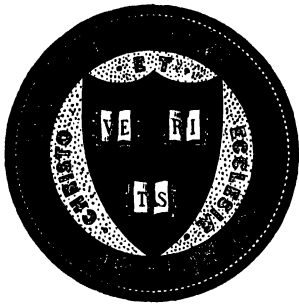


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THE HARVARD ORIENTAL SERIES



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BY

CHARLES ROCKWELL LANMAN

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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: *Kapila-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāmaka-granthaḥ | tad-bhāṣyam 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, 1885.

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 *śuddhi-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 (*śruti*) 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 Vijnāna Bhikshu. Calcutta, 1856.

² *Sāṅkhya-pravacana-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 Vijñānabhikṣu 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 Vijñānabhikṣu 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 Vijñānabhikṣu’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 Vijñānabhikṣu'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, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu 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-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu'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 Vijñānabhikṣu 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), Vijñānabhikṣu 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 Vijñānabhikṣu 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 Ṣvetāśvatara 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-pravacana-bhāṣya 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 electrotype plates, 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.

Çri-Gaṇeçāya namaḥ !

“eko 'dviṭīya” iti veda-vacāṅsi pumsi
sarvā-'bhimāna-vinivartanato 'sya muktyāi
vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatām kha iva, dharmā-çatā-'virodhāt.

tasya çrutasya mananā-'rtham atho 'padeṣṭum
sad-yukti-jālam iha sāmkhya-kṛd āvir-āsīt,
Nārāyaṇaḥ Kapila-mūrtir, açeṣa-duḥkha-
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣu yan nānū-rūpam bhāty analā-'rka-vat,
tat samaṁ sarva-bhūteṣu cit-sāmānyam upāsmahe.

içvarā-'nīçvaratvā-'di cid-eka-rasa-vastuni
vimūdhā yatra paçyanti, tad asmi paramam mahaḥ.

kālā-'rka-bhakṣitam sāmkhya-çāstrāṁ jñāna-sudhākaram
kalā-'vaçiṣtam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.

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

“tat tvam eva, tvam evāi 'tad” evaṁ çruti-çato-'ditam
sarvā-'tmanām avāidharmyaṁ çāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-
çrutiṣu parama-puruṣārtha-sādhanasyā 'tma-sākṣātkārasya hetutayā çrav- 20
anā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
matvā ca satatām dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-
ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhiṅr upa- 25
pattih Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
dideça. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita
iti tābhyām asya gatārthatvam ; sagaṇa-nirguṇatvā-'di-viruddha-rūpāir
ātma-sādhatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmikāyām anumāpitaḥ ; ekadā para-sūkṣme praveçā-'sambhavāt. tadyāṁ
ca jñānaṁ dehā-'dy-ātmatā-nirasanena vyāvahārikam 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 vicālayed ”

5 iti Gītāyām kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanam bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksān mokṣa-sādhanam ca bhavati; ukta-Gītā-vākyenā
10 'tmā-'kartṛtva-jñasyāi 'va kṛtsna-vittva-siddheḥ; “ tīrṇo hi tadā bhavati
hṛdayasya çokān,” “ kāmā-'dikam mana eva,” “ sa samānaḥ sann ubhāu
lokāv anusamcarati, dhyāyati 'va, lelayati 'va,” “ sa yad atra kiñcit
paçyaty, ananvāgatas tena bhavati ” 'ty-ādi-tāttvika-çruti-çatāiḥ

15 “ prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaçāḥ ;
ahaṅkāra-vimūdhā-'tmā kartā 'ham iti manyate.”
“ nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana ”

ity-ādi-tāttvika-smṛti-çatāiç ca nyāya-vāiçeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvata nyāyā-'dy-apramāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekū-'ñçe bādḥā-'bhāvāt, yat-paraḥ çabdaḥ sa çabdā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-
'ntarā-'napekṣaṇena tad-añçasyā 'nuvādatvān na çāstra-tātparya-viçaya-
tvam iti.

« syād etat. nyāya-vāiçeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'çvara-sādhanād,
atra ce 'çvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seçvara-nirīçvara-vādayor avirodho 'stu; seçvara-vādasyo
'pāsanā-paratva-sambhavād > iti vācyam; vinigamakā-'bhāvāt. içvaro hi
durjñeya iti nirīçvaratvam api loka-vyavahāra-siddham aiçvarya-vāirāgyāyā
30 'nuvāditum çakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi çruty-ādāv
içvaraḥ sphuṭam pratiṣidhyate, yena seçvara-vādasyāi 'va vyāvahārikatvam
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“ asatyam apratiṣṭham te jagad āhur anīçvaram ”

35 ity-ādi-çāstrāir nirīçvara-vādasya ninditatvād asminn eva çāstre vyāvahāri-
kasyāi 've 'çvara-pratiṣedhasyāi 'çvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'çvaryaṃ na pratiṣi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'çvarya-darçanena tatra cittā-'veçato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇām āçayaḥ. seçvara-

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

“nā 'sti sāmkhya-samaṁ jñānaṁ, nū 'sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānaṁ sāmkhyaṁ param matam”

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

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

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

“nyāya-tantrāny anekāni tāis-tāir uktāni vādibhiḥ ; 15
hetv-āgama-sad-ācārāir yad yuktaṁ, tad upāsyatām”

iti Mokṣadharmā-vākyād api Parāçarā-'dy-akhila-çīṣṭa-vyavahāreṇa brahma-
mīmāṁsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādha-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāmkhyaḥ api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇaṁ vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāmkhyaṇām içvarū-'jñānasyāi 'va Nārāyaṇū-
'dinā proktatvāc ca.

kim ca brahma-mīmāṁsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhrtaḥ. tatṛā 'ṅge tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat 25
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāmkhya-çāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekāḥ eva mukhyo viṣaya itī 'çvara-pratiṣedhā-
'ṅga-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.
ataḥ sāvakaçatayā sāmkhyaṁ eve 'çvara-pratiṣedhā-'ṅge durbalam iti. na
ca «brahma-mīmāṁsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvaryaṁ» iti vaktum çakyate ; “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattiyā nityāi-'çvarya-viçiṣṭatvenāi 'va brahma-mīmāṁ-
sū-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmaṇy eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāmkhya-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çānikāni- 35
yam ; prakṛti-svātantryā-'pattiyā “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 iṅga-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāudhi-vādā-'dināi 'va sāmkhyaśya vyāvahārike-ṅvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyāṃ saha na virodhaḥ. abhyupagama-vādaḥ ca ḡāstre dṛṣṭo, yathā Viṣṇupurāṇe :

5 “ete bhinna-dṛḡām, dāityā, vikalpāḥ kathitā mayā,
 kṛtvā 'bhyupagamāṃ tatra. sāmḡsepah ḡṛiyatām mame ”

'ti. astu vā pāpinām jñāna-pratibandhā-'rtham āstika-darḡaneṣv apy aṅgataḥ ḡṛiti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṅgeṣv aprāmāṅyaṃ ca ; ḡṛiti-smṛty-aviruddheṣu tu mukhya-ṣiṣayeṣu prāmāṅyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darḡanā-'tiriktānām darḡanānām nindā 'py upapadyate, yathā tatra Pārvatīm prati 'ḡvara-vākyam :

“ ḡṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣāṃ ḡravaṇa-mātreṇa pātityaṃ jñāninām api.
prathamāṃ hi mayāi 'vo 'ktaṃ ḡāivam pācupatā-'dikam.

15 mac-chakty-āveḡitāir viprāiḥ samproktāni tataḥ param :
Kaṇādena tu samproktaṃ ḡāstram vāiḡeṣikam mahat,
Gāutamena tathā nyāyam, sāmkhyaṃ tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvaṃ vedamayā-'rthataḥ
nirīḡvareṇa vādena kṛtam ḡāstram mahattaram.

20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.
dāityānām nāḡanā-'rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-ḡāstram asat proktaṃ nagna-nīlapaṭā-'dikam.
māyāvādam asac chāstram pracchannam bāuddham eva ca
mayāi 'va kathitam, devi, kalāu brāhmaṇa-rūpiṇā
25 apārtham ḡṛiti-vākyānām darḡayal loka-garhitam.

karma-svarūpa-tyājyvatvam atra ca pratipādyate,
sarva-karma-paribhraṅḡān nāiṣkarmyaṃ tatra co 'cyate.
parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'śya param rūpaṃ nirḡuṇam darḡitam mayā.
30 sarvasya jagato 'py asya nāḡanā-'rtham kalāu yuge
vedā-'rtha-van mahā-ḡāstram māyāvādam avāidikam
mayāi 'va kathitam, devi, jagatām nāḡa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ḡāstrasya na kasyā 'py aprāmāṅyaṃ virodho vā ; sva-sva-ṣiṣayeṣu
35 sarveṣāṃ abādhād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṅce 'py asya ḡāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “ aṅḡo nānā-vyapadeḡād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sāmkhya-siddha-puruṣāṅam ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payanti ” 'ti tat-sūtreṇa paramā-

'tmano eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmānyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanatve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuti-smṛti-pra-
siddhayor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

« nanv evam api Tattvasamāsā-khya-sūtrāḥ sahā 'syāḥ Ṣaḍadhyāyyāḥ
pāunaruktyam » iti cen, māi 'vam ! sāmksēpa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyyā yoga-darṣanasye 'va Sāṃkhya-
pravacana-samjñā yuktā. Tattvasamāsā-khyaṃ hi yat sāmksiptam sām-
khya-darṣanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viṣeṣas tv 10
ayam : yat Ṣaḍadhyāyyām Tattvasamāsā-khyo-'ktā-rtha-vistara-mātram,
yoga-darṣane tv ābhyām abhyupagama-vāda-pratīśiddhasye 'ṣvarasya nir-
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmkhya-samjñā sāvayā

“ sāmkhyaṃ prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṅṣat; tena sāmkhyaḥ prakīrtitā ” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. sāmkhyaḥ samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmkhya-ṣabdasya yoga-rūḍhatayā

“ tat-kāraṇam sāmkhya-yogā-dhigamyam ”

ity-ādi-ṣṛutiṣu

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

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

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga-ārogyam roga-nidānam bhāiṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, 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 'ṣām upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenū '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 pañcamū-dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-'nantaryā-'dīnām puruṣārthena
sahā 'nvayā-sambhavāt; jñānā-'dy-ānantaryasya ca sūtrāir eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

'rambha-pratijñā-'dy-alābha-prasaṅgā ca. tasmāt puruṣārthasyo 'pakramo-
 'pasamhāra-darṣanād adhikārū'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-
 sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
 prārabdha iti sūtra-vākya-'rthaḥ. trividham ādhyātmikam ādhibhāutikam
 ādhidāivikam ca duḥkham. tatrā 'tmānain 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, vyāghra-corā-'dy-uttham. devān agni-vāyv-
 ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḥitā-'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 puruṣārthaḥ, puruṣāṅgam buddher iṣṭa ity
 avāntara-vākya-'rthaḥ. tatra sthūlam duḥkham vartamānā-'vastham, tac
 ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati ; ato na tatra jñānā-'pekṣā ;
 atītam tu prāg eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariṣeṣād anāgatā-
 20 'vastha-sūkṣma-duḥkha-nivṛttiḥ eva puruṣārthatayā prakṛte paryavasyati.
 tathā ca Yoga-sūtram : "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
 nāḥo, 'pi tv atītā-'vasthā ; dhvaṅsa-prāgabhāvayor atītā-'nāgatā-'vasthā-
 svarūpatvāt ; sat-kārya-vādibhir abhāvū-'naṅgikārāt. « nanu kadācid apy
 avartamānam anāgatam duḥkham aprāmāṇikam ; ataḥ kha-puṣpa-nivṛtti-
 25 vat tan-nivṛtter na puruṣārthatvam yuktam » iti. māi 'vam ! sarvatra hi
 sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātañjale siddham ;
 dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-
 'vastha-tat-tat-kārya-rūpā ; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
 api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate ;
 30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçyāyām ca prārabdha-karma-
 phalā-'tiriktānām duḥkhānām anāgatā-'vasthānām bījā-'khyānām dāho,
 videha-kāivalye tu cittena saha vināça ity avāntara-viṣeṣaḥ. bīja-dāhaḥ cā
 'vidyā-sahakārya-uccheda-mātram ; jñānasyā 'vidyā-mātro-'cchedakatvasya
 loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ ; jñānasya
 35 sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

« nanu tathā 'pi duḥkha-nivṛttiḥ na puruṣārthaḥ sambhavati ; duḥ-
 khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt ; duḥkha-nivṛtti-
 çabdasya duḥkhā-'nutpādā-'rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
 yat tu <kaṅṭha-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-ṇiṣṭayād eva pravṛttir bhavati ; prakṛte tu ṣṛavaṇa-
mananābhyaṁ siddhatva-jñānān nā 'prāmānya-jñānā-nāskanditaḥ phalasyā
'siddhatva-ṇiṣṭayo 'stī 'ti. kiṁ ca bhavatu kadācid bhramā-'dinā puruṣe-
'cchā-ṇiṣṭayataḥ duḥkhā-'bhāvasya ; ṣṛutis tu moha-nāṣiṇī katham sid-
dhasya phalatvam pratipādayet : “ tarati ṣokam ātma-vid,” “ vidvān harṣa- 5
ṣokāu jahātī ” 'ty-ādir » iti ?

atro 'cyate : “ na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta ” iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ ;
anyathā tayoḥ bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇam hi bhogo, 10
grahaṇam ca tad-ākāratā. sā ca kūṣastha-citāu buddher arthā-'kāra-vat
pariṇāmo na sambhavatī '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 dṛṣyata ” iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15
viṣṭyāi 'vā tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikam dṛṣṭāntam sūtra-kāro vakṣyati “ kusuma-
vac ca maṇir ” iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam
ucyate ; sa cā 'dhyāsaḥ pratibimban vinā na ghaṭeta ; jñāna-mātrasyā
'dhyāsatva ātmāṣrayāt : adhyāsaj jñānam, jñānam eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi :

“ tasmiṅ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā ” iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṁ yuktam. ata eva duḥkham mā bhūñjīye 'ti
prārthanā 'py ā-pāmaram dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ ;
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30
ṣārthaḥ. evam sukham api na svataḥ puruṣārthaḥ, kiṁ tu tad-bhoga eva.
tad idam duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṁ Yoga-bhāṣye Vyāsa-devāir
uktam : “ tasmin nivṛtte puruṣaḥ punar idam tāpa-trayaṁ na bhūṅkta ” iti.
ataḥ ṣṛtāv api duḥkha-nivṛtteḥ puruṣārthatvaṁ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṁ saṁkṣepeṇo 'ddiṣṭam, vistaras tv
anayoḥ paṣcād bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rtham tad-
itaraṣāṁ 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 çrutih̄ "amṛtatvasya tu nā
5 'çā 'sti vittene" 'ty-ādih̄.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vaḍ duḥkhā-'nivarta-
katve katham̄ tatra pravṛtthiḥ? » tatrā 'ha :

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

10 dr̥ṣṭa-sādhanā-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva
nā 'sti, yathā-katham̄-cit puruṣārthatvam̄ tv asty eva. kutaḥ? prātyahi-
kasya kṣud-duḥkhasya nirākaraṇa-vaḍ eva tena dhanā-'dinā duḥkha-nirā-
karaṇasya çeṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir
upapadyata iti bhāvah̄. kuñjara-çāuca-'dikam̄ apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

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

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

sa ca dr̥ṣṭa-sādhanā-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-
duḥkheṣu dr̥ṣṭa-sādhanāih̄ pratikārā-'sambhavāt. yatrā 'pi sambhavas,
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam̄ āha : sambhave
'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-
bhāvād ity arthaḥ. tathā ca Yoga-sūtram̄ : " pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam̄ eva duḥkham̄ vivekina " iti.

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

" yan na duḥkhena sambhinnam̄ na ca grastam̄ anantaram̄
abhilāṣo-'panītam̄ ca, tat sukham̄ svaḥ-padā-'spadam̄ " iti. »

30 tatrā 'ha :

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

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

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

aviṣeṣaḥ co ’bhayoḥ. 6.

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

“dr̥ṣṭavad ānuḡravikaḥ; sa hy aviḡuddhi-kṣayā-’tiḡaya-yukta” iti.

guror anuḡrūyata ity anuḡravo vedah; tad-vihita-yāgū-’dir ānuḡravikaḥ.
sa dr̥ṣṭo-’pāya-vad evā ’viḡuddhyā hiṁsā-’di-pāpena vināḡi-sātiḡaya-phala- 10
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anisṭā-’nanubandhī-’ṣṭa-sādhanatva-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyū-’niṣṭasye ’ṣṭo-’tpatti-nāntariyakatvene
’ṣṭo-’tpatti-nāntariyaka-duḥkhā-’dhika-duḥkhā-’janakatva-rūpasya balavad-
anistā-’nanubandhitvasya vidhy-aṁḡasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-
’bhāvāt; Yudhiṣṭhirā-’dīnām sva-dharme ’pi yuddhā-’dāu jñāti-vadhā-’di-
pratyaavāya-parihārāya prāyaḡcitta-ḡravaṇāc ca;

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

iti Mārkaṇḡeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ḡrutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanatvam eva vakti, na tu
vāidha-hiṁsāyā anisṭa-sādhanatvā-’bhāvam apī ’ty-ādikaṁ Yogavārtṭike
draṣṭavyam iti dik.

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

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

’ty-ādi-ḡruti-virodhena tu soma-pānā-’dibhir amṛtatvam ḡaṁṇam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvam hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evam dr̥ṣṭā-’dr̥ṣṭo-’pāyayoḥ sāksāt-parama-puruṣārthā-’sādhanatve
sādhite tad-upāyā-’kāṁkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’cheda-dvārāi ’va hāno-’pāya ity
āḡayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariḡeṣayati
praghaṭṭakena: 35

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

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

yato na svabhāvato baddhasya mokṣāya sādhanō'padeṣasya grāutasya vidhir 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-ṣatāir apī” 'ti.

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

«nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkai 'va
10 nāstī» 'ti cen, na; triguṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhi-vad ātmano'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḥ citta-
syāi 'vā 'tmatā-'bhyupagamāc ca. «athāi 'vam ātma-nāṣād eva mokṣo 'stv»
15 'va mokṣasya puruṣārthatvād iti.

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

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

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

20 «nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt?» tatrū 'ha :

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

nā 'çakyāya phalāyo 'padeṣyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe
'pi vihite 'py açakyasyo 'pūye sa upadeṣo na bhavati, kim tū 'padeṣā-'bhāsa
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

25 atra ṣaṅkate :

çukla-paṭa-vad bija-vac cet, 10.

«nanu svābhāvikasya 'py apāyo dṛṣyate, yathā çukla-paṭasya svābhā-
vikam çauklyam rāgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-
çaktir agninā 'panīyate; ataḥ çukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-
'padeṣaḥ syād» itī ced ity arthaḥ.

samādhatte :

çakty-udbhavā-'nudbhavābhyām nā 'çakyo-'padeṣaḥ. 11.

ukta-dṛṣṭāntayor api nā 'çakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? çakty-udbhavā-'nudbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
 çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṅkalpā-'dibhiḥ ca
 rakta-pāṭa-bhrṣṭa-bījajoh 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
 smrtyoh puruṣārthatva-siddheç ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye
 'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-
 saṅkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā
 'nirmokṣā-'pattir iti.

svabhāvato bandhaṁ nirākṛtya nimittebhyo 'pi bandham apākaroti 10
 sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-
 tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
 tvād ity āçayena nāimittikatvam nirākriyate .

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

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

saṅghāta-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 sākṣād anya-bandhakatve 'tipra-
 saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

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

asaṅgo 'yam puruṣa iti. 15.

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

dharmatvam iti pūrva-sūtrenā 'nvayah. puruṣasyā 'vasthā-rūpa-vikāra-
svikāre vikāra-hetu-samyogā-'khyah saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve
ca ṛutiḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" iti. saṅgaç ca samyoga-mātram na bhavati; kāla-deça-
5 sambandhasya pūrvam uktatvāt; ṛuti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-patrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

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

na vihita-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-
dharmatvāt; anya-dharmeṇa sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmaṇā bandhā-'ngikāre nā 'yam
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api
duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saḥakāry-antara-vilambato
vilamba-kalpanām 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-dharmatāyāḥ 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-
upapattih. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkārā-'khyā-
20 bhoga-svikāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān,
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
svikāryah. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-pūmsām
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ.
citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
<cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṛuti-smṛtiṣu giyate, tad
30 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 bhavtv» iti cen, na, yatas tasyā api
bandhakatve samyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. sam-
35 yoga-viçeṣām vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-pra-
saṅgād 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-viṣeṣād āupādhiko bandho, 'gñi-saṁyogāḥ jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād r̥te. 19.

5

tasmāt tad-yogād r̥te 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, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nācakatvaṁ kalpyam; kāraṇa-nācasya kārya-10 nācakatāyāḥ kṛtatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āḥu-vinācītenāi 'va tad-dharmāṇāṁ duḥkhe-'cehā-'dīnām āḥu-vinācaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṁyoga-nivṛttir eva sāksād 15 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

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

vāiṣeṣikāṇāṁ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṁ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japā-yogaṁ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṁyogaṁ vinā duḥkha-saṁyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktāṁ Sāure :

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

25

nityatvaṁ kālā-'navacchinatvaṁ, ṣuddhā-'di-svabhāvatvaṁ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṁ sadā-pāpa-punya-ḥṅnyatvaṁ, nitya-buddhatvam alupta-cid-rūpatvaṁ, nitya-muktatvaṁ sadā-pāramārthika-duḥkhā-'yuktatvam. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ḥrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādīḥ. «nanv asya manana-ḥṅstratvād atrū 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād r̥ta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikaṁ tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṁ vinā 35 duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvam eva yuktaṁ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṁ ca. na punar antar-vikāreṣu manaso nimittatvam ātmanaḥ 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-
 tyakṣaṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
 5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthah
 Kārikayā 'py uktaḥ :

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

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

“ puruṣaḥ prakṛti-stho hi bhūṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṁyuktaḥ. tathā ca ṣrutāv api :

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

15 na ca « kālā-'di-vad eva prakṛti-saṁyogo 'pi muktā-'mukta-puruṣa-
 sādharmaṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmaḥ
 sva-sva-buddhi-bhāvā-'panna-prakṛti-saṁyoga-viṣeṣasyāi 'vā 'tra saṁyoga-
 ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātatvāt; buddhi-vṛtty-
 upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-
 20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṁyoge vāijātyaṁ cā 'smābhir apī
 'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṁ ca sva-bhukta-
 vṛtti-vāsanā-vattvam. yat-kiṁcid-vṛtti-tat-saṁskāra-pravāho 'py anādir;
 ataḥ sva-svāmi-bhāva-vyavasthitih. kaṣcit tu « prakṛti-puruṣayoh saṁyogā-
 'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva
 25 yoga-ṣabdā-'rtho, na tu saṁyoga » iti. tan na; “ tad-yogo 'py avivekād ”
 iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamānatvāt;
 “ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṁyogas,” “ tasya hetur
 avidye ” 'ti sūtrābhyām Pātāñjale 'pi saṁyoga-hetutvasyāi 'vā 'vidyāyā
 uktatvāc ca. kiṁ ca vivekā-'bhāva-rūpasyā 'vivekasya saṁyogatve pralayā-
 30 'dāv api prakṛti-puruṣa-saṁyoga-sattvena bhogū-'dy-āpattiḥ. mithyājñāna-
 rūpasyā 'vivekasya ca saṁyogatve ātmā-'ṣrayaḥ; 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 kūṣa-
 35 sthasya sarvagatatva-rūpa-vibhutvā-'nupapatteḥ. nā 'pi saṁyoga-mātraṁ
 saṅgaḥ; pariṇāma-hetu-saṁyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.
 « nanu tathā 'pi kathaṁ vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
 saṁyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trividha-
 guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṁyogo-

'tpatṭeḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu « bhogyā-bhoktr-yogyatāi 'vā 'nayoḥ saṃyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatṭeḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patṭeḥ samānatvāt? bhogyā-bhoktr-yogyatāyāḥ saṃyoga-rūpatvasya sūtrā-'diṣṭy anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhīpreta iti svayam bandha-hetur avadhāritah.

idānīn nāstikā-'bhīpretā 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 bāhyaṃ vastu, yena tat-saṃyogād āupādhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram advitīyaṃ tattvam; anyat sarvaṃ sāmivṛtikam, sāmivṛticā 'vidyā mithyā-jñānā-'khyā; tata eva bandha » iti. tathā ca tāir uktam:

15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ
grāhya-grāhaka-saṃvitti-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-'nau-cityāt. na hi svāpna-rajivā bandhanam dṛṣṭam ity arthaḥ. « bandho 'py avāstava » iti cen, na; svayam sūtra-kāreṇa nirākariṣyamāṇatvāt; vijñānā-'dvāita-ṣṛavaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-virodhāc ca; bandha-mithyātva-ṣṛavaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25
niṣṭayāt tad-artham bahv-āyāsa-sādhyā-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

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

vijātīya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātīyaṃ dvāitam prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntahpāti-vyaktī-nām ānantiyāt sajjātīya-dvāitam iṣyata eve 'ty āṣayena vijātīye 'ti viṣeṣanam. « nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātīya-dvāitam » ity cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālinatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātīyāi

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

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

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

"vedā-'rtha-van mahā-ḥāstram māyāvādam avāidikam"

iti tad-vākya-ḥeṣād iti. māyā-vādinō 'tra ca na sākṣāt pratīvāditvaṃ, vijātiye 'ti viḥeṣaṇa-vāiyarthiyāt; māyā-vāde sajātiya-dvāitasyā 'py anabhypagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navinānām api pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūtashtanīyatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣyamāṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāḥ. evaṃ
20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

ḥaṅkate :

viruddho-'bhaya-rūpā cet. 23.

« nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā, tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādr̥k-padārthā-'pratiteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khyā-bandha-hetutve jñānenā 'vidyā-ḥayā-'nantaram prārabdha-bhogā-'nupapattih; bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāḥād iti. asmad-ādi-mate tu nā 'yam doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt. janmā-'khyāḥ ca saṃyogaḥ prārabdha-samāptim vinā na naḥyati 'ti.

35 punaḥ ḥaṅkate :

na vayan̄ ṣaṭ-padārtha-vādinō vāiḥeṣikā-'di-vat. 25.

« nanu vāiḥeṣikā-'dy-āstika-van na vayan̄ ṣaṭ-ṣoḍaḥ-'di-niyata-padārtha-

vādinaḥ. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

aniyatatve 'pi nā 'yāuktikasya saṅgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virodhasya sad-asad-ātmaka-padārthasya saṅgraho bhavad-vacana-mātrāc chi-ṣyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṅgrahaḥ syād ity arthaḥ. ṣruty-ādikaṁ cā 'sminn arthe sphuṭaṁ nā 'sti ; yukti-virodhena ca saṁdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 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-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15 pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty, artha-kriyā-kāritvena ṣaṣṭa-ṣṭāṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca nirdhāryo 'padeṣṭum aṣṭakā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20 'gre prapañcayisyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṅy eva dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bhāya-viṣayāḥ santi, teṣāṁ vāsanayā jīvasya bandha » iti. tad api dūṣayati :

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

25

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

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

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

tan-mate paricchinnō dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na bāhya-viṣayena saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ? Sruḥna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṁyoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35 yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'diḥ samuccīyate.— Sruḡhna-Pāṭaliputrāu viprakr̥ṣṭāu deça-viçeṣāu.

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

5 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 :

adr̥ṣṭa-vaçāc cet, 30.

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

pariharati :

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

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

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitr-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikaranenāi 'vā 'dr̥ṣṭena viṣayo-'parāgaḥ syūd ity arthaḥ.

dr̥ṣṭāntā-'siddhyā pariharati :

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

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṃ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti dr̥ṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adr̥ṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'dr̥ṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-mate 'pi na dr̥ṣṭāntā-'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 ceṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spadam bandhā-'di kṣaṇikam; sattvāt; dīpa-çikhā-'di-vad iti. na ca ghaṭā-
'dāu vyabhicārah; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam; yad evā 'ham adrākṣaṃ, tad evā 'ham
spr̥çāmī '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
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama
eva pareṣāṃ iti.

çruti-nyāya-virodhāc ca. 36.

“sad eva, sūmye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-
ādi-çrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-çrūtā-'di-yuktibhiḥ ca 15
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

dr̥ṣṭāntā-'siddheç ca. 37.

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

kiṃ ca kṣaṇikatā-vādināṃ m̥d-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

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

nā 'ntyā ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anūcityād
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-vyatireka-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-vyatirekeṇāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayor
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyaṃ na kārya-kāraṇa-
5 bhāva-siddhir iti.

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

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syūt; nimitta-kāraṇānām 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 :

15 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 ṅṛti-
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 ḡnyam 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-ṣayātvā-'numāna-sambhāvāt;
vijñāna-prāmānyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; ḡnyā-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; ṣayā-'bādhasyāi 'va
prāmānya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty asat-pramānyasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo ṣeṣaḥ
pramāṇā-'diṣṭ eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idaṃ vyāva-
35 hārikatvam? yadi pariṇāmitvam, tadā 'smābhir apī 'dṛṣam eva sattvam
grāhya-grāhaka-pramāṇānām iṣṭam; ḡukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiśedhāt. 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 mataṃ vijñāna-vāda-tulya-
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣṛuti-smṛtayas 5
tu kūṣasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

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

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

10

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-
kalpanāmayaṃ Iṣvarā-'di-saṃkalpa-racitam. etena

“vijñānamayaṃ 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-
vādino 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 yuktaṃ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20
avatiṣṭhate :

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

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

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vinācītvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva ; nācā-kāraṇā-'bhāvena niravayava-dravyānām nācū-'sambhavāt ; kāryā-
nām api vinācā-'siddheḥ ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35
tāyāc ca kāryā-'tītatā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-
casya prapañca-tattvatā-'bhyupagame 'pi vinācā eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe: < ṣūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-sattva-vikalpā-sahatvāt. ṣūnye pramāṇa-ṅgikāre tenāi 'va ṣūnyatā-kṣatiḥ; anaṅgikāre pramāṇa-bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-
5 '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-ṣūnyam nirāmbam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaṣyati”

10 'ti ṣṛuti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam;
puruṣānām nirodhā-dy-abhāvasyāi 'va tādr̥ṣiṣu ṣṛutiṣu tattvatayo 'ktatvāt,
pūrvo-ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viṣva-cid-ākā-
ṣasyāi 'vāi 'tādr̥ṣa-smṛtiṣu tattvatayā pratipādanūc ca,

“trāilokyam gaganā-kāram nabhas-tulyam vapuḥ svakam

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

ity-ādi-vākyā-ntarāir eka-vākyatvād, ākāṣa-ṣūnyayoh paryāyatvād iti.
mano mahat-tattvā-dy-akhilā-ntaḥkaraṇam; viyad-gāmi cid-ākāṣe linam.

dūṣanā-ntaram āha :

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

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

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

apuruṣārthatvam ubhayathā. 47.

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

30 tad evam bandha-kāraṇa-vaṣaye nāstika-matāni dūṣitāni. idānīm
pūrva-nirastā-vaṣiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viṣeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viṣeṣāt ṣarīra-praveṣā-di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣravaṇāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātrah 5 puruṣo 'ntar-ātme" 'ty-ādir » ity āçaṅkāṁ apākaroti :

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

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnāḥ svikriyate, tadā sāvayavatva-vināçitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāça-vat. 51.

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

“ ghaṭa-samivṛtam ākāçaṁ nīyamāne ghaṭe yathā ghaṭo nīyeta, nā 'kāçaṁ, tadvaj jīvo nabho-'pamaḥ.”

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

“ prakṛtiḥ kurute karma çubhā-'çubha-phalā-'tmakam, prakṛtiç ca tad aṇāti triṣu lokeṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viçīṣya 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 ārthika-vibhāgād apāunaruktyam. 30

« nanv anyā-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :
atiprasaktir anyā-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-ādinā praghaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-sāmyoga eva sākṣād bandha-hetur avadhāritaḥ. tatre 'yam āḥāṅkā : «nanu prakṛti-sāmyogo 'pi puruṣe svābhāvikatvā-'di-10 vikalpa-grastaḥ kathāṃ na bhavati? sāmyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyam samānā eve » 'ti. tām imām āḥāṅkāṃ pariharati :

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

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekāḥ ; vakṣyamānād avivekāḥ eva 15 hi nimittāt sāmyogo bhavati. ato no 'kta-doṣānām samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ sāmyogo bhavati 'ti. «nanu aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah ; sāmyogāt prāg asattvāt. kiṃ tu viveka-prāgabhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kiṃ tu buddhi-dharma eve 'ty anya-20 dharmenā 'nyatra sāmyoge '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 darṣi-tavati, sva-vṛtti-darṣanā-'rthan tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe sam-jujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā :

25 “puruṣasya darṣanā-'rthan kāivalyā-'rthan tathā pradhānasya paṅgv-andha-vad ubhayor api sāmyogas, tat-kṛtaḥ sarga” iti.

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

«nanu bhogyā-bhokṣī-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnām vā sāmyoga-hetutvam astu ; kim ity aviveko 'pi 35 sāmyoga-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-
 ṣyamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛti-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-'dinām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettuṁ ṣakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty āṣayenā 'viveka eva mukhyataḥ saṁyoga-hetutayo 'kta iti. ayam cā
 'viveko 'grhītā-'saṁsargakam ubhaya-jñānam avidyā-'sthalā-'bhisikta 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 viṣeṣāu-'cityāt. na punar aviveko 'trā
 'bhāva-mātram viveka-prāgabhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-'dharmo-'tpatti- 15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛyamānau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṁyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-'ṣabdenā 'vidyā-
 bījaṁ vyākhyātam; jñānasya saṁyogo-'ttara-kālīnatvena saṁyogā-'janaka-
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyeṣv 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 'vadhṛtam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam 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 'smī 'ti nibadhyata" iti smṛteḥ; "vīta- 30
 rāga-janmā-'darṣanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanye 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 pratyetavyam, samā- 35
 na-tantra-nyūyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāṣayaḥ,"
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam
 iti.

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

“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,
rāga-dveṣā'dayo doṣāḥ sarve bhrānti-nibandhanāḥ.

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

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

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

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

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

ṣukti-rajatā'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'echittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān 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-karmaṇām sādhanatvā'-vadhāraṇād iti.

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

“vidyām cā 'vidyām 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'-ḥrama-proktaṃ kartavyam 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; yadī hi vikṣepakatvāt karma jñānā'-bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā'-rtham
aṅga-bhūtam karmāi 'va tyājyaṃ Jaḍabharatā'-di-vad ity āḥayād iti. teṣāṃ
mate 'pi viveka-dvāratām 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'-bhāvah; asati bādhaḥ nīlam tama ity-ādi-pratyayānām bhra-
matvā'-nāucityāt. na ca « klptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyam; evam sati vijñāna-mātreṇāi 'va svapna-vat

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

« nanu viveka-jñānaṁ vinā 'py avivekā-'khyā-jñāna-vyaktūnāṁ sva-sva-
tr̥tīya-kṣaṇe 'vaçyaṁ vināçāj jñānasya tan-nāçakatvaṁ kim-artḥam iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātavāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṁyoga-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 kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyaṁ hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūtaṣṭhatvā-'di-dharmāiḥ 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 tyaktaṁ tasya hi citrakam,
prakṛter virame ce 'tḥam, dhyāyinām 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-sṛṣṭāu svargī syāṁ, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṁ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhilā-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṁ 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-saṁyoga-viyoga-rūpayoṛ janma-maraṇayoḥ pāramārthika-
tvād » iti vāçyam;

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

ity-ādi-vākyaūir 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. ataḥ kāryeṣv abhimāna-vyavasthā-'rthaṃ niyāmakā-
'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dr̥ṣṭatvāt,
kalpanāyāç ca dr̥ṣṭā-'nusāritvāt; yathā loke dr̥ṣṭaḥ kṣetrā-'bhimānāt kṣetra-
janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv
5 abhimānaḥ; tayor nivṛṭṭyā ca tayor nivṛṭṭir iti. pradhānā-'bhimāna-tad-
vāsanayoç ca bījā-'ṅkura-vad anādītvān na tad-abhimāne niyāmakā-'ntarā-
'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyam āçāṅkā: « 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-virodhaç ce » 'ti. tām pariharati :

vān-mātraṃ, na tu tattvaṃ, citta-sthiteḥ. 58.

15 bandhā-'dīnām sarveṣāṃ citta evū 'vasthānāt tat sarvam puruṣe vān-
mātraṃ çabda-mātraṃ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no
'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamcarati,
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 sukhaṃ duḥkham mohā-'pattiç ca māyayā ;
svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tuechasya
25 bandhasya hānaṃ 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 bhūñjīye 'ti prārthanāt. evaṃ yasmāi puru-
ṣāya prakṛtir avivekenā 'tmānaṃ darçitavatī, tad-vāsanā-vaçāt tam eva
saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darçī-
tavatī, tam eva sva-viyoga-dvārā mocayati, vāsanā-'chedād iti vyavasthā
'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na
35 ghaṭate; karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-
bimbanād iti.

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

vā tasya bādho bhavatu ; kim-arthaṁ ṅruti-smrtyoḥ sāksāt-kāra-paryantaṁ viveka-jñānam upadiṅyate mokṣa-hetutaye ? » 'ti. tatrā 'ha :

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

yuktir mananam. api-ḅabdaḥ ḅravaṅa-samuccayā-rthaḥ. vāṅ-mātram api puruṣasya bandhā-'dikaṁ ḅravaṅa-manana-mātreṅa na bādhyate sāksāt-kāraṁ vinā ; yathā diṅ-mūḍhasya janasya vāṅ-mātram api dig-vāiparītyaṁ ḅravaṅa-yuktibhyāṁ na bādhyate sāksāt-kāraṁ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṁ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksāt-kārah ; ḅravaṅā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṁ vyākhyeyam : « nanu “ niyata-kāraṅāt tad-ucchittir ” ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṁ kiṁ ḅravaṅā-'di-sādhāraṅam, utā 'sti kaḅcid viḅeṣa ? » ity ākāṅkṣāyāṁ āha “ yuktito 'pī ” 'ty-ādi-sūtram. aviveko yuktitaḅ ḅravaṅataḅ ca na bādhyate no 'chidyate vivekā-'parokṣaṁ vinā, diṅ-moha-vad ity arthaḥ. sāksāt-kāra-bhrame sāksāt-kāra-viḅeṣa-darḅanaśyāi 'va virodhitvād iti.

tad evaṁ viveka-sāksāt-kārāṅ mokṣam pratipādye 'taḅ paraṁ vivekaḅ pratipādanīyaḥ. tatrā 'dāu prakṛti-puruṣā-'dīnāṁ vivekataḅ siddhāu pramāṅam upanyasyate :

acākṣuṣāṅām anumānena bodho, dhūmā-'dibhir iva vahneḅ. 60.

acākṣuṣāṅām apratyakṣāṅām. kecit tāvat padārthaḅ sthūla-bhūta-tat-kārya-dehā-'dayaḅ pratyakṣa-siddhā eva. pratyakṣeṅā 'siddhānāṁ prakṛti-puruṣā-'dīnāṁ anumānena pramāṅena bodhaḅ, puruṣa-ṅiṣṭha-phala-siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḅ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya ḅāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

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

anena ca sūtreṅe 'dam manana-ḅāstram ity avagamyate.

ukta-pramāṅāṅiḅ sādhyasya vivekasya pratiyogy-anuyogi-padārthānāṁ saṅgraha-sūtraṁ vakṣyamāṅā-'numāno-'payogi-kārya-kāraṅa-bhāvam api pradarḅayati :

sattva-rajās-tamasāṁ sāmyā-'vasthā prakṛtiḅ, prakṛter mahān, mahato 'haṁkāro, 'haṁkārāt paṅca tanmātrāṅy ubhayam indriyaṁ, tanmātrebhyaḅ sthūla-bhūtāṅi ; puruṣa iti paṅca- viṅḅatir gaṅaḅ. 61.

sattvā-'dīni dravyāṅi, na vāiḅeṣikā guṅaḅ ; sāmyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu
ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṣu-bandhaka-triguṇā-'tmaka-
mahad-ādi-rajju-nirmātrtvāc ca prayujyate. teṣāṃ sattvā-'di-dravyānām yā
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'samhananā-
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitaṃ
guṇa-sāmānyam prakṛtiḥ ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām
prakṛti-nāṣa-prasaṅgāt;

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

10 ity-ādi-smṛtibhir guṇa-mātrasyāi '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 paṇḍitā vakṣyate.

15 prakṛteḥ kārya mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-
ṣaḥ ca vakṣyate. mahataḥ ca kārya 'hamkāraḥ. ahamkārasya kārya-dvayam
tanmātrāny ubhayaṃ indriyam ca. tatro 'bhayaṃ indriyam bāhyā-'bhyan-
tara-bhedenāi 'kādaṣa-vidham. tanmātrānām kāryāṇi pañca sthūla-bhū-
tāni. sthūla-ṣabdāt tanmātrānām sūkṣma-bhūtattvam abhyupagatam. pu-
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṣatīr gaṇaḥ padār-
tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
pratyeka-vyakty-ānantyam gaṇa-ṣabdo vakti. ayam ca pañca-viṇṣatiko
gaṇo dravya-rūpa eva. dharmā-dharmā-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-'bhuyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.
dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam
eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkyā-'ntarāir apy upadi-
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
co 'ktam Bhāgavate:

“ekasminn api dr̥ṣyante praviṣṭāni 'tarāni ca
pūrvasmin vā parasmin vā tattve tattvāni sarvaṣaḥ.
iti nānā-prasāmkyānām tattvānām ṛṣibhiḥ kṛtam

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

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-
mātrā ce” 'ty-ādīnā; evam Māitreya-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
yaḥ Kārikayā vyākhyātāḥ:

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

ekam evā 'dvitīyam tattvam iti ṛuti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena ḥakti-ḥaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānam, na tu nāḥa iti. tad uktam :

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

avikalpitam avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viṣeṣas tv ayam, yat seḥvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād iḥvara-cāitanyam evāi 'kam tattvam; nirīḥvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṣtthe tejo-maṇḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kam tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇām anumānena bodham pratipādayati sūtra-jātena :

sthūlāt pañca-tanmātrasya. 62.

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

ākāḥa-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvam cāntā-'di-viṣeṣa-vattvam vā. tanmātrāni ca, yaj-jātīyeṣu cāntā-'di-viṣeṣa-trayam na tiṣṭhati, taj-jātīyānām ḥabda-sparḥa-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāni sthūlānām aviṣeṣāḥ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na cāntā nā 'pi ghorās te na mūḍhāḥ cā 'viṣeṣiṇa”

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ cānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-ḥabdā-'di-viṣeṣāḥ cūnyā, eka-rūpatvāt. tathā ca cāntā-'di-viṣeṣa-cūnya-ḥabdā-'di-mattvam eva bhūtānām ḥabdā-'di-tanmātratvam ity āḥayaḥ. ato 'viṣeṣiṇo 'viṣeṣa-samjñitā iti. cāntāni sukhā-'tmakam, ghorāni duḥkhā-'tmakam, mūḍham mohā-'tmakam. tanmātrāni ca devā-'di-mātra-bhogyatvena kevalam sukhā-'tmakāny eva, sukhā-'dhikyād iti.

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

vyatirekenā 'parihāryatvam. gruti-smṛtayaç ce 'ti. prakṛteḥ çabda-sparçā-
'di-mattve tu bādhakam asti

“ çabda-sparça-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoç ca çabda-sparçā-
'di-mattve bhūta-kāraṇatva-gruti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātīya-viçeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayor
api bhūtadvā-'pattīyā svasya sva-kāraṇatvā-'nupapatter iti. « nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam? » iti
10 cet, sva-kāraṇa-dravyāṇām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃhyoga-
viçeṣa eva; haridrā-'dīnām saṃhyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darçanāt. drṣṭā-'nusāreṇa svā-'çraya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhave tārīkikāṇām paramāṇuṣu rūpa-kalpanām tu
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣām
15 api na niyamāḥ; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānam cā 'kāçā-'numāna-vad darçana-sparçana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkārāc çabda-tanmātram, tataç cā 'hamkāra-sahakṛtāc çabda-tanmā-
trāc çabda-sparça-guṇakam sparça-tanmātram; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāny utpadyanta iti. yā tu

“ ākāças tu vikurvāṇaḥ sparça-mātram sasarja ha;
25 balavān abhavad vāyus, tasya sparço guṇo mata ”

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

30 bāhyā-'bhyantarābhyām tāiç cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiç ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraç cā
'bhimāna-vṛttikam antaḥkāraṇa-dravyam, na tv abhimāna-mātram; dravy-
asyāi 'va loke dravyo-'pādānatva-darçanāt; suṣupty-ādāv ahamkāra-vṛtti-
35 nāçena bhūta-nāça-prasaṅgād vāsanā-'çrayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheç ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāny abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, 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-ṣṛṭi-smṛtibhyas tāvad bhūtā-'di-
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtṭi-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra cāi 'kā-'rtha-samavāya-pratyāsattiyāi 'vā 'bhimānasya
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'hamkārasyā 'pi
 ghaṭo-'pādānatvā-'pattiyā kulāla-muktāu tad-antaḥkaraṇa-nāḥe tan-nirmita-
 ghaṭa-nāḥaḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'chedaḥ ; “ 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-'hamkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi sṛṣṭiḥ purāṇā-'diṣu sāmkhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-pṛthivyā eva sthāvara-jaṅgamā-
 'dy-upādānatvam, na tu pṛthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'hamkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ : ahaṃkāra-dravyaṃ niḥcaya-vṛttimad-dravyo-'pādānakam ; niḥcaya-
 kārya-dravyatvāt ; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niḥcitya paç- 25
 cād abhimanyate < ayam ahaṃ, maye 'daiḥ kartavyam > ity-ādi-rūpeṇe 'ti
 tāvat siddham eva. tatrā 'hamkāra-dravya-kāraṇā-'kāṅkṣyāṃ vṛtṭyoḥ
 kārya-kāraṇa-bhāvena tad-aḥgrayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate ; kāraṇasya vṛtṭi-lābhena kārya-vṛtṭi-lābhasyāu 'tsargikatvād iti. ṣṛ-
 tāv api “ sa ikṣām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

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

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;
 mano mahāṅḥ ca vijñeya. ekam tad vṛtṭi-bhedata ”

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

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

5 " aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakāḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.
etasmāt prathamo-'dbhinnād ānkuro 'bhinavā-'kṛtiḥ
niṣṭayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ñkurasya prapīnatā
saṃkalpa-rūpiṇī, tasyāc citta-ceto-mano-'bhidhe " 'ti.

10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ñkura-nyāyenāi 'kasyāi 'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ kramikās trividhāḥ pariṇāmā uktā iti. sāṃkhya-ḥāstre ca cintā-vṛttikasya cittasya buddhāv evā 'ntarbhāvaḥ; ahaṃkārasya cā 'tra vākye buddhāv antarbhāvaḥ.

15 **tataḥ prakṛteḥ. 65.**

tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvam tāvad ekadā pañce-'ndriya-jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṛuti-smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti. kāraṇa-guṇā-'nusārenāi 'va kārya-guṇā-'cityam cā 'trā 'nukūlas tarkaḥ; ṛuti-smṛtayo 'pi 'ti mantavyam. « nanu viśayeṣu sukhā-'di-mattve pramāṇam nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viśayo
25 drṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraḥ-sukhaṃ candana-sukham ity-ādy-anubhavana ca viśayānām api sukhā-'di-dharma-katva-siddheḥ; ṛuti-smṛti-prāmāṇyāc ca. kiṃ ca yasyā 'nvaya-vyatirekāu sukhā-'dinā saha drṣyete, tasyāi 'va sukhā-'dy-upādānatvam kalpyate; tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samvādena pratyabhijñāyā ca viśayeṣu sarva-puruṣa-sāḍhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-naye vṛtti-niyamā-'di-kalpanā-gāuravam ca phala-mukhatvān na doṣā-'vahaṃ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktam :

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

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṃ pratyayānām sam-avāya-sambandha-viśayakatva-bhrama-nirūsā-'rtham tu sukhi-duḥkhi-mū-dhebhyaḥ puruṣo vivicyate ḥāstreṣv iti.

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

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

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

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

"çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ çravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananaṃ tu pareṣāṃ 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 jādānām 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:

sāmhata-parārthatvāt puruṣasya. 66.

25

sāmhānam ārambhaka-sāmyogaḥ; sa cā 'vayavā-'vayavy-abhedāt prak-
ṛti-kārya-sādhāraṇaḥ. tathā ca sāmhātānām prakṛti-tat-kāryāṇām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;
sāmhatatvāt; çayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'sāmhata 30
eva puruṣaḥ sidhyati; tasyā 'pi sāmhataṭve 'navasthā-'patteḥ. Pātāñjale
ca "parārtham sāmhatyā-kāritvād" iti sūtra-kāreṇā 'numānaṃ kṛtam; tat
tu yathā-çrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va sāmhatyā-kāritā-çabdā-'rthatvāt. puruṣas tu viṣaya-pra-
kāça-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāça-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣānāt, 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. anyae ca: sukhā-'di-mat pradhānā-'dikaṃ yadi svasya sukhā-'di-bhogā-'rthaṃ syāt, tadā tasya sūksāt sva-jñeyatve karma-karṭṛ-virodhaḥ; na hi dharmi-bhānaṃ vinā sukhasya bhānaṃ sambhavati; ahaṃ sukhī 'ty evaṃ sukhā-'nubhavād iti. api ca saṃhanyamānānām

5 bahūnām guṇānām tat-kāryānām cā 'neka-vikāraṇām aneka-cāitanya-guṇa-kalpanāyām gāuraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-saṃhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣārthasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-

10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate:

“nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayaḥ.”

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

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānaṃ cā 'samāpta-puruṣārthasya puruṣasya saṃyoga-mātram; guṇa-vyañjanam mahat tattvaṃ, kāraṇatayā triguṇā-'tma-pradhāna-vyañjakatvād iti.

tad evam acāksuṣāṇām anumānena siddhir uktā. idānīm sarva-kāraṇatvo-'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:

pāraparye 'py ekatra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryavasānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānaṃ, sāi

35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

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

samānaḥ prakṛter dvayoḥ. 69.

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

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

ity-ādi-vākyāiḥ. ata ekasyā avaḥyaṁ gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-saṁyogā-'dibhir abhivyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṁyoga-lakṣaṇo-'tpattiḥ kathyate karma-jñānayoḥ ”

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

athavā dvayoḥ prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

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

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-ḥṛavaṇād iti bhāvah. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-ḥṛavaṇād 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 avyaktaṁ sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṁ vidyām vāi pañca-viṅṣakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā-'pekṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin prakā-
raṇe sva-sva-kāraṇā-'pekṣayā bhūtā-'ntam kārya-jātam avidye 'ty uktam,
sva-svā-'pekṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṁ
jagad-upādānatvam tu prakṛty-upādhikam eva kartṛtvā-'di-vac chṛuti- 30
smṛtyor upāsā-'rtham evā 'nūdyate ; anyathā “ 'sthūlam anaṅv ahrasvam ”
ity-ādi-ḥṛuti-virodhā-'patter iti mantavyam. māyā-ḥṛabdena ca prakṛtir evo
'cyate ; “ māyām tu prakṛtiṁ vidyād ” iti ḥṛutāu

“ asmān māyī srjate viḥvam etat, tasmiṅc cā 'nyo māyāyā samniruddha ”

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

“ sattvaṁ rajas tama iti prakṛtaṁ tu guṇa-trayam ;
etan-māyī ca prakṛtir, māyā yā vāiṣṇavī ḥṛutā,
lohita-ḥṛveta-kṛṣṇe 'ti tasyās tādrḡ-bahu-prajā ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāgyā 'vidyā māyā-ḥabdā-'rtho, nityatvā-
'nupapatteḥ. kiṃ cā 'vidyāyā dravyatve ḥabda-mātra-bhedo, guṇatve ca
tad-ādihāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. « atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
6 “ tādrk-padārthā-'pratīter ” uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'stī, tarhi sarve-
śām eva kathaiṃ viveka-mananaṃ na jāyate? » tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 70.

ḥravaṇā-'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 'tādrḥa-mananam bhavati 'ti bhāvāḥ.

15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaḥiṣṭayor mahad-ahaṃkārayoḥ svarū-
pam āha sūtrābhyām:

mahad-ākhyam ādyaṃ kāryam, tan manaḥ. 71.

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

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

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

caramo 'haṃkāraḥ. 72.

25 tasyā 'nantaro yaḥ, so 'haṃkaroti 'ty ahaṃkāro 'bhimāna-vṛttika ity
arthaḥ.

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

tat-kāryatvam uttaraśām. 73.

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

« nanv evam prakṛtiḥ sarva-kāraṇam iti ḥṛuti-smṛti-virodha » ity
kāyām āha:

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

pāramparye 'pi sākṣād ahetutve 'py ādyāyāḥ prakṛter hetutā 'haṃ-

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

« nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāra-
ṇatve kim niyāmakam? » tatrā 'ha :

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

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyaḥ 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
vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-
bhokṛtvena tat-svāmitvād iti.

kim ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayāi 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-
samṇayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-
ṇāmitvaṁ sidhyati. tad uktaṁ Yoga-sūtreṇa : “ sadā jñātāḥ citta-vṛttayas, 20
tat-prabhoḥ puruṣasyā 'pariṇāmitvād ” iti, tad-bhāṣyeṇa ca : “ sadā jñāta-
viṣayatvaṁ tu puruṣasyā 'pariṇāmitvam paridīpayati ” 'ti. sadā prakāṣa-
svarūpatve 'pi yathā nāi 'kadā viḡva-prakāṣatvaṁ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam 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-trayād 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 vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-
vibhāgū-'dayaḥ ca no 'papadyanta » iti. atro 'cyate : paricchinnatvam atra
dāiḡikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṁ, tad-abhāvaḥ ca vyā-
pakatvam. tathā ca jagat-kāraṇatvasya dāiḡikā-'bhāva-pratīyogitā-'nava- 35
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-
ṇasya sthāvara-jaṅgamā-'dy-akhila-ḡarīra-vyāpakatvam prāṇatva-sāmānyeno

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

prakṛter akriyāi-'katvā-'dikam ca sādharma-vaidharmya-sūtre pratipādayiṣyāmaḥ.

na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṅruteḥ ca. 77.

teṣām paricchinānām utpatti-ṅravaṇāc ca ; " atha yad alpaṃ, tan martyam " ity-ādi-ṅrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṅrutya-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 ; ṅaṅa-ṅrṅgāj jagad-utpattyā mokṣā-'dy-anupapatteḥ ; tad-adarṅaṅc ce 'ty arthaḥ.

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

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṅrutya-ādi-pramāṅair nā 'sti ; tathā ṅaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṅā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ.

« nanu " vācā-'rambhaṅam vikāro nūmadheyam, mṛttike 'ty eva satyam " ity-ādi-ṅrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṅe 'stī » 'ti cen, na ; mrd-drṣṭānta-siddhy-anyathā-'nupapattyā svakāraṅā-'pekṣakā-'sthāiryā-rūpā-'sattva-paratvāt ; tādrṅ-vākyānām anyathā sṛṣṭy-ādi-vākyā-virodhāc ca. kim ca ṅrutya prapañca-bādha ātinā-'ṅrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṅṅayā-
25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vaidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : " vaidharmyāc ca na svapnā-'di-vad " iti, " bhāva upalabdheḥ ce " 'ti ca. " ne 'ti ne 'tī " 'ty-evamvidha-vākyāni ca viveka-parāṅy eva, na tu svarūpataḥ prapañca-niṣedha-parāṅi, " prakṛtāi-'tāvattvam
30 pratiṣedhatī " 'ti Vedānta-sūtrāt. evam anyāṅy api vākyāni Brahma-mī-māṅsā-bhāṣye 'smābhir vyākhyātāni.

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

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

35 bhāve kāraṅasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṅasyū '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-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sākṣād-dhetutā 'stī 'ti yat prāg uktam “aviçeṣaç co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ:

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 ānuçravikaṁ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutih: “tad yathe 'ha karma-jīto lokaḥ kṣiyata, evam evā 'mutra puṇya-jīto lokaḥ kṣiyata” itī 'ti.

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

«nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khya-karmaṇā tīrtha-ma-raṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-çrutih katham upa-padyate?» tatrā 'ha:

tatra prāpta-vivekasyā 'nāvṛtti-çrutih. 83.

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

'py anāvṛttir viveka-jñānasyāi 'va phalaṁ, na tu sākṣād eva karmaṇa iti. etac ca ṣaṣṭhā-'dhyāye prapañcayiṣyati; Brahma-mīmāṃsā-bhāṣye ca tayor vākyāny udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṁ tadā 'ha :

5 **duḥkhād duḥkhaṁ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

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

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kāṁ na yajñair mārṣṭum arhatī ” 'ti.

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

“drṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta ” iti.

15 « nanu niṣkāmad antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṁ çrūyata » iti. tatrā 'ha :

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

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhy-
yatvā-'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-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṁ iti bhāvaḥ. tyā-
genā 'bhimāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto,
na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi kathaṁ jñāna-sādhyasya na duḥkhatvaṁ, sādhy-
yatvā-'viçeṣād? » iti. tatrā 'ha :

**nija-muktasya bandha-dhvaṅsa-mātram param, na samāna-
tvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-
tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṁ, dhvaṅ-
saç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṁ kāryam, yena
nāçitayā duḥkha-dam tat syāt. karmaṇaç ca drṣṭa-kāraṇam vinā na sākṣād
evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvaṁ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād 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-ḡrutibhir hi pramāṇa-trayenā 'tma-jñānam ity avagamyate. karmā-'dikam tv anyan mana-ādi- 5 pramāṇānām cūddhy-ādi-karam eve 'ti.

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

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

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, san- 15 caya-vyāvartanāyā tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud- 15 dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy 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 bhāvaḥ. Pā-taṅjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ; puruṣā-'rtham eva karaṇānām pravṛtṭyā 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 phalatvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-saṃnikarṣa-jā pratyakṣā vṛttir indriya-viḡṣṭa-buddhy-ācṛitā; nayanā-'di-gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtṭy-udayād iti viḡṣṭaḥ. sā ca vṛttir 30 artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāṣate; 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-sūtram ca: "vṛtṭi-sārūpyam itaratre" 'ti; smṛtir api: 35

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

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

pratisaṃvedah saṃvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇām kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
 5 iti. puruṣe ca sva-sva-buddhi-vṛttīnām 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-janyaṃ çabdā-'ntaram eva pratidhvanir » iti vācyam; 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-
 15 viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī » 'ty āhuḥ. tad asat; upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-
 20 viṣayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viṣayatātvaū-'cityāc ce 'ti. ye tu tārkkikā jñānasya viṣayatām ne 'echanti, tan-mate jñāna-vyaktīnām anugamaka-dharmā-'bhāvena ghaṭa-
 25 viṣayakam paṭa-
 30 viṣayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārkkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padartham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām vihāya viṣayatā-'ntara-kalpane gāuravād iti.

« nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-
 35 viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākārā-'khyā-pratibimba-dvayene ! » 'ti cen, na; pratibimban vinā svatvasyā 'pi durvacatvāt. svatvam hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
 40 acāitanya-cāitanyayor anyo-'nya-
 45 viṣayatā-rūpo 'nyo-'nyasminn anyo-'nya-
 50 pratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ :

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,
 55 pramā 'rthā-'kāra-vṛttīnām cetane pratibimbanam ;
 pratibimbita-vṛttīnām viṣayo meya ucyate ;
 sākṣūd-darçana-rūpaṃ ca sākṣitvam vakṣyati svayam.
 ataḥ syāt kāraṇā-'bhāvād vṛttheḥ sākṣy eva cetanaḥ.
 Viṣṇv-ādeḥ sarva-sākṣitvam gāṇam līngā-'dy-abhāvata iti.

« nanu

40 “ yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,
 kṣetraṃ 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 pramāṇā-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5
trayam evo 'panyastam :

“pratyakṣam anumānam ca ḡāstram ca vividhā-'gamam
trayam suviditam kāryam dharmā-ḡuddhim abhīpsate ” 'ti.

upamānāi-'tihyā-'dīnām cā 'numāna-ḡabdayoḥ praveḡaḥ ; anupalabdhy-ādī-
nām ca pratyakṣe praveḡa iti. ukta-vākye ce 'dam anumānam abhipretam : 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāḡyam ; svayam
aprakāḡatvāt ; trāilokya-vad iti.

tejaḡ-cāitanya-sādhāraṇam ca prakāḡatvam akhaṇḡo-'pādhīḥ prakāḡa-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṡhā prame 'ti mukhya-siddhāntam āḡritya pramāṇānām 16
viḡeṣa-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-antaḥ 20
hetu-garbha-viḡeṣaṇam. tathā ca svā-'rtha-saṁnikarṣa-janyā-'kārasyā 'ḡrayo
vṛttīḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttīḥ sambandhā-'rtham
sarpatī ” 'ty āḡāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākārā-'ḡraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḡ ca pradīpasya ḡikhā-tulyā
bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavati 'ti nā 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptīḥ ; sam-
baddha-vastv-ākārā-'bhāvād » ity āḡaṅkya tasyā 'lakṣyatvena samādhatte :

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

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

vāstavam samādhānam āha :

līna-vastu-labdā-'tiḡaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptīḥ ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiḡayasya yogi-cittasya sambandho 35
ghaṡata ity arthaḥ. atra līna-ḡabdaḥ parā-'bhīpretā-'saṁnikṛṣṡa-vāci ; sat-

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣanam. atiçayaç ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiç ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam ; indriya-saṃnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. « nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ. » māi 'vam ! tamaḥ-pratibandhena tadānim
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmeṇā '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 jāgaraṇam vidyād, rajasā svapnam ādiçet,
 prasvāpanam tu tamasā ; turīyam triṣu saṃtatam "

ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca ; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu çuṣka-tārki-
 20 kāḥ suṣuptāu vṛtty-anutpādā-'rtham jñāna-sāmānye tvañ-mano-yogaṃ kāraṇam kalpayanti, tad asat ; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-çravaṇāt ; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimitatāyā vaktavyatvāc ca ; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

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

İçvarā-'siddheḥ. 92.

İçvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'çvara-prati-
 30 ṣedha eka-deçinām prauḍha-vādenāi 've 'ti prāg eva pratipāditam ; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. İçvarā-'bhyupagame tu saṃnikarṣa-janya-jātīyatvam eva pratyakṣa-lakṣaṇam vivakṣitam ; sājātyam ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvah.

« çruti-smṛtibhyām katham iço na sidhyatī ? » 'ty ākāṅkṣāyām tarka-virodham lāukikam eva bādhakam āha :

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

İçvaro 'bhimataḥ kiṃ kleçā-'di-mukto vā, tair baddho vā ? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karativam. 94.

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

« nanv evam iḥvara-pratipādaka-ḥrutīnām kā gatiḥ? » tatrā 'ha :

muktā-'tmanaḥ praçaṅsā upāsā siddhasya vā. 95.

5

yathā-yogaṁ kācie chrutir muktā-'tmanaḥ kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṁnidhi-mātrāi-'ḥvaryeṇa stuti-rūpā prarocanā-'rthā; kācie ca saṁkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ḥrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ḥvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nityatvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhāṭṛtvam ḥṛyamāṇam no 'papadyate; loke saṁkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhāṭṛtvavyavahārād » iti. tatrā 'ha :

tat-saṁnidhānād adhiṣṭhāṭṛtvam, maṇi-vat. 96.

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

20

“ niriḥche saṁsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.
ata ātmani karṭṛtvam akarṭṛtvam ca saṁsthitam :
niriḥchatvād akartā 'sau, kartā saṁnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ḥrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25
prakṛter āsanna-bahutara-guṇa-saṁyogāt. athavā buddhi-pūrvā-sṛṣṭi-viṣaya-
yam etādṛḥa-vākya-jātam, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-
tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prakṛtaḥ sargaḥ saṁkṣepāt kathito mayā ;
a-buddhi-pūrvakas tv eṣa. brāhmīn sṛṣṭīn nibodhate ” ti.

30

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

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

viṣeṣa-kāryeṣv api jivānām. 97.

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

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

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

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

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

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṅkalpā-'di-dvārakam pratyetyam. « nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam. » tatrā 'ha : loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
20 cetano-'jvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. « nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jvalane citeḥ saṅgitvam agni-vad eva syād » iti cen, na; nityo-'jvala-cāitanyā-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāitanyā-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jvalana-rūpatvāt; na tu cāitanyam
25 antaḥkaraṇe saṅkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṅkrāmati; kim tv agni-saṃyoga-viṣeṣa eva lohasyo 'jvalanam iti. « nanv evam api saṃyogena pariṇāmitvam » iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. « nanu pratibimba-hetutayā saṃyoga-viṣeṣā-'vaçyaktve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṃyoga-viṣeṣād eva sambhavād » iti. māi 'vam! buddhāu cāitanyā-
35 pratibimbaç cāitanyā-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavat; anyathā karma-karṭṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo < buddhāu cic-chāyā-'pattir > iti, < cāitanyā-'dhyāsa > iti, < cid-āveça > iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-ṣayāiḥ saha buddher bhānā-'rtham iṣyate; arthā-'kāratayāi
 'vā 'rtha-grahaṇasya buddheḥ sthale dṛṣṭatvena tām vinā saṃyoga-ṣeṣa-
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-'kārasyaī 'vā 'rtha-
 grahaṇa-ṣabdā-'rthatvāc ce 'ti. sa cā 'rthā-'kāraḥ puruṣe pariṇāmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāiḥ siddhāntitāḥ: "citi-ṣaktir
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāḥ ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttikē cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātrtvam; icchā-
 'dibhir jñānasya sāmānādhikarāṇyā-'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-'nupapattiyā bimba-bhūtaḥ puru-
 ṣaḥ setsyatī » 'ti vācyam; anyo-'nyā-'ṣrayāt: pṛthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātrtayā puruṣa-siddhy-ananta-
 raṃ tasya jñeyatvā-'nyathā-'nupapattiyā pratibimba-siddhāu nā 'nyo-'nyā- 20
 'ṣrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyatī » 'ti cet, tarhi
 sākṣiṇa eva pramātrtvam apy ucitam; ubhayaḥ jñātrtva-kalpane gāuravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikarāṇyā-'nubhavāc ca. kiṃ cāi 'vam
 sati buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktrtayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata »
 ity etāvan-mātre cet tasyā 'ṣayo 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-vaḍ" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-
 dhikarāṇyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi saṃyoga-ṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati :

pratibandha-dṛṣṭaḥ pratibaddha-jñānaṃ anumānaṃ. 100.

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

çabda-pramāṇam lakṣayati :

āpto-'padeçaḥ çabdaḥ. 101.

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

pramāṇa-pratipādanasya svayam eva phalaṁ 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 sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānam tāvat trividham bhavati: pūrva-vat, çeṣa-vat, sāmānyato
dṛṣṭam ce 'ti. tatra pratyakṣi-kṛta-jātīya-viṣayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātīyo hi mahānāsā-'dāu pūrvam pra-
tyakṣi-kṛtaḥ. vyatirekā-'numānam çeṣa-vat. çeṣo 'pūrvo 'rtho 'sya viṣa-
yatvenā 'stī 'ti çeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-
tvane 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭam ca tad-ubhaya-bhinnam 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-jātīyam 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 anumānam, 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 'numīyate. dehā-'dīnām ca bhokṛtvam aviveka-
ena prāg gṛhītam ity ubhaya-siddhir iti.

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

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛṇo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citaḥ pariṇāmitva-sadharmatvā-'di-ṇānkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatvān na kāuṭasthyā-'di-hānir ity āṇayaḥ. tathā hi 6
pramāṇā-'khyā-vṛṭṭy-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛṭṭyā saha puruṣe pratibimbitam sad bhāsate. ato 'rtho-'parakta-vṛṭṭi-pratibimbā-'vacchinnaṃ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛṭṭinām karaṇatvam iti. tad uktaṃ Viṣṇupurāṇe : 10

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

rājño hi karaṇa-vargaḥ svāmine bhogyā-jātam samarpayati 'ti dṛṣṭam iti. bhoga-ṇabdā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viṇṇas tv ayam: aparīṇāmitvāt puru- 15
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣām 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 dṛṣṭaḥ; yathā samcarata eva samcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛṭter bhogaḥ puruṣe gha-
ṭete » 'ty āṇānkāyām āha : 25

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

buddhi-karma-phalasyā 'pi vṛṭter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṃ karma-phalam puruṣo bhūṅkta ity uktam.

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

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

athavā kartari phalam eva na bhavati; < sukham bhūñjīye > 'ty-ādi- 35
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam bhavati. ṇāstra-vihitam phalam anuṣṭhātari 'ti ṇāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv avivekāḍ ity arthaḥ. <yo 'haṃ karomi, sa evā 'haṃ bhūñja> iti hi lāukikā-'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
 5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
 ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotta-vat, kāryatā bodhyā; sukhā-
 'dy-avacchinna-citer eva bhogatvāt. asmiñc ca bhogasya phalatva-pakṣe
 10 duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. 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-
 pādya prameya-siddher api phalam āha :

no 'bhayaṃ ca tattvā-'khyāne. 107.

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

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayoh 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 ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
 vākāiḥ prakṛty-ādy-abhāvaḥ sādhayitum na çakyate; yato vidyamāno
 25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaç ca bhavati; atidūratvā-
 'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmāgrī-sam-
 avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
 upalambhe tu vakṣyamāṇa-pratibandhām na sāmāgrī-samavadhānam iti
 bhāvaḥ. atidūrā-'dayaç ca doṣā viçiṣya Kārikayā parigaṇitāḥ :

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

samānā-'bhihāraḥ sajātīya-samvalanam, yathā māhiṣe gavya-miçraṇān mā-
 hiṣatvā-'grahaṇam iti.

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

sūkṣmyāt tad-anupalabdhiḥ. 109.

tayoh pūrvoktayoh prakṛti-puruṣayor anupalabdhis tu sūkṣmyād ity
 arthaḥ. sūkṣmatvam ca nā 'nutvam, viçva-vyāpanāt; nā 'pi durūhatvā-

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

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

5

« nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma-10 tvaṁ 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 prak siddham syāt, tadā tad-ādharatayā 15 nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir » iti yadī '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-'papattir ity arthaḥ.

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

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgatam 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; kim ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvavā-'viṣeṣāt; abhāveṣv api 35 svarūpato viṣeṣā-'ṅgikāre cā 'bhāvavasya paribhāṣā-mātratva-prasaṅgāt. « atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kāryasyā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto > <ghaṭo vartamāno > <ghaṭo bhaviṣyann > iti pratyayānām tulya-rūpatāu 'cityāt; na tv ekasya bhāva-viṣayatvam anyayoḥ cā 'bhāva-viṣayatvam iti. 5 te evā 'tītā-'nāgatatve avasthe dhvaṅsa-prāgabhāva-vyavahāram janayataḥ; tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṃ 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-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vasthāyor eva sāmāyikā-'tyantā-'bhāvātva-sambhavāc ca. tasmān nā 'smat-siddhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto > <ghaṭo bhāvī > <nā 'yam ghaṭo > <ghaṭo 'tra nā 'stī > 'ty-ādi-pratyaya-niyāmakatayā kimcid-vastv- 15 ākāṅkṣāyām 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 evaṃ kāryānām upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prak 25 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvātva-'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-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām 30 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvātva-'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-nām aviṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktaṃ iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity 35 āçayah.

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 ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

5

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-pariṇāmam eva janayati. sataç ca kāryasya 25 kāraṇa-vyāpārād abhivvyakti-mātram loka 'pi dṛṣṭam; yathā çilā-madhya-stha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātram, tila-stha-tūlasya ca niṣpīdanena dhānya-stha-taṇḍulasya cū 'vaghātene 'ti. tad uktaṁ Vāsi-ṣṭhe :

“suṣuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

yathā sthitāç, citer antas tathe 'yam jagad-āvalī” 'ti.

30

prakṛti-dvāreṇe 'ty arthaḥ.

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

nāçah kāraṇa-layaḥ. 121.

35

līn çleṣṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣ avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti ṣeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākratvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivyakti-hetutvāc ce 'ti.
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣrutya-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 yogi-pratyakṣatvā-'nyathā-'nupapattyū '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 sidhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣruti-smṛtī-'tīhāsā-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhivyakti-layābhyām kāryāṇām utpatti-
 nāṇa-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvaṁ satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā-'pattīḥ kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatīḥ; asatyā
 evā 'bhivyakter abhivyaktya-āṅgīkārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakāṣāt;
 ghaṭa-vat tad-abhivyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛtty-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgīkāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthāṇām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivyakter apy abhivyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty aṣaṅkyā 'ha:

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

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanam kar-
 tavyam; bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adosatvād ity arthaḥ.
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhivyaktāu 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 kṣatīḥ. ādi-sarge hi vṛkṣam
 vināi 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya
 iti ṣruti-smṛtyoḥ prasiddham

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

iti Viṣṇupurāṇā-'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 'bhivyaktāv
api nā 'navasthā-doṣa ity arthaḥ. « athāi 'vam abhivyakter abhivyakty-
anaṅgikāre kāraṇa-vyāpārāt prak tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir » iti cen, na ; asmin pakṣe sata evā 'bhivyaktir ity eva sat-
kārya-siddhānta ity āṣayāt. abhivyakteḥ cā 'bhivyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivyakty-ākhyā-'vasthā-kalpanene ? » 'ti
cen, na ; “ tad dhe 'dam tarhy avyākṛtam āsīd ” ity-ādi-ṣrutibhir avyaktā- 15
'vasthayā satām eva kāryānām abhivyakti-siddheḥ. « tathā 'py abhivyakteḥ
prāg-abhāvā-'di-svīkāra-'pattir » iti cen, na ; tisṛṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt ; tādrṣā-'bhāva-nivṛttyāi 'va ca kāra-
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādibhyo viṣeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṅsāu sat- 20
kārya-vādibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṃ 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-paryantaṃ kāryam ity avadhārayitum
sarva-kāryāṇāṃ sādharṃyam āha :

hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam. 124.

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

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam
sāvayavam para-tantraṃ vyaktaṃ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṃ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṃ hetumattvā-'di-dharmakam iti vākyā-'rthaḥ. 35
tatra hetumattvaṃ kāraṇavattvam ; anityatvaṃ vināṣitā ; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam ; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va vaktum ṣakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṛavaneṇa prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
5 dvayā-'sādhāraṇyam iti yāvat; na punaḥ sajātiyā-'neka-vyaktikatvam; prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. āṣṛitatvaṃ cā 'vayaveṣṭi.

kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty ataḥ kāraṇā-'tirik-
10 ta-kārya-siddhāu pramāṇāny āha :

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

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid
āñjasyāt pratyakṣata evā 'nāyāseṇa bhavati; yathā sthāulyā-'dīnā dhar-
15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato
guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numāneṇa bhavati; yathā 'dhy-
avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;
yathā ca mahā-pṛthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
myeṇa pṛthivī-ādīnām. kva-cit tv ādi-ṣabda-grhīteṇa karmā-'dy-ātmakatā-
20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṣṛuter api kāraṇā-'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 sādharma-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-
ṇaṃ ca sūtrābhyāṃ darṣitam. idānīm kārya-sadharmakatayā kāraṇā-
'numānāya kārya-kāraṇayor api sādharmaṃyāṃ pradārṣayati :

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmaṃyāṃ ity arthaḥ.
30 ādi-ṣabda-grāhyāḥ ca Kārikāyāṃ uktāḥ :

“triguṇaṃ aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmaṃ
vyaktaṃ, tathā pradhānaṃ, tad-viparītaṃ tathā ca pumān” iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇaṃ. tatra mahad-
ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.
athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
ṇayor triguṇatvaṃ samañjasam iti. aviveki-viśayo 'ññair eva dr̥ṣyam,
bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viṣayatvaṃ tu bhogyatvam eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnam iti yāvāt; prasava-dharmi pariṇāmi; vyaktaṃ kāryam; pradhānaṃ kāraṇam ity arthaḥ.

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

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam
sāvayavam para-tantraṃ vyaktaṃ, viparītam avyaktam ” iti.

5

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

“mahāntaṃ ca samāvṛtya pradhānaṃ samavasthitam;
anantasyā na tasyā 'ntaḥ saṃkhyānaṃ 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-viśādā-'dyāir guṇānām anyo-'nyam vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayāṇām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darṣanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryāṇām 20 ity uktam. atrā 'di-çabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedam, samāsataḥ sukhā-'tmakam; evam rajo 'pi çokā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedam, samāsato 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 saṅkalpā-'tmakatā-vad, dharmadharma-abhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. sattvā-'di-trayam api pratyekam vyakti-bhedād anantam; anyathā hi vibhu- 30 mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-padyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikaṃ no 'papadyeta; tathā paricchinnavat ca tat-saṃūha-rūpasya pradhānasya paricchinnavatvā-'pattiyā çruti-smṛti-siddham ekadā 'saṃkhyā-brahmāṇḍā-'di- 35 kam no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣām sādharma-vāidharmye pratipādayati :

laghv-ādi-dharmāiḥ sādharmyam vāidharmyam ca guṇānām.
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeṣaḥ. laghutvā-'di-
dharmeṇa sarvāsām sattva-vyaktīnām sādharmyam vāidharmyam ca rajas-
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām
ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-
tam ity āçayaḥ. evaṁ cañcalatvā-'di-dharmeṇa sarvāsām rajo-vyaktīnām
sādharmyam sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṁ
gurutvā-'di-dharmeṇa sarvāsām tamo-vyaktīnām sādharmyam sattva-rajo-
10 bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra < vāi-
dharmyam ve > 'ti pāṭhaḥ prāmāдика eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyānām pratyekam aneka-vyakti-
katvaṁ: siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām
anekatayā laghutvā-'dikam sādharmyam syād » iti vācyam; triguṇā-'tma-
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
mā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktam Kārikayā:

20 “sattvam laghu prakāçakam iṣṭam, upaṣṭambhakam calam ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

« nanu evam mūla-kāraṇasya paricchinnā-'sāṁkhya-vyaktikatve vāiçe-
ṣika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-
25 yam eva,

“çabda-sparçā-vihīnam tad rūpā-'dibhir asamyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

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

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeṇo
30 'tpatty-adarçanāt kāryatve nā 'sti pramānam, yena teṣām hetumattvam sā-
dharmyam syāt. » tatrā 'ha:

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

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadam tāvan na puruṣo, bhogyat-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināçitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṁ tad-bhinnavāc ca kāryam ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam
api teṣām asiddham » ity āçāṅkayām kāryatve hetv-antarāny āha:

parimāṇāt. 130.

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

kiṁ 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-'nupraveça-rūpaḥ
samanvayo na ghatata iti. samanvaye ca çrutīḥ pramāṇam manaḥ pra- 10
krṭya : "evam te, sāumya, soḍaçaṇām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā
'nno 'pasamāhitā prājvalīd" iti, Yoga-sūtram ca : "jāty-antara-pariṇāmaḥ
prakṛty-āpūrād" iti.

kiṁ ca :

çaktitaç ce 'ti. 132.

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

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

tad-dhāne prakṛtiḥ puruṣo vā. 133.

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

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

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaçā-çrṅgā-'di-vat, pra- 30
māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtṛtayā vā sidhyati, nā
'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhyā sāmpratam tāiḥ prakṛty-
anumāne 'nuktaṁ viçeṣam āha :

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

kāryān mahat-tattvā-'der liṅgāt sāmānyato dṛṣṭam karaṇā-'numānam
yad uktaṁ, tat tāçasthya-niyṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yam, “sad eva, sāumye, ’dam agra āsīt,” “tama eve ’dam agra āsīd” ity-
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikaṃ svo-’pahita-triguṇā-’tmaka-
vastū-’pādānakam; kāryatvāt; ṣilā-madhyastha-pratimā-vat tūlā-’di-vac ce
’ty arthaḥ. atrā ’nukūla-tarkaḥ prāg eva darṣitaḥ.

5 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 sāksāt kriyate, prakṛteḥ ca
guṇo ’pi na sāksāt kriyate iti pradhānam paramā-’vyaktam, mahat-tattvam
10 tu tad-apekṣayā vyaktam ity arthaḥ.

« nanu parama-sūkṣmaṃ cet, tarhi tasyā ’palāpa evo ’cita? » ity ākāṅ-
kṣyāṃ pūrvoktaṃ 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 kaṃcānā
’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 sū-
mānyenā ’pi sādhanam apekṣitam, dharmiṇy api vivādāt, nāi ’vam puru-
ṣasya sādhanam apekṣitam; cetanā-’palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svikriyate tapta-ṣilā-’rohanā-’diṣu
25 dharmatvā-’bhyupagamāt. ataḥ puruṣe viveka-nityatvā-’di-sādhanam-ātram
anumānaṃ kāryam iti.

“sāmhata-parārthatvāt puruṣasye” ’ty-ukta-sūtreṇā ’pi vivekā-’numā-
nam evā ’bhīpretam, na tu tatra puruṣasya sarvathāi ’vā ’pratyakṣatvam
abhīpretam iti. tatra cā ’dāu viveka-pratijñā-sūtram :

30 **ṣarīrā-’di-vyatiriktaḥ pumān. 139.**

ṣarīrā-’di-prakṛty-antaṃ yac catur-viṅcati-tattvā-’tmakaṃ vastu, tato
’tiriktaḥ pumān bhokte ’ty arthaḥ. bhokṛtṛvam ca draṣṭṛtṛvam iti.

atra hetūn āha sūtrāḥ :

sāmhata-parārthatvāt. 140.

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikaṃ parārtham bhavati, ṣayyā-’di-
vat. ato ’sāmhataḥ sāmhata-dehā-’dibhyaḥ paraḥ puruṣaḥ sidhyatī ’ty

arthah. ayaṃ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kiṃ ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. çarīrā-dīnām 5
hi yaḥ sukhā-dy-ātmakatvaṃ dharmah, sa sukhā-di-bhoktari na sambhava-
vati; svayaṃ sukhā-di-grahane karma-karṭṭ-virodhāt; dharmi-puraskāre-
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbataṃ sva-
sukhā-dikam puruṣeṇa grhyatām, sva-vad» iti cen, na; evaṃ 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 avaçyam
buddhir api viṣayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-
bimba-kalpanāyām ca gāuravād iti. 15

ādi-çabdena cā ’tra “triguṇam aviveki viṣaya” iti Kāriko-’ktā-viveki-
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ çarīrā-di-dharmā grāhyāḥ.

kiṃ ca :

adhiṣṭhānāc ce ’ti. 142.

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

uktā-numāne ’nukūla-tarkam pradarcayati sūtrābhyām :

25

bhokṭṛ-bhāvāt. 143.

yadi hi çarīrā-di-svarūpa eva bhoktā syāt, tadā bhokṭṛtvam eva
vyāhaneta; karma-karṭṭ-virodhāt; svasya sāksāt sva-bhokṭṛtvā-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.

kiṃ ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

çarīrā-dikam eva ced bhokṭṛ syāt, tadā bhoktuḥ kāivalyā-rtham
duḥkhā-tyanto-’chedā-rtham kasyā-’pi pravṛttir no ’papadyeta; çarīrā- 35
’dīnām vināçitvāt; 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-
ṣaṇīyaḥ;

5 “saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhokṣi-bhāvāt kāivalyā-'rtham pravṛtteḥ ce ”

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

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

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vāiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāḥ 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-paramātinanor ” iti.

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

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugataḥ 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-gāuravam ity api
bodhyam. tejaso ca prakāṣā-'khyā-rūpa-viṣeṣā-'grāhe '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-mattvāt; anācṛitatvāc ce 'ti. tathā ca smṛtyate:

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

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

jñāne-'cchā-'di-gocara-samçayā-'pattiç ca. tathā jaḍa-prakāçā-'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-'diṣ adrṣto-'tpatti-hetutayo 'kta-
tāt; tasyāç ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt. ataḥ çruty-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataç ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-dṛçya-guṇatvā-'vacchedenāi 'tat
kalpyate. ata ātmā nirguṇa iti.

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

“asambhavati sarvatra dig-bhūmy-ākāçā-rūpiṇi
prakāçye yādṛçam rūpam prakāçasyā 'malam bhavet,
tri-jagat tvam aham ce 'ti dṛçye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛço vimalā-'tmana ” iti. 15

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

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

bhaved evam, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-
'dikam prasādhate; kiṃ 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 jitaṃ nāstikāiḥ.

nirguṇatve ca çrutayaḥ “sākṣī cetā kevalo nirguṇaç ce ” 'ty-ādyāḥ;
cin-mātratve tu çrutayo “'kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30
hy ayam ātme ” 'ty-ādyā iti. sarvajñatvā-'di-çrutayas tu <rāhoḥ çira > iti-
val lāukika-vikalpā-'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. kiṃ cā 'jñānām <aham jānāmī > 'ti
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-çatā-
'ntahpātivenā 'prāmāṇya-çāṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane
lāghava-tarkā-'dy-anugrhitam anumānam api samartham iti. « nanv ātmano
nitya-jñāna-svarūpatve kidṛçam lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā'-nuvyavasāyāu tad-āçrayaç ce 'ti catvārah padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, antāntā'-nuvyavasāya-sthānīyaç ca nityāi-'ka-jñāna-rūpa ātme 'ti trayah padārthāḥ kalpyanta iti.

6 « nanu yadi prakāça-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāçā-'napāyād » iti. tatrā 'ha:

suṣupty-ādyā-sākṣitvam. 148.

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva puṃsi 'ty arthaḥ. tad uktam:

10 “jāgrat svapnaḥ suṣuptyam ca gunato buddhi-vṛttayah; tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kārah pari-
15 nāmaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛçaḥ parināmāḥ; suṣupty-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-suṣupty-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariçeṣād ” iti. samagra-laye tu buddher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-suṣupty-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca samagra-suṣuptyir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣi na bhavati; puruṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛça-buddhi-vṛttīnām sva-pratibimbītanām prakāçanam iti vakṣyāmaḥ. ato jñānā-'rtham puruṣasya na parināmā-'pekṣe 'ti. « syād etat. suṣuptye yadi sukha-duḥkhā-'di-gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »
30 iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir gāuravaṃ ca syāt. kiṃ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām viçeṣanatayā nirvikalpakam taj-jñānam ādāv apekṣate. tatra cā 'nanta-nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ
35 jñānam kalpyate. < aham sukhī > 'ty-ādi-viçiṣṭa-jñānā-'rtham buddhi-vṛtter eva tādṛçā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-'tirikṭā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā 'py upapattāu sa kim eko 'neko ve 'ti saṃçayah. tatrā 'yam pūrva-pakṣah:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharmyāṇām buddhi-dharmatvāt. yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvam, tathā 'pi yasyā buddher yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇam grhṇāti <ghaṭam jānāmī> 'ty-ādi-rūpāiḥ. 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.

punyavān 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-niṣṭhatvā-'bhāvāt; kim tv apūrva-dehe-'ndriyā-'di-saṅghāta-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 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyantī” '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, anyaḥ ca ne 'ti. kim cāi 'ko-'pādhitō muktasyā 'py ātma-pradeṣasyo 'pādhy-antarāiḥ punar-bandhā-'pattiyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30 'ka-ghaṭa-muktasyā 'kāśa-pradeṣasyā 'nya-ghaṭa-yogūd ghaṭā-'kāśā-'vyavasthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhramā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puruṣārtha-pratipādanena ṣruteḥ pratāratvā-'dy-āpatteḥ ca.

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

upādhir bhidyate, na tu tadvān. 151.

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

viṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viṣṭatve viṣeṣaṇa-viyogena viṣṭa-
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu “viṣṭasya jīva-
 5 tvam anvaya-vyatirekāḍ” iti ṣaṣṭhā-dhyāye svayam evā 'haṁkāra-viṣṭa-
 syāi 'va jīvatvam vakṣyati » 'ti cen, na; tatra prāṇa-dhāraḥ-katva-rūpa-
 jīvatvasyāi 'va viṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viṣṭā-ṅritatvam vakṣyate; mokṣa-kāle viṣṭā-'sattvād iti. yad api kecin
 10 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu
 pratibimbāni jīve-'cvaraḥ, pratibimbānām cā 'nyo-'nyam bhedaḥ janmā-'dy-
 akhila-vyavastho-'papattir » iti, tad apy asat; bheda-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktrva-
 bandha-mokṣā-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
 tiṣ ca; jīve-'cvara-bhinnasyā 'tmano 'prāmāṇikatvam ca. abhede tu sām-
 karyā-'parihārah. 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. « syād etat. bimba-pratibimbā-'di-bhedam
 parikalpya ṅrutayā bandha-mokṣa-vyavasthā kalpite 'ty evā 'smābhir ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas tayor bhedo bandha-mokṣā-
 20 'dikam ce 'syata » iti. māi 'vam! evam sati bandha-mokṣā-'di-ṅruti-gaṇasya
 bheda-ṅruti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-ṅruti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va sāmkoce lāghavād yuktaḥ; ṅruti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktam dūṣaṇam upasaṁharati:

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

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedaḥ. ekatve 'bhyupagamamāne paritaḥ sarvato vartamānasya sarvo-
 30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kim tu sarvathā
 viruddha-dharma-sāmkoce 'parihārya ity arthaḥ:

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-
 mokṣā-'di-viruddha-dharma-sāmkoce 'padyate; bhavadbhir api sarveṣām
 dharmānām upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-
 35 nām saṁyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-
 rūpa-dharmānām eva puruṣe pratiṣedhasyō 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmānām āropitānām api vy-
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmānām sukha-duḥkhā-'dīnām

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

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

sā 'pi vyavasthāi 'kātmnye sati janmā-'di-vyavasthā-vad eva no 'pa- 5
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-'kāṣānām 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-ṣṛuti-virodha-prasaṅgāt; kiṁ 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-ekadeṣina
imām evā 'nupapattim paṣyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhus, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kiṁ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyam no 'ktam 20
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ,” “adhikam tu bheda-nirde-
ṣāt,” “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-mīmāṁsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv 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 kūṣastho doṣa-varjitaḥ;
ekaḥ sa bhidyate ṣaktyā māyayā, na svabhāvata ” 30

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

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

ātmāi-'kya-ṣṛutinān virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ
sāmānyam eka-rūpatvam, tatrāi 'vā 'dvāita-ṣṛutinān tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-
'rthakatvam 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-çrutya-upapādakatayāi 'va sūtraṃ vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. 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-suṣuptiṣu ;
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 niḥilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na hy anyathā nirdharmakam ātma-svarūpaṃ viçiṣya Brahmaṇā 'pi çabdena
15 sāksāt pratipādayitum çakyate ; çabdānām sāmānya-mātra-gocaravāt. ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upapatty-arthaṃ viçiṣyaḥ svayam eva tāvad viveçayati, yāvan nirviçeṣe çabdā-'gocare svarūpe paryavasyati 'ti. tataç ca niḥeṣe-'bhimāna-nivṛtṭyā kṛta-kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
20 tarhi tebhyo nā 'bhimāna-nivṛtṭiḥ sambhavati ; ākāçe vividha-çabda-vad akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve ca vākya-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca ; avāidharmya-jñānād eva sarvā-'bhimāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
25 parāṇi ; nyāyā-'nugraheṇa balavatībhir bheda-grāhaka-çruti-smṛtibhir virodhāc ca. kiṃ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva ; sāmānya-bodhaka-çruti-smṛtibhir eka-vākyatvāt ; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti. tatra sāmye çrutayaḥ

30 "yatho 'dakaṃ çuddhe çuddham āsiktam tādr̥g eva bhavati, evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramaṃ sāmīyam upāiti" 'ty-ādyāḥ ; smṛtayaç ca

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

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

35 ya evaṃ satataṃ veda, jana-stho 'pi na muhyati "

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

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

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

« nanu prayojanā-'bhāvān na bheda-paratvaṁ çrutīnām sambhavatī »
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṁhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-'nupapatteḥ. « athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṁ çrutīnām ghaṭata » iti.
māi 'vam; lāghava-tarkenā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya çrutya-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 vāidharṁya-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 kiraṇa-vat
svā-'ñça-bhūtāir asaṅkhya-puruṣāir asaṅkhyo-'pādhiṣv asaṅkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya
vācā-'rambhaṇa-mātratvam bodhayituṁ, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpaṁ pratirūpo babhūve"
'ty-ādi-sūṇça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

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

Brahma-mīmāṁsāyām tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyeṣāṁ 25
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe
'ti. adhikam tu Brahma-mīmāṁsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātīyaṁ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṭa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātīya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṁ, nā 'nyatre 'ti vijātīya-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. tatrā 'ha: 35

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

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

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

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

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

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

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

Vāmadevā-'dir mukto 'sti, tathā 'pī '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 ; ṣruti-smṛti-siddhānta-virodhāt ; < duḥ-
kham mā bhujīye » 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvūc ca ; upādher duḥkha-hānasya ca tādarthiyena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikair māyā-vāidibhir ucyate : « advāita-ṣruti-virodhād
bandha-mokṣa-sṛṣṭi-samhārā-'di-ṣrutayo bādhyanta » iti, tad apy asat ; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-ṇiṣṭeṣu ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt ; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutiyā bādhe vedāntā-'vagate 'py
advāite punaḥ samṇayā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punaḥ samṇaya-vat. kiṃ ca “ mithyā-buddhir nāstikate ” 'ty Anuṣā-
sanād dharmā-'diṣu svāpna-van mithyā-'drṣṭayo 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-ṣūnya eva syāt ; samyak-sādhanā-'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 anumānaṃ sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣrutya-arthā-'vadhāri-
taṃ, 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. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“ bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāno guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,
“ jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat
rūpaṁ tyajati no ṣāntam brahma ṣāntatva-brūhitam ” iti ca.

5

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

10

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “ sākṣād draṣṭari samjñāyām ” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvam cā 'vyavahānena draṣṭṛtvam. puruṣe ca sākṣāt-sambandhaḥ 15
sva-buddhi-vṛtter eva bhavati; ato buddher eva sākṣi puruṣo, 'nyeṣāṁ tu draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kārātā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu samyoga-mātram, atiprasaṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvam tv indriyā-'di-vyavahānā-'bhāva-mātreṇa gāṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, karaṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyaḥ :

nitya-muktatvam. 162.

25

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

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak- 30
ṣaṇīyāḥ; “ kāmaḥ saṅkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdāḥ puruṣa-dharma-pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuti-smṛtyor ucya- 35
mānam katham upapadyeyātām ? » tatrā 'ha :

uparāgāt kartṛtvam, cit sām̄nidhyāc—cit sām̄nidhyāt. 164.

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

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

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

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ cāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.
saṁkṣipta-sāṁkhya-sūtrāṇām arthasyā 'tra prapañcanāt
cāstram yoga-vad eve 'daṁ Sāṁkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye viṣayā-'dhyāyaḥ prathamah.

cāstrasya viṣayo nirūpitaḥ. sām̄pratam puruṣasyā 'pariṇāmitvo-'pa-pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati. tatrai 'va pradhāna-kāryāṇām svarūpaṁ vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṁ cāi 'va puruṣam ca sanātanam
yo yathāvad vijñānāti, sa vitṛṣno vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv acetanāyāḥ prakṛter niṣprajojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āçayena jagat-sarjane prajojanam āha:

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

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥkha-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 prajojanam, tathā 'pi mukhyatvān mokṣa evo 'ktaḥ.

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

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥo janma-marāṇa-vyādhy-ādi-vividha-duḥkhena bhṛṣam taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

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

ṣṛavaṇam api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi ṣṛavaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhātiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhṛtya-vad vā pratyekam. 4.

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

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate ; “tasmiād vā etasmiād 20 ātmana ākāṣaḥ sambhūta” iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher ? » iti. tatrā 'ha :

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

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; “ajām ekām” ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṃsām kūṣṭha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayaṃ cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ṣṛutiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṣṛutāu prakṛtāu vartamānām sraṣṭṛtvā-'dikām ṣṛutimatsu puruṣeṣu 'pacaryate, ṣṛuti-ṣṛutimad-abhedāt. 30 tad uktaṃ Kāurme :

“ṣṛuti-ṣṛutimad-bhedam 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 'ti” 'ty-ādi-ṣṛutiḥ, “ātmāi 've 'dam sarvam” ity-ādi-ṣṛutiḥ ce 'ti bhāvāḥ.

« nanv evam prakṛtāv api sraṣṭṛtvam vāstavam iti kuto 'vadhṛtam ; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṇavaṇād? » 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-ṇrutayas tv anityatā-rūpā-'sattvā-'ṇca-mātre puruṣā-'dhyastatvā-'ṇce
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ṇrutivirodhāt; 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-'ddecān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī samjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaḥ cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
15 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 sraṣṭṛtvam adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-samyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
dṛṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadṛṇaḥ pariṇāma » iti.
tatrā 'ha :

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

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.
25 tatra dṛṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvam sāksād asti, kim
tu sva-samyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-dṛṣṭānte
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, samdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;
anyathā japā-samyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāḡ uktam; idānīm sṛṣṭer mukhyam nimitta-
kāraṇam āha :

rāga-virāgayor yogāḥ sṛṣṭiḥ. 9.

rāge sṛṣṭir, vāirāgye ca yogāḥ, svarūpe 'vasthānam, muktir iti yāvāt,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām
35 rāgaḥ sṛṣṭi-kāraṇam ity āḇayaḥ. tathā ca ṇrutir api Brahmā-'di-rūpām
vividha-karma-gatim uktvā 'ha: “ iti nu kāmayamāno, 'thā 'kāmayamāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇā utkrāmanti" 'ti. rāga-vairāgye api prakṛti-dharmāv 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 bhāvaḥ. atra ca pramāṇam ghaṭa-sṛṣṭi-vad antaḥkaraṇā-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāni ca

khaṁ vāyur jyotir āpaç ca pṛthivī viçvasya dhāriṇī"

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇāc chraddhām khaṁ vāyum" ity-ādi-ṣruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syāṁ 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 krameṇe 'ty arthaḥ. manasi cā 'haṁkārasya praveça iti. 20

prakṛter eva sraṣṭṛtvam sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvam na sva-mokṣā-'rtham, anityatvād iti viçeṣam āha :

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

eṣām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sraṣṭṛtvam; vināçitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

dik-kālāv ākāçā-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāçā-prakṛti-bhūtāu prakṛter guṇa-viçeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāçā-vat sarva-gataç ca nitya" ity-ādi-ṣruty-uktaṁ vibhutvam cā 'kāçasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāçād utpadyete ity arthaḥ; ādi-çabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viçiṣṭā-'kāçam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viçiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiçeṣika-naye çotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca kra-
meṇa darṣayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas
5 tasyā sādharmaṇī vṛttir ity arthaḥ. abheda-nirdeḥas tu dharmā-dharmy-
abhedāt. asyāḥ ca buddher mahat-tvam sve-’tara-sakala-kārya-vyāpakatvān
mahāi-’ṣvaryaḥ ca mantavyam,

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

10 ’ti smṛteḥ. “asya mahato bhūtasya niḥṣvasitam etad yad Ṛgveda” ity-
ādi-ṣṛuti-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdō buddhy-
abhimānitvenāi ’va ; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdā, tadvat.
evam eva Rudrā-’diṣv ahaṁkāra-’di-ṣabdō ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣām eva bhūtā-’bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṣā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryam dharmā-’di. 14.

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

20 « nanv evam katham nara-ṣaṣṭhādi-gatānām buddhy-añṣānām adharma-
prābalyam upapadyatām ? » tatrā ’ha :

mahad uparāgād viparītam. 15.

tad eva mahān mahat tattvam rajas-tamobhyām uparāgād viparītam
kṣudram adharmā-jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣā iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-
pāditaḥ ; sarvo-’pādhīnām svābhāvika-’ṣvaryaṣya rajas-tamobhyām evā
’varaṇād iti. « nanv evam dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-añṣā-rūpe bījā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-’vasthāyām ānkura-vad utpatty-aṅgīkārāt. 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, evam
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahaṁkāram lakṣayati :

abhimāno ’hamkāraḥ. 16.

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

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṅkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unniyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ṅkura-mahāvṛkṣā-'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 ahaṅkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'haṅkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sādhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'haṅkāra indriyā-'di-hetuḥ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rāgād abhūc cakṣur” ity-ādina 15
Mokṣadharme Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattismaraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṅkārād utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahaṅkārāt. 18.

ekādaçānām pūraṇam ekādaçakam manaḥ ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṅkārāj jāyata ity arthaḥ. ataç ca rājasā-'haṅkārād daçe 'ndriyāṇi tāmasā-'haṅkārāc ca tanmātrāṇi 'ty avagantavyam;

25

“vāikārikas tāijasāç ca tāmasāç ce 'ty aham tridhā.
aham-tattvād vikurvāṇān mano vāikārikād abhūt,
vāikārikūç ca ye devā, arthā-'bhivyañjanāni 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 ekādaçakah pravartate vāikṛtād ahaṅkārāt,
bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṃ” iti.

tāijasā rājasā; ubhayaṃ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vakṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'haṅkāra-kāryatvam no

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

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cāi 'nayoṛ vyakti-bhedād aṇṣa-bhedād ve 'ty
 anyad etat.

ekādaḡe 'ndriyāni darḡayati :

karmendriya-buddhindriyāir āntaram ekādaḡakam. 19.

karmendriyāni vāk-pāṇi-pāda-pāyū-'psthāni pañca, jñānendriyāni ca
 15 cakṣuḥ-ḡrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daḡabhiḥ sahā 'nta-
 ram mana ekādaḡakam ekādaḡe-'ndriyam ity arthaḥ. indrasya saṃghāte-
 'ḡvarasya karaṇam indriyam. tathā cāi 'hamkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṃ nirākaroti :

20 āhamkārikatva-ḡrutir na bhāutikāni. 20.

indriyāni 'ti ḡeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ḡrutih kāla-
 25 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cāi 'numīyate. pra-
 tyakṣā ḡrutir “aham bahu syām ” ity-ādih. « nanv “annamayān hi,
 sāmya, mana ” ity-ādir bhāutikatve 'pi ḡrutir asti » 'ti cen, na; prakā-
 ḡakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-
 ḡrutir eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṃkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṃsrṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātrena tu bhāutika-ḡrutir ḡaṇi 'ti.

« nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā
 30 'gnim vāḡ apyeti, vātam prāṇaḡ, cakṣur ādityam ” ity-ādi-ḡrutān devatāsv
 indriyāṇām laya-kathaṇena devato-'pādānakatvasyā 'py avagamāt; kāraṇa
 eva hi kāryasya laya » ity āḡāṅkyā 'ha :

devatā-laya-ḡrutir nā 'rambhakasya. 21.

devatāsu yā laya-ḡrutih, sā nā 'rambhakasya nā 'rambhaka-ṣiṣayini
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darḡaṇāt; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ḡravaṇāc 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-darḥanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti ;

5

“ etasmāḥ jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

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

“ daḥakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

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

10

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

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyam sarvam atīndriyam, na tu pratyakṣam ; bhrāntānām eva
tv adhiṣṭhānām golakam tādatmyene '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 ;
ḥaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

« nanv ekasmād ahamkārān 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 :

ubhayā-'tmakam manaḥ. 26.

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

ubhayā-'tmakam ity asyā 'rtham svayaṃ vivṛṇoti :

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

yathāi 'ka eva naraḥ saṅga-vaḥān nānātvam bhajate, kāminī-saṅgāt
kāṃmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darḥanā-'di-vṛtti-viḥiṣṭatayā nānā bhavati.
tatra hetur guṇe 'ty-ādi ; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-
arthyaḥ ity arthaḥ. etac cā “ nyatra-manā abhūvaṃ, nā 'ḥrāuṣam” ity-

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

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

anna-rasūnām malaḥ 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 ’psthā-’ntaram ; upasthasya hy upasthā-’ntaram viṣaya iti.

yasye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’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 draṣṭṛva-ṅṛotṛtvā-’dikam kadā-cid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikam tu kriyā-mātram, tat
katham kūṣasthasya ghaṭatām? » iti cen, na ; ayas-kānta-vat sāmīdhya-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yathā hi mahā-rājah svayam avyāpṛyamāṇo ’pi sānyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṣastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇāir draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-
yogā-’khyā-sāmīdhya-mātreṇāi ’va teṣām 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 :

nicchatvād akartā ’sāu, kartā saṃnidhi-mātrata ” iti.

ata eva kāraṇa-cakra-prayoktṛtā-ṣakter ātma-svarūpatayā draṣṭṛva-vaktṛ-
tvā-’dikam ātmano nityam iti ṅṛūyate “ 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-trayasyā ’sādhārāṇa-vṛttīr āha :

trayāṇām svālakṣaṇyam. 30.

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

ṣaṇam asādhāraṇī vṛttir yeṣām iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṅkṛtasya cā 'tmany avidyamāna-guṇā-'ropah; manasaḥ ce <'dam astv > ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 5 'hamkārasya, saṅkalpa-vikalpāu manasa ity āyātam. saṅkalpaḥ cikīrṣā, "saṅkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṅçayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānaṁ, tasya buddhi-vṛttitvād iti.

trayānām sādharmaṇīm vṛttim apy āha :

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

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

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

atra kaḥcit « prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛtṭyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛtṭir ity abheda-nirdeḥa » ity āha. tan na; "na vāyu-kriye, pṛthag-upadeḥād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇāi 'vāu 'cityāc ca. vāyu-prāṇayoḥ pṛthag-upadeḥa-ḥrutayas tu :

"etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ca khaṁ vāyur jyotir āpaḥ ca pṛthivī viṣvasya dhāriṇī"

'ty-ādyā iti. ata eva liṅga-ḥarā-madhye prāṇānām aḥaṇe 'pi na nyū- 25 natā; buddher eva kriyā-ḥaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

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

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

kramaḥo 'kramaḥaḥ ce 'ndriya-vṛttih. 32.

sugamam. jāti-sāṁkaryasyā 'smākam adoṣatvāt sāmāgrī-samava- dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtṭy-utpādane bādhaṁ nā 'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ : 35

"ḥabdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttih; vacanā-'dāna-viharaṇo-'tsargū-'nandāḥ ca pañcānām" 'ti.

ālocanam ca pūrvā'cāryāir vyākhyātam :

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

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā'-khyam bhavatī 'ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpaṃ dvidvidham apy āindri-
yakam jñānam ālocana-samjñam iti labdham. kaṣṭit tu « nirvikalpakaṃ
jñānam evā 'locanam indriya-janyam ca bhavatī, savikalpakaṃ tu mano-
mātra-janyam » iti ḡlokā'-rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir
10 viḡṣṭa-jñānasyā 'py āindriyakatvasya vyavasthāpitatvāt ; indriyāir viḡṣṭa-
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-darṇana-kāle bhaya-viḡeṣād vidyul-late 'va
sarva-karaṇeṣv ekadāi 'va vṛttir bhavatī 'ty artha » iti. tad apy asat ;
15 asmin sūtra indriya-vṛttīnām eva kramikā'-kramikatva-vacanāt. na
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke'-ndriya-
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'ḡutva-pratiṣedhāya, na tu kāka-dantā'-nveṣaṇa-paratvam iti.

piṇḡikṛtya buddhi-vṛttīḥ saṃsāra-nidānatā-pratipādanā'-rtham ādāu
20 darṇayati :

vṛttayah pañcatayyah kliṣṭā'-kliṣṭāḥ. 33.

kliṣṭā akliṣṭā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva,
nā 'dhikā ity arthaḥ. kliṣṭā duḡkhadāḥ sāmśārika-vṛttayo, 'kliṣṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayah. vṛttīnām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam : “ pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṃ vivekā'-graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viḡeṣa-darṇana-kāle 'pi < Rāhoḥ
ḡirah, 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 diḡā puruṣasya svarūpam paricāyayati :

tan-nivṛttāv upaḡānto-'parāgaḥ svasthaḥ. 34.

35 tāsām vṛttīnām virāma-daḡyām ḡānta-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-

vṛtṭeḥ pratibimbasya nivṛttir iti. etādṛṇī cā 'vasthā puruṣasya Vāsiṣṭhe dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çāilā-'di-pratibimbe hi yādṛṇī
syād darpane darpanatā kevalā-'tma-svarūpiṇī,
ahaṁ tvaṁ jagad ity-ādāu praçānte dṛçya-sambhrame
syāt tādṛṇī kevalatā sthite draṣṭary avīkṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇī raktō 'svastho bhavati tan-nivṛttāu ca rāga-çūnyāḥ svastho 10
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā saṁlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

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

15

puruṣārtham karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

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

parārtham svataḥ pravṛttāu dṛṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāmiṇaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dṛçyate ca suçuptāt 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.

«bāhyā-'bhyantārāir militvā kiyanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30
vyakti-bhedenā 'nantyam pratipādayitum <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 gūṇa ? » ity ākāṅkṣāyām āha : 35

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

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ
paramparayā 'sti; atas trayodaṣa-vidhaṃ karaṇam upapadyata iti pūrva-
sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinnatayā
5 prahāraṣyāi 'va echedāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatva-
guṇa-yogāt kuṭhāraṣyā 'pi karaṇatvaṃ, tatthe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṃkāraṣya gāuṇa-karaṇatvam
atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthām viṣiṣyā 'ha :

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

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam,
mukhyaṃ, sāḁṣāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā
bhṛtya-vargeṣu madhye kaṇḁid eva loko rājñāḥ pradhāno bhavaty, anye
ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ḁabdo na tṛṭiyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-
saṃskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-
kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ :

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ḁeṣa-saṃskārā-'dhāratvāt. 42.

buddher evā 'khila-saṃskārā-'dhāratā, na tu cakṣur-āder ahaṃkāra-
manasor vā; pūrva-dṛṣṭa-ḁrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-
'nupapatteḥ; tattva-jñānenā 'haṃkāra-manasor laye 'pi smaraṇa-darḁanāc
25 ca. ato 'ḁeṣa-saṃskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-
tvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛṭtyā prādhānyā-'numānāc ce 'ty arthaḥ.
cintā-vṛṭtir hi dhyānā-'khyā sarva-vṛṭtibhyaḥ ḁreṣṭhā; tad-āḁrayatayā ca
30 cittā-'para-nāmnī buddhir eva ḁreṣṭhā 'nya-vṛṭtika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛṭtiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha :

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṣasthatvād ity arthaḥ.
itthaṃ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam
35 avāntara-karaṇāir» ity āḁāṅkāyām āha: «sambhaven na svata» iti. cakṣur-
ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṃ na sam-
bhavet; andhā-'der api rūpā-'di-darḁanā-'patter ity arthaḥ.

« nanv evam buddher eva prādhānye katham manasa ubhayā-'tma-
katvam prāg uktam? » tatrā 'ha :

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam 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 ākāṅkṣāyām āha :

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-
karmanā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15
« nanu karmaṇa eva tat-puruṣīyatve kim niyāmakam? » iti cet, tathā-
vidham karmā-'ntaram eva. anādītṅvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇṇid avivekī vadati « buddhi-pratibimbīta-puruṣasya karme » 'ti, tan na ;
Yoga-bhāṣye 'smad-ukta-prakāraṣyāi 'vo 'ktatvenā 'nya-prakāraṣyā 'pramā
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṭī-kartum upasaṃharati :

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. —
vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaṣa-sāṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣrī-Vijñānu-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayaṃ
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhanā-'nuṣṭhāna-
hetv-apara-vāirāgyā-'rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanāny
akhilāni vaktavyāni 'ti tṛṭiyā-'rambhaḥ :

5 **aviṣeṣād viṣeṣā-'rambhaḥ. 1.**

nā 'sti viṣeṣaḥ cānta-ghora-mūḍhatvā-'di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrā-'khyam. tasmāc chāntā-'di-rūpa-viṣeṣavattvena
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-'dy-
ātmakatā hi cāntā-'di-rūpā sthūla-bhūteṣv eva tāratamyā-'dibhir abhivya-
10 yate, na sūkṣmeṣu; teṣāṃ cāntāi-'karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-'dhyāyam ārabhya trayoviṅcati-tattvānām utpattim
uktvā tasmāc charīra-dvayo-'tpattim āha :

tasmāc charīrasya. 2.

tasmāt trayoviṅcati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity
15 arthaḥ.

samprati trayoviṅcati-tattve saṃsārā-'nyathā-'nupapattim pramāṇa-
yati :

tad-bijāt saṃsṛtiḥ. 3.

tasya ṣarīrasya bijāt trayoviṅcati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-'gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthaḥ. trayoviṅcati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-'rtham dehād dehaṃ saṃsarati ;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-'ṣubham,
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam ”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-'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 Iṣvarā-'nīṣvaratvā-'di-viṣeṣa-rahitānām sarveṣāṃ eva pūṃsāṃ viveka-
paryantam eva pravartanam saṃsṛtir āvaçyākī, viveko-'ttaram ca na se
'ty arthaḥ.

tatra hetum āha :

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-'vaçyambhāvād ity
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'sti 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām cīto-ṣṇa-sukha-duḥkhā-'di-dvandvāiḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhvāsitaṃ liṅgam” iti.

5

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ paraṃ çarīra-dvayam viçīṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaça, itaran na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaço bāhulyena; ayoni-jasyā 'pi sthūla-çarīrasya smaraṇāt. itarac ca sūkṣma-çarīraṃ na tathā, na mātā-pitr-jaṃ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktaṃ Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adhvāsitaṃ liṅgam” iti.

niyatam nityam, dvi-parārdha-sthāyi gāuṇa-nityam; prati-çarīraṃ liṅgo-'tpatti-kalpane gāurvāt. pralaye tu tan-nāçaḥ çruti-smṛti-pramāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-vīya-çarīra-praveçato gamana-kāle 'pi bhogo bhavati; ato Yama-mārga duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-çarīrayor madhye kim-upādhikāḥ puruṣasya dvandva- 20 yogaḥ?» tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā-'dāv utpattir yasya liṅga-çarīrasya, tasyāi 'va tat-kārya-tvam sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-çarīrasya; mṛta-çarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-çarīrasya svarūpam āha :

saptadaçāi-'kaṃ liṅgam. 9.

sūkṣma-çarīram apy ādhārā-'dheya-bhāvena dvididham bhavati. tatra saptadaça militvā liṅga-çarīram; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiç ce 'ti saptadaça; ahaṃkārya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaça liṅgam mantavyam, na tu saptadaçam ekam ce 'ty aṣṭādaçatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaçabdasya 35 tātpariyā-'vadhāraṇac ca ;

“karmā-’tmā puruṣo yo ’sāu, bandha-mokṣāṅḥ sa yujyate,
sa saptadaçakenā ’pi rāçinā yujyate ca sa”

iti Mokṣadharmā-’dāu liṅga-çarīrasya saptadaçatva-siddheç ca. saptadaçā
’vayavā atra santi ’ti saptadaçako rāçir ity arthaḥ. rāçi-çabdena 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 āçayena liṅga-dehasya
bhogaḥ prāg uktaḥ. prānaç cā ’ntaḥkaraṇasyāi ’va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāna-pañcakasyā ’py antarbhāva iti. asya saptadaçā-’vayava-
kasya çarīratvam svayaṃ vakṣyati: “liṅga-çarīra-nimitaka iti Sanan-
danā-’cārya” iti sūtreṇa. ato bhogā-’yatanatvam eva mukhyaṃ çarīra-
lakṣaṇam. tad-āçrayatayā tv anyatra çarīratvam iti paçcād vyakti-bhavi-
syati. “ceṣṭe-’ndriyā-’rthā-’çrayaḥ çarīram” iti tu Nyāye ’pi tasyāi ’va
15 lakṣaṇam kṛtam iti.

«nanu liṅgaṃ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā ’ha:

vyakti-bhedaḥ karma-viçeṣāt. 10.

yady api sargā-’dāu Hiranyaagarbho-’pādhi-rūpam ekam eva liṅgaṃ,
20 tathā ’pi tasya paçcād vyakti-bhedo vyakti-rūpeṇā ’ñçato nānātvam api
bhavati; yathe ’dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṅçato bhavati
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viçeṣād iti;
jīva-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viçeṣa-vacanāt
samaṣṭi-sṛṣṭir jīvanām sādharmaṇāḥ karmabhir bhavati ’ty āyātam. ayam
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
ṣaḍ-indriyo-’tpatty-anantaram:

“teṣāṃ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-’jasām
samniveçyā ’tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-çarīro-’palakṣaṇam. ātma-mātrāsu, cid-aṅçeṣu
30 samyojye ’ty arthaḥ. tathā ca tatrāi ’va vākya-’ntaram:

“tac-charīra-samutpannāḥ kāryāis tāḥ karaṇāḥ saha
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-’yatanatayā liṅgasyāi ’va çarīratve sthūle katham
çarīra-vyavahāraḥ?» tatrā ’ha:

35 tad-adhiṣṭhānā-’çraye dehe tad-vādāt tad-vādaḥ. 11.

tasya liṅgasya yad adhiṣṭhānam āçrayo vakṣyamāṇa-bhūta-pañcakam,
tasyā ’çraye ṣaṭkāuçika-dehe tad-vādo deha-vādas, tad-vādāt tasyā ’dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīram 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-'bhīprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrū-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha: 10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṃ ṣarīrā-'ntaram sidhyatī 'ti bhāvah. tasya ca svarūpaṃ Kārikāyām uktam: 15

“sūkṣmā mātā-pitr-jāḥ saha prabhūtais tridhā viṣeṣāḥ syuḥ;
sūkṣmās teṣām niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakaṃ yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānam ṣarīram iti labdham Kārikā-'ntareṇa: 20

“citraṃ yathā 'ṣrayam ṛte, sthān-ādibhyo vinā yathā chāyā,
tadvad vinā viṣeṣair na tiṣṭhati nirāṣrayam liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'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 saṃsaratī, tena saha saṃsaratī 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet, 30

“vāsanā 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 vāsanā-karma-vidyānām pṛthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daṣe 35 'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayah. yat

tu māyā-vādino liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti pury-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 tejāṅsi pārthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimānam avadhārayati :

aṇu-parimānam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimānam paricchinnam, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutah? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilakarma-ṣraṇānād 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; saviññāno bhavati, saviññānam evā 'nvavakrāmatī ”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve 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 bhāutikāni, tathā 'py anna-saṃsrṣṭa-sajātīyā-'ṅṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-artham saṃsr̥tir, dehād dehā-'ntara-saṃ-
30 cāra? » ity āṣaṅkāyām āha :

puruṣārtham saṃsr̥tir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārānām pāka-ṣālāsu saṃcāro rājārtham, tathā liṅga-ṣarīrānām saṃsr̥tiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api
35 tathā vicārayati :

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva çarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvāḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-çarīre pārthivā-'ñçā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhyena tāijasūditā çarīrānām, suvarṇā-'dīnām 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-'darçanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kim tv āupādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaç ca. 21.

prapañcasya sarvasyāi 'va maraṇa-suṣupty-ādy-abhāvaç ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-suṣupty-ādikam hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'çaṅkya pariharati :

mada-çakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.

«nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25
dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam nā 'sti. ato drṣṭānte pratyekam çāstrū-'dibhiḥ sūkṣmatayā mādakatve siddhe samhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. «nanu samuccite cāitanya-darçanena pratyeka-bhūte sūkṣma-cāitanya-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanya-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭū-'dāu drçyata, evam eva çarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajjātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā'sambhavād iti.

“puruṣārtham saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
5 sidhyati, tad āha sūtrābhyām :

jñānān muktiḥ. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ pra-yojana-yogena sūtrāir ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktīm vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam saṃe”

'ty-ādi çrūyate, tathā 'py a viveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve drṣṭāntam āha :

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor
muktiḥ puruṣasya. 26.

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi '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 'sthiratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthiratvāt prakṛti-kāryatvāc ca māyīkam; ātmā tu sthiratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dātrtvam ayāuktikam iti vilakṣaṇam eva 6 kāryaṃ yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāsyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany 10 adhyasta-padārthānām api praveṣād ity arthaḥ.

upāsanasya māyikatvaṃ yasminn aṅge, tad āha:

samkalpīte 'py evam. 28.

manaḥ-samkalpīte dhyeyā-'ñca evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṛuty-ukte hy upāsyē prapañcā- 15 'ñcasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣyām āha:

bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā ṣuddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āiṣvaryaṃ bhavati 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-samhāraṃ karoti, evam upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavati 'ti.

jñānam eva mokṣa-sādhanam iti sthāpitam; idānīm jñāna-sādhanāny āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga-kṣayasya dhyānatvā-'sambhāvāt. — atra dhyāna-ṣabdena dhāraṇā-'dhyāna-samādhayo yogo-'ktāḥ traya eva grāhyāḥ; Pātāñjale yogā-'ñgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-ṣṛāvanād iti. eṭeṣāṃ cā 'vāntara-viṣeṣāḥ 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ñgāni svayaṃ vakṣyati.

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 āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'divad ity api mantavyam ;

- 5 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahāti”
'ty-ādi-çruti-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 :

nirodhaç chardi-vidhāraṇābhyām. 33.

prāṇasye 'ti prasiddhyā labhyate ; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātatvāt. chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat ; tena pūraṇa-recanayor
15 lābhah. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçī-karaṇam, sū dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhivad dhyāna-çabdenāi '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-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam ; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhanatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni ; yathā tat sūtram : “yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-ṣām ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā ; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṁyamād eva jñānam yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā drçyate 'pi.
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsac ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gāruḍe 'pi :

“ āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :
Çiṣupālah siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 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-rūpānām viparyayānām asaṅgrāhe 'pi na kṣatiḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 '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 'vamrūpā; ātmanāḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhini-veçaḥ ca maraṇā-'di-trāsa iti. rāgā-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :
açaktir aṣṭāviṅcatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.

25

“ bādhiryam kuṣṭhitā 'ndhatvam jadatā 'jighratā tathā
mūkatā kāuṇya-paṅgutve klāibyō-'dāvarta-mugdhatā ”

ity ekādaçe-'ndriyānām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamānānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamānānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāviṅcatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha:
tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṁ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām krameṇa sūtra-catustāyam pravartate :

5 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; daçavidho mahā-mohaḥ, tāmisro ’ṣṭādaçadhā, tathā bhavaty andha-tāmisra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣayānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhaḥ. avidyā-’smitayor aṣṭāu ye viṣayā, ye rāgasya daça viṣayās, tad-vighātkeṣv aṣṭā-
20 daçasv aṣṭādaçadhā tāmisrā-’khyo dveṣaḥ. evam teṣām aṣṭādaçānām vināçā-’di-darçanād aṣṭādaçadhā ’ndha-tāmisrā-’khyo ’bhiniveço bhayam iti. eteṣām ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idam sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bhāyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānam tuṣṭimataḥ samghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: < sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūtasthaḥ pūrṇa > ity ātma-bhāvanāt paritoṣaḥ. iyam
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām 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-aiṣyaṣu pañcasu ḥabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṅsā-'di-doṣa-nimittako-'paramā jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaḥcit tv imām Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sāksātkāro 'pi prakṛti-pariṇāma eve '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-sainnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḥastro-'kta-sādhanāir > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15 anukūlatvenā 'ḥakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ ḥabdo 'dhyayanam duḥkha-vighātās trayāḥ suhṛt-prāptiḥ 20 dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'nkuḥṣas 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: upadeḥā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaḥāt tattvasya svayam ūhanam iti. ḥabdās tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā ḥāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ḥiṣyā-'cārya-bhāvena ḥāstrā-'dhyayanā jñānam iti. suhṛt-prāptir yathā: svayam upadeḥā-'rtham grḥā-'gatāt parama-kārunikā jñānā-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitā jñānā-lābha iti. eṣu ca pūrvās trividha ūha-ḥabdā-'dhyayana-rūpo mukhya-siddher aṅkuḥṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaḥcit tv « etāsām aṣṭa-siddhīnām aṅkuḥṣo nivārakaḥ pūrvās trividho viparyayā-'ḥakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāḥṣṭe. tan na; tuṣṭy-abhāvasyā 'ḥaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyoro ubhayoḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy aṅimā-'dy-aṣṭa-siddheḥ sarva-ḥāstra-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 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,
10 bījā-'nkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛtīḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvididhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-
15 bhedaḥ karma-viṣeṣād" iti samkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prāajāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣācā ity aṣṭa-vidho dāivaḥ sargaḥ; paṇḍu-mṛga-pakṣi-sarīrpa-sthāvarā ity tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāṣāt 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 Virāṣ-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viçālā. 48.

ūrdhvam bhūr-lokād upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

36 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 dheyaḥ. 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.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣāṁ 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 içvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayena punā-rāgā-25 'bhivyakter viveka-khyātim vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha :

akāryatve 'pi tad-yogaḥ pāravaçyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cchā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāravaçyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatiḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedah pratibandha-nivṛtīḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

sa hi sarva-vit sarva-kartā. 56.

5 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-'nupapattīḥ. » tatrā 'ha :

10 Idrçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai '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 saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāmnidhyāt tad-artham anye-'cehā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idrçe-'çvara-siddhiḥ sid-
20 dhā.” sāmnidhya-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati ;
içāno bhūta-bhavyasya na tato vijugupsate.”

25 “sṛjate ca guṇān sarvān ; kṣetra-jñās tv anupaçyati
guṇān avikriyaḥ sarvān udāsīna-vad içvara ”

ity-ādi-çruti-smṛtayaç cāi 'tadrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diṅ-mātreṇo 'ktaṁ vistarataḥ pratipādayati :

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣtra-kuṅkuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya
35 bhogā-'pavargā-'rtham ; yatho 'ṣṭrasya kuṅkuma-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-pravṛtṭyāi ’va nāntariyaka-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 sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtṭer 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-sādhanam > iti pratisamdhānā-
’bhāvān mūdhāyāḥ prakṛteḥ kadācit pravṛtṭir api na syād, viparītā ca
pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratiniyatā ’vaḥ- 25
yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va
prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

karmā-’krṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-
ṣaṇād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛtṭir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-
yojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha
praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutiḥ :

“ tasyā 'bhidhyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir ” iti.

5 « nanv evam 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 naṣtam apy anaṣtam tad anya-sādhāraṇatvād ” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-bodhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ ajām ” iti ṣṛutyāi 'kavākyatvād iti.

16 sṛṣṭi-nivṛtteḥ phalam āha :

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekākitā, paraspara-viyoga ity 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 darṣayati :

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 parān-mukhatā.

uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropanād
30 iti. evaṅ-vidham rajju-sarpā-'di-dṛṣṭāntānām āçayam abuddhvāi 'vā 'budhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu :

karma-nimitta-yogāc ca. 67.

35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viçeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakaṃ? na ca karma niyāmakaṃ; kasya puruṣasya kiṃ karṃe ’ty atrā ’pi niyāmaka-’bhāvād» iti. tatrā ’ha :

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

puruṣāṇāṃ nāirapekṣye ’py < ayam 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 niyāmakaṃ 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 pariśadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā < svāminā me doṣo dṛṣṭa > ity avadhāraṇeṇa lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktān Nārādiye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata” iti.

25

etad evo ’ktān Kārikayā ’pi :

“prakṛteḥ sukumāratarām na kiñcid asti ’ti me matir bhavati, yā < dṛṣṭā ’smi > ’ti punar na darṣanam upāiti puruṣasye” ’ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyāṃ 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-
tvād, duḥkha-sādhanair dharmā-'dibhir liptatvāt; paçu-vat; yathā paçu
rajivā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktaṃ
5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;
saṃsarati badhyate mucyate ca nānā-'çrayā 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:

**rūpāiḥ saptabhir ātmānam badhnāti pradhānam, koça-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharmā-vāirāgyāi-çvayā-'dharmā-'jñānā-'vāirāgyā-'nāiçvayāiḥ sapta-
bhī rūpāiḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koça-kāra-vat; koça-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktaṃ, tad ayuktam; avi-
vekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt. anyathā drṣṭa-hānir» ity āçaṅkya caturtha-
sūtro-'ktaṃ 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-nimittāt 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-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikārānām 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> 'ti tyāgād viveka-siddhiḥ. 75.

prakṛti-paryanteṣu jaḍeṣu <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 ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'tī” 'ty-ādir iti.

“avyaktā-'dye viṣeṣā-'nte vikāre 'smiṅ ca varṇite cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūṇaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam carmā-'vanaddham durgandhi pūrṇam mūtra-purīṣayoḥ 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 aparīṣam aviparyayād viḥuddham kevalam utpadyate jñānam” iti.

15

< nā 'smi > 'ty ātmanaḥ kartṛtva-niṣedhaḥ; < na me > iti saṅga-niṣedhaḥ; < nā 'ham > iti tādātmya-niṣedhaḥ. < kevalam > ity asya vivaraṇam: < aviparyayād viḥuddham > iti; antarā-'ntarā viparyayenā 'viplutam ity arthaḥ. idam eva kevalatvam siddhi-ṣabdena sūtre proktam; “viveka-khyātir aviplavā hāno-'pāya” iti Yoga-sūtrenāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu- tva-siddhir iti.

viveka-siddhāu viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva janmani viveka-niṣpattir bhavatī 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā- 'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvah.

25

viveka-niṣpattyāi '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 30 prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavatī 'ty arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavatī 'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣṛavaṇa-manana-dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavatī 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeṣyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

gāstreṣu viveka-viṣaye guru-ṣiṣya-bhāva-ṣṛavaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

5 **ṣṛutiḥ ca. 80.**

ṣṛutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyeta, tiṣṭhen mukto 'pi vighrahe;
kulāla-cakra-madhyastho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nāradya-smṛtir api:

10

“pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyaata” iti.

« nanu ṣṛavaṇa-mātreṇā 'py upadeṣṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

15 itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity arthaḥ. sāmagryeṇā 'tma-tattvam aṅgātā ced upadiṣet, kasmiṇṣcid aṅge sva-bhrameṇa ṣiṣyam 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-ṣarīrah. 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 ceṣṭamānam ṣarīram dhṛtvā jīvan-muktas tiṣṭhatī 'ty arthaḥ.

25 « nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham ṣarīra-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-'veṣasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc ce » 'ti. tatrā 'ha :

30 **saṃskāra-leṣatas tat-siddhiḥ. 83.**

ṣarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaṣṣāt tasya ṣarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-tvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātavāt; “vīta-rāga-janmā-'dar-

ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūdheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo « 'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī » 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti. 5

ṣāstra-vākyā-'rtham upasaṃharati:

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-sādhāraṇyēnā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanah. 15
prokta evam viveko 'tra para-vāirāgya-sādhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyah.

ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanāni pradārṣaṇīyāni '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: kaṣcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritāḥ Ṣabareṇa kenacit poṣito < 'ham Ṣabara > ity abhimanyamāna āste. tam jīvantaṃ jñātvā kaṣcid amātyaḥ 25 prabodhayati: < na tvaṃ Ṣabaro, rāja-putro 'sī > 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhimānam tyaktvā tāttvikam rāja-bhāvam evā 'lambate < rājā 'ham asmī > 'ti, evam evā < 'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvaṃ tasyā 'ñca > iti kāruṇiko-'padeṣāt prakṛty-abhimānam tyaktvā < Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30 sārī > 'ty evam sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

“yathāi 'ka-hema-mañinā sarvaṁ hemamayam bhavet,
tathāi 'va jñātam iḥena jñātenā 'py akhilam 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 svīyam rūpam < Brahmā 'smi > manyata ” iti.

stri-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçaṁ çrutvā kṛtā-
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaram darçayati :

piçāca-vad anyā-'rtho-'padeçe 'pi. 2.

10 Arjunā-'rtham çṛī-Kṛṣṇena tattvo-'padeçe kriyamāṇe 'pi samīpa-sthasya
piçācasya viveka-jñānam jātam, evam anyeṣāṁ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāḥ jñānam na jāyate, tado 'padeçā-'vṛttir api
kartavye 'tī 'tihāsā-'ntaram āha :

āvṛttir asakṛd-upadeçāt. 3.

15 upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty
Āruṇi-prabhṛtīnām asakṛd-upadeçe-'tihāsād ity arthaḥ.

vāirāgyā-'rtham nidarçana-pūrvakam ātma-saṁghātasya bhaṅguratvā-
'dikam pratipādayati :

pitā-putra-vad ubhayor drṣṭatvāt. 4.

20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor drṣṭatvād anu-
mitatvād vāirāgyena viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyām anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-drṣṭāntāir darçayati :

25 **çyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇām tyāgena lokāḥ sukhī viyogena
ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīṣaḥ kenā-'py
upahatyā 'miṣād viyojya duḥkhī kriyate; svayam cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

30 “sāmīṣam kuraram jaghnur balino 'nye nirāmiṣāḥ ;
tadā 'miṣam parityajya sa sukham samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlam yathā vṛkṣo, vṛkṣam vā çakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇām tvacam parityajaty anāyāsenā 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.

asādhanā-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanam na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣava-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, kumāri-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṅcakaḥ; yathā kumāri-hasta-ṣaṅkhanām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam :

"vāse bahūnām kalaho bhaved, vārttā dvayor api ;
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" 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 vihāyā 'ṣām sukhinī babhūva, tadvad ity arthaḥ. tad uktam :

"āṣā hi paramam duḥkham, nāirāṣyam paramam sukham,
yathā samchidya kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv āçā-nivṛtṭyā duḥkha-nivṛtṭih syāt; sukham tu kutaḥ, sādhanā-
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat
 sukham āçayā pihitaṃ tiṣṭhati, tad evā 'çā-vigame labdha-vṛttikam bha-
 vati, tejaḥ-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rtham na kartavyaḥ;
 anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gr̥he sukhī, sarpa-vat. 12.

sukhī bhaved iti çeṣaḥ. çeṣam sugamam. tad uktam:

10 “ gr̥hā-'rambho hi duḥkhāya, na sukhāya katham-cana;
 sarpaḥ para-kṛtam veçma praviçya sukham edhata ” iti.

çāstrebyo gurubhyaç ca sāra eva grāhyaḥ; anyathā 'bhyupagama-
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
 'kāgratāyā asambhavād ity āha:

15 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“ aṇubhyaç ca mahadbhyaç ca çāstrebyaḥ kuçalo naraḥ
 sarvataḥ saram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “ sāra-bhūtam upāsīta jñānam yat svārtha-sādhakam;
 jñānānam bahutā yāi 'ṣā yoga-vighna-karī hi sā.
 < idam jñeyam, idam jñeyam > iti yas tṛṣitaç caret,
 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaram yathā tathā bhavativ, ekāgratayāi 'va samādhi-pālana-
 25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-
 30 samcārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavati 'ty ekāgratām
 kuryād ity arthaḥ. tad uktam:

“ tadāi 'vam ātmany avaruddha-citto na veda kimcid bahir antaram vā,
 yathe 'ṣu-kāro nṛpatim vrajantam iṣāu gatā-'tmā na dadarça pārçva ” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,
 35 tadā jñānā-'niṣpattiyā 'narthakyaṃ jñāna-sādhanānām bhavati 'ty āha:

kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

yah çāstreṣu kr̥to yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāiṣajyā-'dāu vihita-pathyā-'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aḥaktyā jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ; 5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaç caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām kr̥to-'panayanaḥ çrutim
na dadarça ca karmāṇi çāstrāṇi jagr̥he na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“pumsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va
moghā-'çinām akhila-çāuca-bahiṣkṛtānām
piṇḍa-pradāna-pitr-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayāntī” 15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha :

tad-vismaraṇe 'pi, bhekī-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mrgayām gato vipine sundaṛīm kanyām dadarça; sā ca rājñā bhūryā-bhāvāya prārthitā 20
niyamaṃ cakre: yadā mahyaṃ tvayā jalam pradarçyate, tadā mayā gan-tavyam iti. ekadā tu kr̥ḍayā pariçrūtā rājānam papraccha: kutra jalam? iti. rājā 'pi samayaṃ vismr̥tya jalam adarçayat. tataḥ sā bheka-rāja-duhitā kāma-rūpiṇī bhekī bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir anviṣyā 'pi na tām avindat iti. 25

çravaṇa-vad guru-vākya-nīmānsūyā apy āvaçyaktva itihāsam āha :

no 'padeça-çravaṇe 'pi kr̥ta-kr̥tyatā parāmarçād r̥te, Virocana-vat. 17.

parāmarço guru-vākya-tātparya-nirṇāyako vicāraḥ. tam vino 'padeça-vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekū-'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti. dr̥çyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç ce 'ti. 35

ata eva ca parāmarço dr̥çyata ity āha :

dr̥ṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoḥ parāmarṣaḥ. tayor Indra-Virocanayor madhye parāmarṣa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradarṣayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālam kartavye 'ty āha :

5 **praṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.**

tadvad Indrasye 'vā 'nyasyā 'pi gurāu praṇati-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-sādhanād 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 ṣrutih "tad dhāi 'tat paçyan rṣir Vāmadevaḥ pratipede <'ham Manur abhavam Sūryaḥ ce > 'ti. tad idam apy etarhi ya evam 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 "sarvam samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavatī > 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

«nanu saḡuṇo-'pāsanāyā api jñāna-hetutva-çraṇaṇāt tata eva jñānam bhaviṣyati; kim-artham duṣkara-sūkṣma-yoga-carye?» 'ti. tatrā 'ha :

25 **adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.**

siddhir ity anuṣajyate. adhyasta-rūpāih puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sāksāt; yathā yājñikānām ity
30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha :

itarā-lābhe 'py āvṛttih, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmāna itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya
35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokam gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

çraavaṇāc Chāṇdogya-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, haṅsa-kṣira-vat. 23. 5

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmāna upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannāyor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṅsasyāi '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, haṅsa-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-pakṣī prakṛṣṭa-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-pakṣī vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25
atrāi 'vo 'ktam Sāubharinā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasūi '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 ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“ duḥkham yad evāi 'ka-çarīra-janma,
çatā-rdha-sāṃkhyam tad idam prasūtam ;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā'di-doṣo-pahatasyo 'padeça-graheṇe 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpaṃ yaj jñāna-vṛkṣasya bijam, tasyā 'ṅkuro 'pi rāgū'di-
malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmi nṛpe bhāryā-çoka-
16 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ṅkura 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 malāiḥ pratibandhān malina-darpaṇe
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṃ Yājñavalkyena :

“ malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpaṃ
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāḥ 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 sthānīyam çīṣya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvataḥ prayāsena mokṣāya jñāna-niṣpādanam? » tatrā 'ha :

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsya-siddhi-vad — upāsya-sid-
dhi-vat. 32.**

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsya-siddhi-vat; yatho 'pāsyanām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryasyā 'pī 'ty arthaḥ. —
upāsyasiddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vīvekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaç caturthaḥ.

sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṁ sva-çāstre pareṣām
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-
sūtre 'tha-çabdena yan maṅgalaṁ kṛtaṁ, tad vyartham » ity ākṣepaṁ samā- 10
dhatte :

maṅgalā-'caraṇaṁ çiṣṭā-'cārāt phala-darçanāc chrutitaç ce 'ti. 1.

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

« "Içvarā-'siddher" iti yad uktam, tan no 'papadyate, karma-phala- 15
dātṛtayaḥ tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

Içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ
syād ity arthaḥ.

« bhavatv Içvarasyā 'py upakāraḥ ; kā kṣatir? » ity āçaṅkyā 'ha :

lāukike-'çvara-vad itarathā. 4.

25

Içvarasyā 'py upakāra-svikāre lāukike-'çvara-vad eva so 'pi saṁsārī
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āçaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; sāmsāritvā-'pratihateccha-
tvayor virodhān nityāi-'çvayā-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha :

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

6 kim ca rāgaṁ vinā nā 'dhiṣṭhātṛtvaṁ sidhyati; pravṛttāu rāgasya
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū
'tkate 'cche 'ti na pāunaruktyam.

« nanv evam astu rāgo 'pī 'çvare. » tatrā 'ha :

tad-yoge 'pi na nitya-muktaḥ. 7.

10 rāga-yoge 'pi svikriyamāṇe sa nitya-mukto na syāt; tataç ca te
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiçvaryam prakṛti-
pariṇāma-bhūte-'cchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-
anantaram prakṛti-pravartanam, prakṛti-pravṛtity-anantaram ce 'cchā-'dir
iti. nitye-'cchā-'dikam ca prakṛtāu na yuktaḥ; çruti-smṛti-siddha-sāmyā-
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçisyate, tad yathā: āiçvaryam kim pradhāna-
dharmatvenā 'smad-abhimatānām icchā-'dīnām sāksād eva cetana-samban-
dhāt, kim vā 'yas-kānta-maṇi-vat samnidhi-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 samnidhi-sattā-mātreṇa ced āiçvaryam, tarhi sarveṣāṁ
eva tat-tat-sargeṣu bhoktṛṇām puṁsām aviçeṣeṇāi 'çvaryam asmad-abhipre-
tam eva siddham; akhila-bhoktṛ-saṁyogād eva pradhānena mahad-ādi-
sarjanād iti. tataç 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-'bhāvān na tat-siddhiḥ. 10.

35 tat-siddhir nitye-'çvara-siddhiḥ. īçvare tāvat pratyakṣam nā 'stī 'ty
anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā
ne 'çvare 'numānam ity arthaḥ.

5

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 āsīt, tan nāma-rūpābhyām vyākriyate ”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām ” ity-ādiç cetana-kāraṇatā-çrutih, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kim vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipati-
ṣati> 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce ” 'ty-ādi-çruty-
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'çvara-pratiśedha 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-
panā-gāuravam. āpādhikānām nitya-jñāne-'cchā-'dīnām mahad-ādi-pari-
ṇāmanām cā 'ṅgikāreṇa kāuṣasthyā-'dy-upapatter ity-ādikam Brahma-
mīmāṃsāyām draṣṭavyam iti.

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra para-
matam vistarataḥ praghaṭṭakena 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 cetanasyā 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca
vikāra-viçeṣo vikāra-hetu-samyoga-rūpam saṅgam 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.

35

avidyā-yogād avidyā-siddhān cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çeṣaḥ.

« nanu bijā-'ṅkura-vad anavasthā na doṣāye » 'ty āçaṅkyā 'ha :

na bijā-'ṅkura-vat, sādi-saṃsāra-çruteḥ. 15.

bijā-'ṅkura-vad anavasthā na sambhavati; puruṣānām saṃsārasyā
'vidyā-'dy-akhlilā-'nartha-rūpasya sādītva-çruteḥ; pralaya-susupty-ādāv
6 abhāva-çraṇāṇād ity arthaḥ. “ vijñāna-ghana evāi 'tebhyo bhūtebhyah
samutthāya tāny evā 'nuvinaçyati ” 'ty-ādi-çrutibhir hi pralayā-'dāu bud-
dhi-vṛtṭy-abhāvena tad-āupādhikā-'vidyā-'vidyā-'dy-akhila-saṃsāra-çūnya-
cinmātratvam puruṣānām siddham iti. tasmād « avidyā 'py āvidyiki » '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-hānir » ity āçaṅkayām
parikalpitam avidyā-çabdā-'rtham vikalpya dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-'nyatvam evā 'vidyā-çabdā-'rthas, tarhi tasya jñāna-nāçya-
tayā brahmaṇa ātmano 'pi bādho nāçaḥ prasajyate; vidyā-bhinnavād 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-akhila-prapañcasyā 'py evam avidyātvaṃ
25 syāt; “ athā 'ta ādeḥ: ne 'ti ne 'ti, ” “ asthūlam anaṇv ” ity-ādi-çrutibhir
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā
cā 'khila-prapañcasyāi 'vā 'vidyūtve saty ekasya jñānenā 'vidyā-nāçād
anyāir api prapañco na dṛçyete 'ti bhāvaḥ. vidyā-nāçyatvaṃ cā 'vidyā-
30 tvaṃ vaktum na çakyate; vidyā-nāçyatvena vidyā-nāçya-grahā-'sam-
bhavāt; ātmā-'çrayād iti.

tad-rūpatve sādītvaṃ. 19.

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā 'vidyātvaṃ, tathā
'pi tādrça-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;
“ vijñāna-ghana eve ” 'ty-ādy-ukta-çrutibhiḥ pralayā-'dāu puruṣasya cinmā-
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve
'pi svatantra-nitya-pradhāna-samyogāt punar-bandha upapāditāḥ; tathā
pradhāna-samyoge 'pi prāgbhavīyā-'viveka eva vāsānā-'dṛṣṭā-'di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāṣṭyā; 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 praghaṭṭakena :

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

5

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattiyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha :

ṣruti-liṅgā-'dibhis tat-siddhiḥ. 21.

“ puṇyo vāi puṇyena bhavati, pāpaḥ pāpene ” 'ty-ādi-ṣruteḥ, “ svarga- 10
kāmo 'ṣva-medhena yajete ” 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-
: ca tat-siddhir ity arthaḥ.

« pratyakṣā-'bhāvād dharmā-'siddhir » iti parasya hetum ābhāsī-karoti :

na niyamaḥ, pramāṇā-'ntarā-'vakāṣāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā- 15
'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati :

ubhayatrā 'py evam. 23.

dharma-vad adharṁe 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayoḥ. 24.

20

« nanu vidhy-anythingā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ; sā ca nā 'sty adharma iti katham ṣrūta-liṅgā-'tideṣo 'dharma? » iti cen, na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pramāṇam asti; “ para-dārān na gacched ” iti niṣedha-vidhy-anythingā-'nupapatter ity arthaḥ.

25

« nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimitvena pariṇāmā-'dy-āpattir » ity āṣaṅkāṁ pariharati :

antaḥkaraṇa-dharmatvaṁ dharmā-'dinām. 25.

ādi-ṣabdena vāiṣeṣika-ṣastro-'ktāḥ sarva ātma-viṣeṣa-guṇā gṛhyante. na cāi « 'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv » 30
iti vācyam; ākāṣa-vad antaḥkaraṇasyā 'tyanta-vinūṣā-'bhāvāt. antaḥkaraṇam hi kārya-kāraṇo-'bhaya-rūpam iti prāg eva vyākhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṅga-viṣeṣe 'ntaḥkaraṇe dharmā-'dharma-saṁskārā-'dikam tiṣṭhatī 'ti.

«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-'di-siddhir > iti yad uktaṃ, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇāṃ ca bhavatāṃ ḥṛutyāi 'va bādhat "sākṣi cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

5 "aḥabdāṃ asparṇāṃ arūpāṃ avyayaṃ
tathā 'rasaṃ nityaṃ agandhavaḥ ca yad "

ity-ādinā, "na nirodho na co 'tpattiḥ," "vācū-'rambhaṇāṃ vikāro nāma-dheyam, mṛttike 'ty eva satyaṃ" ity-ādinā ce » 'ti. tad etat pariharati :

guṇā-'dīnāṃ ca nā 'tyanta-bādhaḥ. 26.

10 guṇānāṃ sattvū-'dīnāṃ tad-dharmāṇāṃ ca sukhā-'dīnāṃ tat-kāryāṇāṃ api mahad-ādīnāṃ 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 ākāṅkṣyāṃ āha :

pañcā-'vayava-yogāt sukha-sāṃvittih. 27.

atra viḥiṣya pakṣi-karaṇāya vivāda-viṣayāi-'kadeḥasya sukha-mātrasya grahaṇāṃ sarva-viṣayo-'palakṣakam. — sukhā-'di-sāṃvittir iti pāṭhas tu samīcīnaḥ.

20 pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-'dāharaṇo-'panaya-nigama-nāni; teṣāṃ yogūn melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ. prayogaḥ cā 'yam: sukhaṃ sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpū-'rtha-kriyā-kāri ca sukhāḥ; tasmāt sad iti.

25 cetanānāṃ cā 'vikāritve 'pi viṣaya-prakāḥ evā 'rtha-kriye 'ti. — nāstikam prati ca vyatireky anumānaṃ kartavyaṃ, tatra ca ḥaḥa-ḥṛigā-'dir dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asiddher » iti cārvākaḥ punaḥ ḥaṅkate :

30 **na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.**

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvaṃ cā 'nanugatam. ato vyāpti-grahā-'sambhavaṃ nā 'numānenā 'rtha-siddhir ity arthaḥ.

samādhatte :

35 **niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.**

dharma-sāhityaṃ dharmatāyāṃ sāhityaṃ, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhya-sāadhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabharito yaḥ sahaçāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaç cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

vyāptir vakṣyamāna-çakty-ādi-rūpam padārthā-'ntaram na bhavatī 'ty 5
āha :

na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir 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-çiṣa-rūpam tattvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dravya-sthāyitayā na vyāptiḥ ; deçā-'ntara-gatasya dhūmasya valny-avyāpyatvāt. 15
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo çiṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṁ ca vyāpyatvam iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṁ kalpyate ? vyāpyasya vastunaḥ svarūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt ; < ghaṭaḥ kalaça > iti-vad < buddhir vyāpye > 'ty atrā 'py arthā-'bhedene 'ty 25
arthaḥ.— svarūpam iti vaktavye çakti-pado-'pādānaṁ vyāpter vyāpya-dharmato-'papādānāya.

pāunaruktyaṁ svayam eva vivṛṇoti :

çiṣaṇā-'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 lakṣaṇaṁ 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-'bhāvād 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-prānānye bādhakam apāstam. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmānye pareṣām bādhakam apāsyate :

vācyā-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 :

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikarānyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi <gām ānaye > 'ty-ādi-kārya-para-vākyaḥ vṛddhasya gavā-'nayanā-'di-vyavahāro
30 dṛṣyata, evam eva <putras te jāta > ity-ādi-siddha-para-vākyaḥ api pulakā-'di-vyavahāro dṛṣyata iti. siddhā-'rtha-çabda-prāmānyā-siddhāu ca viveke vedānta-prāmānyam siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyād? » iti. tatrā 'ha :

loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-

pratītiḥ; na hi loke çaktir 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-dīḥ phalam iti na tad-vāiyartham.

5

atra çaṅkate :

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tindriyatvāt. 41.

« nanu tribhir āpto-'padeçā-'dibhir veda-çabde na çakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeçā-'bhāvāt; tathā 10 vedā-rthasyā 'tindriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum açakyatvād ity arthaḥ.

tatrā 'tindriyā-rthatvam ādāu nirākaroti :

na, yajñā-'deḥ svarūpato dharmatvaṁ, vāiçiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeçyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpata eva dharmatvaṁ, veda-vihitatvaṁ, vāiçiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tindriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṁ, yena veda-vihitasya 'tindriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-'rtha-ghaṭitatvam astī » 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānyā-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam < apāuruṣeyatvenā 'pto-'padeçā-'bhāva > iti, tad api nirākaroti :

nija-çaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvīkī yā 'rtheṣu çaktir astī, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya çabdasyā 'yam artha > ity evam-rūpayā vyavacchidyate, çişyebhyo 'rthā-'ntarād vyāvartyo 'padiçyate; na tv ādhunika-çabda-vat svayam samketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham çakti-graho 30 vāidika-padānām syāt? » tatrā 'ha :

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānyā-dharma-puraskāreṇa tat-siddhiḥ çakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viçeṣas tu: atīndriyo 'pūrva eva vākya-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gataṁ viṣeṣam avadhārayati:
na nityatvaṁ vedānām, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
ādi-ṣruter vedānām na nityatvam ity arthaḥ. veda-nityatā-vākyāni ca
5 sajjātiyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuruṣeyā vedāḥ? » ne 'ty āha:

na pāuruṣeyatvaṁ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

iṣvara-pratiśedhād iti ṣeṣaḥ. sugamam.

« aparāḥ kartā bhavatv » ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhuruṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-
jñātvād evā 'yogyā ity arthaḥ. na cā « 'sāṁkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāṁkhya-veda-nirmāṇam apy upapadyatām » iti vācyam; svayaṁ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

« nanv evam apāuruṣeyatvān nityatvam evā 'gatam? » tatrā 'ha:

nā 'pāuruṣeyatvān nityatvam aṅkurā-'di-vat. 48.

spaṣṭam.

« nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvam anu-
20 meyam? » tatrā 'ha:

teṣām api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

< yat pāuruṣeyam, tac charīra-janyam > iti vyāptir loke dṛṣṭā. tasyā
bādhā-'dir evam sati syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve? » 'ty ata āha:

25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṁ, ṣvāsa-pra-
ṣvāsayoḥ suṣupti-kālinayoḥ pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pūrv-
vakā eva Svayambhavaḥ sakāṣāt svayam bhavanti. ato na te pāuruṣeyāḥ.
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda” ity-ādīr iti.

« nanv evam yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākya-
35 sye 'va vedānām api prāmānyam na syāt? » tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvīkī 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 pratiññāyām 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 manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«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 yuktam; 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 kimcana," "yatra devā na devā, mātā na mātē" '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.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇāi 'va kalpanāyā āucityād iti bhāvah. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nirdhāryā, <sad eve > 'ty <asad eve > 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35
sya nihsattā-sattvaṁ Yoga-bhāṣye proktam iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anya-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, < asan na bhāsate saṃnikarṣū-'dy-abhāvād »
 5 iti sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-'bhyupagāmād ity arthaḥ. yadi ca < sambandho 'py anyatra sann eva bhāsata » ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṇukhalānām 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 gāuraveṇa lāghavād asaṃ-
 15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-'viṣeṣeṇa jñānāyor bādhya-bādha-bhāve niyāmakā-'dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-
 samharati :

20 sad-asat-khyātir bādha-'bādhat. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnām kutaḥ? bādha-'bādhat. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ, sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-
 25 pariṇāminām kalā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharṃiṇi niṣe-dha-buddhi-viṣayatvam ; asattvaṃ tv abhāvaḥ, so 'py adhikarāṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā
 30 'sad iti drṣṭam, yathā vā rajatāṃ vaṇig-vīthī-stha-rūpeṇa sac chukty-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-'diḥ prarūḍhā-'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asad-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,
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-
tukataya 'nte prastūyate :

pratīty-apratītibhyāṃ na sphoṭā-'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 āḡu-vinācitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyaktvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; <ekam
vanam> ity-ādy-anubhava-sūmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam
api pratiśedhati :

na ṣabda-nityatvaṃ, kāryatā-pratīteḥ. 58.

25

<sa evā 'yaṃ ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvaṃ
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayiṇī; anyathā ghaṭā-'der api
pratyabhijñayā nityatā-'patter iti.

çaṅkate :

30

pūrvā-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrvā-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādr̥ṣa-nityatvaṃ ca sarva-kāryāṇām eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
5 tadā ghaṭā-'dīnām api nityatā-'pattiḥ; ṣabdeṣv iva ghaṭā-'diṣv api kāraṇa-
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktam api bādhakam upanyasanīyam ity etad-
artham ātmā-'dvāita-nirāsaḥ punar ārabhyate :

nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

10 yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api
santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ
prakṛti-tyāgā-'tyāgā-'di-liṅgair bhedasyāi 'va siddher ity arthaḥ. na hy
atyantā-'bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādr̥ṣa-vākya-
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmāyā-'di-ṣruty-eka-
15 vākyaṭayā 'vāidharmyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-
'di-nivṛtṭy-anyathā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam,"
"brahmāi 've 'dam sarvam" iti ṣrutyā 'tmano 'nātmabhir advāite tu praty-
akṣam api bādhakam astī 'ty āha :

20 **nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi
bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt;
ghaṭā-'deḥ paṭā-'dy-abhinmā-'tmā-'bhedaṭ. sa ca bheda-grāhaka-pratyakṣa-
bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣāradyāya prāptam apy arthaṃ viṣadayati :

no 'bhābhyām, tenāi 'va. 63.

ubhābhyām samuccitābhyām apy ātmā-'nātmabhyām nā 'tyantā-
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

« nanv evam "ātmāi 've 'dam" ity-ādi-ṣrutīnām kā gatiḥ? » iti.
30 tatrā 'ha :

anya-paratvam avivekānām tatra. 64.

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-
sanā-'rthakā-'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogya-bhoktroḥ
cā 'vivekenā 'bhedo vyavahriyate < 'ham gāuro >, < mamā 'tmā Bhadrāsena >
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-'rtha-
daṣṭāyām 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-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 5
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇām vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dviṭiyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adrṣtam; çukti-
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyām tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam 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. tāiç co 'ktam
avibhāgenā 'dvāitam asmākam apī 'ṣtam eva. “sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dviṭiyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dviṭiyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti çruty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitam;

tayor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,

jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhiyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānām 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 āpātataḥ
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāça-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti çruter « ānando 'py ātmanaḥ svarūpam » iti pūrva-
pakṣam nirākaroṭi :

'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharṃiṇa ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viṣeṣaḥ sukham» iti vaktum ṣakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na ṣakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅca-bhedo 'sti, yenā 'nandā-'ṅcā-'varaṇe 'pi cāitanyā-'ṅco 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 cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-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-nivṛtṭyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā '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 āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praṣaṅsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtṭi-rūpām ātma-svarūpa-muktim sukhatvena ṣṛutiḥ stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrva-pakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viṣeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpi-jñānā-'dikam tu madhyama-
35 parimāṇenāi 'vo 'padyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-’ntara-gamana-çravaṇena 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-chabdaḥ pūrva-sūtra-sthe-’ndriyam parāmṛçati. manaso na nirava-
yavatvam, aneke-’ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇam sāvayavam ity arthaḥ. kāraṇā-’vasthaṃ cā ’ntaḥkaraṇam auy
eve ’ti bodhyam.

manah-kālā-’dīnām nityatvam pratiṣedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-’vasthaṃ 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-bhūtāis tu vyāptaṃ sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād 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
pareṣām matāni nirākaroti :

nā ’nandā-’bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo ’bhivyakti-rūpaç ca dharmo nā ’sti ; svarūpaṃ ca
nityam eve ’ti na sādhana-sādhyam. ato nā ’nandā-’bhivyaktir mokṣa ity
arthaḥ. ānandā-’bhivyaktiç ca Brahma-lokā-’dāu gāuṇī muktir eve ’ti 30
bhāvaḥ ; anyathā “ vidvān harṣa-çokāu jahātī ” ’ti çruti-virodhāt. kiṃ cā
'bhivyakter ātma-dharmatve ’pi sā kiṃ nityā ’nityā vā? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-’pattiḥ.
tasmād « ānandā-’bhivyaktir mukhya-mokṣa » iti navīna-vedāntinām apa-
siddhānta eve ’ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo '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-'cchitiḥ, kṣaṇikatvā-'di-doṣāt. 77.

« kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥo mokṣa » iti yan nāstika-mataṃ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati :

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

jñāna-rūpasyā 'tmanaḥ sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥeṇā 'puruṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāḥ ca viyogā-'ntā ity na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“ saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntaṃ ca jīvanam ”

ity ṣṛyata ity arthaḥ. tathā ca vināḥitvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṅhasya jīvasya bhāginy aṅḥini paramā-'tmani layo na mokṣaḥ; < saṃyogā hi viyogā-'ntā > ity-ukta-hetoḥ; iḥvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'ṇimā-'di-yogo 'py, avaḥyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

30 aṇimā-'dy-aiḥvarya-sambandho 'pi na muktiḥ; aiḥvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

< itara-yoga-vad > iti pāṭhe tū 'cchittāv ayam dṛṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-aiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayiṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvam 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 astī 'ty āçayena pareṣām padārtha-pratinīyamam tan-mātra-jñānām muktim ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiç ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vāiçeṣikāṇām niyamo, yaç ca « taj-jñānām mokṣa » ity abhyupagamah, so 'prāmāṇikaḥ; çakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmānya-'vasthāyām nā 'sti. ataḥ pṛthivītvā-'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 brahṃa 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-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ
pañca-viṇçatir eve 'ti niyamaḥ. pañca-viṇçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvokta-kāryatvo-'papatty-arthaīm vāiçeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na dṛçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyaṇ Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“ aṇvyo mātṛā vināçinyo daça-'rdhānām ca yāḥ smṛtāḥ,
tābhiḥ sārddham idam sarvam sambhavaty anupūrvaça ” iti. 35

daçā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-çabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; samkoce pramāṇā-'bhāvād iti. atrā 'ṇu-çabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-
5 sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'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 pṛthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pārthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. <pṛthivi-paramā-'ṇur, jala-paramā-'ṇur> ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarṣa-kāṣṭhā-'bhiprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-çānta-ghorā-'diviṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tanmātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dinai '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 bhāvaḥ.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyāṃ 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-viṣeṣaṃ varjayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimānāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyenē 'ti kaṅṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

anityatve 'pi sthira-tā-yogāt pratyabhijñānam sāmānyasya. 91.

vyaktīnām anityatve 'py asthira-tve 'pi <sa evā 'yam ghaṭa> iti sthira-tā-yogena yat pratyabhijñānam, 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-rūpeṇā 'bhāvenāi 'va pratyabhijño 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu? » tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratiteḥ. 93.

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratiyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiṃ ity artho vācyah; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvam iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha:

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity āçaṅkāṃ apākaroti: 25

nija-ṣakty-abhivyaktir vā, vāiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvīka-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitāḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānam hi nā 'nyadharmi-jñāna-sāpekṣam; sādṛṣya-jñānam puṇaḥ pratiyogi-jñānam apekṣate, 'bhāva-jñāna-vad iti jñānāyor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-30 citkasyā 'pi darṣauāt. yāvād-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.— kiṃ ca dharmaṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādḥāraṇāi-'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; vāiṣṭyāt
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajanato '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 'jaḥ 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 vāiṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramāṇam. » tatrā 'ha :

25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

ubhayatrā 'pi vāiṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayaṁ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāiṣṭya-buddhiḥ samavāya-svarūpenāi 've
30 'ṣyate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam
guṇa-guṇi-prabhṛtīnām viṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'ṣyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

« nanv evam saṃyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
aṣyā 'pi svarūpenāi 'vā 'nyathā-siddher » iti cen, na; viyoga-kāle 'pi
35 bhūta-ghaṭayoḥ svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṣraya-viyogo nā 'stī 'ti nā 'yam
doṣaḥ.

kaṅcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantaṃ vak-tavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-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. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādāt-myam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvaṃ dr̥ṣṭam <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 tādātmyeṇa 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 vinaṣṭyatī 'ty ato na deḡā-'ntara-saṃyogo-'nneyā kriyā sidhyatī » 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deḡā-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pra-tītir asti <vr̥kṣaḥ calatī> 'ty-ādir ity arthaḥ.

tr̥ṭiyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratīṣedhati:

na pāñcabhāutikam ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvaṃ ghaṭa-paṭā-'di-sthale na dr̥ṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catustayam upaṣṭambhakam ity āḡayena 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-'ḡrayatvaṃ ṣarīratvam;

“yan mūrty-avayavaḥ sūkṣmās tasye 'māny āḡrayanti ṣaṭ,
tasmāc charīram ity āhus tasya mūrtrim maṇīṣiṇa”

35

iti Manu-vākyāt. etādr̥ṣam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya
gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idam 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 sainniṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣcakaṛṣa balād yama”

iti ṣrutī-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-gr̥ha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-
sūkṣmā-'ñṣasya daṣo-'pari sampiṇḍitasya pārthiva-bhāḡasya kalikā-'kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapūdanāye 'ndriyā-
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 vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasaṅḡac ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jaḡatvāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam
evā 'rtha-prakāṣakatvam iti.

25 « nanv evam cakṣuṣas tāijasatvam 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? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṁtyajyūi 'va nāsū-'grād bahiḥ
kiyad-dūram prāṇanā-'khyā-vṛtṭyā 'pasarati, evam evā 'tāijasa-dravyam api
cakṣur deham asaṁtyajyā 'pi vṛtṭy-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva
dūra-stham sūryā-'dikam praty apasared iti.

« nanv evam bhūta-vṛttāu kim pramāṇam? » tatrā 'ha :

35 **prāptā-'rtha-prakāṣa-liṅḡād vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati :
bhāga-guṇābhyāṃ tattvā-'ntaraṃ vṛttih, sambandhā-'rthaṃ
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttih; kiṃ tu tad-eka-deḥa-bhūtā 5
bhāga-guṇābhyāṃ 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-'kāra-to-dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṃ vṛttināṃ 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
jīvanaṃ ca sva-sthiti-hetur vyāpāraḥ; “ jīva bala-prāṇa-dhāraṇayor ” ity
Anuṣāsanāt; < vāiṣya-vṛttih >, < gūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'cchā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyū 'pi ṣṛavaṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha :

na deḥa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deḥa-bhedato 'pi 'ndriyāṇāṃ ahaṅkāra-'tirikto-
'pādānakatvaṃ, kiṃ tv asmad-ādīnāṃ bhūr-loka-sthānāṃ iva sarveṣāṃ evā
'haṅkārikatva-niyamaḥ; deḥa-bhedenāi 'kasyāi 'va liṅga-ṣarīrasya saṅcāra- 25
mātra-ṣṛavaṇād ity arthaḥ.

« nanv evaṃ 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-anuḡatā-'haṅkāra-c cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anuḡatāt tejaso 'gnir
bhavati 'ti. “ annamayāṃ hi, sāumya, mana ” ity-ādi-ṣṛutis tad-ukta-yuktiḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣam prasaṅgād avadhārayati : 35

**ūṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikaṃ ce 'ti
na niyamaḥ. 111.**

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam” iti ṣrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāividhyam prāyikā-'bhīprāyeṇo 'ktam, na tu niyamah; yata ūṣma-jā-'di ṣaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'śma-jā dandaṣṭkā-'dayah; aṇḍa-jāḥ
5 pakṣi-sarpā-'dayah; jarāyu-jā manuṣyā-'dayah; udbhij-jā vṛkṣā-'dayah; saṅkalpa-jāḥ Sanakā-'dayah; sāmsiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va prasaṅgena viṣṭyā 'ha :

10 sarveṣu pṛthivy upādānam, asādhāraṇyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāraṇyāt, ādhikyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambakatva-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 ṣakra-ṣoṇitayoḥ pūti-
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-samecārā-'divyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇaṃ, dhāratvatād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na prāṇiṇaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce » 'ti. tatrā 'ha :

35 bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāmiṇaḥ cetanasyāi 'kāntāt sāksān nā 'sti, kim tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājñāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātrtvam sākṣāt, puruṣasyā 'dhiṣṭhātrtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'dī-nirmāṇeṣv apy evam. viṣeṣas tv ayam: 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 asamprajñātā-'vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūr-ṇatayā 'vasthānam; yathā ghaṭa-dhvaṃse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaçānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāmittikatvā-'bhāvāt, sphaṭikasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavatī '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-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-nīmāṇsāyām ivāi 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokāḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāçe 'nabhivyakte nānā-'kārāir itas tataḥ
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;
vṛtti-çūnya-pradeḥṣu drçyā-'bhāvān na paçyati. 30

caḁṣuṣo rūpa-vat punso drçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ pumāns tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

dvayoh sabījam, anyatra tad-dhatih. 117.

dvayoh samādhi-suṣuptyoh sabījam bandha-bija-sahitam brahmatvam; 35 anyatra mokṣe bijasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣām apratibimbanād iti. jāgrad-ādy-avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja uktaḥ; atra katham sabīja ucyaata?» iti cen, na; asamprajñāte kramena
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sarvāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī dṛṣṭe staḥ; mokṣe tu kim pramāṇam?» iti nāstikā-'kṣepam pariharati :

dvayor iva trayasyā 'pi dṛṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-dṛṣṭāntena mokṣasyā 'pi dṛṣṭatvād anumitatvān na tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py astī 'ty arthaḥ. anumānam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyūgaç citta-gatād rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādisadṛçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kāuñṭhyād arthā-'kāra 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-bādhakatvam sambhavati 'ty arthaḥ. balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunṭhām karoti '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 dṛçyate. 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 eka eva saṃskāras tac-çarīra-sādhyasya prārabdha-bhogasya samāpakāḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla

cakra-bhramaṇa-sthale 'py evaṁ vegā-'khyah saṁskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jaṁ ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṁ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 5
trṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-
vat. 121.

na < bāhya-jñānaṁ yatrā 'sti, tad eva ṣarīram > iti niyamaḥ; kiṁ tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktr-bhogā-'yatanatvaṁ ṣarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānaṁ 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 aṅṣasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

"ṣarīra-jāih karma-doṣair yāti sthāvaratām naraḥ,
vācīkāih pakṣi-mṛgatām, mānasair antya-jātītām "

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṁ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṁ, vāciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṁ jīvasya. kutaḥ? vāciṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣraṇānād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṁ 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 itī. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api çarīram āha :

na kiñcid apy anuçayinaḥ. 125.

“ vidyād anuçayaṁ dveṣe paçcāttāpā-'nubandhayor ”

5 iti vākyād anuçayo 'tra vāirāgyam. viraktānām çarīram etat-traye na
kiñcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-'dīnām; teṣāṁ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'çvarā-'bhāvasya sthāpanāya parā-'bhyupagataṁ jñāne-'echā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āçraya-viçeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-'khyā vṛtṭiḥ. tathā ca jñāne-'echā-krty-
ādīnām āçraya-viçeṣe parāir içvaro-'pādhitayā 'bhyupagate 'pi nityatvam
nā 'sti; asmād-ādi-buddhi-dṛṣṭāntena sarveṣāṁ eva buddhī-'echā-'dīnām
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'echā-'der nityatvam; tad-āçraya içvaro-'pādhir evā
'siddha, içvarasyā 'siddher ity āha :

āçrayā-'siddheç ca. 127.

sugamam.

« nanv evam brahmā-'ṅdā-'di-sarjana-samarthaṁ sarvajñatvā-'dikam
20 katham janyam sambhāvyetā 'pi; loke tapa-ādibhir evam aiçvaryā-'darça-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-'di-siddhi-van nā 'palapaniyāḥ. 128.

āuśadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyanti 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyāçaṣṭe :

**na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca—sām-
hatye 'pi ca. 129.**

sāmhatya-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer 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,
pañcama tān nirākṛtya sva-siddhānto dṛḍhī-kṛtaḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye para-pakṣa-
nirjāyā-'dhyāyaḥ pañcamāḥ.

adhyāya-catuṣkeṇa samasta-ḡāstrā-'rtham pratiḡjñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ḡāstrā-'rtham ṣaṣṡhā-'dhyāyena samkalayann upasamharati. uktā-'rthānām hi punas tantrā-'khye vistare krte ḡiṣyāṇām asaṃdigdhā-'viparyasto drḡhataro bodha utpadyata iti; ataḡ sthūṇā-nikhanana-nyāyād anukta-yukty- 5
ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sādhanā-'bhāvāt. 1.

⟨jānāmī⟩ 'ty evam pratiyamānatayā puruṣaḡ sāmānyataḡ siddha evā 'sti; bādhaka-pramāṇā-'bhāvāt. atas tad-viveka-mātraṃ kartavyam ity arthaḡ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām :

dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṡā dehā-'di-prakṡty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḡ. prakṡty-ādayas tāvat pratyakṣā-'numānā-'gamāiḡ pariṇāmitayāi 'va siddhāḡ; puruṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na samnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṡrttir eva viṣayo, na tu samnikarṣa-sāmye 'py anyad vastv iti phala-balāt klptam. buddhi-vṡrtty-ārūḡhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḡ; sarvadā sarva-bhānā-'patteḡ. tāḡ ca buddhi- 20
vṡrttayo nā 'jñātās tiṣṡhanti; jñāne-'cehā-sukhā-'dīnām ajñāta-sattā-svīkāre teṣv api ghaṡā-'dāv iva saṃḡayā-'di-prasaṅgād ⟨aham jānāmi na vā, sukhi na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsām sadā-jñātatvāt tad-draṣṡā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṡrtter adarḡanā-'patter iti. evam pārārthyā-'pārārthyā- 25
'dikam api pūrvo-'ktaṃ vāidharmya-jātam bodhyam.

ṣaṣṡhī-vyapadeḡād api. 3.

⟨mame 'dam ḡarīram, mame 'yam buddhir⟩ ity-āder viduṣām ṣaṣṡhī-vyapadeḡād api dehā-'dibhya ātmā bhinnāḡ; atyantā-'bhede ṣaṣṡhy-anupapatter ity arthaḡ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chiraḡ? kim tu ḡiras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam pṡthag-bhūya vyavasthitaḡ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārṡhive” 'ti.

na ca ⟨sthūlo 'ham⟩ ity-ādir api vidvad-vyapadeḡo 'stī' 'ti vācyam; 35
ḡrutayā bādhitatayā ⟨mamā 'tmā Bhadrasena⟩ iti-vad gāṇatvenāi 'va tad-upapatter iti.

« nanu < puruṣasya cāitanyam, Rāhoḥ ḡiraḥ, ḡilā-putrasya ḡarīram > ity-ādi-vyapadeḡa-vad ayam api bhavatu. » tatrā 'ha :

na ḡilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

< ḡilā-putrasya ḡarīram > ity-ādi-vad ayam ṣaṣṭhī-vyapadeḡo na bhavati.
5 ḡilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
< mama ḡarīram > iti vyapadeḡe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
eva ḡrutya-ādi-pramāṇāir bādhād ity arthaḡ. yas tu ḡāstreṣu mama-kāra-
pratiṣedhaḡ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-
para eve 'ti bhāvaḡ. < puruṣasya cāitanyam > ity atrā 'py asti dharmi-
10 grāhaka-māna-bādhāḡ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati :

atyanta-duḡkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

15 « nanu duḡkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
na sā puruṣārtha » iti. tatrā 'ha :

yathā duḡkhāt kleḡaḡ puruṣasya, na tathā sukhād abhilāṣaḡ.
6.

viṣaya-vidhayā hetutāyām pañcamyāu. kleḡaḡ cā 'tra dveṣaḡ. yathā
20 duḡkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
apekṣayā durbala ity arthaḡ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
duḡkha-dveṣo duḡkha-nivṛtṭāv 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-duḡkha-darḡane 'pi kṣudra-sukha-pravṛtṭiḡ, sā rāḡā-'di-
doṣa-vaḡād eve 'ti.

sukhā-'pekṣayā duḡkhasya bahulatvād api duḡkha-nivṛtṭir eva puru-
ṣārtha ity āha :

30 **kuṭrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paḡu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
devā-'dir eva sukhī bhavatī 'ty arthaḡ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-samprḡtā-'nna-vad
vicārakāṇām heyam eve 'ty āha :

35 **tad api duḡkha-ḡabalam iti duḡkha-pakṣe niḡkṣipante vi-
vecakāḡ. 8.**

tad api pūrva-sūtro-'ktaṁ sukham api duḥkha-miçritam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktaṁ Yoga-sūtreṇa : "pariṇāma-tāpa-samskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkhaṁ vivekina " iti. Viṣṇupurāṇe 'pi :

"yad-yat prīti-karam puṁsām vastu, Māitreya, jāyate, 5
tad eva duḥkha-vṛkṣasya bijatvam upagacchatī " 'ti.

« kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṁ 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-'bhāvavābhyām ity arthaḥ. < sukḥī syām, > < duḥkhī na syām > iti hi pṛthag eva lokānām prārthanā dṛçyata iti.

çaṅkate :

nirguṇatvam ātmano, 'saṅgatvā-'di-çruteḥ. 10. 15

« nanv ātmano nirguṇatvaṁ sukha-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvaṁ nityam eva siddham ; asaṅgatva-çruteḥ, vikāra-hetu-samyogā-'bhāva-çravaṇāt ; taṁ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata » ity arthaḥ. < nanu saṅgam vinā 20 svayam eva vikāro bhavaty » iti cen, « na ;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṁ ca svayaṁ vikāritve mokṣo nāi 'vo 'papadyate ; 25
svayam moha-vikāreṇa punar-bandha-prasaṅgata " iti.

tathā co 'ktaṁ Kāurme :

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir apī " » 'ti.

samādhatte :

para-dharmatve 'pi tat-siddhir avivekāt. 11. 30

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ ; avivekān nimittāt, prakṛti-puruṣa-samyoga-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 35 puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha :

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhitā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-
5 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
10 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 'khaṅdā-'nādir na bhavati, kim tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha :

pratiniyata-kāraṇa-nācṣyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṁ
yan nācā-kāraṇaṁ vivekas, tan-nācṣyatvaṁ, tamo-vat; andhakāro hi prati-
20 niyatenā 'lokenāi 'va nācṣyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ
Viṣṇupurāṇe :

“andham tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam ;
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenāi 'vā 'viveko nācṣyata iti pratiniyamasya grāhakam apy āha :

atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-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-
30 ābhyām eva siddhaḥ. ṣṛavaṇa-manana-nididhyāsana-rūpam eva kāraṇam,
na tu karmā-'dī 'ti; karmā-'dikaṁ tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikaṁ na sambhavatī 'ti prathamā-'dhyāyo-
'ktaṁ smārayati :

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṁ 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- 5
uccaye.

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru-
ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād 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.

vakṣyamāṇā-'ntarāyasya dhvaṅsād atiriktaḥ padārtho na muktir ity
arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam
raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena
ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20
khasyā 'tmano buddhy-upādhikam duḥkha-pratibimbam tad-āvaraka-rūpaṁ
vighna-mātraṁ, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca
naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity
avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25
pratipādaka-ṣruty-ādi-virodha » iti ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṅsasya 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 30
pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā
'ntarāya-dhvaṅsaḥ ; tādrṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṅsa-mātraṁ cen muktis, tarhi ṣravaṇa-mātreṇāi
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṅṭha-cūmīkara-siddhi-vad » iti.
tatrā 'ha :

35

adhikāri-trāividhyān na niyamah. 22.

uttama-madhyamā-dhamās trividhā jñānā-dhikāriṇaḥ; tena ṣravaṇa-mātrā-nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-dhikāra-doṣād Virocanā-dīnām ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-
5 jananā-sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne drṣṭa-kāraṇam, anyad apī 'ty āha :
dārḍhyā-rtham uttaraeṣām. 23.

ṣravaṇād uttaraeṣām manana-nididhyāsana-dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-rtham niyama ity anuṣajyate.

10 uttarāṅy eva sādhanāy āha :

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-sanā-di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā '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-kāraṇā-bhedena kāraṇa-ṣabdāḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamānatvād iti.

« nanu yogā-yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty āṣāṅkya
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 'vivekāt. 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.

etat eva vivṛṇoti :

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣṭād
uparāgā-bhimāna-mātram < raktaḥ sphaṭika > iti, tathāi 'va buddhi-puru-
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṣṭād 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,
dr̥ṣyate 'sann api draṣṭur ātmano 'nātmano guṇa ” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhya-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṅsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṅso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānam 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 dhyānam yogasya kāraṇam, dhyānasya ca kāraṇam
dhāraṇā, tasyāç ca kāraṇam abhyāsaç citta-sthāyrya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇam viṣaya-vāirāgyam, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Pātañjalo-'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 dvāram 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 'ṣyata ”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṅsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dāu 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-'bhīprāyēnāi 'vā 'raṇya-giri-guhā-
'di-sthānam yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatṛāi
'kāgratā, tatrā 'viçeṣād ” iti.

samāpto mokṣa-vicārah; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35
upasaṃharati :

prakṛter ādya-'pādānatā, 'nyeṣām kāryatva-çruteḥ. 32.

mahad-ādīnām kāryatva-çraṇat teṣām mūla-kāraṇatayā prakṛtiḥ
sidhyati 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 **nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

gunavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayor abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahviḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-çruteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā açrayaṇīyā? » ity āçaṅkyā 'ha :

10 **çruti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyām ye-ye pakṣāḥ sambhāvitās, te sarve çruti-viruddhā
ity atas tad-abhyupagantṛṇām kutārkikā-'dy-adhamānām ātma-svarūpa-
jñānaṃ na bhavati 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutārkikā eva, teṣām apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-çrutayaç ca çakti-çaktimad-
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-çrutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāçasyā 'bhra-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va
pratiṣedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnām eva kāraṇatva-darçanāt
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu pāramparyā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'ñkurā-'di-dvāra-katve 'pi sthāvarā-'diṣu
25 pārthivā-'dy-aṇūnām anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha :

sarvatra kārya-darçanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darçanāt pradhānasya vibhutvam;
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pārthivā-'dy-
36 aṇu-çṣāntene 'ty arthaḥ.

• athave 'ttham vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-'rtham ṣṛuti-smṛtiṣu kriyā kṣobhā-'khyā ṣṛyate; kriyāvāt-
tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity ācaṅkya pari-
harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-
sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pāṛthivā-'dy-
aṇūnām ity arthaḥ.

5

« nanu pṛthivy-ādīnām navānām eva dravyāṇām darṣanāt katham
pṛthivītvā-'di-ṣūnyam 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-'tiriktānām pṛthivy-ādīnām
aṣṭānām eva kāryatva-ṣṛavaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-
trayā-'dhāra-bhūtā prakṛtir? » iti samṛcaye 'vadhārayati :

15

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād
ity arthaḥ. yady api ṣṛuti-smṛtiṣu 'bhayam eva ṣṛyate, tathā 'pi lāghavā-
'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi,
sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-
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-
vāiyartham iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ṅcataḥ
prakāṣā-'di-kāryo-'pahitayā 'bhivyakty-ādikam eva bodhayanti; yathā
pṛthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāvīṅcati-tattva-pratipādaka-ṣāstra-virodha » iti cen,
na; tatra prakṛti-dharmāṇām sukhā-'dīnām vaiṣeṣika-guṇānām pṛthak-
tattvā-'bhyupagameṇa tattvānām aṣṭāvīṅcati-sāṃkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram ittham vyākhyeyam: sattvā-'dīnām a-tad-
dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api
sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya ity. tathā ca vaiṣeṣikānām pṛthivy-ādiṣv ivā 'smākam api
kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām
avirodhaḥ. tatra sāmāyā-'vastham sattvam aṅgu-tulyam vaiśamyā-'vastha-

35

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamasī api.

pradhāna-pravṛtteḥ prayojanam upasamharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkumava-
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 samhananam; tad-abhāvaḥ sāmyam. tābhyūṃ 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-svābhāvyaḥ jūāno-'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 sampādya kṛtā-'rthāḥ santo na punā rājū-'rthaṃ
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi pradhāna-pravṛttir ity uktam. sa ca jūānān 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-'dīnām 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-ṅṛuti-bādhitam » ity āṇḍikya 'ha :

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ ye tad vidur, amṛtās te bhavanty ; athe 'tare duḥkham evā 'piyantī ”
'ty-ādi-ṅṛuty-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 5
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svikriyate, 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 āṇḍikya
kāyām āha :

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgikṛtābhyām advāita-pramāṇasya 15
ṅṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgikṛtābhyām pūrvam pūrvapakṣo bhavatām na 20
ghaṭate ; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgikārāt ;
vikāryā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha : “ uttaram ce ” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate ; ātma-sādhaka-pramā- 25
ṇasyā-'bhāvāt. tad-aṅgikāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-karṭṭ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṭ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam ; 30
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛṭṭy-ākhyā-pramāṇā-'ṅgikārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate ; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvāḥ. ātmanaḥ sva-prakāṣatva-ṅṛutis tv
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-karṭṭ-virodhaḥ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vaiṣeṣikāṇāṃ sva-niṣṭha-jñāna-dvārā svasya svayaṃ viśaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kiṃ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātrena cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'ti” 'ty eva ṣṛutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

10 “ < idam tad > iti nirdeṣṭum guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāv > iti pāṭhe 'pi hetāu saptamā 'yam evā 'rthaḥ. — asmiṃṣ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣṛuteḥ kā gatiḥ? » tatrā 'ha:

na ṣṛuti-virodho, rāgiṇāṃ vāirāgyāya tat-siddheḥ. 51.

advāita-ṣṛuti-virodhas tu nā 'sti; rāgiṇāṃ puruṣā-'tirikte vāirāgyāyāi 'va ṣṛutibhir advāita-sādhanāt; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-
20 tantra-phalā-'ntarū-'ṣṛavaṇāt. tac ca vāirāgyaṃ sad-advāitenāi 'vo 'papad-yate, sattvaṃ ca kūṣasthatvam ity arthaḥ. ata eva ṣṛutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādino 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-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnāṃ asatyatvaṃ loke dr̥ṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt;
30 “ yathā-pūrvam akalpayad ” ity-ādi-ṣṛavaṇāt. « nanu “ ne 'ha nānā 'sti kiṃ-cane ” 'ty-ādi-ṣṛutyā bādhitatvenā 'vidyā-'di-nāmā kaṣ-ṣaṇā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha: “ bādhakā-'bhāvād ” iti. ayam bhāvaḥ: “ ne 'ha nānā 'sti kiṃ-cane ” 'ty-ādi-ṣṛutayo yāḥ parāiḥ prapañca-bādha-
35 katayā 'bhīpreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādha-'pattiyā svā-'rthā-'sādhatva-prasaṅgāt. na hi svāpna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdihyata iti. tasmād ātmā-'vighātakatayā ṣṛutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣrutera < brahma-vibhaktam kim-api nā 'stī > '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- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇām 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-abhāvo 'rthaḥ; anyathāi 'tādṛṣṭā-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi < mokṣo mithye > 'ti pratipādyā mokṣasya phalatvaṃ apramattaḥ pratipādayati 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma- 15 mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik.

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 bhavati 'ty arthaḥ. 20

kartṛtva-bhokṛtṛtvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati sūtrābhyām :

ahaṃkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi- māno-'ttaram eva prāyaçaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvaṃ ca < dharmā-'dikam buddher > iti yad uktaṃ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'çayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṃkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahaṃkārasya saṃhatatvena parārthatvāt. « nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viçeṣa-niyamo na syāt. » tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjitaṃ tasyāc cito yat karma, tāj-janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane < 'ham, mame > 'ti vṛttim karoti, tasyā 'haṃkārasya karma tasyā 'tmana ucyaṭe, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity .

Brahma-lokā-'nta-gatibhir nā 'sti niṣṅgīti itī pūrvo-'kte kāraṇam darṣayati :

candrā-'di-loke 'py āvṛttir, 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-gatānām jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtti-ṣṛuteḥ kā gatih? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānām ṣṛavaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyām vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā-'nurodhena bhoga-deṣasya kāla-vaḡāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy
20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahri-yate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ ghaṭa-samvṛtam ākāṣam niyamāne ghaṭe yathā,
ghaṭo niyeta, nā 'kāṣam, tadvaj jīvo nabho-'pama ” iti.

25 “ bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam ” iti yad uktam, tat prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

30 « nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bījā-'sambaddhānām jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṃyoga-sambandhenāi 'vā 'dṛṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'dṛṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5
tat-sambandha-ghatakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha :

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'dṛṣṭā-'sambhavāc ca nā 'dṛṣṭa-dvāratvatvam ; 10
hi yasmād ete 'dṛṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātrena sāksād eva bhoktur adhiṣṭhānaṃ sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“ bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca 15
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata ”

iti çruti-pratipāditam jīva-paricchinnatvam anupapannam. tathe 'çvara-pratiṣedhāt puruṣānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çās-trīyo 'nupapanna » iti. tad idam āçaṅkā-dvayam apahartum āha :

viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“ jīva bala-prāṇa-dhāraṇayor ” iti vyutpattyā jīvatvam prāṇitvam ; tac cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt ; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt ; pravṛtti-hetu-rāgo-'tpādakasyā '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 paricchinnatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvaṃ ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya 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-cchedo bhaviṣyati.
ātmanaṃ dvidham prāhuḥ parā-'para-vibhedaḥ ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para ”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahaṃkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahaṃkārayor eva tad-itaraṃ jagat kāryaṃ, ne 'çva-
rasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yiṣyati. tatrā 'dāv ahaṃkāra-kāryam āha :

**ahaṃkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pra-
māṇā-'bhāvāt. 64.**

ahaṃkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-saṃhāra-
niṣpattir bhavati; tādrça-balasyā 'haṃkāra-kāryatvāt; anahaṃkrteṣu tat-
10 sāmartyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkrta-parame-'çvarā-
'dhīnā; anahaṃkrta-sraṣṭrte nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ.
"aham bahu syām, prajāyeye" 'ti hy ahaṃkāra-pūrvikāi 'va sṛṣṭiḥ çrū-
yate. tatrā 'ham-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena
sūtreṇā 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-saṃhāra-kartṛtvam
15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahaṃkāro 'nyeṣām kartā; ahaṃkārya tu kaḥ
kartā?» tatrā 'ha :

adṛṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-
20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pra-
saṅgāt, tathāi 'vā 'haṃkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā
'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-
mate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate;
içvarasya vāiṣamyā-nāirghṛnyā-'patteḥ. karma-sāpeksatayāi 'va hī 'çvara-
25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karṇe 'çvara
evā 'dhitīṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvāḥ.

mahato 'nyat. 66.

ahaṃkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam,
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhimāna-kāraṇā-
30 'dy-abbhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-
'çvaryaḥ ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam
Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur
mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam :

"yad āhur Vāsudevā-'khyam cittam, tan mahad-ātṃmakam" iti .

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'ṣyate;
'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛtīḥ svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktr-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'sti» 'ty āçāñkāṃ pariharati: 5

karma-nimittāḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-'ñkura-vat. 67.

yeṣāṃ sāṅkhyāi-'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 arthaḥ; 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 arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15 pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'viveka iti mate tu bijā-'ñkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāg-abhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20 bhoktr-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogaḍ iti. tan-mate 'py anādiḥ sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-'ñkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati: 25

**yad vā tad vā, tad-ucchittīḥ puruṣārthas — tad-ucchittīḥ puru-
sārthaḥ. 70.**

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktr-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'eche- 30 daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛtīḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda- 35 bhede 'py arthā-'bhedāt. sukhaṃ hi tāvad duḥkha-pakṣe niçiptam 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 eva 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñçasya dvir-āvṛttih çāstra-samāpty-arthā.

5 çāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāih
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākyā-'rthaç co 'pasamhṛtaḥ.

tad idam sāṁkhya-çāstraṁ Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāçitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kim tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṁkhya-çāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇām dur-āçayāt
prasaṁkhyānāya tattvānām sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṁkhyo-'padeṣ-
ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā '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.

20 sāṁkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāih
Kapila-rṣir jñāna-yajña rṣiṁ āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chāstraṁ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-
'dhyāyah ṣaṣṭhaḥ.

25 iti sāṁkhya-pravacana-bhāṣyam
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 *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 sva-sva-bhukta-vṛtti-	2815,16 tat puruṣe vān-mātram
'smāt.	vāsanā-vad (<i>instead of</i>	sarvaṃ, sphaṭika-.
29 api (<i>instead of eva</i>).	svatvaṃ ca . . . -vat-	19 H. omits sa.
210 'tmā-'kartṛtva-vittvas-	tvam).	2917,18 pramāṇāny upany-
yāi 'va.	36 vaktavyatvād (<i>instead of</i>	asyante.
11 manyamānaḥ (<i>instead of</i>	uktatvād).	304,5 'samhatā-'vasthe 'ti.
sa samānaḥ).	37 nityayoḥ (<i>instead of vi-</i>	11 sāmānye 'ti.
32,33 atrā 'pi vyāvahārika-	bhvoḥ).	25 tad-asamgraha-nyūnatā.
pāramārthika-bhāvo	1512 H. adds anyat after	316 jñānam atho 'py artha.
bhavati.	vastu.	11 āditya-maṇḍale.
34 vaḥ (<i>instead of te</i>).	14 sāmvr̥ttikaṃ, sāmvr̥ttiç.	24 tanmātrā (<i>instead of</i>
45 dāitya.	26 -yogāṅgānuṣṭhānā-.	tanmātrās).
510 prakarṣeṇā 'syām.	187 bandhā-'patter.	3615 'ty-ādi-kṣetrajñā- — pu-
612,13 bhāvaḥ (<i>instead of vi-</i>	22,23 saṃskriyate.	ruṣasya is missing.
bhāgaḥ).	197 H. adds iti çeṣaḥ after	3712 gāuṇyo 'tpatti-.
714 sattve 'nutapyamāne tad-	kṣaṇikatvam.	23 sarga-pralaya-dharmi-
ākārā-'nurodhāt puruṣo.	2012 H. adds vijñāna-mātram	ṇam.
817 sattva-sambhavād (<i>instead</i>	after bandho 'pi.	3917 vandhyatvam (<i>instead of</i>
of sattā-'sambhavād).	2126 sāmvr̥ttikaṃ.	āndhyatvam).
35 vā vasantam.	2215 viyad-gāmi mano.	20 cittasya vṛttayas.
934 'dāv api vivekam eve.	2331 H. omits adṛṣṭena.	4123 karma-cito.
1019 'padeça-çruter.	2418 vivekā-'khya- (<i>instead</i>	24 puṇya-cito.
34 svābhāvīkayāpāyo.	of 'vivekā-'khya-).	37 tathā 'pi sā.
112 abhāvo (<i>instead of apāyo</i>).	2524 -saṃyogasyāi (<i>instead of</i>	429 duḥkhā-'nivr̥ttir.
128 H. adds hi after na.	-saṅgasyāi).	34 jñānasyā 'kṣayatvān na.
13 kāla-yoga.	268 heya-hetuḥ pratipāditaḥ.	432 sāksāj-jñāno-'pāya.
15 H. omits ca.	32 viveka-nāçakatvaṃ (<i>in-</i>	13 H. omits tat pramāṇam.
34 uttaratra vakṣyamāṇam.	stead of 'viveka-nāçaka-	17 tadā tū 'kte-'ndriya-.
37 ced bandhane.	tvam).	22 puruṣa-ṣiṣṭha-bodhaḥ
137 api tu sa eva bandhaḥ.	37 evaṃ ca sati.	prame.
13 H. omits āçu.	277 ce 'ttham (<i>instead of cet</i>).	4413 H. omits ca.
34 ātmani.	35 H. omits 'py.	477 jñeyatā-'bhīdhānāya.
149 kartṛtva-mātram duḥ-	289 H. omits ca.	19 mahattva-rūpeṇa.
khitvā-.	10 tathā ca.	22 tathā cā 'yam jagaj-janaḥ.

- 4812 cāi 'śām (*instead of te-śām*).
- 24-pratibimbasyāi 'vā 'ntaḥ-karaṇo-.
- 26 agni-yoga-viṣeṣa.
- 4938 H. *omits* vṛtti-rūpam.
- 5330 aṭha (*before sarvaṃ*).
- 34 pratiyogi-rūpatve.
- 5411 atyantā 'bhāvā-'ngikā-rāt.
- 13,14 H. *omits* nā 'yam ghaṭo.
- 5511 ṛtūḥ.
- 12 ātmāi 've (*instead of tama eve*).
- 13 ity-ādya.
- 31 sthitā.
- 5734 ata (*instead of etad*).
- 5929 H. *omits* tu.
- 30 H. *omits* pratyekaṃ.
- 34 no 'papadyate.
- 6012 ce 'ti (*instead of ve 'ti*).
- 26 tu (*instead of tad*).
- 6417 caṅsadhvam (*instead of sambaddham*).
- 665 bhedo.
- 6 H. *omits* tasya.
- 31 niyamaṇa sva-gocara-vṛtti-.
- 6731 ghaṭā-'kāṣā-vyavasthā.
- 685 H. *omits* tatra.
- 6912 jīvo na mriyate.
- 701 H. *omits* vā.
- 17,18 caḍdā-gocare.
- 23 'khaṇdatā-pe-ka-kalpanā-yām.
- 7115 evam muktānām.
- 32 -pāramārthika-sattvenā 'nyan ne 'ti.
- 7224,25 sāmvr̥ttika-.
- 25 'vidyakatāyāḥ.
- 32 H. *omits* apy.
- 7520 H. *omits* tasmād vā.
- 7618 pravartate (*instead of pravartata iti*).
- 36 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 yasye '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 separate words.
- 8825 pūrva-sargiya-kāraṇāir eva.
- 8919 H. *omits* iti.
- 33 caturtha-sūtra-.
- 901 prayujyate (*instead of sa yujyate*).
- 9131 vāsana-bhūta-sūksmaṃ.
- 9213 sāva-yavasyo.
- 18 'nukrāmati, prāṇam anukrāmantam.
- 18,19 H. *omits* sarve prāṇānūtkrānti.
- 19 evā 'vakrāmati.
- 9325 mādakatā caktiḥ.
- 9427 'nuṣṭhānam ṛtūṣv aṅgā-; and abhy (*instead of apy*).
- 9734 vighāte.
- 9830 'bhīhitā (*instead of 'bhīmatā*).
- 991 tuṣṭir between kālā-'khyā and ogha.
- 10013 buddhir.
- 10127 H. *omits* sā.
- 1027 karmaṇe 'ti, and niṣik-tam.
- 14 sūtra-dvayam idaṃ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).
- 17 tadā (*instead of ta-thā*).
- 10223 vibhur aḥnute (*instead of vijugupsate*).
- 25 vikriyate (*instead of avikriyāḥ*).
- 10318 athāi 'ko.
- 31 parārthataḥ (*instead of parārtham svataḥ*).
- 10418 H. *omits* kāivalyam.
- 20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛtṭyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ sṛṣṭān pravartatām? na ca prakṛter aṅga-bhedān nāi 'ṣa doṣa iti vācyam; mukta-puruṣo-'pakara-nāir api pṛthivy-ādibhir anyasya bhogyā-sṛṣṭi-darṣanād iti.» tatrā 'ha (*instead of eku-puruṣān . . . darṣayati*).
- 22 na virajyate prabuddha-rajju-tattvasyāi 'vo.
- 24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kim tu tam prati sṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā-'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parān-mukhatā*).
- 33 H. *omits* kim tu.
- 1052 H. *omits* ca.
- 4 H. *omits* 'pi.
- 14 rūpa.
- 20 H. *omits* prakṛteḥ.
- 24 muktāv.
- 1062 H. *omits* āñjasyena.
- 3 H. *omits* paṇu-vat.
- 9 H. *omits* 'py.
- 11 tatra kāiḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).
- 16 H. *omits* sva.
- 29 dukkha-sambandhaḥ.

- 1074 avyaktā-'dya-.
 10 asanniṣṭham (instead of anityam ca).
 18 ato 'ntarā (instead of antarā-'ntarā).
 1086 ṛutiḥ ca.
 10 loko.
 20 H. omits yathā.
 32 'vidyā-saṁskāra-leṣasya sattā.
 1094 H. omits vedānti-bruvo.
 9 kṛta-kṛtyatā.
 28 paripūrṇa-cinmātreṇā.
 1101 jagat (instead of bhavet).
 2 bhavet (instead of jagat).
 13 'ntareṇā 'ha.
 23 ca (after viraktasya).
 1111 nirlvayinīvat.
 16 H. omits iti.
 26 ācā vai vaṅya-virase as three separate words.
 1125 cā 'rthe sukham.
 11 H. omits iti.
 13 aṅcato (instead of ukte).
 23 jñānam.
 28 hīyata.
 34 H. omits cec.
 35 yogino (instead of jñāna-sādhanaṅgā).
 1138,9 are missing in H.
 10 iti Mokṣadharmā-'dibhyah. iti Vasiṣṭhā-'disṁṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākyebhyah).
 12 dhāraṇa.
 13-15 are missing in H.
 31,32 bhrāntatva-ṛuter (instead of vivekā-'bhāvā-ṛuter).
 1141 tac-chabdeno 'kto-'cya-mānayoḥ.
 3 H. omits kṛta-kṛtyatām . . . pradarṣayan.
 15 tad vai.
 1165 saṅge (instead of paṅcād).
 7 tathā 'rdha-saṁkhyam.
 10 H. omits ity-ādinā.
 11621-23 H. omits tad uktaṁ . . . kṣama" iti.
 31 puruṣārthata-siddhyā.
 11722 iṅvarā-'dhiṣṭhāṛtve.
 11812-14 H. omits iccho-'tpatty . . . ce'cchā-'dir iti.
 17 ṣaktitvena (instead of dharmatvena).
 26 cec cetanāi-'ṣvaryaṁ.
 33 iti tatrā 'ha.
 11931 'dhikāra-hetu-
 1203 H. adds apy before anavasthā.
 8 āvidyaki.
 1212 H. omits jñāna-nāgyā.
 15 H. omits lāukika.
 23,24 līṅgam (instead of arthā-'patti-rūpam pramānam).
 24,25 niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.
 12315 dhūmasyā 'pi.
 1253-5 H. omits siddha-viveka- . . . tad-vāiyarthyam.
 12613-15 H. omits na cā . . . pravṛtteḥ.
 22,23 tasyābādhā-'dir as one word.
 24 H. omits ata.
 32 niṣvasitam.
 12724 pratigedho-'papattir.
 26 cā 'nirvacanīyam, tādrṣasyā 'pi bhānam.
 28-36 H. omits yā tu . . . proktam iti.
 1283-17 anyad vastv anyā-rūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-ṅṅa-tulyatvam anyathā-ṣabdeno 'cyate, 'tha ca tasya bhānam ucyata iti sva-vaca eva vyāhatam; asato bhānā-'sambhavasā 'nyathā-khyāti-vādibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattāyā bhānā-'prayojakatvam iti bhāvah. na ca «sarvatrā 'sato bhāne sāmagrī na sambhavati saṁnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyata" iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhāvād iti.
 12823,24 paṭā-'diṣu (instead of gukty-ādāu . . . sphaṭikā-'diṣu vā).
 1291-3 are missing in H.
 13-15 H. omits eko ghaṭa . . . 'sambhavāc ca.
 20-22 H. omits yathā-katham-cid . . . sāmyād iti.
 33 utpattiḥ pratiter.
 1301 yady anāgatā-'vasthā-
 5 H. omits ṣabdesv iva ghaṭā-'diṣv api.
 13,14 H. omits āupādhika . . . 'ktaṭvāt.
 25 ṣiṣya-buddhi-vāiṣyadyāya.
 1314 ekātma-vādinām.
 5 nā 'tmā 'vidyā.
 11-15 H. omits avidyāyā . . . mano-dharmatvād iti.
 16-23 yadi cā 'vidyā dravyarūpā puruṣā-'ṣṛitā gāgane vāyuvād iṣyate, tadā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva se 'ti siddha-sādhanaṁ ca. tādrṣam cā 'vibhāgenā (instead of Brahma-mimāṅsāyām . . . avibhāgenā).
 24 H. adds brahma after 'dvitīyam.
 27 jñānamayo 'py artha.
 37 H. adds satyam after tatra.
 13212-14 H. omits niṣedha-ṛuter . . . prasaṅgād.
 17-19 H. omits guṇaḥ . . . bhāvah.
 29 antahkaraṇo-'papatteḥ.

- 1333 sakriyatva-siddher na.
13 mana-ādikam (*instead of*
buddhy-ādikam).
19 bhogino.
20 bhoginah.
24 ca vibhāga-mātreṇā.
30-35 H. omits ānandā-'bhi-
vyaktiḥ . . . eve 'ti dik.
13432 is missing in H.
1357,8 pūrvaṁ cāi 'tad vyā-
khyātam (*instead of* pūrvaṁ
. . . -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 sādṛḡyasya
. . . -padam iti.
1381-3 ghaṭā-'di-vyaktinām
sādṛḡyam astu (*instead*
of ghaṭa-vyaktinām . . .
sāmānyena).
1398-13 H. omits kim ca . . .
-abhāvād iti.
20 H. omits kevalam.
23 dviṭiyā-'dhyāye.
24 atrā 'para-pakṣam (*in-*
stead of teṣv atra para-
pakṣam).
1402,3 citrā-'di-vaḍ gamanā-
'bhāvasya (*instead of*
citrā-'di-val . . . 'nupa-
patteḥ).
13 H. omits svā-'ḡraya.
14116 jīva-bala-
32 sambhavanti (*instead of*
bhavanti), and pārthivo-
'paṣṭambhena (*instead of*
pārthive - 'ndhano - 'pa-
ṣṭambhena).
14213 H. adds atrā 'pi before
ḡarīre, and omits tu.
1432 H. omits tu.
28 dhīr aṭanti saha vyaktiyā
cid aṭantiṁ pradarḡayet.
38 H. omits vāsana.
14413 rāgā-'di - doṣa - vaḡcād
eva.
14532,33 ubhaya-dehaḡ ca (*in-*
stead of sthāvarā-'dinām
co, 'bhaya-deho).
1463 dveṣam paḡcāttāpā-'nu-
tāpayoḥ.
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 adarḡanena saṁḡayā-'dy-
āpatter (*instead of* adar-
ḡanā-'patter).
1487 H. omits ḡrutya-ādi-pra-
māṅair.
14920 saṁyogaṁ (*instead of*
saṅgam).
15014 'nādi-bhāvasyo 'chedā-
'nupapatter.
32,33 prathama-pādo-'ktaṁ.
15119 javo- (*instead of*
japo-).
20 javā-
26 H. omits ata.
15217,18 H. omits kīrya- . . .
prayuktaḥ.
32 and 33 javā three times.
1532-4 H. omits tathā . . .
guṇa iti.
5 sa (*instead of* eṣa).
28 H. omits sāksātkāra-
dvārā.
36 vicārayati.
1544 H. omits nanu.
15512 H. omits ātmā-'tiriktā-
nām pṛthivy-ādinām.
13 tarka (*instead of* niyame
bādhakam).
18,19 H. omits lāghavā-'di-
15528-1562 is missing in H.
1563 avadhārayati, niṣprayo-
jana-pravrṭty-abhyupa-
game mokṣā-'nupapatter
iti (*instead of* upasaṁhar-
ati).
15712 āvidyakā.
26 H. adds iti jitaṁ nāirāt-
mya-vādibhir before ity
arthah.
1585 H. omits cid-rūpaḡ.
15933 H. adds tathā ca before
yo.
16010 anāvṛṭtir iti ḡruteḥ.
14 H. omits tal-loke jñāna-
sya.
25 H. adds sūtrābhyām after
prapañcayati.
1613 -rūpenā (*instead of* -rū-
pasyā).
5 'drṣṭasya (*instead of*
'drṣṭa- . . . abhyupetya)
6 H. omits tat.
16 kalpyate.
19 tāṁ imām aḡaṅkāṁ pari-
hartum āha.
21 jīva-bala- as one word.
25-27 H. omits athavā . . .
vyākhyeyāu.
36 prokta ahaṁkāra-yuto.
1623-5 mahad-ahaṁkārayoḥ
kārya-bhedam pratipi-
pādayiṣur ādāv (*instead*
of mahad- . . . 'dāv).
22-26 H. omits na ca . . . 'ti
bhāvah.
28 pālanā-'dikaṁ.
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-bhokṛt-bhāva iti
pṛḡ uktaṁ. tatrā 'vi-
veka eva kim-nimit-
taka? ity ākāṅkṣāyām
aviveka - dhārā - kalpane
'navasthā-'pattirity aḡaṅ-
kāyāḥ prāmāṅikatvena
parihāraḥ sarva-vādi-sā-
dhāraṇa ity āha.
16332 H. omits tu.
16411 janma-loke as one word.
12 'tma-darḡanam.
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 Aniruddhavṛtti. 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, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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 318, 6312, 6527, 11831, 15725,
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 30, 6935, 7015, 7322, 986 etc.
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 30, 6136.
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 19, 1204, 12629, 14312,33,35,
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 sūkṣma 133, 615,20, 1112, 2722,
 3111,23,36, 5238, 534,10,11,
 5536, 627, 6914, 8732, 8810,19,
 913 etc. Cf. parama-
 bhūta-.
 sūkṣma-dravya 13611.
 sūkṣma - bhūta 3019, 3815,
 13618, 14013.
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 7418,31,33,34, 752,5,12,17, 762,
 7,30,33,35, 773,5,6,8-10,15,18 etc.
 Cf. avāntara-, vyaṣṭi-,
 samaṣṭi-.
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 seçvara 16225.
 seçvara-mata 16222.
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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.

<p>Āit. = Āitareya Upaniṣad. Am. = Amarakoṣa. Bhag. = Bhagavadgītā. BhāgP. = Bhāgavata Purāṇa. BrB. = Brahmabindu Upaniṣad. Brh. = Brhadāranyaka Upaniṣad. [Brhan-] Nāradiya Purāṇa?? BrS. = Brahma Sūtra. Brahma Upaniṣad. Çaçvatakoṣa. Chānd. = Chāndogya Upaniṣad. Çiçupālavadhā. Cūlikā Upaniṣad. Çvet. = Çvetāçvatara Upaniṣad. Dhātupāṭha. Garbha Upaniṣad. Garuḍa Purāṇa. GāudMK. = Gāudapāda's Maṇḍūkya-Kā- rikā. Īç. = Īçā Upaniṣad. Kāth. = Kāṭha Upaniṣad. Ken. = Kena Upaniṣad. Kumārasambhava. KP. = Kūrma Purāṇa. LP. = Liṅga Purāṇa. M. = Manu. Māitr. = Māitri Upaniṣad. MārKP. = Mārkaṇḍeya Purāṇa. Mbh. = Mahābhārata.</p>	<p>Matsya Purāṇa. Muṇḍ. = Muṇḍaka Upaniṣad. Nṛs'T. = Nṛsiṅha-tāpani Upaniṣad. NS. = Nyāya Sūtra. Padma Purāṇa. Pāṇini's Grammar. Parāçara's Upapurāṇa (to VP.). Pr. = Praçna Upaniṣad. R. = Rāmāyaṇa. RV. = Ṛgveda. SK. = Sāṅkhya Kārikā. SS. = Sāṅkhya Sūtra. Sāṅkhya Tattva Kāumudī. Sarva Darçana Saṅgraha. Sūrya Purāṇa. Taitt. = Tāittiriya Upaniṣad. TaittAr. = Tāittiriya Āranyaka. VāP. = Vāyu Purāṇa. Vedānta Sāra. VP. = Viṣṇu Purāṇa. Yājñavalkya's Dharmāçāstra. YBh. = Vyāsa's Yoga Bhāṣya. YS. = Yoga Sūtra. YV. = Yoga Vāsiṣṭha.</p>
	<p>Further : SPrBh. = Sāṅkhya Pravacana Bhāṣya.</p>

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 = Parāçara'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.
 39 = *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. 16.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kaṭh. 2. 12.
 7,8 = SS. 1. 19.
 13 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336.
 33 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = YS. 2. 15.
 28,29 = Sāṃkhya - tattva-
 kāmudī, 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 = TāittĀr. 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 = Kaṭh. 3. 4.
 25 = SS. 1. 55.
 27,28 = YS. 2. 23, 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-darçana-saṃ-
 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 = YP. 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 = Kaṭh. 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 = Īç. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 26 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāudMK. 2. 32,
 BrB. 10.
 18,19 = 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.
 323,4 = 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 = MärkP. 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 = Tāitt. 2. 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.
 32,33 = SS. 1. 105.
 5111,12 = VP. 1. 14. 35.
 18 = Çiçupālavadhā 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.
 26,27 = *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 = ?
 6515-18 = 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 = Āit. 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 = *Tāitt. 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 = Pāṇini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 748,9 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Tāitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 36 = Chānd. 7. 25. 2 ; NṛsT. 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 SPRbh.
 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 = *Mār̥kP. 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 = *Sāmkhya - 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 = Īḡ. 11.
 24 = Cvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kath. 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 = Kath. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Cvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Cvet. 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, Nṛṣ. 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 = *Mār̥kP. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Cvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhag. 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 = Cvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.
 1205,6 = Brh. 2. 4. 12.
 25a = Brh. 2. 3. 6.
 b = Brh. 3. 8. 8.
 34 = Brh. 2. 4. 12.
 12110 = *Brh. 3. 2. 13; 4.
 4. 5.
 10,11 = ?
 24 = ?
 1223 = Çvet. 6. 11.
 3,4 = Brh. 2. 3. 6.
 5,6 = Kath. 3. 15.
 7 = GāudMK. 2. 32,
 BrB. 10.
 7,8 = Chānd. 6. 1. 4.
 1263 = ?
 32,33 = Brh. 2. 4. 10; 4.
 5. 11.
 1275,6 = NS. 2. 1. 67.
 7 = SS. 5. 26.
 13,14 = BrS. 2. 2. 28.
 16,17 = SS. 5. 26.
 21a = Brh. 2. 3. 6.
 b = Brh. 4. 4. 19.
 21,22 = *Brh. 4. 3. 22,
 Brahma Upan-
 iṣad 2.
 29,30 = ?
 12813 = ?
 18 = SS. 5. 26.
 33,34 = ?
 1291,2 = ?
 4,5 = *VP. 1. 2. 19.
 13017 = Chānd. 7. 25. 2.
 18 = Muṇḍ. 2. 2. 11,
 NṛsT. 2. 17.
 29 = Chānd. 7. 25. 2.
 1311,2 = Ken. 1. 5.
 23,24 = Chānd. 6. 2. 1.
 25,26 = Brh. 4. 3. 23-30.
 27-29 = ?
 37,38 = Brh. 3. 9. 28.
 1329 = ?
 10 = ?
 18 = Brh. 1. 4. 8.
 20a = ?
 b = ?
 13315,16 = Çvet. 4. 10.
 22 = Çvet. 6. 19.
 31 = *Kath. 2. 12.
 13422 = ?
 13519-22 = *VP. 1. 2. 23.
 35,36 = M. 1. 27.
 13934,35 = M. 1. 17.
 1406 = Kath. 6. 17.
 7 = *Mbh. 3. 16763.
 14115 = ?
 16 = *Dhātupāṭha 15.
 54.
 33 = Chānd. 6. 5. 4.
 1421,2 = Chānd. 6. 3. 1.
 1436,7 = SS. 5. 114.
 8 = SS. 2. 1.
 16 = SS. 2. 34.
 22 = YS. 1. 4.
 14512,13 = Chānd. 6. 11. 1.
 14 = SS. 5. 121.
 18,19 = M. 12. 9.
 1463 = Çāçvata 320.
 14731-34 = *VP. 2. 13. 98, 99.
 14824,25 = Kumārasambhava
 1. 53.
 1493,4 = YS. 2. 15.
 5,6 = *VP. 6. 5. 55.
 22-25 = ?
 27,28 = KP. 2. 2. 12.
 33,34 = SS. 3. 74.
 15022,23 = VP. 6. 5. 62.
 1514,5 = *Chānd. 8. 15. 1.
 1533,4 = BhāgP. 3. 7. 11.
 9 = SS. 6. 25.
 22-24 = YS. 1. 2-4.
 25,26 = ?
 33,34 = BrS. 4. 1. 11.
 1548 = Muṇḍ. 2. 1. 5.
 16 = Çvet. 4. 5.
 15534 = ? Cf. 308.
 1566 = *SS. 3. 58.
 1574 = Brh. 4. 4. 14, Çvet.
 3. 10.
 24 = SS. 6. 48.
 1588 = GāudMK. 3. 26.
 10 = ?
 30 = RV. 10. 190. 3.
 30,31 = Brh. 4. 4. 19.
 32 = SS. 6. 52.
 33 = Brh. 4. 4. 19.
 1591 = Brh. 4. 4. 19.
 3 = Bhag. 11. 40.
 4,5 = Chānd. 6. 1. 4.
 8,9 = GāudMK. 2. 32,
 BrB. 10.
 31,32 = SS. 6. 55.
 16022,23 = BrB. 13.
 24 = SS. 5. 114.
 16115,16 = Çvet. 5. 9.
 21 = *Dhātupāṭha 15.
 54.
 33-36 = ?
 16212 = *Chānd. 6. 2. 3.
 34 = BhāgP. 3. 26. 21.
 16330,31 = SS. 1. 1.
 1649 = *Mbh. 3. 14197.
 11,12 = BhāgP. 3. 24. 36.
 16 = Bhag. 11. 32.

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.

<p>Rigveda. 8. 48. 3 = 92. 10. 190. 3 = 15830.</p>	<p>3. 9. 28 = 13137,38. 4. 2. 4 = 1072. 4. 3. 7 = 211,12. = 2818,19. *4. 3. 16 = 212,13. = 123,4. = 11822,23. *4. 3. 22 = 210,11. = 12721,22. 4. 3. 23, 26 = 8220,30. 4. 3. 23-30 = 13125,26. 4. 4. 2 = 9218,19. *4. 4. 5 = 12110. 4. 4. 6 = 7636. = 771. = 1027. = 1089. *4. 4. 14 = 6717. 4. 4. 14 = 1574. 4. 4. 19 = 12721b. = 15830,31. = 15833. = 1591. 4. 4. 22 = 1072. 4. 5. 3 = 84,5. 4. 5. 6 = 119. = 434. 4. 5. 11 = 12632,33. 4. 5. 15 = 1072. 5. 5. 1 = 5513.</p>	<p>= 621a. = 702. = 13123,24. *6. 2. 1 = 11. 6. 2. 2 = 1915. 6. 2. 3 = 334. = 3330b. = 4725. = 11913. *6. 2. 3 = 8023. = 16212. 6. 3. 1 = 1421,2. 6. 5. 4 = 8023,24. = 9225,26. = 14133. 6. 7. 6 = 6111,12. 6. 8. 7 <i>seq.</i> = 7039a. = 715. 6. 11. 1 = 14512,13. 6. 11. 3 = 6912. 7. 1. 3 = 75. 7. 24. 1 = 407,8. 7. 25. 2 = 7536. = 13017. = 13029. 8. 1. 6 = 4123,24. *8. 12. 1 = 834-36. 8. 15. 1 = 921. *8. 15. 1 = 1514,5.</p>
<p>Taittiriya Aranyaka. 10. 10. 3 = 925. = 4221. = 9425.</p>	<p>Bṛhad-Araṇyaka Upaniṣad. *1. 4. 2 = 3330a. 1. 4. 7 = 5511,12. = 5715. = 11911. 1. 4. 8 = 13218. 1. 4. 10 = 7039b. = 11415-18. 1. 5. 3 = 7331,32. = 8134. 2. 3. 6 = 4028. = 6533,34. = 7535,36. = 1071,2. = 12025a. = 1223,4. = 12721a. 2. 4. 5 = 119. = 3537,38. = 434. 2. 4. 10 = 7810. = 12632,33. 2. 4. 12 = 8036, 811. = 1205,6. = 12034. 3. 2. 13 = 8029,30. *3. 2. 13 = 12110. 3. 8. 8 = 3731. = 12025b. *3. 9. 26 = 1072.</p>	<p>Chāndogya Upaniṣad. 3. 14. 1 = 9515. 5. 4. 1 = 1151,2. 6. 1. 4 = 4019. = 1227,8. = 1594,5. 6. 2. 1 = 1914a. = 5512.</p>
		<p>Īṣa Upaniṣad. 11 = 2621,22. = 9420.</p> <p>Kena Upaniṣad. 1. 5 = 1311,2.</p> <hr/> <p>Kaṭha Upaniṣad. 2. 12 = 965.</p>

- *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.

Praçna 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 = 8023.
 *2. 7 = 7112,13.

Aitareya Upaniṣad.
 1. 1. 1 = 701.

Çvetāçvatara Upaniṣad.
 1. 10 = 1043,4.
 3. 8 = 926.
 = 9424.
 3. 10 = 6717.
 = 1574.
 3. 13 = 235,6.
 4. 5 = 6715,16.
 = 7525.
 = 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-tāpani Upaniṣad.
 2. 1. 5 = 1089.
 2. 1. 7, 8 = 2020.
 2. 9. 9 = 1330,31.
 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.

Māitri Upaniṣad.
 *5. 2 = 1914b.
 = 5512,13.
 = 621b.
 7. 9 = 2621,22.

Gāuḍapāda'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" ? = 344-9.
 "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 = 895.
= 8912,13.
= 9126.
41 = 9121,22.
45 = 10122.
46 = 9410.
48 = 9811,12.
49 = 9725,26.
50 = 9829,30.
51 = 9920,21.
52 = 10011,12.
53 = 10020,21.
61 = 10527,28.
62 = 1066,7.
64 = 10714,15.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.

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.
= 979,10.
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.
= 586,7.
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.
2. 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 Darçana Saṁgraha.
*Page 16 end (ed. *Bibl. Ind.*)
= 1516,17.

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 = 23,4.
*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-
çāstra.**

- *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 = 2110,11.
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.

[Īḡvara 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 = 4723,30.
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 = 1533,4.
3. 24. 36 = 16411,12.
3. 26. 21 = 16234.
11. 9. 2 = 11030,31.
? = 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.

Sūrya Purāṇa.
? = 1324,25.
? = 1711,12.

Nāradiya ?

[See translation of SFrBh., p. 242 note,
and p. 248, note.]

? = 10524,25.
? = 10810,11.

Parāçara's Upapurāṇa

[Or Supplement to Viṣṇu Purāṇa].

? = 39-12.

Rāmāyana.
3. 9. 32 = 1114.

Kumārasambhava.
1. 53 = 14824,25.

Çiçupālavadhā.
2. 59 = 5118.

Pāṇini.

5. 2. 91 = 7314.

Dhātupāṭha.
*15. 54 = 14116.
= 16121.

Amarakoça.
1. 1. 1. 9 = 1510.
1. 1. 4. 11 = 837.
1. 1. 4. 13 = 7223.

Çāçvata.
320 = 1463.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122,23. Cf. 3514.
? = 211.
? = 722,23. Cf. 4336.
? = 1317,18.
? = 2214,15.
? = 2530.
? = 2625,26.
? = 2718,19.
? = 2726.
? = 2822,23.
? = 308,9. Cf. 15534.
? = 316.
? = 3514. Cf. 122.
? = 3717,18.
? = 3736-38.
? = 3821,22.
? = 4336,37. Cf. 722,23.
? = 4616,17.
? = 6418,19.
? = 6432,33.
? = 6610,11.

? = 7032,33.
? = 7034,35.
? = 7124.
? = 7211.
? = 735,6.
? = 737,8.
? = 7732.

[See note to translation of 7732.]

? = 788,9.
? = 819.
? = 8226,27.
? = 9031,32.
? = 915,6.
? = 9727,28.

[Cf. Appendix III.]

? = 10224,25.
? = 1087,8.
? = 11022.
? = 11124,25.
? = 11126,27.

? = 11217,18.
? = 11232,33.
? = 12110,11.
? = 12124.
? = 1263.
? = 12720,30.
? = 12813.
? = 12833,34.
? = 1291,2.
? = 131.7-20.
? = 1329.
? = 13210.
? = 13220a.
? = 13220b.
? = 13422.
? = 14115.
? = 14922-25.
? = 15325,26.
? = 15534. Cf. 308.
? = 15810.
? = 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-sarit-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 KAEGI, 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 Rigveda, 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. xviii + 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 Sāmkhya-pravacana-bhāṣya : or Commentary on the exposition of the Sānkhya 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*.

VOLUME III. — Buddhism in Translations. By HENRY CLARKE WARREN. Royal 8vo. Cloth. About 500 pages. Nearly ready. Mailing price, \$1.20.

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 Buddhahip ; while the sections of chapter v. are about Buddhist monastic life.

