhunike 'pi māyā-vāde yojaniyāni.

apare nāstikā āhuḥ: « kṣaṇikā bāhya-viśayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti. tad api dūṣayati:

nā 'nādi-viśayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viśaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnah.

atra hetum āha :

na bāhyā-'bhīyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30
vyavadhānāt, Sruḡhna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhīyantarasya na
bāhya-viśayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ?
Sruḡhna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-
yoge saty eva hi vāsanā-'khyā uparāgo drṣṭaḥ; yathā māñjīṣṭhā-vastrayor, 35
yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate.— Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçesāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

6 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor kartṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na kartṛ-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarāṇenāi 'vū 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghatate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṃ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti ṣeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ; vivādā-
'spadam bandhā'di kṣaṇikam; sattvāt; dīpa-çikhā'di-vad iti. na ca ghaṭā-
'dāu vyabhicāraḥ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṁ sthira-kāryū-
'siddher iti.

samādhate :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam; yad evā 'ham adrākṣam, tad evā 'ham
apṛcāmī 'ty-ādi-pratyabhijñāyā sthāyīya-siddheḥ kṣaṇikatvasya bādhāt;
pratipakṣā-numānena 'ty arthaḥ. tad yathā: bandhā'di sthiram; sattvāt;
ghaṭā'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10
ṣatū. pradīpā'dāu ca sūkṣmā-neka-kṣaṇū-nākalānena kṣaṇikatva-bhrama
eva pareṣām iti.

çruti-nyāya-virodhāc ca. 36.

"sad eva, sūmnye, 'dam agra āsīt," "tama eve 'dam agra āsīt" ity-
ādi-çrutiभिर् "katham asataḥ saj jāyete" 'ty-ādi-çrūtā'di-yuktibhiḥ ca 15
kārya-kāraṇa-'tmakā-'khila-prapañce kṣaṇikatvā-numānasya virodhān na
kṣaṇikatvaṁ kasyā 'pī 'ty arthaḥ.

dr̥ṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā'di-dr̥ṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-
'numānam ity arthaḥ. 20

kiṁ ca kṣaṇikatā-vādinām mrd-ghaṭā'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭi-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kiṁ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṁ vā kramikayoḥ ?
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ; upādāna-kāraṇā-
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatīreka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

pūrva-bhāva-mātre na niyamah. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāraṇānam api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.
tan-matam apākaroti :

16 na vijñāna-mātram, bāhya-pratīteḥ. 42.

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-dṛṣṭāntāir dṛṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛṭi-
20 smṛti api staḥ: “cid dhī 'dam sarvam,”

“tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve chūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhāvāt;
vijñāna-pramāṇasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānam
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pākṣe » 'ti cen, na; chūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va
pramāṇya-prayojakatvān, na tu pramāṇa-pūramārthikatvasye » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyūvahārika-sattva-rūpo viṣeṣaḥ
pramāṇā-'diṣṭ eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idam vyāva-
35 hārikatvam? yadi pariṇāmitvaṁ, tadā 'smābhir api 'dṛṣṭam eva sattvaṁ
grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;
tādṛṣāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
'nugṛhītena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhunikānām vedānti-bruvāṇām api mataṁ vijñāna-vāda-tulya-
yoga-kṣematayā nirastam. vijñāna-mūtra-satyatā-pratipādaka-ṣṛuṭi-smṛtayas 6
tu kūṣasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti,
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi
pariṇāmā-'di-sambhūtām, tad vastu, nrpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
tathā 'nyac ca, nrpe, 'ttham tu na sat saṁkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṁ-
kalpanāmayam iṣvarā-'di-saṁkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-rtha-grahaṇena vijñāna-
vādinō nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu cūnyam eva tattvam ; tadā sutarām eva bandha-
kāraṇā-'nveṣaṇam na yuktaṁ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20
avatiṣṭhate :

cūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-
casya. 44.

cūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaç ca vinācī,
sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
madhye kṣaṇika-sattvaṁ sāmṃrtikaṁ na pāramārthikam bandhā-'di. tataḥ
kim kena badhyete 'ty aṣayaḥ. bhāvānām vinācīve hetur vastu-dharmatvād
vinācasye 'ti, vinācasya vastu-svabhāvatvāt. svabhāvaṁ tu vihāya na
padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vinācītvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva ; nāṣa-kāraṇā-'bhāvena niravayava-dravyūṇām nūcū-'sambhavūt ; kāryā-
ṇām api vinācā-'siddheç ca ; ghaṭo jṛṇa iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheç. avyakta- 35
tāyāç ca kāryā-'tītata-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-
casya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçcit tu vyāçaṣṭe: <çūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā'sattva-vikalpā'sahatvāt. çūnye pramāṇā-'ñgikāre tenāi 'va çūnyatā-kṣatiḥ; anañ-gikāre pramāṇā-'bhāvān na çūnya-siddhiḥ. svataḥ siddhau ca cid-rūpatā-

6 'dy-āpattir ity artha' iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā pāramārthatā. »

“sarva-çūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti çruti-smṛtibhyām api çūnyam tattvatayā pratipādyata » iti vācyam;
puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt,
pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākā-
çasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanūc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyū-'ntarāir eka-vākyatvād, ākāça-çūnyayorḥ paryāyatvād iti.
mano mahat-tattvū-'dy-akhilū-'ntaḥkaraṇam; viyad-gāmi cid-ākūçe līnam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayorḥ samāna-kṣematvāt tulya-niras-
ana-hetukatvād ayam api pakṣo vinaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-
nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānaḥ. tathā
vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādīr apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā çūnyatāi 'vā 'stu
25 puruṣārtha » iti tāir manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataḥ ca çūnyatāyāḥ puruṣārthatvam na sam-
bhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca
puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nūstika-matāni dūṣitāni. idānīm
pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣṛuti-smṛtyor ihaloka-paraloka-gamanā'-gamana-ṣṛavaṇāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣṛutir apy "aṅguṣṭha-mūtrāḥ 5 puruṣo 'ntar-ātme" 'ty-ādir » ity ācāṅkām apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnāḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 ayād ity arthaḥ.

gati-ṣṛutim upapādayati :

gati-ṣṛutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣṛutir api puruṣe 'sti, sā vibhutva-ṣṛuti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ghaṭa-samivṛtam ākāṣam nīyamūne ghaṭe yathā
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“buddher guṇenā 'tma-guṇena cāi 'va, ārū'-gra-mātro hy avaro 'pi dṛṣṭa” ity-ādi-ṣṛutih. “nityaḥ sarva-gataḥ sthānūr” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, aṇutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“prakṛtiḥ kurute karma ṣubhā'-ṣubha-phalā-'tmakam,
prakṛtiḥ ca tad aṇūti triṣu lokeṣu kāma-ge”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārtika-vibhūgūd apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syūt. » tatrā 'ha :
atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharmaṇam bādhakam āha: nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinaḥ praghaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritaḥ. tatre 'yam āṇāḥ: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣa yathā-yogyam samānā eve» 'ti. tām imām āṇāḥ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva 15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣānām samānatvam asti 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'sti 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkāraḥ; saṃyogāt prāg asattvāt. kim tu viveka-prāgabhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayaṃ api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-20 dharmaṇā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivicya na darṣitavati, sva-vṛtti-darṣanā-'rtham tādīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃyujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktam Kārikayā:

25 “puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya pañigv-andha-vad ubhayaḥ api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvam tu “vān-mātraḥ, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyamaḥ. avivekaḥ ca saṃyoga-dvārāi 'va 30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muktasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prān no 'ktaḥ.

«nanu bhogya-bhoktr-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi 35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhūṅkte prakṛti-jān guṇān;
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

iti Gītāyām saṅgā-'khyā-'bhimānasya saṁyoga-hetutva-smaraṇāt; vak-
 ṣyamāṇā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuṭi-smṛti-
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api
 saṁyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty ācayenā 'viveka eva mukhyataḥ saṁyoga-hetutayo 'kta iti. ayam cā
 'viveko 'grhītā-'samsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parvāyā buddhi-puruṣa-saṁyoga-hetutā-vacanāc ca; anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viśeṣān-'cityāt. na punar aviveko 'trā
 'bhāva-mātram viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatva-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya grāyamāṇau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṁyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam aījasāi 'vo 'papadyate. "tasya 20
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-'gabdenā 'vidyā-
 bījaṁ vyākhyātam; jñānasya saṁyogo-'ttara-kālīnatvena saṁyogā-'janaka-
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyaḥ abhi-
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṁyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhītam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham.

ayam cā 'vivekas tridhā saṁyogā-'khyā-janma-hetuḥ: sāksād, dharmā-
 'dharmo-'tpatti-dvārā, rūgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta- 30
 rāga-janmā-'darṣanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharṇe 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarṇanty atarṣulam,
 hīnaḥ ca karaṇāir dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rūgād bījaj jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetaḥ, samā- 35
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāçayaḥ,"
 "sati mūle tad-vipāko jūty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakaṁ
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'çvara-gītāyām
 uktam:

“anātmany ātma-vijñānaṃ, tasmād duḥkhaṃ tathe 'tarat,
rāga-dveṣā-'dayo doṣāḥ sarve bhrūnti-nibandhanāḥ.

kāryo hy asya bhaved doṣāḥ puṇyā-'puṇyam iti ṣrutih,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

6 etad eva Nyāye sūtritam : “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
ṇam aviveka iti heyā-hetu-vyūhaḥ pratipāditah.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati :

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'uchittir bhavati; dhvānta-vat, yathā dhvānt-
tam ālokād eva niyata-kāraṇaṃ naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktam Yoga-sūtreṇa : “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḥuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḥuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyāṃ cā 'vidyāṃ ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aḥnuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'crama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity ācāyād iti. teṣāṃ
mate 'pi viveka-dvāratāṃ vinā 'viveka-nāḥakatvaṃ karmaṇo nāi 'va si-
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāḥyatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhaḥ nīlaṃ tama ity-ādi-pratyayānām bhra-
matvā-'nāucityāt. na ca « kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhaḥ » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādha-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-
trītiya-kṣaṇe 'vaçyam vināçāj jñānasya tan-nāçakatvaṃ kim-arttham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus
tayoṛ viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatṛā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kūrāṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryū-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyam hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūtaṣṭhatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

“ citrā-'dhāra-paṭa-tyāge tyaktaṃ tasya hi citrakam,
prakṛter virame ce 'ttham, dhyāyināṃ ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca < buddhi-puruṣa-vivekāḍ eva mokṣa > ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭān svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayoḥ janma-maraṇayoḥ pāramārthika-
tvād » iti vāçyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”

ity-ādi-vākyāir janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnām kāryatvāt. atah kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke drṣṭatvāt,
 kalpanāyāc ca drṣṭā-'nusāritvāt; yathā loke drṣṭaḥ kṣetrā-'bhīmānāt kṣetra-
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhīmānāc ca taj-janya-kaṭakā-'diṣv
 5 abhimānaḥ; taylor nivṛtṭyā ca taylor nivṛttir iti. pradhānā-'bhīmāna-tad-
 vāsanayoḥ ca bījā-'ūkura-vad anūdītvaṇ na tad-abhimānē niyāmakā-'ntarā-
 'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyaṃ āçaṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-çuddha-buddha-
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaḥ ce » 'ti. tām pariharati:

vān-mātram, na tu tattvam, citta-sthiteḥ. 58.

15 bandhā-'dīnām sarveṣām citta evā 'vasthānāt tat sarvam puruṣe vān-
 mātram çabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
 tattvam tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusaṃcarati,
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-çrutayas tv atra pramānam. sa puruṣaḥ,
 20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukham duḥkham mohā-'pattiḥ ca māyayā;
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya
 25 bandhasya hānam katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-
 ṣāya prakṛtir avivekenā 'tmānam darçitavatī, tad-vāsanā-vaçūt tam eva
 saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānam darçī-
 tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
 'pi ghaṭata iti. karmā-'dibhir bandhū-'bhyupagame tv evaṃ vyavasthā na
 35 ghaṭate; karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-
 bimbānād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātram, tarhi çravaṇena yuktyā

vā tasya bādho bhavatu ; kim-arthaṁ ṣruti-smṛtyoḥ sākṣātkāra-paryantaṁ viveka-jñānam upadiṣyate mokṣa-hetutaye ? » 'ti. tatrā 'ha :

yuktito 'pi na bādhyate, diṇ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccayā-rthaḥ. vāṇ-mātram api puruṣasya bandhā-'dikaṁ ṣravaṇa-manana-mātreṇa na bādhyate sākṣāt- 5
kāraṁ vinā ; yathā diṇ-mūḍhasya janasya vāṇ-mātram api dig-vāiparītyaṁ ṣravaṇa-yuktibhyāṁ na bādhyate sākṣātkāraṁ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṁ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sākṣātkārah ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṁ vyūkhyeyam : « nanu “niyata-kāraṇāt tad-ucchittir” 10
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṁ kiṁ ṣra-
vaṇā-'di-sādhāraṇam, utā 'sti kaḥcid viṣeṣa ? » ity ākāṅkṣāyāṁ āha “yuktito
'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣraṇataḥ ca na bādhyate no
'echidyate vivekā-'parokṣaṁ vinā, diṇ-moha-vad ity arthaḥ. sākṣātkāra-
bhrame sākṣātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 16

tad evaṁ viveka-sākṣātkārān mokṣam pratipādye 'taḥ paraṁ vivekaḥ
pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṁ vivekataḥ siddhāu pra-
māṇam upanyasyate :

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām
prakṛti-puruṣā-'dīnāṁ anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-
siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.
asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

“sāmānyatas tu dṛṣṭvād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇe 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇaiḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30
saṁgraha-sūtraṁ vakṣyamānā-'numāno-'payogi-kārya-kāraṇa-bhāvam api
pradarṣayati :

sattva-rajas-tamasāṁ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,
mahato 'haṁkāro, 'haṁkārat pañca tanmātrāṇy ubhayam
indriyaṁ, tanmātrebhyaḥ sthūla-bhūtāni ; puruṣa iti pañca- 35
viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vūiṣeṣikā guṇāḥ ; saṁyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra cāstre ṣṛuty-ādāu
 ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
 mahad-ādi-rajju-nirmātrtvāc ca prayujyate. teṣāṃ sattvā-'di-dravyānāṃ yā
 sāmānyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-
 5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitaṃ
 guṇa-sāmānyam prakṛtiḥ ity arthaḥ; yathā-ṣṛute vāiṣamyā-'vasthāyām
 prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
 eṣāi 'va saṃśṛtiḥ jantor, asyāḥ pāre param padam ”

10 ity-ādi-smṛtibhir guṇa-mūlasyāi 'va prakṛitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādāyo 'pi hi
 kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāḥ ca bhavanti 'ti. tad
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍit vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvaṃ. mahad-ādīnām svarūpaṃ viṣe-
 ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'haṃkāraḥ. haṃkārasya kārya-dvayaṃ
 tanmātrāṇy ubhayaṃ indriyaṃ ca. tatro 'bhayaṃ indriyaṃ bāhyā-'bhya-
 tara-bhedenāi 'kāḍaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
 tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvaṃ abhyupagatam. pu-
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṃṣatir gaṇāḥ padār-
 tha-vyūhaḥ; etad-atiriktāḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṃṣatlīko
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi
 25 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣanīyaḥ.
 dik-kālāu cā 'kāḍam eva; “dik-kālūv ākāḍā-'dibhya ” ity-āgūmi-sūtrāt.
 eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyāṃ kvacit tantra ekam
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkhya-'ntarūir apy upadi-
 30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
 co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭāni 'tarāni ca
 pūrvasmin vā parasmin vā tattve tattvāni sarvaṇaḥ.
 iti nānā-prasāmkhyanāṃ tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyūyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam ? ” iti.

ete ca padārthāḥ ṣṛutiṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
 prakṛtayaḥ, ṣoḍaṣa vikūrā ” iti; Praṇo-'paṇiṣadi ca “prthivī ca prthivī-
 mātṛā ce ” 'ty-ādīnā; evaṃ Māitreyo-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
 yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayah sapta, śoḍaṣakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyam tattvam iti ṛuti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena cakti-çaktimad-abhedene 'ty a virodhaḥ. layas tu sūkṣmā-bhāvenā 'vasthānam, na tu nūça iti. tad uktam:

5

“āsīj jñānam atho artha ekam evā 'vikalpitam” iti.

avikalpitam avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viçeṣas tv ayaṃ, yat seçvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṃ tattvam; nirīçvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇ-
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhā-
gād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vaksyati “nā 'dvāita-ṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acāksuṣāṇām anumānena bodham pratipādayati sūtra-jātena:

15

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlam tāvac cāksuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-'numānena sthūla-vivekato bodha ity arthaḥ.

ākūça-sādhāranyāya sthūlatvam atra bāhyo-'ndriya-grāhya-guṇakatvam
çāntā-'di-viçeṣa-vattvam vā. tanmātrāni ca, yaj-jātīyeṣu çāntā-'di-viçeṣa-
trayam na tiṣṭhati, taj-jātīyānām çabda-sparça-rūpa-rasa-gandhānām ādhāra-
bhūtāni sūkṣma-dravyāṇi sthūlānām a viçeṣāḥ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cū 'viçeṣiṇa”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvam eva bhūtānām çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo
'viçeṣa-saṃjñitā iti. çāntam sukhā-'tmakam, ghoram duḥkhā-'tmakam, mūḍham mohā-'tmakam. tanmātrāni ca devā-'di-mūtra-bhogyatvena kevalam sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakaṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-patā-'di-vad iti. 35
atrā 'navasthā-'pattiyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekenā 'parihāryatvam. gruti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ūdi-prabhavā-'pyanyam”

- 5 iti Viṣṇupurāṇa-'di-vākya-jātam. buddhy-ahamkūrayoḥ ca ṣabda-sparṣā-
'di-mattve bhūta-kāraṇatva-gruti-smṛtaya eva bādhikūḥ santi; bāhye-
'ndriya-grāhya-jātīya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoḥ
api bhūtattvā-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṃ kāraṇam?» iti
10 cet, sva-kāraṇa-dravyāṇāṃ nyūnā-'dhika-bhūvenā 'nyo-'nyam saṃhyoga-
viṣeṣa eva; haridrā-'dīnāṃ saṃhyogasya tad-ubhaya-'rabdha-dravye rakta-
rūpā-'di-hetutva-darṣanāt. dr̥ṣṭū-'nusārena svā-'graya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhave tār̥kikāṇāṃ paramānuṣu rūpa-kalpanāṃ tu
heyam. sajūtiya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṃ
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṃ cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṃ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkārāc chabda-tanmātram, tataḥ cā 'hamkāra-sahakṛtāc chabda-tanmā-
trāc chabda-sparṣa-guṇakāṃ sparṣa-tanmātram; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mātram sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayanti 'ti.

- 30 bāhyā-'bhyantarābhyāṃ tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyāṃ indriyābhyāṃ tāiḥ pañca-tanmātraiḥ ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā
'bhimāna-vṛttikam antaḥkāraṇa-dravyaṃ, na tv abhimāna-mātram; dravy-
asyāi 'va loke dravyo-'pādānatva-darṣanāt; susupty-ādāv ahamkāra-vṛtti-
35 nāḥena bhūta-nāḥa-prasaṅgād vāsana-'grayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-
 ādi-vṛtṭy-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-
 srṣṭer abhimāna-pūrvakatvād buddhi-vṛtṭi-pūrvaka-srṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra cāi 'kā-rtha-samavāya-pratyūsatyāi 'vā 'bhimānasya
 srṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi
 ghaṭo-'pādānatvā-'pattya kulāla-muktāu tad-antaḥkaraṇa-nāḥ tau-nirmita-
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyaī 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ ; “ kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 16
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi srṣṭiḥ purāṇā-'diṣv sāṃkhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivyā eva sthāvara-jaṅgamā-
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ : ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam ; niṣcaya-
 kārya-dravyatvāt ; yan nāi 'vaṃ, tan nāi 'vaṃ, yatnā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcītya paç- 25
 cād abhimanyate « ayam aham, maye 'daṃ kartavyam » ity-ādi-rūpeṇa 'ti
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇū-'kāṅkṣāyām vṛtṭyoḥ
 kārya-kāraṇa-bhāvena tad-āgrayaḥ eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate ; kāraṇasya vṛtṭi-lābhena kārya-vṛtṭi-lābhasyāu 'tsargikatvād iti. ṣṛu-
 tāv api “ sa īksām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargū-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-srṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇam, vṛtṭi-bhedena trividham lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babliṅva ha ;

mano mahāṅḡ ca vijñeya. ekam tad vṛtṭi-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiṣyate ” iti Vedānta-sūtreṇa 35
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtṭi-mātra-bhedena bahutva-siddheḥ ca ;
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-samāyā-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-sāṃkhyā-'nantā-'ntaḥkaraṇā-'patteḥ ; buddhy-ādiṣv avyava-
 sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-ṣāstreṣv anupapatteḥ ca.

tathā 'pi vaṅṣa-parvasv ivā 'vāntara-bhedam ācṛityā 'ntaḥkaraṇa-traye kramam kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-ṣṛuti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe :

- 6 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṁ viddhi mahāmate.
etasmāt prathamō-'dbhinnād āṅkuro 'bhinavā-'kṛtiḥ
niṣṭayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
saṁkalpa-rūpiṇī, tasyāḥ citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mūtra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ parīṇamā uktā iti. sāṅkhya-ḡstre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṁkārasya cā 'tra vākye buddhāv
antarbhāvaḥ.

- 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthah. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattiyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṣṛuti-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharmiṇī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusāreṇai 'va kārya-guṇā-'cityam cā 'trā 'nukūlas tarkaḥ;
ṣṛuti-smṛtayo 'pi 'ti mantavyam. « nana viśayeṣu sukhā-'di-mattve pramā-
ṇam nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viśayo
25 drṣṭānta? » iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraṅg-sukhaṁ
candana-sukham ity-ādy-anubhavena ca viśayānām api sukhā-'di-dharma-
katva-siddheḥ; ṣṛuti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu
sukhā-'dinū saha drṣyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate;
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samvādena pratyabhiññayā ca viśayeṣu
sarva-puruṣa-sāḍhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇīyā 'sma-
naye vṛtti-niyamā-'di-kalpanā-gāuravaḥ ca phala-mukhatvān na doṣā-
'vahaṁ; anyathā pratyabhiññayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikaṁ ca Mārkaṇḍeye proktaṁ :

- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṁ pratyayānām sam-
avāya-sambandha-viśayakatva-bhrama-nirāsā-'rtham tu sukhī-duḥkhi-mū-
ḍhebhyaḥ puruṣo vivicyate ḡstreṣv iti.

çabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu
vā çabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deç ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viṣayū-'samprayoga-kāle çānti-sukham sāttvikam suṣupty-ādāu vyajyate,
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiçeṣikū-'dyā 5
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-çruti-smṛty-upodbalanena 'smābhir anumitai 'va vyavasthā
mumuṣubhir upādeyā; mūla-çūthilya-doṣeṇa parā-'numānānam durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pūstaḥ. tathā Manunā 'pi 10

"ārṣaṃ dharmo-'padeçam ca veda-çāstrā-'virodhinā
yas tarkeṇā 'nusaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niçcāyakatvam uktam. tasmāt

"çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ çravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananam tu pareṣūṃ durbalam. evam puruṣe 'pi sukha-duḥkḥā-
'di-mattvena teṣāṃ anumānam bahula-çruty-ādi-virodhād durbalam iti dik.
prakṛti-gata-viçeṣaṃ ca paçcād vakṣyāmaḥ.

« nanv akhila-jādebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-
artham jadānām anyo-'nya-viveko 'tra darçita » iti cet, prakṛty-ādi-tattvo- 20
'pāsanayā sattva-çuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,
yatho 'kta-kārya-kāraṇa-bhāva-çūnyasya puruṣasya prakārā-'ntareṇā 'numā-
natas, tathā siddhim āha:

sāṃhata-parārthatvāt puruṣasya. 66.

25

sāṃhananam ārambhaka-saṃhyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca sāṃhatānām prakṛti-tat-kāryūṇām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādū-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogū-'pavarga-phalakam;
sāṃhatatvāt; çayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'sāṃhata 30
eva puruṣaḥ sidhyati; tasyā 'pi sāṃhatatve 'navasthā-'patteḥ. Pātāñjale
ca "parārtham sāṃhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat
tu yathā-çrutam eva 'ntyā-'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-
kāritvasyāi 'va sāṃhatya-kāritā-çabdā-'rthatvāt. puruṣas tu viṣaya-pra-
kāça-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāça-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt, sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-çruti-

smṛtayo 'nukūla-tarkāḥ. anyao ca: sukhā-'di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sūksāt sva-jñeyatve karma-
karṭṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;
5 aham sukhī 'ty evam sukhā-'nubhavād iti. api ca saṃhanyamānānām
bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
saṃhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇū-'dāu smaryate:

“nimitta-mātram evā 'sau srjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhītān, mune,
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttamo ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānaṁ cā 'samāpta-puruṣārthasya puruṣasya saṃ-
yoga-mātram; guṇa-vyañjanam mahat tattvam, kāraṇatayā triguṇā-'tma-
pradhāna-vyañjakatvād iti.

tad evam acāksuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṣasthya-siddhy-
20 artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṅçati-tattvānām mūlam upādānam pradhānam mūla-gūnyam;
anavasthā-'pattyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çraṇanāt puruṣa eva prakṛter
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
ca na puruṣa-kāuṣasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hī ” 'ti. »

30 ity āçāṅkyā 'ha:

pāramparye 'py ekaṭra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryava-
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānaṁ, sāi
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

« nanv evam pañca-viṅcati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-vyaktā-peṅṣayā 'pi jaḍa-tattvā-ntarā-patter » ity āḥayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoh. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ
cṛyāta, evam avidyāyā api

“ avidyā pañca-parvāi 'śā prēdur-bhūtā mahātmana ”

ity-ādi-vākyāḥ. ata ekasyā avaḥyam gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-saṃyogū-dibhir abhiviyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo-'tpattiḥ kathiyate karma-jūṇayor ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt ; avidyāyā ca
kvā-'pi gāuṇo-'tpatty-aḥraṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi
'va vāsanā-dy-anādi-vākyā-vad vyākhyeyānī 'ti. avidyā ca mithyā-jūṇa-
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataḥ cāi 'tac carā-'caram,
kāraṇam sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāḥ puruṣasyā 'py utpatti-aḥraṇād iti bhāvah. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-aḥraṇād ity api samā- 20
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaḥ cā 'vidyā
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktam sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṅcakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 26
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣū-peṅṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin praka-
raṇe sva-sva-kāraṇā-peṅṣayā bhūtā-ntam kārya-jātam avidye 'ty uktam,
sva-svā-peṅṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpam
jagad-upādānatvam tu prakṛty-upādhikam eva kartṛtvā-di-vac chṛuti- 30
smṛtyor upāsā-rtham evā 'nūdyate ; anyathā “ sthūlam ananv ahrasvam ”
ity-ādi-ḥṛuti-virodhā-patter iti mantavyam. māyā-ḥabdena ca prakṛtir evo
'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti ḥṛtāu

“ asmān māyī srjate viḥvam etat, tasmiṇḥ cā 'nyo māyāyā saṃniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvam rajas tama iti prakṛtam tu guṇa-trayam ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī ḥṛtā,
lohita-ḥveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-ṣabdā-rtho, nityatvā-
'nupapatteḥ. kim cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
tad-ādihāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-dibhyaḥ. «atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
5 "tādṛk-padārthā-pratīter" uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-dy-anumūna-prakāro 'sti, tarhi sarve-
śām eva katham viveka-mananam na jāyate? » tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 70.

ṣṛaṇānū-dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
10 'ttamā ity ato na sarveśām eva manana-niyamaḥ; kutarkā-dibhir manda-
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi
bāuddhā-dy-ukta-kutarka-jāteno 'ktā-numānāni bādhyante; madhyamāiḥ
ca Buddhā-dy-uktāir eva viruddhā-sal-liṅgāiḥ satpratipakṣitāni kriyante.
ata uttamā-dhikāriṇām evāi 'tādṛṣa-mananam bhavatī 'ti bhāvaḥ.

16 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
'dikaṃ ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
pam āha sūtrābhyām:

mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.

mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“ yad etad viśṛtam bījam pradhāna-puruṣā-tmakam
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata ”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-vagamāt.

caramo 'hamkāraḥ. 72.

25 tasyā 'nantaro yaḥ, so 'hamkarotī 'ty ahamkāro 'bhimāna-vṛttika ity
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraśām upapan-
nam ity āha:

tat-kāryatvam uttaraśām. 73.

30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-ṣaṅkā 'pāstā.

« nanv evaṃ prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity
kāyām āha:

ādya-hetutā tad-dvārā pāramparye 'py, apuvat. 74.

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vāiṣeṣika-mate 'nūnām ghaṭā-'di-hetutā dvyapukā-'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṁ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kūrya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam: puruṣasya samhatya-kāritve parārthatvā-'pattyā 'navasthā. asamhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-bhokṛtvena tat-svāmitvād iti.

kiṁ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'ham sukhī na ve 'ty-ādi-samīcayā-'pattiḥ. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-ṇāmitvaṁ sidhyati. tad uktam Yoga-sūtreṇa: "sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyena ca: "sadā jñāta-viśayatvaṁ tu puruṣasyā 'pariṇāmitvaṁ paridīpayati" 'ti. sadā prakāṣa-svarūpatve 'pi yathā nūi 'kadā viṣva-prakāṣatvaṁ, tathā vakṣyamaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhūtvam api pratipādayati:

paricchinnam na sarvo-'pādānam. 76.

25

sarvo-'pādānam pradhānam na paricchinnam, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viṣeṣaṇam; paricchinne tad-asambha-
vād iti. «nanu prakṛter aparicchinnatvaṁ no 'papadyate; prakṛtir hi
sattvā-'di-guṇa-trayaḥ atiriktā na bhavati; "sattvā-'dīnām a-tad-dharma-
tvaṁ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30
avadhṛtatvāc ca. teṣāṁ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamānā vibhūtvē sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-
vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnatvam atra
dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṁ, tad-abhāvaḥ ca vyū-
pakatvam. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-
ṇasya sthāvara-jaṅgamā-'dy-akhila-ṣarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikam ca sādharṃya-vāidharṃya-sūtre pratipādayiṣyāmaḥ.

na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣṛuteḥ ca. 77.

teṣām paricchinuṇām utpatti-ṣṛavaṇāc ca ; "atha yad alpaṃ, tan martyam" ity-ādi-ṣṛutiṣu maraṇa-dharmakatvena paricchinnaṣyo 'tpatty-ava-gamāt ; ṣṛuty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :
nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattyaḥ mokṣā-'dy-anupapatteḥ ; tad-adarṣanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

16 **abādhdād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-pādārthasye 'va prapañcasya bādhaḥ ṣṛuty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇam vikāro nūmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣṛutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattyaḥ sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādṛg-vākyūnām anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kim ca ṣṛutyā prapañca-bādhā ātīnā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃcayā-
25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṃyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : "vāidharṃyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce" 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyūni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam
30 pratiṣedhati" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktam, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpānaye ? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

6

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dr̥ṣṭā-'nusāreṇāi 'va bhavati ; vāiçeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dr̥ṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viçeṣaṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyūç 10 cetana-gata-dravyatve tu pradhānasya saṃjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko dar̥ṣitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksād-dhetutā 'stī 'ti yat prāg uktam “ a viçeṣaḥ co 'bhayor ” iti sūtreṇa, tad eva 16 prapañcayati pañcabhiḥ sūtrāḥ :

nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam. 82.

api-çabdena “ na dr̥ṣṭāt tat-siddhir ” iti prāg-ukta-dr̥ṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedah ; tad-vihito yāgā-'dir ānuçravikaṃ 20 karma. tasmiād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ : “ tad yathe 'ha karma-jito lokaḥ kṣiyata, evam evā 'mutra puṇya-jito lokaḥ kṣiyata ” iti 'ti.

“ na karmaṇā, 'nya-dharmatvād ” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apūnaruktyam. « anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam iti punar āçaukī 'va no 'detī » 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣiṣyā-'viveka-jatvena karmaṇām tadīyatva-vyavastho 'papatteḥ iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-lokaṃ gatasya 'nāvṛtti-çrutiḥ katham upa-
padyate ? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā 35
tatrāi 'va prāpta-vivekasya mantavyū. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākyā-'ntarānām virodha ity arthaḥ. tathā ca sū

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sāksād eva karmaṇa iti. etac ca saṣṭhā-dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.**

ānuçravikāt tu hiṃsā-di-doṣeṇa duḥkhā-'tmaka-bhogenā ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kūṃ na yajñair mārṣtum arhatī" 'ti.

grūyate ca Brahma-loka-sthānām Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

"dṛṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṃ grūyate » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viçeṣāt; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"

ity-ādi-çrutiḥyaç ca karmaṇo na sāksān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve; abhīmāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity

25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād? » iti. tatrā 'ha :

nija-muktasya bandha-dhvaṅsa-mātram param, na samānatvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsaç cū 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena nāçitayā duḥkha-dam tat syāt. karmaṇaç ca dṛṣṭa-kāraṇam vinā na sāksād evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nāṣād iti siddham. tad evaṃ viveka-jñānam eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyaḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-
trayaṇā 'tma-jñānam ity avagamyate. karmā-'dikam tv anyan mana-ādi- 6
pramāṇānāṃ guddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittiḥ pramā; tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10
puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamaṃ phalā-'yoga-vyavacchinnaṃ
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ-
cāya-vyāvartanāyā tv avadhāraṇam iti. 15

atra yadi pramā-rūpaṃ phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sūksṣy eva, na pramāte
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvah. Pā-
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktah;
puruṣā-'rtham eva karaṇānāṃ pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣeṣṭa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-doṣāḥ pitta-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:
"japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtrāṇi ca:
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imāḥ tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisamvedī puruṣa" iti. pratidhvanivat

- pratisamvedah samvedana-pratibimbah, tasyā 'çraya ity arthaḥ. etena
 puruṣānām kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-pra-
 saṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca
 samyoga-mātreṇā 'rtha-grahanasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam
 iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-
 sāmarthyam, ne 'tarasye 'ti. rūpavattvam ca na sāmānyataḥ pratibimba-
 prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca
 «çabda-janyam çabdā-'ntaram eva pratidhvanir» iti vūcyam; sphaṭika-
 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-
 siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-
 'kāro jalā-'di-gata iti mantavyam. kecit tu «vṛttāu pratibimbitam sad eva
 cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu
 cāitanya-viçayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-
 virahena vṛtti-cāitanyayor anyo-'nya-viçayatā-'khyā-sambandha-rūpatayā
 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāra-
 tātayā eva viçayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva
 viçayatūtvaū-cityāc ce 'ti. ye tu tārīkikā jñānasya viçayatām ne 'cchanti,
 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viçayakam
 paṭa-viçayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattih. kecit tu
 tārīkikā anayāi 'vā 'nupapattyā viçayatām atirikta-padārtham āhuḥ. tad
 apy asat; anubhūyamānām arthā-'kāratām viḥāya viçayatā-'ntara-kalpane
 gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-
 'nya-viçayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākārā-'khyā-
 pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvaca-
 tvāt. svatvam hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā
 ca viçayatā-lakṣaṇasya viçaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
 30 acāitanya-cāitanyayor anyo-'nya-viçayatā-rūpo 'nyo-'nyasminn anyo-'nya-
 pratibimbaḥ siddhaḥ. adhikam tu Yogavārttike draṣṭavyam iti dik. atrā
 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,
 pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;

- 35 pratibimbata-vṛttinām viçayo meya ucyate;
 sāksād-darçana-rūpam ca sāksitvam vakṣyati svayam.
 ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sāksy eva cetanaḥ.
 Viṣṇv-ādeḥ sarva-sāksitvam gūṇam liṅgā-'dy-abhāvata iti.

«nanu

- 40 «yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,
 kṣetram kṣetrī tathā kṛtsnam prakāçayati, Bhārata»

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-
'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5
trayam evo 'panyastam :

“pratyakṣam anumānam ca cāstram ca vividhā-gamam
trayam suviditam kāryam dharma-çuddhim abhiṣate ” 'ti.

upamānāi-'tiḥyā-'dīnām cā 'numāna-çabdayoḥ praveçaḥ ; anupalabdhya-ādī-
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam : 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam ; svayam
aprakāçatvāt ; trāilokya-vad iti.

tejaç-cāitanya-sādharanam ca prakāçatvam akhaṇḍo-'pādhīḥ prakāça-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçṛitya pramāṇānām 15
viçeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antam 20
hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasya 'çrayo
vṛttīḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttīḥ sambandhā-'rtham
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'çraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya çikhā-tulyā
bāhyā-'rtha-saṃnikarṣū-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ ; sam-
baddha-vastv-ākārā-'bhāvād » ity āçāṅkya tasyū 'lakṣyatvena samādhatte :

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30
kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

līna-vastu-labdha-'tiçaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptiḥ ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35
ghaṭata ity arthaḥ. atra līna-çabdah parā-'bhipretā-'saṃnikarṣa-vāci ; sat-

- kārya-vādināṃ hy atītā-dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-tiṣṭaye 'ti viṣeṣaṇam. atīṣṭayaḥ ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiḥ ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-rtha-sādhārane buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣas tu cākṣuṣā-di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. « nanv evam indriya-saṃnikarṣa-yogaja-dharmā-dy-abhāve 'pi buddhyā bāhyā-rtha-pratyakṣā-pattih. » māi 'vam! tamaḥ-pratibandhena tadānīm
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi « 'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-der eva bāhyā-rtha-pratyakṣa-sāmānye hetutā 'stv » iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
 15 siddheḥ;

"sattvāj jāgarāṇaṃ vidyād, rajasā svapnam ādiṣet,
 prasvāpaṇaṃ tu tamasā; turīyaṃ triṣu saṃtataṃ "

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darṣanāc ca. yat tu ṣuṣka-tārki-
 20 kāl suṣuptāu vṛtty-anutpādā-rthaṃ jñāna-sāmānye tvaṇi-mano-yogaṃ kāraṇaṃ kalpayanti, tad asat; tvag-indriyo-'tpattech prāg api kevala-buddhyā Svayambhuvah sarva-pratyakṣa-gravaṇāt; tvaṇi-mano-yogā-nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 « nanu tathā 'pī 'ṣvara-pratyakṣe 'vyāptih; tasya nityatvena saṃnikarṣā-janyatvād » iti. tatrā 'ha:

Īṣvarā-'siddheḥ. 92.

- Īṣvare pramāṇū-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'ṣvara-prati-
 ṣedha eka-deśinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā
 30 hī 'ṣvarā-'bhāvād ity evo 'cyeta. Īṣvarā-'bhyupagame tu saṃnikarṣa-janya-jūṭiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājūtyaṃ ca jñānatva-sūksād-vyūpya-jūṭye 'ti bhāvah.

« ṣṛuṭi-smṛtibhyāṃ katham īṣo na sidhyatī? » 'ty ākāṅkṣyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha :

- 35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

Īṣvaro 'bhimataḥ kiṃ kleṣā-di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ṣvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvam, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evaṁ iṣvara-pratipāḍaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçansā upāsā siddhasya vā. 95.

5

yathā-yogaṁ kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṁnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācic ca saṁkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipāḍikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nityatvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛīyamāṇam no 'papadyate; loke saṁkalpā-'dinā pariṇamanasyāi 'vū 'dhiṣṭhātṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṁnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṁkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yaṁ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṁnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ sūtimidhya-mātreṇa ṣālya-niṣkarṣakatvam na saṁkalpā-'dinā, tathāi 'vū 'di-puruṣasya saṁyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṁsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yaṁ jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṁsthitam :
niricchatvād akartā 'sāu, kartā saṁnidhi-mātrata ” iti.

“ tad āikaṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatisatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṁyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṁ etādṛṣa-vākya-jūtam, na tv ādi-sarga-param; tasyā 'buddhi-pūrvakā-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prākṛtaḥ sargaḥ saṁkṣepāt kathito mayā ;
a-buddhi-pūrvakas tv eṣa. brūhmīm sṛṣṭim nibodhate ” 'ti.

30

asya ca vākyaṣyā 'di-puruṣa-buddhy-ajanyatvena saṁkoce gauravam iti.

na kevalam sargā-'dāv eva puruṣasya saṁyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṁkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jivānām. 97.

adhiṣṭhātṛtvam saṁnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jiva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyāṣṭi-srṣṭv api jivānām antaḥkaraṇa-pratibimbīta-cetanānām saṁnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākya-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākya-'rtho-'padeṣaḥ. 98.

Hiranyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākya-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṁnidhi-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpā-'di-dvārakam pratyetyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktaṁ.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṁyoga-viṣeṣa-mātrasya saṁyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam
25 antaḥkaraṇe saṁkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṁkrāmati; kiñ tv agni-saṁyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṁyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṁyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṁyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṁyoga-viṣeṣā-'vaṣyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhau cāitanya-
35 pratibimbaḥ cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavāt; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhau cic-chāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaḥ ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-'rtham iṣyate; arthā-'kāratayāi
 'vā 'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tām vinā samyoga-viṣeṣa-
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-'kāraṣyāi 'vā 'rtha-
 grahaṇa-ṣabdā-'rthatvāc ce 'ti. sa cā 'rthā-'kāraḥ puruṣe pariṇāmo na
 sambhavati 'ty arthāt pratibimba-rūpa eva paryavasyati 'ti dik. sa cā 'yam 5
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitaḥ: "citi-ṣaktir
 aparīṇāminy apratisamkramā ca pariṇāminy arthe pratisamkrānte 'va tad-
 vṛttim anupatati; tasyāḥ ca prāpta-cūṭanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātrtvam; icchā-
 'dibhir jñānasya sāmānādhikaraṇyā-'nubhavāt; anyasya jñānenā 'nyasya
 pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-'jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 16
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati » 'ti vācyam; anyo-'nyā-'ṇayāt: prthag-bimba-siddhāu buddhi-
 stha-cūṭanyasya pratibimbata-siddhiḥ, pratibimbata-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātrtayā puruṣa-siddhy-ananta-
 raṃ tasya jñeyatvā-'nyathā-'nupapattyā pratibimba-siddhāu nā 'nyo-'nyā- 20
 'ṇayāḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyati » 'ti cet, tarhi
 sākṣiṇa eva pramātrtvam apy ucitam; ubhayaor jñātrtva-kalpane gauravāt;
 vṛtti-jñāna-ghaṭa-jñānayoh sāmānādhikaraṇyā-'nubhavāc ca. kiṃ cāi 'vam
 sati buddher eva bhoktrtve "bhoktr-bhāvūd" ity āgāmi-sūtreṇa bhoktrtayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 26
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata »
 ity etāvan-mātre cet tasyā 'ṇayo varṇyeta, tad apy asat; sūryā-'deḥ sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāśakatvā-'darṣanāt,
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-
 'di-bhāśakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-'nusāreṇā 'smābhiḥ citāu buddhi-prati- 30
 bimba eva sarvā-'rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir » iti, tad api na; "akartur
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-
 dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi samyoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānaṃ anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.

çabda-pramāṇaṁ lakṣayati :

āpto-'padeçaḥ çabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt. tathā ca yogyaḥ çabdas, taj-janyaṁ jñānaṁ çabdā-'khyam
5 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ çabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeçaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas
tasya pramāṇasyo 'padeçaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viçeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
vivicya sūchanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānaṁ tāvat trividham bhavati: pūrva-vat, çeṣa-vat, sāmānyato
dṛṣṭaṁ ce 'ti. tatra pratyakṣī-kṛta-jātīya-viṣayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātīyo hi mahānasā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānaṁ çeṣa-vat. çeṣo 'pūrvo 'rtho 'sya viṣa-
yatvenā 'stī 'ti çeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭaṁ ca tad-ubhaya-bhinnaṁ anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātīyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātīyaṁ kuṭhārā-'di-karaṇam
ādāya vyāptim gṛhītvā tad-vijātīyam atīndriyaṁ jñāna-karaṇam indriyaṁ
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoḥ
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānaṁ, yathā: mahat tattvaṁ
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā
30 'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-
dhānam parārtham; saṁhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātīyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numiyate. dehā-'dīnām ca bhoktṛtvam aviveka-
ena prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity āçāṅkāyāṁ tasyāḥ svarūpam āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛṣo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citāḥ pariṇāmitva-sadharmaivā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatitvān na kāuṭasthyā-'di-hānir ity ācāyaḥ. tathā hi 6
pramāṇā-'khyā-vṛtṭy-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛtṭyā saha puruṣe pratibimbitaṁ sad bhāsate. ato 'rtho-'parakta-vṛtṭi-pratibimbā-'va-
cchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛtṭināṁ karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe : 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,
antaḥkaraṇa-rūpāya tasmāi viśvā-'tmane nama” iti.

rājño hi karaṇa-vargāḥ svāmine bhogyā-jātaṁ samarpayati 'ti dr̥ṣṭam iti. bhoga-ṣabdā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viśeṣas tv ayam : aparīṇāmitvāt puru- 15
ṣasya viśaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣūṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
'bhāya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo dr̥ṣṭaḥ; yathā samcarata eva samcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phala-
sya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-
ṭete » 'ty āṣaṅkāyāṁ āha : 25

akartur api phalo-'pabhogo 'nnādya-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādya-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tīprasāṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktaṁ.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-
karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; « sukham bhuṅjīye » 'ty-ādi- 35
kāmaṇābhīr bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam bhavati. ṣāstra-vihitam phalam anuṣṭhātārī 'ti ṣāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv
avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me
bhūyād> iti-vat phala-sāadhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
6 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
ṣa-svarūpatve 'pi, vāiṣeṣikūṇām mate cōtra-vat, kāryatā bodhyā; sukhā-
'dy-avacchinna-citer eva bhogadvāt. asmiṇi ca bhogasya phalatva-pakṣe
duḥkha-bhogū-'bhāva evā 'pavargo bodhiyaḥ. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhim ca prati-
pādyā prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sāksātkāre saty
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"
'ti cūter, nyāyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptim yāvad
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
20 apākaroti:

viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭū-'dy-abhāva-vat pratyakṣeṇa cār-
vākāḥ prakṛty-ādy-abhāvaḥ sūdhayitum na śakyate; yato vidyamāno
25 'py artha indriyāṇām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vākṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣaya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce" 'ti.

samānā-'bhihārāḥ sajātīya-samvalanam, yathā māhiṣe gavya-miṣṇān mā-
hiṣatvā-'grahāṇam iti.

<nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-
35 bandhakam?> iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhīḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
arthaḥ. sūkṣmatvaṁ ca nā 'nutvaṁ, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣū-'dīnām pratyakṣa-pramā bhavati. jāti-sāṃkaryam ca na doṣū-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

6

« nanv abhāvād evā 'nupalabdhi-sambhava kim-artham sūkṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgū-'der api sūkṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samṣayenā 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

« nanu kāryam ced utpatteḥ prāk siddham syāt, tadā tad-ādihāratayā 15
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-mūnatvāt. vādi-vipratipattes tu sat-kāryasyai 'vā 'siddhir » iti yadi 'ty arthaḥ.

abhyupetya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmināḥ sakācād aparīṇāmitayā puruṣasya vivekena mokṣo-'papatir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-ūstika-ṣāstram pravartate. 25
ato na sat-kārya-vādi-ṣṛuti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv aprāmā-nyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var- 30
tamānam iti. tatra yadi kāryam sadā san ne 'syate, tadā trividhatvā-'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-
katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kiṃ ca pratiyogitva-
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve
patā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35
svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.
« atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāram janayataḥ;
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikam tu Pātañjale
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikaraṇa-svarūpāv eva.
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-
 10 'bhāva-pratyaya-prasaṅga » iti vācyam; parāir api pratiyogimati deṣe tad-
 atyantā-'bhāvū-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-
 dhānte 'bhāvo 'tiriktaḥ. kim ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'sti> 'ty-ādi-pratyaya-niyāmakatayā kimcid-vastv-
 15 ākāṅkṣyām tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evam kāryāṇām
 upādāna-kūraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṁcid evā 'santam
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvatvā-'patter gatam asattayā.
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstam; abhāva-kalpanā-'peksayā bhāva-kalpane lāghavāt; bhāvanām
 drṣṭatvād anyā-'napekṣatvāc ca. kim cā 'bhāveṣu svato viṣeṣe bhāvatvā-
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktaṁ iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvam sambhaved ity
 35 āçayāḥ.

itaḥ ca nā 'sad-utpāda ity āha:

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty atah çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

6

itaḥ ca:

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti.

10

utpatteḥ prāk kāryāṇām kāraṇā-'bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate:

na bhāve bhāva-yogaç cet, 119.

15

«nanv evam kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati:

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvāḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiç ca na jñānam, kim tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-paripūmam eva janayati. sataç ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātram loka 'pi dṛṣṭam; yathā çilā-madhya-stha-pratimāyā lāṅgika-vyūpārenū 'bhivvyakti-mātram, tila-stha-tūlasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṁ Vāsi-ṣṭhe:

"susuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, citer antas tathe 'yam jagad-āvali" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-vid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

nāçah kāraṇa-layaḥ. 121.

36

līṅ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhūgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktas tu punar abhiviyaktir nā
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākratatvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhiviyakti-hetutvāc ce 'ti.
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-
 siddheḥ; pratyakṣa-sāmānye viṣayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati
 bādhake yogi-pratyakṣeṇā 'tītam apy astī 'ti siddhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣṛuṭi-smṛti-'tīhāsū-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhiviyakti-layābhyām kāryāṇām utpatti-
 nāḥa-vyavahārāv uktāu.

« nanv abhiviyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhiviyaktyā sva-kārya-janakatvā-'pattih kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhiviyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā
 evā 'bhiviyakter abhiviyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakāṣāt;
 ghaṭa-vat tad-abhiviyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛṭty-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-
 20 kurya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhiviyakter apy abhiviyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty aḥaṅkyā 'ha :

pāramparayato 'nveṣaṇā, bijā-'ṅkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇai 'vā 'bhiviyakter anudhāvanam kar-
 tavyam; bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adosatvād ity arthah.
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhiviyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vināṣitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī
 'yam anavasthā prāmāṇikatvena svīkrte 'ti.

atra ca bijā-'ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-
 35 karmā-'di-vad ity atrāi 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-
 sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam
 vinūi 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya
 iti ṣṛuṭi-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-'di-samyutāḥ
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇa-'di-vākyāir iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha:

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiṣeṣikā-'dibhir asad-
utpāda-vādibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivyakter apy
abhivyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv
api nā 'navasthā-doṣa ity arthaḥ. « athāi 'vam abhivyakter abhivvyakty-
anaṅgikāre kāraṇa-vyūpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir » iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhivvyakteḥ cā 'bhivvyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene? » 'ti
cen, na; “ tad dhe 'dam tarhy avyākṛtam ūśid ” ity-ādi-ṣrutibhir avyaktā- 16
'vasthayā satām eva kāryānām abhivvyakti-siddheḥ. « tathā 'py abhivvyakteḥ
prāg-abhāvā-'di-svikārā-'pattir » iti cen, na; tiṣṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛṣṭā-'bhāva-nivṛttyāi 'va ca kāra-
ṇa-vyūpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādibhyo viṣeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṁsāu sat- 20
kārya-vādibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty
asmāsv adhika-ṣaṅkā-'vakāḥ iti dik.

“kārya-darṣanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum
sarva-kāryānām sādharṇyam āha:

hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamaṇād vā 'tra liṅgaṁ kārya-jātam; na
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītaṁ avyaktaṁ ”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākyā-'rthaḥ. 35
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināṣitā; pradhānasya yā
vyūpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena kārānatvūn na kāryāi-'kadeça-mātra-kāritvam. na ca kriyā karmāi 'va vaktum çakyate; prakṛti-kṣobhāt sṛṣṭi-çravaṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
 5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātiyā-'neka-vyaktikatvam; prakṛtāv ativyūpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. āçratatvaṃ cā 'vayaveṣṭ iti.

kārya-kāraṇayor bhedē hetumattvā-'di sidhyatī 'ty atah kārāṇā-'tirik-
 10 ta-kārya-siddhāu pramāṇāny āha :

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeçād vā. 125.

tat-siddhir, liṅgā-'khyā-kāryasya kārāṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kārāṇa-vāidharmyeṇa mahad-ādīnām; yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
 20 myeṇa prthivy-ādīnām. kva-cit tv ādi-çabda-grhītona karmā-'dy-ātmakatā-
 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavināḥ.

tathā pradhāna-vyapadeçāt pradhāna-çruter api kārāṇā-'tirikta-kārya-siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bhedā-'bhedaū vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryānām sādharṇya-rūpaṃ lakṣaṇaṃ kārāṇā-'tirikta-kāryeṣu pramā-
 ṇaṃ ca sūtrābhyāṃ darçitam. idānīm kārya-sadharmakatayā kārāṇā-'numānāya kārya-kāraṇayor api sādharṇyam pradarçayati :

triguṇā-'cetanatvā-'di dvayorḥ. 126.

dvayorḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharṇyam ity arthaḥ.
 30 ādi-çabda-grūhyāç ca Kārikāyām uktūḥ :

"triguṇam aviveki viṣayaḥ sāmānyam acetanaṃ prasava-dharmi
 vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-
 ādiṣu kārāṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.
 athavā sattvā-'di-çabdēna sukha-duḥkha-mohānām api vacanāt kārya-kāra-
 ṇayos triguṇatvaṃ samañjasam iti. aviveki-viṣayo 'jñāir eva drçyam,
 bhogyam iti yāvat; aviveki ca viṣayaç ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viṣayatvaṃ tu bhōgyatvaṃ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnam iti yāvat; prasava-dharmi pariṇāmi; vyaktam kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darṣitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam
sāvayavam para-tantram vyaktam, viparītam avyaktam ” iti.

5

atrāi 'katvaṃ sarga-bhede 'py abhinnatvaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntam ca samāvṛtya pradhānam samavasthitam;
anantasya na tasyā 'ntaḥ saṃkhyānam cā 'pi vidyata ”

10

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo-'pa-pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti :

15

prīty-aprīti-viśāda-'dyāir guṇānām anyo-'nyam vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayaṇām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darṣanād ity arthaḥ. sukhā-'dikam ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkarāṇo-'pādānatvād anya-kūryāṇām
ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaśikṣā-cāryāir uktā, yathā: sat-
tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-
bhedaṃ, samūsatāḥ sukhā-'tmakam; evam rajo 'pi cōkā-'di-nānā-bhedaṃ,
samūsatō duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedaṃ, samūsatō
mohā-'tmakam iti.

25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-
katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād
evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti.
sattvā-'di-trayaṃ api pratyekam vyakti-bhedād anantam; anyathā hi vibhu-
mātrātve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-
padyate, vimarde 'vāntara-bhedā-'sambhavāt.

30

guṇānām sattvā-'dīnām ekāika-vyakti-mātrātve vṛddhi-hrāsū-'dikam
no 'papadyeta; tathā paricchinnavat ca tat-samūha-rūpasya pradhānasya
paricchinnavatvā-'pattyaḥ ṣṛuṭi-smṛti-siddham ekadā 'saṃkhya-brahmāṇḍā-'di-
kam no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-
nāya vivekā-'dy-arthaṃ ca teṣām sādharma-vāidharmye pratipādayati :

35

laghv-ādi-dharmāḥ sādharmyaṁ vāidharmyaṁ ca guṇānām.
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-
dharmeṇa sarvāsāṁ sattva-vyaktīnāṁ sādharmyaṁ vāidharmyaṁ ca rajas-
6 tamobhyāṁ. tathā ca prthivī-vyaktīnām prthivītvene 'va sattva-vyaktīnām
ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṁ ca yuk-
tam ity āçayaḥ. evaṁ cañcalatvā-'di-dharmeṇa sarvāsāṁ rajo-vyaktīnāṁ
sādharmyaṁ sattva-tamobhyāṁ ca vāidharmyaṁ. çeṣam pūrva-vat. evaṁ
gurutvā-'di-dharmeṇa sarvāsāṁ tamo-vyaktīnāṁ sādharmyaṁ sattva-rajo-
10 bhyāṁ vāidharmyaṁ. çeṣam pūrva-vad iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanāṁ sampātā-'yātam. — atra < vāi-
dharmyaṁ ve > 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dīnāṁ kāraṇa-dravyānāṁ pratyekam aneka-vyakti-
katvaṁ. siddham; anyathā laghutvā-'dīnāṁ sādharmyatvā-'nupapatteḥ,
16 samānānāṁ dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnāṁ
anekatayā laghutvā-'dikāṁ sādharmyaṁ syād » iti vācyam; triguṇā-'tma-
katvena ghaṭā-'dīnāṁ api kārya-sattvā-'di-rūpatayā laghutvā-'dīnāṁ sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
mā-'dikāṁ ucyate iti. sattvā-'dīnāṁ laghutvā-'dikāṁ co 'ktaṁ Kārikayā:

20 “sattvaṁ laghu prakāśakam iṣṭam, upaṣṭambhakam calaṁ ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinā-'sāṃkhya-vyaktikatve vāiçe-
ṣika-matūḍ atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rūhit-
25 yam eva,

“çabda-sparçā-vihīnaṁ tad rūpā-'dibhir asaṁyutam,
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhīḥ prapañcitam.

« nanu mahad-ādīnāṁ svarūpataḥ siddhāv api teṣāṁ pratyakṣeṇo
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇaṁ, yena teṣāṁ hetumattvaṁ sā-
dharmyaṁ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntaṁ vivādā-'spadaṁ tāvan na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattiyā vināçitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṁ tad-bhinnatvāc ca kāryaṁ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam
api teṣāṁ asiddham » ity āçāṅkayāṁ kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnatvād dāiṇikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-
abhicāraḥ.

kim ca :

samanvayāt. 131.

upavāsū-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-
yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-
nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveṇa-rūpaḥ
samanvayo na ghatata iti. samanvaye ca ṣṛuṭiḥ pramāṇam manaḥ pra- 10
kṛtya : "evam te, sūmya, ṣoḍaśānām kalānām ekā kalā 'tiṣṭhā 'bhūt; sū
'nneno 'pasamāhitā prājvalīd" iti, Yoga-sūtram ca : "jāty-antara-pariṇāmaḥ
prakṛty-āpūrād" iti.

kim ca :

ṣaktitaḥ ce 'ti. 132.

karaṇatā ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-
ādi-vad iti bhāvaḥ. puruṣe sākṣād viśayā-'rpakatvam prakṛter nā 'stī 'ti
prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe
sutarām anyeṣām api kāryatvam. — iti-ṣabdaḥ ca hetu-varga-samāpti-sūcanā-
'rthaḥ. 20

yadi ca mahad-ādi-madhye kimcid akāryam svīkriyate, tadā 'pi tad
eva prakṛtiḥ puruṣo ve 'ti siddham na samīhitam. prakṛti-puruṣau pra-
sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ
tātparyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

tad-dhāne kāryatva-dhāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-
ṇāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam ṣaṣa-ṣṛṅgā-'di-vat, pra- 30
māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhoktrtayā vā sādhyati, nā
'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmpratam tāiḥ prakṛty-
anumāne 'nuktam viṣeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

kāryān mahat-tattvā-'der liṅgāt sāmānyato dṛṣṭam karaṇā-'numānam
yad uktam, tat tāṣṭhya-niyrttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yam, "sad eva, sēumye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikam svo-'pahita-triguṇā-'tmaka-
vastū-'pādānakam; kāryatvāt; ṣilā-madhyā-stha-pratimā-vat tālā-'di-vac ce
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darṣitaḥ.

6 tasyāḥ prakṛteḥ kāryād vāidharmyam vivekā-'rtham āha:
avyaktam triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktam sūk-
ṣmam; mahat-tattvasya hi sukhā-'dir guṇaḥ sūkṣāt kriyate, prakṛteḥ ca
guṇo 'pi na sūkṣāt kriyate iti pradhānam paramā-'vyaktam, mahat-tattvam
10 tu tad-apekṣayā vyaktam ity arthaḥ.

«nanu parama-sūkṣmam cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṅ-
kṣāyāu pūrvoktaṁ smārayati:

tat-kāryatas tat-siddher nā 'palāpaḥ. 137.
sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-'numāna-gatā viṣeṣā vicāryāḥ. tatra kaṁcanā
'dāu viṣeṣam āha:

sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-
mānyenā 'pi sādhanam apekṣitam, dharmiṇy api vivādāt, nāi 'vam puru-
ṣasya sādhanam apekṣitam; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhām apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣilā-'rohanū-'diṣu
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram
anumānam kāryam iti.

"sāṁhata-parārthatvāt puruṣasye" 'ty-ukta-sūtreṇā 'pi vivekā-'numā-
nam evā 'bhipretam, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam
abhipretam iti. tatra cā 'dāu viveka-pratijñā-sūtram:

30 ṣarirā-'di-vyatiriktaḥ pumān. 139.

ṣarirā-'di-prakṛty-antaṁ yac catur-viṅcati-tattvā-'tmakam vastu, tato
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhokṛtṛvam ca draṣṭṛtṛvam iti.

atra hetūn āha sūtrāḥ:

sāṁhata-parārthatvāt. 140.

35 yataḥ sarvaṁ sāṁhatam prakṛty-ādikam parārtham bhavati, ṣayyā-'di-
vat. ato 'sāṁhataḥ sāṁhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthah. ayaṁ ca hetuḥ “saṁhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṁkalanā-rthaḥ.

kiṁ ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 5
hi yaḥ sukhā-dy-ātmakatvaṁ dharmāḥ, sa sukhā-di-bhoktari na sambhava-
vati; svayaṁ sukhā-di-grahane karma-karṣ-virodhāt; dharmi-puraskāre-
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbataṁ sva-
sukhā-dikam puruṣena grhyatām, sva-vad» iti cen, na; evaṁ sati buddher
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba- 10
kalpane gāuravāt. <akam sukhi duḥkhi mūḍha> ity-ādi-pratyayās tu na
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaśyam
buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-
bimba-kalpanāyām ca gāuravād iti. 16

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-’ktā-viveki-
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kiṁ ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyebyaḥ prakṛty-antebhyo ’tiriktate 20
’ty arthaḥ. adhiṣṭhānaṁ hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bhede saty eva bhavati
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradārṣayati sūtrābhyām :

25

bhoktṛ-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva
vyāhanyeta; karma-karṣ-virodhāt; svasya sāksāt sva-bhoktṛtvā-nupa-
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre
puruṣasya bhogaḥ svikṛta iti smartavyam; aparīṇāminaḥ ca puruṣasya 30
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātāḥ.

kiṁ ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhoktṛ syāt, tadā bhoktuḥ kāivalyā-rtham
duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35
dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra < kāivalyā-'rtham prakṛter > iti sūtra-pāṭhaḥ prāmādikatvād upek-
ṣanīyaḥ;

6 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhokṣ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce"

'ti Kārikātaḥ < kāivalyā-'rtham pravṛtteḥ ce > 'ti pāṭhāt; arthā-'saṃgateḥ
ce 'ti.

catur-viṃśati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭī-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vāiṣeṣikā āhuḥ: « prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat

15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmanor" iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣaḥ sarva-jantuṣv" iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugataṃ akhaṇḍo-'pādhir anugata-
vyavahārād iti.

« nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā? » tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gūravam ity api
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣū-'graho 'pi sparṣa-puraskā-
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 gūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;
saṃyogā-'di-mattvūt; anācṛitatvāc ce 'ti. tathā ca smṛtyate:

"jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā śiva" iti.

« nanu nirguṇatva eva kā yuktir? » iti ced, ucyate: puruṣasye 'cchā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ñgikāre
pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-
hetutva-kalpane gūravam; āndhya-pariṇāmena kadā-cid ajñatvasyū 'pattyā

jñāne-'cehā-'di-gocara-samçayā-'pattiç ca. tathā jaḍa-prakāṣū-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samyogasyā 'tmanaç
co 'bhayos tad-dhetutve gāuravāt. guṇa-çabdaç ca viçeṣa-guṇa-vācī 'ty
uktam eva. ata ātmā nirguṇaḥ. 5

api ca ye tārīkikā ātmanaḥ kartṛtvam icchanti, teṣām mokṣā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adrṣto-'tpatti-hetutayo 'ktatvāt;
tasyāç ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt. ataḥ çruty-ukta-mokṣā-'nupapatyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'drṣta-sukhā-'dy-abhāvaḥ. tataç ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-dṛçya-guṇatvā-'vacchedenūi 'tat
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṁ Vāsiṣṭhe karā-
'malaka-vat proktaṁ vivicya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛçaṁ rūpaṁ prakāṣyā 'malam bhavet,
tri-jagat tvam aham ce 'ti dṛçye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛço vimalā-'tmana ” iti. 16

« nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya
cid-dharmakatvaṁ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20
tatrā 'ha:

çrutyā siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evam, yadi kevala-tarkenā 'smābhir nirguṇatvā-'cid-dharmatvā-
'dikam prasādhate; kiṁ tu çrutyā 'pi. ataḥ çrutyā siddhasya nirguṇa-
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25
çrutyāi 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jitam nāstikāiḥ.

nirguṇatve ca çrutayaḥ “sākṣī cetā kevalo nirguṇaç ce” 'ty-ādyāḥ;
cin-mātratve tu çrutayo “kartā cāitanyam cin-mātraṁ sac, cid-eka-raso 30
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-çrutayas tu <rāhoḥ çira> iti-
val lāukika-vikalpū-'nuvāda-mātrāḥ; vidhi-niṣedha-çruti-madhye niṣedha-
çruter eva balavattvāt; “athā 'ta ādeço: ne 'ti ne 'ti; na hy etasmād
iti ne 'ty anyat param astī” 'ti çruteḥ. kiṁ cā 'jñānām <aham jñānāmī> 'ti
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vau 'tsargikatvāt. ato bhrama-çatā-
'ntaḥpātītenā 'pramānya-çāṅkā-'skanditatvāc cūi 'tat-pratyakṣa-bādhane
lāghava-tarkā-'dy-anugrhitam anumānam api samartham iti. « nanv ātmano
nitya-jñāna-svarūpatve kidṛçaṁ lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā'-nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā'-nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayah padārthāḥ kalpyanta iti.

- 5 « nanu yadi prakāṣa-rūpa evā 'tmā, tadā susūpty-ādy-avasthā-bhedaś tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:
susūpty-ādya-sākṣitvam. 148.

susūpty-ādyaśyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pūmṣī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ susūptaṃ ca gunato buddhi-vṛttayaḥ;
tāsāṃ vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsāṃ buddhi-vṛttinām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-
15 nāmāḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛgaḥ parināmāḥ;
susūpty-avasthā ca dvividhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-
ādi-rūpa-susūpti-kālina-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-
susūpti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sū ca
samagra-susūptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'dor api buddhi-dharmasya
25 sākṣi-bhāsyatā-'patteḥ. susūpty-ādi-sākṣitvam tu tādṛga-buddhi-vṛttinām
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na parināmā-'pekṣe 'ti. « syād etat. susūpto yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttinām vṛtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanū sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutūyāḥ sāmānyataḥ suvacatvād »
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravaṃ ca syāt. kiṃ cū < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām
viṣeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cū 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ
35 jñānam kalpyate. < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter
eva tādṛga-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya susūpty-ādi-sākṣi-mātratvena puruṣai-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti saṃcayāḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharmyānām buddhi-dharmatvāt.
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṁ, tathā 'pi yasyā buddher
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣṭatayā sākṣinaṁ grhṇāti <ghaṭam
jānāmī> 'ty-ādi-rūpāṇi. ata ekasyā buddher <ayam ghaṭa> iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭam jānāmī> 'ti. tatra
siddhāntam āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

punyaṇvān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattiyā puruṣā 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-
tvā-'bhāvāt; kim tv apūrva-dehe-'ndriyā-'di-saṁghāta-viṣeṣeṇa saṁyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15
ajo hy eko juṣamāno 'nuçete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”

'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha :

20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṁyoga-tad-abhāvavaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṁyogī, anyas
ca ne 'ti. kim cāi 'ko-'pādhitō muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-
rāiḥ punar-bandhā-'pattiyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30
'ka-ghaṭa-muktasyā 'kāśa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣruteḥ pratāratvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣṭastasyā 'tiriktatām abhyupa- 35
gamyā vyavastho 'papādanīyā?» tatrā 'ha :

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣṭasto 'pi nānā 'bhyupeyaḥ ;

viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-
 5 tvam anvaya-vyatirekād" iti ṣaṣṭhā-dhyāye svayam evā 'haṃkāra-viçiṣṭa-
 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāraṇatva-rūpa-
 jīvatvasyāi 'va viçiṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viçiṣṭā-ṇatvatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin
 navinā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanāḥ kārya-kāraṇo-'pādhiṣu
 pratibimbāni jīve-ṣvarāḥ, pratibimbānām cā 'nyo-'nyam bhedaḥ janmā-dy-
 10 akhila-vyavastho-'papattir » iti, tad apy asat; bheda-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-
 bandha-mokṣā-dy-anupapattir; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
 tiḥ ca; jīve-ṣvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-
 karyā-'parihāraḥ. bheda-'bheda-'bhyupagame tu tat-siddhānta-hānir, bheda-
 15 'bheda-virodhaḥ ea. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaḥ cā
 'nyo-'nyā-bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmaḥ. « syūd etat. bimba-pratibimbā-'di-bhedam
 parikalpya ṣṛutya bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas tayoḥ bhedo bandha-mokṣā-
 20 'dikāṃ ce 'syata » iti. māi 'vam! evaṃ sati bandha-mokṣā-'di-ṣṛuti-gaṇasya
 bheda-ṣṛuti-gaṇasya co 'bhayor bādha-'pekṣayā kevalā-'bheda-ṣṛuti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va sām-koco lāghavād yuktaḥ; ṣṛuti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣṭu 'ktam dūṣaṇam upasamharati:

25 **evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
 āsaḥ. 152.**

evaṃ rūpyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-
 30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṃ tu sarvathā
 viruddha-dharma-sām-karo 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-
 mokṣā-'di-viruddha-dharma-sām-karyam āpadyate; bhavadbhir api sarveṣāṃ
 dharmāṇāṃ upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-
 35 ṇāṃ saṃyoga-viyoga-bhogū-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇāṃ āropitānāṃ api vy-
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-'dīnāṃ

ṣarīrā-'di-dharmānām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṣe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kāṭmye sati janmā-'di-vyavasthā-vad eva no 'pa- 6
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmānām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣyāi 'katve 'pi ghaṭā-'vacchinnā-'kācānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikam tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāṣa-nāṣa-vat tan-nāṣena “na jīvo mriyata”
ity-ādi-ṣṛuṭi-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūkṣmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina
imām evā 'nupapattim paśyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bheda-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmānām atyantāi-'kyaṃ no 'ktam 20
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ,” “adhikam tu bheda-nirde-
śāt,” “aṅgo nānā-vyapadeṣād” ity-ādi-sūtrair bheda uktaḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-
samdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

«nany evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dr̥ṣyate jala-candra-vat.”

“nityaḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;
ekaḥ sa bhidyate śaktyā māyayā, na svabhāvata” 30

ity-ādyāḥ ṣṛuṭi-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta?» iti.
tatrā 'ha:

nā 'dvāita-ṣṛuṭi-virodho, jāti-paratvāt. 154.

ātmāi-'kya-ṣṛutīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛutīnām tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-
'rūhakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"
 "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dviṭiyam" ity-ādy-advāita-
 çruty-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-niśedha-paratvād ity arthah. tatrā 'dya-
 5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-
 ekarūpatā-mātra-parāḥ, bheda-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-
 parāḥ ;

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu ;
 sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt ; anyathā 'vasthā-traye 'py
 ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-
 trayā-'bhimāna-nivṛtter asambhavāt ; tathāi 'karūpatā-pratipādanenāi 'va
 niḥphilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
 hy anyathā nirdharmakam ātma-svarūpaṁ viçiṣya Brahmanā 'pi çabdena
 16 sāksāt pratipādayitum çakyate ; çabdānām sāmānya-mātra-gocaratvāt.
 ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-
 patty-artham viçiṣyaḥ svayam eva tāvad viveçayati, yāvan nirviçeṣe çabdā-
 'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā-'bhimāna-nivṛtṭyā kṛta-
 kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
 20 tarhi tebhyo nā 'bhimāna-nivṛtṭiḥ sambhavati ; ākāṣe vividha-çabda-vad
 akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāva-'dīnām avacchedaka-bhedāir
 upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve
 ca vākya-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca ; avāidhar-
 mya-jñānād eva sarvā-'bhimāna-nivṛtteḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
 25 parāṇi ; nyāyā-'nugraheṇa balavatībhir bheda-grāhaka-çruti-smṛtibhir viro-
 dhāc ca. kim tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva ; sāmya-bodhaka-
 çruti-smṛtibhir eka-vākyatvāt ; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
 tatra sāmye çrutayaḥ

"yatho 'dakam çuddhe çuddham āsiktaṁ tādrg eva bhavati,
 30 evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramam sāmyam upāiti" 'ty-ādyāḥ ; smṛtayaç ca

"jyotir ātmani nā 'nyatra ; sarva-bhūteṣu tat samam,
 svayam ca çakyate draṣṭum su-samāhita-cetasā."

"yāvan ātmani bodhā-'tmā, tāvān ātmā parā-'tmani ;

35 ya evam satataṁ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmya-vacanāt
 svarūpa-bhedo 'py ātmanām asti 'ti siddham. avāidharmyā-'bheda-paratvam
 cā 'sman-mate "Viṣṇur aham, Çivo 'ham" ity-ādi-vākyānām mantavyam.
 na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api ; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā
< nitya-çuddha-muktas tvam aśī > 'ty-ādi-yathā-çrutasya tādṛça-vākya-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam aśī" 'ty-ādi-vākyaṇām apy avāidharṇyā-'rthakatāi 'vā 'stu. 5

« nanu prayojanā-'bhāvān na bheda-paratvaṃ çrutīnām sambhavatī »
'ti cen, na; mokṣo-'papūdanasyāi 'va prayojanatvāt; sṛṣṭi-samhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kya mokṣā-'nupapatteḥ. « athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutīnām ghaṭata » iti.
māi 'vam; lāghava-tarkeṇā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharṇya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

« nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ? » iti 15
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kirāṇa-vat
svā-'ñça-bhūtāir asaṃkhya-puruṣāir asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya 20
vācā-'rambhāna-mātratvam bodhayitum, na punar akhaṇḍatvam;

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babbhūve"
'ty-ādi-sāṃça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-çvara-cūitanye 'nyeṣāṃ 25
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇ
'ti. adhikam tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātiyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣānām kūḷa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūḷasthatva-rūpa-pāramārthika-sattvam, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

« nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād" ? » iti. tatrū 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṃ. 155.

viditam spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha :

nā 'ndhā-'dr̥ṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattim samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pi 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe ”
'cy-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve » 'ty avagantavyam; ṣrutī-smṛtī-siddhānta-virodhāt; (duḥ-
kham mā bhuñjīye » 'ti kāmānā-darṣanena puruṣa-mokṣasyūi 'va mokṣū-
15 'khyā-parama-puruṣārthatvūc ca; upādher duḥkha-hānasya ca tādarthyaena
paramparayūi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vūḍibhir ucyate: «advāita-ṣrutī-virodhād
bandha-mokṣa-sṛṣṭi-samhārā-'di-ṣrutayo bādhyanta » iti, tad apy asat; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmānya-prasaṅgāt; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutīyā bādhe vedāntā-'vagate 'py
advāite punaḥ saṃcayā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punaḥ saṃcaya-vat. kim ca “mithyā-buddhir nāstikate ” 'ty Anuṣā-
sanād dharmā-'diṣu svāpna-van mithyā-dr̥ṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-ḡunya eva syāt; samyak-sādhana-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'chedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'chedaḥ kasyā-'pi puṃso nā 'sti, var-
35 tamāna-kāla-vad ity anumānam sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-
tam, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha :

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṃ vrajat
rūpaṃ tyajati no cāntam brahma cāntatva-brūhitam ” iti ca.

5

« nanu sāksitvasyā 'nityatvāt puruṣāpāṃ katham sadāi 'ka-rūpatvam ? »
tatrā 'ha :

10

sākṣāt-sambandhāt sāksitvam. 161.

puruṣasya yat sāksitvam uktam, tat sākṣāt-sambandha-mātrāt ; na tu paripāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitū 'vagam-
yate “sākṣād draṣṭari saṃjñūyām ” iti sāksi-ṣabda-vyutpādanāt. sākṣād-
draṣṭṛtvam cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ
sva-buddhi-vṛtter eva bhavati ; ato buddher eva sāksī puruṣo, 'nyeṣāṃ tu
draṣṭṛ-mātram iti cāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-
sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atipra-
saṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sāksitvam tv indriyā-'di-
vyavadhānā-'bhāva-mūtreṇa gūṇam.

20

akṣa-sambandhāt sāksitvam iti pāṭhe tv akṣam atra buddhiḥ, kara-
ṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv ūha
sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam ; duḥkhā-'der
buddhi-paripāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛtṭiḥ
pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyāḥ ; “kāmaḥ saṃkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve ” 'ti ṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-
pratipādana-samāptau.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṛuti-smṛtyor ucyā-
mānam katham upapadyeyātām ? » tatrā 'ha :

35

uparāgāt kartṛtvam, cit sāmṇidhyāc—cit sāmṇidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparam saṃyoga-viṣeṣāt
5 paraspara-dharma-vyavahāra āpādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sāmṇidhyād iti dvih-pātho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ gāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.
saṃkṣipta-sāṃkhya-sūtrūṇāṃ arthasyā 'tra prapañcanāt
gāstrāṃ yoga-vad eve 'daṃ Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viśayā-
'dhyāyaḥ prathamah.

gāstrasya viśayo nirūpitaḥ. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-
pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kūryāṇāṃ svarūpaṃ vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣaṃ ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayūṇāṃ eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter nisprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āçayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

« nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punaḥ-punaḥ sṛṣṭir na syād? » iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kim tu bahuḥo janma-marana-vyādhy-ādi-vividha-duḥkheṇa bhr̥ṣam taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

na ṣṛavāṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣṛavāṇam api bahu-janma-kṛta-puṇyena bhavati. tatṛā 'pi ṣṛavāṇa-mātrān na vāirāgya-siddhiḥ, kim tu sāksāt-kārāt. sāksāt-kāraḥ ca jhātīti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kim tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhr̥tya-vad vā pratyekam. 4.

yathā gr̥ha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evam sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantiyād ity arthaḥ. tathā ca Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sṛaṣṭṛtvaṁ katham ucyate; "tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta" iti ṣṛutyā puruṣasyā 'pi sṛaṣṭṛtva-siddher?» iti. tatṛā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sṛaṣṭṛtvasya vastutve ca siddhe puruṣasya sṛaṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāśannāyām eva ṣṛutes tātparyūt; "ajām ekām" ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sṛaṣṭṛtva-siddheḥ; pumsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ṣaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṣaktāu prakṛtāu vartamānaḥ sṛaṣṭṛtvā-'dikāṁ ṣaktimatsu puruṣeṣū 'pacaryate, ṣakti-ṣaktimad-abhedāt. 30 tad uktam Kāurme :

"ṣakti-ṣaktimator bhedaṁ paṇyanti paramā-'rthataḥ,
abhedam cā 'nupaṇyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'ta ādeḥo : ne 35 'ti ne 'tī" 'ty-ādi-ṣṛutiḥ, "ātmāi 've 'dam sarvam" ity-ādi-ṣṛutiḥ ce 'ti bhāvah.

« nanv evam prakṛtāv api sraṣṭṛtvaṃ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṣṛaṇāḍ? » iti. tatrā 'ha:

kāryatas tat-siddheḥ. 6.

kāryāṇām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-
tulyatā-ṣṛutayas tv anityatā-rūpā-'sattvā-'ñga-mātre puruṣā-'dhyastatvā-'ñce
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ṣṛuti-virodhāt; svapna-padārthānām
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

« nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-
10 varteta. » tatrā 'ha:

cetano-'ddeṣān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī samijñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
16 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe
'ty arthaḥ. etena svabhāvato buddhāyā api prakṛteḥ sva-mokṣo ghaṭata
ity ato na mukta-puruṣam prati pravartata iti.

« nanu puruṣe sraṣṭṛtvaṃ adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
drṣṭo hi prthivy-ādi-yogena kāṣṭhā-'deḥ prthivy-ādi-sadṛṣaḥ pariṇāma » iti.
tatrā 'ha:

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sākṣāt.
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṃ sākṣād asti, kim
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād isyate, saṃdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;
anyathā japā-saṃyogāt sphatikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīm sṛṣṭer mukhyaṃ nimitta-
kāraṇam āha:

rāga-virāgayor yogāḥ sṛṣṭiḥ. 9.

rāge sṛṣṭir, vāirāgye ca yogāḥ, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatiṛekābhyāṃ
35 rāgaḥ sṛṣṭi-kāraṇam ity ācāyaḥ. tathā ca ṣṛutir api Brahmā-'di-rūpāṃ
vividha-karma-gatim uktvā 'ha: "iti nu kāmayaṃāno, 'thā 'kāmayaṃāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇā utkrāṃanti" 'ti. rāga-vairāgye api prakṛti-dharmāḥ eva.

itaḥ param sṛṣṭi-prakriyām vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣṛyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇīye 'ti bhāvyaḥ. atra ca pramāṇam ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāḥ jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṁ vāyur jyotir āpaś ca pṛthivī viśvasya dhārīṇī"

'ti ṣruty-antara-sṭha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇāc chraddhām khaṁ vāyur" ity-ādi-ṣruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaś cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṣa iti. 20

prakṛter eva sṛṣṭṛtvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādinām tu sva-sva-vikāra-sṛṣṭṛtvaṁ na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha :

ātmā-'rthatvāt sṛṣṭer nai 'ṣām ātmā-'rtha ārambhaḥ. 11.

eṣām mahad-ādinām sṛṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sṛṣṭṛtvaṁ; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaṣyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kūlayoḥ sṛṣṭim āha :

dik-kālāv ākāṣā-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva. ato dik-kūlayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-guṇaś ca nitya" ity-ādi-ṣruty-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ṣabdano 'pādhi-grahanād iti. yady api tat-tad-upādhi-viṣiṣṭā-'kūṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye cōttrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-
abhedāt. asyūḥ ca buddher mahattvaṁ sve-’tara-sakala-kārya-vyāpakatvaṁ
mahāi-’ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyātir lokānāṁ jāyate sade ”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcvasitam etad yad Ṛgveda” ity-
ūdi-ṣṛuti-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdo buddhy-
abhimānitvenāi ’va ; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdas, tadvat.
evam eva Rudrā-’diṣv ahaṁkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveśām eva bhūtā-’bhimāni-paryantānāṁ devānāṁ sva-
16 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṣā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryaṁ dharmā-’di. 14.

dharmā-jñāna-vāirāgyāi-’ṣvaryaṇy api buddhy-upādānakāni, nā ’ham-
kāra-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evaṁ katham nara-ṣaṣṭy-ūdi-gatānām buddhy-añṣānām adharma-
prābalyam upapadyatām ? » tatrā ’ha :

mahad uparāgād viparītam. 15.

tad eva mahān mahat tattvaṁ rajas-tamobhyām uparāgād viparītaṁ
kṣudram adharmā-jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣa īṣvara > iti ṣṛuti-smṛti-pravādo ’py upa-
pāditah ; sarvo-’pādhīnāṁ svābhāvika-’ṣvaryasya rajas-tamobhyām evā
’varaṇād iti. « nanv evaṁ dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-añṣa-rūpe bījā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-’vasthāyām ānkura-vad utpatty-añṣikārāt. tathā cā ’kāṣa-vad eva
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evaṁ
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abbhāvād iti.

35 mahat-tattvaṁ lakṣayitvā tat-kāryam ahaṁkāraṁ lakṣayati :

abhimāno ’hamkāraḥ. 16.

ahaṁ-karoti ’ty ahaṁkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'hamkāra-mamakārau jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimātor api kārya-kāraṇa-bhāva unniyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ñkura-mahā-vṛkṣū-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sūllanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'hamkāra indriyā-'di-hetuḥ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaṛaṇa-karaṇa-darçanāt; “rūpa-rāgūd abhūc cakṣur” ity-ādina 15
Mokṣadharme Hiraṇyagarbhasya rāgūd eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnāṃ rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahamkārat. 18.

ekādaçānām pūraṇam ekādaçakam manuḥ ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'hamkāraj jāyata ity arthaḥ. ataç ca rājasū-'hamkārad daçe 'ndriyāṇi tāmasā-'hamkārac ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasāç ca tāmasāç ce 'ty aham tridhā.

aham-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikūç ca ye devū, arthā-'bhivyajjānaṃ yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham, liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṃ” iti.

tāijaso rājasāḥ; ubhayaṃ jñāna-karme-'ndriye.

35

*nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-
ṣyati; taç katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ grūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-ṣayenā 'tra ṣāstre
 devāḥ karaṇebhyo na pṛthāṇi nirdiṣyante. ataḥ samaṣṭi-'ndriyāni mano-
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni.
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sātत्वikā-'hamkāra-
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sātत्वiko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cāi 'nayo vyakti-bhedād auṣa-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāni darṣayati:

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāni vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāni ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṃghāte-
 'ṣvarasya karaṇam indriyam. tathā cāi 'hamkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataḥ nirākaroti:

20 **āhamkārikatva-ṣrutir na bhāutikāni. 20.**

indriyāṇi 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ṣrutih kālā-
 25 luptā 'py ācārya-vākyān Manv-ūdy-akhila-smṛtibhyaḥ cāi 'numīyate. pra-
 tyakṣā ṣrutir “aham bahu syām ” ity-ādiḥ. «nanv “annamayam hi,
 sūmya, mana ” ity-ādir bhāutikatve 'pi ṣrutir asti » 'ti cen, na; prakā-
 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-
 ṣrutir eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṃkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādlinām bhūta-saṃsrṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanv tathā 'py āhamkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam ” ity-ādi-ṣrutān devatāsv
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa
 eva hi kāryasya laya » ity āṣaṅkyā 'ha:

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, sū nā 'rambhakasya nā 'rambhaka-ṣayini
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣaṇāt; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaḥyati' 'ty-ādi-ḥrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-ḥruter vināḥa-darḥaṇāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

"etasmā jāyate prāṇo manāḥ sarve-'ndriyāṇi ce"

'ty-ādi-ḥruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apa-
cayā-'dinā vināḥa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daḥakena nivartante manāḥ sarve-'ndriyāṇi ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānāṃ adhiṣṭhānam. 23.

indriyam sarvam atīndriyam, na tu pratyakṣam; bhrāntānāṃ eva
tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam
ity eva pāṭhaḥ.

15

ekam eve 'ndriyam ḥakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam
apākaroti:

ḥakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ḥakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati;
ḥaktīnāṃ apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahamkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyām
nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daḥa ḥakti-bhedā ity āha: 26

ubhaya-'tmakam manāḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhaya-'tmakam ity asyā 'rthaṃ svayaṃ vivṛoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaḥṇ nānātvam bhajate, kāmīnī-saṅgāt
kāṃuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darḥaṇā-'di-vṛtti-viḥiṣṭatayā nānā bhavati.
tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-
arthyād ity arthaḥ. etac cā "nyatra-manā abhūvaṃ, nā 'ḥrāṣaṃ" ity-

30

ādi-ṣṛuṭi-siddhāc cakṣur-ādīnām manah-samyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

anna-rasūnām malah puriṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co ’pa-sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaram viṣaya iti.

yasye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇi ’ty ucyante, tad ubha-
10 yam āha :

draṣṭṛtvā-’dir ātmanah, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakanī vaktṛtvā-’di-pañcakanī saṃkalpayitṛtvam cā
’tmanah puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity
arthaḥ. « nanu draṣṭṛtvā-ṣṛoṭṛtvā-’dikaṃ kadā-cid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikaṃ tu kriyā-mātram, tat
katham kūṭasthasya ghaṭatām? » iti cen, na ; ayas-kānta-vat sāmīdhyā-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyūi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yathā hi mahā-rūjah svayam avyāpriyamāṇo ’pi sāmyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇāir draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-
yogā-’khyā-sāmīdhyā-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvam cā ’tra kāraṇa-cakra-prayoktṛtvam, karaṇatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat
tu ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niśicchativād akartā ’sāu, kartā sāmīdhi-mātrata ” iti.

ata eva kāraṇa-cakra-prayoktṛtvā-’cakter ātma-svarūpatayā draṣṭṛtvā-vaktṛ-
tvā-’dikam ātmano nityam iti ṣṛūyate “na draṣṭur dṛṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyate ” ity-ādine ’ti. « nanu pramāṇa-
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam ; atra katham indri-
yasyo ’cyata? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyū ’sādhārāṇa-vṛttir āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

ṣaṇam asādhārāṇi vṛttir yeṣāṃ iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropah; manasaḥ ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃcayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayaṇām sādharāṇīm vṛttim apy āha:

sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañca. 31. 10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharāṇi karaṇasyā 'ntaḥkaraṇa-trayasya vṛttih, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyām vṛttis trayasya, sāi 'sū bhavaty asāmānyā;
sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañce" 'ti. 15

atra kaṣcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyūpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, prthag-upadeṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaranyenāi 'vāu 'cityāc ca. vāyu-prāṇayoh prthag-upadeṣa-ṣrutayas tu:

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca
khaṇi vāyur jyotir āpaḥ ca pṛthivī viṣvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ṣaṭīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇām ivā 'smākāṇ nā 'yam niyamo, yad indriya-vṛttih krame- 30 nāi 'va bhavati, nāi 'kade 'ty āha:

kramaḥ 'kramaḥ ce 'ndriya-vṛttih. 32.

sugamam. jñāti-sāṃkaryasyā 'smākam adōṣatvāt sāmāgrī-samava-
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhaḥ nā
'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ:

"ṣabdhā-'diṣu pañcānām ālocana-mātram iṣyate vṛttih;
vacanā-'dāna-viharaṇo-'tsargā-'nandāc ca pañcānām" iti. 35

ālocanam ca pūrvā'cāryair vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam ;
param punas tathā vastu-dharmair jāty-ādibhis tathe ” 'ti.

param uttara-kālīnam ca punar vastu-dharmair dravya-rūpa-dharmāis tathā
6 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā'-khyam bhavatī 'ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpam dvividham apy āndri-
yakam jñānam ālocana-samjñam iti labdham. kaṇcit tu « nirvikalpakam
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-
mātra-janyam » iti śloka-'rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devair
10 viśiṣṭa-jñānasyū 'py āndriyakatvasya vyavasthāpitatvāt ; indriyair viśiṣṭa-
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācaṣṭe :
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va
sarva-karaṇeṣv ekadāi 'va vṛttir bhavatī 'ty artha » iti. tad apy asat ;
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-
vṛttāv eva vādi-vipratipattiyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'nutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttīḥ saṃsāra-nidānatā-pratipādanā-'rtham ādāu
20 darśayati :

vṛttayah pañcatayyah kliṣṭā-'kliṣṭāḥ. 33.

kliṣṭā akliṣṭā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva,
nā 'dhikā ity arthaḥ. kliṣṭā duḥkhadāḥ sāmśārika-vṛttayo, 'kliṣṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayah. vṛttinām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam : “ pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākam vivekā-'graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi « Rāhoḥ
gīrah, puruṣasya cāitanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttīḥ. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavatī 'ty
anayā 'pi diṅ puruṣasya svarūpam paricāyayati :

tan-nivṛttāv upaśānto-'parāgaḥ svasthaḥ. 34.

35 tāsām vṛttinām virāma-daśayām śānta-tat-pratibimbakaḥ svastho bha-
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :
“yogaḥ citta-vṛtti-nirodhaḥ,” “ tadā draṣṭuḥ svarūpe 'vasthānam,” “ vṛtti-
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhi-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe dṛṣṭāntena pradārṣitā, yathā:

“anāptū-’khila-çailā-’di-pratibimbe hi yādṛṣṭī
syād darpaṇe darpaṇatā kevalā-’tma-svarūpinī,
aham tvam jagad ity-ādāu praçānte dṛṣya-sambhrame
syāt tādṛṣṭī kevalatā sthite draṣṭary avikṣaṇa” iti.

5

etad eva dṛṣṭāntena vivṛnoti:

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇi raktō 'svastho bhavati tan-nivṛttāu ca rāga-çūṇyaḥ svastho
bhavati, tadvad iti. tad etad uktam Kāurme:

“yathā sanilakṣyate raktāḥ kevalāḥ sphaṭiko janāḥ
rañjakā-’dy-upadhānena, tadvat parama-pūruṣa” iti.

«nanu kasya prayatnena karaṇa-jātam pravartatām; puruṣasya kūṭa-
sthatvād içvarasya ca pratiṣiddhatvād?» iti. tatrā 'ha:

15

puruṣārtham karaṇo-’dbhavo 'py, adrṣṭo-’llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārtham karaṇo-’dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dṛṣṭā-’bhivyakter eva bhavatī 'ty arthaḥ. adrṣṭam co
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha:

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam
apekṣate, tathā 'va svāmīnaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dṛṣyate ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam:

25

“svām-svām pratipadyante parasparā-’kūta-hetukām vṛttim;
puruṣārtha eva hetur, na kenacit kāryate karaṇam” iti.

«bāhyū-’bhyantarūir militvā kiyanti karaṇāni?» 'ty ākāṅkṣāyām āha:

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teçv api
vyakti-bhedenā 'nantyam pratipādayituṁ <vidham> ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam: <avāntara-bhedād> iti; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

«nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,
anyeṣāṁ ca karaṇatvaṁ gūṇam; tatra ko guṇa?» ity ākāṅkṣāyām āha: 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vat iti; yathā phalā'-yoga-vyavacchinatayā
 5 prahāraṣyūi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhāraṣyā 'pi karaṇatvaṁ, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkāraṣya gūṇa-karaṇatvam atra no 'ktam.

gūṇa-mukhya-bhāve vyavasthāṁ viśiṣyā 'ha:

10 dvayor pradhānam mano, loka-vad bhṛtya-vargeṣu. 40.

dvayor bāhya-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaṇṇid eva loka rājñaḥ pradhāno bhavaty, anye ca tad-upasarjaṇi-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vūci; vakṣyamāṇasyā 'khila-saṁskārū-'dhāratvāya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyaḍ iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-grutā-'dy arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc
 25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛtityā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ creṣṭhā; tad-ācraiyatayā ca
 30 cittā-'para-nāmnī buddhir eva creṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtṭiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam
 35 avāntara-karaṇāi» ity ācāṅkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānye katham manasa ubhayā'tmakatvam prāg uktam?» tatrā 'ha:

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viçeṣāt. 45.

kriyā-viçeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ: cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 5 'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram ity evam vyavasthā kim-nimittike?» 'ty ākūṅksāyām ūha:

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10 vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'divyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana- 15 tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. «nanu karmaṇa eva tat-puruṣīyatve kim niyāmakam?» iti cet, tathā-vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu kaçceid avivekī vadati «buddhi-pratibimbīta-puruṣasya karṇe» 'ti, tan na; Yoga-bhāṣye 'smad-ukta-prakāraṣyāi 'vo 'ktatvenā 'nya-prakāraṣyā 'prīmā 20 nīkatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbavā-'bhimata-puruṣa-kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣi-kartum upasaṃharati:

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras, 30 tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-'viçeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad ity arthaḥ. ata eva buddhir eva mahān iti sarva-çāstreṣu gīyata iti. — vīpsā 'dhyāya-samāptāu.

30

liṅga-dehasya ghaṭakam yat saptadaça-saṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti çrī-Vijñāna-'cārya-nirmite Kāpila-saṃkhyā-pravacanasya bhāṣye pradhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣaṭīra-dvayam
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-
hetv-apara-vairāgyā-rītham; tataḥ ca para-vairāgyāya jñāna-sādhana-
any
akḥilāni vaktavyāni 'ti tṛtīyā-rambhah:

5 **aviṣeṣād viṣeṣā-rambhah. 1.**

nā 'sti viṣeṣaḥ cānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrū-khyam. tasmāc cāntā-di-rūpa-viṣeṣavattvena
viṣeṣānām sthūlānām mahā-bhūtānām ārambhah ity arthah. sukhā-dy-
ātmacatā hi cāntā-di-rūpā sthūla-bhūteṣv eva tāratamya-dibhir abhivya-
10 yate, na sūkṣmeṣu; teṣāṃ cāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṣati-tattvānām utpattim
uktvā tasmāc cānta-dvayo-tpattim āha:

tasmāc cāntirasya. 2.

tasmāt trayaviṇṣati-tattvāt sthūla-sūkṣma-ṣaṭīra-dvayasyā 'rambhah ity
15 arthah.

samprati trayaviṇṣati-tattve saṃsārā-nyathā-nupapattim pramāṇa-
yati:

tad-bijāt saṃsṛtiḥ. 3.

tasya ṣaṭīrasya bijāt trayaviṇṣati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthah. trayaviṇṣati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rītham dehād deham saṃsṛtati;

“mānasam manasāi 'vā 'yam upabhuṅkte cūbhā-cūbham,
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karma-pakaraṇair evo 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-
pariṣvakta” iti.

saṃsṛter avadhim apy āha:

ā vivekāc ca pravartanam aviṣeṣānām. 4.

30 īcvarā-nīcvaratvā-di-viṣeṣa-rahitānām sarveṣāṃ eva pūnśāṃ viveka-
paryantam eva pravartanam saṃsṛtir āvaçyākī, viveko-ṭtarām ca na se
'ty arthah.

tatra hetum āha:

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaçyambhāvād ity
arthah.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'stī 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-'ṣṇa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adbhivāsitaṃ līṅgam ” iti.

5

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ paraṃ ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaḥ, itaraṃ na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaḥ bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adbhivāsitaṃ līṅgam ” iti.

niyataṃ nityaṃ, dvi-parārdha-sthāyi gāuṇa-nityaṃ; prati-ṣarīraṃ līṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛuti-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhīpraṇaya; kadācit tu vāya-vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikāḥ puruṣasya dvandva- 20 yogah?» tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargū-'dāv utpattir yasya līṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvaṃ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya līṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

saptadaśai-'kaṃ līṅgam. 9.

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaśa militvā līṅga-ṣarīram; tac ca sargū-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaśe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaśa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaśa līṅgam mantavyaṃ, na tu saptadaśam ekaṃ ce 'ty aṣṭādaśatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra līṅgāi-'katva ekaṣabdasya 35 tātparyā-'vadhāraṇac ca ;

“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yuyate,
sa saptadaṣakenā 'pi rāḍinā yuyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheṣ ca. saptadaṣā
'vayavā atra santi 'ti saptadaṣako rāḍir ity arthaḥ. rāḍi-ṣaḍlena sthūla-
5 deha-val liṅga-dehasyā 'vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-
'ntara-kalpanāyām gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty āṣayena liṅga-dehasya
bhogaḥ prāḡ uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaṣā-'vayava-
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyaṁ ṣarīra-
lakṣaṇam. tad-āṣrayatayā tv anyatra ṣarīratvam iti paṣcād vyakti-bhavi-
ṣyati. “ceṣṭe-'ndriyā-'rthā-'ṣrayaḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va
15 lakṣaṇam kṛtam iti.

«nanu liṅgaṁ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṁ,
20 tathā 'pi tasya paṣcād vyakti-bhedo vyakti-rūpeṇā 'nḡato nūnātvam api
bhavati; yathe 'dānīm ekasya pitṛ-liṅga-dehasya nūnātvam aṅcato bhavati
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;
jīva-'ntarāṇām bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-sṛṣṭir jīvanām sādḥaraṇāṇi karmabhir bhavati 'ty āyātam. ayam
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manū samaṣṭi-puruṣasya
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṁ tv avayavān sūkṣmān saṇṇām apy amitāu-'jasām
saṁniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

saṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-aṅgeṣu
30 saṁyojye 'ty arthaḥ. tathā ca tatrāi 'va vākya-'ntaram:

“tac-ṣarīra-samutpannāṇi kāryāis tāṇi karaṇāṇi saha
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'ṣraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āṣrayo vakṣyamāṇa-bhūta-pañcakam,
tasyā 'ṣraye ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

sthāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīraṃ ca sūkṣmam pañca-bhūta-'tmakam vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣātkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīraṃ tad ṛte 'dhiṣṭhānaṃ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṃ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṃ ṣarīrā-'ntaraṃ sidhyatī 'ti bhāvah. tasya ca svarūpaṃ Kārikāyām uktam: 15

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;
sūkṣmās teṣām niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrū-'pekṣayā sūkṣmaṃ yad bhūta-pañcakam yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānaṃ ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citraṃ yathā 'ṣrayam ṛte, sthānv-ādibhyo vinā yathā chāyā,
tadvad vinā viṣeṣair na tiṣṭhati nirāṣrayaṃ liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedair iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bhedā-'vagamena

25

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgaṃ, tat svā-'dhāra-sūkṣma-paryantaṃ saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadbhūyam?» iti cet,

30

“vāsanaḥ bhūta-sūkṣmaṃ ca karma-vidye tathāi 'va ca
daṣe-'ndriyam mano buddhir: etal liṅgaṃ vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsana-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daṣe 35
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayah. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṇi pārthiva-dravya-saṅgenāi 'vā 'vasthitāni dr̥ṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimānam avadhūrayati:

aṇu-parimānam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimānam paricchinnaṃ, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutah? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānaṃ yajñāṃ tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣṛavaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih:

“ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrānti; savijñāno bhavati, savijñānam evā 'nvavakrāmatī ”

20 'ti. savijñāno buddhi-sahita eva jāyate, savijñānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnavatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “ annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādih. yady api mana-ādīni na bhāntikāni, tathā 'py anna-saṃsr̥ṣṭa-sajātīyā-'ṅga-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-arthaṃ saṃsr̥ṣṭir, dehād dehā-'ntara-saṃ-
30 cāra? » ity āṇāikāyām āha:

puruṣārthaṃ saṃsr̥ṣṭir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ḥṣu saṃcāro rājārthaṃ, tathā liṅga-ṣarīrāṇām saṃsr̥ṣṭih puruṣārthaṃ ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api
35 tathā vicārayati:

pāñicabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām parināmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nūrambhakatvam abhipretye 'dam.

5

śikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvah. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṣarīre pārthivā-'ṇṣā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhyena tāijasūditā ṣarīrānām, suvarṇā-'dinām ive 'ti. imam eva pak- 10
ṣam pañcamā-'dhyāye 'pi siddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āpūādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-suṣupty-ādy-abhāvaḥ ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-suṣupty-ādikaṁ hi dehasyā 'cetanatā; sū ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭeḥ” iti yad uktam, tatrā 'ṣaṅkya pariharati :

mada-çakti-vac oet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.

«nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25
dravye vartata, evaṁ cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam nā 'sti. ato drṣṭānte pratyekam çāstrā-'dibhiḥ sūksmatayā mādakatve siddhe sāmhata-bhāva-kāle mādakatvā-'virbhāva-mūtram sidhyati. dāṛṣ-
tāntike tu pratyeka-bhūteṣu sūksmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. «nanu samuccite cāitanya-darṣanena pratyeka-bhūte sūksma-cāitanya-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanya-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cīyāt. «nanu yathā 'vayave 'vartamūnam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭā-'dau drçyata, evam eva ṣarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sa-jātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā'sambhavād iti.

“puruṣārthan samsṛtir liṅgānām ” ity uktam; tatra liṅgānām sthūla-deha-samecārā-khya-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
5 sidhyati, tad āha sūtrābhyām :

jñānān muktih. 23.

liṅga-samsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṁ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-’çakti-tuṣṭi-siddhy-ākhyā ” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajoyana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 samsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktin vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpau. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṁ sahe ”

'ty-ādi ṣṛyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikālpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajayā dhanena, tyāgeṇai 'ke amṛtatvam ānaçur ”

ity-ādi-ṣrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-ṣrutis tv aṅgā-'ūgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor
muktih puruṣasya. 26.

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenai 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyīkam; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dātṛtvam ayūktikam iti vilakṣaṇam eva 6 kāryam yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syūtām; upāsyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany 10 adhyasta-padārthānām api praveṇād ity arthaḥ.

upāsanasya māyikatvaṃ yasminn aṅge, tad āha:

samkalpīte 'py evam. 28.

manah-samkalpīte dhyeyā-'ñca evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛuṭy-ukte hy upāsyē prapañcā- 16 'ñcasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣāyām āha:

bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā cūddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āiṣvaryaṃ bhavati 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-samhāraṃ karoti, evaṃ upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavati 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upagbhāta-hetur dhyānam ity arthaḥ. upacāreṇa kūr्या-kūraṇayor abheda-nirdeṣaḥ; rāga- 25 kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-samādhayo yogo-'ktāḥ traya eva grāhyāḥ; Pātāñjale yogā-'ñgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-ṣṛavaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ñgāni svayam vaksyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavati 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity ācayaḥ. itara-vṛtti-nirodhe saty eva viśayā-'ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeya-sūkṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'ṅga-dhyānā-'divad ity api mantavyam ;

- 6 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-ṣokau jahāti”
'ty-ādi-ṣṛuti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati :

nirodhaḥ chardi-vidhāraṇābhyām. 33.

- prāṇasye 'ti prasiddhyā labhyate ; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātātvaṭ. chardiḥ ca vamanam, vidhāraṇa-tyāga iti yāvat ; tena pūraṇa-recanayor
15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaṇi-kāraṇam, sū dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-ṣabdena paṇḍit lakṣaṇīyatayā sūtre pariṣeṣata eva dhāraṇāyū lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhi-
vad dhyāna-ṣabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati :

sthira-sukham āsanam. 34.

yat sthiram sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-'crama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-ṣabdena yama-niyamayor grahaṇam ; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'crama-sādhāraṇatayā karma-madhye praveṣaṇīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhana-tayā proktāny aṣṭau yogā-'ṅgāny atrā 'pi labdhāni ; yathā tat sūtram : “yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-
sūm ca svarūpaṁ tatrāi 'va draṣṭavyam.

- mukhyā-'dhikāriṇo nū 'sti bahir-aṅgasya yamā-'di-pañcākasyā 'pekṣā ;
kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṁnyamād eva jñānam yogaḥ ca
bhavati 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā dr̥ṣyate 'pi.
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaṣ ca bhavaty uttamā-'dhikārinām ity arthaḥ. tad uktam Gāruḍe 'pi:

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ:
Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraṣ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dau 10 viparyayasya svarūpam āha:

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṁgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 16 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nā 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vaṁrūpā; ātmanah çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveṣaṣ ca maraṇā-'di-trāsa iti. rāgā-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha: açaktir aṣṭāvinçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam:

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.

25

“būdhiryaṁ kuṣṭhitā 'ndhatvaṁ jaḍatā 'jighratā tathā
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇāṇām nava-tuṣṭīnām vighātū nava, tathā 30 vakṣyamāṇāṇām aṣṭa-siddhīnām ca vighātū aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinçatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açakti, te tuṣṭi-siddhī sūtra-dvayenā 'ha: tuṣṭir navadhā. 39.

36

svayam eva navadhātvaṁ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayaṁ vakṣyati.

uktānāṁ viparyayā-’çakti-tuṣṭi-siddhīnāṁ viçeṣa-jijñāsāyāṁ kramena sūtra-catuṣṭayam pravartate :

6 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrva-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṣavidho mahā-mohaḥ, tāmisro ’ṣṭādaṣadhā, tathā bhavaty andha-tāmisra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmav ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-bhedena kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedena çabdā-’dīnāṁ viṣa-
yānāṁ daṣatvāt tad-viṣayako rāgā-’khyo mahā-moho daṣavidhaḥ. avidyā-
’smitayor aṣṭāu ye viṣayā, ye rāgasya daṣa viṣayās, tad-vighātakesv aṣṭā-
20 daṣasv aṣṭādaṣadhā tāmisrā-’khyo dveṣaḥ. evaṁ teṣāṁ aṣṭādaṣānāṁ vināçā-’di-darçanād aṣṭādaṣadhā ’ndha-tāmisrā-’khyo ’bhiniveço bhayam
iti. eteṣāṁ ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
25 viçeṣato ’vaganavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṁ sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānāṁ tuṣṭimataḥ saṁghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: <saṁsātkāra-paryantaḥ parināmaḥ sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṁ
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyāṁ bahu-kālam

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṁsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaḥcit tv imāḥ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sāksātkāro 'pi prakṛti-pariṇāma eva 'ty alam dhyānā-'bhyāsene > 'ty evam-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṁnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḡastro-'kta-sādhanāi > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha ity. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayas suhṛt-prāptiḥ 20 dānam ca siddhaya 'ṣṭau; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhanatvād gāuṇyāḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā ḡāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ḡiṣyā-'cārya-bhāvena ḡāstrā-'dhyayanāḥ jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāḥ jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ankuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaḥcit tv «etāsām aṣṭa-siddhīnām ankuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyor ubhayor siddhi-virodhitvā-'sambhavāt.

«nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḡāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
5 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpau sargau pravāha-rūpeṇā 'nyo-'nyam hetu,
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛtiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratāṁ "vyakti-
15 bhedaḥ karma-viçeṣād" iti samkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaç ca pañcadhā bhavati,
mānuṣyaç cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyai-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiçacā ity aṣṭa-vidho dāivaḥ sargaḥ; paçu-mṛga-pakṣi-sarīrpa-sthāvarā iti tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāçūt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kṛte srṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvam bhūr-lokād upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha :

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye drṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānū-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṁ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha :

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyāḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca :

15

samānam jarā-maraṇā-'di-jaṁ duḥkham. 53.

ūrdhva-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jaṁ duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha :

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayeṇa punā-rāgā-25 'bhivyakter viveka-khyātiṁ vinā doṣa-dūhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sū svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha :

akāryatve 'pi tad-yogaḥ pāraścaryāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cchā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāraścaryāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakūḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedah pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktaḥ saha karmaṇāi 'ti līṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha:

10 iḍṛçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatāi 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāravaçyam
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat sāmīdhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāmīdhyāt tad-artham anye-'cehā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakāi 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “iḍṛçe-'çvara-siddhiḥ sid-
20 dhā.” sāmīdhyā-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;

içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; kṣetra-jñās tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tadrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'ūvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layū-'khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṇ-
kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10
pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-
pariṇāmaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty
anena sūtreṇa ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-
tvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

karma-vad drṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-
tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpaṁ kālā-di-
karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā
drṣṭā-nusāritvād ity arthaḥ.

20

«nanu tathā ’pi <mame ’dam bhogā-di-sūdhānam> iti pratisaṁdhānā-
’bhāvān mūdhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca
pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratīnyatā ’vaḥ 25
yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va
prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

karmā-’kṛṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-
ṣaṇād api pradhānasyā ’vaḥ yakī vyavasthitā ca pravṛttir ity arthaḥ.

30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pa-
rojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha
praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirūgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛuṭiḥ:

“tasyā 'bhidhyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 6 «nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre: “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayor pradhāna-puruṣayor evāu 'dāsīnyam, ekakīṭā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; «aham muktaḥ syām» ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntam darśayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāñ-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropanād iti. evaṃ-vidham rajju-sarpā-'di-dṛṣṭāntānām ācāyam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvuḥ prakṛter atyanta-tucchatvam mano-mūtratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṃ tu:

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atra ’pi niyāmakā-’bhāvād » iti. tatrā ’ha:

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

puruṣāṇāṃ nāirapekṣye ’py ayaṃ me svāmy, ayam evā ’ham » ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakaroti ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10 tatrā ’ha:

nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariśadbhya nṛtya-darṣanā-’rtham pravṛttāyā 15 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha:

doṣa-bodhe ’pi no ’pasarpanam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20 lajjitāyūḥ prakṛteḥ punar na puruṣam praty upasarpanam; kula-vadhū-vat; yathā ’svāminā me doṣo dṛṣṭa » ity avadhāraṇeṇa lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktam Nāradiye:

“savikārā ’pi māuḍhyena ciraṃ bhuktā guṇā-’tmanā
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

26

etaḍ evo ’ktam Kārikayā ’pi:

“prakṛteḥ sukumāratarām na kiñcid asti ’ti me matir bhavati,
yā ’dṛṣṭā ’smi » ’ti punar na darṣanam upāiti puruṣasye ” ’ti.

«nanu puruṣārthanā cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha:

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha:

35

prakṛter āñjasyāt, sasaṅgatvāt, paçu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvāt, duḥkha-sādhanaīr dharmā-dibhir liptatvāt; paçu-vat; yathā paçu rajjvā liptatayā bandha-mokṣa-bhāgi, tadvad ity arthaḥ. etad uktaṃ
5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;
saṃsarati badhyate mucyate ca nānā-ṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharmā-vāirāgyāi-ṣvayā-dharmā-jñānā-vāirāgyā-nāiṣvayāiḥ sapta-
bhī rūpāḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sūi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktaṃ, tad ayuktaṃ; avi-
vekasyā 'heyā-nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-der eva
ca svato heyo-pādeyatvāt. anyathā drṣṭa-hānir» ity āṇḍīya caturtha-
sūtro-ktam svayam vivṛṇoti:

nimittatvam avivekasya, na drṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṃ, na
tv aviveka eva tāv iti; nā 'to drṣṭa-hānir ity arthaḥ. etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimitat prakṛti-puruṣayoḥ saṃyogaḥ;
tasmāc ca saṃyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-khyaḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikārānam eva; puruṣas tu kūṣṭha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 tattvā-bhyāsān <ne 'ti ne 'ti> 'ty tyāgād viveka-siddhiḥ. 75.

prakṛti-paryanteṣu jadesu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ṅga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādego: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-dye viṣeṣa-nte vikāre 'sminṇ ca varṇite
cetanā-'cetanā-nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣaṇṭha-lepanam
carmā-'vanaddham durgandhi pūrṇam mūtra-puṣṭiṣayoh
jarā-ṣoka-samāviṣṭam rogā-'yatanam āturam
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.
nadi-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

16

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-
paryayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viplutam ity arthaḥ.
idam eva kevalatvaṃ siddhi-ṣabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhau viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvaḥ.

26

viveka-niṣpattyai 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛttyā madhya-vivekato 'py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavati 'ty
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati
'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam śravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

36

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo-'padeśṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çīṣya-bhāva-çravaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeśṭṛtva-sambhavād iti.

6 çrutiḥ ca. 80.

çrutir api jīvan-mukte 'sti

"dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vighrahe;
kulāla-cakra-madhyā-stho vicchinno 'pi bhramed ghaṭaḥ,"

"brahmāi 'va san brahmā 'pyeti" 'ty-ādir iti. Nāradiya-smṛtir api:

10

"pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata" iti.

« nanu çravaṇa-mātreṇā 'py upadeśṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

16 itarathā manda-vivekasyā 'py upadeśṭṛtve 'ndha-paramparā-'pattir ity arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasmiñcid ançe sva-bhrameṇa çīṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

20

kulāla-karma-nivṛttāv api pūrvā-karma-vegād yathā svayam eva kiyat-kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-rabdha-karma-vegena çeṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhati 'ty arthaḥ.

25 « nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam? » iti vācyam; "vyutthāna-nirodha-saṃskārayor abhībhava-prādurbhāvāu nirodha-pariṇāma" iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc ce » 'ti. tatrā 'ha :

30 saṃskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipakā-'rambha-mātre hetu-tvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātavāt; "vīta-rāga-janmā-'dar-

ṇanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṇcid vedānti-bruvo <'vidyā-samskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī> 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-samskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti. 5

ṣāstra-vākyā-'rtham upasamharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitāḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhitā-sādhāranyenā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-ūder api 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nū 'tmanah. 16
prokta evam viveko 'tra para-vāirāgya-sāadhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye vāirāgya-'dhyāyas tṛtīyah.

ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sāadhanāni pradārṇanīyāni 'ty etad-artham caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṇcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritāḥ Ṣabareṇa kenacit poṣito <'ham Ṣabara> ity abhimanyamāna āste. tam jīvantam jñātvā kaṇcid amūtyaḥ 25 prabodhayati: <na tvam Ṣabaro, rāja-putro 'sī> 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānam tyaktvā tātvikam rāja-bhāvam evā 'lambate <rājā 'ham asmī> 'ti, evam evā <'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇa> iti kārūṇiko-'padeṣāt prakṛty-abhimānam tyaktvā <Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ sam- 30 sārī> 'ty evam sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṁ hemamayam bhavet,
tathāi 'va jñātam iṣena jñātenā 'py akhilaṁ jagat.
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,
graha-nāçāt punaḥ svīyam brāhmaṇyam manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nāçāt punaḥ svīyaṁ rūpaṁ < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçaṁ çrutvā kṛtā-
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṁ darçayati :

piçāca-vad anyā-'rtho-'padeçe 'pi. 2.

- 10 Arjunā-'rtham çrī-Kṛṣṇena tattvo-'padeçe kriyamāṇe 'pi samīpa-ethasya
piçācasya viveka-jñānaṁ jātam, evaṁ anyeṣūṁ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāḥ jñānaṁ na jāyate, tado 'padeçā-'vṛttir api
kartavye 'tī 'tīhūsā-'ntaraṁ āha :

āvṛttir asakṛd-upadeçāt. 3.

- 15 upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty
Āruṇi-prabhṛtinām asakṛd-upadeçā-'tīhūsād ity arthaḥ.

vāirāgyā-'rtham nidarçana-pūrvakam ātma-saṅghātasya bhaṅguratvā-
'dikam pratipādayati :

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vāirāgyena viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyām anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niçpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darçayati :

- 25 çyena-vat sukha-duḥkhi tyāga-viyogābhyām. 5.

parigraho na kartavyo, yato dravyāṇāṁ tyāgena lokaḥ sukhī viyogena
ca duḥkhi bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīṣaḥ kenā-'py
upahatyā 'miṣād viyojya duḥkhi kriyate; svayaṁ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

- 30 “sāmīṣaṁ kuraraṁ jaghnur balino 'nye nirāmiṣūḥ;
tadā 'miṣaṁ parityajya sa sukhaṁ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṁ yathā vṛkṣo, vṛkṣaṁ vā çakunir yathā,
tathā tyajann imaṁ dehaṁ kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha: 5
chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10
 syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismarakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalam capale tasmin dūra-gaṁ dūra-gāmini 15
 āsīc cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhanām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ. 20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākinai 'va sthā-tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttū dvayor api;
 eka eva caret tasmāt, kumāryā iva kaṅkanam" iti. 25

"āṣā-vāivaṣya-virase citte samtoṣa-varjite
 mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

nirāṣaḥ sukhi, Piṅgalā-vat. 11.

āṣām tyaktvā puruṣaḥ samtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30
 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirvinṇā satī viḥyā 'ṣām sukhinī babhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramam duḥkham, nāirāṣyam paramam sukham,
 yathā saṁchidya kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv āṣā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat
 sukham āṣayā pihitaṃ tiṣṭhati, tad evā 'ṣā-vigame labdha-vṛttikam bha-
 vati, tejaḥ-pratibaddha-jala-ṣāitya-vad iti na tatra sādhanā-'pekṣā. etad
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṃ na kartavyaḥ;
 anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gr̥he sukhi, sarpa-vat. 12.

sukhi bhaved iti ṣeṣaḥ. ṣeṣaṃ sugamam. tad uktam:

10 “gr̥hā-'rambho hi duḥkhāya, na sukhāya kathaṃ-cana;
 sarpaḥ para-kṛtaṃ veṣma praviṣya sukham edhata” iti.

ṣāstrebyo gurubhyaḥ ca sāra eva grāhyaḥ; anyathā 'bhyupagama-
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
 'kāgratāyā asambhavād ity āha:

16 **bahu-ṣāstra-gurū-'pāsane 'pi sārā-'dānaṃ, ṣaṭpada-vat. 13.**

kartavyam iti ṣeṣaḥ; anyat sugamam. tad uktam:

“aṇubhyaḥ ca mahadbhyaḥ ca ṣāstrebyaḥ kuṣalo naraḥ
 sarvataḥ sāraṃ ādadyāt, puṣpebhya iva ṣaṭpada” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtaṃ upāsīta jñānaṃ yat svārtha-sādhakam;
 jñānānāṃ bahutā yāi 'ṣā yoga-vighna-karī hi sā.
 < idam jñeyam, idam jñeyam > iti yas tṛṣitaḥ caret,
 asau kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād” iti.

sādhanā-'ntaraṃ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-
 25 dvārā viveka-sākṣātkāro nispādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā ṣara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārṣve rājño gamanenā
 'pi na vṛtṭy-antara-nirodho 'hiyata, evam ekāgra-cittasya sarvathā 'pi na
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataḥ ca viṣayā-'ntara-
 30 samcārā-'bhāve dhyeya-sākṣātkāro 'py avaṣyam bhavati 'ty ekāgratām
 kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kiṃcid bahir antaraṃ vā,
 yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarṣa pārṣva” iti.

satyāṃ ṣaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,
 35 tadā jñānā-'nispattiyā 'narthakyaṃ jñāna-sādhanānāṃ bhavati 'ty āha:

kṛta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

yah cāstreṣu kṛto yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā-'dāu vihita-pathyā-
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā
jñāna-rakṣā-rthaṃ vā laṅghane tu na jñāna-pratibandhaḥ;

6

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām kṛto-'panayanaḥ ṣrutim
na dadarṣa ca karmāṇi cāstrāṇi jagṛhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“purnsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va
moghā-'cinām akhila-ḡauca-bahiṣkṛtānām
piṇḍa-pradāna-pitr-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayānti”

16

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha :

tad-vismaraṇe 'pi, bheki-vat. 16.

sugamam. bhekyāḥ ce 'yam ākhyāyikā. kaṇcid rājā mrgayām gato
vipine sundaṛīm kanyām dadarṣa; sā ca rājā bhāryā-bhāṇvāya prurthitā 20
niyamaṃ cakre: yadā mahyam tvayā jalam pradarṣyate, tadā mayā gan-
tavyam iti. ekadā tu krīḍayā pariṣṛūtā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayanāṃ vismṛtya jalam adarṣyat. tataḥ sā bheka-rāja-
duhitā kāma-rūpiṇī bheki bhūtvā jalam viveṣa. tataḥ ca rājā jalā-'dibhir
anviṣyā 'pi na tām avindat iti.

25

ṣravaṇa-vad guru-vākya-mīmāṃsūyā apy āvaṇyakatva itihāsam āha :

**no 'padeṣa-ṣravaṇe 'pi kṛta-kṛtyatā parāmarṣād ṛte, Virocana-
vat. 17.**

parāmarṣo guru-vākya-tātparya-nirṇāyako vicāraḥ. tam vino 'padeṣa-
vākya-ṣravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeṣa-ṣravaṇe 30
'pī 'ndra-Virocanayor madhye Virocanasya parāmarṣā-'bhāṇvena vivekū-
'bhāva-ṣruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
dṛṣyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeṣasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-'bhedo 'vibhāgaḥ
ce 'ti.

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ata eva ca parāmarṣo dṛṣyata ity āha :

dṛṣtas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoḥ parāmarçaḥ. taylor Indra-Virocanayor madhye parāmarça Indrasya drṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarçayan samyag-jñānā-rthiṇā ca guru-sevā bahu-kālān kartavye 'ty āha :

5 prapṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sūadhanād eva bhavatī 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā 15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca çrutih "tad dhāi 'tat paçyanñ rṣir Vāmadevaḥ pratipede <'ham Manur abhavam Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvam bhavatī" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavatī> 'ti tv āupādhika-pariecheda-syā 'tyanto-'cheda-param iti.

<nanu saguṇo-'pāsānāyū api jñāna-hetutva-çravanūt tata eva jñānam bhaviṣyati; kim-artham duṣkara-sūkṣma-yoga-carye?> 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsānāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāih puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanūt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmāna itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcāke pañcā-'hutito janma-

çravanāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarçanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṃsa-kṣīra-vat. 23. 6

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cū 'tmāna upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayoṛ madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṃsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiçaya-yogād vā, tadvat. 24.

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṃsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvam rāgo-'pahate, çuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣi prakṣiṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, çuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tadiya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣi vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 26

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasū 'va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhitsu” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-çāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavati 'ty arthaḥ. tad uktam Sāubharināi 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

doṣa-darṣanād ubhayor. 28.

ubhayor prakṛti-tat-kāryayor pariṇāmitva-duḥkhātmakatvā'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
6 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“duḥkham yad evāi 'ka-çarīra-janma,
çatā-rdha-saṃkhyam tad idam prasūtam;
parigraheṇa kṣitipā-tmajānām
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā'di-doṣa-pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroḥo, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bijam, tasyā 'ñkuro 'pi rāgā'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nṛpe bhāryā-çoka-
16 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ñkura utpanna
ity arthaḥ.

kim bahunā?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-ntara-
20 samcārā'dibhiḥ pratibandhāt; yathā malūiḥ pratibandhān malina-darpaṇe
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktam Yājñavalkyena :

“malino hi yathā 'darço rūpā-lokasya na kṣamaḥ,
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-eij jñānam jāyeta, tathā 'py upadeçā-nurūpam
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçaj jātasyā 'pi jñānasyo 'padeçā-nurūpatā na bhavati
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bījasyo 'ttamatve 'pi pañka-
doṣād bījā-nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sībhānīyam çiṣya-cittam.

« nanu Brahma-lokā'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvatā prayūsenā mokṣāya jñāna-niṣpādanam? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-rthatā nā 'sti; kṣayā-tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat; yatho 'pāsyānām Brahmā-dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṁ api yoga-nidrā-'dāu yogā-'bhyāsa-ṣrava-
nāt, tathāi 'va tad-upāsanayā prāpta-tad-āiṣvaryasyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vīvekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaḥ caturthaḥ.

sva-ṣāstra-siddhāntaḥ paryāptaḥ. itaḥ param sva-ṣāstre pareṣāṁ
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-
sūtre 'tha-ṣabdena yan maṅgalaṁ kṛtaṁ, tad vyartham » ity ākṣepaṁ samā- 10
dhatte :

maṅgalā-'caraṇaṁ ṣiṣṭā-'cārāt phala-darṣanāc chrutitaḥ ce 'ti. 1.

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tūiḥ pramāṇāiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-ṣabdo hetv-antarā-'kāṅkṣā-nirūsa-'rthaḥ.

« "Iṣvarā-'siddher" iti yad uktaṁ, tan no 'papadyate, karma-phala- 15
dātṛtaya tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Iṣvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na
yuktā; āvaṣyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Iṣvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

Iṣvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ
syād ity arthaḥ.

« bhavatv iṣvarasyā 'py upakāraḥ; kā kṣatir? » ity āṣaṅkyā 'ha :

lāukike-'ṣvara-vad itarathā. 4.

25

Iṣvarasyā 'py upakāra-svīkāre lāukike-'ṣvara-vad eva so 'pi saṁsārī
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āṣaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced iṣvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihatecchavayor virodhān nityai-'çvarya-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha:

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 6 kim ca rāgaṃ vinā nā 'dhiṣṭhātṛtvam sidhyati; pravṛttāu rāgasya pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū 'tkaṭe 'ecche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha:

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiçvaryam prakṛti-paripāma-bhūte-'ecchā-'dīnā na sambhavati; anyo-'nyū-'çrayāt: iccho-'tpatty-anantaram prakṛti-pravartanam, prakṛti-pravṛtty-anantaram ce 'ecchā-'dir iti. nitye-'ecchā-'dikam ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā: āiçvaryam kim pradhāna-dharmatvenā 'smad-abhimatānām icchā-'dīnām sūkṣād eva cetana-sambandhāt, kim vā 'yas-kānta-māni-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti. tatrā 'dyam pakṣam dūṣayati:

- 20 **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha:

- 25 **sattā-mātrāc cet, sarvāi-'çvaryam. 9.**

ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryam, tarhi sarveṣāṃ eva tat-tat-sargeṣu bhoktṛjñām puṃsūṃ aviçeṣeṇūi 'çvaryam asmad-abhipretam eva siddham; akhila-bhoktṛ-saṃyogād eva pradhānena mahad-ādi-sarjanād iti. tataḥ cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity

30 arthaḥ.

«syād etat. īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva; anyathāi 'vam-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata» ity ata āha:

pramāṇā-'bhāvan na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'çvara-siddhiḥ. īçvare tāvat pratyakṣam nā 'stī 'ty anumāna-çabdāḥ eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvēn nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
trkāṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā
ne 'çvare 'numānam ity arthaḥ.

nā 'pi çabda ity āha :

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsit, tan nāma-rūpābhyām vyākriyate”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kim vā bahu-bhavanā-'nurodbāt pradhāna eva «kūlam pipati-
ṣatī» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'çvara-pratisedha āiçvare vāirāgyā-'rtham içvara-jñānam
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prāg eva
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'cehā-'dīnām mahad-ādi-pari-
ṇāmānām cā 'ñgikāreṇa kāuṣṭhyā-'dy-upapatter ity-ādikaṃ Brahma-
mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-
matam vistarataḥ pragaṭṭakena dūṣayati: 25

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānam nā 'sti, kim tu jñāna-nāçyā-'nādy-avidyā-
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasya 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30
vikāra-viçeṣo vikāra-hetu-samyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

avidyā-yogaḥ avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çeṣaḥ.

« nanu bījā-'ñkura-vad anavasthā na doṣāye » 'ty āṇkya 'ha :

na bījā-'ñkura-vat, sādi-saṃsāra-ṣruteḥ. 15.

bījā-'ñkura-vad anavasthā na sambhavati; puruṣāṇām saṃsārasyā
'vidyā-'dy-akhlilā-'nārtha-rūpasya sādītva-ṣruteḥ; pralaya-susupty-ādāv
6 abhāva-ṣṛavaṇād ity arthaḥ. "vijñāna-ghana evāi 'tebhyo bhūtebhyah
samutthāya tāny evā 'nuvinaṣyati" 'ty-ādi-ṣrutibhir hi pralayā-'dāu bud-
dhi-vṛtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-saṃsāra-ṣūnya-
cinmātratvam puruṣāṇām siddham iti. tasmād « avidyā 'py āvidyikī » 'ti
vāñ-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-'ktā 'nātmany ātma-
buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā
akhaṇḍā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-bānir » ity āṇkya
parikalpitam avidyā-ṣabdā-'rtham vikalpya dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-'nyatvam evā 'vidyā-ṣabdā-'rthas, tarhi tasya jñāna-nāṣya-
tayā brahmaṇa ātmano 'pi bādho nāṣaḥ prasajyate; vidyā-bhinna-
tva-
tad ity arthaḥ.

abādhe nāiṣṭhalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphal-
20 yam; avidyā-nivartakatvā-'bhāvād ity arthaḥ.

pakṣā-'ntaram dūṣayati :

vidyā-bādhyatve jagato 'py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvaṃ ucyate, tathā
sati jagataḥ prakṛti-mahad-ādy-akhlila-prapañcasyā 'py evam avidyātvaṃ
25 syāt; "athā 'ta ādeḥ: ne 'ti ne 'ti," "asthūlam anany" ity-ādi-ṣrutibhir
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā
cā 'khila-prapañcasyāi 'vā 'vidyātve saty ekasya jñānenā 'vidyā-nāṣād
anyāir api prapañco na dṛṣyete 'ti bhāvaḥ. vidyā-nāṣyatvaṃ cā 'vidyā-
tvaṃ vaktum na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-'sam-
30 bhavāt; ātmā-'ṣṛayād iti.

tad-rūpatve sādītvaṃ. 19.

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā 'vidyātvaṃ, tathā
'pi tādṛṣa-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;
"vijñāna-ghana eve" 'ty-ādy-ukta-ṣrutibhiḥ pralayā-'dāu puruṣasya cinmā-
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve
'pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditāḥ; tathā
pradhāna-saṃyoge 'pi prāgbhavīyā-'viveka eva vāsana-'dṛṣṭā-'di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāṣyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye <karma-nimittā pradhāna-pravṛttir> iti yad uktam, tatra para-pūrva-pakṣam samādhatte praghāṭakena:

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

5

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha:

ṣṛuṭi-liṅgā-'dibhis tat-siddhiḥ. 21.

"puṇyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-ṣṛuteḥ, "svarga- 10
kāmo 'cva-medhena yajete" 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-
ca tat-siddhir ity arthaḥ.

<pratyakṣā-'bhāvād dharmā-'siddhir> iti parasya hetum ābhūsi-karoti:

na niyamaḥ, pramāṇā-'ntarā-'vakāṣāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhūva iti niyamo nā 'sti; pramāṇā- 15
'ntareṇā 'pi vastūnām viśayī-karaṇād ity arthaḥ.

dharma-vad adharmaṁ api sādhayati:

ubhayatrā 'py evam. 23.

dharma-vad adharmaṁ 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayor. 24.

20

<nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattyā dharma-siddhiḥ;
sā ca nā 'sty adharma iti katham ṣṛuṭa-liṅgā-'tideṣo 'dharma?> iti cen,
na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pra-
māṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupa-
patter ity arthaḥ.

25

<nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādima-
tvena pariṇāmā-'dy-āpattir> ity āçāṅkām pariharati:

antaḥkaraṇa-dharmatvaṁ dharmā-'dinām. 25.

ādi-çabdena vāiçeṣika-çāstro-'ktāḥ sarva ātma-viçeṣa-guṇā gṛhyante.
na cūi <'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv> 30
iti vācyam; ūkāçā-vad antaḥkaraṇasyā 'tyanta-vinūçā-'bhāvāt. antaḥkara-
ṇaḥ hi kārya-kāraṇo-'bhaya-rūpam iti prāg eva vyākhyātam. ataḥ kāraṇā-
'vasthe prakṛty-aṅga-viçeṣe 'ntaḥkaraṇe dharmā-'dharma-saṁskārā-'dikam
tiṣṭhati 'ti.

«syād etat. «prakṛti-kārya-vāicitryāc cbruty-ādeḥ ca dharmā-'di-siddhir» iti yad uktam, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇām ca bhavatām ṣrutyaī 'va bādhat "sākṣī cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

5 "āṣabdam asparṇam arūpam avyayam
tathā 'rasam nityam agandhavaḥ ca yad "

ity-ādinā, "na nirodho na co 'tpattiḥ," "vācū-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādinā ce » 'ti. tad etat pariharati :

guṇā-'dīnām ca nā 'tyanta-bādhaḥ. 26.

10 guṇānām sattvā-'dīnām tad-dharmāṇām ca sukhā-'dīnām tat-kāryāṇām
api mahad-ādinām svarūpato nā 'sti bādhaḥ, kiṃ tu saṃsargata eva cetane
bādho, 'yasy āuṣṇya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho
guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

15 «kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-
padārtha-vad?» ity ākāṅkṣāyām āha :

pañcā-'vayava-yogāt sukha-samvittih. 27.

atra viśiṣya pakṣī-karaṇāya vivāda-viśayāi-'kadeśasya sukha-mātrasya
grahaṇam sarva-viśayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu
samīcīnaḥ.

20 pañcā 'vayavāḥ ca nyāyasya pratiṣṭhā-hetū-'dāharaṇo-'panaya-nigama-
nāni; teṣāṃ yogūn melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ.
prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-
kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-
kham; tasmāt sad iti.

25 cetanānām cā 'vikāritve 'pi viśaya-prakāḥ evā 'rtha-kriye 'ti. — nāsti-
kam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣṭhā-'dir
drṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asid-
dher» iti cārvākaḥ punaḥ ṣaṅkate :

30 na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam
cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir
ity arthaḥ.

samādhatte :

35 niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhyā-sāadhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaram na bhavatī 'ty 6 āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyūptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpam tattvā-'ntaram eva vyūptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dravya-sthāyitayā na vyūptiḥ; deçā-'ntara-gatasya dhūmasya valmī-avyāpyatvāt. 16 deçā-'ntara-gamanena ca sā çaktir nūçyata iti no 'kta-lakṣaṇe 'tivyūptiḥ. sva-mato tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañçaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṁ ca vyāpyatvaṁ iti Pañçaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṁ kalpyate? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyūptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyūptir na bhavati, pāunaruktya-prasaṅgāt; « ghaṭaḥ kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-'bhedenē 'ty 26 arthaḥ.— svarūpam iti vaktavye çakti-pado-'pādānaṁ vyūpter vyāpya-dharmato-'papādānāya.

pāunaruktyaṁ svayam eva vivṛṇoti :

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam.

30

dūṣaṇā-'ntaram āha :

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātram tu tasya lakṣaṇam na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhūvād vahny-avyāpyatā-'pattir » iti.
5 tatrā 'ha :

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktam, tad-upapādanāya vyāpti-nirvacanena 'numāna-prāmāṇye bādhakam apāstun. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate :

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāny āha :

tribhīḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavati 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi « gām ānaye » 'ty-ādi-kārya-para-vākyād vṛddhasya gavū-'nayanā-'di-vyavahāro
30 dṛçyata, evam eva « putras te jāta » ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro dṛçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyam siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhanā-vāiyarthyād? » iti. tatrā 'ha :
35 loke vyutpannasya vedā-'rtha-pratitīḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-

pratītiḥ; na hi loke śaktir bhinnā, vede ca bhinnā; < ya eva lāukikās, ta eva vāidikā > iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke < putras te jāta > ity-ādi-pratipādanasya harṣā-'dih phalam iti na tad-vāiyarthyaṃ.

5

atra cañkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.

« nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na śakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum aśakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.

yaḍ uktam, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpata eva dharmatvaṃ, veda-vihitatvaṃ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-ṣṣayakā-'pūrvasya dharmatvaṃ, yena veda-vihitasya 'tīndriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī » 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yaḍ co 'ktam < apāuruṣeyatvenā 'pto-'padeṣā-'bhāva > iti, tad api nirākaroti:

nija-śaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānāṃ svābhāvikī yā 'rtheṣu śaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya ṣabdasyā 'yam artha > ity evam-rūpayā vyavacchidyate, ṣṣyobhyo 'rthā-'ntarād vyāvartyo 'paḍṣyate; na tv ādhunika-ṣabda-vat svayam samketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham śakti-graho 30 vāidika-padānāṃ syāt? » tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ śakti-graho bhavati; sādharanyena padānāṃ pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākya-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣam avadhārayati:
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyāni ca
5 sajātiyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuruseyā vedāḥ? » ne 'ty āha:

na pāuruseyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

iṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

« aparāḥ kartā bhavatu » ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhūṛiṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñā-
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇa-'yogyāḥ. amuktas tv asarva-
jñātvād evā 'yogyā ity arthaḥ. na cā « 'sāṃkhya-prāṇi-pūlanā-'di-vyāpāra-
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatūṃ » iti vācyam; svayaṃ
16 sphuraḍ-vedebhyo 'rtham pratītyai 'va pūlanā-'diṣu pravṛtteḥ.

« nanv evaṃ apāuruseyatvān nityatvaṃ evā 'gatam? » tatrā 'ha:

nā 'pāuruseyatvān nityatvaṃ āṅkurā-'di-vat. 48.

spaṣṭam.

« nanv āṅkurā-'diṣu api kāryatvena ghaṭā-'di-vat pāuruseyatvaṃ anu-
20 meyam? » tatrā 'ha:

teṣāṃ api tad-yoge drṣṭa-bādhā-'di-prasaktiḥ. 49.

« yat pāuruseyaṃ, tac charīra-janyam » iti vyāptir loke drṣṭā. tasyā
bādhā-'dir evaṃ sati syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuruseyā eve? » 'ty ata āha:

25 yasminn adrṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruseyam. 50.

drṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jñyate, tad eva pāuruseyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatū-mātreṇa pāuruseyatvaṃ, ṣvāsa-pra-
ṣvāsayoh suṣupti-kālinayoh pāuruseyatva-vyavahārā-'bhāvāt, kim tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'drṣṭa-vaṣād a-buddhi-pū-
vakā eva Svayambhuvāḥ sakāṣāt svayam bhavanti. ato na te pāuruseyāḥ.
tathā ca ṣrutis “tasyai 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda” ity-ādīr iti.

« nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākya-
35 sye 'va vedānāṃ api prāmānyaṃ na syāt? » tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktr-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manah-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 16

<nanv evam guṇā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam> iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaḥ; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kinicana," "yatra devā na devā, mātā na mūte" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

<nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratiṣedhā-'nupapattir> iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

26

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusārenāi 'va kalpanāyā āucityād iti bhūvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātani"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaḥ gacchati. atha ca sanātani, sva-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya nihsattā-sattvaḥ Yoga-bhāṣye proktaḥ iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣtā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anyā-rūpeṇa bhāṣate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, « asan na bhāṣate saṃnikarṣā-'dy-abhāvād »
 5 ity sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-'bhyupagāmād ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāṣata » ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṭīkhalānām eva bhānā-'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-
 10 khyāti-vaco-vyāghāta eva ; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir » iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gauraveṇa lāghavād asaṃ-
 15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-'viṣeṣeṇa jñānāyor bādhyā-bādhaka-bhāve niyāmakā-'dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-
 samharati :

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnām kutaḥ? bādhā-'bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ, sphatikā-'diṣu vā lāubhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-
 25 pariṇāminām kalā-'diṣu ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viṣayatvam ; asattvam tv abhāvaḥ, so 'py adhikaraṇa-svarūpa iti.

na ca « sad-asattvayor virodha » ity vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāubhityam bimba-rūpeṇa sat sphatika-gata-pratibimba-rūpeṇa cā
 30 'sad iti dr̥ṣṭam, yathā vā rajatam vaṇig-vithi-stha-rūpeṇa sac ṣukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate
 dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'dīḥ prarūḍhā-'dy-avasthābhiḥ sann apy āṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asat-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dr̥ṣyata” iti.

etat sūtro-'ktam ca prapañcasya sad-asattvaṃ smaryate :

“avyaktam kāraṇam yat, tan nityam sad-asad-ātmacam,
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-
tukatayā 'nte prastūyate :

pratīty-apratītibhyāṃ na sphoṭa-'tmakaḥ ṣabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'tirikto ghaṭā-'dy-avayavi 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-
bhavāt; varṇānām āṣu-vinācitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 16
sa ṣabdo 'prāmānikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. —yathā-katham-oid ekatā-pratyayasyā 'rtha- 20
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; <ekam
vanam> ity-ādy-anubhava-sūmyād iti.

pūrvam vedānām nityatvam pratīśiddham; idānīm varṇa-nityatvam
api pratīśedhati :

na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.

25

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktaṃ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jāṭiyatā-viṣayiṇi; anyathā ghaṭā-'der api
pratyabhijñayā nityatā-'patter iti.

çaṅkate :

30

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dr̥ṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhantaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-¹vasthā-tyāgena vartamānā-²vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṇa-nityatvaṃ ca sarva-kāryāṇāṃ eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
6 tadā ghaṭā-¹dīnāṃ api nityatā-²pattiḥ; ṣabdeṣv iva ghaṭā-³diṣv api kāraṇa-⁴vyāpāreṇa jñānasyai 'vo 't-patti-pratīti-viśayatvāu-⁵cityād iti bhāvaḥ.

ātmā-¹dvāite pūrvā-²nuktam api bādhakam upanyasanīyam ity etad-³artham ātmā-⁴dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

10 yady apy ātmanām anyo-¹nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-²di-vākya-sthāiḥ prakṛti-tyāgā-³tyāgā-⁴di-liṅgair bhedasyai 'va siddher ity arthaḥ. na hy atyantā-⁵bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṇa-vākya-⁶'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-⁷di-ṣruty-eka-
15 vākyaṭayā 'vaidharmyā-⁸di-lakṣaṇā-⁹bheda-paratayo 'papadyante; abhimānā-¹⁰'di-nivṛtṭy-anyathā-¹¹nupapattyā 'pi tat-paratvā-¹²vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvaṃ," "brahmāi 've 'dam sarvaṃ" iti ṣrutya 'tmano 'nātmabhir advāite tu pratyakṣam api bādhakam asti 'ty āha:

20 **nānā-¹tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi bādhāt. ātmanaḥ sarva-bhogyā-²bhede ghaṭa-paṭayor apy abhedaḥ syāt; ghaṭā-³deḥ paṭā-⁴dy-abhinna-⁵tmā-⁶bhedāt. sa ca bheda-grāhaka-pratyakṣa-⁷bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣāḍyāya prāptam apy artham viṇadayati:

no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-¹nātmabhyām nā 'tyantā-²bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-ṣrutinām kā gatiḥ?» iti.
30 tatrā 'ha:

anya-paratvam avivekānām tatra. 64.

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-¹sanā-²rthakā-³nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogya-bhoktroḥ cā 'vivekenā 'bhedo vyavahriyate ('ham gāuro), ('mamā 'tmā Bhadrāsena,
35 ity-ādīḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-⁴rtha-⁵daṣāyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ:

"yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'dam, yad idam upāsata"

ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavaṭi 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 6
saṅgatvāt. 65.

kevala ātmā ātmā-ṛitā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāḡ eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adrṣtam; ṣukti-
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvaṃ apy asaṅgatvād evā 'sambhavi 'ty arthaḥ. Brahma-
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-ṛitā gagane vāyu-vad iṣyate,
tādṛṣṭvā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvaṃ eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiḥ co 'ktam
avibhāḡenā 'dvāitam asmākam apī 'ṣtam eva. "sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dvitīyam" ity-ādi-ṣṛutyā 'pi cā 'vibhāḡa-rūpam evā
'dvāitam pratipādyate; "na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25
yat paçyed" iti ṣṛuty-antarāt. tathā co 'ktam :

"āsij jñānam atho artha ekam evā 'vikalpitam;
taylor ekataro hy arthaḥ prakṛtiḥ co 'bhayā-'tmikā,
jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata" iti.

avikalpitam avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitam nā 30
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpūtaḥ
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra "vijñānam
ānandam brahme" 'ti ṣṛuter « ānando 'py ātmanaḥ svarūpam » iti pūrv-
pakṣam nirākṛoti :

'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukhajñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñā-bhedo 'sti, yenā 'nandā-'ñā-'varaṇe 'pi cāitanyā-'ñā bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; «nā 'nandaṃ na nirānandaṃ» ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cū 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'darta-vyativāt; niśedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani ṣṛūta ānanda-ṣabdo gāuṇa ity arthaḥ. gūṇaḥ cū 'tra parama-priyatvaṃ; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandaṃ” iti ṣṛutis tv āpādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukhā-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhātvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praṇāsaṃ mandānāṃ. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpāṃ ātma-svarūpa-muktim sukhātvena ṣṛutiḥ stānti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādivat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyūpi-jñānā-'dikau tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çraṇena tad-upādhi-bhūtasyā 'ntaḥkara-
ṇasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdalḥ pūrva-sūtra-sthe-'ndriyam parāmṛçati. manaso na nirava-
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
purimāṇam sāṃvayavam ity arthaḥ. kāraṇā-'vastham cā 'ntaḥkaraṇam auy
eve 'ti bodhyam.

manah-kālā-'dīnām nityatvam pratiṣedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vastham cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;
asyā 'vayava-bhūtais tu vyāptam sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāṃvayavatvād anityatvam » iti. tatrā
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20
tva-çruteḥ

“niṣkalam niṣkriyam çāntam niravadyam nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāça-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25
pareṣūm matāni nirākaroti :

nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'sti ; svarūpaṃ ca
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivvyaktir mokṣa ity
arthaḥ. ānandā-'bhivvyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī ” 'ti çruti-virodhāt. kiṃ cū
'bhivvyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattih.
tasmād « ānandā-'bhivvyaktir mukhya-mokṣa » iti navīna-vedāntinām apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'cchedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

10 «kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāgo mokṣa» iti yan nāstika-mataṁ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

16 jñāna-rūpasyā 'tmanaḥ sūnagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāgo 'py evam ātma-nāṣeṇā 'puruṣārthatvān na mokṣa ity arthaḥ.

20 saṁyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṁyogāḥ ca viyogā-'ntā, maraṇā-'ntaṁ ca jīvanam”

iti cūryata ity arthaḥ. tathā ca vinācitvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṅasya jīvasya bhāginy aṅgini paramā-'tmani layo na mokṣaḥ; «saṁyogā hi viyogā-'ntā» ity-ukta-hetoḥ; iṣvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; aiṣvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

«itara-viyoga-vad» iti pāṭhe tū 'cchittān ayaṁ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-aiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattim nirākaroti: 6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇç cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratinīyamam tan-mātra-jñānām muktiṃ ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vāiçeṣikāṇām niyamo, yaç ca « taj-jñānām mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; çakty-ādy-atirekāt; prthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenai 'va hi prthivy-ādi-vyavahāro, gandhū-'diç ca sāmāyā-'vasthāyām nā 'sti. ataḥ prthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
çabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaça-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaça-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyūd ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāranās tu padārthāḥ
pañca-viṇçatir eve 'ti niyamaḥ. pañca-viṇçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṃ vāiçeṣikā-'dy-abhyupagatam pārthivā-'dy-anu-nityatvam apākaroti: 30

nā 'nu-nityatā, tat-kāryatva-çruteḥ. 87.

prthivy-ādy-añūnām nityatā nā 'sti; teṣām añūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na dṛeyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyaṇ Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“anvyo mātṛā vināçinyo daça-'rdhānām ca yāḥ śmṛtāḥ,
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaça ” iti. 35

daçā-'rdhānām prthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-çabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; samkoce pramāṇā-'bhāvād iti. atrā 'ṇu-çabdō bhūta-paramā-'ṇu-para eva. vāiçeṣikā-'dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-
 5 sāmānyasya nityatvam; rajo-guṇasya cāṇcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'ṇoḥ katham kāryatvaṃ ghaṭate?» tatrā 'ha:

na nirbhāgatvaṃ, kāryatvāt. 88.

10 çruti-siddha-kāryatvā-'nyathā-'nupapattyā prthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pārthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. «prthivi-paramā-'ṇur, jala-paramā-'ṇur» ity-ādi-vyavahāras tu prthivy-ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve
 15 'pi na kṣatir iti. yady api tanmūtreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na prthivītvā-'di-niyāmakatvam; vyakta-gūṇta-ghorā-'diviçeṣavato vyakta-gandhā-'der eva prthivītvā-'di-siddheḥ. ato na tanmātrāṇi prthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkārahetutvād» iti nāstikā-'kṣepaṃ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭa-
 25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṃ vyañjakam iti bhāvah.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyām parimāṇa-nirṇayaṃ karoti:

na parimāṇa-cāturvidhyāṃ, dvābhyāṃ tad-yogāt. 90.

30 aṇu mahad dīrghaṃ hrasvam iti parimāṇa-cāturvidhyāṃ nā 'sti, dvāi-vidhyāṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāiḥ parimāṇā-'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāçasya kāraṇaṃ guṇa-viçeṣaṃ varjayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyenē 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyenē 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

anityatve 'pi sthira-tā-yogāt pratyabhijñānaṃ sāmānyasya. 91.

vyaktinām anityatve 'py asthiratve 'pi <sa evā 'yam ghaṭa> iti sthira-tā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viṣayakam eva tat pratyabhijñānam ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

na tad-apalāpas, tasmāt. 92.

sugamam.

<nanv a-tad-vyāvṛtti-rūpenā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu?> tatrā 'ha:

nā 'nya-nivṛtti-rūpatvaṃ, bhāva-pratīteḥ. 93.

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vūcyah; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ itī sāmānyā-'bhyupagama evā 'patita iti.

<nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati.> tatrā 'ha:

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktam na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

<nanu svābhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam> ity āçāṅkām apākaroti:

nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitāḥ sādṛṣyo-'palabdher vilakṣanatvāt. ṣakti-jñānaṃ hi nā 'nyadharma-jñāna-sāpekṣam; sādṛṣya-jñānaṃ puṇaḥ pratiyogi-jñānaṃ apeksate, 'bhāva-jñāna-vad itī jñānāyor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30 citkasyā 'pi darçauāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam itī.— kiṃ ca dharmaṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam itī vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyakty-sūdhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-samjñakatvam eva ghaṭa-vyaktīnām anyo-
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

na samjñā-samjñi-sambandho 'pi. 96.

- 5 yathoktaḥ samjñā-samjñinoḥ sambandho 'pi na sādṛṣyam; vāciṣṭyūt
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 samjñā-samjñinor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jah sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakācāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evam nityayor guṇa-guṇinor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāciṣṭya-pratyakṣam viṣiṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

- ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpenāi 've
30 'śyate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam
guṇa-guṇi-prabhṛtīnām viṣiṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'śyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evam saṃyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūta-ghaṭayor svarūpa-tūdavasthyena viṣiṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'cra-ya-viyogo nā 'sti 'ti nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantaṃ vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāciṣṭhya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakaḥ sambandha-viṣeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 6 sambandhi-dvayā-tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvaṃ drṣṭaṃ <ghaṭo dravyam> ity-ādāu, na tv ādhārā-dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-dikam eva 10 dravyā-di-tādātmyam. tataḥ ca katham ādhārā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-khyā kasyā-pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-ntara-saṃyogo-nneyā kriyā sidhyati » 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deṣā-ntara-saṃyogā-dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikṣa-sṭhasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calati> 'ty-ādīr ity arthaḥ.

trītiyā-dhyāye ṣarīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikaṃ ṣarīram, bahūnām upādānā-yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvaṃ ghaṭa-pañā-di-sthale na drṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-ṣrayatvaṃ ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny āçrayanti saṭ, tasmāc charīram ity āhau tasya mūrtim maṇiṣiṇa”

36

iti Manu-vākyāt. etādr̥cam ca ṣarīraṃ sthūlam pratyakṣam eve 'ti na niyamaḥ. kutah? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaraṃ liṅga-deham
ativāhayati 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya
gamanā-'nupapatteḥ prāg evo 'ktatvāt. idaṃ ca sūtram tasyāi 'va spaṣṭi-
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogū-'ṣrayatayā puruṣa-
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hrdaye saṃniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣeakarṣa balād yama”

iti ṣruti-smṛti. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grāha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-
sūkṣmā-'ṇasya daṣo-'pari sampiṇḍitasya pāṛthiva-bhāgasya kalikā-'kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyū-
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitū-
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-sṭha-sūryā-
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhavaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jadatvāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasaṭvam eva yuktam; tejasa eva kirāṇa-
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād » iti ṣaṅkām nirākaroti:

na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.
kutaḥ? atāijasaṭve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṃtyajyāi 'va nāsū-'grūd bahiḥ
kiyaḍ-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api
cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva
dūra-sṭham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṁ darśayati :
bhāga-guṇābhyāṁ tattvā-'ntaraṁ vṛttih, sambandhā-'rthaṁ
sarpatī 'ti. 107.

sambandhā-'rthaṁ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttih; kiṁ tu tad-eka-deṣa-bhūtā 5
bhāga-guṇābhyāṁ bhinnā vṛttih; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikhā-vad dravya-rūpa eva
pariṇāmaḥ, svacchatayā 'rthā-'kāraṭo-dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṁ vṛttināṁ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ? » tatrā 'ha :

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yam ṣabdaḥ. 15
jīvanaṁ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuṣāsanāt; <vāigya-vṛttih>, <gūdra-vṛttir> ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'echā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṁ bhāutikatvasyā 'pi ṣṛaṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha :

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pi 'ndriyāṇāṁ ahankārā-'tirikto-
'pādānakatvaṁ, kiṁ tv asmad-ādīnāṁ bhūr-loka-sthānāṁ iva sarveṣāṁ evā
'hamkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṁcāra- 25
mātra-ṣṛaṇād ity arthaḥ.

« nanv evaṁ bhāutikatva-ṣṛutiḥ katham upapadyatām? » tatrā 'ha :

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'hamkāraḥ cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti. “annamayāṁ hi, sūmya, mana” ity-ādi-ṣṛutis tad-ukta-yuktiḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṁ viṣeṣaṁ prasaṅgād avadhārayati :

35

ūṣmajā-'ṇḍaja-jarāyujo-'dbhijja-sāṁkalpika-sāṁsiddhikaṁ ce 'ti
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam” iti grutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāi-vidhyam prāyikā-'bhīprāyeṇo 'ktam, na tu niyamah; yata ūṣma-jā-'di saḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'ṣma-jā dandaḥkūka-'dayaḥ; aṇḍa-jāḥ
 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; sāmśiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va prasaṅgena viṣṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāranyāt, ādhikyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-ṣaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇā-'navasthānenā
 20 'nvaya-vyatirekābhyāṃ indriyāṇāṃ ṣakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad-
 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve ṣukra-ṣaṇitayoḥ pūti-bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇaṃ, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na prāṇiṇaḥ, kūtasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce » 'ti. tatrā 'ha:

35 bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaḥ cetanasyāi 'kāntāt sāksaṇ nā 'sti, kim tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthah. tathā ca prāṇasyā 'dhiṣṭhātṛtvaṃ sākṣāt, puruṣasyā 'dhiṣṭhātṛtvaṃ tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'dī-nirmāṇeṣv apy evam. viṣeṣas tv ayanī: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhā-nād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apeksyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhā-nād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprañātā-'vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatā tad-āupādhika-pariccheda-vigameṇa sva-svarūpa-pūr-ṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthah. tad etad uktam: "tan-nivṛttāv upaṇānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphaṭikasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaḥkṛtyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvah. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'di-rabita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-nāimāṇsāyām ivāi 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyaḥkṛte nānā-'kārāir itas tataḥ
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.
vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;
vṛtti-gūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.
cakṣuṣo rūpa-vat punṛso drçyā vṛttir hi, ne 'tarat;
samādhy-ādāu ca sā nā 'stī 'ty atah pūrṇaḥ pūrṇān tadā.

30

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

dvayoh sabījam, anyatra tad-dhatī. 117.

dvayoh samādhi-suṣuptyoh sabījam bandha-bija-sahitam brahmatvam; 35 anyatra mokṣe bijasyā 'bhāva iti viṣeṣa ity arthah. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vūṣanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-
avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd
āveditam. «nanu Pātañjale tad-bhāṣye cā 'sāmprajñāta-yogo nirbīja
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-
vāsām evā 'sāmprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti
nāstikā-kṣepam pariharati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na
tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py astī 'ty arthaḥ. anumā-
nam ce 'ttham: suṣupty-ādāu yo brahma-bhūvas, tat-tyūgaç citta-gatād
rāgū-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādi-
sadrçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kāuñṭhyād
arthā-'kāṛā vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.
tatrā 'ha:

vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya

20 **pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya
saṃskārasya balavattara-nidrā-doṣa-bādhakatvaṃ sambhavatī 'ty arthaḥ.
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunṭhām karotī 'ti
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminu apy
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam
bhogam utpādyāi 'va pūrva-saṃskāra-nāçāt; saṃskāra-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bheda, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa oka eva saṃskāras
taç-çarīra-sādhyasya prārabdha-bhogasya samāpakāḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra
nānātvaṃ; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam ṣarīram astī 'ty uktam. «tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī» 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 5
tṛṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-
vat. 121.

na «bāhya-jñānam yatrā 'sti, tad eva ṣarīram» iti niyamaḥ; kiṃ tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktr-bhogā-'yatanatvam ṣarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10
manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutih "asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyati" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṅgasya prthak-sūtratve 'pi sūtra-
dvayam eki-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15
bhayād iti bodhyam.

smṛteḥ ca. 122.

"ṣarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,
vācīkālīḥ pakṣi-mṛgatām, mānasāir antya-jātītām"

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

«nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-
prasaṅgaḥ.» tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvam, vāciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvam jīvasya. kutaḥ?
vāciṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25
ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāram darṣayan deha-trāividhyam āha:
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30
deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra
karma-dehaḥ parama-rṣiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co,
'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā
sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api çarīram āha :

na kimcid apy anuçayinaḥ. 125.

“ vidyād anuçayaṁ dveṣe paçcāttāpā-nubandhayor ”

iti vākyaḍ anuçayo 'tra vāirāgyam. viraktānām çarīram etat-traye na
5 kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-dīnām; teṣām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'çvarā-bhāvasya sthāpanāya parā-bhyupagataṁ jñāne-ecchā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āçraya-viçeṣe 'pi, vahni-vat. 126.

10 buddhir atrē 'dhyavasāyā-khyā vṛttiḥ. tathā ca jñāne-ecchā-krty-
ādīnām āçraya-viçeṣe parāir içvaro-pādhitayā 'bhyupagatē 'pi nityatvam
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣām eva buddhi-ecchā-dīnām
anityatvā-numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anityatvā-numānam ity arthaḥ.

15 āstām tāvaj jñāne-ecchā-der nityatvam; tad-āçraya içvaro-pādhir evā
'siddha, içvarasyā 'siddher ity āha :

āçrayā-siddheç ca. 127.

sugamam.

« nanv evam brahmā-ṇḍā-di-sarjana-samarthaṁ sarvajñatvā-dikam
20 katham janyam sambhāvyetā 'pi; loke tapa-ādibhir evam āiçvaryā-darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuṣadhā-di-siddhi-van nā 'palapanīyāḥ. 128.

āuṣadhā-di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyāçeṣte :

na bhūta-cāitanyam, pratyekā-dṛṣṭeḥ sāmhatye 'pi ca—sām-
hatye 'pi ca. 129.

sāmhatā-bhāvā-vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-dṛṣṭe ity arthaḥ. tṛtīyā-dhyāye ce
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-rtha-bhāṣiṇo ye ku-vādināḥ,
pañcame tām nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
nirjayā-dhyāyaḥ pañcamāḥ.

adhyāya-catuṣkeṇa samasta-ḡāstrā-'rtham pratiḡjñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ḡāstrā-'rtham ṣaṣṡhā-'dhyāyena samkalayann upasaṃharati. uktā-'rthānām hi punas tantra-'khye vistare kṛte ḡiṣyāṇām asaṃdigdhā-'viparyasto dr̥ḡhataro bodha utpadyata iti; ataḡ sthūṇā-nikhanana-nyāyād anukta-yukty- 6
ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sādhana-'bhāvat. 1.

⟨jānāmi⟩ 'ty evam pratiyamānatayā puruṣaḡ sāmānyataḡ siddha evā 'sti; bādhaka-pramāṇā-'bhāvat. atas tad-viveka-mātram kartavyam ity arthaḡ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṡā dehā-'di-prakṛty-antebhyo 'tyantam bhinnō, vāi-
citryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḡ. prakṛty-
ādayas tāvat pratyakṣā-'numānā-'gamāiḡ pariṇāmitayāi 'va siddhāiḡ; puru- 15
ṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā
cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-'dir, evam puruṣa-
sya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv
iti phala-balāt kṛptam. buddhi-vṛtty-ārūḡhatayāi 'va tv anyad bhogyam
bhavati puruṣasya, na svataḡ; sarvadā sarva-bhānā-'patteḡ. tāḡ ca buddhi- 20
vṛttayo nā 'jñātās tiṡṡhanti; jñāne-'cehā-sukhā-'dīnām ajñāta-sattā-svīkāre
teṣv api ghaṡā-'dāv iva saṃḡayā-'di-prasaṅgād ⟨ahaṃ jānāmi na vā, sukhi
na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātatvāt tad-draṣṡā cetano
'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena
satyā api buddhi-vṛtter adarḡaṇā-'patter iti. evam pārārthyū-'pārārthyā- 25
'dikam api pūrvo-'ktaṃ vāidharmya-jātam bodhyam.

ṣaṡṡhi-vyapadeḡād api. 3.

⟨mame 'dauḡ ḡarīram, mame 'yam buddhir⟩ ity-āder viduṣāṃ ṣaṡṡhī-
vyapadeḡād api dehā-'dibhya ātmā bhinnāḡ; atyantā-'bhede ṣaṡṡhy-an-
upapatter ity arthaḡ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chirāḡ? kim tu ḡiras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam pṛthag-bhūya vyavasthitāḡ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārṡhive” 'ti.

na ca ⟨sthūlo 'ham⟩ ity-ādir api vidvad-vyapadeḡo 'stī” 'ti vācyam; 35
ḡrutayā bāḡhitatayā ⟨mamā 'tmā Bhādrasena⟩ iti-vad gāṇatvenāi 'va
tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ ciraḥ, ṣilā-putrasya ṣarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

<ṣilā-putrasya ṣarīram> ity-ādi-vad ayaṃ saṣṭhī-vyapadeṣo na bhavati.
5 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
<mama ṣarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
eva ṣṛuty-ādi-pramāṇair bādhād ity arthaḥ. yas tu ṣāstreṣu mama-kāra-
pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-
para eve 'ti bhāvah. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-
10 grāhaka-māna-bādhah; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
na sē puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ.
6.**

viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
duḥkha-dveṣo duḥkha-nivṛttāv eve 'cehām janayatī 'ti na tulyā-'ya-vyaya-
tvam iti. tad uktam:

“abhyarthanā-bhaṅga-bhayena sādhur

25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛttih, sā rāgā-'di-
doṣa-vaṣād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
ṣārtha ity āha:

30 **kutrā-'pi ko-'pi sukhi 'ti. 7.**

ananta-trṇa-vr̥kṣa-paṇu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
devā-'dir eva sukhi bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad
vicārakāṇām heyam eve 'ty āha:

35 **tad api duḥkha-ṣabalām iti duḥkha-pakṣe nihkṣipante vi-
vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukham api duḥkha-miṣṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa : "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti. Viṣṇupurāṇe 'pi :

"yad-yat prīti-karam puṃsām vastu, Māitreya, jāyate,
tad eva duḥkha-vṛkṣasya bijatvam upagacchatī" 'ti.

5

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti :

sukha-lābhā-'bhāvād apuruṣārthatvam iti cen, na, dvāividhyāt.

9.

10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvam iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi prthag eva lokānāṃ prārthanā dṛṣyata iti.

caṅkate :

15

nirguṇatvam ātmano, 'saṅgatvā-'di-ṛuteḥ. 10.

«nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-
cūnyatvaṃ nityam eva siddham; asaṅgatva-ṛuteḥ, vikāra-hetu-saṃyogā-
'bhāva-ṣṛaṇāt; taṃ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na
duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgam vinā
svayam eva vikāro bhavatu> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti.

25

tathā co 'ktaṃ Kāurme :

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣṭatāir apī" » 'ti.

samādhatte :

para-dharmatve 'pi tat-siddhir avivekāt. 11.

30

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatvā 'tmani siddhiḥ
pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-
dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvam
avivekasya na dṛṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike
lāuhityam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā
pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

35

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhitā-'samsargakam ubhaya-visayaka-jñānam avivekaḥ. sa ca pra-
vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattih; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavatī 'ty ataḥ puruṣasya
bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittih. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kim tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣruti-siddho-'chedā-'nupapatter ity
arthah.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nācṣyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya cūkti-rajatā-'di-sthale pratiniyataṁ
yan nācā-kāraṇaṁ vivekas, tan-nācṣyatvaṁ, tamo-vat; andhakāro hi prati-
niyatenā 'lokenāi 'va nācṣyate, nā 'nya-sūadhanene 'ty arthaḥ. tad uktaṁ
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenūi 'vā 'viveko nācṣyata iti pratiniyamasya grāhakam apy āha:

atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ cūkti-rajatā-'diṣṭ
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
ābhyām eva siddhaḥ. cṛavāna-manana-nididhyāsana-rūpaṁ eva kāraṇaṁ,
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavatī 'ti prathamā-'dhyāyo-
'ktaṁ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. cṛeṣaṁ sugamam.

«nanu mukter api kāryatayā vināṣā-'pattiyā punar-bandhaḥ syād » iti. tatrā 'ha:

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāḥo nā 'sti; “na sa punar āvartata” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- uccaye. 5

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru- ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syūd ity arthaḥ.

apuruṣārthatve hetum āha:

10

aviṣeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate?» tatrā 'ha:

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamānā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātram, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- khasyā 'tmano buddhy-upādhikaṁ duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātram, na tu buddhy-upadhānena duḥkhaṁ jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti. 20

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- pratipādaka-ṣruty-ādi-virodha» ity ata āha:

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha- bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ; tādṛṣṭva ca mokṣo yathā-'rtha eve 'ti bhāvaḥ. 30

«nanv antarāya-dhvaṁsa-mātram cen muktis, tarhi ṣṛavāna-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cūmīkara-siddhi-vad » iti. tatrā 'ha:

35

adhikāri-trāi vidhyān na niyamah. 22.

uttama-madhyamā-dhamās trividhā jñānā-dhikāriṇaḥ; tena ṣravaṇa-mātrā-nantaram eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-dhikāra-doṣād Virocana-dīnāṃ ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānaṃ no 'tpannam, na tu ṣravaṇasya jñāna-
5 janana-sūmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne drṣṭa-kāraṇam, anyad apī 'ty āha:
dārḍhyā-rtham uttaraeṣāṃ. 23.

ṣravaṇād uttaraeṣāṃ manana-nididhyāsana-dīnāṃ antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāny āha:

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-sanā-di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad eva 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 **dhyānam nirviṣayam manaḥ. 25.**

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇa-bhedena kāraṇa-ṣabdalī kārye prayuktaḥ; etad-sādhanatvena dhyānasya vaksyamānatvād iti.

« nanu yogā-yogayoh puruṣasyai 'karūpyāt kim yogene? » 'ty ācaṅkya
20 samādhatte:

**ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṣeṣaḥ. 26.**

uparāga-nirodhād vṛtti-pratibimbā-pagamād yogā-vasthāyām ayogā-
'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-rthaḥ; ṣeṣam vyākhyāta-
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha:

niḥsaṅge 'py uparāgo 'vivekā. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga
iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthaḥ.

etad eva vivṛṇoti:

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣād
uparāgā-bhimāna-mātram (raktaḥ sphaṭika) iti, tathāi 'va buddhi-puru-
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṣād uparāgā-bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-krto guṇaḥ,
dr̥çyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'sampsrajiāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-
ṣāna eva yathokto-'parāgasya nirodho-'pāyam āha: 10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṃ viṣaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Patañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dham dvāraṃ darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā 25
yathā-yathā bhaved buddhir ātmā tadvad ihe 'syata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asampsrajiāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dau guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

citta-prasādā eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhīprāyeṇāi 'vā 'raṇya-giri-guhā-
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idāṇīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35
upasaṃharati:

prakṛter ādya-'pādānatā, 'nyeṣāṃ kāryatva-ṣṛuteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣṛaṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ
sidhyatī 'ty arthaḥ.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

5 nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.

gunavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoṛ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

«nanu “bahviḥ prajāḥ puruṣāt samprasūtā” ity-ādi-ṣṛuteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇāṇiyā?» ity ācāṅkyā 'ha:

10 ṣṛutī-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛutī-viruddhā
ity atas tad-abhyupagantṛiṇāṃ kutāṛkikā-'dy-adhamānāṃ ātma-svarūpa-
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādinō 'pi kutāṛkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca cakti-çaktimad-
abhedeno 'pāsanā-'rthā eva; “ajām ekām” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanāḥ kāraṇatvam ucyate, tadā tan na nirākurmah; pariṇāmasyāi 'va
pratiśedhād iti.

**20 «sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam?» tatrā 'ha:**

pāramparye 'pi pradhānā-'nuvṛttir, apu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'ṅkurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-apūṇāṃ anugamād upādānatvam ity arthaḥ.

vana-nyūyena prakṛter vyūpakatve pramāṇam āha:

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

«nanu paricchinnavatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam?» tatrā 'hā:

gati-yoge 'py ādya-kāraṇatā-hānir, apu-vat. 37.

gati-svikāre 'pi paricchinnavatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 apu-dṛṣṭāntene 'ty arthaḥ.

• athave 'ttham vyākhyeyam. «nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-rtham ṣṛuti-smṛtiṣu kriyā kṣobhā-khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-bhāva » ity ācāṅkya pari-harati: gati-yoge 'py ādya-kāraṇatā-hānir, anu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiśeṣika-mate pāṛthivā-dy-aṇūnām ity arthaḥ.

6

« nanu pṛthivy-ādīnām navānām eva dravyāṇām darśanāt katham pṛthivītvā-di-guṇyam pradhānā-khyam dravyam ghaṭeta? na ca <pra-dhānam dravyam eva mā 'stv> iti vācyam; samyoga-vibhāga-pariṇāmā-dibhir dravyatva-siddher » iti. tatrā 'ha:

prasiddhā-dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-tirikātānām pṛthivy-ādīnām aṣṭānām eva kāryatva-ṣṛavānam cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-dhāra-bhūtā prakṛtir? » iti samācaye 'vadhārayati:

15

sattvā-dīnām a-tad-dharmatvaṁ, tad-rūpatvāt. 39.

sattvā-di-guṇānām prakṛti-dharmatvaṁ nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuti-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-di-trayaṁ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-20 vat samyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter dravyā-ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-nāucityam ca. antye nityebhya eva sattvā-dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyaṁ iti. sattvā-dīnām prakṛti-kāryatvā-di-vacanāni cā 'ñcataḥ 25 prakāṣā-di-kāryo-'pahitayatā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāviṇṣati-tattva-pratipādaka-ṣāstra-virodha » iti cen, na; tatra prakṛti-dharmāṇām sukhā-dīnām vaiśeṣika-guṇānām pṛthak-tattvā-bhyupagamena tattvānām aṣṭāviṇṣati-sāṃkhyo-'papatteḥ.

30

vastutas tv idaṁ sūtram itthaṁ vyākhyeyam: sattvā-dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-di-rūpatvāt,

“sattvaṁ rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiśeṣikāṇām pṛthivy-ādīṣv ivā 'smākam api 36 kārya-kāraṇo-'bhaya-rūpatayā sattvā-diṣu prakṛti-kāryatvā-di-vākyūnām avirodhaḥ. tatra sāmyā-vasthaṁ sattvam aṅgu-tulyam vaiśamyā-vastha-

syā tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamasī api.

pradhāna-pravṛtteḥ prayojanam upasamharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkuma-vahana-vat. 40.

tṛtīyā-'dhyāya-sthe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyātam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

«nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekasmāt kāraṇād viruddha-kārya-dvayaṃ ghaṭate.» tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam
pradhānasya na pṛthag vicāritam.

«nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt.»
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
amātyā-'dayo rājño 'rthaṃ sampādyā kṛtā-'rthāḥ santo na punā rājū-'rthaṃ
25 pravartante, tathāhi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt.» tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ
svo-'pādhi-sāmyoga-viçeṣa-tat-kāraṇā-'vivekā-'dinām abhāvād ity arthaḥ.
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ
svo-'pādhi-parināma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇākyā 'ha :

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyanti ”
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 5
yati 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇā-
kāyām āha :

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;
vikāśyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir api 'ṣṭatvāt.
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā
'smad-virodha » ity āṇākyā dūṣaṇā-'ntaram āha : “ uttaram ce ” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-kartṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-kartṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dr̥ṣṭam; so
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛtty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvah. ātmanah sva-prakāṣatva-ṣṛutis tv
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-karṭṭ-virodhaḥ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vāiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayam viśaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

6 cetane prakāṣa-rūpa-dharmāḥ sūryā-diṣv iva nā 'sti, kim tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'ti” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

10 “cidam tad” iti nirdeṣṭum guruṇā 'pi na ṣakyata” iti.

« jaḍa-vyāvṛttāḥ » iti pāṭhe 'pi hetāu saptamāyā 'yam evā 'rthaḥ. — asmiṇṇ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣu 'panyūṣā-'narham; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ? » tatrā 'ha:

na ṣruti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51.

advāita-ṣruti-virodhas tu nā 'sti; rāginām puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sūdanāt; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-
20 tantra-phalā-'ntarū-'gravaṇāt. tac ca vāirāgyam sad-advāitenāi 'vo 'papad-yate, sattvaṁ ca kūṣṭhatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

25 jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt.
52.

nidrā-'di-doṣa-duṣṭā-'ntahkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnām asatyatvaṁ loke dr̥ṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt;
30 “yathā-pūrvam akalpayad” ity-ādi-ṣravaṇāt. « nanu “ne 'ha nānā 'sti kim-cane” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-ṣanā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha: “bādhakā-'bhāvād” iti. ayam bhāvaḥ: “ne 'ha nānā 'sti kim-cane” 'ty-ādi-ṣrutayo yāḥ parāiḥ prapañca-bādhakataḥ 'bhīpreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,
35 na tu prapañcā-'tyanta-tucohatā-parāḥ; svasyā 'pi bādhā-'pattiyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svāpna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṁdīhyata iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'sti> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 6
viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-
vikārānām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṣastha-nityatā-rūpā-'tiparamārtha-sattā- 10
viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abbhāvo 'rthaḥ; anyathāi 'tādṛṣṭa-
jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye>
'ti pratipādyā mokṣasya phalatvaṃ apramattaḥ pratipādayatī 'ti. yāc cā
'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-
mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭāyām eva prapañcaḥ sann, api tu sadāi 've
'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo
'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhokṛtṛvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati
sūtrābhyām:

ahamkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhi-
māno-'ttaram eva prāyaṣaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25
ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktaṃ, tad
ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ḥayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahamkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati;
ahamkārasya sambhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30
maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-
karmā-'rjitatvād" iti; ahamkāreṇā 'sañjitam tasyāc cito yat karma, tāj-
janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yam puruṣam ādāyā 'cetane
<'ham, mame> 'ti vṛttim karoti, tasyā 'hamkārasya karma tasyā 'tmana
neyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35
ity

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtīr iti pūrvo-'kte kāraṇaṃ darśayati :

candrā-'di-loke 'py āvṛttīr, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

« nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛttih syāt? » tatrā 'ha :

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtti-ṣruteḥ kā gatih? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣrutih. 58.

Brahma-lokā-'di-gatānāṃ ṣravaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyāṃ vimukti-ṣravaṇam; na tu sākṣād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣrutim upapādayati :

gati-ṣruteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣravaṇā-'nurodhena bhoga-deṣasya kāla-vaḥl lābhaḥ sidhyati, vyoma-vat upādhi-yogene 'ty arthaḥ. yathā hy
20 ākūṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahri-yate, tathāi 've 'ti. tathā ca ṣrutih :

“ ghaṭa-samvṛtam ākūṣaṃ niyamāṇe ghaṭe yathā,
ghaṭo nīyeta, nā 'kūṣaḥ, tadvaj jīvo nabho-'pama ” iti.

“ bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam ” iti yad uktam, tat
25 prapāṇeyati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

« nanv adhiṣṭhānaṃ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-
30 nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sākṣād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bījā-'sambaddhānāṃ jalā-'dinām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'cra-ya-saṃyoga-samban-
dhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham
adrṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-
hetutvam iti bhāvyaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5
tat-sambandha-ghatakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. eva-sid-
dhānte tv adrṣṭā-'dinām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetu-
tvam eva na sambhavati 'ty āha :

nirguṇatvāt tad-asambhavad, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhāvāc ca nā 'drṣṭa-dvārakatvam; 10
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va
dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-
mātreṇa sāksād eva bhoktur adhiṣṭhānaṃ sidhyati 'ti bhāvyaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

16

iti çruti-pratipāditam jīva-paricchinna-
tvaṃ anupapannam. tathe 'çvara-
pratiśedhāt puruṣāṇāṃ cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çās-
trīyo 'nupapanna » iti. tad idam āçāṅkā-dvayaṃ apahartum āha :

viçīṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam; tac
cā 'haṃkāra-viçīṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ?
anvaya-vyatirekāt; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāra-
ṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt;
pravṛtti-hetu-rāgo-'tpāda-kasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam
ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinna-
tvaṃ paramā-'tmū-
'khyāt kevala-puruṣād bhinnatvaṃ ce 'ti bhāvyaḥ. — anena sūtreṇa viçīṣṭa-
sya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam; sāksāt- 30
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-
puraskāreṇa vivekā-'nupapatteç ca. kim tu

“yadā tv abheda-vijñānaṃ jīvātma-paramātmanoḥ
bhavet, tadā, muni-çreṣṭhāḥ, pāça-çchedo bhaviṣyati.

ātmānaṃ dvidvidham prāhuḥ parā-'para-vibhedataḥ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jivatāyām ahamkāra upalakṣaṇam eve 'ti.

idānim mahad-ahamkārayor eva tad-itarām jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahūrike-'çvaratva-lābhāya pratipādayiṣyati. tatrā 'dāv ahamkāra-kāryam āha:

ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-niṣpattir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-sāmarthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parame-'çvarā-'dhīnā; anahamkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'ham-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtrenā 'hamkāro-'pūdhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam 15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahamkāro 'nyeṣūm kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvaramate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirghṛnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvara-25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karme 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhūvaḥ.

mahato 'nyat. 66.

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtrenā mahat-tattvo-'pūdhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pūdhikatvāt tu Viṣṇur mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'syate; 'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttiḥ svata eva bhavati 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktr-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñi nā 'sti' » 'ty āçāñkāṃ pariharati: 5

karma-nimittatḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ñkura-vat. 67.

yeṣāṃ sām̐khyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhoktr-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ñkura-vat, prāmāṇikatvād ity arthatḥ; ākasmikatve muk- 10
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthatḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'vi-veka iti mate tu bijā-ñkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāg-abhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

līṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu līṅga-çarīra-nimittakatḥ prakṛti-puruṣayor bhogyā- 20
bhoktr-bhāva ity āha; līṅga-çarīra-dvārāi 'va bhogaḍ iti. tan-mate 'py anādiḥ sa ity arthatḥ. yady api pralaye līṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-līṅga-çarīra-janyam asti; tad-dvārā bijā-ñkura-tulyatvaṃ svasvāmibhāva-līṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittiḥ puruṣārthas—tad-ucchittiḥ puru-
ṣārthatḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktr-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche-
daḥ parama-puruṣārtha ity arthatḥ. tad etad ādāu pratijñātam: "trividha- 30
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttriḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-
bhede 'py arthā-'bhedāt. sukhaṃ hi tāvad duḥkha-pakṣe niḥsiptam iti
sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-ṅcasya dvir-āvṛttih cāstra-samāpty-arthā.

5 cāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāih
śaṣṭhā-'dhyāye kṛtaḥ paçcād vākyā-'rthaç co 'pasamhṛtaḥ.

tad idam sāṃkhya-çāstraṁ Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāçitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-çāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇāṁ dur-āçayāt
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhyo-'padeṣ-
ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cū 'gni-çabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-
rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāih
20 Kapila-rṣir jñāna-yajña rṣiṁ āpāyayat purā.

tad-vacaḥ-çradddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chāstraṁ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantrā-
'dhyūyah śaṣṭhaḥ.

25 iti sāṃkhya-pravacana-bhāṣyaṁ
samāptam.

APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Āuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 <i>eva-sva-bhukta-vṛtti-</i>	2815,16 <i>tat puruṣe vān-mātram</i>
'smāt.	<i>vāsanā-vad (instead of</i>	<i>sarvaṁ, sphatika-.</i>
29 <i>api (instead of eva).</i>	<i>svatvaṁ ca . . . -vat-</i>	19 H. <i>omits sa.</i>
210 'tmā-'kartṛtva-vittvas-	<i>tvam).</i>	2917,18 <i>pramāṇāny upany-</i>
yāi 'va.	36 <i>vaktavyatvād (instead of</i>	<i>asyante.</i>
11 <i>manyamānaḥ (instead of</i>	<i>uktatvād).</i>	304,5 'samhatā-'vasthe 'ti.
<i>sa samānaḥ).</i>	37 <i>nityayoh (instead of vi-</i>	11 <i>sāmānye 'ti.</i>
32,33 <i>atrā 'pi vyāvahārika-</i>	<i>bhvoḥ).</i>	25 <i>tad-asamgraha-nyūnatā.</i>
<i>pāramārthika-bhāvo</i>	1512 H. <i>adds anyat after</i>	316 <i>jñānam atho 'py artha.</i>
<i>bhavati.</i>	<i>vastu.</i>	11 <i>āditya-maṇḍale.</i>
34 <i>vaḥ (instead of te).</i>	14 <i>sāmṛttikam, samṛttiḥ.</i>	24 <i>tanmātrā (instead of</i>
45 <i>dāitya.</i>	26 <i>-yogāṅgānuṣṭhānā.</i>	<i>tanmātrās).</i>
510 <i>prakarṣeṇā 'syām.</i>	187 <i>bandhā-'patter.</i>	3615 'ty-ādi-kṣetrajñā. -- pu-
612,13 <i>bhāvaḥ (instead of vi-</i>	22,23 <i>samskriyate.</i>	<i>ruṣasya is missing.</i>
<i>bhāgaḥ).</i>	197 H. <i>adds iti ṣaṣaḥ after</i>	3712 <i>gāṇyo 'tpatti.</i>
714 <i>sattve 'nutapyamāne tad-</i>	<i>kṣaṇikatvam.</i>	23 <i>sarga-pralaya-dharmi-</i>
<i>ākārā-'nurodhāt puruṣo.</i>	2012 H. <i>adds vijñāna-mātram</i>	<i>nam.</i>
817 <i>sattva-sambhavād (instead</i>	<i>after bandho 'pi.</i>	3917 <i>vandhyatvam (instead of</i>
<i>of sattā-'sambhavād).</i>	2126 <i>sāmṛttikam.</i>	<i>āndhyatvam).</i>
38 <i>vā vasantam.</i>	2215 <i>viyad-gāmi mano.</i>	20 <i>cittasya vṛttayas.</i>
934 'dāv <i>api vivekam eva.</i>	2331 H. <i>omits adṛṣṭena.</i>	4123 <i>karma-cito.</i>
1019 'padeṣa-gruter.	2418 <i>vivekā-'khyā- (instead</i>	24 <i>punya-cito.</i>
34 <i>svābhāvikāyāpāyo.</i>	<i>of 'vivekā-'khyā-).</i>	37 <i>tathā 'pi sā.</i>
112 <i>abhāvo (instead of apāyo).</i>	2524 <i>-samīyogasyāi (instead of</i>	429 <i>duḥkhā-'nivṛttir.</i>
128 H. <i>adds hi after na.</i>	<i>-saṅgasyāi).</i>	34 <i>jñānasyā-'kṣayatvān na.</i>
13 <i>kāla-yoga.</i>	268 <i>heya-hetuḥ pratipāditaḥ.</i>	432 <i>sākṣaj-jñāno-'pāya.</i>
15 H. <i>omits ca.</i>	32 <i>viveka-nācakatvaṁ (in-</i>	13 H. <i>omits tat pramāṇam.</i>
34 <i>uttaratra vakṣyamāṇam.</i>	<i>stead of 'viveka-nācaka-</i>	17 <i>tadā tū 'kte-'ndriya-.</i>
37 <i>ced bandhane.</i>	<i>tvam).</i>	22 <i>puruṣa-niṣṭha-bodhaḥ</i>
137 <i>api tu sa eva bandhaḥ.</i>	37 <i>evam ca sati.</i>	<i>prame.</i>
13 H. <i>omits āgu.</i>	271 <i>ce 'tīham (instead of cet).</i>	4413 H. <i>omits ca.</i>
34 <i>ātmani.</i>	35 H. <i>omits 'py.</i>	477 <i>jñeyatā-'bhidhānāya.</i>
149 <i>kartṛtva-mātram duḥ-</i>	289 H. <i>omits ca.</i>	19 <i>mahattva-rūpeṇa.</i>
<i>khitvā-.</i>	10 <i>tathā ca.</i>	22 <i>tathā ca' yam jagaj-janaḥ</i>

- 4812 cāi 'śām (instead of te-
śām).
- 21-pratibimbasyāi 'vā 'ntaḥ-
karaṇo.
- 26 agni-yoga-viṣeṣa.
- 4938 H. omits vṛtti-rūpam.
- 5330 atha (before sarvaṁ).
- 34 pratiyogi-rūpatve.
- 5411 atyantā 'bhāvā-'ṅgikā-
rāt.
- 13,14 H. omits nā 'yam
ghaṭo.
- 5511 ṛtūtiḥ.
- 12 ātmāi 've (instead of tama
eve).
- 13 ity-ādya.
- 31 sthitā.
- 5734 ata (instead of etad).
- 5929 H. omits tu.
- 30 H. omits pratyekam.
- 31 no 'papadyate.
- 6012 ce 'ti (instead of ve
'ti).
- 26 tu (instead of tad).
- 6417 gaṇsadhvam (instead of
sambaddham).
- 665 bhedo.
- 6 H. omits tasya.
- 31 niyamaṇa ava-gocara-
vṛtti.
- 6731 ghaṭā-'kāṣa-vyavasthā.
- 685 H. omits tatra.
- 6912 jivo na mriyate.
- 701 H. omits vā.
- 17,18 caḍḍā-gocare.
- 23 'khaṇḍatā-pe-a-kalpanā-
yām.
- 7115 evam muktānām.
- 32 -pāramārthika-sattvenā
'nyan ne 'ti.
- 7224,25 sāmṛttika-.
- 25 'vidyakatāyāḥ.
- 32 H. omits apy.
- 7520 H. omits tasmād vā.
- 7618 pravartate (instead of
pravartata iti).
- 30 tu (instead of nu). H.
omits 'thā 'kāmayamāno.
- 771 H. omits niṣkāma āpta-
kāma ātma-kāmo.
- 20 utpādye.
- 7814 H. omits devānām.
- 31-34 yathā kāraṇam svā-
kāraḥ prakṛti-prabhā-
vād iti (instead of yathā
ca . . . -abhāvād iti).
- 7920 tatrā.
- 25 api gantavyam.
- 807 iti gantavyam.
- 828 H. omits upasthasya hy
upasthā-'ntaram.
- 9 yaaye 'ndriyasya, and
ucyate.
- 15 H. omits tu.
- 22 H. omits tu.
- 33 H. omits ca.
- 8411 sa (instead of sama).
- 15 H. omits asmin.
- 27 nirāsyatvāt.
- 8629 cintā vṛttir as two sepa-
rate words.
- 8825 pūrva-sargiya-kāraṇāir
evo.
- 8919 H. omits iti.
- 33 caturtha-sūtra-.
- 901 prayujyate (instead of sa
yujyate).
- 9131 vāsanā-bhūta-sūkṣmaṁ.
- 9213 sāvaṇyavaśyo.
- 18 'nukrāmati, prāṇam anu-
krāmantam.
- 18,19 H. omits sarve prāṇā
anūkrāmantī.
- 19 evā 'vakrāmatī.
- 9325 mādakatā caktiḥ.
- 9427 'nuṣṭhānam ṛtūtiḥ
aṅgā; and abhy (in-
stead of apy).
- 9734 vighāte.
- 9836 'bhihitā (instead of 'bhi-
matā).
- 991 tuṣṭir between kalā-'khyā
and ogha.
- 10013 buddhir.
- 10127 H. omits sā.
- 1027 karmaṇe 'ti, and niṣik-
tam.
- 14 sūtra-dvayam idaṁ vyā-
khyāya (instead of athavā
. . . vyākhyeyam).
- 17 tadā (instead of ta-
thā).
- 10223 vibhūr aṅgute (instead
of vijugupsate).
- 26 vikriyate (instead of avi-
kriyāḥ).
- 10318 athāi 'ko.
- 31 parārthataḥ (instead of
parārtham svataḥ).
- 10418 H. omits kāvālyam.
- 20,21 'nanv eka-puruṣa-
muktāv eva vivekā-
'kāra-vṛttiyā viraktā pra-
kṛtiḥ katham anya-pu-
ruṣā-'rtham punaḥ sṛṣṭān
pravartatām? na ca pra-
kṛter aṅga-bhedān nāi
'sa doṣa iti vācyam;
mukta-puruṣo-'pakara-
ṇāir api pṛthivy-ādibhir
anyasya bhogyā-sṛṣṭi-
darṣanād iti.» tatrā 'ha
(instead of eka-puruṣān
. . . darṣayati).
- 22 na virajyate prabuddha-
raju-tattvasyāi 'vo.
- 24-27 ekasmin puruṣe vivi-
kta-bodhād viraktam api
pradhānam nā 'nyasmin
puruṣe sṛṣṭy-uparāgāya
viraktam bhavati, kim tu
tam prati sṛjaty eva;
yathā prabuddha-raju-
tattvasyāi 'vo 'rago
bhayā-'dikam na jana-
yati, mūḍham prati tu
janayaty eve 'ty arthaḥ
(instead of yathā . . .
parāṇ-mukhatā).
- 33 H. omits kim tu.
- 1052 H. omits ca.
- 4 H. omits 'pi.
- 14 rūpa.
- 26 H. omits prakṛtāḥ.
- 24 muktā.
- 1062 H. omits śāṇasyena.
- 3 H. omits paṇu-vat.
- 8 H. omits 'py.
- 11 tatra kṣiṇ sādhanāir
bandhaḥ (instead of
buddher . . . bandhaḥ).
- 16 H. omits sva.
- 29 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-
10 asanniṣṭham (*instead of*
anityam ca).
18 ato 'ntarā (*instead of*
antarā-'ntarā).
- 1080 ṣrutig ca.
10 loko.
20 H. omits yathā.
32 'vidyā-samakāra-leśasya
sattā.
- 1094 H. omits vedānti-bruvo.
9 kṛta-kṛtyatā.
28 paripūrṇa-cinmātreṇā.
- 1101 jagat (*instead of* bha-
vet).
2 bhavet (*instead of* ja-
gat).
13 'ntareṇā 'ha.
23 ca (*after* viraktasya).
- 1111 nirlvayinī-vat.
16 H. omits iti.
26 ācā vai vaṣya-virase as
three separate words.
- 1125 cā 'rthe sukham.
11 H. omits iti.
13 aṅgato (*instead of* ukte).
23 jñānam.
28 hiyata.
34 H. omits cec.
35 yogino (*instead of* jñāna-
sādhanaṇām).
- 1138,9 are missing in H.
10 iti Mokṣadharmā-'di-
bhyah. iti Vasiṣṭhā-'di-
smṛtibhyaḥ ca (*instead of*
'ty-ādy- . . . -vākye-
bhyah).
12 dhāraṇa.
13-15 are missing in H.
31,32 bhrāntatva-ṣruter (*in-
stead of* vivekā-'bhāva-
ṣruter).
- 1141 tac-dhābdeno 'kto-'cya-
mānayoh.
3 H. omits kṛta-kṛtyatām
. . . pradarṣayan.
18 tad vai.
- 1165 saṅge (*instead of*
paṇḍāḍ).
7 tathā 'rdha-samkhyam.
10 H. omits ity-ādinā.
- 11621-23 H. omits tad uktam
. . . kṣama" iti.
31 puruṣārthatā-siddhyā.
11722 iṣvarā-'dhiṣṭhātṛve.
11812-14 H. omits iccho-
'tpatty . . . ce'coḥā-'dir
iti.
17 ṣaktitvena (*instead of*
dharmatvena).
26 cec cetanāi-'ṣvayam.
33 iti tatrā 'ha.
11931 'dhikāra-hetu-.
- 1203 H. adds apy before ana-
vasthā.
8 āvidyaki.
1212 H. omits jñāna-nāṣyā.
15 H. omits lāukika.
23,24 līṅgam (*instead of*
arthā-'patti-rūpam pra-
mānam).
24,25 niṣedha-vidhy-āder evā
'dharma-līṅgatvād ity
arthah.
- 12315 dhūmasyā 'pi.
1253-5 H. omits siddha-vi-
veka- . . . tad-vāiyar-
thyam.
12613-15 H. omits na cā . . .
pravṛtteh.
22,23 tasyābādhā-'dir as one
word.
24 H. omits ata.
32 niṣvasitam.
- 12724 pratigedho-'papattir.
26 cā 'nirvacanīyam, tādṛṣa-
syā 'pi bhānam.
28-36 H. omits yā tu . . .
proktam iti.
- 1283-17 anyad vastv anyā-rū-
peṇa bhāsata ity api na
yuktam, sva-vaco-vyā-
ghātāt. anyatrā 'nya-
rūpasya nṛ-ṣṛṅga-tulya-
tvam anyathā-ṣabdeno
'cyate, 'tha ca tasya bhā-
nam ucyata iti sva-vaca
eva vyāhatam; asato bhā-
nā-'sambhavyā 'nya-
thā-khyāti-vādibhir api
vacanād ity arthah. pu-
ro-vartiny asattve 'nya-
- tra tat-sattayā bhānā-
'prayojakatvam iti bhā-
vah. na ca esarvatrā
'sato bhāne sāmāgrī na
sambhavati samnikarṣā-
'dy-abhāvād ity atah
kvacit-sattā-mātramape-
kṣyataḥ iti vācyam; anā-
di-vāsanā-dhārāyā eva
bhrama-hetutva-sambha-
vād iti.
- 12833,24 paṭā-'diṣu (*instead of*
ṣukty-āḍān . . . sphaṭikā-
'diṣu vā).
- 1291-3 are missing in H.
13-15 H. omits eko ghaṭa
. . . 'sambhavac ca.
20-22 H. omits yathā-
katham-cid . . . sāmāyād
iti.
33 utpattiḥ pratīter.
- 1301 yady anāgatā-'vasthā-
5 H. omits ṣabdeṣv iva
ghaṭā-'diṣv api.
13,14 H. omits āupādhika
. . . 'ktatvāt.
25 ṣiṣya-buddhi-vāiṣṭyāyā.
1314 ekātma-vādinām.
5 nā 'tmā 'vidyā.
11-15 H. omits avidyāyā
. . . mano-dharmatvād
iti.
- 16-23 yadi cā 'vidyā dravya-
rūpā puruṣā-'gritā ga-
gane vāyuvād iṣyate,
tadā 'tmā-'dvāita-hānīh.
tathā prakṛtir eva se 'ti
siddha-sādhanaṁ ca. tā-
dṛṣam cā 'vibhāgenā (*in-
stead of* Brahma-mīmāṇ-
sāyām . . . avibhāgenā).
- 24 H. adds brahma (*after*
'dvitīyam).
27 jñānamayo 'py artha.
37 H. adds satyam (*after*
tatra).
- 13212-14 H. omits niṣedha-
ṣruter . . . prasaṅgād.
17-19 H. omits guṇaḥ . . .
bhāvah.
20 antahkaraṇo-'papatteh.

- 1333 sakriyavta-siddher na.
13 mana-ādikam (*instead of*
buddhy-ādikam).
19 bhogino.
20 bhogināḥ.
24 ca vibhāga-mātreṇā.
30-35 H. omits ānandā-'bhi-
vyaktiḥ . . . eve 'ti dik.
13432 is missing in H.
1357,8 pūrvam oāi 'tad vyā-
khyātam (*instead of* pūrvam
. . . -uktyam).
11 muktiḥ (*instead of* -iḥ ca).
15 H. omits tathā . . . -tvād.
13616,17 vyaṅgya-gandhā-'der
(*instead of* vyakta- . . .
vyakta-gandhā-'der).
1377 H. omits 'py asthiratve.
30-32 H. omits sādṛcyaśya
. . . -padam iti.
1381-3 ghaṭā-'di-vyaktinām
sādṛcyaśtu (*instead of*
ghaṭa-vyaktinām . . .
sāmānyena).
1398-13 H. omits kim ca . . .
-abhāvād iti.
20 H. omits kevalam.
23 dvitīyā-'dhyāye.
24 atrā 'para-pakṣam (*in-
stead of* teṣv atra para-
pakṣam).
1402,3 citrā-'di-vad gamanā-
'bhāvaśya (*instead of*
citrā-'di-val . . . 'nupa-
patteḥ).
13 H. omits svā-'graya.
14116 jīva-bala-.
32 sambhavantī (*instead of*
bhavanti), and pāṭhivo-
'paṣṭambhena (*instead of*
pāṭhivo - 'ndhano - 'pa-
ṣṭambhena).
14213 H. adds atrā 'pi before
ḥarīre, and omits tu.
1432 H. omits tu.
28 dhīr aṭantī saha vyaktiā
cid aṭantīm pradārṇayet.
38 H. omits vāsanā.
14413 rāgā-'di - doṣa - vaçād
eva.
14532,33 nbhaya-dehaç ca (*in-
stead of* sthāvarā-'dinām
co, 'bhaya-deho).
1463 dveṣam paçcāttāpā-'nu-
tāpayoh.
4 H. omits 'tra.
4,5 H. omits etat-traye na
kimcid api.
6 H. omits teṣām . . . -deha-
tvād.
16 H. adds ata before āha.
14723 teṣām (*instead of*
tāsām).
25 adarṣanena saṁcayā-'dy-
āpatter (*instead of* adar-
ṣanā-'patter).
1487 H. omits ṣṛuty-ādi-pra-
māṇair.
14920 saṁyogaṁ (*instead of*
saṅgam).
15014 'nādi-bhāvaśyo 'cchedā-
'nupapatter.
32,33 prathama-pādo-'ktaṁ.
15119 javo- (*instead of*
japo-).
20 javā-.
26 H. omits ata.
15217,18 H. omits kṛya- . . .
prayuktaḥ.
32 and 33 javā three times.
1532-4 H. omits tathā . . .
guṇa iti.
5 sa (*instead of* ega).
28 H. omits sākṣātkāra-
dvārā.
36 vicārayati.
1544 H. omits nanu.
15512 H. omits ātmā-'tiriktā-
nām pṛthivy-ādinām.
13 tarka (*instead of* niyame
bādhakam).
18,10 H. omits lāghavā-'di-
15528-1562 is missing in H.
1563 avadhārayati, niṣprayo-
jana-pravṛtṭy-abhyupa-
game mokṣā-'nupapatter
iti (*instead of* upasamhar-
ati).
15712 āvidyakā,
26 H. adds iti jitaṁ nāirāt-
mya-vāḍibhir before ity
arthah.
1586 H. omits cid-rūpaç.
15933 H. adds tathā ca before
yo.
16010 anāvṛtṭir iti gruteḥ.
14 H. omits tal-loke jñāna-
śya.
25 H. adds sūtrābhyām after
prapañcayati.
1613 -rūpeṇā (*instead of* -rū-
pasyā).
5 'drṣṭasya (*instead of*
'drṣṭa- . . . abhyupetya)
6 H. omits tat.
16 kalpyate.
19 tām imām āçāṅkām pari-
hartum āha.
21 jīva-bala- as one word.
25-27 H. omits athavā . . .
vyākhyeyāu.
36 prokta ahamkāra-yuto.
1623-5 mahad-ahamkārayoh
kārya-bhedam pratipi-
pādayaṁśr ādāv (*instead of*
mahad- . . . 'dāv).
22-26 H. omits na ca . . . 'ti
bhāvah.
28 pālanā-'dikam.
29 H. omits eva; -rāgā- (*in-
stead of* -kāraṇā-).
30,31 H. reads -prayoja-
nakatvād ity arthah,
omitting the intervening
words.
1633-5 aviveka-nimittakaḥ
prakṛti-puruṣayor bho-
gya-bhokṭṛ-bhāva iti
prāg uktam. tatra 'vi-
veka eva kim-nimit-
taka? ity ākāṅkṣyām
aviveka-dhārā-kalpane
'navasthā-'pattirity āçāṅ-
kāyāḥ prāmāṇikatvena
parihārah sarva-vādi-sā-
dhāraṇa ity āha.
16332 H. omits tu.
16411 janma-loke as one word.
12 'tma-darṣanam.
19 -kulyāḥ.

APPENDIX II.

INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the *Aniruddhavyūtti*. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deça*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharmā*, *upādāna*.] The numbers refer to page and line of the present edition.

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 sūkṣma-bhūta 3019, 3815,
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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Mund. = Mundaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāranyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praṇa Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṅkhya Kārikā.
Çiçupalavadha.	SS. = Sāṅkhya Sūtra.
Cūlikā Upaniṣad.	Sāṅkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṅgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GauḍMK. = Gauḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Iç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmasāstra.
Kunūrasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vasīṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārKP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṅkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- 11 = *Chānd. 6. 2. 1.
 19 = Brh. 2. 4. 5; 4. 5. 6.
 22,23 = ? Cf. 3514.
 23,4 = Bhag. 3. 29.
 10,11 = *Brh. 4. 3. 22.
 11 = ?
 11,12 = Brh. 4. 3. 7.
 12,13 = *Brh. 4. 3. 16.
 14,15 = Bhag. 3. 27.
 16,17 = VP. 6. 7. 22.
 34 = Bhag. 16. 8.
 33,4 = Mbh. 12. 11676a
 + 11198a.
 9-12 = Parāgāra's Upa-
 rāṇa?
 15,16 = *Mbh. 12. 7663b
 + 7664a.
 20,21 = KP. ?
 31 = BrS. 2. 1. 1.
 34 = BrS. 1. 1. 1.
 36 = *BrS. 2. 2. 1.
 37,38 = YS. 1. 26.
 45,6 = VP. 1. 17. 83.
 12-32 = Padma Purāṇa?
 37 = BrS. 2. 3. 43.
 29 = *BrS. 4. 1. 3.
 514,15 = *Mbh. 12. 11409b
 + 11410a.
 18 = Çvet. 6. 13.
 20 = Bhag. 2. 39.
 34,35 = SS. 5. 1.
 62,3 = SS. 6. 70.
 21 = YS. 2. 18.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kāth. 2. 12.
 7,8 = SS. 1. 19.
 18 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336.
 83 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = YS. 2. 15.
 28,29 = Sāṅkhya - tattva-
 kāumndī, introd.
 to SK. 2.
 34-36 = *Chānd. 8. 12. 1.
 92 = RV. 8. 48. 3.
 8 = SK. 2.
 19,20 = *Mārka P. 10. 31.
 21 = Chānd. 8. 15. 1.
 25 = TaittĀr. 10. 10. 3.
 26 = Çvet. 3. 8; 6. 15.
 29 = *VP. 2. 8. 96.
 105,6 = KP. 2. 2. 12.
 123,4 = *Brh. 4. 3. 16.
 13 = SS. 1. 12.
 1317,18 = ?
 24,25 = Sūrya Purāṇa?
 30,31 = NṛsT. 2. 9. 9.
 147,8 = SK. 20.
 10 = YS. 2. 17.
 12 = Bhag. 13. 21.
 14 = Kāth. 3. 4.
 25 = SS. 1. 55.
 27,28 = YS. 2. 23. 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-darçana-sam-
 graha (ed. Bibl.
 Ind.) p. 16.
 163 = BrS. 4. 2. 16.
 7,8,11 = Padma Purāṇa?
 1711,12 = Sūrya Purāṇa?
 14 = Cūlikā Upaniṣad 3.
 1914, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 15 = Chānd. 6. 2. 2.
 2020 = NṛsT. 2. 1. 7, 8.
 21 = LP. ?
 218,9 = VP. 2. 13. 96.
 10,11 = VP. 2. 13. 95.
 14 = VP. 3. 18. 17.
 226,7 = GāudMK. 2. 32, BrB.
 10.
 8,9 = *KP. 2. 11. 6.
 14,15 = ?
 235,6 = Kāth. 6. 17, Çvet.
 3. 13.
 17,18 = *BrB. 13.
 19 = Çvet. 5. 8.
 20 = Bhag. 2. 24.
 23,24 = Mbh. 12. 11307b,
 11308a.
 245 = Çvet. 6. 11.
 7 = SS. 1. 7.
 25,26 = SK. 21.
 28,29 = SS. 1. 58.
 36,37 = Bhag. 13. 21.
 2510, a = SS. 3. 24.
 b = SS. 3. 37.
 11 = YS. 2. 24.
 20,21 = YS. 2. 24.
 23 = Bhag. 13. 21.
 29,30 = YS. 2. 13.
 30 = ?
 30,31 = NS. 3. 1. 25.
 32,33 = *Mbh. 12. 7762b,
 7763.
 34 = *Mbh. 12. 7751a.
 36,37 = YS. 2. 12, 13.
 261-4 = KP. 2. 2. 20, 21.
 5,6 = NS. 1. 1. 2.
 16 = YS. 2. 26.
 17,18 = YS. 2. 28.
 21,22 = Īg. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 28 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāudMK. 2. 32,
 BrB. 10.
 16,19 = Brh. 4. 3. 7.
 22,23 = ?
 2910 = SS. 1. 56.
 12,13 = SS. 1. 59.
 27,28 = SK. 6.
 308,9 = ? Cf. 15534.
 27 = SS. 2. 12.
 32-35 = Bhāgavata?
 36,37 = Garbha Upaniṣad 3.
 37,38 = Pr. 4. 8.
 311,2 = SK. 3.
 6 = ?
 12,13 = SS. 1. 154.

- 24,25 = VP. 1. 2. 43b, 44b.
 32,34 = VP. 1. 2. 20b, 21a.
 24,25 = VP. 1. 2. 38.
 334 = Chānd. 6. 2. 3.
 12,13 = YS. 2. 22.
 30a = *Brh. 1. 4. 2.
 b = Chānd. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 344-9 = YV. ?
 35 = MārKP. 37. 38b.
 359 = BrS. 2. 1. 11.
 11,12 = M. 12. 106.
 14 = ? Cf. 122.
 32 = YS. 4. 23.
 37,38 = Brh. 2. 4. 5.
 3611,12 = VP. 1. 4. 51.
 13,14 = VP. 1. 2. 33.
 25 = Mbh. 12. 12681a.
 29 = LP. ? Cf. KP. 2. 2.
 16.
 378 = VP. 1. 5. 5b.
 11 = KP. ?; *Mbh. 12.
 7852.
 17,18 = ?
 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
 34 = Çvet. 4. 9.
 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18
 Vyāsa.)
 21,22 = *YBh. 4. 18.
 29,30 = SS. 6. 39.
 407,8 = Chānd. 7. 24. 1.
 19 = Chānd. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 27,28 = *BrS. 2. 2. 30.
 28 = Brh. 2. 3. 6.
 29,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
 4115 = SS. 1. 6.
 19 = SS. 1. 2.
 23,24 = Chānd. 8. 1. 6.
 25 = SS. 1. 16.
 4210,11 = BhāgP. 1. 8. 52.
 14 = SK. 2.
 21 = TaittĀr. 10. 10. 3.
 434 = Brh. 2. 4. 5; 4. 5. 6.
 34 = SS. 6. 28.
 35 = YS. 1. 4.
 36,37 = ? Cf. 722,23.
 38 = YBh. 1. 7.
 4440,41 = Bhag. 13. 33.
 457,8 = M. 12. 105.
 22,23 = SS. 5. 107.
 464 = SS. 1. 89.
 16,17 = ?
 4721-24 = YV. ?
 25 = Chānd. 6. 2. 3.
 29,30 = KP. 4. 66.
 496-9 = *YBh. 2. 20; 4. 22.
 14 = SS. 1. 104.
 24 = SS. 1. 143.
 33,33 = SS. 1. 105.
 5111,12 = VP. 1. 14. 35.
 18 = Çigupālavadha 2. 59.
 5215 = *Kāth. 2. 12.
 30,31 = SK. 7.
 5511,12 = Brh. 1. 4. 7.
 12 = Chānd. 6. 2. 1.
 12,13 = *Māitr. 5. 2.
 13 = Brh. 5. 5. 1.
 30,31 = YV. ?
 571,2 = VP. 2. 7. 32.
 15 = Brh. 1. 4. 7.
 25 = SS. 1. 110.
 32,33 = SK. 10.
 586,7 = SS. 6. 39.
 31,32 = SK. 11.
 595,6 = SK. 10.
 9,10 = VP. 2. 7. 25b, 26a.
 6020,21 = SK. 13.
 20,27 = *VP. 1. 2. 20b, 21a.
 6111,12 = Chānd. 6. 7. 6.
 12,13 = YS. 4. 2.
 621, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 27 = SS. 1. 66.
 631 = SS. 1. 66.
 16 = SK. 11.
 22,23 = SS. 5. 114.
 31 = SS. 1. 104.
 645,6 = SK. 17.
 16,17 = KP. 2. 2. 10.
 18,19 = ?
 32,33 = ?
 6516-18 = YV. ?
 29 = Çvet. 6. 11.
 30,31 = Vedānta-sāra 158.
 33,34 = Brh. 2. 3. 6.
 6610,11 = ?
 20 = BrS. 3. 2. 10.
 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet.
 3. 10.
 683,4 = SS. 6. 63.
 693,4 = VP. ?; GāudMK. 3.
 5.
 12 = Chānd. 6. 11. 3.
 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
 27,28 = BrB. 12.
 29,30 = LP. ?
 701 = Ait. 1. 1. 1.
 2 = Chānd. 6. 2. 1.
 8,9 = BrB. 11.
 27 = BrS. 3. 2. 32.
 29,30 = Kāth. 4. 15.
 31 = Muṇḍ. 3. 1. 3.
 32,33 = ?
 34,35 = ?
 38 = *Bhag. 10. 21.
 39a = Chānd. 6. 8. 7 seq.
 b = Brh. 1. 4. 10.
 715 = Chānd. 6. 8. 7 seq.
 12,13 = *Taitt. 2. 7.
 21 = Kāth. 5. 10.
 24 = ?
 26 = BrS. 4. 2. 16.
 35 = SS. 1. 154.
 7211 = ?
 23 = Am. 1. 1. 4. 13.
 735,6 = ?
 7,8 = ?
 14 = Pāpini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 743,0 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Taitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 38 = Chānd. 7. 25. 2;
 NrsT. 2. 17.
 7636 = Brh. 4. 4. 6.
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.
 12,13 = *Mund. 2. 1. 3.
 14,15 = Pr. 6. 4.
 18,19 = BrS. 2. 3. 15.
 32 = ? See note to translation of SPBrh.
 781 = SS. 2. 10.
 8,9 = ?
 10 = Brh. 2. 4. 10.
 797 = VāP. 4. 25; Matsya Pur. ?
 15 = *Mbh. 12. 7758.
 26-30 = *BhāgP. 3. 5. 29-31.
 33,34 = SK. 25.
 36 = SS. 2. 21.
 809 = *MārK. 45. 38.
 23 = *Chānd. 6. 2. 3; Tāitt. 2. 6.
 23,24 = Chānd. 6. 5. 4.
 29,30 = Brh. 3. 2. 13.
 36,811 = Brh. 2. 4. 12.
 6 = Mund. 2. 1. 3.
 9 = ?
 34 = Brh. 1. 5. 3.
 8226,27 = ?
 29,30 = Brh. 4. 3. 23. 26.
 837 = Am. 1. 1. 4. 11.
 14,15 = SK. 29.
 18,19 = BrS. 2. 4. 9.
 23,24 = Mund. 2. 1. 3.
 36,37 = SK. 28.
 842,3 = *Sāṅkhya - tattva-kāumudi on SK. 27.
 25 = YS. 1. 6.
 37,38 = YS. 1. 2-4.
 853-6 = YV. ?
 12,13 = *KP. 2. 2. 28.
 26,27 = SK. 31.
 8823,24 = *M. 12. 8.
 26,27 = BrS. 3. 1. 1.
 895 = SK. 40.
 12,13 = SK. 40.
 901,2 = *Mbh. 12. 13755b, 13756a.
 11,12 = SS. 6. 69.
 14 = NS. 1. 1. 11.
 27,28 = M. 1. 16.
 31,32 = ?
 915,6 = ?
 16,17 = SK. 39.
 21,22 = SK. 41.
 26 = SK. 40.
 31,32 = YV. ?
 9214 = Tāitt. 2. 5.
 18,19 = Brh. 4. 4. 2.
 25,26 = Chānd. 6. 5. 4.
 9322 = SS. 3. 20.
 943 = SS. 3. 16.
 10 = SK. 46.
 20 = Īṣ. 11.
 24 = Çvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kāth. 2. 12.
 12,13 = YS. 1. 34.
 29,30 = YS. 2. 29.
 974-6 = Garuḍa Purāṇa ?
 9,10 = SS. 3. 24.
 25,26 = SK. 49.
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
 9811,12 = SK. 48.
 25 = SS. 3. 38.
 29,30 = SK. 50.
 9920,21 = SK. 51.
 1005,6 = YS. 3. 37.
 7 = SS. 3. 23.
 11,12 = SK. 52.
 14,15 = SS. 3. 10.
 20,21 = SK. 53.
 10122 = SK. 45.
 1021,2 = YS. 4. 3.
 7 = Brh. 4. 4. 6.
 11,12 = Mund. 1. 1. 9.
 14,15 = SS. 3. 56.
 19,20 = SS. 3. 57.
 22,23 = Kāth. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Çvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Çvet. 4. 5.
 10524,25 = Nāradiya ?
 27,28 = SK. 61.
 1066,7 = SK. 62.
 8 = SS. 3. 65.
 1071,2 = Brh. 2. 3. 6.
 2 = *Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.
 4,5 = Matsya Purāṇa ?
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.
 10,11 = Nāradiya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārK. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Çvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhāg. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 1166-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmasāstra 3. 141.
 11715 = SS. 1. 92.
 11822,23 = *Brh. 4. 3. 16.
 11910 = Çvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

10 = Çvet. 6. 11.	25,26 = Brh. 4. 3. 23-30.	1502,23 = VP. 6. 5. 62.
1205,6 = Brh. 2. 4. 12.	27-29 = ?	1514,5 = *Chând. 8. 15. 1.
20a = Brh. 2. 3. 6.	37,38 = Brh. 3. 9. 28.	1533,4 = BhāgP. 3. 7. 11.
b = Brh. 3. 8. 8.	1329 = ?	9 = SS. 6. 25.
34 = Brh. 2. 4. 12.	10 = ?	22-24 = YS. 1. 2-4.
12110 = *Brh. 3. 2. 13; 4.	18 = Brh. 1. 4. 8.	25,26 = ?
4. 5.	20a = ?	33,34 = BrS. 4. 1. 11.
10,11 = ?	b = ?	1543 = Mund. 2. 1. 5.
24 = ?	13315,16 = Çvet. 4. 10.	16 = Çvet. 4. 5.
1223 = Çvet. 6. 11.	22 = Çvet. 6. 19.	15534 = ? Cf. 30a.
3,4 = Brh. 2. 3. 6.	31 = *Kāth. 2. 12.	1566 = *SS. 3. 58.
5,6 = Kāth. 3. 15.	13422 = ?	1574 = Brh. 4. 4. 14, Çvet.
7 = GāudMK. 2. 32,	13519-22 = *VP. 1. 2. 23.	3. 10.
BrB. 10.	35,36 = M. 1. 27.	24 = SS. 6. 48.
7,8 = Chând. 6. 1. 4.	13934,35 = M. 1. 17.	1588 = GāudMK. 3. 26.
1263 = ?	1406 = Kāth. 6. 17.	10 = ?
32,33 = Brh. 2. 4. 10; 4.	7 = *Mbh. 3. 16763.	30 = RV. 10. 190. 3.
5. 11.	14115 = ?	30,31 = Brh. 4. 4. 19.
1275,6 = NS. 2. 1. 67.	16 = *Dhātupāṭha 15.	22 = SS. 6. 52.
7 = SS. 5. 26.	54.	33 = Brh. 4. 4. 19.
13,14 = BrS. 2. 2. 28.	33 = Chând. 6. 5. 4.	1591 = Brh. 4. 4. 19.
16,17 = SS. 5. 26.	1421,2 = Chând. 6. 3. 1.	3 = Bhag. 11. 40.
21a = Brh. 2. 3. 6.	1436,7 = SS. 5. 114.	4,5 = Chând. 6. 1. 4.
b = Brh. 4. 4. 19.	8 = SS. 2. 1.	8,9 = GāudMK. 2. 32,
21,22 = *Brh. 4. 3. 22,	16 = SS. 2. 34.	BrB. 10.
Brahma Upan-	22 = YS. 1. 4.	31,32 = SS. 6. 55.
iṣad 2.	14512,13 = Chând. 6. 11. 1.	1602,23 = BrB. 13.
29,30 = ?	14 = SS. 5. 121.	24 = SS. 5. 114.
12813 = ?	18,19 = M. 12. 9.	16115,16 = Çvet. 5. 9.
18 = SS. 5. 26.	1463 = Çāṇvata 320.	21 = *Dhātupāṭha 15.
33,34 = ?	14731-34 = *VP. 2. 13. 98, 99.	54.
1291,2 = ?	14824,25 = Kumārasambhava	33-36 = ?
4,5 = *VP. 1. 2. 19.	1. 53.	16212 = *Chând. 6. 2. 3.
13017 = Chând. 7. 25. 2.	1493,4 = YS. 2. 15.	34 = BhāgP. 3. 26. 21.
18 = Mund. 2. 2. 11,	5,6 = *VP. 6. 5. 55.	16330,31 = SS. 1. 1.
NrsT. 2. 17.	22-25 = ?	1642 = *Mbh. 3. 14197.
29 = Chând. 7. 25. 2.	27,28 = KP. 2. 2. 12.	11,12 = BhāgP. 3. 24. 36.
1311,2 = Ken. 1. 5.	38,34 = SS. 3. 74.	16 = Bhag. 11. 32.
23,24 = Chând. 6. 2. 1.		

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION, GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

Rigveda.	3. 9. 28 = 13137,38.	= 621a.
8. 48. 3 = 92.	4. 2. 4 = 1072.	= 702.
10. 190. 3 = 15830.	4. 3. 7 = 211,12.	= 13123,24.
	= 2818,19.	*6. 2. 1 = 11.
Taittiriya Aranyaka.	*4. 3. 16 = 212,13.	6. 2. 2 = 1915.
10. 10. 3 = 925.	= 123,4.	6. 2. 3 = 334.
= 4221.	= 11822,23.	= 3330b.
= 9425.	*4. 3. 22 = 210,11.	= 4725.
	= 12721,22.	= 11913.
Bṛhad-Aranyaka Upaniṣad.	4. 3. 23, 26 = 8220,30.	*6. 2. 3 = 8023.
*1. 4. 2 = 3330a.	4. 3. 23-30 = 13125,26.	= 16212.
1. 4. 7 = 5511,12.	4. 4. 2 = 9218,19.	6. 3. 1 = 1421,2.
= 5715.	*4. 4. 5 = 12110.	6. 5. 4 = 8023,24.
= 11911.	4. 4. 6 = 7636.	= 9225,26.
1. 4. 8 = 13218.	= 771.	= 14133.
1. 4. 10 = 7039b.	= 1027.	6. 7. 6 = 6111,12.
= 11415-18.	= 1089.	6. 8. 7 <i>seq.</i> = 7039a.
1. 5. 3 = 7331,32.	*4. 4. 14 = 6717.	= 715.
= 8134.	4. 4. 14 = 1574.	6. 11. 1 = 14512,13.
2. 3. 6 = 4028.	4. 4. 19 = 12721b.	6. 11. 3 = 6912.
= 6533,34.	= 15830,31.	7. 1. 3 = 75.
= 7535,36.	= 15833.	7. 24. 1 = 407,8.
= 1071,2.	= 1591.	7. 25. 2 = 7536.
= 12025a.	4. 4. 22 = 1072.	= 13017.
= 1223,4.	4. 5. 3 = 84,5.	= 13029.
= 12721a.	4. 5. 6 = 119.	8. 1. 6 = 4123,24.
2. 4. 5 = 119.	= 434.	*8. 12. 1 = 834-36.
= 3537,38.	4. 5. 11 = 12632,33.	8. 15. 1 = 921.
= 434.	4. 5. 15 = 1072.	*8. 15. 1 = 1514,5.
2. 4. 10 = 7810.	5. 5. 1 = 5513.	
= 12632,33.		Īṣa Upaniṣad.
2. 4. 12 = 8036, 811.	Chāndogya Upaniṣad.	11 = 2621,22.
= 1206,6.	3. 14. 1 = 9515.	= 9420.
= 12034.	5. 4. 1 = 1151,2.	
3. 2. 13 = 8029,30.	6. 1. 4 = 4019.	Kena Upaniṣad.
*3. 2. 13 = 12110.	= 1227,8.	1. 5 = 1311,2.
3. 8. 8 = 3731.	= 1594,5.	
= 12025b.	6. 2. 1 = 1914a.	Kaṭha Upaniṣad.
*3. 9. 26 = 1072.	= 5512.	2. 12 = 965.

*2. 12 = 75,6.
= 5215.
= 13331.

3. 4 = 1414.
3. 15 = 1225,6.
4. 12 = 10222,23.
4. 15 = 7029,30.
5. 10 = 7121.
6. 17 = 235,6.
= 1406.

Praṇa Upaniṣad.

4. 8 = 3037,38.
6. 4 = 7714,15.

Muṇḍaka Upaniṣad.

1. 1. 9 = 10211,12.
2. 1. 3 = 816.
= 8323,24.
*2. 1. 3 = 7712,13.
2. 1. 5 = 1548.
2. 2. 11 = 13018.
3. 1. 3 = 7031.

Taittiriya Upaniṣad.

2. 1 = 7520,21.
= 775,6.
2. 5 = 9214.
2. 6 = 8028.
*2. 7 = 7112,13.

Aitareya Upaniṣad.

1. 1. 1 = 701.

Ṣvetāśvatara Upaniṣad.

1. 10 = 1043,4.
3. 8 = 926.
= 9424.
3. 10 = 6717.
= 1574.
3. 13 = 235,6.
4. 5 = 6715,16.
= 7526.
= 10413.
= 11910.
= 15416.
4. 9 = 3734.
4. 10 = 3733.
= 13315,16.
5. 8 = 2319.

5. 9 = 16115,16.

6. 11 = 245.
= 6529.
= 11916.
= 1223.

6. 13 = 518.
6. 15 = 926.
= 9424.
6. 19 = 13322.
6. 23 = 11410,11.

Garbha Upaniṣad.

3 = 3036,37.

Cūlikā Upaniṣad.

3 = 1714.

Nṛsiṅha-tāpanī Upaniṣad.

2. 1. 5 = 1089.
2. 1. 7, 8 = 2020.
2. 9. 9 = 1339,31.
2. 17 = 7536.
= 13018.

Brahma Upaniṣad.

2 = 12721,22.

Brahmabindu Upaniṣad.

10 = 226,7.
= 2811,12.
= 1227.
= 1598,9.
11 = 708,9.
12 = 6927,28.
13 = 16022,23.
*13 = 2317,18.

Māitṛī Upaniṣad.

*5. 2 = 1914b.
= 5512,13.
= 621b.
7. 9 = 2621,22.

Gāṇḍapāda's Māṇḍūkya-

Kārikā.

2. 32 = 226,7.
= 2811,12.
= 1227.
= 1598,9.

3. 5 = 693,4.
3. 26 = 1588.

Brahma Sūtra.

1. 1. 1 = 334.
1. 1. 21 = 6921.
2. 1. 1 = 331.
2. 1. 11 = 359.
2. 1. 22 = 6921,22.
*2. 2. 1 = 336.
2. 2. 28 = 12713,14.
2. 2. 29 = 4027.
*2. 2. 30 = 4027,28.
2. 3. 15 = 7718,19.
2. 3. 43 = 437.
= 6922.
2. 4. 9 = 8318,19.
2. 4. 12 = 3335.
3. 1. 1 = 8826,27.
3. 2. 10 = 6620.
3. 2. 22 = 4029,30.
3. 2. 32 = 7027.
3. 4. 16 = 2627.
3. 4. 33 = 2623.
*4. 1. 3 = 439.
4. 1. 11 = 15333,34.
4. 2. 16 = 163.
= 7126.

[Yoga] Vāsiṣṭha.

[See note to my translation of the
SPrBh. 1. 96, page 115.]

"Vāsiṣṭhe" ? = 341-9.
"Vāsiṣṭhe" ? = 5530-31.
"Vāsiṣṭhe" ? = 6515-18.
"Vāsiṣṭhe" ? = 853-6.
"Vāsiṣṭha-" ? = 9131,32.

Yoga Vāsiṣṭha.

16. 3, 4 = 4721-24.

[According to Dr. Hall.]

Vedānta Sāra.

158 = 6530,31.

Sāṃkhya Kārikā.

2 = 98.
= 4214.
3 = 311,2.
6 = 2927,28.
7 = 5230,31.

10 = 5732,33.
= 595,6.
11 = 5831,32.
= 6316.
13 = 6020,21.
17 = 645,6.
20 = 147,8.
= 748,9.
21 = 2425,26.
25 = 7933,34.
28 = 8336,37.
29 = 8314,15.
31 = 8526,27.
39 = 9116,17.
40 = 896.
= 8912,13.
= 9126.
41 = 9121,22.
45 = 10122.
46 = 9410.
48 = 9811,12.
49 = 9725,26.
50 = 9829,30.
51 = 9929,21.
52 = 10011,12.
53 = 10020,21.
61 = 10527,28.
62 = 1066,7.
64 = 10714,15.

[The order of the stanzas as used by Vijañanabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāṇmudī.

Introd. to SK. 2 = 828,29.

*On SK. 27 = 842,3.

Sāṃkhya Sūtra.

1. 1 = 16330,31.
1. 2 = 4119.
1. 6 = 4115.
1. 7 = 247.
1. 12 = 1213.
1. 16 = 4125.
1. 19 = 77,8.
= 289,10.
1. 24 = 385.
1. 55 = 1425.
1. 56 = 2910.

1. 58 = 2428,29.
1. 59 = 2912,13.
1. 66 = 6227.
= 631.
1. 78 = 4032.
1. 89 = 464.
1. 92 = 11715.
1. 99 = 6919.
1. 104 = 4914.
= 6331.
1. 105 = 4932,33.
1. 110 = 5725.
1. 143 = 4924.
1. 154 = 3112,13.
= 7135.
2. 1. = 1031.
= 1438.
2. 10 = 781.
2. 12 = 3027.
2. 21 = 7936.
2. 34 = 14316.
2. 35 = 717,18.
2. 37 = 10312.
3. 10 = 10014,15.
3. 16 = 943.
3. 20 = 9322.
3. 23 = 1007.
3. 24 = 2510a.
= 978,10.
3. 37 = 2510b.
3. 38 = 9825.
3. 56 = 10214,15.
3. 57 = 10219,20.
*3. 58 = 1566.
3. 65 = 1068.
3. 74 = 14933,34.
5. 1 = 534,35.
5. 26 = 1277.
= 12716,17.
= 12818.
5. 107 = 4522,23.
5. 114 = 6322,23.
= 1436,7.
= 16024.
5. 116 = 6621,22.
5. 121 = 14514.
6. 25 = 1539.
6. 28 = 4334.
6. 39 = 3929,30.
= 580,7.
6. 48 = 15724.

6. 52 = 15832.
6. 55 = 15931,32.
6. 63 = 683,4.
6. 69 = 9011,12.
6. 70 = 62,3.

Yoga Sūtra.

1. 2-4 = 8437,38.
= 15322-24.
1. 4 = 713.
= 4335.
= 14322.
1. 6 = 8425.
1. 26 = 337,38.
1. 34 = 9612,13.
2. 12, 13 = 2536,37.
2. 13 = 2529,30.
2. 15 = 824,25.
= 1493,4.
2. 16 = 621.
2. 17 = 1410.
2. 22 = 3312,13.
= 7518,19.
= 10410,11.
2. 23, 24 = 1427,28.
2. 24 = 2511.
= 2520,21.
2. 26 = 2616.
= 10719,20.
2. 28 = 2617,18.
2. 29 = 9629,30.
3. 9 = 10826,27.
3. 37 = 1005,6.
4. 2 = 6112,13.
4. 3 = 1021,2.
4. 17 (or 18) = 3920,21.
4. 23 = 3532.

Vyāsa's Yoga Bhāṣya.

1. 7 = 4338.
1. 52 = 733.
2. 17 = 714,15.
*2. 20 = 496-9.
3. 49 = 733.
*4. 18 = 3921,22.
4. 22 = 496-9.

Nyāya Sūtra.

1. 1. 2 = 265,6.
1. 1. 11 = 9014.

2. 1. 67 = 1275,6.
3. 1. 25 = 2530,31.
= 10834.

Sarva Dāṛṣaṇa Saṅgraha.

*Page 16 end (ed. Bibl. Ind.)

= 1518,17.

Mahā Bhārata.

*3. 14197 = 1649.

*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.

2. 24 = 2320.

2. 39 = 520.

3. 27 = 214,15.

3. 29 = 234.

*10. 21 = 7038.

11. 32 = 16416.

11. 40 = 11420.

= 1593.

13. 21 = 1412.

= 2436,37.

= 2523.

13. 33 = 4440,41.

16. 8 = 234.

(Mokṣadharmā.)

*12. 6520 = 11133,34.

*12. 6647 = 11133,34.

*12. 6649 = 11210,11.

12. 7663b = 315.

*12. 7664a = 316.

*12. 7751a = 2534.

*12. 7758 = 7915.

*12. 7762b = 2532.

*12. 7763 = 2533.

*12. 7852 = 3711.

12. 7879 = 7421,22.

12. 11198a = 34.

12. 11307b = 2323.

12. 11308a = 2324.

*12. 11409b = 514.

*12. 11410a = 515.

12. 11419 = 3723,24.

12. 11676a = 33.

12. 12463 = 1077,8.

*12. 12464 = 1079,10.

12. 12681a = 3625.

*12. 13755b = 901.

*12. 13756a = 902.

*14. 761 = 1136,7.

Manu.

1. 16 = 9027,28.

1. 17 = 13934,35.

1. 27 = 13535,36.

6. 76-78 = 1077-12.

6. 78 = 11033,34.

*12. 8 = 8823,24.

12. 9 = 14518,19.

12. 105 = 457,8.

12. 106 = 3511,12.

**Yājñavalkya's Dharma-
śāstra.**

*3. 141 = 11622,23.

Viṣṇu Purāṇa.

*1. 2. 19 = 1294,5.

1. 2. 20b, 21a = 323,4.

*1. 2. 20b, 21a = 6026,27.

*1. 2. 23 = 13519-22.

1. 2. 33 = 3613,14.

1. 2. 38 = 3224,25.

1. 2. 43b, 44b = 3124,25.

1. 4. 51 = 3611,12.

1. 5. 5b = 378.

1. 14. 35 = 5111,12.

1. 17. 83 = 45,6.

2. 7. 25b, 26a = 599,10.

2. 7. 32 = 571,2.

*2. 8. 96 = 929.

*2. 13. 22b = 11116.

*2. 13. 30a = 11115.

2. 13. 39 = 1138,9.

2. 13. 95 = 2119,11.

2. 13. 96 = 218,9.

*2. 13. 98, 99 = 14731-34.

3. 18. 17 = 2114.

3. 18. 103 = 11312-15.

*4. 2. 45b = 11533,34.

4. 2. 45c = 11527,28.

4. 2. 46 = 1166-9.

*6. 5. 55 = 1495,6.

6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.

? = 693,4.

[See translation of SPrBh., p. 165,
note.]**Kūrma Purāṇa.**[Īṣvara Gītā: See note to my transla-
tion of SPrBh., p. 22.]

2. 2. 10 = 6416,17.

2. 2. 12 = 105,6.

= 14927,28.

2. 2. 16, cf. 3629.

2. 2. 20, 21 = 261-4.

*2. 2. 28 = 8512,13.

2. 11. 6 = 228,9.

4. 66 = 4729,30.

12. 28 = 7532,33.

? = 320,21.

? = 3711.

Garuḍa Purāṇa.

? = 974-6.

? = 1101-6.

Padma Purāṇa.

? = 412-32.

? = 167,8,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.

*3. 5. 29-31 = 7926-30.

3. 7. 11 = 1539,4.

3. 24. 36 = 16411,12.

3. 26. 21 = 16234.

11. 9. 2 = 11039,31.

? = 3032-35.

Matsya Purāṇa.

? = 797.

? = 1074,5.

Mārkaṇḍeya Purāṇa.

*10. 31 = 919,20.

37. 38b = 3435.

*41. 18, 19 = 11220-23.

*45. 38 = 809.

Līṅga Purāṇa.

? = 2021.

? = 3333,34.

? = 3629.

? = 6929,30.

Vāyu Purāṇa. 4. 25 = 797.	Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. 7 = 39-12.	Pāṇini. 5. 2. 91 = 7314.
Sūrya Purāṇa. ? = 1324, 25. ? = 1711, 12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 14118. = 16121.
Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 248, note.] ? = 10524, 25. ? = 10810, 11.	Kumārasambhava. 1. 53 = 14824, 25. Çiçupālavadhā. 2. 59 = 5118.	Amarakoṣa. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.
		Çāṇvata. 320 = 1463.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122, 23. Cf. 3514.	? = 7032, 33.	? = 11217, 18.
? = 211.	? = 7034, 35.	? = 11232, 33.
? = 722, 23. Cf. 4336.	? = 7124.	? = 12110, 11.
? = 1317, 18.	? = 7211.	? = 12124.
? = 2214, 15.	? = 735, 6.	? = 1263.
? = 2530.	? = 737, 8.	? = 12720, 30.
? = 2625, 26.	? = 7732.	? = 12813.
? = 2718, 19.	[See note to translation of 7731.]	? = 12833, 34.
? = 2726.	? = 788, 9.	? = 1291, 2.
? = 2822, 23.	? = 810.	? = 131. 7-20.
? = 308, 9. Cf. 15534.	? = 8226, 27.	? = 1329.
? = 316.	? = 9031, 32.	? = 13210.
? = 3514. Cf. 122.	? = 916, 6.	? = 13220a.
? = 3717, 18.	? = 9727, 28.	? = 13220b.
? = 3736-38.	[Cf. Appendix III.]	? = 13422.
? = 3821, 22.	? = 10224, 25.	? = 14115.
? = 4336, 37. Cf. 722, 23.	? = 1087, 8.	? = 14922-25.
? = 4610, 17.	? = 11022.	? = 15325, 20.
? = 6418, 19.	? = 11124, 25.	? = 15534. Cf. 308.
? = 6432, 33.	? = 11126, 27.	? = 15810.
? = 6610, 11.		? = 16133-36.



Books for the Study of Indo-Iranian Languages

(*Sanskrit, Pāli, Avestan*),

Literatures, Religions, and Antiquities.

Published by Messrs. Ginn and Company,
Boston, New York, Chicago, and London.

Whitney's Sanskrit Grammar.

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Second (revised and extended) edition. 1889. 8vo. xxvi + 552 pages. Cloth: Mailing price, \$3.20. Paper: \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

Supplement to Whitney's Sanskrit Grammar.

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper: Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.

Cappeller's Sanskrit-English Dictionary.

A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

Lanman's Sanskrit Reader.

A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. Complete: Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. Text alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. Notes alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarīt-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KÆGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. .886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rġveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

Harvard Oriental Series.

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

VOLUME I. — The Jātaka-mālā : or Bodhisattvāvadāna-mālā, by Ārya-çūra ; edited by Dr. HENDRIK KERN, Professor in the University of Leiden, Netherlands. 1891. Royal 8vo. Cloth. xiv + 254 pages. Mailing price, \$1.50.

This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya : or Commentary on the exposition of the Sāṃkhya philosophy ; by Vijñānabhikṣu ; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

"In spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary . . . is after all the one and only work which instructs us concerning many particulars of the doctrines of what is, in my estimation, the most significant system of philosophy that India has produced." — *Editor's Preface*.

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This is a series of extracts from Pāli writings, done into English, and so arranged as to give a general idea of Ceylonese Buddhism. The work consists of over a hundred selections comprised in five chapters of about one hundred pages each. Of these, chapters ii., iii., and iv. are on Buddhist doctrine, and concern themselves respectively with the philosophical conceptions that underlie the Buddhist religious system, with the doctrine of Karma and rebirth, and with the scheme of salvation from misery. Chapter i. gives the account of the previous existences of Gotama Buddha and of his life in the last existence up to the attainment of Buddhahood ; while the sections of chapter v. are about Buddhist monastic life.

