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HARVARD ORIENTAL SERIES

EDITED

WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

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SĀMKHYA-PRAVACANA-BHĀSYA
(*Kaṇila*)

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀNKHYA PHILOSOPHY

23738

BY

VIJÑĀNABHIKṢU

EDITED BY

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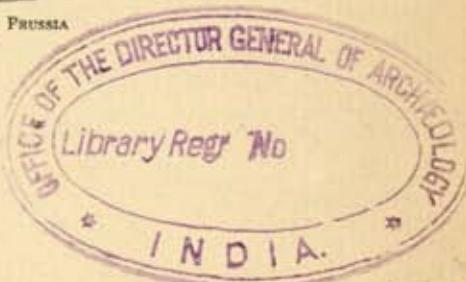
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PREFACE.

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.’ Vijnānabhikṣu’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. Vijnānabhikṣu’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 Cyclopaedia, 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. Fitedward Hall, whose name, however, is to be gathered only from the initials, “F. H.” and part of the date, “Marlesford, Suffolk,” appended to the “Advertisement.” This work is to be especially com-

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

² The title reads : Kapilā-'cāryya-pranitā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'imaka-sāṅkhya-pravacana-nāmaka-granthaḥ | tad-bhāṣyam Vijnānā-'cāryya-racitam sāṅkhya-pravacana-bhāṣyam | q̄rīrāmapure mudritam abhūt | gāna 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 (*pāṭhā-ntara-sūci-pattram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *puddhi-pattram* 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 Brahmins 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 Vijnānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*gruti*) 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, Vijnānabhikshu'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 Sāṅkhyā system in general, I must refer the reader to the work cited above, 'Die Sāṅkhyā 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 Sāṅkhyā Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhyā 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 Sāṅkhyā 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 Sāṅkhyā 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 Sāṅkhyā expression.

In still larger measure do Vedāntic influences manifest themselves in Vijnānabhikṣu'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, Vijnānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijnānabhikṣu 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, prachchanna-bāuddha*, i. 22, etc.).

Vijnānabhikṣu'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 Vijnānabhikṣu 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), Vijnānabhikṣu 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" (*prāudha-vāda, prāudhi-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 Vijnānabhikṣu 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 Āśvārata 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 Vijnānabhikṣu 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 Vijnānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacanabhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

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

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,

April, 1895.

As this work is printed from 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-Gaṇeçaya namah !

“eko 'dvitīya” iti veda-vacānsi puinsi
sarvā-'bhimāna-vinivartanato 'sya muktyāi
vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.

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

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

īçvara-'nīçvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paçyanti, tad asmi paramam mahāḥ.

kālā-'rka-bhakṣitam sāṅkhya-çāstraṁ jñāna-sudhākaram
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco'-mṛtāḥ.

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

“tat tvam eva, tvam evā 'tad” evāni çruti-çato-'ditam
sarvā-'tmanām avāidharmyaṁ çāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyah çrotavyo mantavyo nididhyāsitavya” ity-ādi-
çrutiṣu parama-puruṣartha-sādhanasyā 'tma-sāksūtkārasya hetutayā grav- 20
anā-'di-trayam vihitam. tatra gravaṇā-'dāv upāyā-'kāñkṣayāṁ smaryate:

“çrotavyah çruti-vākyebhyo mantavyaç co 'papattibhiḥ
matvā ca satataṁ dhyeṣa, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakārene 'ti çeṣah. tatra çrutibhyah çruteṣu puruṣ-
ārtha-tad-dhetu-jñāna-tad-visayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa- 25
pattiḥ Ṣadadhāyā-'rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
dideṣa. «nanu nyāya-vāiçeṣikābhyaṁ apy eteṣv artheṣu nyāyah pradarçita
iti tābhyaṁ asya gatārthatvam : saguṇa-nirguṇatvā-'di-viruddha-rūpāir
ātma-sādhakatayā tad-yuktibhir atratya-yuktinām virodheno 'bhayor eva
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
visaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyaṁ
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmikāyām anumāpitah; ekadā para-sūkṣme praveçā-'sambhavāt. tadiyām
ca jñānam dehā-'dy-ātmata-nirasanena vyāvahārikām tattva-jñānam bhavaty

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

“prakṛter guṇa-sammūḍhāḥ sajante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayed”

5 iti Gitāyāṁ kartṛtvā-'bhīmānīnā tārkikasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṅkhyā-'peksayo 'ktaiḥ, na tu sarvathāi 'vā 'jñātavam iti. tathā tadīyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanam bhavaty
eve 'ti; taj-jñānā-'peksayā 'pi ca sāṅkhyā-jñānam eva pāramārthikam para-
vāirāgya-dvārā sākṣān mokṣa-sādhanaiḥ ca bhavati; ukta-Gītā-vākyenā

10 'tmā-'kartṛtva-jñāsyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hṛdayasya çokān,” “kāmā-'dikam mana eva,” “sa samānah sann ubhāu
lokāv anusamcarati, dhyāyatī 'va, lelāyatī 'va,” “sa yad atra kiṁcīt
paçyaty, ananvāgatas tena bhavatī” 'ty-ādi-tāttvika-çruti-çatāḥ

15 “prakṛteḥ kriyamāṇāni guṇāḥ karmāṇi sarvaçāḥ;
ahaṅkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malāḥ,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmāna”

ity-ādi-tāttvika-smṛti-çatāiç ca nyāya-vāiçeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhītavāc ca. na cāi 'tāvatā nyāyā-'dy-aprāmāṇyam; vivakṣītā-
20 'rthe dehā-'dy-atirekā-'nīce bādhā-'bhāvāt, yat-parah çabdāḥ sa çabdā-'rtha
iti nyāyāt. ātmāni sukhā-'di-mattvāya loka-siddhatayā tatra pramāṇā-
'ntarā-'napekṣāñena tad-añçasyā 'nuvādatvān na çāstra-tātparya-viṣaya-
tvam iti.

«syād etat. nyāya-vāiçeṣikābh्याम atrā 'virodho bhavatu; brahma-
25 mīmānsā-yogābh्याम tu virodho 'sty eva; tābh्याम nitye-'çvara-sādhanād,
atra ce 'çvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyavahārika-pāra-
mārthika-bhedenā seçvara-nirīçvara-vādayor avirodho 'stu; seçvara-vādasayo
'pāsanā-paratva-sambhavād» iti väcyam; vinigamakā-'bhāvāt. İçvaro hi
durjñeya iti nirīçvaratvam api loka-vyavahāra-siddham āiçvaryā-vāirāgyāyā
30 'nuvāditum ķakyata, ātmānah saguṇatvam iva, na tu kvā 'pi çruty-ādāv
İçvarah sphaṭam pratiṣidhyate, yena seçvara-vādasayāi 'va vyavahārikatvam
avadhāryete» 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīçvaram”

35 ity-ādi-çāstrāiñ nirīçvara-vādasaya ninditatvād asminn eva çāstre vyavahāri-
kasyāi 've 'çvara-pratiṣedhasyāi 'çvaryā-vāirāgyā-'dy-ar�am anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusārena nityāi-'çvaryām na pratiṣi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'çvaryā-darçanena tatra cittā-'veçato
vivekā-'bhýasa-pratibandhaḥ syād iti sāṅkhyā-'cāryāñām īçayah. seçvara-

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

“nā 'sti sāṃkhyā-samam jñānam, nā 'sti yoga-samam balam.
atra te sāṃcayo mā bhūj, jñānam sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā'-nēca eva sāṃkhyā-jñānasya darçanā'-ntarebhya 5
utkarṣam pratipādayati, na tv īçvara-pratiṣedhā'-nēce 'pi. tathā Parāçarā-
'dy-akhila-çīṣṭa-samvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Aksapāda-praṇīte ca Kāñade sāṃkhyā-yogayoh
tyājyāḥ çruti-viruddho 'nēcaḥ çruty-eka-çaraṇair nr̄bhiḥ. 10
Jāminīye ca Vāiyāse viruddhā'-nēco na kaçcana;
çrutyā vedā'-rtha-vijñāne çruti-pāraṇ gatā hi tāv”

iti Parāçaro'-papurāñā'-dibhyo 'pi brahma-mīmāñsāyā īçvarā'-nēce bala-
vattvam. tathā

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

iti Mokṣadharma-vākyād api Parāçarā-''dy-akhila-çīṣṭa-vyavahāreṇa brahma-
mīmāñsā-nyāya-vāiceśikā-''dy-ukta īçvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yām na paçyanti yogī'-ndrāḥ sāṃkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā'-di-vākyāih sāṃkhyānām īçvarā'-jñānasyāi 'va Nārāyañā-
'dinā proktatvāc ca.

kiṁ ca brahma-mīmāñsāyū īçvara eva mukhyo viṣaya upakramā'-dibhir
avadhṛtaḥ. tatrā 'nēce tasya bādhe çāstrasyāi 'vā 'prāmānyaṁ syād, yat- 25
paraḥ çabdaḥ sa çabdā'-rtha iti nyāyāt. sāṃkhyā-çāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekāv eva mukhyo viṣaya iti 'çvara-pratiṣedhā-
'nēca-bādhe 'pi nā 'prāmānyaṁ, yat-paraḥ çabdaḥ sa çabdā'-rtha iti nyāyāt.
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiṣedhā'-nēce durbalam iti. na
ca «brahma-mīmāñsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvaryam» iti vaktuṁ çakyate; “smṛty-anavakāça-dosa-prasāṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'çvaryā-viçīṣṭatvenāi 'va brahma-mīmāñ-
sā-viṣayatvā'-vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhyā-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhyā-
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāñkanī- 35
yam; prakṛti-svātantryā'-pattyā “racanā'-nupapatteç ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā'-nupapatteç ca; tathā “sa pūrveśām api
guruḥ, kālenā 'navacchedūd” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyām

sphuṭam īcā-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāṇḍhi-vādā-'dināi 'va sāṃkhyasya vyāvahārike-'çvara-pratisedha-paratayā brahma-mīmānsā-yogābhyaṁ saha na virodhaḥ. abhyupagama-vādaç ca çāstre drsto, yathā Viṣṇupurāne :

5 “ete bhinna-dṛçām, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamām tatra. sāṃkṣepāḥ ḡrūyatām mame”

'ti. astu vā pāpiṇām jñāna-pratibandhā-'rtham āstika-darçaneśv apy aṇçataḥ
çruti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṇçeṣv aprāmānyam ca;
10 çruti-smṛty-aviruddheṣu tu mukhya-visayeṣu prāmānyam asty eva. ata
eva Padmapurāne brahma-yoga-darçanā-'tiriktānām darçanānām nindā 'py
upapadyate, yathā tatra Pārvatīm pratī 'çvara-vākyam :

“çrnu, dēvi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣām çravaṇa-mātreṇa pātityam jñāninām api.

15 prathamām hi mayāi 'vo 'ktām çāṇivam pāçupatā-'dikam.
mac-chakty-āveçitār viprāliḥ samproktāni tataḥ param :
Kaṇādena tu samproktām çāstraṇām vāiçeṣikam mahat,
Gāutamena tathā nyāyām, sāṃkhyām tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvaiḥ vedamayā-'rthataḥ
nirīgvareṇa vādena kṛtaṇām çāstram mahattaram.

20 Dhiṣāṇena tathā proktām cārvākam ati-garhitam.
dāityānām nācanā-'rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-çāstram asat proktām nagna-nīlapaṭā-'dikam.
māyāvādām asac chāstram pracchannam bāuddham eva ca

25 mayāi 'va kathitām, devi, kalāu brāhmaṇa-rūpiṇā
apārthām çruti-vākyānām darçayal loka-garhitam.
karma-svarūpa-tyājyatvam atra ca pratipādyate,
sarva-karma-paribhraṇān nāiṣkarmyām tatra co 'eyate.

parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'syā paraṇā rūpām nirgunaṇām darçitam mayā.
30 sarvasya jagato 'py asya nācanā-'rthām kalāu yuge
vedā-'rtha-van mahā-çāstram māyāvādām avāidikam
mayāi 'va kathitām, devi, jagatām nāça-kāraṇād” iti.

adhikānām tu brahma-mīmānsā-bhāṣye prapañcitam asmābhīr iti. tasmād
āstika-çāstrasya na kasyā 'py aprāmānyam virodhō vā; sva-sva-visayeṣu
35 sarveṣām abādhād, avirodhāc ce 'ti. «nanv evam puruṣa-bahutvā-'nīce 'py
asya çāstrasyā 'bhyupagama-vādatvām syāt?» na syāt; avirodhād, brahma-
mīmānsāyām apy “aṇco nānā-vyapadeçād” ity-ādi-sūtra-jātāir jīvā-'tmā-
bahutvāsyaī 'va nirṇayāt. sāṃkhyā-siddha-puruṣānām ātmavām tu brahma-
mīmānsāyā bādhyata eva; “ātme 'ti tū 'payantī” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-'rtha-bhūmāv ātmatvā-'vadhāraṇāt. tathā 'pi ca sāṁkhyasya nā 'prāmānyam; vyāvahārikā-'tmano jīvase 'tara-viveka-jñānasya mokṣa-sādhanatve vivakṣitā-'rthe bādhā-'bhāvāt. etena ḥṛuti-smṛti-prasiddhayor nānātmāi-'kātmatvayor vyāvahārika-pāramārthika-bhedenā 'virodha iti brahma-mīmāṁsāyām prapañcitam asmābhīr iti dik.

«nanv evam api Tattvasamāsā-'khya-sūtrāḥ sahā 'syāḥ Saḍadhyāyyāḥ pāunaruktyam» iti cen, māi 'vam! saṁkṣepa-vistara-rūpeṇo 'bhayor apy apāunaruktyāt. ata evā 'syāḥ Saḍadhyāyyāḥ yoga-darçanasye 'va Sāṁkhyā-pravacana-samjñā yuktā. Tattvasamāsā-'khyan hi yat saṁkṣiptam sāṁkhyā-darçanam, tasyāi 'va prakarṣenā 'bhyām nirvacanam iti. viçeṣas tv 10 ayam: yat Saḍadhyāyyām Tattvasamāsā-'kyo-'ktā-'rtha-vistara-mātram, yoga-darçane tv ābhyām abhyupagama-vāda-pratiṣiddhasye 'cvaraśya nirūpanena nyūnatā-parihāro 'pī 'ti. asya ca sāṁkhyā-samjñā sānvayā

“sāṁkhyām prakurvate cāi 'va prakṛtiṁ ca pracakṣate,
tattvāni ca catur-viñçat; tena sāṁkhyāḥ prakīrtitā”

ity-ādibhyo Bhāratā-'di-vākyebhyaḥ. sāṁkhyā samyag-vivekenā 'tmā-kathanam ity arthaḥ. atah sāṁkhyā-çabdasya yoga-rūḍhatayā

“tat-kāraṇam sāṁkhyā-yogā-'dhigamyam”

ity-ādi-çṛutiṣu

“esā te 'bhihitā sāṁkhye buddhir, yoge tv imām ḥṛṇv”

ity-ādi-smṛtiṣu ca sāṁkhyā-çabdena sāṁkhyā-çāstram eva grāhyam, na punar arthā-'ntaram kalpanīyam iti.

tad idam mokṣa-çāstram cikitsā-çāstra-vac catur-vyūham. yathā hi roga ārogyaṁ roga-nidānam bhāsiṣajyam iti catvāro vyūhāḥ samūhāç cikitsā-çāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-'pāyaç ce 25 'ti catvāro vyūhā mokṣa-çāstrasya pratipādyā bhavanti; mumukṣubhir jijñāsatatvāt. tatra trividham duḥkhām heyam; tad-atyanta-nivṛttir hānam; prakṛti-puruṣa-saṁyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu hāno-'pāya iti. vyūha-çabdena cāi 'śām upakaraṇa-saṁgrahāḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratiyogi-vidhayāi 'va 30 ca heyam pratipādayiṣyan çāstra-kāraḥ çiṣyā-'vadhānāya çāstrā-'rambham pratijānīte:

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthah. 1.

atha-çabdo 'yam uccārana-mātreṇa mañgala-rūpāḥ. ata eva “mañgalā-'caranam çiṣṭā-'cārād” iti svayam eva pañcamā-'dhyāye vakṣyati. arthas 35 tv atrā 'tha-çabdasyā 'dhikāra eva; praçnā-'nantaryā-'dīnām puruṣārthena sahā 'nvayā-'sambhavāt; jñānā-'dy-ānantaryasya ca sūtrāir eva vakṣya-māṇatayā tat-pratipādana-vāiyarthyāt; adhikāra-bhinnā-'rthatve çāstrā-

'rambha-pratijñā-'dy-alābha-prasaṅgāc ca. tasmāt puruṣārthatasyo 'pakramo-pasāñhāra-darçanād adhikārā-'rthatvam evo 'citam. "tad-ucchittiḥ puruṣārtha" ity upasāñhāro bhaviṣyatī 'ti. adhikāraç cā 'dhikyena prādhānyenā 'rambhaṇam. ārambhaç ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi 5 tad-dvārā cāstrā-'rtha-tad-vicārayor apī 'ti. tathā ca sādhanā-'dy-upakaraṇa-sahito yathokta-puruṣārtho 'dhikṛtah, prādhānyena nirūpayitum asmābhīḥ prārabdha iti sūtra-vākyā-'rthah. trividham ādhyātmikam ādhibhāutikam ādhidāivikam ca duḥkham. tatrā 'tmānām sva-saṅghātam adhikṛtya pravṛttam ity ādhyātmikam : cārīram mānasām ca. tatra cārīram vyādhy-10 ādy-uttham, mānasām kāmā-'dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya pravṛttam ity ādhibhāutikam, vyāghra-corā-'dy-uttham. devān agni-vāyv-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-çītā-'dy-uttham iti vibhāgaḥ. yady api sarvam eva duḥkham mānasām, tathā 'pi mano-mātrajanyatvā-'janyatvābhyaṁ mānasatvā-'mānasatva-viçeṣah. esām trividha-15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhanārāṇyena niḥceṣato nivṛttiḥ. so 'tyantah paramah puruṣārthah, puruṣānām buddher iṣṭa ity avāntara-vākyā-'rthah. tatra sthūlām duḥkham vartamānā-'vasthām, tac ca dvitiya-kṣaṇād upari svayam eva nañkṣyati ; ato na tatra jīvānā-'peksā ; atītām tu prāg eva naṣṭam iti na tatra sādhanā-'peksē 'ti pariṣeṣūd anāgatā-20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatatayā prakṛte paryavasyati. tathā ca Yoga-sūtram : "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na nāço, 'pi tv atītā-'vasthā ; dhvānsa-prāgabhāvayor atītā-'nāgatā-'vasthā-svarūpatvāt ; sat-kārya-vādibhir abhāvā-'nañgikārāt. «nanu kadācid apy avartamānam anāgataṁ duḥkham aprāmāṇikam ; ataḥ kha-puṣpa-nivṛtti-25 vat tan-nivṛtter na puruṣārthatvām yuktam» iti. māi 'vam ! sarvatra hi sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātañjale siddham ; dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarçanāt. 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-daçyām ca prārabdha-karma-phalā-'tiriktānām duḥkhānām anāgatā-'vasthānām bījā-'khyānām dāho, videha-kāivalye tu cittena saha vināça ity avāntara-viçeṣah. bīja-dāhaç cā 'vidyā-sahakāry-uccheda-mātrām ; jīvānasyā 'vidyā-mātro-'echedakatvāya loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçah ; jīvānasyā 35 sūkṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthah sambhavati ; duḥkhasya citta-dharmatvena puruṣe tan-nivṛtty-asambhavāt ; duḥkha-nivṛtti-çabdasya duḥkhā-'nutpādā-'rthakatve 'pi puruṣe tasya nitya-siddhatvāt. yat tu «kanṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā 40 syād» iti, tan na ; evam api pumān nirduḥkha iti ḡravaṇa-manano-'ttaraṁ duḥkha-hānā-'rthām nididhyāsanā-'dāu pravṛtty-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niçcayād eva pravṛttir bhavati; prakṛte tu ḡravaṇa-mananābhyaṁ siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditaḥ phalasyā 'siddhatva-niçcayo 'stī 'ti. kim ca bhavatu kadācid bhramā-'dīnā puruṣe-'echā-viṣayatvaiḥ duḥkhā-'bhāvasya; ḡrutis tu moha-nāchinī kathām sidhāsyā phalatvam pratipādayet: "tarati çokam ātma-vid," "vidvān harṣa-çokā jahātī" 'ty-ādir' iti?

atro 'cyate: "na nitya-çuddha-buddha-mukta-svabhāvaya tad-yogas tad-yogād rta" iti heya-hetv-avadhāraka-sūtreṇāi 'vā 'yam pūrva-pakṣaḥ samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe stah; anyathā taylor bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇām hi bhogo, 10 grahaṇām ca tad-ākāratā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva paryavasayati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti Yoga-sūtreṇo 'ktah. "sattve tu tapyamāne tad-ākārū-'nurodhī puruṣo 'py anu-tapyata iva dr̄çyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-çabdena 15 viçiyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya buddhi-vṛtti-uparāge sphātiκām dr̄ṣṭāntām sūtra-kāro vakṣyati "kusumavac ca maṇīr" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̄çya-bhānam ucyate; sa cā 'dhyāsaḥ pratibimbām vinā na ghaṭeta; jñāna-mātrasyā 'dhyāsatva ātmāçrayāt: adhyāsaj jñānam, jñānam eva cā 'dhyāsa iti. tad 20 etat smaryate 'pi :

"tasmiṇç cid darpaṇe sphāre samastā vastu-dr̄ṣṭayah;
imāś tāḥ pratibimbanti, sarasi 'va taṭa-drumā" iti.

atra hi dr̄ṣṭi-çabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaç ca tat-tad-upādhiṣu bimbā-'kāraç citta-pariṇāma iti. tasmāt pratibimba- 25 rūpeṇa puruṣe duḥkha-sambandho bhogā-'kyo 'sti. atas tenāi 'va rūpena tan-nivṛtteḥ puruṣārthatvaiḥ yuktam. ata eva duḥkham mā bhuñjīye 'ti prārthanā 'py ā-pāmarām dr̄çyate. tac ca duḥkha-bhoga-nivṛtteḥ puruṣārthatvam anya-çeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ; duḥkha-nivṛttis tu kanṭakā-'di-nivṛtti-vat tādarthyena, na svataḥ puruṣārthaḥ. evam sukhām api na svataḥ puruṣārthaḥ, kim tu tad-bhoga eva. tad idām duḥkha-bhoga-nivṛtteḥ puruṣārthatvaiḥ Yoga-bhāṣye Vyāsa-devāir uktam: "tasmin nivṛtte puruṣaḥ punar idām tāpa-trayaiḥ na bhuñkta" iti. atah ḡrutāv api duḥkha-nivṛtteḥ puruṣārthatvaiḥ viṣayatā-sambandhenāi 'va bodhyam. tad etad Yogavārttike prapañcitam asmābhīr iti dik. tad 35 evam anena sūtreṇa vyūha-dvayaṁ saṅkṣepeno 'ddiṣṭām, vistaras tv anayoh paçcād bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāñkṣā-'rtham tad-itareṣām hāno-'pāyatvam pratyācaṣṭe sūtra-jātena:

na dr̄ṣṭat̄ tat-siddhir, nivṛtte 'py anuvṛtti-darçanāt̄. 2.

lāukikād upāyād dhanā-der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-dinā duḥkhe nivṛtte paṭcād dhanā-di-kṣaye punar̄ api duḥkhā-'nūvṛtti-darçanād ity arthaḥ. tathā ca ḡrutih “amṛtatvasya tu nā 5 'cā 'sti vittene” ty-ādiḥ.

«nanv evan dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivartakatve kathaṁ tatra pravṛttih?» tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt̄ puruṣārthatvam. 3.

10 dr̄ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-kathaṁ-cit puruṣārthatvam tv asty eva. kutaḥ? prātyahikasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-dinā duḥkha-nirākaraṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivarta-15 katayā manda-puruṣārtho bhavaty eve 'ti.

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

sarvā-'sambhavāt̄ sambhave 'pi sattā-'sambhavād dheyah pramāṇa-kuçalāih. 4.

sa ca dr̄ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyah. kutaḥ? sarvā-'sambhavāt̄ sarva-duḥkheṣu dr̄ṣṭa-sādhanāih pratikārā-'sambhavāt̄. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave 'pi 'ti ; sambhave 'pi dr̄ṣṭo-pāya-nāntariyakā-'di-duḥkha-samparkā-'vaçyambhāvād ity arthaḥ. tathā ca Yoga-sūtram : “pariṇāma-tāpa-saṁskāra-25 duḥkhāir guna-vṛtti-virodhāc ca sarvam eva duḥkhaṁ vivekina” iti.

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

“yan na duḥkhenā sambhinnāḥ na ca grastam anantaram abhilāṣo-panītanī ca, tat sukhām svah-padā-'spadā” iti.»

30 tatrā 'ha :

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

dr̄ṣṭa-sādhanā-'sādhyasya mokṣasya dr̄ṣṭa-sādhana-sādhyā-rājyā-'dibhya utkarṣāt̄ teṣu duḥkha-sattā 'vadhāryate; api-çabdāt̄ trigunā-'tmakatvā-'der api. mokṣasyo 'tkarṣe pramāṇām sarvo-'tkarṣa-çruter iti; “na ha vāi 35 saçārīrasya sataḥ priyā-'priyayor apahatir asti; açārīraṁ vāva santam priyā-'priye na spr̄çata” ity-ādinā videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dr̄ṣṭa-sādhanād atyanta-duḥkha-nivṛttiḥ ; adr̄ṣṭa-sādhanāt tu vāidika-karmanāḥ syāt ; “apāma somam, amṛtā abhūme” ’ty-ādi-gruter» iti. tatrā 'ha :

aviçeşaç co 'bhayoh. 6.

ubhator eva dr̄ṣṭā-dṛṣṭaylor atyanta-duḥkha-nivṛtti-asādhakatve ya-⁵ thokta-tad-dhetutve cā 'viçeşa eva mantavya ity arthaḥ. etad eva Kāri-kāyām uktam :

“dr̄ṣṭavad ānuçravikalḥ ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta” iti.

guror anuçrūyata ity anuçravo vedah ; tad-vihita-yāgā-'dir ānuçravikalḥ. sa dr̄ṣṭo-pāya-vad evā 'viçuddhyā hiñśā-'di-pāpena vināçi-satiçaya-phala-¹⁰ katvena ca yukta ity arthaḥ. «nanu vāidha-hiñśāyāḥ pāpa-janakatve balavad-anīṣṭā-'nanubandhī-'ṣṭa-sādhanatva-rūpasya vidhy-arthasyā 'nupapattir» iti cen, na ; vāidha-hiñśā-janyā-'niṣṭasye 'ṣṭo-'tpatti-nāntarīyakatvene 'ṣṭo-'tpatti-nāntarīyaka-duḥkha-'dhika-duḥkha-'janakatva-rūpasya balavad-anīṣṭā-'nanubandhitvasya vidhy-añçasyā 'kṣateḥ. yat tu «vāidha-hiñśā-¹⁵ 'tirikta-hiñśāyā eva pāpa-janakatvam» iti, tad asat; saṅkoce pramāṇā-'bhāvāt ; Yudhiṣṭhirā-dīnām sva-dharme 'pi yuddhā-dāu jñāti-vadhā-'di-pratyavāya-parihārāya prāyaçitta-çravañāc ca ;

“tasmād yāsyāmy aham, tāta, dr̄ṣṭve 'maṁ duḥkha-saṁnidhim
trayī-dharmam adharmā-'dhyam kimpāka-phala-saṁnibham”

iti Mārkanḍeya-vacanāc ea. “abiñsan sarva-bhūtāny anyatra tīrthebhya” iti çrutis tu vāidhā-'tirikta-hiñśā-nivṛtter iṣṭa-sādhanatvam eva vakti, na tu vāidha-hiñśāyā anīṣṭa-sādhanatvā-'bhāvam apī 'ty-ādikam Yogavārttike draṣṭavyam iti dik.

“na karmanā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur” iti,

“tam eva viditvā 'ti mr̄tyum eti, nā 'nyaḥ panthā vidyate 'yanāye”

'ty-ādi-çruti-virodhena tu soma-pānā-'dibhir amṛtatvaiḥ gāuṇam eva mantavyam ;

“ā-bhūta-samplavaiḥ sthānam amṛtatvaiḥ hi bhāṣyata”

iti Viṣṇupurāṇāt.

tad evaiḥ dr̄ṣṭā-dṛṣṭo-pāyayoḥ sākṣat-parama-puruṣārthā-sādhanatve sādhite tad-upāyā-'kāñkṣayām viveka-jñānam upāyo vaktavyah. tatra viveka-jñānam avivekū-'khya-duḥkha-hetū-'ccheda-dvārāi 'va hāno-pāya ity āçayenā 'dāv avivekam eve 'tara-pratiṣedhena heyā-hetutayā pariçeṣayati praghaṭṭakena :

na svabhāvato baddhasya mokṣa-sādhano-'padeça-vidhiḥ. 7.

duḥkha-'tyanta-nivṛtter mokṣatvasyo 'ktatayā bandho 'tra duḥkha-yoga eva. tasya bandhasya puruṣe na svabhāvikatvaiḥ vakṣyamāṇa-laksanam asti,

yato na svabhāvato baddhasya mokṣaya sādhano'-padeçasya cīrāutasya vidihi anuṣṭhānam niyojyānām ghaṭate. na hy agneḥ svābhāvikād āusñyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īcvara-gītāyām :

5 “yady ātmā malino 'svaccho vikāri syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-ntara-çatāir apī” ’ti.

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

«nanu sarvado 'palambhā'-patter duḥkhasya svābhāvikatva-çāñkāi 'va
10 nāstī » 'ti cen, na; triguṇā-tmakatvena cittasya duḥkha-svabhāvatve 'pi
sattvā-'dhikyenā 'bhibhavāt sadā duḥkhā-nupalabdhi-vad ātmāno'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāci cittas-
yāi 'vā 'tmatū-'bhyupagamāc ca. «athāi 'vam ātma-nācād eva mokṣo 'stv
15 iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikaranyenāi
'va mokṣasya puruṣārthatvād iti.

«bhavatv ananuṣṭhānaiḥ, tena kim?» ity ata īha :

svābhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmānyam. 8.

svābhāvasya yāvad-dravya-bhāvitvān mokṣā-sambhavena tat-sādhano-
'padeṣṭ-çruter ananuṣṭhāna-lakṣaṇam aprāmānyam syād ity arthaḥ.

20 “nanu çruti-balād evā 'nuṣṭhānaiḥ syāt?» tatrā 'ha :

nā 'çakyō-'padeça-vidhir, upadiṣṭe 'py anupadeçah. 9.

nā 'çakyāya phalāyo 'padeçasyā 'nuṣṭhānaiḥ sambhavati, yata upadiṣṭe
'pi vihite 'py açakyasyo 'pāye sa upadeço na bhavati, kiṁ tū 'padeçā-'bhāsa
eva; bādhitam arthaḥ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

25 atra çāñkate :

çukla-paṭa-vad bija-vac cet, 10.

«nanu svābhāvikasyā 'py apāyo dr̄çyate, yathā çukla-paṭasya svābhā-
vikam çūklyaiḥ rāgenā 'panīyate, yathā ca bijasya svābhāviky apy añkura-
çaktir agnīnā 'panīyate; atah çukla-paṭa-vad bija-vac ca svābhāvikasya
20 bandhasyā 'py apāyah puruṣe sambhavatī 'ti tadvad eva tat-sādhano-
'padeçah syād» iti ced ity arthaḥ.

sāmādhatte :

çakty-udbhavā-'nudbhavābhyaṁ nā 'çakyō-'padeçah. 11.

ukta-dr̄ṣṭāntayor api nā 'çakyāya svābhāvikā-'pāyāyo 'padeço lokānām
35 bhavati. kutah? çakty-udbhavā-'nudbhavābhyaṁ. dr̄ṣṭānta-dvaye hi

çāuklyā-der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-ñkura-
çaktyor apāyo bhavati; rajakā-di vyāpārāir yogi-sāmkalpā-dibhiç ca
rakta-paṭa-bhr̄ṣṭa-bijayoh punah 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-
smṛtyoh puruṣārthatva-siddheḥ ca, na tu dr̄ṣṭāntayor iva tirobhāva-mātrasye
'ti. kiṁ ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-çvara-
sāmkalpā-dinā çakty-udbhavasya bhr̄ṣṭa-bijeṣv iva mukteṣv api sambhavenā
'nirmokṣā-pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jūtena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-dy-upāyo 'cchedya-
tvām na ghaṭeta; anāgatā-vastha-sūksma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity nāçayena nāimittikatvām nirākriyate.

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

nā 'pi kāla-sambandha-nimittakah puruṣasya bandhah. kutah? vyāpino 15
nityasya kālasya sarvā-vacchedena sarvadā muktā-mukta-sakala-puruṣa-
sambandhāt; sarvā-vacchedena sadā sakala-puruṣāñām bandhā-patter ity
arthaḥ. atra ca prakarane kāla-deça-karmā-dinām nimittatva-sāmānyām
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kiṁ tu yan nāimittikatvam
pākaja-rūpā-di-van nimitta-janyatvām, tad eva bandhe pratiṣidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-bhyupagamāt. «nanu kālā-di-nimittakatve
'pi sahakārya-antara-sambhavā-sambhavābhyām vyavasthā syād» iti ced,
evam sati yat-samyoğe saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktah; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtaṁ nāimittikatvē 'ti.

25

na deça-yogato 'py asmāt. 13.

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

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

sainghāta-viçeṣa-rūpatā-khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhah. kutah? 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 kiṁ bādhakam?» tatrā 'ha:
asaṅgo 'yam puruṣa iti. 15.

35

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

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-
svikāre vikāra-hetu-saṁyogā-'khyāḥ sañgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve
ca ḡṛutiḥ: "sa yad atra kiincit paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" iti. sañgaç ca saṁyoga-mātrām na bhavati; kāla-deca-
5 sambandhasya pūrvam uktatvāt; ḡṛuti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-pattrasyā 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravaṇāc ca.

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

na vihita-niśiddha-karmanā 'pi puruṣasya bandhaḥ; karmaṇām anātmā-
dharmatvāt; anya-dharmeṇa sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-'patteḥ. «nanu sva-svo-pādhi-karmanā bandhā-'ñigikāre nā 'yaṁ
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api
duḥkha-yoga-rūpa-bandhā-'patteḥ ce 'ty arthaḥ. sahakārya-antara-vilambato
vilamba-kalpanāḥ ca prāg eva nirākṛtaṁ "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaḥ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.
kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāñkāyām āha:

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

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-
upapattiḥ. puruṣasya hi duḥkha-yogaī vinā 'pi duḥkha-sāksātkārā-'khyā-
20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syā,
niyāmakā-'bhāvāt. tataç cā 'yaṁ duḥkha-bhoktā 'yaṁ ca sukha-bhokte
'ty-ādi-rūpa-bhoga-vāiciryāḥ no 'papadyete 'ty arthaḥ. ato bhoga-vāiciryō-
'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi
svīkāryāḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-pādhi-vṛttēr eva bhavatī 'ti na sarva-puṁsām
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ svā-
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayām siddhāntāḥ siddhāḥ.
citte ca puruṣasya svatvām sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
30 «cittasyāi 'va bandha-mokṣāu, na puruṣasye» 'ti ḡṛuti-smṛtiṣu gīyate, tad
bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti :

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

«nanu prakṛti-nimittād bandho bhavatv» iti cen, na, yatas tasyā api
bandhakatve saṁyoga-pāratantryam uttara-sūtre vakṣyamānam asti. saṁ-
35 yoga-viçeṣām vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-pra-
saṅgād ity arthaḥ.

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

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viçeśād āupādhiko bandho, 'gni-saṃyogāj jalāu-śnya-vad iti svāsiddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād
ṛte. 19. 5

tasmāt tad-yogād ṛte prakṛti-saṃyogaṁ vinā na puruṣasya tad-yo
bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-pādhikatva
lūbhāya nañ-dvayena vakro-'ktih. yadi hi bandhaḥ prakṛti-saṃyoga-janyah
syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca
dvitīya-kṣaṇā-der duḥkha-nācakatvam kalpyam; kāraṇa-nācasya kārya- 10
nācakatāyāḥ klptatvena tenai 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir
hi duḥkhā-der upādānam. ato dīpa-çikhā-vat kṣana-bhañgurāyā vṛtter
āçu-vinācītvenāi 'va tad-dharmāṇām duḥkhe-echā-dīnām āçu-vinācāḥ
sambhavatī 'ti. atah prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho,
na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sākṣād 15
dhāno-pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

"yathā jvalad-grhā-'çliṣṭa-grhāṇi vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yaṁ na çocatī " 'ti.

vāiçikāṇām iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity
etad-arthaḥ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphāṭikasya rāga- 20
yogo na japā-yogaṁ vinā ghaṭate, tathāi 'va nitya-çuddhā-'di-svabhāvasya
puruṣasyo 'pādhi-saṃyogaṁ vinā duḥkha-saṃyogo na ghaṭate; svato
duḥkhā-'dy-asambhavād ity arthaḥ. tad uktam Sāure :

"yathā hi kevalo raktaḥ sphāṭiko laksyate janāiḥ
rañjakā-'dy-upadhānenā, tadvat parama-pūruṣa" iti. 25

nityatvam kālā-'navacchinnatvam, çuddhā-'di-svabhāvatvam ca nitya-
çuddhatvā-'dikam. tatra nitya-çuddhatvam sadā-pāpa-punya-çūnyatvam,
nitya-buddhatvam alupta-cid-rūpatvam, nitya-muktatvam sadā-pāramār-
thika-duḥkhā-'yuktatvam. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko
bandha iti bhāvāḥ. ātmā nitya-çuddhatvā-'dāu ca çrutir "ayam ātmā 30
san-mātro nityāḥ çuddho buddhaḥ satyo mukto nirañjano vibhur" ity-ādih.
«nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet,
satyam. na tad-yogas tad-yogād ṛta ity anena nitya-çuddhatvā-'dāu yuktir
apy uktai 'va. tathā hy ātmā nityatva-vibhutvā-'dikām tāvan nyāyā-'di-
darçaneś eva sādhitam. tatra nityasya vibhor ātmā yad-yogaṁ vinā 35
duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya
sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvam eva yuktam lāghavāt;
sarva-vikāreśv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābh्याम ca. na punar
antar-vikāreśu manaso nimittatvam ātmā co 'pādānatvam yuktam;

kāraṇa-dvaya-kalpane gāuravāt. «nanv aham sukhī duḥkhī karomī 'ty-
ādy-anubhavād ātmano vikāro-pādānatva-siddhir» iti cen, na; aham gāura
ity-ādi-bhrama-çatā-ntahpātitvenā 'prāmānya-çāñikā-skanditatayo 'kta-pra-
tyakṣānām ukta-tarkā-nugṛhitā-numānā-peksyā durbalatvāt. ātmanaç
5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ
Kārikayā 'py uktaḥ :

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

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

“puruṣāḥ prakṛti-stho hi bhuñkte prakṛti-jān gunān” iti.

prakṛti-sthaḥ prakṛtāu saṁyuktaḥ. tathā ca çrutāv api :

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

15 na ca «kālā-'di-vad eva prakṛti-saṁyogo 'pi muktā-mukta-purusa-
sādhāraṇatayā katham bandha-hetur» iti vācyam; janmā-para-nāmnāḥ
sva-sva-buddhi-bhāvā-panna-prakṛti-saṁyoga-viçeṣasyāi 'vā 'tra saṁyoga-
cabdā-rthatvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātatvāt; buddhi-vṛty-
upādhināi 'va puruṣe duḥkha-yogāc ca. vāciṣekā-'di-vad eva bhoga-
janakatā-vacchedakatvenā 'ntahkaraṇa-saṁyoge vājātyām eā 'smābhīr api
'ṣṭam. ato na susupty-ādāu bandha-prasāṅgah. svatvām ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiñcid-vṛtti-tat-saṁskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhāvā-vyavasthitih. kaçcit tu «prakṛti-puruṣayoh saṁyogā-
'ñigikāre puruṣasya pariṇāma-saṅgāu prasajyeyatām; ato 'trā 'viveka eva
25 yogā-cabdā-rtho, na tu saṁyoga» iti. tan na; “tad-yogo 'py avivekād”
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kārena vakṣyamānatvāt;
“sva-svāmi-çaktyoḥ svarūpo-palabdhī-hetuḥ saṁyogas,” “tasya hetur
avidye” 'ti sūtrabhāyām Pātañjale 'pi saṁyoga-hetutvāsyāi 'vā 'vidyāyā
uktatvāc ca. kiñ ca vivekā-'bhāvā-rūpasyā 'vivekasya saṁyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṁyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṁyogatve ātmā-çrayaḥ; pum-prakṛti-saṁyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṁyoga evā, 'nyasyā 'prāmānikatvāt. saṁyogaç ca na pariṇāmāḥ; sāmānya-
guṇā-'tirikta-dharma-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhutvā-'nupapatteḥ. nā 'pi saṁyoga-mātrai
saṅgah; pariṇāma-hetu-saṁyogasyāi 'va saṅga-çabdā-rthatāyā uktatvād iti.
«nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṁyogo ghaṭata» iti cen, na; prakṛteḥ paricchinnā-paricchinna-trividha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṁyogo-

'tpatteḥ sambhavāt; ḡruti-smṛti-siddhatvāt prakṛti-samyoγa-kṣobhavayor iti. etac ca Yogavārttike prapañcitam asmābhīh. aparas tu «bhogya-bhoktṛ-yogyatāi 'vā 'nayoḥ samyoγa» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddhaṁ samyoγena, pariṇāmitvā-'patteḥ samānatvāt? bhogya-bhoktṛ-yogyatāyāḥ samyoγa-rūpa-tvasya sūtrā-'diś anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt samyoγa-viçeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam bandha-hetur avadhāritaḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“śaḍ-abhijño daça-balo 'dvaya-vādī vināyaka”

10

ity-Anuçāsanā-'di-siddhāḥ kṣanika-vijñānā-'tma-vādino bāuddha-prabhedā evam āhuḥ: «nā 'sti prakṛty-ādi bāhyam vastu, yena tat-samyoγād āupā-dhikas tāttviko vā bandhaḥ syāt; kim tu kṣanika-vijñāna-saṁtāna-mātram advitīyam tattvam; anyat sarvam sāṁvṛtiṁ, sāṁvṛtiç cā 'vidyā mithyā-jñānā-'khyā; tata eva bandha» iti. tathā ca tāir uktam:

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

15

tan-matam ādāu nirākriyate:

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

api-çabdāḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha-yogo 'dvāita-vādinām; teṣām avidyāyā apy avastutvena tayā bandhā-'nāu-cityāt. na hi svāpna-rajjvā bandhanām dṛṣṭam ity arthaḥ. «bandho 'py avāstava» iti cen, na; svayam sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-'dvāita-çravaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-virodhā ca; bandha-mithyātva-çravaṇena bandha-nivṛtti-ākhyā-phala-siddhatva- niçcayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvām svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-'nṛtatvāya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiç ca. 22.

30

kim cā 'vidyāyā vastutve kṣanika-vijñāna-saṁtānād vijātiyam dvāitam prasajyeta; tac ca bhavatām anisṭam ity arthaḥ. saṁtānā-'ntahpāti-vyaktī-nām ānāntyāt sajātiya-dvāitam iṣyata eve 'ty āçayena vijātiye 'ti viçeṣanam. «nanv avidyāyā api jñāna-viçeṣatvād avidyāyā 'pi katham vijātiya-dvāitam» iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālinatayā vāsanā-rūpā-'vi-dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiç ca sūtrāir Brahma-mīmānsā-siddhānto nirākriyata iti bhramona kartavyah; Brahma-mīmānsāyām kenā 'pi sūtrenā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmānsāyā abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc
5 ca. yat tu vedānti-bruvāñām ādhunikasya māyā-vādasyā 'tra liṅgām drcyate, tat teṣām api vijñāna-vādy-ekadeśitayā yuktam eva

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

'ty-ādi-Padmapurāṇa-stha-Çiva-vākyā-paramparābhyaḥ. na tu tad vedānta-10 matam;

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

iti tad-vākyā-çesād iti. māyā-vādino 'tra ca na sāksāt prativāditvaiḥ, vijātīye 'ti viçeṣaṇa-vāiyarthyāt; māyā-vāde sajātīya-dvāitasyā 'py an-abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-hetutvaiḥ nirākṛtam veditavyam. asman-mate tv avidyāyāḥ kūṭastha-nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-māṇa-saṁyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāčaḥ. evam
20 yoga-mate brahma-mīmānsā-mate 'pi 'ti.

çañkate:

viruddho-'bhaya-rūpā cet. 23.

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

pariharati:

na tāḍṛk-padārthā-'pratiteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sāksād eva duḥkha-yogā-'khya-bandha-hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabda-bhogā-'nupapattiḥ; bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāqād iti. asmad-ādi-mate tu nā 'yaiḥ doṣaḥ; saṁyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt. janmā-'khyaç ca saṁyogaḥ prārabda-samāptiḥ vinā na naçyati 'ti.

35 punaḥ çāñkate:

na vayam ṣaṭ-padārtha-vādino vāiçeṣikā-'di-vat. 25.

«nanu vāiçeṣikā-'dy-āstika-van na vayam ṣaṭ-śoḍaṣā-'di-niyata-padārtha-

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

pariharati :

aniyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-
'di-samatvam. 26. 5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yuktivirud-
dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-
ṣyāpām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya
saṃgrahaḥ syād ity arthaḥ. āruty-ādikam cā 'smiñ arthe sphuṭām nā
'sti ; yuktivirodhena ca saṃdigdha-āruter arthā-'ntara-siddhir iti bhāvah. 10

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

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

“vikāra-janānām māyām aśta-rūpām ajām dhruvām”

ity-ādi-āruti-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrvā- 15
pūrvā-vikāra-rūpāḥ prati-kṣaṇam apāyāt; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kārītvena ḥa-ārūpa-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. atāḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca
nirdhāryo 'padeśum aśakyā ; kiṁ tu mithyā-bhūtā layā-'khya-vyāvahārikā-
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20
'gre prapañcayiṣyāma iti dik. etat-prakarano-pan্যastāni ca sarvāny eva
dūṣaṇāny ādhunike 'pi māyā-vāde yojanāyāni.

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

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27. 25

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

nimittato 'py asye 'ti pāṭhas tu samīcīnah.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deca- 30
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthaylor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na
bāhyā-viṣayena saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?
Srughna-stha-Pāṭaliputra-sthaylor iva deca-vyavadhānād ity arthaḥ. saṃ-
yoge saty eva hi vāsanā-'khya uparāgo dr̄ṣṭah ; yathā mañjiṣṭhā-vastrayor, 35
yathā vā puṣpa-sphatikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'diḥ samuccīyate.—Srughna-Pāṭaliputrā viprakṛṣṭā deça-viçeṣāu.

«nanu bhavatām indriyānām ivā 'smākam ātmāno viśaya-dece gamanād viśaya-saṃyogena viśayo-'parāgo vaktavyah.» tatrā 'ha :

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

dvayor baddha-muktā-'tmanor ekasmin viśaya-dece labdha-viśayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra cañkate :

adr̄ṣṭa-vaçāc cet, 30.

10 «nany eka-deça-sambandhena viśaya-saṃyoga-sāmye 'py adr̄ṣṭa-vaçād evo 'parāga-lābha» iti ced ity arthaḥ.

pariharati :

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

15 kṣaṇikatvā-'bhyupagamād dvayoh kartṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvah; na kartṛ-niṣṭhā-'dr̄ṣṭena bhoktr-niṣṭho viśayo-'parāgah sambhavatī 'ty arthaḥ.

cañkate :

putra-karma-vad iti cet, 32.

20 «nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tad vad vyadhikaraṇenāi 'vā 'dr̄ṣṭena viśayo-'parāgah syād ity arthaḥ.

dr̄ṣṭāntā-'siddhyā pariharati :

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

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra yo janmo-'ttarakūlinā-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti dr̄ṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adr̄ṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'dr̄ṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-30 mate 'pi na dr̄ṣṭāntā-'siddhir iti bhāvah.

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

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti çeşaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-spadam bandhā-'di kṣanikam ; sattvāt ; dīpa-çikhā-'di-vad iti. na ca ghaṭā-'dāu vyabhicāraḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktam sthira-kāryā-siddher iti.

samādhatte :

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣanikatvam ; yad evā 'ham adrākṣam, tad evā 'ham sprcāmī 'ty-ādi-pratyabhijñayā sthārya-siddheḥ kṣanikatvasya bādhāt ; pratipakṣā-'numānene 'ty arthaḥ. tad yathāḥ : bandhā-'di sthiram ; sattvāt ; ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10 satā. pradīpā-'dāu ca sūkṣmā-'neka-kṣanā-'nākalanena kṣanikatva-bhrama eva pareśām iti.

çruti-nyāya-virodhāc ca. 36.

“ sad eva, sāumye, 'dam agra āśit,” “ tama eve 'dam agra āśid ” ity-ādi-çrutibhiḥ “ katham asataḥ saj jāyete ” 'ty-ādi-çrāutā-'di-yuktibhiḥ ca 15 kārya-kāraṇā-'tmakā-'khila-prapañce kṣanikatvā-'numānasya virodhān na kṣanikatvam kasyā 'pī 'ty arthaḥ.

drṣṭānta-'siddheḥ ca. 37.

pradīpā-çikhā-'di-drṣṭānte kṣanikatvā-'siddheḥ ca na kṣanikatvā-'numānam ity arthaḥ. 20

kiṁ ca kṣanikatā-vādinām mṛḍ-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvah pravṛtti-nivṛtti-anyathā-'nupapatti-siddho no 'papadyete 'ty āha : yugapaj jāyamānayor na kārya-kāraṇa-bhāvah. 38.

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

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād api na kṣanika-vāde sambhavati kārya-kāraṇa-bhāvah ; upādāna-kāraṇā-'nugatata�ai '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-vyabhicārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo'-tpattis, tado 'pādānam, yadā eo 'pādānā'-bhāvas, tado 'pādeyo'-tpatty-abhāva ity anyaya-vyatirekenāī 'vo 'pādāno'-pādeyayoh kārya-kāraṇa-bhāva-graho bhavati. tatra kṣanikatvena kramikayos taylor viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyaṁ na kārya-kāraṇa-bhāva-siddhir iti.

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

pūrva-bhāva-mātre na niyamah. 41.

pūrva-bhāva-mātrā-'bhupagame ce 'dam evo 'pādānam iti niyamo na 10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viçeṣāt. 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 astī » 'ti. tan-matam apākaroti :

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

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

« nanu lāghava-tarkena svapnā-'di-dṛṣṭāntair dṛcyatva-hetuka-mithyātvā-'numānena bāhya-vastv-anubhavo bādhanīyah. atra bhavatām ḡruti-20 smṛtī api staḥ: "cid dhī 'dañ sarvam,"

“ tasmād vijñānam evā 'sti, na prapañco na saṁśrtir ”
ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutah? 25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgat; vijñāna-pratīter api bāhya-pratīti-vad avastu-visayatvā-'numāna-sambhavāt; 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; cūnya-vādinām eva tatra 30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; visayā-'bādhasyāī 'va prāmānya-prayojkatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na; evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viçeṣāḥ pramāṇā-'diś eṣṭavya » iti ced, āyātam mārgenā. kim punar idam vyāvahārikatvam? yadi parināmitvam, tadā 'smābhīr apī 'dṛçam eva sattvam grāhya-grāhaka-pramāṇānām iṣṭam; çukti-rajatā-'di-tulyatvasyāī 'va pra-

pañice 'smābhiḥ pratiṣedhāt. yadi punaḥ pratīyamānatā-mātrām, tadā 'pi ; tādṛçair eva pramāṇair bāhyā-'rthasyā 'pi siddhi-prasaṅgat. lāghava-tarkā-'nugṛhitena yathā-kathaṁcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna iti. etenā 'dhnukānām vedānti-bruvānām api mataṁ vijñāna-vāda-tulya-yoga-kṣemata�ā nirastam. vijñāna-mātra-satyatā-pratipādaka-çruti-smṛtayas 6 tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti, na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

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

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

iti Viṣṇupurāṇā-'dibhyah pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṁkalpanāmayam īçvarā-'di-saṁkalpa-racitam. etena

“vijñānamayam evāi 'tad açeśam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
evo 'padiṣṭām, te tv anadhikārā-'di-doṣair viparītā-'rtha-grahaṇena vijñāna-vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-mimānsā-bhāṣye māyā-vāda-nirasaṇa-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu çūnyam eva tattvam ; tadā sutarām eva bandha-kārapā-'nveṣanām na yuktaṁ tucchatvād» iti nāstika-çiromāṇih praty- 20
avatiṣṭhate :

çūnyam tattvam, bhāvo vinaçyati, vastu-dharmatvād vinā-
çasya. 44.

çūnyam eva tattvām, yataḥ sarvo 'pi bhāvo vinaçyati, yaç ca vinūçī, sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
madhye kṣaṇika-sattvām sūnvṛtikam na pāramārthikam bandhā-'di. tataḥ
kiñ c kena badhyete 'ty āçayah. bhāvānām vināçitve hetur vastu-dharmatvād
vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvām tu vihāya na
padārthas tiṣṭhatī 'ty arthah.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva; nāça-kāraṇā-'bhāvena niravayava-dravyānām nāçā-'sambhavāt; kāryā-
nām api vināçā-'siddheç ca; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'titā
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheh. avyakta- 35
tāyāç ca kāryā-'titatā-'bhyupagame 'sman-mata-praveṣa eva. kiñ ca vinā-
çasya prapañca-tattvatā-'bhyupagame 'pi vināçā eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçit tu vyācaṣte: «çūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-sattva-vikalpā-sahatvāt. çūnye pramāṇā-ñigikāre tenai 'va çūnyatā-kṣatih; anañgikāre pramāṇā-bhāvān na çūnya-siddhih. svataḥ siddhāu ca cid-rūpatā-
5 'dy-āpattir ity artha» iti. na ca

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

“sarva-çūnyam nirālambanī svarūpaḥ yatra cintyate,
abhbāva-yogaḥ sa prokto, yenā 'tmānam prapaçyatī”

10 'ti çruti-smṛtibhyām api çūnyam tattvatayā pratipādyata» iti vācyam;
puruṣāñām nirodhā-dy-abhbāvyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt,
pūrvo-ttara-vākyābhyām purusasyāi 'va prakaranāt; vilīna-viçva-cid-ākā-
çasyāi 'vāi 'tādṛçā-smṛtiṣu tattvatayā pratipādanāc ca,

15 “trāilokyarī gaganā-kāraṇam nabhas-tulyam vapuh svakam
viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-ntarāir eka-vākyatvād, ākāça-çūnyayoh paryāyatvād iti.
mano mahat-tattvā-dy-akhilā-ntaḥkaraṇam; viyad-gāmi cid-ākāce līnam.

dūṣaṇā-ntaram āha :

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

20 kṣanika-bhāya-vijñāno-bhaya-paksayoḥ samāna-kṣemativāt tulya-nirasa-
ana-hetukatvād ayam api pakṣo vinaçyatī 'ty anuṣaṅgaḥ. kṣanika-pakṣa-
nirāsa-hetur hi pratyabhijñā-nupapatty-ādih çūnya-vāde 'pi samānah. tathā
vijñāna-pakṣa-nirāsa-hetur bhāya-pratī-ādir apy atra samāna ity arthaḥ.

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

apuruṣārthatvam ubhayathā. 47.

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

30 tad evam bandha-kāraṇa-visaye nāstika-matāni dūsitāni. idānīm
pūrva-nirastā-vaçīṣṭāny āstika-sambhbāvyāny apy anyāni bandha-kāraṇāni
nirasyante.

na gati-viçesāt. 48.

prakaranād bandho labhyate. na gati-viçesāt çarīra-praveçā-di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niśkriyasya tad-asambhavāt. 49.

niśkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

«nanu ḡruti-smṛtyor ihaloka-paraloka-gamanā-'gamanā-ḍravaṇāt puruṣasya paricchinnatvam evā 'stu. tathā ca ḡrutir apy “aṅguṣṭha-māṭraḥ 5
puruṣo 'ntar-ātme” 'ty-ādir » ity ācañkām apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhān-taḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtah paricchinnaḥ svikriyate, tadaḥ sāvayavatva-vinācītvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10
syād ity arthaḥ.

gati-ḍrutiṁ upapādayati :

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

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

“ghaṭa-saṁvṛtam ākāṣam nīyamāne ghaṭe yathā
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-pamah.”

“buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dr̄ṣṭa”
ity-ādi-ḍrutiḥ. “nityaḥ sarva-gataḥ sthāṇur” ity-ādikā ca smṛtiḥ; madhy- 20
ama-parimāṇatve sāvayavatvā-'pattyā vinācītvam, aṇutve ca deha-vyāpi-jñānā-'dy-anupapattir ity-ādi ca yuktir iti. ata eva

“prakṛtiḥ kurute karma qubhā-'qubha-phalā-'tmakam,
prakṛti ca tad aṇnati triṣu lokeṣu kāma-ge”

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

na karmanā 'py, a-tad-dharmatvāt. 52.

karmanā adr̄iṣtenā 'pi sāksān na puruṣasya bandhah. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niśiddha-vyāpāra-rūpeṇa karmanā bandho nirākṛtaḥ; atra tu taj-janyā-'dr̄ṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

«nanv anya-dharmeṇā 'py adr̄iṣtenā 'nyasya bandhah syāt.» tatrā 'ha:
atiprasaktir anya-dharmatve. 53.

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

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

puruṣa-bandhasyā 'nāupādhikatve

5 "sākṣī cetā kevalo nirgunaç ce "

'ty-ādi-ḍṛuti-virodhaç ce 'ty arthaḥ. iti-çabdo bandha-hetu-parīkṣā-samāptāu.

tad evam "na svabhāvato baddhasye" 'ty-ādinā praghaṭṭakene 'tarapratīṣedhataḥ prakṛti-puruṣa-saṁyoga eva sākṣāt bandha-hetu avadhāritah. tatre 'yam ācañkā: «nanu prakṛti-saṁyogo 'pi puruṣe svābhāvīkatvā-'di 10 vikalpa-grastah katham na bhavati? saṁyogasya svābhāvīkatva-kālā-'di nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyam samānā eve » 'ti. tām imām ācañkām pariharati:

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

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekāt; vakṣyamānād avivekād eva 15 hi nimittāt saṁyogo bhavati. ato no 'kta-doṣānām samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣām punaḥ saṁyogo bhavatī 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣatkārah; saṁyogat prāg asattvāt. kiṁ tu viveka-prāgabhāvo 'vivekā-'khya-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kiṁ tu buddhi-dharma eve 'ty anya-20 dharmeñā 'nyatra saṁyoge 'tiprasaṅga-doṣa-sāmyam asty eve » 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣaya tanum vivicoya na darci-tavatī, sva-vṛtti-darcanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṁ-yujyata iti vyavasthayā 'tiprasaṅgā-'bhāvāt. tad uktam Kārikayā:

25 "puruṣasya darcanā-'rtham kāivalyā-'rtham tathā pradhānasya pañgv-andha-vad ubhayor api saṁyogas, tat-kṛtah sarga" iti.

svāmine puruṣāya pradhānenā darçayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvain tu "vāñ-mātram, na tu tattvām, citta-sthiter" ity āgāmi-sūtre vakṣyāmah. avivekaç ca saṁyoga-dvārāi 'va 30 bandha-kāraṇam; pralaye bandhā-'darcanāt; aviveka-nāce 'pi jīvan-muk-tasya duḥkha-bhoga-darcanāc ca. atah sākṣāt evā 'viveko bandha-kāraṇam prāñ no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvāya karmā-'dīnām vā saṁyoga-hetutvam astu; kiṁ ity aviveko 'pi 35 saṁyoga-hetur iṣyata?» iti cen, na;

"puruṣaḥ prakṛti-stho hi bhūñkte prakṛti-jān guṇān; kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv"

iti Gītāyām sañgā-'khyā-'bhimānasya sañyoga-hetutva-smaraṇāt; vak-syamānā-'di-vākyā-yuktibhyaç ca; anyathā jñānato mokṣasya ḡruti-smṛti-siddhasyā 'nupapatteç ca. «athā 'vam api swo-'pādhi-karmā-'dikam api sañyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra kāraṇam ucyata?» iti. ucyate: avivekā-'peksayā karmā-'dīnām api 5 paramparayā 'va puruṣa-sambandhah. tathā 'viveka eva puruṣena sākṣāc chettum ḡakyate, karmā-'dikam tv avivekā-'khyā-hetū-'ccheda-dvārāl 've 'ty āçayenā 'viveka eva mukhyataḥ sañyoga-hetutayo 'kta iti. ayām cā 'viveko 'grhītā-saṁsargakam ubhaya-jñānam avidyā-sthālā-'bhisikta eva vivakṣitah; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-parvāyā buddhi-puruṣa-sañyoga-hetutā-vacanāc ca; anyathā-khyāty-an-abhyupagama-mātrā eva yogato 'tra viçeṣāu-'cityāt. na punar aviveko 'trā 'bhāva-mātrām viveka-prāgabhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-muktasyā 'pi bhāvi-viveka-vyakti-prāgabhāvena dharmā-'dharmo-'tpatti- 15 dvārā punar-bandha-prasāñgāc ca. tathā 'gāmī-sūtra-stha-dhvānta-drṣṭāntā-'nupapatteç ca; abhāvaya dhvānta-vad āvarakatvā-'sambhavāt. tathā vṛddhi-hrāsāv apy avivekasya ḡrūyamānā no 'papadyeyatām iti. asman-mate ca vāsanā-rūpasyāi 'vā 'vivekasya sañyogā-'khyā-janma-hetutayā tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārair avidyā-çabdenā 'vidyā-bijām vyākhyātam; jñānasya sañyogo-'ttara-kālīnatvena sañyogā-'janaka-tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhūnkta" ity-ādi-vākyeṣ abhi-mānā-'khyā-sañgasyāi 'va prakṛtishtatā-'khyā-sañyoga-hetutā 'vagamyate. ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25 bhāṣye Vyāsa-devāḥ prayatnenā 'vadhr̄tam. tasmād avivekā-'vidyayos tulya-yoga-kṣemata�ā 'vivekasyā 'pi jñāna-viçeṣatvam iti siddham.

ayām cā 'vivekas tridhā sañyogā-'khyā-janma-hetuḥ: sākṣād, dharmā-'dharmo-'tpatti-dvārā, rāgā-'di-drṣṭā-dvārā ca bhavati; "sati mūle tad-vipāka" iti Yoga-sūtrāt; "kartā 'smī 'ti nibadhyata" iti smṛteḥ; "vīta- 30 rāga-janmā-'darçanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharne 'pi:

"jñāne-'ndriyāñī 'ndriyā-'rthā no 'pasarpanty atarṣulam,
hīnaç ca kāraṇāir dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bījāj jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyaṁ apy etat pratyetavyaiḥ, samā- 35 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleça-mūlaḥ karmāçayaḥ," "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleçaç cā 'vidyā-'di-pañcakam iti.

avivekasya bandha-janane dvāra-jātaṁ ca piñdikṛtye 'çvara-gītāyām uktam: 40

“anātmāny ātmā-vijñānaiḥ, tasmād duḥkham tathē ‘tarat,
rāga-dveśā-‘dayo doṣāḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣāḥ punyā-‘punyam iti ḡrutih,
tad-doṣād eva sarveśām sarva-deha-samudbhava” iti.

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

tad evān saṁyogā-‘khya-janma-dvārā bandhā-‘khya-heyasya mūla-kāra-
ṇam aviveka iti heyā-hetu-vyūhaḥ pratipāditah.

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

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

çukti-rajatā-‘di-sthale loka-siddham yan niyata-kāraṇām viveka-sāksāt-
kāras, tasmāt tasyā ‘vivekasyo ‘echittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān naçyati, no ‘pāyā-‘ntareṇā, tathāi ‘vā ‘viveko
15 ‘pi vivekād eva naçyati, na tu karmā-‘dibhyah sāksād ity arthaḥ. tad etad
uktam Yoga-sūtreṇa: “viveka-khyātir aviplavā hāno-‘pāya” iti. karmā-
‘dīni tu jñānasyāi ‘va sādhanāni; “yogā-‘ngā-‘nuṣṭhānād aquddhi-kṣaye
jñāna-diptir ā viveka-khyāter” iti Yoga-sūtreṇa sattva-çuddhi-dvārā jñāna-
eva yogā-‘ngā-‘ntargata-sarva-karmanān sādhanatvā-‘vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe ‘pi karmaṇo jñānā-‘ngatvam āhuḥ;

“vidyām cā ‘vidyām ca yas tad vedo ‘bhayaṁ saha,
avidyayā mrtyum tīrvā vidyayā ‘mr̄tam aṇnuta”

iti ḡrutān “saha-kāritvena ce” ‘ti Vedānta-sūtre cā ‘ngā-‘ngi-bhāvena
jñāna-karmaṇoh saha-kāritvā-‘vadhāraṇāt;

25 “jñāninā ‘jñāninā vā ‘pi yāvad dehasya dhāraṇam,
tāvad varṇā-‘çrama-proktam kartavyam karma muktaya”

ity-ādi-smṛteç ca. “upamardanān ce” ‘ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-‘rūḍhasya nyāya-prāpto ‘nūdyata eva, jñānasya mukhyaṭo mokṣa-hetu-
tvam vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-‘bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na gunina iti nyāyena pradhāna-rakṣā-‘rtham
aṅga-bhūtanā karmāi ‘va tyājyam Jaḍabharatā-‘di-vad ity āçayād iti. teṣām
mate ‘pi viveka-dvāratān vinā ‘viveka-nāçakatvām karmaṇo nāi ‘va si-
dhyatī ‘ti na tad-virodhah.

atra sūtre dhvāntasyā ‘loka-nāçyatva-vacanāt tamo ‘pi dravyam eva,
35 na tv ālokā-‘bhāvah; asati bādhake nīlān tama ity-ādi-pratyayānām bhra-
matvā-‘nāucityāt. na ca « kl̄ptenāi ‘vo ‘papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyam; evān sati vijñāna-mātreṇāi ‘va svapna-vat

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

« nanu viveka-jñānam vinā 'py avivekā-'khyā-jñāna-vyaktinām sva-sva-
trtīya-kṣane 'vaṇyam vinācāj jñānasya tan-nāçakatvām kim-artham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātatvāt; 5
anāgatā'-vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

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

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

puruṣe pradhānā'-vivekāt kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jīvate, kāryā'-vivekasya kāryatayā 'nādi-kāraṇā'-viveka-mūlakatvāt tasya
pradhānā'-viveka-hāne saty avaṇyam hānam ity arthaḥ. yathā çarīrūd
ātmā vivikte çarīra-kāryeṣu rūpā'-diṣv aviveko na sambhavati, tathā
kūṭasthatvā'-di-dharmāliḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nācāc ce 'ti bhāvah. tad etat smaryate :

“ citrā'-dhāra-paṭa-tyāge tyaktam tasya hi citrakam,
prakṛter virame ce 'tthām, dhyāyinām ke smarā'-daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca « buddhi-puruṣa-vivekād 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 'patter » iti cen, na; 25

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

‘ty-ādy-abhimānānām pradhānā-viṣayatvām vinā 'nupatteḥ; atītānām
buddhy-ādy-akhila-kāryānām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā'-nantaram janma, yad buddhy-ādi-rūpāi'-ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇamanam iti.

30

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

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”
ity-ādi-vākyāiḥ janmā'-di-pratiṣedheno 'tpatti-vinācā-'bhimāna-rūpasyā 'py 35
ātmājanmā'-di-jñānasya siddheḥ; aprasaktasya pratiṣedhā'-yogāt. kiṁ ca
buddhy-ādiṣu puruṣānām abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnāṁ kāryatvāt. ataḥ kāryeṣ abhimāna-vyavasthā-'rtham niyāmakā-'kāñkṣyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke drṣṭatvāt, kalpanāyāc ca drṣṭā-'nusāritvāt; yathā loke drṣṭah kṣetrā-'bhimānāt kṣetra-janya-dhānyā-'diṣ abhimānah, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣ 5 abhimānah; taylor nivṛttyā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-vāsanayoṣ ca bijā-'ñkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyam ācañkā: « nanu puruṣe ced bandha-mokṣā vivekā-'vivekāu ca svikṛtāu, tarhi “nitya-çuddha-buddha-10 muktasye” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhakaḥ
na mumukṣur na vāi mukta ity eṣā paramārthathe ”

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

vāñ-mātraṁ, na tu tattvaṁ, citta-sthiteḥ. 58.

15 bandhā-'dīnāṁ sarveśāṁ citta evā 'vasthānāt tat sarvam puruṣe vāñ-mātraṁ ḡabda-mātraṁ, sphatika-lāuhitya-vat pratibimba-mātratvāt; na tu tattvaṁ tasya bhāvah; anāropitām japā-lāuhitya-vad ity arthaḥ. ato no 'kta-virodha iti bhāvah. “sa samānah sann ubhāu lokāv anusaṁcarati, dhyāyatī 'va, lelāyatī 've” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣah, 20 samāno lokayor eka-rūpaḥ; iva-çabdābhyaṁ nānā-rūpatvasyāu 'pādhikatvam uktam. tathā co 'ktam:

“bandha-mokṣā sukham duḥkham mohā-'pattiç ca māyayā;
svapne yathā 'tmanah khyātiḥ saṁśtir, na tu vāstavī” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṁ tucchasya 25 bandhasya hānaṁ katham puruṣārthaḥ? katham vā 'nya-dharmābhyaṁ aviveka-vivekābhyaṁ anyasya bandha-mokṣa-svikāre 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 bhuñjiye 'ti prārthanāt. evaṁ yasmāi puruṣaya prakṛtir avivekenā 'tmānaṁ darçitavatī, tad-vāsanā-vaçāt tam eva samyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṁ darçitavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-ecchedād iti vyavasthā 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṁ vyavasthā na 35 ghaṭate; karmā-'dīnāṁ sākṣi-bhāsyatvā-'bhāvena sākṣat puruṣeṣ apratibimbanād iti.

« nanu bandhā-'dikām cet puruṣe vāñ-mātraṁ, tarhi gravaṇena yuktyā

vā tasya bādho bhavatu ; kim-arthaṁ ḡruti-smṛtyoh sāksātkāra-paryantam
viveka-jñānam upadiçyate mokṣa-hetutaye ? » 'ti. tatrā 'ha :

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṣte. 59.

yuktir mananam. api-qbdaḥ ḡravaṇa-samuccayā-'rthah. vāñ-māṭram
api puruṣasya bandhā-'dikam ḡravaṇa-manana-māṭreṇa na bādhyate sāksāt-⁵
kāraṇa vinā ; yathā diñ-mūḍhasya janasya vāñ-māṭram api dig-vāiparītyaṁ
ḡravaṇa-yuktibhyām na bādhyate sāksātκāraṇa vine 'ty arthaḥ. prakṛte ce
'dam eva bādhyatvam, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-
sāksātκāraḥ; ḡravaṇā-'dīnā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'ttham vyākhyeyam : « nanu "niyata-kāraṇāt tad-ucchittir" ¹⁰
ity anena viveka-jñānam aviveko-'cchedakam uktam. taj jñānam kim ḡravaṇā-'di-sādhāraṇam, utā 'sti kaçcid viçeṣa ? » ity ākāñkṣāyām āha "yuktito
'pi" 'ty-ādi-sūtram. aviveko yuktitaḥ ḡravaṇataç ca na bādhyate no
'cchidyate vivekā-'parokṣam vinā, diñ-moha-vad ity arthaḥ. sāksātκāra-
bhrame sāksātκāra-viçeṣa-darçanasyāi 'va virodhītvād iti. ¹⁵

tad evam viveka-sāksātκārān mokṣam pratipādye 'taḥ param vivekaḥ
pratipādanāyāḥ. tatrā 'dāu prakṛti-puruṣā-'dīnām vivekataḥ siddhāu pra-
māṇam upanyasyate :

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

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

"sāmānyatas tu drṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham" iti.

anena ca sūtreṇe 'dam manana-çāstram ity avagamyate.

ukta-pramāṇāḥ sādhyaḥ vivekasya pratiyogi-anuyogi-padārthānām ³⁰
saingraha-sūtrām vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api
pradarçayati :

sattva-rajas-tamasām sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,
mahato 'hamkāro, 'hamkārāt pañca tanmātrāṇy ubhayam
indriyām, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca-³⁵
viñçatir gaṇaḥ. 61.

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

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra cāstre ḡruty-ādāu
ca guṇa-çabdah puruṣo-'pakaraṇatvāt puruṣa-paçu-bandhaka-triguṇā-'tmaka-
mahad-ādi-raju-nirmāṭṛtvāc ca prayuṣyate. teṣāṁ sattvā-'di-dravyāñām yā
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṁhananā-
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣah. akāryā-'vastho-'palakṣitām
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-çrute vāiṣamyā-'vasthāyām
prakṛti-nāça-prasaṅgāt;

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

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
'ti; mahad-ādi-vyāvartanāya co 'palaksitā-'ntam iti. mahad-ādayo 'pi hi
kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāç ca bhavantī 'ti. tad
atra prakṛteḥ svarūpam evo 'ktam; asyā viçeṣas tu paçcūd vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpañ viçe-
ṣaç ca vakṣyate. mahataç ca kāryo 'hamkārah. ahamkārasya kārya-dvayam
tanmāträñy ubhayam indriyam ca. tatro 'bhayam indriyam bāhyā-'bhyan-
tara-bhedenāi 'kādaça-vidham. tanmāträñām kāryāñi pañca sthūla-bhū-
tāni. sthūla-çabdāt tanmāträñām sūkṣma-bhūtatvam abhyupagatam. pu-
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viñçatir ganaḥ padār-
tha-vyūhaḥ; etad-atiriktaḥ padārtha nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
pratyeka-vyakty-ānanyam gana-çabdo vakti. ayaṁ ca pañca-viñçatiko
gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
'dīnām atrāi 'vā 'ntarbhāvah; etad-atirikta-padārtha-sattve hi tato 'pi
25 puruṣasya vivektavyatayā tad-asāingrahe nyūnatā 'padyeta. etena sām-
khyāñām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyah.
dik-kālāu cā 'kāçam eva; "dik-kālāv ākāçā-'dibhya" ity-āgāmi-sūtrāt.
eta eva padārthāḥ parasparsa-praveçā-'praveçābhyām kvacit tantra ekam
eva, kvacit tu ṣaṭ, kvacic ca ṣoḍaṣa, kvacic ca saṁkhyā-'ntarāir apy upadi-
30 çyante. viçeṣas tu sādharmya-vaidharmya-mātra iti mantavyam. tathā
co 'ktam Bhāgavate:

“ekasminn api dṛçyante pravīṣṭāñi 'tarāñi ca
pūrvasmin vā parasmīn vā tattve tattvāni sarvaçah.
iti nānā-prasāmkyāñām tattvāñām ḫiṣbhiḥ kṛtam
sarvāñi nyāyyāñi yukti-mattvād, viduṣām kim aṣobhanam?” iti.

ete ca padārthāḥ ḡrutiṣv api gaṇītāḥ; yathā Garbho-'paniṣadi: "aṣṭāu
prakṛtayah, ṣoḍaṣa vikārā" iti; Praçno-'paniṣadi ca "pr̄thivī ca pr̄thivī-
mātrā ce" 'ty-ādīnā; evam Maitreyo-'paniṣad-ādiṣv api. aṣṭāu ca prakṛta-
yah Kārikayā vyākhyātāḥ:

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

ekam evā ‘dvitīyāṁ tattvam iti ḡruti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena ṣakti-ṣaktimad-abhedene ‘ty avirodhah. layas tu sūkṣmī-bhāvenā ‘vasthānām, na tu nāca iti. tad uktam : 5

“āśīj jīlānam atho artha ekam evā ‘vikalpitam” iti.

avikalpitam avibhaktam. etac ca Brahma-mīmānsā-bhāṣye ‘dvāita-prasañgato vistareṇo ‘papāditam. viṣeṣas tv ayaṁ, yat selevara-vāde ‘nya-tattvānām tatrāi ‘vā ‘vibhāgād īcvara-śāntanyam evāi ‘kaṁ tattvam; nirīcvara-vāde tu tri-veṇi-vad anyo-‘nyā-‘vibhaktatayāi ‘kasmin kūṭasthe tejo-maṇḍala-vad ātmā-maṇḍale prakṛty-ākhyā-sūkṣmā-‘vasthayā mahad-āder avibhāgād ātmāi ‘vāi ‘kaṁ tattvam iti. tathā ca vaksyati “nā ‘dvāita-‘ṛuti-virodha-jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣānām anumānena bodham pratipādayati sūtra-jātena :

15

sthūlāt pañca-tanmātrasya. 62.

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

ākāṣa-sādhāraṇyāya sthūlatvam atra bāhye-‘ndriya-grāhya-guṇakatvām 20 ṣāntā-‘di-viṣeṣa-vattvām vā. tanmātrāni ca, yaj-jātiyēṣu ṣāntā-‘di-viṣeṣa-trayām na tiṣṭhati, taj-jātiyānām ṣabda-sparṣa-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāni sthūlānām aviṣeṣāḥ;

“tasmiṁ-tasmiṁ tu tanmātrā, tena tanmātratā smṛtā.

na ṣāntā nā ‘pi ghorās te na mūḍhāc cā ‘viṣeṣīṇa” 25

iti Viṣṇupurāṇā-‘dibhyah. asyā ‘yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī ‘ti kṛtvā dharma-dharmy-abhedād dravyānām api tanmātratā smṛtā. te ca padārthāl ṣānta-ghora-mūḍhā-‘khyālīḥ sthūla-gata-ṣabdā-‘di-viṣeṣāḥ ṣūnyā, eka-rūpatvāt. tathā ca ṣāntā-‘di-viṣeṣa-ṣūnya-ṣabdā-‘di-mattvam eva bhūtānām ṣabdā-‘di-tanmātratvam ity ācayaḥ. ato ‘viṣeṣīṇo 30 ‘viṣeṣa-saṁjñītā iti. ṣāntāni sukhā-‘tmakām, ghorām duḥkhā-‘tmakām, mūḍham mohā-‘tmakām. tanmātrāni ca devā-‘di-māṭra-bhogyatvena kevalāni sukhā-‘tmakāny eva, sukhā-‘dhikyād iti.

atre ‘dam anumānam : apakarṣa-kāṣṭhā-‘pannāni sthūla-bhūtāni svaviṣeṣa-guṇavat-dravyo-‘pādānakāni; sthūlatvāt; ghaṭa-paṭā-‘di-vad iti. 35 atrā ‘navasthā-‘pattyā sūkṣmām ādāyāi ‘va sādhyam paryavasyati. anukūla-tarkaç cā ‘tra: kāraṇa-guṇa-krameṇa kārya-guṇo-‘tpatter bādhaka-

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

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

- 5 iti Viṣṇupurāṇā-'di-vākyā-jātam. buddhy-ahaṁkārayoç ca çabda-sparçā-
'di-mattve bhūta-kāraṇatva-āruti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātiya-viçeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena taylor
api bhūtatvā-'pattyā svasya sva-kāraṇatvā-'nupatter iti. «nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam?» iti
10 cet, sva-kāraṇa-dravyāṇām nyūnā-'dhika-bhāvenā 'nyo-'nyam samyoga-
viçeṣa eva; haridrā-'dīnām samyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darçanāt. dṛṣṭā-'nusāreṇa svā-'çraya-hetu-samyogānām
eva rūpā-'di-hetutva-sambhave tārkikānām paramāṇuṣu rūpa-kalpanām tu
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣām
15 api na niyamaḥ; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

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

- 20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkārāc chabda-tanmātrām, tataç cā 'hamkāra-sahakṛtāc chabda-tanmā-
trāc chabda-sparçā-guṇakām sparçā-tanmātrām; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākācas tu vikurvāṇaḥ sparçā-mātrām sasarja ha;
25 balavān abhavad vāyus, tasya sparço guṇo mata”

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

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

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiç ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahaṁkāra cā
'bhīmāna-vṛttikam antaḥkaraṇa-dravyām, na tv abhimāna-mātrām; dravy-
asyāi 'va loke dravyo-pādānatva-darçanāt; suṣupty-ādāv ahaṁkāra-vṛtti-
35 nācena bhūta-nāça-prasaṅgād vāsanā-'çrayatvenāi 'vā 'hamkārā-'khya-
dravya-siddheç ce 'ti.

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

«nanv abhimānavad dravyam evā 'siddham» iti ced, ahaṁ gāura ity-ādi-vṛtti-upādānatayā eakṣur-ādi-vat tat-siddeḥ; anena cā 'numānena mana-ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas tarkah: "bahu syām, prajāyeye" 'ty-ādi-çruti-smṛtibhyas tāvad bhūtā-dīśr̄ṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭā kāraṇatayā 'bhi-5 mānaḥ siddhah. tatra cāi 'kā-'rtha-samavāya-pratyāsattvāi 'vā 'bhīmānasya sṛṣṭi-hetutvām lāghavāt kalpyata iti. «nanv evaiḥ kulālā-'haṅkārasyā 'pi ghaṭo-'pādānatvā-'pattyā kulāla-muktā tad-antahkaraṇa-nāce tan-nirmita-ghaṭa-nācāḥ syāt. na cāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yam ghaṭa iti pratyabhijñāyamānatvād» iti. māi 'vam! mukta-puruṣa-bhoga-hetu-10 pariṇāmasyāi 'va tad-antahkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-sāmānyasyā 'ntahkaraṇa-svarūpasya vo 'cchedah; "kṛtārtham prati naṣṭam apy anaṣṭaiḥ tad-anyā-sādhāraṇatvād" iti Yoga-sūtre mukta-puruṣo-'pakaraṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diśv api Hiranyagarbha-'haṅkāra eva kāraṇam astu, na kulālā-'dy-ahaṅkāras, tathā 15 'pi sāmānya-vyāptānā na vyabhicārah. samasti-buddhy-ādy-upādānikāi 'va hi sṛṣṭih purāṇā-'diśu sāṃkhyā-yogayoṣ ca pratipādyate, na tu tad-aṇḍa-vyaṣṭi-buddhy-ādy-upādānikā; yathā mahā-prthivyā eva sthāvara-jaṅgamā-'dy-upādānatvām, na tu prthivy-aṇḍa-loṣṭā-'der iti.

tenā 'ntahkaraṇasya. 64.

20

tenā 'haṅkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntahkaraṇasya mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayogaḥ: ahaṅkāra-dravyam niçcaya-vṛttimad-dravyo-'pādānakam; niçcaya-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā 'py ayaḥi tarkah: sarvo 'pi lokaḥ padārtham ādāu svarūpato niçcitya paç-25 cād abhimanyate «ayam aham, maye 'dām kartavyam» ity-ādi-rūpene 'ti tāvat siddham eva. tatrā 'haṅkāra-dravya-kāraṇā-'kāñkṣayām vṛttypoh kārya-kāraṇa-bhāvena tad-āçrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalpyate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. çru-tāv api "sa iksām-cakre," "tad āiksate" 'ty-ādāu sargā-'dy-utpanna-bud-30 dhita eva tad-itārā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntahkaraṇām, vṛtti-bhedenā trividham lāghavāt;

"guṇa-kṣobhe jāyamāne mahān prādūr-babbhūva ha;
mano mahānāç ca vijñeyā. ekaḥi tad vṛtti-bhedata"

iti Lāīngāt; "pañca-vṛttir mano-vad vyapadiyata" iti Vedānta-sūtreṇa 35. prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedenā bahutva-siddheç ca; anyathā niçcaya-'di-vṛttibhir iva bhrama-saṅcaya-nidrā-krodhā-'di-vṛttibhir api sva-sama-sāṃkhyā-'nantā-'ntahkaraṇā-'patteḥ; buddhy-ādiśv avyava-sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-çāstreṣv anupapatteç ca.

tathā 'pi vaṇča-parvasv ivā 'vāntara-bhedam ācītyā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāva co 'ktah; yogo-payogi-çruti-smṛti-paribhāṣā-nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

“aham-artha'-dayo yo 'yam cittā'-tmā vedanā'-tmakah,
5 etac citta-drumasyā 'sya bijām viddhi mahāmate.
etasmāt prathamo-'dbhinnād aṅkuro 'bhinavā'-kr̄tiḥ
niṣcayā'-tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ñikurasya prapīnatā
sāmkalpa-rūpiṇī, tasyāc citta-ceto-mano-'bhidhe ” 'ti.

10 aham-artha'ntaḥkaraṇa-sāmānyam. atra vākye bijā-'ñikura-nyāyenāi 'kasyāi 'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā'-dy-ākhyā'-vasthā-bhēdāḥ kramikās trividhāḥ parināmā uktā iti. sāmkhya-çāstre ca cintā-vṛttikasya cittasya buddhāv evā 'ntarbhāvah; ahamkārasya cā 'tra vākye buddhāv antarbhāvah.

15 **tataḥ prakṛteḥ. 65.**

tato mahat-tattvāt kāryāt kāranatayā prakṛter anumānenā bodha ity arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvam tāvad ekadā pañce-'ndriya-jñānā'-nutpattyā madhyama-parimānatayā dehā'-di-vad eva siddham; çruti-smṛti-prāmānyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukhāduḥkha-moha-dharmīnī buddhiḥ sukha-duḥkha-moha-dharmaka-dravyajanyā; kāryatve sati sukha-duḥkha-mohā'-tmakatvāt; kāntā'-di-vad iti. kāraṇa-guṇā'-nusārenāi 'va kārya-guṇāu'-cityam cā 'trā 'nukūlas tarkah; çruti-smṛtayo 'pī 'ti mantavyam. «nanu viṣayēsu sukha'-di-mattve pramāṇam nā 'sti; ahan sukhī 'ty-ādy-evā'-nubhavāt; tat katham kāntā'-di-visayo dṛṣṭānta?» iti cen, na; sukha'-dy-ātmaka-buddhi-kāryatayā srak-sukham candana-sukham ity-ādy-anubhavena ca viṣayānām api sukhā'-di-dharma-katva-siddheḥ; çruti-smṛti-prāmānyāc ca. kiṁ ca yasyā 'nvaya-vyatirekā sukhā'-dinā saha dṛṣyete, tasyāi 'va sukhā'-dy-upādānatvam kalpyate; tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-30 kalpanā-gāuravāt. api cā 'nyo-'nya-samvādena pratyabhijñayā ca viṣayēsu sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-naye vṛtti-niyamā'-di-kalpanā-gāuravām ca phala-mukhatvān na dosā'-vaham; anyathā pratyabhijñayā 'vayavy-asiddhi-prasāṅgāt tat-kāraṇā'-di-kalpanā-gāuravād iti. viṣaye 'pi sukhā'-dikam ca Mārkanḍeye proktam:

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

aham sukhī 'ty-ādi-pratyayas tv ahan dhanī 'ty-ādi-pratyaya-vat sva-svāmi-bhāvā'-khyā-sambandha-viṣayakah. teśam pratyayānām samavāya-sambandha-viṣayakatva-bhrama-nirāsā'-rtham tu sukhī-duḥkhi-mūḍhebhyah puruṣo vivicyate çāstreṣv iti.

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

viṣaya-gata-sukhā-'deç ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viṣayā-'samprayoga-kāle cānti-sukham sāttvikam suṣupty-ādāu vyajyate,
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiçesikā-'dyā 5
api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-çṛuti-smṛty-upodbalanenā 'smābhīr anumitāi 'va vyavasthā
mumukṣubhir upādeyā; mūla-çāthilya-doṣena parā-'numānānām durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pāstah. tathā Manunā 'pi 10

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

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

"çrotavyah çṛuti-vākyebhyo mantavyaç co 'papattibhir"

ity-ādi-vākyebhyah çravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananam tu pareśām durbalam. evam puruṣe 'pi sukha-duḥkhā-
'di-mattvena teṣām anumānam bahula-çṛuty-ādi-virodhād durbalam iti dik.
prakṛti-gata-viçeṣaiḥ ca paçcād vakṣyāmaḥ.

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

sāṁhata-parārthatvat puruṣasya. 66.

25

sāṁhananam ārambhaka-saṁyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca sāṁhatānām prakṛti-tat-kāryānām parār-
thatvatvā-'numānenā puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārthaṁ, sve-'tarasya bhogū-'pavarga-phalakam;
sāṁhatatvatvāt; çayyā-'sanā-'di-vad ity anumānenā prakṛteḥ paro 'sāṁhata 30
eva puruṣaḥ sidhyati; tasyā 'pi sāṁhatatve 'navasthā-'patteḥ. Pātañjale
ca "parārthaṁ sāṁhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat
tu yathā-çrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va sāṁhatya-kāritā-çabdā-'rthatvat. puruṣas tu viṣaya-pra-
kāça-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāça-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtti-apekṣaṇāt; sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavatī" 'ty-ādi-çṛuti-

smṛtayo 'nukūla-tarkāḥ. anyac ca: sukhā-'di-mat pradhānā-'dikām yadi svasya sukhā-'di-bhogā-'rthaṁ syāt, tadā tasya sāksāt sva-jñeyatve karma-kartṛ-virodhāḥ; na hi dharmi-bhānaṁ vinā sukhasya bhānaṁ sambhavati; ahaṁ sukhī 'ty evaṁ sukhā-'nubhavād iti. api ca saṁhanyamānānām 5 bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-kalpanāyām gāuraveṇa lāghavād eka eva cit-prakāṣṭa-rūpaḥ puruṣaḥ sarva-saṁhatebhyaḥ paraḥ kalpayitum yujyata iti.

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

"nimitta-mātram evā 'sāu srjyānām sarga-karmani,
pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayah."

"guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
guṇa-vyañjanā-sambhūtiḥ sarga-kāle, dvijo-'ttame "

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

tad evam acākṣusāṇām anumānenā siddhir uktā. idānīm sarva-kāraṇatvo'-papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-20 artham :

mūle mūlā-'bhāvād amūlam mūlam. 67.

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

« nanu

25 "tasmād avyaktam utpannaṁ triguṇām, dvija-sattame "

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

"tasmād ajñāna-mūlo 'yām saṁsāraḥ puruṣasya hī" 'ti. »

30 ity āṇāñkyā 'ha :

pāramparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68.

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

« nanv evam pañca-viñçati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-'vyaktā-'pekṣayā 'pi jaṭa-tattvā-'ntarā-'patter » ity āçayena mūla-samādhānam āha :

samānah prakṛter dvayoh. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5
āvayoh samānah paksah. etad uktam bhavati : yathā prakṛter utpattiḥ
çrūyata, evam avidyāyā api

“ avidyā pañca-parvāi 'śa prādūr-bhūtā mahātmāna ”

ity-ādi-vākyāih. ata ekasyā avaçyam gāuny utpattir vaktavyā; tatra ca
prakṛter eva puruṣa-saṁyogā-'dibhir abhivyakti-rūpā gāuny utpattir yuktā; 10

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

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

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣān yataç cāi 'tac carā-'caram,
kāraṇām sakalasyā 'sya, sa no Viṣṇuh prasīdatv ”

ity-ādi-vākyāih puruṣasyā 'py utpatti-çravaṇād iti bhāvah. tathā ca puru-
ṣasye 'va prakṛter api gāuny evo 'tpattiḥ; nityatva-çravaṇād ity api samā- 20
nam iti. tusmāt prakṛtir evo 'pādānām jagataḥ, prakṛti-dharmaç cā 'vidyā
jagan-nimitta-kāraṇām, tathā puruṣo 'pi 'ti siddham. yat tu

“ avidyām āhur avyaktām sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktām vidyām vāi pañca-viñçakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanām, tat tad- 25
ubhaya-viṣayatayo 'pacaritam eva; pariṇāmitvena hi puruṣā-'pekṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evam eva tasmin praka-
raṇe sva-sva-kāraṇā-'pekṣayā bhūtā-'ntarā kārya-jātam avidye 'ty uktām,
sva-svā-'pekṣayā ca sva-sva-kāraṇām vidye 'ti. puruṣasya pariṇāma-rūpaṁ
jagad-upādānatvām tu prakṛti-upādhibikam eva kartṛtvā-'di-vac chruti- 30
smṛtyor upāsā-'rtham evā 'nūdyate ; anyathā “ sthūlam anaṇv ahrasvam ”
ity-ādi-çruti-virodhā-'patter iti mantavyam. māyā-çabdena ca prakṛtir evo
'cyate ; “ māyām tu prakṛtim vidyād ” iti çrutāu

“ asmān māyī srjate viçvam etat, tasmiṇç cā 'nyo māyayā saṁniruddha ”
iti pūrva-prakṛta-māyāyāḥ prakṛti-svarūpatā-vacanāt; 35

“ sattvanā rajas tama iti prakṛtaṁ tu guṇa-trayam ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,
lohitā-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

ity-ādi-smṛtibhyaç ca. na tu jñāna-nācyā 'vidyā māyā-çabdā-'rtho, nityatvā-'nupapatteḥ. kiñ cā 'vidyāyā dravyatve çabda-mātra-bhedo, gunatve ca tad-ādhāratayā prakṛti-siddhiḥ; purusasya nirguṇatvā-'dibhyah. « atha dravya-guṇa-karma-vilakṣaṇai 'vā 'smābhīr avidyā vaktavye » 'ti cen, na;
5 "tādṛk-padārthā-'pratīter" uktatvād iti.

« nany evaṁ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarveśām eva kathāṁ viveka-mananaṁ na jāyate? » tatrā 'ha :

adhikāri-trāividhyān na niyamah. 70.

çravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamō¹⁰ 'ttamā ity ato na sarveśām eva manana-niyamah; kutarkā-'dibhir manda-madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiç ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante. ata uttamā-'dhiκāriṇām evāi 'tādṛçā-mananam bhavatī 'ti bhāvah.

15 prakṛteḥ svarūpaṁ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-'dikām ca prasiddham evā 'stī 'ty avaçiṣṭayor mahad-ahaṁkārayoḥ svarūpam āha sūtrābhyām:

mahad-ākhyam ādyam kāryam, tan manah. 71.

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

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

ity-ādi-vākyebhyo buddher evā 'dy-a-kāryatvā-'vagamāt.

caramo 'haṁkāraḥ. 72.

25 tasyā 'nantaro yaḥ, so 'haṁkarotī 'ty ahaṁkāro 'bhimāna-vṛttika ity arthaḥ.

yato 'bhimāna-vṛttiko 'haṁkāro, 'tas tat-kāryatvam uttareśām upapan-nam ity āha :

tat-kāryatvam uttareśām. 73.

30 sugamam. evaṁ tri-sūtrīṇi vyākhyāya pāunaruktyā-'cañkā 'pāstā.

« nany evam prakṛtiḥ sarva-kāraṇam iti çruti-smṛti-virodha » ity ācañ-kāyām āha :

ādyā-hetutā tad-dvārā pāramparye 'py, anuvat. 74.

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

kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vāiçeṣika-mate 'nūnām ghaṭā-'dihetutā dvyaṇukā-'di-dvārā 've 'ty arthaḥ.

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

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

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'parināmitvena kāraṇatā-hānyā 'nyataraṣyāḥ kāraṇatvā 'cityam ity arthaḥ. puruṣasyā 'parināmitve ce 'dam bījam: puruṣasya saṁhatya-kāritve parārthatvā-'pattyā 'navasthā. asaṁhatya-kāritve sarvadā mahad-ādi-kārya-prasāṅgaḥ. prakṛti-dvārā parināma-kalpane ca lāghavāt tasyā 10 eva parināmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvō-'pacāro, yathā yodheṣu vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvēna tat-svāmitvād iti.

kiṁ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāñkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāñkṣe 'ti. api ca puruṣasya parināmitve kadā-cic eakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikām na jñāyeta, tataq cā 'haṁ sukhī na ve 'ty-ādi-saṁcaya-'pattiḥ. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pariṇāmitvām sidhyati. tad uktam Yoga-sūtreṇa: "sadā jñātāc citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'parināmitvād" iti, tad-bhāṣyēṇa ca: "sadā jñāta-visayatvām tu puruṣasyā 'parināmitvam paridīpayatī" 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viṣva-prakāṣatvām, tathā vaksyāmaḥ.

prakṛter Yugapāt-kāraṇatvo-'papattaye vibhutvam api pratipādayati:
paricchinnam na sarvo-'pādānam. 76. 25

sarvo-'pādānam pradhānām na paricchinnam, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viṣeṣanam; paricchinne tad-asambhāvād iti. «nanu prakṛter apariechinnatvām no 'papadyate; prakṛtir hi sattvā-'di-guṇa-trayād atiriktā na bhavati; "sattvā-'dīnām a-tad-dharma-tvām tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30 avadhyatvāc ca. teṣām ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo dharmā vaksyamānā vibhutve sati virudhyante, srṣṭy-ādi-hetavaḥ saṁyoga-vibhāgā-'dayaç ca no 'papadyanta» iti. atro 'eyate: paricchinnatvam atra dāiçikā-'bhāva-pratiyogitā-'vacchedakā-'vacchinnatvām, tad-abhāvaç ca vyāpakatvam. tathā ca jagat-kāraṇatvāya dāiçikā-'bhāva-pratiyogitā-'navacchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prāṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

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

prakṛter akriyāl-’katvā-’dikān ca sādharmya-vāidharmya-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-’pādānatvād, api tu :

tad-utpatti-çruteç ca. 77.

teṣām paricchinnānām utpatti-çravaṇāc ca ; “atha yad alpam, tan martyam” ity-ādi-çrutiṣu maraṇa-dharmakatvena paricchinnasyo ’tpatty-avagamāt; çruty-antarebhyaç ce ’ty arthaḥ.

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

avastuno ’bhāvān na vastu-siddhir bhāvo-’tpattih; çāça-çrīgāj jagad-utpattyā mokṣā-’dy-anupapatteḥ; tad-adarçanāc 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 bādhah çruty-ādi-pramāṇair nā ’sti; tathā çāñkha-pītimā-der iva duṣṭe-’ndriyā-’di-janyatvam api nā ’sti, dosakalpane pramāṇā-’bhāvād ity ato na kāryasyā ’vastutvam ity arthaḥ.

«nanu “vācā-’rambhaṇam vikāro nāmadheyam, mṛttike ’ty eva satyam”

20 ity-ādi-çrutibhir eva prapañcasya bādho, bādhāc cā ’vidyā-’khya-doṣo ’pi sva-kāraṇe ’stī » ’ti cen, na; mṛd-dṛṣṭānta-siddhy-anyathā-’nupapattyā svā-kāraṇā-’pekṣakā-’sthārya-rūpā-’sattva-paratvāt; tādṛg-vākyānām anyathā

srṣṭy-ādi-vākyā-virodhāc ca. kiṁ ca çrutyā prapañca-bādha ātmā-’çrayah,

svasyā ’pi prapañcā-’ntargatata�ā bādhena tad-bodhitā-’rthe punaḥ saṁçayā-

25 ’pattiç ce ’ti. ata eva bādhū-’bādhā-’di-vāidharmyād upalambhāc ca jāgrat-

prapañcasya svapna-khapuspā-’di-tulyatvam atinirbandhena pratyācaṣte

Vedānta-sūtra-dvayam: “vāidharmyāc ca na svapnā-’di-vad” iti, “bhāva

upalabdheç ce ” ’ti ca. “ne ’ti ne ’tī” ’ty-evāñvidha-vākyāni ca viveka-

parāny eva, na tu svarūpataḥ prapañca-niṣedha-parāni, “prakṛtāl-’tāvattvam

30 pratiṣedhatī ” ’ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mī-

mānsā-bhāṣye ’smābhīr vyākhyātāni.

“nā ’vastuno vastu-siddhiḥ” iti yad uktām, tatra hetum āha :

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

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

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

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāranam astu ; kim pra-
dhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāra-
natvam; gunānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusārenāi
'va bhavati; vāiçeṣiko-kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity
arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakah; gunatvā-'viçe-
ṣena teṣām apy upādānatvā-'yogāt. cakṣuṣah patalā-'di-vad avidyāyāç 10
cetana-gata-dravyatve tu pradhānasya samjnā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyaṁ
pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāça-
dvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksād-
dhetutā 'stī 'ti yat prāg uktam "aviçeṣaç co 'bhayor" iti sūtreṇa, tad eva 15
prapañcayati pañcabhiḥ sūtrāih :

**nā 'nuçravikād api tat-siddhiḥ; sādhyatvenā 'vṛtti-yogād apuru-
ṣārthatvam.** 82.

api-çabdena "na dṛṣṭāt tat-siddhir" iti prāg-ukta-dṛṣṭa-samuccayah.
guror anuçrūyata ity anuçravo vedah; tad-vihito yāgā-'dir ānuçravikam 20
karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ; yataḥ karma-sādhyā-
tvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ.
karma-sādhyasya cā 'nityatve çrutih: "tad yathe 'ha karma-jito lokaḥ
kṣiyata, evam evā 'mutra punya-jito lokaḥ kṣiyata" itī 'ti.

"na karmaṇā, 'nya-dharmatvād" iti sūtreṇa pūrvam karmaṇā bandho 25
nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. « anya-dhar-
matvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirā-
kṛta-prāyam iti punar ācañkāi 'va no 'detī' 'ti cen, na; bandha-hetutvenā
'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇām tadiyatva-vyavastho-
'patter iti.

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khya-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-loka-gatānām yā '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-jñānasyā 'va phalaṁ, na tu sākṣād eva karmaṇa iti.
etac ca ṣaṭhā-dhyāye prapañcayiṣyati; Brahma-mīmāṁsā-bhāṣye ca taylor
vākyāny udāhṛtyā 'smābhīr vyākhyātāni.

karmaṇas tu phalaṁ tadā 'ha :

5 duḥkhād duḥkham, jalā-'bhiṣekavan na jāḍya-vimokah. 84.

ānuçravikāt tu hiṁsā-di-doṣena duḥkhā-tmaka-bhogenā ca duḥkhād
duḥkham 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-hat�ām tathāi 'vai 'kām na yaṁhārī mārṣṭum arhatī" 'ti.

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

"drṣṭavad ānuçravikāḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

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

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

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhy-
yatvā-'viçeṣat; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-tmakatayā duḥkhā-tmakanvād ity arthaḥ.

"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"
ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṁ iti bhāvah. tyā-
genā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuh, prāptavanto,
na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

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

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

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

vati; avivekā-khya-kāraṇa-nācād iti siddham. tad evam viveka-jñānam eva sāksād-dhāno-pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyah ḷrotavyo mantavya" ity-ādi-çrutibhir hi pramāṇa-trayenā 'tma-jñānam ity avagamyate. karmā-dikām tv anyan mana-ādi-⁵ pramāṇānām çuddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṁnikṛṣṭā-'rtha-paricchittih pramā;
tat-sādhakatamām ¹⁰ yat, tat trividham pramāṇam. 87.

asaṁnikṛṣṭah pramātary anārūḍho, nadhigata iti yāvat. evam-bhūtasyā 'rthasya vastunāḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- puruṣayor ubhayor eva dharmo bhavatu, kiṁ vā 'katara-mātrasyo, 'bhāyathā' 'va tasyāḥ pramāṇāyat sādhakatamam phalā-'yoga-vyavacchinnaṁ kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇe 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, sam-¹⁵ çaya-vyāvartanāya tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā buddhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-saṁnikarṣā-dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte 'ti. yadi ca pāuruṣeya-bodho buddhi-vṛtti co 'bhayam api pramo 'eyate, tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur-²⁰ ādiṣu tu pramāṇa-vyavahārah paramparayāi 'va sarvathē 'ti bhāvah. Pātañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhāḥ prame 'ty uktaḥ; puruṣā-'rtham eva kāraṇānām pravṛtti phalasya puruṣa-niṣṭhatāyā evāu 'cityāt. ato 'trā 'pi sa eva mukhyah siddhāntah. na ca «puruṣa-bodha-svarūpasya nityatāyā 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-saṁnikarṣeṇa liṅga-jñānā-dinā vā 'dāu buddher arthā-'kārā vṛttir jāyate. tatra ce 'ndriya-saṁnikarṣā-jā pratyakṣā vṛttir indriya-viṣṭa-buddhy-āçritā; nayanā-digata-pittā-'di-doṣāḥ pittā-'dy-ākāra-vṛtti-udayād iti viṣeṣah. sā ca vṛttir artho-paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā 'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-sambhavāt; arthā-'kāratvāyā eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati: "japā-sphaṭikayor iva no 'parāgah, kiṁ tv abhimāna" iti; Yoga-sūtraḥ ca:
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api:

"tasminc eid darpane sphare samastā vastu-dṛṣṭayah;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṁvedī puruṣa" iti. pratidhvaniyat

pratisamvedah saṁvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇāṁ kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-pra-
 sañgah; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca
 samyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adr̄śtatvād
 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam
 iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimba-
 sāmarthyam, ne 'tarasye 'ti. rūpavattvam ca na sāmānyataḥ pratibimba-
 prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca
 « çabda-janyaiḥ çabdā-ntaram eva pratidhvanir » iti vācyam; sphati-
 10 lāuhityā-der api japā-saṁnikarṣa-janyatā-'pattyā pratibimba-mithyātvā-
 siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-
 'kāro jalā-'di-gata iti mantavyam. kecit tu « vṛttāu pratibimbitām sad eva
 cāitanyaṁ vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu
 cāitanya-visayatā, na tu cāitanye vṛtti-pratibimbo 'stī » 'ty āhuḥ. tad asat;
 15 upadarçita-çūstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-
 viraheṇa vṛtti-cāitanyayor anyo-'nya-visayatā-'khyā-sambandha-rūpatayā
 'nyo-'nyasmīn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāra-
 tāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva
 viṣayatātvā-'cityāc ce 'ti. ye tu tārkikā jñānasya viṣayatām ne 'chanti,
 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viṣayakam
 paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu
 tārkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad
 apy asat; anubhūyamānām arthā-'kāratām vihāya viṣayatā-ntara-kalpane
 gāuravād iti.
 25 « nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-
 'nya-visayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākārā-'khyā-
 pratibimba-dvayene! » 'ti cen, na; pratibimbaṁ vinā svatvasyā 'pi durvacā-
 tvāt. svatvaiḥ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā
 30 ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
 acāitanya-cāitanyayor anyo-'nya-visayatā-rūpo 'nyo-'nyasmīn anyo-'nya-
 pratibimbaḥ siddhāḥ. adhikāraṁ tu Yogavārttike draṣṭavyam iti dik. atrā
 'yam pramātr-ādi-vibhāgah:

pramātā cetanaḥ çuddhaḥ, pramāṇaiḥ vṛttir eva naḥ,
 pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;
 35 pratibimbita-vṛttinām viṣayo meya ucyate;
 sākṣāt-darçana-rūpāiḥ ca sākṣitvaiḥ vakṣyati svayam.
 atah syāt kāraṇā-'bhāvād vṛtteh sākṣy eva cetanaḥ.
 Viṣṇv-ādeḥ sarva-sākṣitvam gāuṇam liṅgā-'dy-abhāvata iti.

« nanu

40 " yathā prakāçayaty ekaḥ kṛtsnam lokam imam ravīḥ,
 kṣetram kṣetrī tathā kṛtsnam prakāçayati, Bhārate "

'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-
'dhikyaṁ sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa-
trayam evo 'panyastam :

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

upamānāi-tihyā-dīnām cā 'numāna-çabdayoḥ praveçah; anupalabdhya-ādi-
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam: 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatirktenāi 'kena prakācyam; svayam
aprakācatvāt; trāilokya-vad iti.

tejaç-cāitanya-sādhāraṇam ca prakācatvam akhaṇdo-pādhiḥ prakāca-
vyavahāra-niyāmakatayā siddha iti.

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

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

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antam 20
hetu-garbha-viçeṣanam. tathā ca svā-'rtha-saṁnikarṣa-janya-'kārasyā 'çrayo
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣah. “vṛttiḥ sambandhā-'rtham
sarpatī” 'ty āgāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākārā-'çraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā
bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25
'sambhavah.

«nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptih; sam-
baddha-vastv-ākārā-'bhāvād» ity ācañkyā tasyā 'lakṣyatvena samādhatte:
yoginām abāhya-pratyakṣatvān na doṣah. 90.

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

vāstavaṁ samādhānam āha:

līna-vastu-labdhā-'tiçaya-sambandhād vā 'doṣah. 91.

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

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sam-bhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeaṇam. atīcayaç ca vyāpakaṭvaiḥ vṛtti-pratibandhaka-tamo-nivṛtti-ādiç ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrvā-
5 sūtre buddher artha-saṁnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṁnikarṣa eva kāraṇam; indriya-saṁnikarsās tu cākṣuṣā-'di-pratyakṣeṣu viçiyāi 'va kāraṇāni. «nanv evam indriya-saṁnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamah-pratibandhena tadānīm
10 buddhi-sattvasya vṛtti-asambhavāt. tac ca tamah kadā-cid arthe-'ndri-yayoh saṁnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṁ-yogena nayana-mālinya-vat. na cāi «'vam! tad-dhetor eva tad astv iti nyāyene 'ndriya-saṁnikarsā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
15 siddheḥ;

“sattvāj jāgaraṇaiḥ vidyād, rajasā svapnam ādiçet,
prasvāpanam tu tamasā; turiyān triṣu saṁtataṁ”

ity-ādi-smṛtibhyah suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasah pratibandha-darcaṇāc ca. yat tu çuṣka-tārki-
20 kāḥ suṣuptāv vṛtti-anutpādā-'rthan jñāna-sāmānye tvañ-manō-yogaṇiḥ kāraṇām kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-çravaṇāt; tvañ-manō-yogū-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-dosa-grastatvāc ce 'ti dik.

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

Içvara-'siddheḥ. 92.

īçvara pramāṇā-'bhāvān na doṣa ity anuvartate. ayam ce 'çvara-prati-
ṣedha eka-deçinām prāudha-vādenāi 've 'ti prāg eva pratipāditam; anyathā
30 hī 'çvara-'bhāvād ity evo 'cyeta. īçvara-'bhyupagame tu saṁnikarṣa-janya-
jātiyatvam eva pratyakṣa-lakṣaṇām vivakṣitam; sājātyām ca jñānatva-
sākṣād-vyāpya-jātye 'ti bhāvah.

“çruti-smṛtibhyām katham īco na sidhyatī?» 'ty ākāñkṣāyām tarka-
virodhaḥ lāukikam eva bādhakam āha :

35 mukta-baddhavayor anyatarā-'bhāvān na tat-siddhiḥ. 93.

īçvara 'bhimataḥ kiṁ kleçā-'di-mukto vā, tāir baddho vā? anyatarasyā
'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

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

«nanv evam īcvara-pratipādaka-çrutinām kā gatiḥ?» tatrā 'ha:
muktā-'tmanah praçānsā upāsā siddhasya vā. 95.

yathā-yogam kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṁnidhi-mātrai-'çvaryena stuti-rūpā prarocanā-'rthā; kācic ca saṁkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā çrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'çvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ. 10

«nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam çrūyamāṇaiḥ no 'papadyate; loke saṁkalpā-'dīnā pariṇamanasyāi 'vā 'dhiṣṭhātṛtvā-vyava-hārād» iti. tatrā 'ha:

tat-saṁnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṁkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṁnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maneḥ saṁnidhya-mātreṇa çalya-niṣkarsakatvān na saṁkalpā-'dīnā, tathāi 'vā 'di-puruṣasya saṁyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svopādhī-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam: 20

“niricche saṁsthite ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.
ata ātmāni kartṛtvam akartṛtvam ca saṁsthitham:
niricchatvād akartā 'sāu, kartā saṁnidhi-mātrata” iti.

“tad āikṣata bahu syām” ity-ādi-çritis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṁyogāt. athavā buddhi-pūrva-sṛṣṭi-visayam etādṛṣa-vākyā-jātaṁ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvah; yathā Kāurme:

“ity eṣa prākṛtaḥ sargah saṁkṣepāt kathito mayā;
a-buddhi-pūrvakas tv eṣa. brāhmīn sṛṣṭīn nibodhate” 'ti. 30

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

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

viçeṣa-kāryeṣv api jīvānām. 97.

adhiṣṭhātṛtvam saṁnidhānād ity anuṣajyate. antahkaraṇo-palakṣita-syāi 'va jīva-cabdā-rthatvam ṣaṣṭhā-dhyāye vakṣyati. tathā ca viçeṣa-kārye visargā-khye vyasti-sṛṣṭāv api jīvānām antahkaraṇa-pratibimbita-
6 cetanānām saṁnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpārena; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jñā īcvara nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padece 'ndha-paramparā-çañkayā 'prāmānyam prasajyeta.» tatrā 'ha:

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

Hiranyagarbhā-dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktrkā-'yurvedā-di-prāmānyenā 'vadhṛtāt teṣām vākyā-'rtho-'padecaḥ pramāṇam iti ḡeṣaḥ.

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

antahkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antahkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpā-di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-di-vad acetanasya na yuktam.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antahkaraṇam hi tapta-loha-vac
20 cetano-ijjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntah-karanasyo ijvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-ijvala-cāitanya-saṁyoga-viçeṣa-mātrasya saṁyoga-viçeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntahkaraṇo-ijvalana-rūpatvāt; na tu cāitanyam
25 antahkaraṇe saṁkrāmati, yena saṅgītā syāt. agner api hi prakāṣū-dikam na lohe saṁkrāmati; kim tv agni-saṁyoga-viçeṣa eva lohasyo ijvalanam iti. «nanv evam api saṁyogena pariṇāmitvam» iti cen, na; saṁānya-guṇā-'tirikta-dharma-tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṁyoga-viçeṣo 'ntahkaranasyāi 'va sattvo-dreka-rūpāt pariṇāmād bhavatī 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viçeṣā-sambhavād iti. ayam eva ca saṁyoga-viçeṣo buddhy-ātmāno anyo-nya-pratibimbane hetuh. «nanu pratibimba-hetutayā saṁyoga-viçeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deh saṁyoga-viçeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
35 pratibimbaç cāitanya-darçanā-rthaṇ kalpyate, darpaṇe mukha-pratibimba-vat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darçanā-nupapatteḥ. ayam eva ca cit-pratibimbo «buddhāu cic-chāyā-pattir» iti, «cāitanya-dhyāsa» iti, «cid-āveṣa» iti co 'yate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-'rtham iṣyate; arthā-'kāratayāi 'vā 'rtha-grahaṇasya buddheḥ sthale dṛṣṭatvena tām vinā saṃyoga-viṣeṣamātreṇā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-'kārasyāi 'vā 'rtha-grahana-çabdā-'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-devāḥ siddhāntitāḥ: "citi-çaktir apariṇāminy apratisaṅkrāmā ca pariṇāminy arthe pratisaṅkrānte 'va tad-vṛttim anupatati; tasyāc ca prāpta-cāitanyo'-pagraha-rūpāyā buddhi-vṛtter anukāri-mātratayā buddhi-vṛtty-aviçiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-ādinā. Yogavārttike cāi 'tad vistarato 'smābhīḥ pratipāditam. kaçcit tu 10 «buddhi-gatayā cic-chāyayā buddher eva sarvā-'rtha-jñātṛtvam; icchā-'dibhir jñānasya sāmānādhikaranyā'-nubhavāt; anyasya jñānenā 'nyasya pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-'jñāna-mūlakatvād upekṣāṇīyam. evam hi buddher eva jñātṛtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-virodhaḥ, puruṣe pramāṇā-'bhāvaç ca; puruṣa-liṅgasya bhogasya buddhāv 15 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattyā bimba-bhūtaḥ puruṣaḥ setsyatī » 'ti vācyam; anyo-'nyā-'çrayāt: prthag-bimba-siddhāu buddhi-stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-yogitayā bimba-siddhiḥ iti. asman-mate ca jñātṛtayā puruṣa-siddhy-anantaram tasya jñeyatvā-'nyathā-'nupapattyā pratibimba-siddhāu nā 'nyo-'nyā- 20 'çrayāḥ. «atha vṛtti-sākṣitayā bimba-rūpaç cetanāḥ sidhyatī » 'ti cet, tarhi sākṣina eva pramātrtvam apy ucitam; ubhayor jñātṛtva-kalpane gāuravāt; vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā'-nubhavāc ca. kiṁ cāi 'varṇ sati buddher eva bhoktṛtve "bhoktṛ-bhāvād" ity āgāmi-sūtreṇa bhoktṛtayā puruṣa-sādhanām virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25 dhena bimbasyāi 'va jñānaiḥ, na tu citāu buddhi-pratibimbaḥ kalpyata» ity etāvan-mātre cet tasyā 'çayo varṇyeta, tad apy asat; sūryā-'deḥ sva-pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāṣakatvā-'darçanāt, kiranāir eva tad-ubhaya-bhāṣanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-'di-bhāṣakatvām dṛṣṭam eve 'ti dṛṣṭū-'nusārenā 'smābhiç citāu buddhi-prati- 30 bimba eva sarvā-'rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur api phalo-pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāyi-dhikaranyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ samkalpena deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇām laksayitvā 'numānam laksayati :

pratibandha-dṛçah pratibaddha-jñānam anumānam. 100.

pratibandho vyāptih; vyāpti-darçanād vyāpaka-jñānam vṛtti-rūpam anumānam pramāṇam ity arthaḥ. anumitis tu pāruṣeyo bodha iti.

çabda-pramāṇam lakṣayati :

āpto-'padeṣah çabdaḥ. 101.

āptir atra yogyatā ; vedasyā 'pāruseyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt. tathā ca yogyah çabdā, taj-janyaiḥ jñānaiḥ çabdā-'khyam
5 pramāṇam ity arthaḥ. phalam ca pāruseyāḥ çābdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇat; tad-upadeṣah. 102.

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

10 tatra yenā 'numāna-viçeṣena pramāṇena mukhyato 'tra prakṛti-puruṣāu
vivieya sādhanīyāu, tad varṇayati :

sāmānyato drṣṭād ubhaya-siddhiḥ. 103.

anumāṇam tāvat trividham bhavati : pūrva-vat, çeṣa-vat, sāmānyato
drṣṭām ce 'ti. tatra pratyakṣi-kṛta-jātiya-visayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam ; vahnī-jātiyo hi mahānasā-'dāu pūrvam pra-
tyakṣi-kṛtaḥ. vyatirekā-'numāṇam çeṣa-vat. çeṣo 'pūrvo 'rtho 'syā viṣa-
yatvenā 'stī 'ti çeṣa-vat ; aprasiddha-sādhyakam iti yāvat ; yathā pṛthivī-
tvene 'tara-bhedā-'numānam ; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato drṣṭām ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātiyam 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-jātiyam kuṭhārā-'di-karanam
ādāya vyāptim gr̄hītvā tad-vijātiyam atīndriyam jñāna-karanam indriyam
sādhyata iti. tatra sāmānyato drṣṭād anumāṇād dvayoh prakṛti-puruṣayoh
25 siddhir ity arthaḥ.

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

puruse tu yady apy anumāṇā-'peksā nā 'sti, sarva-sammata-tvāt, tathā
30 'pi prakṛty-ādi-viveke sāmānyato drṣṭām evā 'peksyate. tad yathā : pra-
dhānam parārtham ; saṁhatya-kāritvāt ; gr̄hā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvām gr̄hādiṣu gr̄hītvā tad-vijātiyāḥ puru-
ṣah pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktītvam avivek-
ena prāg gr̄hītam ity ubhaya-siddhir iti.

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

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛço bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citah pariṇāmitva-sadharimatvā-'di-çañkā-nirāśayā 'vasāna-padam. citāu bhogasya svarūpe paryavasitativān na kāuṭasthyā-'di-hānir ity ācayaḥ. tathā hi pramāṇā-'khyā-vṛtti-ārūḍham prakrti-puruṣā-'dikam prameyām vṛttiā saha puruṣe pratibimbitam sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacchinnam svarūpa-cāitanyam eva bhānam, purusasya bhogaḥ, pramāṇasya ca phalam iti. tataq ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttinām karāṇatvam iti. tad uktam Viṣṇupurāṇe : 10

"grhītān indriyāir arthān ātmane yah prayacchat, antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama" iti.

rājño hi karāṇa-vargaḥ svāmine bhogya-jātam samarpayatī 'ti dṛṣṭam iti. bhoga-çabdā-'rthaç cā 'bhyavaharaṇam, ātmasūt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādhāraṇah; viçeṣas tv ayam: apariṇāmitvāt puruṣasya 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 'bhaya-siddhitva-vacanād iti.

«nanu kartur eva loke kriyā-phala-bhogo dṛṣṭah; yathā saṁcarata eva saṁcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-krta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe ghatete » 'ty ācañkāyām āha : 25

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

buddhi-karma-phalasyā 'pi vṛtter 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 'tiprasaṅgah. sukha-duḥkha-'deḥ karma-phalatvam abhyupetya 30 buddhi-gatam karma-phalam puruṣo bhuñkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvām svikṛtya buddhi-karmanā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

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

athavā kartari phalam eva na bhavati; «sukham bhuñjīye» 'ty-ādi- 35 kāmanābhīr bhogasyāi 'va phalatvāt. ato bhoktṛ-niṣṭham eva phalam bhavati. çāstra-vihitam phalam anuṣṭhātarī 'ti çāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khya-siddheḥ kartr-buddhāv
avivekād ity arthaḥ. «yo 'haṁ karomi, sa evā 'haṁ bhūñja» iti hi lāukikā-
'nubhava iti; yā ca «sukham me bhūyād» ity-ādi-kāmanā, sā «putro me
bhūyād» ity-vat phala-sādhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
5 sādhanam; atah sa eva phalam iti mukhyāḥ siddhāntaḥ. bhogasya puru-
sa-svarūpatve 'pi, vāṇīśekānām mate ḡrotra-vat, kāryatā bodhyā; sukha-
'dy-avacchinna-citer eva bhogatvāt. asmiṇ̄ ca bhogasya phalatva-pakṣe
duḥkha-bhogā-'bhāva evā 'pavargo bodhyāḥ. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-duḥkha-'bhāvayor eva phalatvam astu; tena samban-
10 dhena dhanā-'der iva sukha-'der api puruṣa-niṣṭhatvād iti.

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

no 'bhayaṁ ca tattvā-'khyāne. 107.

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

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

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyaṁ indriya-
sya.. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
vākāḥ prakṛty-ādy-abhāvah sādhayitum na çakyate; yato vidyamāno
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayač ca bhavati; atidūratvā-
'di-doṣād, indriya-ghāṭe-'ndriya-grāhābhyaṁ ce 'ty arthaḥ. sāmagrī-sam-
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vaksyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
bhāvah. atidūrā-'dayač ca doṣā viṣiṣya Kārikayā pariganitāḥ:

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

samānā-'bhihāraḥ sajātiya-saiñvalanām, yathā māhiṣe gavya-miçraṇān mā-
hiṣatvā-'grahaṇām iti.

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

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayoh pūrvoktayoh prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
arthaḥ. sūkṣmatvām ca nā 'ṇutvām, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kiṁ tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmaṣya co 'ttejakaṭayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṁkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaṣ co 'ttejaka eve 'ti. 5

«nanv abhāvād evā 'nupalabdhī-sambhave kim-arthaṁ sāukṣmyam kalpyate? anyathā ca ḡaça-qrñgā-'der api sāukṣmyād anupalabdhil kiṁ na syād?» iti. tatrā 'ha :

kārya-darçanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyām teṣām sūksma- 10 tvām kalpyate. anumānāt pūrvaiḥ ca sūkṣmatvā-'di-saṁcayenā 'bhāvā-'nirṇyād anumānam upapadyata ity arthaḥ.

atra cañkate :

vādi-vipratipattes tad-asiddhir iti cet, 111.

«nanu kāryam ced utpatteḥ prāk siddham syāt, tadā tad-ādhāratayā 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-drṣṭyāi 'katara-siddher nā 'palāpah. 112.

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

anenāi 'vā 'bhyupagama-vādena vāiçeśikā-'dy-āstika-çāstram pravartate. 25 ato na sat-kārya-vādi-çruti-smṛti-virodhe 'pi teṣām aṅgū-'ntaresy aprāmā-nyam iti mantavyam.

paramā-'rthataḥ pariḥaram āha :

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham : atītam anāgataṁ 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; kiṁ ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvah syāt; abhāvatvā-'viçeṣāt; abhāveṣy api 35 svarūpato viçeṣā-'ñigikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasañgāt. «atha pratiyogy evā 'bhāva-viçeṣaka» iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viçeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; «ghaṭo 'tītō» *«ghaṭo vartamāno»* *«ghaṭo bhavisyann»* iti pratyayānām tulya-rūpatāu-'cityāt; na tv ekasya bhāva-viṣayatvam anyayoṣ cā 'bhāva-viṣayatvam iti.
5 te evā 'tītā-'nāgatātve avasthe dhvānsa-prāgabhāva-vyavahāraṇi janayataḥ; tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikam tu Pātañjale draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikaraṇa-svarūpāv eva.
na cāi 'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-'bhāva-pratyaya-prasāṅga» iti vācyam; parāir api pratiyogimati dece tad-
10 atyantā-'bhāvā-'nañgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-yor eva sāmayikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-
dhānte 'bhāvo 'tiriktaḥ. kiṁ ca *«ghaṭo dhvasto»* *«ghaṭo bhāvī»* *«nā 'yañ ghaṭo»* *«ghaṭo 'tra nā 'stī»* 'ty-ādi-pratyaya-niyāmakatayā kiñcid-vastv-
15 ākāñksāyām tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'dr̥ṣṭasya kalpane gāuravād iti mantavyam.

itaç ca sat-kārya-siddhir ity āha :

nā 'sad-utpādo, nr-çr̥ñga-vat. 114.

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

20 atra hetum āha:

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣ eva paṭa ity evaṁ kāryānām upādāna-kāraṇam prati niyamo 'sti. sa na sambhavatī; utpatteḥ prāk kāraṇe kāryā-'sattāyām hi na ko 'pi viçeṣo 'sti, yena kañcid evā 'santaṁ janayen, nā 'ntaram iti. viçeṣā-'ñgikāre ca bhāvatvā-'patter gatam asattayā. sa eva ca viçeṣo 'smābhīḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena, yad vāiçeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakāṇ kalpayanti, tad apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām dr̥ṣṭatvād anyā-'napekṣatvāc ca. kiṁ cā 'bhāveṣu svato viçeṣe bhāvatvā-'pattiḥ; pratiyogi-rūpa-viçeṣaç ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-nām aviçiṣṭatayā na kāryo-'tpattāu niyāmakatvām yuktam iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavat. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvām sambhaved ity
35 ācayāḥ.

itaç ca nā 'sad-utpāda ity āha:
çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt;
lāghavāc ca. sā çaktih kāryasyā 'nāgatā-'vasthāi 've 'ty atah çaktasya
çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaç ca:
kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ q̄rūyate; tasmāc ca sat-
kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator
abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryānām kāraṇā-'bhede ca çrutayah: "tad dhe 'dam
tarhy avyākṛtam āśit," "sad eva, sāumye, 'dam agra āśit," "tama eve
'dam agra āśit," "āpa eve 'dam agra āśur" ity-ādyāḥ.

çañkate:
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, 'bhivyakti-nibandhanāu vyavahārā-'vyavahārāu. 120. 20

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

abhivyaktiç ca na jñānañ, kiñ tu vartamānā-'vasthā. kāraṇa-vyāpāro
'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataç ca kāryasya 25
kāraṇa-vyāpārād abhivyakti-mātrañ loke 'pi dr̄ṣṭam; yathā q̄ilā-madhyā-
stha-pratimāyā lāīngika-vyāpārenā 'bhivyakti-mātrañ, tila-stha-tālasya ca
niśpīḍanena dhānya-stha-tāṇḍulasya cā 'vaghātene 'ti. tad uktām Vāsi-
ṣṭhe:

"suṣuptī-'vasthayā cakra-padma-rekhāḥ qilo-'dare 30
yathā sthitāç, citer antas tathe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-kathañ-cid utpattiḥ; nācas
tv anādi-bhāvasya kathañ syād?» ity ākāñkṣāyām āha:

nācaḥ kāraṇa-layaḥ. 121. 35

līñ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣ avibhāgah. sa
evā 'titā-'khyo nāca ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti ḡeṣah. līna-kārya-vyaktes tu punar abhivyaktir nā 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtavāt; pareśām ivā 'smākam apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivyakti-hetutvāc ce 'ti. «nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām 6 iva ḡruti-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta» iti. māi 'vam! yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītaylor ubhator eva sattva-siddheḥ; pratyakṣa-sāmānye viṣayasya hetutvāt; anyathā vartamānasyā 'pi pratyakṣenā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'satī bādhake yogi-pratyakṣenā 'tītam apy astī 'ti sidhyati. yoginām atītā 10 'nāgata-pratyakṣe ca ḡruti-smṛti-'tīhāsā-'dikam pramāṇam Yogavārtike prapañcitam iti dik. tad evam abhivyakti-layābhāyām kāryānām utpatti-nāça-vyavahārāv uktāu.

«nanv abhivyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraç 15 ca viphalaḥ; antye cā 'bhivyaktavāt eva sat-kārya-siddhānta-kṣatiḥ; asatyā evā 'bhivyakter abhivyakty-añgikārād» iti. atro 'cyate: kāraṇa-vyāpārāt prāk sarva-kāryānām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakācāt; ghaṭa-vat tad-abhivyakter api vartamānā-'vasthayā prāg-asattvena tad-asattā-nivṛtti-arthaṁ kāraṇa-vyāpārā-'peksānāt; anāgatā-'vasthayā ca sat-20 kārya-siddhāntasyā 'kṣateḥ. «nanv ekadā sad-asattvator virodha» iti cet, prakāra-bhedasyo 'ktatvāt. «nanv evam api prāg-abhāvā-'nañgikāreṇa prāg-asattvam eva kāryānām durvacam» iti. māi 'vam! avasthānām eva paraspārā-'bhāva-rūpatvād iti.

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

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

pāramparyataḥ paramparā-rūpenāi 'vā 'bhivyakter anudhāvanām kartavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'syā adosatvād ity arthaḥ. bijā-'ñkura-bhāyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ñkura-sthale kramika-30 paramparāyā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparayē 'ti. prāmāṇikatvām tu tulyam eve 'ti. sarva-kāryānām svarūpato nityatvam avasthābhīr vinācītvām ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī 'yam anavasthā prāmāṇikatvena svīkrte 'ti.

atra ca bijā-'ñkura-dṛṣṭānto loka-dṛṣṭyo 'panystah; vastutas tu janma-35 karmā-'di-vad ity atrai 'va tātparyam. tena bijā-'ñkura-pravāhasyā 'di-sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vrksām vināi 'va bijam utpadyate Hiranyagarbha-saṅkalpena tac-charīrā-'dibhya iti ḡruti-smṛtyoh prasiddham

“yathā hi pādapo mūla-skandha-çākhā-’di-saṃyutah
ādi-bijāt prabhavati, bijāny anyāni vāi tata”

iti Viṣṇupurāṇā-’di-vākyāir iti.

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

utpatti-vad vā ’doṣah. 123.

5

yathā ghaṭo-’tpatter utpattih svarūpam eva vāiceśikā-’dibhir asad-
utpāda-vādibhir iṣyate lāghavāt, tathāi ’vā ’smābhīr ghaṭā-’bhivyaakter apy
abhiṣvaktih svarūpam evāi ’ṣṭavyā lāghavāt. ata utpattāv ivā ’bhivyaaktāv
api nā ’navasthā-doṣa ity arthaḥ. «athāi ’vam abhiṣvakyaktes abhiṣvakyakty-
anañgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-’nupapattyā sat-kārya- 10
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā ’bhivyaaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhiṣvakyakte cā ’bhivyaakti-abhāvena tasyāḥ
prāg-asattvē ’pi nā ’sat-kārya-vādatvā-’pattih. «nanv evam mahād-ādīnām
eva prāg-asattvam iṣyatām kim abhiṣvakyty-ākhyā-’vasthā-kalpanene?» ’ti
cen, na; “tad dhe ’dām tarhy avyākṛtam āśid” ity-ādi-çrutibhir avyaktū- 15
’vasthayā satām eva kāryānām abhiṣvakyti-siddheḥ. «tathā ’py abhiṣvakyakteḥ
prāg-abhāvā-’di-svīkārā-’pattir» iti cen, na; tisṛṇām anāgatā-’dy-avasthānām
anyo-’nyasyā ’bhāva-rūpatayo ’ktatvāt; tādrçā-’bhāva-nivṛttiāi ’va ca kāra-
ṇa-vyāpāra-sāphalyā-’di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādibhyo viçeso, yat tāir ucyamānāu prāgabhaṭā-dhvañsāu sat- 20
kārya-vādibhiḥ kāryasyā ’nāgatā-’tītā-’vasthe bhāva-rūpe procyete, varta-
mānatā-’khyā cā ’bhivyaakti-avasthā ghaṭād vyatirikte ’ṣyate, ghaṭā-der
avasthā-traya-vattvā-’nubhavād iti. anyat tu sarvam samānam; ato nā ’sty
asmāsv adhika-çāñkā-’vakāça iti dik.

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

hetumad anityam avyāpi sakriyam anekam āçritam liṅgam. 124.

kāraṇā-’numāpakatvāl laya-gamanād vā ’tra liṅgam kārya-jātam; na
tu mahat-tattva-mātrām atra vivakṣitam; hetumattvā-’dīnām akhila-kārya- 30
sādhāranyāt.

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam
sāvayavam para-tantrām vyaktam, vipariñtam avyaktam”

iti Kārikāyām apy etad eva vyaktā-’khyām sarvam kāryam eva liṅgam ity
uktam. tathā ca tal liṅgam hetumattvā-’di-dharmakam iti vākyā-’rthah. 35
tatra hetumattvam kāraṇavattvam; anityatvam vinācītā; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparityam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryā-'kadeça-mātra-kāritvam. na ca kriyā karmāī 'va vaktum ḥakyate; prakṛti-kṣobhāt śṛṣṭi-çravaṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaiḥ sarga-bhedenā bhinnatvaiḥ, sarga-
dvayā-'sādhāraṇyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;
prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām
a-tad-dharmatvān, tad-rūpatvād" ity āgāmi-sūtrād iti. ācīratvaiḥ cā
'vayaveṣv iti.

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

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

tat-siddhir, liṅgā-'khya-kāryasya kāraṇā-'tirekataḥ siddhiḥ, kva-cid
āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
15 meṇa tantv-ādibhyah paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato
guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-
avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;
yathā ca mahā-pṛthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmāṭra-vāidhar-
myeṇa pṛthivī-ādīnām. kva-cit tv ādi-çabda-gr̄hītena karmā-'dy-ātmakatā-
20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

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

25 kāryāṇām sādharmya-rūpān lakṣaṇān kāraṇā-'tirikta-kāryeṣu pramā-
ṇām ca sūtrābh्यān darśitam. idānīm kārya-sādharmakatayā kāraṇā-
'numānāya kārya-kāraṇayor api sādharmyam pradarçayati:

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmyam ity arthaḥ.
30 ādi-çabda-gr̄hīyaç ca Kārikāyām uktāḥ:

"triguṇam aviveki viṣayaḥ sāmānyam acetanaṁ prasava-dharmi
vyaktaiḥ, tathā pradhānaiḥ, tad-viparītas tathā ca pumān" iti.

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

sambhūya-kāritvam, visayatvam tu bhogyatvam eva. sāmānyaṁ sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnam iti yāvat; prasava-dharmi parināmi; vyaktam kāryam; pradhānam kārapam ity arthah.

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

"hetumad anityam avyāpi sakriyam anekam āçritam liñgam
sāvayavam para-tantram vyaktam, viparītam avyaktam" iti. 5

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

"mahāntam ca samāvṛtya pradhānam samavasthitam;

anantasya na tasyā 'ntaḥ sāmkhyānam cā 'pi vidyata"

10

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

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām
avāntaram apि vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo'-pa-
pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavantī 'ti: 15

prity-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyaṁ sukha-duḥkhā-'dyāir
vāidharmyam, kāryeṣu tad-darçanād ity arthah. sukhā-'dikam ca ghaṭā-
'der api rūpā-'di-vad eva dharmo, 'ntaḥkarāṇo'-pādānatvād anya-kāryānām 20
ity uktam. atrā 'di-çabda-grāhyāḥ Pañcaçikhū-'cāryāir uktā, yathā: sat-
tvām nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-saṁtosā-'di-rūpā-'nanta-
bhedam, saṁsataḥ sukhā-'tmakam; evam rajo 'pi çokā-'di-nānā-bhedam,
saṁsato duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedam, saṁsato
mohā-'tmakam iti. 25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-
'der vakṣyamānatvāt sattvā-'dīnām dravyatvam siddham. sukhā-'dy-ātmā-
katā tu guṇānām, manasaḥ saṁkalpā-'tmakatā-vad, dharma-dharmy-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-bhēdā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vr̄ddhi-hrāsā-'dikam
no 'papadyeta; tathā pariechinnatve ca tat-samūha-rūpasya pradhānasya
paricchinnatvā-'pattyā çruti-smṛti-siddham ekadā 'sāmkhya-brahmāṇḍā-'di-
kam no 'papadyeta. ato 'sāmkhyatve gunānām tritva-sāmkhyo-'papāda-
nāya vivekā-'dy-arthaṁ ca teṣām sādharmya-vāidharmye pratipādayati: 35

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

ayam arthah: laghv-ādī 'ti bhāva-pradhāno nirdeśah. laghutvā-'di-dharmeṇa sarvāśām sattva-vyaktinām sādharmyam vāidharmyam ca rajas-5 tamobhyām. tathā ca prthivī-vyaktinām prthivītvē 'va sattva-vyaktinām ekājātīyatayā 'katā, sajātīyo-paṣṭambhā-dinā vriddhi-hrāsā-dikam ca yuktam ity ucyayah. evam cañcalatvā-'di-dharmeṇa sarvāśām rajo-vyaktinām sādharmyam sattva-tamobhyām ca vāidharmyam. ṣeṣam pūrvavat. evam gurutvā-'di-dharmeṇa sarvāśām tamo-vyaktinām sādharmyam sattva-rajo-10 bhyām vāidharmyam. ṣeṣam pūrvavat iti. vāidharmyasya prāg evo 'ktatayā 'tra punar-vāidharmya-kathanaṁ sampātā-yātam.—atra «vāidharmyam ve, 'ti pāṭhaḥ prāmādika eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyānām pratyekam aneka-vyakti-
katvām siddham; anyathā laghutvā-'dīnām sādharmyatvā-nupapatteḥ,
15 samānānām dharmasyā 'va sādharmyatvāt. na ca «kārya-sattvā-'dīnām
anekatayā laghutvā-'dikam sādharmyam syād» iti vācyam; trigunā-'tmā-
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-
'di-sādharmyatvā-nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādharm-
yā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktam Kārikāyā:

20 “sattvām laghu prakācakam iṣṭam, upaṣṭambhakam calam ca rajah,
 guru varāṇakam eva tamah; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

«nanv evam mūla-kāraṇasya paricchinnā-sāṃkhya-vyaktikatve vāice-
sika-matād atra ko viṣeṣa?» iti cet, kāraṇa-dravyasya ḡabda-sparṣā-'di-rāhit-
25 yam eva,

“ḡabda-sparṣā-vihīnam tad rūpā-'dibhir asaṅhyutam,
 triguṇām taj jagad-yonir an-ādi-prabhavā-'pyayam”

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

30 «nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeno
 'tpatty-adarcanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvām sā-
 dharmyam syāt.» tatrā 'ha:

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

mahad-ādi-pañca-bhūtā-ntam vivādā-spadaṁ tāvan na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-nupapattyā vinācītvāt. atah prakṛti-
35 puruṣa-bhinnam tad-bhinnatvāc ca kāryam ghaṭā-'di-vad ity arthah.

«nanu vikāra-çakti-dāhā-'dīnāi 'va mokṣā-'dy-upapatter vinācītvam
api teṣām asiddham» ity ācañkāyām kāryatve hetv-antarāṇy āha:

parimāṇat. 130.

paricchinnatvād dāiçikā-'bhāva-pratiyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guna-vyaktinām kiyatinām paricchinnatve 'pi na tatra vy-abhicārah.

kim ca:

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanvayaḥ samanugatena punar upacīyate. atah samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpah samanvayo na ghaṭata iti. samanvaye ca çrutih pramāṇam manah pra-kṛtya: "evam te, sāumya, śodaçānām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā 'nneno 'pasamāhitā prājvālīd" iti, Yoga-sūtrām ca: "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kim ca:

caktitaç ce 'ti. 132.

15

karanataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvah. 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 kiñcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣān prasādhya pariṇāmitvā-'pariṇāmitvābhyaṁ vivektavyāv ity atrāi 'vā 'smākam tātparyād ity āha :

25

tad-dhāne prakṛtiḥ puruṣo vā. 133.

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

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

taylor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam caça-çrīgā-'di-vat, pra-māṇā-'bhāvāt; akāryam hi kāraṇatayā vā bhoktṛtayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

30

tad evam mahad-ādiṣu kāryatvam prasādhya sāmprataṁ tāliḥ prakṛty-anumāne 'nuktam viçeṣam āha :

kāryat kāraṇā-'numānam, tat-sāhityāt. 135.

35

kāryān mahat-tattvā-'der liṅgāt sāmānyato drṣṭam kāraṇā-'numānam yad uktam, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yam, "sad eva, sāumye, 'dam agra āśīt," "tama eve 'dam agra āśīd" ity-ādi-çruty-anusārāt. tad yathā: mahad-ādikam svo-pahita-trigunā-'tmaka-vastū-'pādānakam; kāryatvāt; cīlā-madhya-stha-pratimā-vat tāilā-'di-vac ce 'ty arthaḥ. atrā 'nukūla-tarkaḥ pṛāg eva darçitāḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyaṁ vivekā-'rtham āha :
avyaktam̄ triguṇāl̄ liṅgāt. 136.

abhibhyaktāt triguṇān̄ mahat-tattvād api mūla-kāranam avyaktam̄ sūkṣmam ; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteṣ ca guṇo 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktam, mahat-tattvaiḥ 10 tu tad-apekṣayā vyaktam̄ ity arthaḥ.

«nanu parama-sūkṣmaṁ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāñ-
kṣāyām pūrvoktaṁ smārayati :

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

15 prakṛty-anumāna-gatā viçeṣā vistarato vicāritāḥ ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-'numāna-gatā viçeṣā vicāryāḥ. tatra kāntcanā
'dāu viçeṣam āha :

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

yat̄a vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-
mānyenā 'pi sādhanam apekṣitām, dharmīṇy 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-cīlā-'rohanā-'diṣu
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-māṭram
anumānaṁ kāryam iti.

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

30 ḡarīrā-'di-vyatirktaḥ pumān. 139.

ḡarīrā-'di-prakṛty-antām yac catur-viñçati-tattvā-'tmakam̄ vastu, tato
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhoktṛtvaiḥ ca draṣṭṛtvam iti.

atra hetūn āha sūtrāḥ :

sāmhata-parārthatvāt. 140.

35 yataḥ sarvam̄ sāmhataṁ prakṛty-ādikam̄ parārtham bhavati, çayyā-'di-
vat. ato 'sāmhataḥ sāmhata-dehā-'dibhyāḥ paraḥ puruṣaḥ sidhyatī 'ty

arthah. ayam ca hetuh “sāṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātah. uktasyā ’pi hetoh punar-upanyāso hetu-varga-sāṃkalanā’rthah.

kim ca :

triguṇā’-di-viparyayāt. 141.

sukha-duḥkha-mohā’-tmakatvā’-di-vāiparītyād ity arthaḥ. čarīrā’-dīnām 5
hi yaḥ sukhā’-dy-ātmakatvāt dharmah, sa sukhā’-di-bhoktari na sambhavati; svayaṁ sukhā’-di-grahaṇe karma-kartr-virodhāt; dharmi-puraskārenāī ’va sukhā’-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbitām svāsukhā’-dikam puruṣena gr̥hyatām, sva-vad» iti cen, na; evam sati buddher eva sukhā’-di-kalpanāu’-cityāt puruṣa-gata-sukhā’-der buddhāu pratibimba-¹⁰ kalpane gāuravāt. «akam sukhī 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 viṣayāḥ; mithyājñāna-vāsanā’-di-rūpa-dosā’-nuvṛtteḥ; tat-prati-¹⁵ bimba-kalpanāyām ca gāuravād iti.

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

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyebhyah prakṛty-antebhyo ’tiriktae 20
’ty arthaḥ. adhiṣṭhānam hi bhoktuḥ samyogah; sa ca prakṛty-ādīnām bhoga-hetu-parināmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhoga’-yatana-nirmāṇam” iti vakṣyamāṇa-sūtrāt. samyogaç ca bhede saty eva bhavatī ’ti bhāvah.—iti-çabdo hetu-samāptāu.

uktā’-numāne ’nukūla-tarkam pradarçayati sūtrābhyaṁ:

25

bhoktr-bhāvāt. 143.

yadi hi čarīrā’-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartr-virodhāt; svasya sākṣat sva-bhoktṛtvā’-nupa-
patter ity arthaḥ. anupapattiç ca pūrvam eva vyākhyātā. atra sūtre purusasya bhogaḥ svīkṛta iti smartavyam; aparināminaç ca purusasya 30 bhogaç “cid-avasāno bhoga” ity atra vyākhyātah.

kim ca :

kāivalyā’-rtham pravṛtteç ca. 144.

čarīrā’-dikam eva ced bhoktr syāt, tadā bhoktuḥ kāivalyā’-rtham duḥkhā’-tyanto’-cchedā’-rthān kasyā’-pi pravṛttir no ’papadyeta; čarīrā’-dīnām vināçitvāt; prakṛteç ca dharmi-grāhaka-mānena duḥkha-svābhāvyā-

siddhyā kāivalyā-sambhavat; na hi svabhāvasyā 'tyanto-'cchedo ghaṭata
ity arthaḥ.

atra «kāivalyā-rtham prakṛter» iti sūtra-pāṭhaḥ pṛamādikatvād upek-
ṣanīyah;

5 “samghāta-parārthatvāt triguṇā-di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktr-bhāvāt kāivalyā-rtham pravṛtteç ce”

'ti Kārikātah «kāivalyā-rtham pravṛtteç ce» 'ti pāṭhāt; arthā-samgatēç
ce 'ti.

catur-viñçati-tattvā-tiriktatayā puruṣah sādhitah; idānīm puruṣa-gato
10 viñçeso viveka-sphuṭi-karaṇāyā 'numīyate:

jaḍa-prakācā-yogāt prakācāḥ. 145.

vaiçeṣikā āhuḥ: «prāg aprakācā-rūpasya jadasyā 'tmano manah-
saṁyogāj jñānā-khyāḥ prakācō jāyata» iti. tan na; loke jaḍasyā 'prakā-
casya loṣṭā-deḥ prakācō-tṛpatty-adarcanena tad-ayogāt. atah sūryā-di-vat
15 prakācā-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

“yathā prakācā-tamasoh sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmanor” iti.

“yathā dīpah prakācā-tmā, hrasvo vā yadi vā mahān,
jñānā-tmānaṁ tathā vidyāt puruṣam sarva-jantuṣv” iti ca.

20 prakācātvām ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇdo-pādhir anugata-
vyavahārād iti.

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

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakācā-rūpatve siddhe tat-sambandha-mātrenā
'nya-vyavahāro-papattāu prakācā-tmaka-dharma-kalpanā-gāuravam ity api
bodhyam. tejasac ca prakācā-khyā-rūpa-viñçā-grahe 'pi sparça-puraskā-
reṇa grahāt prakācā-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-khyā-pra-
kācā-graha-kāle grahanai nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 cūnyam prakācā-rūpam evā 'tma-dravyai kalpyate. tasya ca na guṇatvam;
saṁyogā-di-mattvāt; anāçritatvāc ce 'ti. tathā ca smāryate:

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

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

jñāne-'cchā-'di-gocara-saṁçayā-'patti ca. tathā jaṭa-prakāṣī-'yogasyo 'ktatvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vyatirekābhyaṁ manasy eva läghavāt sidhyati; manah-saṁyogasyā 'tmanaçco 'bhayos tad-dhetutve gāuravāt. guṇa-çabdaç ca viçeṣa-guṇa-vāci 'ty uktam eva. ata ātmā nirgunah.

api ca ye tārkikā ātmanah kartṛtvam icchanti, teṣām mokṣā-'nupapat-tih; *cahaṁ karte* 'ti buddher eva Gītā-'diś adr̥ṣṭo-'tpatti-hetutayo 'ktatvāt; tasyāc ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-bhavāt. ataḥ ḥruty-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhīr iṣyate. akartṛtvāc cā 'dṛṣṭa-sukhā-'dy-abhāvah. tataç ca manasah kṛty- 10 ādi-hetutve kalpaniye lāghavād antar-dṛgya-guṇatvā-'vacchedenāi 'tat kalpyate. ata ātmā nirguna iti.

yathoktasya ca parama-sūkṣmasyā 'tmanah svarūpaṁ Vāsiṣṭhe karā-
'malaka-yat proktām vivicya pratipāditaṁ, yathā :

"asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛcaṁ rūpam prakāṣasyā 'malaṁ bhavet,
tri-jagat tvam ahaṁ ce 'ti dṛṣye 'sattāṁ upāgatē
drastuh syāt kevali-bhāvas tādṛce vimalā-'tmana " iti.

«nanv «ahān jānāmī» 'ti dharma-dharmi-bhāvā-'nubhavāt purusasya
cid-dharmakatvan̄ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. 20
tatrā 'ha:

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

bhaved evān, yadi kevala-tarkeñā 'smābhīr nirguṇatvā-'cid-dharmatvā-'dikam prasādhyate; kiṁ tu ḡrutyā 'pi. ataḥ ḡrutyā siddhasya nirguṇatvā-'der nā 'palāpah sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25 ḡrutyāi 'va bādhāt; «ahaṁ gāura» ity-ādi-pratyakṣa-vad ity arthaḥ. anyathā hi «gāuro 'ham» iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā api yuktayo bādhitā syur iti jitaṁ nāstikāih.

nirguṇatve ca ḡrutayah "sākṣī cetā kevalo nirguṇaç ce" "ty-ādyāḥ; cin-mātratve tu ḡrutayo "kartā cāitanyaṁ cin-mātraiṁ sac, ecd-eka-raso 30 hy ayam ātme" "ty-ādyā iti. sarvajñatvā-dī-ḡrutayas tu «rāhoh cira» itival lāukika-vikalpā-nuvāda-mātrāḥ; vidhi-niṣedha-ḡruti-madhye niṣedha-ḡruter eva balavattvāt; "athā 'ta ūdeço: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param astī" "ti ḡruteḥ. kiṁ cā 'jñānām «ahaṁ jānāmī» 'ti pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35 'nuvartamānatvā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-çatā-ntahpātitvenā 'prāmānya-çāñkā-skanditatvāc cāi 'tat-pratyakṣa-bādhane lāghava-tarkā-dy-anugṛhitam anumānam api samar�ham iti. «nanv ātmano nitva-jñāna-svarūpatve kīdr̄caṁ lāghavam» iti ced, ucyate: nāiyāyikā-

'dibhir antahkaraṇam vyavasāyā-'nuvyavasāyā tad-āçrayaç ce 'ti catvārah padārthāḥ kalpyante; asmābhīs tv antahkaraṇam, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaç ca nityāi-'ka-jñāna-rūpa ātme 'ti trayah padārthāḥ kalpyanta iti.

5 «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 puṁsi 'ty arthaḥ. tad uktam:

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

tāsām buddhi-vṛttinām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahitō nirṇīta ity arthaḥ.

tatra jāgrān nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-
15 nāmaḥ; svapnā-'vasthā ca saṁskāra-mātra-janyas tādr̄caḥ pariṇāmaḥ, suṣupti-avasthā ca dvividhā 'rdha-samagra-laya-bhedenā. tatrā 'rdha-laye viṣayā-'kārā vṛttir na bhavati, kiṁ tu sva-gata-sukha-duḥkha-mohā-'kārāi 'va buddhi-vṛttir bhavati; anyatho 'tthitasya «sukham aham asvāpsam» ity-
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣṭā” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhī-
suṣupti-mokṣeṣu brahma-rūpate” 'ty āgāmi-sūtrā-'nupatter iti. sā ca samagra-suṣupti vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṁskārā-'der api buddhi-dharmaśya
25 sākṣī-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvām tu tādr̄ca-buddhi-vṛttinām sva-pratibimbitām prakācanam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na pariṇāma-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttinām vṛtti-
grāhyatva-svīkāra eva yukta iti vyarthā tat-sākṣī-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād» iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravam ca syāt. kiṁ cā «haṁ sukhī 'ty-ādi-vṛttiṣu sukhā-'dīnām viṣeṣanatayā nirvikalpam taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpam
35 jñānam kalpyate. «aham sukhī 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter eva tādr̄ca-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svīkareṇa vṛtty-ākārā-'tirikta-'kārā-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāma-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣī-mātratvena puruṣāi-'kyasyā 'py upapattā sa kiṁ eko 'neko ve 'ti samçayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatibhyo 'bheda-çrutibhya eka evā 'tmā sidhyati; jāgrad-ādy-avasthā-rūpāñām vāidharmyāñām buddhi-dharmatvāt. yady apy ekasyā 'tmanāḥ sarva-buddhi-sākṣitvain, tathā 'pi yasyā buddher yā vṛttih, sāi 'va buddhis tad-vṛtti-viçīṣṭatayā sākṣinām gr̄hṇāti «ghaṭāñ jānāmī» 'ty-ādi-rūpālih. ata ekasyā buddher «ayañ ghaṭa» iti vṛttāu 5 satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo «ghaṭāñ jānāmī» 'ti.» tatra siddhāntam āha:

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

puṇyavān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyata ity-ādeḥ çruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10 bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vinācāu, puruṣa-niṣṭhatvā-'bhāvāt; kiñ tv apūrva-dehe-'ndriyā-'di-saṅghāta-viçeṣeṇa saṁhyogaç ca viyogaç ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām ca çrutiḥ

“ajām ekām lohita-çukla-kṛṣṇām bahvīh prajāḥ srjāmānām sarūpāḥ 15 ajo hy eko juṣamāṇo 'nuçete, 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-bhedenā janmā-'di-vyavasthā bhavet.» tatrā 'ha: 20

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

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva, yathāi 'kasyāi 'vā 'kāçasya ghaṭa-kuḍyā-'di-nānā-yogah. ato 'vacchedaka-bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattih, kāya-vyūhā- 25 'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir ity arthaḥ. na hy avacchedaka-bhedenā kapi-saṁyoga-tad-abhāvavaty ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣah kapi-saṁyogī, anyaç ca ne 'ti. kiñ cāi 'ko-'pādhito muktasyā 'py ātma-pradeçasyo 'pādhy-antarālih punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30 'ka-ghaṭa-muktasyā 'kāça-pradeçasyā 'nya-ghaṭa-yogād ghaṭā-'kācā-'vyavasthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-çrutiḥ api lāukika-bhra-mā-'nuvāda-mātrām» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puruṣārtha-pratipādanena çruteḥ pratārakatvā-'dy-āpatteç ca.

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

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viçīṣṭo 'pi nānā 'bhyupeyāḥ;

viçīṣṭasyā 'tiriktatve nānā-'tmatāyā eva çāstrā-'ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viçīṣṭatve viçesāna-viyogena viçīṣṭa-
 nācān na mokṣo-'papattir ity-ādīny api dūṣanāni. «nanu "viçīṣṭasya jīva-
 tvam anvaya-vyatirekād" iti ṣaṣṭhā-'dhyāye svayam evā 'hamkāra-viçīṣṭa-
 syāi 'va jīvatvam vakṣyati» 'ti cen, na; tatra prāṇa-dhārakatva-rūpa-
 jīvatvasyāi 'va viçīṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viçīṣṭā-'çritatvam vakṣyate; mokṣa-kāle viçīṣṭā-'sattvād iti. yad api kecīn
 navīnā vedānti-bruvā āhuḥ: «ekasyāi 'vā 'tmānah kārya-kāraṇo-'pādhiṣu
 pratibimbāni jīve-'çvarāḥ, pratibimbānām cā 'nyo-'nyām bhedāj janmā-'dy-
 10 akhila-vyavastho-'papattir» iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtvā-
 bandha-mokṣū-'dy-anupapattiḥ; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
 tiç ca; jīve-'çvara-bhinnasyā 'tmano 'prāmāṇikatvam ca. abhede tu sāṁ-
 karyā-'parihāraḥ. bhedā-'bhedā-'bhyupagame tu tat-siddhānta-hānir, bhedā-
 15 'bheda-virodhaç ea. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaç cā
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-drṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmaḥ. «syād etat. bimba-pratibimbā-'di-bhedam
 parikalpya çrutyā bandha-mokṣa-vyavasthā kalpite 'ty evā 'smābhīr ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-
 20 'dikam ce 'syata» iti. māi 'vam! evam sati bandha-mokṣā-'di-çruti-gaṇasya
 bheda-çruti-gaṇasya co 'bhayor bādhā-'peksyā kevalā-'bheda-çruti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va saṁkoco lāghavād yuktaḥ; çruti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktām dūṣanām upasāṁharati:

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

evam rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-
 rūpa-viruddha-dharma-prasañgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedah. ekatve 'bhyupagamyamāne paritāḥ sarvato vartamānasya sarvo-
 30 'pādhiṣv anugatasasya viruddha-dharmā-'dhyāso ne 'ti na; kiṁ tu sarvathā
 viruddha-dharma-saṁkaro 'parihārya ity arthaḥ.

«nanu puruṣo nirdharmakah; tatra katham janma-maraṇa-bandha-
 mokṣā-'di-viruddha-dharma-sāṁkaryam āpadyyate; bhavadbhīr api sarveśām
 dharmāṇām upādhi-niṣṭhatvā-'bhyupagamād?» iti cen, na; ukta-dharmā-
 35 nām saṁyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svikārāt; pariṇāma-
 rūpa-dharmāṇām eva puruṣe pratiṣedhasyo 'ktatvād iti.

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

carīrā-'di-dharmāṇām ca brāhmaṇa-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathā 'kasmin ghaṭā-'kāče rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evam jīvāḥ sukhā-'dibhir” iti.

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

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

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā
na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣayāi
'katve 'pi ghaṭā-'vacchinnā-'kācānām ghaṭa-bhedena bhinnatayāu 'pādhika-
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikaiṇ tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāṣa-nāṇa-vat tan-nāṇena “na jīvo mriyata”
ity-ādi-çruti-virodha-prasāñgāt; 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-
sthām ākātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeçina
imām evā 'nupapattim paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhus, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-doṣāt; “antālkarāṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kiṁ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyāṇ no 'ktam
asti; praty-uta “bheda-vyapadeçāc cā 'nyāḥ,” “adhikām tu bheda-nirde-
çāt,” “anīcō nānā-vyapadeçād” ity-ādi-sūtrāir bheda uktāḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-çāstrā-'nukta-
samidgihā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmānsā-bhāṣye pratipāditam asmābhiḥ. 25

«nanv evam puruṣa-nānātve sati

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

“nityāḥ sarva-gato hy ātmā kūṭastho doṣa-varjitaḥ;
ekāḥ sa bhidyate çaktyā māyayā, na svabhāvata”

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

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

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

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

jāti-paratvāt, vijātīya-dvāita-niśedha-paratvād ity arthaḥ. tatrā 'dyā 6 vyākhyāyām ayam bhāvah. ātmāi-kyā-çruti-smṛtiṣv ekā-'di-çabdāc cid-ekarūpatā-mātra-parāḥ, bhedā-'di-çabdāc ca vāidharmya-lakṣaṇa-bheda-parāḥ;

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

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py ātmāna ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-trayā-'bhimāna-nivṛttter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va nikhilo-pādhi-vivekena sarvā-'tmanāin svarūpa-bodhana-sambhavāc ca. na hy anyathā nirdharmakam ātma-svarūpam viçīya Brahmanā 'pi çabdēna 15 sākṣat pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt. ā-Brahma-stamba-paryanteṣv ātmāna ekarūpatve tu pratipādite tad-upapatty-arthaṁ çīṣyāt svayam eva tāvad vivecayati, yāvan nirviçeṣe çabdā-'gocare svarūpe paryavasatyā 'ti. tataç ca niḥceṣā-'bhimāna-nivṛttyā kṛta-kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus, 20 tarhi tebhyo nā 'bhimāna-nivṛttiḥ sambhavati; ākāce vividha-çabda-vad akhaṇde 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedaīr upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidharmya-jñānād eva sarvā-'bhimāna-nivṛtτeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā- 25 parāṇi; nyāyā-'nugraheṇa balavatibhir bheda-grāhaka-çruti-smṛtibhir virodhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmānya-bodhaka-çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti. tatra sāmye çrutayāḥ

30 "yatho 'dakaṁ çuddhe çuddham āśiktaṁ tādrg eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanāḥ paramān sāmyam upāitī " 'ty-ādyāḥ ; smṛtayaç ca

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

35 "yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani ;
ya evam satatam veda, jana-stho 'pi na muhyatī "

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

sāmkhya-mate pralaya-kālinasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā « nitya-çuddha-muktas tvam asī » 'ty-ādi-yathā-çrutasya tādr̄ça-vākyā-'rtha-tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khya eva tat-padā-'rthas, tadā “tat tvam asī” 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

« nanu prayojanā-'bhāvān na bheda-paratvān çrutinām sambhavatī » 'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sr̄ṣṭi-sainhārayoh pravāha-rūpeṇā 'nucchedat̄ tasyāi 'kye mokṣā-'nupapatteḥ. « athāi 'vam ātma-bhedasya loka-siddhatayā na tat-paratvān çrutinām ghaṭata » iti. māi 'vam; lāghava-tarkenā 'kāca-vad ātmānā ekatvāyā 'numānataḥ prā- 10 saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-akṣatvāt; dehā-'diṣv evā 'nubhavāt. “ya etasmīn udaram antaram kurute, 'tha tasya bhayam bhavatī” 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-nyatara-lakṣaṇa-bheda-pare 'ti.

« nanv evam uktānām pratibimbā-'vaccheda-çrutinām kā gatir? » iti 15 ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-āditya-maṇḍalam eka-rasam avibhaktam eka-pindī-kṛtya tasya kirana-vat svā-'nīṣa-bhūtaṁ asaṁkhyā-puruṣāi asaṁkhyo-'pādhiṣv asaṁkhyā-vibhūga eva pratibimbā-'di-dr̄ṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvāya vācā-'rambhaṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

“vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpam pratirūpo babhūve” 'ty-ādi-sāṅča-dr̄ṣṭānta-çrutinām nyāyā-'nugraheṇa balavattvād iti. tathā ca smaryate :

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

Brahma-mīmāṁśāyām tu nityā-'bhiviyakte parame-'çvara-cāitanye 'nyeśām 25 laya-rūpā-'vibhāgenā 'py advāitam uktam “avibhāgo vacanād” iti sūtreṇe 'ti. adhikām tu Brahma-mīmāṁśā-bhāṣye proktam asmābhīr iti dik.

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

« nanv ātmāna ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa viruddham; tat katham uktam “jāti-paratvād”? » iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dr̄ṣṭyā 'tad-rūpam. 155.

viditam spaṣṭam bandha-kāraṇam aviveko yatra, tasya dr̄ṣṭyāi 'va puruṣeṣv a-tadrūpānām rūpa-bheda ity arthaḥ. ato bhrānta-dr̄ṣṭyā na rūpa-bheda-siddhir iti.

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

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhah. 156.

anupalambha evā 'siddhaḥ; ajñāair adarçane 'pi jñānibhir eka-rūpatva-
5 sya darçanād ity arthaḥ.

advāita-çruty-anupapattim samādhāyā 'khanḍā-'dvāite bādhakā-'ntaram
āha:

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

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

"sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe"
'ty-ādi-vākyā-çata-virodhaç ce 'ti çeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam; çruti-smṛti-siddhānta-virodhāt; «duḥ-
kham mā bhuñjye» 'ti kāmanā-darçanena puruṣa-mokṣasyai 'va mokṣā-
15 'khya-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthyena
paramparayai 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate: «advāita-çruti-virodhād
bandha-mokṣa-sṛṣṭi-samhārū-'di-çrutayo bādhyanta» iti, tad apy asat; mok-
ṣā-'khya-phalasyā 'pi çravaṇa-kāla evā 'bhāva-niṣcaye çravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmānya-prasaṅgāt; prapañcā-
'ntargatasya vedāntasyā 'py advāita-çrutyā bādhe vedāntā-'vagate 'py
advāite punaḥ samçayā-'patteç ca, svāpna-vākyasya jāgrati bādhe tad-vākyā-
'rthe punaḥ samçaya-vat. kim ca "mithyā-buddhir nāstikate" 'ty Anuçā-
sanād dharmā-'diśu svāpa-van mithyā-drṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-çabdena prapañcasyā 'vidyikatāyāç 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 'dyā yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-çūnya eva syāt; samyak-sādhanā-'nuṣṭhānasyā 'viçe-
śād ity arthaḥ.

tatra prayogam apy āha:

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

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puruso nā 'sti, var-
35 tamāna-kāla-vad ity anumānaḥ sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-çruty-arthā-'vadhāri-
tam, tat kim mokṣa-kāle kiṁ sarvadai 've 'ty ākāñkṣayām āha:

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathē 'ty arthaḥ. ḡruti-smṛti-nyāyebhyah sadāi 'ka-rūpatā-siddher iti gesah. tad uktam :

“ bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guneṣv asyā « mamā 'ham » iti badhyata ” iti,
“ jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat
rūpām tyajati no cāntam brahma cāntatva-brihitam ” iti ca.

5

« nanu sākṣitvasyā 'nityatvāt puruṣānām kathām sadāi 'ka-rūpatvam ? »
tatrā 'ha : 10

sākṣat-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktām, tat sākṣat-sambandha-mātrāt; na tu parināmata ity arthaḥ. sākṣat-sambandhena buddhi-mātra-sākṣitā 'vagamaye “ sākṣad draṣṭari sajnāyām ” iti sākṣi-çabda-vyutpādanāt. sākṣad-draṣṭṛtvām cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sākṣat-sambandhāt 15 sva-buddhi-vṛtter eva bhavati; ato buddher eva sākṣi puruṣo, 'nyeṣām tu draṣṭṛ-mātram iti gāstrīyo vibhāgaḥ. jñāna-niyāmakaç cā 'rthā-'kāratā-sthāniyah pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atiprasāṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvām tv indriyā-'di-
vyavadhānā-'bhāva-mātreṇa gāuṇām. 20

akṣa-sambandhāt sākṣitvam iti pāthe tv akṣam atra buddhiḥ, kara-
natva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-ar�am puruṣasyā 'parāu viçeṣāv āha
sūtrābhāyām :

nitya-muktatvam. 162.

25

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

āudāśīnyam ce 'ti. 163.

āudāśīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak- 30
saṇīyāḥ; " kāmaḥ saṅkalpo vicikitsā ḡraddhā ḡraddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve " 'ti ḡruteh. — iti-çabdaḥ puruṣa-dharma-
pratipādana-samāptāu.

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

uparāgāt kartṛtvam, cit sāmnidhyāc—cit sāmnidhyāt. 164.

atra yathā-yogyam anvayah: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheṣ ca yā cittā, sā puruṣa-sāmnidhyāt; etad ubhayaṁ na vāstavam ity artihā. yathā 'gny-ayasoḥ parasparam saṃyoga-viṣeṣāt 5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoḥ saṃyogāt paraspara-dharmā-'ropas, tathā 'va buddhi-puruṣayor iti bhāvah. etac ca Kārikayā 'py uktam:

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

10 cit-sāmnidhyād iti dvib-pāṭho 'dhyāya-samāpti-sūcanā-'rthah.

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ cāstra-mukhyā-'rthā adhyāye 'smiṇ prapañcitāḥ.
saṃkṣipta-sāmkhya-sūtrāṇām arthasyā 'tra prapañcanāt
cāstraṁ yoga-vad eve 'dām Sāmkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye viśayā-'dhyāyah prathamaḥ.

çāstrasya viśayo nirūpitah. sāmpratam puruṣasyā 'parināmitvo-'pa-
pādanāya prakṛtitah sr̥ṣti-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇām svarūpām vistarato vaktavyām, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṁ cāi 'va puruṣām ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

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

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

kartṛtvam iti pūrvā-'dhyāya-çesa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārthaṁ, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
arthah. yady api mokṣa-vad bhogo 'pi sr̥ṣṭeh prayojanām, tathā 'pi
mukhyatvān mokṣa evo 'ktah.

«nanu mokṣā-'rtham cet sr̥ṣṭis, tarhi sakṛt-sr̥ṣṭyāi 'va mokṣa-sambhave
punah-punah sr̥ṣṭir na syād?» iti. tatrā 'ha :

viraktasya tat-siddheḥ. 2.

nāī 'kadā sr̄ṣṭer mokṣaḥ, kim tu bahuço janma-marana-vyādhy-ādi-vividha-duḥkhena bhṛgaṇa taptasya; tataç ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāī 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sr̄ṣṭyā vāirāgyā-siddhā hetum āha :

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

ḡravaṇam api bahu-janma-kṛta-punyena bhavati. tatrā 'pi ḡravaṇa-mātrān na vāirāgya-siddhiḥ, kim tu sākṣat-kārāt. sākṣat-kāraṇ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kim tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaç ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sr̄ṣṭi-pravāhe hetv-antaram āha :

bahu-bhṛtya-vad vā pratyekam. 4.

yathā gr̄ha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-di-bhedenā, evain sattvā-di-guṇānām api pratyekam asāmkhya-puruṣā 15 vimocanīyā bhavanti. atah kiyat-puruṣa-mokṣe 'pi puruṣā-ntara-mocanā-'rthān sr̄ṣṭi-pravāho ghaṭate; puruṣānām ānanyād ity arthaḥ. tathā ca Yoga-sūtram: "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sraṣṭrvām katham ucyate; "tasmād vā etasmād 20 ātmāna ākāṣaḥ sambhūta" iti ḡrutyā puruṣasyā 'pi sraṣṭrvā-siddher?» iti. tatrā 'ha:

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

prakṛtān sraṣṭrvasya vastutve ca siddhe puruṣasya sraṣṭrvā-'dhyāsa eva ḡrutiṣu sidhyati; upāsanāyām eva ḡrutes tātparyāt; "ajām ekām" ity- 25 ādi-ḡruty-antareṇa prakṛteḥ sraṣṭrvā-siddheḥ; puruṣān kūṭastha-cin-mātrāt-bodhaka-ḡruty-antara-virodhāc ce 'ty arthaḥ. ayaiḥ cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ċaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ċaktān prakṛtān vartamānām sraṣṭrvā-'dikān ḡaktimatsu puruṣeṣū 'pacaryate, ḡakti-ċaktimad-abhedāt. 30 tad uktaṁ Kāurme:

"ċakti-ċaktimator bhedam paṇyanti paramā-'rthataḥ,
abhedam cā 'nupaṇyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedān cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyantī 'ty arthaḥ. tayoṣ co 'dāharaṇam "athā 'ta ādeco: ne 35 'ti ne 'tī" 'ty-ādi-ḡrutiḥ, "ātmāi 've 'dām sarvam" ity-ādi-ḡrutiç ce 'ti bhāvah.

«nany evam prakṛtāv api sraṣṭṛtvāṁ vāstavam iti kuto 'vadhr̄tam ; sr̄ṣṭeh svapnā-'di-tulyatāyā api ḡravaṇād ?» iti. tatrā 'ha :

kāryatas tat-siddheḥ. 6.

5 kāryānām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-
tulyatā-çrutayas tv anityatā-rūpā-'sattvā-'inça-mātre puruṣā-'dhyastatvā-'nçe
vā bodhyāḥ; anyathā sr̄ṣṭi-pratipādaka-çruti-virodhāt; svapna-padārthānām
api manah-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

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

cetano-'ddecañ niyamah, kāntaka-mokṣa-vat. 7.

citī samjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathā 'kam eva
kāntakah yaç cetano 'bhijñās tasmād eva mucyate, tam praty eva duḥkhā-
'tmakām 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 baddhāyā 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-saṁyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
dr̄ṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadṛṣṭaḥ pariṇāma » iti.
tatrā 'ha :

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

25 prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.
tatra dr̄ṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvām sāksād asti, kim
tu sva-saṁyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-dr̄ṣṭāntē
tū 'bhayoh pariṇāmah pratyakṣa-siddhatvād isyate, saṁdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoh pariṇāma-kalpane gāuravam ;
anyathā japā-saṁyogāt sphātikasya rāga-pariṇāmā-'patter iti.

30 sr̄ṣṭeh phalam mokṣa iti prāg uktam ; idānīm sr̄ṣṭer mukhyām nimitta-
kāraṇam āha :

rāga-virāgayaḥ sr̄ṣṭih. 9.

rāge sr̄ṣṭir, vāirāgye ca yogah, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyañ
35 rāgah sr̄ṣṭi-kāraṇam ity ācayaḥ. tathā ca çrutiḥ api Brahmapā-'di-rūpām
vividha-karma-gatim uktvā 'ha : "iti nu kāmayamāno, 'thā 'kāmayamāno,

yo 'kāmo niśkāma āpta-kāma ātma-kāmo, na tasya prāṇā utkrāmantī" 'ti.
rāga-vāirāgye api prakṛti-dharmāv eva.

itah param sṛṣṭi-prakriyām vaktum ārabhate :
mahad-ādi-kramenā pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmāna ākāṣah 5
sambhūta" ity-ādi-çrutāv ādāv eva pañca-bhūtānām sṛṣṭih çrūyate, tathā
'pi mahad-ādi-kramenāi 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-
ādi-sṛṣṭi-çrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-çrutāv apy ādāu
mahad-ādi-sṛṣṭih pūraṇiye 'ti bhāvah. atra ca pramāṇanām ghaṭa-sṛṣṭi-vad
antaḥkaraṇā-'tirikta-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10
kim ca

"etasmāj jāyate prāṇo manah sarve-'ndriyāṇi ca
kham vāyur jyotiḥ āpaç ca pṛthivī viçasya dhārinī"

'ti çruty-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asrjat, prāṇāc
chraddhām kham vāyum" ity-ādi-çruty-antareṇa ca pañca-bhūta-sṛṣṭeh 15
prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaç cā 'ntaḥkaraṇasya vṛtti-
bheda iti vakṣyati; ato 'syām çrutāv prāṇa eva mahat tattvam iti. tathā
Vedānta-sūtram api mahad-ādi-kramenāi 'va sṛṣṭim vakti: "antarā viññāna-
manasi kramenā tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasi
utpadyete iti kramenē 'ty arthaḥ. manasi cā 'haṅkārasya praveṣa iti. 20

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

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhah. 11.

esām mahad-ādinām sraṣṭṛtvāyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25
tvān na svārtha ārambhah sraṣṭṛtvam; vināçitvena mokṣā-'yogād ity
arthaḥ. para-moksā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva
yuktam, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālāyoh sṛṣṭim āha :
dik-kālāv ākāṣā-'dibhyah. 12.

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viçeṣāv
eva. ato dik-kālāyor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataç ca nitya"
ity-ādi-çruty-uktaṁ vibhutvān cā 'kāṣayo 'pānnam. yāu tu khaṇḍa-
dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ;
ādi-çabdeno 'pādhi-grahaṇād iti. yady apि tat-tad-upādhi-viçīṣṭā-'kāṣam 35
eva khaṇḍa-dik-kālāu, tathā 'pi viçīṣṭasyā 'tirikta-'bhyupagama-vādena
vāniçeṣika-naye çrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇe” ’ty uktān svarūpato dharmataç ca kramena darçayati :

adhyavasāyo buddhiḥ. 13.

5 mahat-tattvasya paryāyo buddhir iti; adhyavasāyaç ca niçeyā-'khyas tasyā sādhāraṇī vṛttir ity arthaḥ. abheda-nirdeças tu dharma-dharmy-abhedāt. asyāç ca buddher mahattvam sve-tara-sakala-kārya-vyāpakatvān mahāi-'çvaryāc ca mantavyam,

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

10 'ti smṛteḥ. “asya mahato bhūtasya niñqvasitam etad yad Rgveda” ity-ādi-çruti-smṛtiṣu ca Hiranyagarbhe cetane 'pi mahān iti çabdo buddhy-abhimānitvenāi 'va; yathā prthivya-abhimāni-cetane prthivī-çabdās, tadvat. evam eva Rudrā-'diś ahamkārā-'di-çabdo 'pi bodhyah. prakṛty-abhimāni-devatām ārabhya sarveśām eva bhūtā-'bhimāni-paryantānām devānām sva-15 sva-buddhi-rūpāc ca pratiniyato-'pādhayo mahat-tattvasyai 'vā 'nīcā iti.

mahat-tattvasyā 'parān api dharmān āha :
tat-kāryam dharmā-'di. 14.

dharma-jñāna-vāirāgyāi-'çvaryāny api buddhy-upādānakāni, nā 'hamkārā-'dy-upādānakāni; buddher eva niratiçaya-sattva-kāryatvād ity arthaḥ.

20 «nanv evam kathaṁ nara-paçv-ādi-gatānām buddhy-añcānām adharma-prābalyam upapadyatām?» tatrā 'ha :

mahad uparāgād viparitam. 15.

tad eva mahan mahat tattvān rajas-tamobhyām uparāgād viparitān kṣudram adharmā-'jñānā-'vāirāgyā-'nāiçvaryā-dharmakam api bhavatī 'ty 25 arthaḥ. etena «sarva eva puruṣā īçvara» iti çruti-smṛti-pravādo 'py upapāditah; sarvo-'pādhīnām svābhāvīkāi-'çvaryasya rajas-tamobhyām evā 'varaṇād iti. «nanv evam dharmā-'dy-avasthānā-'rtham buddher api nityatvāt kathaṁ kāryate?» 'ti cen, na; prakṛty-añça-rūpe bijā-'vastha-mahat-tattve sattva-viçeṣe karma-vāsanā-'dīnām avasthānāt tasyai 'va jñāna-kāraṇā-'vasthāyām añkura-vad utpatty-añgikārāt. tathā cā 'kāça-vad eva nityā-'nityo-'bhaya-rūpā buddhiḥ. yathā ca kāraṇā-'vasthā-'kāce prakṛti-vyavahāra eva, nā 'kāça-vyavahāra, añkāça-liñga-çabdā-'bhāvād, evam kāraṇā-'vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liñgā-'dhyava-sāyā-'dy-abhāvād iti.

35 mahat-tattvān lakṣayitvā tat-kāryam ahamkāram lakṣayati :
abhimāno 'hamkārah. 16.

aham-karotī 'ty ahamkārah kumbha-kāra-vad antahkarāṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṅkāra-mamakārāu jāyete. ato vṛttypoh kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimātor api kārya-kāraṇa-bhāva unniyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bijā-'ñikura-mahā-vṛksā-'di-vad avasthā-traya-mātra-bhēdāt kārya-kāraṇa-bhāvam āpadyata 5 iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“ mano mahān matir Brahmā pūr buddhiḥ khyātir īçvara ”
iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

ekādaça-pañca-tanmātrām tat-kāryam. 17.

10

ekādaça 'ndriyāṇi çabdā-'di-pañca-tanmātrām cā 'hamkārasya kāryam ity arthah. « mayā 'nene 'ndriyene 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sādhanam » ity-ādy-abhimānād evā 'di-sargeśv indriya-tad-viṣayo-'tpattyā 'hamkāra indriyā-'di-hetuḥ; loke bhogū-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15 Mokṣadharme Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvah. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārād utpadyata iti viçeṣah; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahamkārāt. 18.

ekādaçānām pūraṇam ekādaçakam manah ūodaçā-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'hamkārāj jāyata ity arthah. ataç ca rājasā-'hamkārād daçe 'ndriyāṇi tāmasā-'hamkārāc ca tanmātrāṇi 'ty avagantavyam ;

25

“ vāikārikas tāijasaç ca tāmasaç ce 'ty aham tridhā.

aham-tattvād vikurvāñān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanaiñ yataḥ;

tāijasād indriyāny eva jñāna-karma-mayāni ca ;

tāmaso bhūta-sūkṣmā-'dir, yataḥ khaṇ, liñgam ātmāna ”

30

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

“ sāttvika ekādaçakah pravartate vāikṛtād ahamkārāt,
bhūtā-'des tanmātrāḥ, sa tāmasas, tāijasād ubhayam ” iti.

tāijaso rājasaḥ ; ubhayam jñāna-karme-'ndriye.

35

« nanu “devatā-laya-çrutir” ity āgāmi-sūtre karapānām devān vakṣyati; tat katham Kārikāyā 'pi devānām sāttvikā-'hamkāra-kāryatvām no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-çarīriṇah sūryā-'di-cetanā eva cakṣur-ādi-devatāḥ ḡrūyante; ataç ca vyaṣṭi-karaṇānāṁ samaṣṭi-karaṇāni devate 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekaṭā-'çayenā 'tra çāstre devāḥ karaṇebhyo na pṛthañ nirdig्यante. ataḥ samaṣṭi-'ndriyāṇi mano-
5 'peksayā 'lpa-sattvatvena rājasā-'haṁkāra-kāryatvenāi 'va nirdiṣṭāni. smṛtiṣu ca vyaṣṭi-'ndriyā-'peksayā 'dhika-sattvatvena sāttvikā-'haṁkāra-kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahaṁkārasya trāividhyāṁ mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasaç cāi 'va tāmasaç ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nayor vyakti-bhedād aṅça-bhedād ve 'ty anyad etat.

ekādaçe 'ndriyāṇi darçayati:

karmendriya-buddhīndriyāir āntaram ekādaçakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jīvānendriyāṇi ca
15 cakṣuh-çrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daçabhiḥ sahā 'nta-ram mana ekādaçakam ekādaçe-'ndriyam ity arthaḥ. indrasya sainghāte-'çvarasya karaṇam indriyam. tathā cā 'haṁkāra-kāryatve sati karaṇatvam indriyatvam iti.

indriyāṇām bhāutikatva-matain nirākaroti:

āhaṁkārikatva-çruter na bhāutikāni. 20.

indriyāṇī 'ti çesah. āhaṁkārikatve ca pramāṇa-bhūtā çrutih kāla-luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtiḥbyaç cā 'numīyate. pratyakṣā çrutir “aham bahu syām” ity-ādiḥ. «nanv “annamayaṁ hi, sāumya, mana” ity-ādir bhāutikatve 'pi çrutir astī» 'ti cen, na; prakā-
25 çakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṁkārikatva-çruter eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṅkalpa-janyatayā 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādinām bhūta-saṁsr̄ṣṭatayāi 'va tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-çrutir gāuṇī 'ti.

«nanu tathā 'py āhaṁkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā
30 'gnim vāg apyeti, vātam prāṇaç, cakṣur ādityam” ity-ādi-çrutāu devatāsv indriyāṇām laya-kathanena devato-'pādānatvasyā 'py avagamāt; kāraṇa eva hi kāryasya laya» ity ācañkyā 'ha:

devatā-laya-çrutir nā 'rambhakasya. 21.

devatāsu yā laya-çrutih, sā nā 'rambhakasya nā 'rambhaka-visayinī
35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darçanāt; anārambhakesv api bhūteṣv ātmāno laya-çravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaṇyati' 'ty-ādi-çrutāv iti bhāvah.

indriyā-'ntargatam mano nityam iti kecit. tat parihaṛati:
tad-utpatti-çruter vināça-darçanāc ca. 22.

teṣām sarveṣām eve 'ndriyānām utpattir asti;

5

"etasmāj jāyate prāṇo manah sarve-'ndriyāni ce"

'ty-ādi-çruteḥ; vrddhā-'dy-avasthāsu cakṣur-ādīnām iva manaso 'py apa-
cayā-'dīnā vināça-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daçakena nivartante manah sarve-'ndriyāni ce" 'ti.

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

10

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

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyām sarvam atīndriyam, na tu pratyakṣam; bhrāntānām eva
tv adhiṣṭhānam golakām tādātmyene 'ndriyam ity arthaḥ.—adhiṣṭhānam
ity eva pāṭhaḥ.

15

ekam eve 'ndriyām çakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam
apākaroti:

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

ekasyāi 've 'ndriyasya çakti-bheda-svīkāre 'pi 'ndriya-bhedaḥ sidhyati;
çaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahamkārān nānāvidhe-'ndriyo'-tpatti-kalpanāyām
nyāya-virodhah.» tatrā 'ha:

na kalpanā-virodhah pramāṇa-drṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daça çakti-bhedā ity āha: 25
ubhayā-'tmakam manah. 26.

jñāna-karme-'ndriyā-'tmakam manaḥ ity arthah.

ubhayā-'tmakam ity asyā 'rthāḥ svayaṁ vivṛṇoti:

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

yathāi 'ka eva narah saṅga-vaçān nānātvam bhajate, kāminī-saṅgāt 30
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darçanā-'di-vṛtti-viçīṣṭatayā nānā bhavati.
tatrat hetur gunē 'ty-ādi; gunānām sattvā-'dīnām pariṇāma-bhedeṣu sām-
arthyād ity arthaḥ. etac cā "nyatra-manā abhūvām, nā 'çrāuṣam" ity-

ādi-çruti-siddhāc cakṣur-ādīnām manah-samyoगम vinā vyāpārā-'ksamatvād
anumīyate.

jñāna-karme-'ndriyayor viṣayam āha:

rūpā-'di-rasa-malā-'nta ubhayoh. 28.

5 anna-rasānām malaḥ puriṣā-'dih. tathā ca rūpa-rasa-gandha-sparça-
qabḍā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsraṣṭavyāç co 'bhayor
jñāna-karme-'ndriyayor daça viṣayā ity arthah. ānandayitavyām co 'pa-
sthasyo 'pasthā-'ntaram; upasthasya hy upasthā-'ntaram viṣaya iti.

yasye 'ndrasya yeno 'pakāreṇāi 'tānī 'ndriyānī 'ty ucyante, tad ubha-
10 yam āha:

draṣṭṛtvā-'dir ātmanah, karaṇatvam indriyānām. 29.

draṣṭṛtvā-'di-pañcakanāi vaktṛtvā-'di-pañcakanāi saṁkalpayitṛtvām cā
'tmanah puruṣasya; darcanā-'di-vṛttā karaṇatvam tv indriyānām ity
arthah. «nanu draṣṭṛtvā-çrotṛtvā-'dikam kadā-cid anubhave paryavasānāt
15 puruṣasyā 'vikāriṇo 'pi ghaṭatām; vaktṛtvā-'dikam tu kriyā-mātrām, tat
kathām kūṭasthasya ghaṭatām?» iti cen, na; ayas-kānta-vat sāmnidhyā-
mātreṇa darcanā-'di-vṛtti-kartṛtvasyāi 'vā 'tra draṣṭṛtvā-'di-çabḍā-'rthatvāt.
yathā hi mahā-rājāḥ svayam avyāpriyamāno 'pi sānyena karaṇena yoddhā-
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho 'pi puruṣaç cakṣur-ādy-
20 akhila-karaṇāir draṣṭā vaktā saṁkalpayitā ce 'ty evam-ādir bhavati; saṁ-
yogā-'khyā-sāmnidhyā-mātreṇāi 'va teṣām prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvām cā 'tra kāraka-cakra-prayoktṛtvām, karaṇatvam tu
kriyā-hetu-vyāpāravattvām tat-sādhakatamatvām vā, kuṭhārā-'di-vat. yat
25 tu çāstreṣु puruṣe darcanā-'di-kartṛtvām niṣidhyate, tad-anukūla-kṛtimat-
tvām tat tat-kriyāvattvām vā. tathā co 'ktam:

“ata ātmani kartṛtvam akartṛtvām ca saṁsthitam:
niricchatvād akartā 'sāu, kartā saṁnidhi-mātrata” iti.

ata eva kāraka-cakra-prayoktṛtā-çakter ātma-svarūpatayā draṣṭṛtvā-vaktr-
tvā-'dikam ātmano nityam iti çrūyate “na draṣṭur dṛṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyata” ity-ādine 'ti. «nanu pramāṇa-
vibhāge pratyaksā-'di-vṛttinām eva karaṇatvam uktam; atra katham indri-
yasyo 'cyata?» iti cen, na; atra darcanā-'di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve 'ndriyānām karaṇatva-vacanāt; tatra ca puruṣa-niṣṭhe
bodhā-'khyā-phale vṛttinām karaṇatvasyo 'ktatvād iti.

35 idānīm antahkaraṇa-trayasyā 'sādhārana-vṛttīr āha:

trayānām svālakṣaṇyam. 30.

trayānām mahad-ahāmkāra-manasām svālakṣaṇyam. svām-svām lak-

sañam asādhāraṇī vṛttir yeśām iti madhyama-pada-lopi vigrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-dī-prakṛṣṭa-guṇavattvam; ahamkṛtasya cā 'tmany avidyamāna-guṇā-ropah; manasaç ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṁkārasya, saṁkalpa-vikalpā manasa ity āyātam. saṁkalpaç cikīrṣā, "saṁkalpaḥ karma mānasam" ity Anuṣasanāt; vikalpaç ca saṁcayo yogo-kta-bhrama-viçeṣo vā, na tu viçiṣṭa-jñānaṁ, tasya buddhi-vṛttitvād iti.

trayāṇām sādhāraṇīn vṛttim apy āha:

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.

10

prāṇā-dī-rūpāḥ pañca vāyu-vat saṁcārād vāyavo ye prasiddhās, te sāmānya sādhāraṇī karaṇasyā 'ntahkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṁ vṛttis trayasya, sāi 'śā bhavaty asāmānyā;

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti. 15

atra kaçcit «prāṇā-'dyā vāyu-viçeṣā eva, te cā 'ntahkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttiḥ ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, pṛthag-upadeṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-cityāt; mano-dharmasya kāmā-deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇāi 'vāu 'cityāc ca. vāyu-prāṇayoh pṛthag-upadeṣa-çrutayas tu :

"etasmāj jāyate prāṇo manah sarve-'ndriyāṇi ca
kham vāyur jyotiḥ āpaç ca pṛthivī viçvasya dhārinī"

'ty-ādyā iti. ata eva liṅga-çarīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-çakt�ā sūtrātma-prāṇā-dī-nāmakatvād iti.

antahkaraṇa-pariṇāme 'pi vāyu-tulya-saṁcāra-viçeṣād vāyu-devatā-dhiṣṭhitatvāc ca vāyu-vyavahāro-papattir iti.

vāiçeṣikāṇām ivā 'smākaiḥ nā 'yaiḥ niyamo, yad indriya-vṛttiḥ krameṇāi 'va bhavati, nāi 'kade 'ty āha: 30

kramaço 'kramaçaç ce 'ndriya-vṛttiḥ. 32.

sugamam. jāti-sāṅkaryasyā 'smākam adoṣatvāt sāmagrī-samava-dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakam nā 'stī 'ti bhāvah.

indriya-vṛttinām vibhāgaç ca Kārikayā vyākhyātah: 35

"çabdā-dīsu pañcānām ālocana-mātrām iṣyate vṛttiḥ;
vacanā-dāna-viharaṇo-tsargā-nandāç ca pañcānām" iti.

ālocanam ca pūrvā-'cāryāir vyākhyātam :

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

param uttara-kālīnaṁ ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiç ca jñānam savikalpakaṁ tathā 'locanā-'khyam bhavatī 'ty arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpam dvividham apy āindriyakam jñānam ālocana-samjñam iti labdham. kaçit tu « nirvikalpakaṁ jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakaṁ tu manomātra-janyam » iti çlokā-'rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir
10 viçiṣṭa-jñānasyā 'py āindriyakatvasya vyavasthāpitavāt; indriyāir viçiṣṭa-jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācaṣte : « bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ kramena bhavati kadācit tu vyāghrā-'di-darçana-kāle bhaya-viçeṣād vidyul-late 'va sarva-karaṇeṣ ekadā 'va vṛttir bhavatī 'ty artha » iti. tad apy asat;
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na buddhy-ahaṅkāra-vṛttypoh prasaṅgo 'py asti. kiṁ cā 'kadā 'neke-'ndriyavṛttāv eva vādi-vipratipattya tan-nirṇaya-paratvam eva sūtrasyo 'citam, mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttih samsāra-nidānatā-pratipādanā-'rtham ādāu
20 darçayati :

vṛttayah pañcatayyah kliṣṭā-'kliṣṭāḥ. 33.

kliṣṭā akliṣṭā vā bhavantu vṛttayah, pañcatayyah pañca-prakārā eva, nā 'dhikā ity arthaḥ. kliṣṭā duḥkhadāḥ sāṁsārika-vṛttayo, 'kliṣṭāc ca tad-viparītā yoga-kālina-vṛttayah. vṛttinām pañca-prakāratvam Pātañjala
25 sūtreṇo 'ktam: “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya” iti. tatra pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākan vivēkā-'graha evā, 'nyathā-'khyāter nirasyatvāt. vikalpas tu viçeṣa-darçana-kāle 'pi « Rāhoḥ qirah, puruṣasya cātanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā buddhi-vṛttih. smṛtiç ca saṁskāra-janyam jñānam iti. etat sarvam
30 Pātañjale sūtritam.

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

tan-nivṛttāv upaçānto-'parāgah svasthāḥ. 34.

35 tāsām vṛttinām virāma-daçāyām cānta-tat-pratibimbakah svastho bhavati, kāivalya ivā 'nyadā 'pi 'ty arthaḥ. tathā ca Yoga-sūtra-trayam: “yogaç citta-vṛtti-nirodhah,” “tadā draṣṭuh svarūpe 'vasthānam,” “vṛtti-sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhī-

vṛtteḥ pratibimbasya nivṛttir iti. etādr̄gi cā 'vasthā puruṣasya Vāsiṣṭhe dr̄ṣṭāntena pradarçitā, yathā :

“anāptā-'khila-çailā'-di-pratibimbe hi yādr̄gi
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,
ahaṁ tvam jagad ity-ādāu praçāntre dṛgya-sambhrame
syāt tādr̄gi kevalatā sthite draṣṭary avikṣṇā” iti.

5

etad eva dr̄ṣṭāntena vivṛṇoti :

kusuma-vac ca maṇih. 35.

ca-kārō hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-na sphatiķa-maṇi rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10 bhavati, tadvad iti. tad etad uktam Kāurme :

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

«nanu kasya prayatnena karaṇa-jātam pravartatām; puruṣasya kūṭa-sthatvād īçvaraṣya ca pratiśiddhatvād?» iti. tatrā 'ha: 15

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

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pravṛttir api puruṣasyā 'dr̄ṣṭā-'bhivyakter eva bhavatī 'ty arthaḥ. adr̄ṣṭām co 'pādher eva.

parārtham svataḥ pravṛttāu dr̄ṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyaiḥ yatnam apekṣate, tathāi 'va svāminaiḥ puruṣasya kṛte svayam eva karaṇāni pravar-tanta ity arthaḥ. dṛgyate ca suṣuptāt svayam eva buddher utthānam iti. etad eva Kārikayā 'py uktam : 25

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

«bāhyā-'bhyantarāir militvā kiyanti karaṇānī?» 'ty ākāñkṣāyām āha:
karaṇām trayodaça-vidham avāntara-bhedāt. 38.

antahkaraṇa-trayam daça bāhya-karaṇāni militvā trayodaça. teṣv api 30 vyakti-bhedenā 'nantyam pratipādayitum «vidham» ity uktam. buddhir eva mukhyām karaṇām ity ācayeno 'ktam: «avāntara-bhedād» iti; ekasyāi 'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

«nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyām karaṇām, anyeṣām ca karaṇatvām gāuṇām; tatra ko guṇa?» ity ākāñkṣāyām āha : 35

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

indriyeṣu puruṣārtha-sādhakatamatva-rūpāḥ karaṇasya buddher guṇāḥ paramparayā 'sti; atas trayodaṣa-vidhaiḥ karaṇam upapadyata iti pūrvasūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinнатayā 5 prahārasyaī 'va eciḍāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatvaguṇa-yogāt kuṭhārasyaī 'pi karaṇatvaiḥ, tathē 'ty arthaḥ.

antaḥkaraṇasyai 'katvam abhipretyā 'hamkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāin viṣiṣyā 'ha:

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

dvayor bāhyā-ntarayor madhye mano buddhir eva pradhānam, mukhyam, sākṣat-karaṇam iti yāvat; puruse 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaṣcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyaksū-'dayas, tadvat ity arthaḥ.

15 atra manah-čabdo na ṣṭīyā-ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṃskārā-'dhāratvāya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyaī iti.

buddheḥ pradhānatve hetūn āha tribhīḥ sūtrāih:

avyabhicārāt. 41.

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

tathā 'ceṣa-saṃskārā-'dhāratvāt. 42.

buddher evā 'khila-saṃskārā-'dhāratā, na tu cakṣur-āder ahamkāra-manasor vā; pūrva-dṛṣṭa-çrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇū-'nupapatteḥ; tattva-jñānenā 'hamkāra-manasor laye 'pi smaraṇa-darçanāc 25 ca. ato 'ceṣa-saṃskārā-'dhāratvāya 'pi buddher eva sarvebhyaḥ pradhānatvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttiā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ḡreṣṭhā; tad-āçrayatayā ca 30 cittā-'para-nāmnī buddhir eva ḡreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtiḥ puruṣasyai 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthām vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam 35 avāntara-karaṇāī» ity ācaṅkāyām āha: «sambhaven na svataḥ, iti. cakṣur-ādi-dvāratāin vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaiḥ na sambhavet; andhā-'der api rūpā-'di-darçanā-'patter ity arthaḥ.

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

āpeksiko guna-pradhāna-bhāvaḥ, kriyā-viçeṣat. 45.

kriyā-viçeṣam prati karaṇānām āpeksiko guna-pradhāna-bhāvaḥ: cakṣur-ādi-vyāpāreṣu manah pradhānam, mano-vyāpāre cā 'hamkāro, 5 'hamkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇān, na buddhy-antaram ity evam vyavasthā kim-nimittiKE?» 'ty ākāñkṣayām āha :

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva-
vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣena krayā-'di-
karmaṇā 'rjito yaḥ kuṭhārū-'dis, tat-puruṣārtham eva tasya echedā-'di-
vyāpāra ity arthah. atah karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭhasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sūdhanā-
tayā purusa-svāmikatvena rājīo jayā-'di-vad eva puruṣasya karmo 'cyate. 15
«nanu karmaṇa eva tat-puruṣīyatve kim niyāmakam?» iti cet, tathā-
vidhān karmaṇā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaçcid avivekī vadati «buddhi-pratibimbita-puruṣasya karme » 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakārasyāi 'vo 'ktatvenā 'nya-prakārasyā 'prāmā-
ṇikatvāt; pratibimbasyā 'vastutvena karma-dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-purusa-
kalpanā-vāiyarthyasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakaṭī-kartum upasāmharati:
samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat.

47.

25

yady api puruṣārthatvena samāna eva sarveśān karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viçeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyān, tadvat
ity arthah. ata eva buddhir eva mahān iti sarva-çāstreṣu gīyata iti.—
vīpsā 'dhyāya-samāptāu.

30

liṅga-dehasya ghaṭakān yat saptadaça-saṅkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.
iti ḡrī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhyā-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyah.



itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ḡarīra-dvayam
ca vaktavyam; tataç ca vividha-yoni-gaty-ādayo jñāna-sādhanā-nuṣṭhāna-
hetv-apara-vāirāgyā-rtham; tataç ca para-vāirāgyāya jñāna-sādhanāny
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 aviçeṣād viçeṣā-rambhaḥ. 1.

nā 'sti viçeṣah çānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviçeṣo bhūta-
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viçeṣavattvena
viçeṣāṇām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-
ātmakatā hi çāntā-di-rūpā sthūla-bhūtesv eva tāratamyā-dibhir abhivyaj-
10 yate, na sūkṣmeṣu; teṣām çāntai-karūpatayā 'va yogiṣ abhivyakter iti.

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

tasmāc charirasya. 2.

tasmāt trayoviñçati-tattvāt sthūla-sūkṣma-çarīra-dvayasyā 'rambha ity
15 arthaḥ.

samprati trayoviñçati-tattve saṁsārā-nyathā-nupapattim pramāṇa-
yati:

tad-bijāt saṁsṛtiḥ. 3.

tasya çarīrasya bijāt trayoviñçati-tattva-rūpāt sūkṣmād dhetoh puru-
20 ṣasya saṁsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthaḥ. trayoviñçati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogū-rtham dehād dehaṁ saṁsārati;

"mānasam manasāi 'vā 'yam upabhuñkte çubhā-çubham,
vācā vācā kṛtaṁ karma, kāyenāi 'va tu kāyikam"

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇāir evo 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasainharati "sa-
pariṣvaktā" iti.

saṁsṛter avadhim apy āha:

ā vivekāc ca pravartanam aviçeṣāṇām. 4.

30 īçvara-nīçvaratvā-di-viçeṣa-rahitānām sarvesām eva puṁsām viveka-
paryantam eva pravartanām saṁsṛtir āvaçyakī, 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 saṃśṛti-kāle bhogo nā 'stī 'ty āha :
samprati parimukto dvābhyaṁ. 6.
 samprati saṃśṛti-kāle puruṣo dvābhyaṁ cito-'ṣṇa-sukha-duḥkhā'-di-
 dvandvāḥ parimukto bhavatī 'ty arthaḥ. tad etat Kārikayo 'ktam :
 "saṃśarati nirupabhogam bhāvāir adhivāsitām liṅgam" iti. 5
 bhāvā dharmā'-dharma-vāsanā'-dayaḥ.

ataḥ paraṁ ḗarīra-dvayaṁ viṣṭya vaktum upakramate :
mātā-pitr-jam sthūlam prāyaça, itaran na tathā. 7.
 sthūlam mātā-pitr-jam prāyaço bāhulyena; ayoni-jasyā 'pi sthūla-
 ḗarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṁ na tathā, na mātā-pitr-jam; 10
 sargā'-dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :
 "pūrvo'-tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam
 saṃśarati nirupabhogam bhāvāir adhivāsitām liṅgam" iti.
 niyatam nityaiḥ, dvi-parārdha-sthāyi gāuṇa-nityam; prati-ṣarīraṁ liṅgo-
 'tpatti-kalpane gāuravāt. pralaye tu tan-nācāḥ ḥruti-smṛti-prāmāṇyād 15
 iṣyate.
 gati-kāle bhogā'-bhāva-vacanam utsargā'-bhiprāyeṇa; kadācit tu vāya-
 vīya-ṣarīra-praveçato gamana-kāle 'pi bhogo bhavati; ato Yama-mārgे
 duḥkhā-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikāḥ puruṣasya dvandva- 20
 yogah?» tad avadhārayati :

pūrvo'-tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.
 pūrvaiḥ sargā'-dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-
 tvaiḥ sukha-duḥkhā-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va
 sukha-duḥkhā'-khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25
 sukha-duḥkhā'-dy-abhāvasya sarva-sammataitvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :
saptadaçāi-'kām liṅgam. 9.
 sūkṣma-ṣarīram apy ādhārā'-dheya-bhāvena dvividham bhavati. tatra
 saptadaça militvā liṅga-ṣarīram; tac ca sargā'-dāu samaṣṭi-rūpam ekam 30
 eva bhavatī 'ty arthaḥ. ekādaça 'ndriyāṇi pañca tanmātrāṇi buddhiç ce
 'ti saptadaça; ahaṅkārasya buddhāv evā 'ntarbhāvah.

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

“karmā-tmā puruṣo yo ‘sau, bandha-mokṣaiḥ sa yujyate,
sa saptadaçakenā ’pi rācīnā yujyate ca sa”

iti Mokṣadharmanā-dāu liṅga-çarīrasya saptadaçatva-siddheṣ ca. saptadaçā
’vayavā atra santī ’ti saptadaçako rācīr ity arthaḥ. rācī-çabdena sthūla-
deha-val liṅga-dehasyā ’vayavivāṁ nirākṛtam; avayavi-rūpeṇa dravyā-
’ntara-kalpanāyāṁ gāuravāt. sthūla-dehasya cā ’vayavivāṁ ekaṭā-dī-
pratyakṣā-nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne ’ty āçayena liṅga-dehasya
bhogaḥ prāg uktaḥ. prāṇaç cā ’ntahkaraṇasyā ’va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā ’py antarbhāva iti. asya saptadaçā-’vayava-
kasya çarīratvāṁ svayam vaksyati: “liṅga-çarīra-nimittaka iti Sanan-
danā-’carya” iti sūtreṇa. ato bhoga-’yatanatvām eva mukhyam çarīra-
lakṣaṇam. tad-āçrayatayā tv anyatra çarīratvām iti paçead vyakti-bhavi-
syati. “ceṣṭe-ndriyā-’rthā-’çrayaḥ çarīram” iti tu Nyāye ’pi tasyā ’va
15 lakṣaṇam kṛtam iti.

«nanu liṅgam ced ekam, tarhi katham puruṣa-bhedenā vilakṣaṇā
bhogāḥ syuḥ?» tatrā ’ha:

vyakti-bhedaḥ karma-viçeṣāt. 10.

yady api sargā-dāu Hiranyagarbho-pādhi-rūpam ekam eva liṅgam,
20 tathā ’pi tasya paçead vyakti-bhedo vyakti-rūpeṇā ’nīcato nānātvam api
bhavati; yathe ’dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṇīcato bhavati
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viçeṣād iti;
jīvā-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viçeṣa-vacanāt
samaṣṭi-sṛṣṭir jīvāṇām sādhāraṇāḥ karmabhir bhavatī ’ty āyātam. ayaṁ
25 ca vyakti-bhedo Manv-ādiṣy apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
śad-indriyo-’tpatty-anantaram:

“teṣām tv avayavān sūkṣmān saṇṇām apy amitāu-’jasām
saṁniveṣyā ’tma-mātrāsu sarva-bhūtāni nirmama” iti.

saṇṇām iti samasta-liṅga-çarīro-’palakṣaṇam. ātmā-mātrāsu, cid-aṇīceṣu
30 saṁyojye ’ty arthaḥ. tathā ca tatrāi ’va vākyā-’ntaram:

“tac-çarīra-samutpannāḥ kāryāis tāḥ karanāḥ saha
kṣetra-jīvāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhoga-’yatanatayā liṅgasyā ’va çarīratve sthūle kathān
çarīra-vyavahāraḥ?» tatrā ’ha:

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

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

ṣṭhāna-çabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'çrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-çarīraṁ ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca çarīra-trayaṁ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhībhāutikāḥ
sarvāśām bhūta-jātīnām, brahmaṇas tv eka eva kim?”
ity-ādi-çāstreṣu çarīra-dvayam eva çrūyate, tal liṅga-çarīrā-'dhiṣṭhāna-çarīrayor anyo-'nya-niyatavera sūkṣmatvena cā 'katā-'bhiprāyād iti.

«nanu ṣāṭkāuçikā-'tirikte liṅga-çarīrā-'dhiṣṭhāna-bhūte çarīrā-'ntare
kim pramāṇam?» ity ākāñkṣāyām āha:

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

tal liṅga-çarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati,
yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca
sthūla-dehaṁ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtam
çarīrā-'ntaram sidhyatī 'ti bhāvah. tasya ca svarūpam Kārikāyām uktam:

“sūkṣmā mātā-pitṛ-jāḥ saha prabhūtāis tridhā viçeṣāḥ syuḥ;
sūkṣmāś teṣām niyatā, mātā-pitṛ-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitṛ-ja-çarīrā-'pekṣayā sūkṣmam yad bhūta-
pañcakāraṁ yāval-liṅga-sthāyi proktam, tad eva liṅgū-'dhiṣṭhānam çarīram
iti labdham Kārikā-'ntareṇa:

“citram yathā 'çrayam ṛte, sthāny-ādibhyo vinā yathā chāyā,
tadvad vinā viçeṣāir na tiṣṭhati nirāçrayam liṅgam” iti.

viçeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat.
asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānam liṅga-çarīrād bhedā-
'vagamena

25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”
ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvām nā
'rthaḥ; kiṁ tu mahad-ādi-rūpam yāliṅgam, tat svā-'dhāra-sūkṣma-paryan-
tarām saṁsaratī 'ty arthaḥ. «nany evam liṅga-ghaṭaka-
padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathā 'va ca
dače-'ndriyam mano buddhir: etal liṅgam vidur budhā”
iti Vāsiṣṭhā-'di-vākyebhyāḥ. atra liṅga-çarīra-pratipādanenāi 'va pury-
aṣṭakam api vyākhayam ity āçayena buddhi-dharmāṇām api vāsanā-karma-
vidyānām prthag upanyāsaḥ. bhūta-sūkṣmam cā 'tra tanmātrā, dače
'ndriyāṇi ca jñāna-karme-'ndriya-bhedenā pura-dvayam ity āçayāḥ. yat

tu māyā-vādino liṅga-çarīrasya tanmātra-sthāne prāṇā-'di-pañcakam pra-kṣipanti pury-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

«nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kācam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam» iti. tatrā 'ha:

5 mūrtatve 'pi na, saṁghāta-yogāt, taranī-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṁghāta-saṅgū-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṇsi pārthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛgyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṅgatam iti.

10 liṅgasya parimāṇam avadhārayati:

aṇu-parimāṇam tat, kṛti-çruteḥ. 14.

tal liṅgam aṇu-parimāṇam paricchinnaṁ, na tv atyantam evā 'nu; sāvayavatvasyo 'ktavāt. kutaḥ? kṛti-çruteḥ kriyā-çruteḥ;

“vijñānam yajñām tanute karmāṇi tanute 'pi ce”

15 'ty-ādi-çruter vijñānā-'khya-buddhi-pradhānatayā vijñānasya liṅgasyā 'khila-karma-çravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-çruter iti pāṭhas tu samīcīnah. liṅga-çarīrasya ca gati-çrutih: “tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno bhavati, savijñānam evā 'nvavakrāmati” 20 'ti. savijñāno buddhi-sahita eva jāyate, savijñānam yathā syāt, tathā saṁsārati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-çruteḥ ca. 15.

tasya liṅgasyāi 'kadeçato 'nnamayatva-çruter na vibhutvam sambhavatī 25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca çrutir hi “annamayaṁ hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg” ity-ādih. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṁsṛṣṭa-sajātīyā-'nīca-pūraṇād annamayatvā-'di-vyavahāro bodhyah.

«acetanānām liṅgānām kim-arthaṁ saṁsṛtir, dehād dehā-'ntara-saṁ-30 cāra?» ity āçāñkāyām āha:

puruṣārthaṁ saṁsṛtir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kāraṇām pāka-çālāsu saṁcāro rājārthaṁ, tathā liṅga-çarīrāṇām saṁsṛtiḥ puruṣārtham ity arthaḥ.

liṅga-çarīram açeṣa-viçeṣato vicāritam; idānīm sthūla-çarīram api 35 tathā vicārayati:

pāñcabhāutiko dehaḥ. 17.

pāñcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāṣasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva čarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrānī 'ti bhāvah. athavāi 'kabbhāutikam ekāika-bhāutikam ity arthaḥ. manusyā-'di-čarīre pārthivā-'nçā-'dhikyena pārthivatā, sūryā-'di-lokesu ca teja-ādy-ādhikyena tājjasādītā čarīrānām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10 sam pañcamā-'dhyāye 'pi siddhāntayisayati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāṁsiddhikam cāitanyam, pratyekā-'drṣṭeh. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darcanād bhāutikasya dehasya na svābhāvikam cāitanyām, 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 'çañkyā pariharati :

mada-çakti-vac cet, pratyeka-paridṛṣṭe sāṁhatye tad-udbhavaḥ.

22.

«nanu yathā mādakatā-çaktih pratyeka-dravyā-'vṛttir api milita- 25 dravye vartata, evam cāitanyam api syād» iti cen, na; pratyeka-paridṛṣṭe sati sāṁhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridṛṣṭatvam nā 'sti. ato drṣṭānte pratyekam çāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe sāṁhata-bhāva-kāle mādakatvā-'virbhāva-mātraṇi sidhyati. dārṣṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyām 30 siddham ity arthaḥ. «nanu samuccite cāitanya-darcanena pratyeka-bhūte sūkṣma-cāitanya-çaktir anumeye» 'ti cen, na; aneka-bhūteṣv aneka-cāitanya-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarūpasya kalpanāu-cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drṣyata, evam eva čarīre cāitanyām 35

syād?» iti. māi 'vam! bhūta-gata-viçeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyām vinā dehe cāitanyā-sambhavād iti.

“puruṣārthām saṁśrtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṁcārā-khya-janmano yo-yah puruṣārtho yena-yena vyāpāreṇa 5 sidhyati, tad āha sūtrābh्याम :

jñānān muktiḥ. 23.

liṅga-saṁśritito janma-dvārā viveka-sākṣatkāraḥ; tasmān mukti-rūpaḥ puruṣārtho bhavatī 'ty arthaḥ. jñānā-'dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

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

viparyayā-dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargah prayojana-yogena sūtrāir ucyata iti viçeṣah.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-15 saṁśritito bhavatī 'ty arthaḥ.

jñāna-viparyayābh्याम mukti-bandhāv uktāu; tatrā 'dāu jñānān muktiṁ vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṁ sahe”

'ty-ādi çrūyate, tathā 'py aviveka-nivṛttā loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-khya-karmanā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mr̄tyum eti, nā 'nyah panthā vidyate 'yanāya.”

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

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

samuccayā-nuṣṭhāna-çruttis tv aṅgā-'ñgi-bhāvā-'dibhir apy upapadyata iti.

samuccaya-vikalpayor abhāve drṣṭāntam āha :

30 svapna-jāgarābh्याम iva māyikā-'māyikābh्याम no 'bhayor muktiḥ puruṣasya. 26.

yathā māyikā-'māyikābh्याम svapna-jāgara-padārthābh्याम anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoh karma-jñānayoh puruṣasya muktir api na yukte 35 'ty arthaḥ. māyikatvām cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'peksayā satya eva; kūṭastha-puruṣā-'peksayā 'vā 'sthiratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karāḥ. evāni karmā 'py asthiratvāt prakṛti-kāryatvāc ca māyikam; ātmā tu sthiratvād akāryatvāc cā 'māyikāḥ. atas taylor anuṣṭhitakaṁ-karma-jñānayoḥ samāna-phala-dātṛtvam ayāuktikam iti vilakṣaṇam eva 5 kāryam yuktam.

«nanv evam apy ātmo-'pāsanā-'khya-jñānena saha tattva-jñānasya samuccaya-vikalpā 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 māyikatvam yasminn aīce, tad āha:
saṁkalpite 'py evam. 28.

manāḥ-saṁkalpite dhyeyā-'nīca evam api māyikatvam apī 'ty arthaḥ. "sarvān khalv idam brahme" 'ty-ādi-çruty-ukte hy upāsyē prapañcā- 15 'nīcasya māyikatvam eve 'ti.

«tarhy upāsanasya kim phalam?» ity ākāñkṣayām āha:
bhāvanā-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niśpattyā çuddhasya niśpāsyā puruṣasya prakṛter iva sarvam āīçvaryam bhavatī 'ty arthaḥ. prakṛtir yathā srīṣti- 20 sthiti-saṁhāram karoti, evam upāsakasya buddhi-sattvam api prakṛti-preraṇena srīṣty-ādi-kartṛ bhavatī 'ti.

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

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaç cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣāḥ; rāga-kṣayasya dhyānatvā-'sambhavat. — atra dhyāna-çabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ñgānām aṣṭānām eva viveka-sāksātkāra-hetutva-çravaṇād iti. eteṣām cā 'vāntara-viçeṣū 30 tatrāi 'va draṣṭavyāḥ; itarāni ca pañcā 'ñgāni svayam vakyati.

dhyāna-niśpattyā 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-niśpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpena samprajñāta-yogena tat-siddhir 35 dhyānasya niśpattir jñānā-'khya-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānaṁ kartavyam ity ācayaḥ. itara-vṛtti-nirodhe saty eva viśayā-ntara-saṁcārā-khya-pratibandhā-pagamād dhyeya-sākṣatkāro bhavatī ti kṛtvā yogo 'pi jñāne kāraṇaṁ yogā-ñga-dhyānā-dīvad ity api mantavyam;

- 5 "adhyātma-yogā-dhigamena devam matvā dhīro harṣa-çokāu jahātī"
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:
dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.
vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavatī '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 vyākhyātavāt.
chardiç ca vamanām, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor
15 lābhāḥ. vidhāraṇām ca kumbhakam. tathā ca prāṇasya pūraka-recaka-
kumbhakāir yo nirodho vaçī-kāraṇām, sā dhāraṇe 'ty arthaḥ. āsanā-
karmanoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçesata eva dhāraṇāyā
lakṣyatva-lābhād dhāraṇā-padaṁ no 'pāttam. cittasya dhāraṇā tu samādhī-
vad dhyāna-çabdenāi 'va gr̄hīte 'ty uktam.

- 20 krama-prāptam āsanām lakṣayati:
sthira-sukham āsanam. 34.
yat sthiraṁ sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity
arthāḥ.

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-sādhāraṇatayā karma-madhye
praveçanīyah. tathā ca Pātañjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu
yogā-ñgāny atrā 'pi labdhāni; yathā tat sūtram: "yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgānī" 'ti. te-
ṣām ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhyā-dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'peksā;
kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṁyamād eva jñānaṁ yogaç ca
bhavatī 'ti Pātañjala-siddhāntaḥ. Jadabharatā-'diṣu ca tathā dr̄gyate 'pi.
35 atas tad-anusārenā 'cāryo 'py āha:

vāirāgyād abhyāsāc ca. 36.

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

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :
Çīcupālaḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti. 5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraç ca dhāraṇā-samuuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. atah param “bandho viparyād” ity ukto bandha-kāraṇām viparyayyo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dvesā-'bhiniveçāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpānām 15 viparyayānām asaṅgrahe 'pi na kṣatih. tatrā 'vidyā 'nityā-'çuci-duḥkhā-'nātmasu nitya-'çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayah < çarīrā-'dy-atirikta ātmā nā 'stī> 'ty evaṁ rūpāḥ. avidyā tu nāi 'vāmrūpā ; ātmānaḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dvesāu tu prasiddhāv eva; abhini-veçaç ca maraṇā-'di-trāsa iti. rāgā-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

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

sugamam. etad api Kārikayā vyākhyātam :

“ekādaṣe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ; 25
saptadaça vadha buddher viparyayāt tuṣṭi-siddhīnām ” iti.

“bādhiryām kuṣṭhitā 'ndhatvām jaṭatā 'jighratā tathā
mūkatā kāuṇya-pañgutve klāibyo-'dāvarta-mugdhatā ”

ity ekādaṣe-'ndriyānām ekādaçā 'çaktayah. svataç ca buddheḥ saptadaçaç 'çaktayah; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭā-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataç cā 'ṣṭāviñçatir buddher açaktaya ity arthaḥ. tu-çabda eśām viçesa-prasiddhi-khyāpanā-'rthāḥ.

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

svayam eva navadhātvām vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-çakti-tuṣṭi-siddhīnām viṣeṣa-jījñāsāyām kramena
sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā 'vāntara-bhedā ye sāmānyataḥ pañco 'ktās, te pūrva-vat
pūrvā-'cāryāir yatho 'ktās tathā 'va viṣeṣyā 'vadhāryāḥ; vistara-bhāyān
ne 'ho 'cyanta ity arthaḥ. te cā 'vidyā-'dayo mayā 'pi sāmānyata eva
vyākhyātāḥ pañce 'ti; viṣeṣatas tu dvāṣṭātī-bhedāḥ. tad uktam Kārikā-
10 yām :

"bhedas tamaso 'stavidho, mohasya ca; daçavidho mahā-mohaḥ,
tāmisro 'ṣṭādaçadhā, tathā bhavaty andha-tāmisra" iti.

asyā 'yam arthaḥ: aṣṭasv avyakta-mahad-ahaṅkāra-pañca-tanmātreṣu
prakṛtiṣv anātmasy ātma-buddhir avidyā tamo 'ṣṭadhā bhavati. kārya-
15 kāraṇā-'bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā 'ntarbhāvāḥ. evam
avidyāyā viṣaya-bhedenā 'stavidhatvāt tat-samāna-viṣayakasyā 'smitā-
'khyā-mohasyā 'stavidhatvam. divyā-'divya-bhedenā çabdā-'dīnām viṣa-
yānām daçatvāt tad-viṣayako rāgā-'khyo mahā-moho daçavidhaḥ. avidyā-
'smitayor aṣṭāu ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakēṣv 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 aṣṭakter apy avāntara-bhedā aṣṭāviñcatir
25 viṣeṣato 'vagantavyā ity arthaḥ. "aṣṭaktir aṣṭāviñcatidhe" 'ty etasmīn
eva sūtre 'ṣṭāviñcatidhātvam mayā vyākhyātam.

ādhyātmikā-'di-bhedāḥ navadhā tuṣṭih. 43.

idaṁ sūtram Kārikayā vyākhyātam :

"ādhyātmikāç catasrah prakṛty-upādāna-kāla-bhāgyā-'khyāḥ
30 bāhyā viṣayo-'paramāt pañca nava tuṣṭayo 'bhimatā" iti.

asyā 'yam arthaḥ: ātmānām tuṣṭimataḥ saṅghātām adhikṛtya vartanta
ity ādhyātmikās tuṣṭayaç catasrah. tatra prakṛty-ākhyā tuṣṭir yathā :
(sākṣāt̄kāra-paryantah pariñāmaḥ sarvo 'pi prakṛter eva; taṁ ca prakṛtir
eva karoti; aham tu kūtasthaḥ pūrṇa) ity ātma-bhāvanāt paritoṣaḥ. iyām
35 tuṣṭir ambha ity ucyate.—tataç ca pravrajyo-pādānena yā tuṣṭih, so
'pādānā-'khyā salilam ity ucyate.—tataç ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭih, sā kālā-'khyāu 'gha ity ucyate.—tatac ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhā sati yā tuṣṭih, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. —bāhyāḥ pañca tuṣṭayo bāhya-visayeṣu pañcasu ḡabdā-'diṣv arjana-rakṣaṇa-ksaya-bhogāhiṇsā-'di-doṣa-nimittako-'paramāj jāyante. tāc ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaçcit tv imām Kārikām anyathā vyākhyātavān; tad yathā: «viveka-sāksātkāro 'pi prakṛti-parināma eve 'ty alām dhyānā-'bhyāsene » 'ty evām-dṛṣṭyā yā dhyānā-'di-nivṛttā tuṣṭih, sā prakṛty-ākhyā. «pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kiñ dhyānā-'dine? », 'ti yā tuṣṭih, so 'pādānā-'khyā. «kr̄ta-saṁnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene », 'ti yā tuṣṭih, sā kālā-'khyā. «bhāgyād eva mokṣo bhaviṣyati, na mokṣa-çāstro-'kta-sādhanāir» evām-kutarke yā tuṣṭih, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāḥ siddhir aṣṭadhā bhavatī 'ty arthaḥ. idam api sūtraṁ Kārikāya vyākhyātām:

“ūhaḥ ḡabdo 'dhyayanaṁ duḥkha-vighātās trayah suhṛt-prāptih 20
dānam ca siddhayo 'śṭāu; siddheḥ pūrvo 'ñikuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratiyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhanatvād gāunyah siddhayaḥ. tatro 'ho yathā: upadeçā-'dikaiṁ vināi 'va prāg-bhavīyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ḡabdas tu yathā: anyadīya-pāṭham 25 ākarnya svayaṁ vā çāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanaṁ ca yathā: çiṣyā-'cārya-bhāvena çāstrā-'dhyayanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeçā-'rthaiḥ ḡṛhā-'gatāt parama-kāruṇikāj jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣṭāj jñāna-lābha iti. eṣu ca pūrvas trividha ūha-çabdā-'dhyayana-rūpo mukhya-siddher añkuṣa 30 ākarṣakah. suhṛt-prāpti-dānayor ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaçcit tv «etāsām aṣṭa-siddhīnām añkuço nivārakah pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād» iti vyācaṣte. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyor ubhayoh siddhi-virodhitvā-'sambhavāt.

«nanū 'hā-'dibhir eva kathaṁ siddhir ucyate; mantra-tapah-samādhy-ādibhir apy aṇīmā-'dy-aṣṭa-siddheḥ sarva-çāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnat̄ tapa-ñdes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ saṁsārā'-paripanthitvāt̄ sā siddhy-ābhāsa eva, na tu tāttvikī 5 siddhir ity arthaḥ. tathā co 'ktam̄ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evam̄ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktah. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpenā 'nyo-'nyam hetū, 10 bijā-'ñkura-vat. tathā ca Kārikā:

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

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaç ca samāptaḥ; sāmprataṁ "vyakti-15 bhedaḥ karma-viçeṣād" iti saṁkṣepād uktā vyasti-sṛṣṭir vistarataḥ prati-padyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti česah. tad etat Kārikayā vyākhyātām :

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

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāciācā ity aṣṭa-vidho dāivaḥ sargaḥ; paṇu-mrga-pakṣi-sarīrpa-sthāvarā iti tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaç cāi 'ka-prakāra iti bhāutiko bhūtānām 25 vyasti-prāṇinām Virājah sakācāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyasti-sṛṣṭir api Virāṭ-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣānām viveka-khyāti-paryantam ity 30 arthaḥ.

vyasti-sṛṣṭāv api vibhāgam āha sūtra-trayēṇa:

ūrdhvam sattva-viçālā. 48.

ūrdhvam bhūr-lokād upari sṛṣṭih sattvā-'dhikā bhavatī 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vici-
trāḥ srstaya? » ity ākāñkṣayām āha :

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-
rūpā bhavati. vāicitrye drṣṭānto garbha-dāsa-vad iti; yathā garbhā-
'vasthām ūrabhya yo dāsas, tasya bhṛtya-vāsanā-pātavena nānā-prakārā
ceṣṭā paricaryā svāmy-arthe bhavati, tadavd ity arthaḥ.

« nanu ced ūrdhvāṁ sattva-viçālā srstir asti, tarhi tata eva kṛtā- 10
'rthatvāt puruṣasya kim mokṣeṇe? » 'ti. tatrā 'ha :

āvṛttis tatrā 'py, uttarō-ttara-yoni-yogād dheyah. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttarō-ttara-yoni-
yogād adho-dho yoni-janmanah so 'pi loko heya ity arthaḥ.

kim ca :

15

samānam jarā-maraṇā-'di-jam duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveśām eva jarā-
maraṇā-'di-jam duḥkham sādhāraṇam; 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 prakṛtā 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
īcvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā- 25
'bhivyakter viveka-khyātiṁ vinā dosa-dāhā-'nupapatter ity arthaḥ.

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

akāryatve 'pi tad-yogaḥ pāravaçyāt. 55.

prakṛter akāryatve 'py apreriyatve 'py anye-'echā-'nadhiṇatve 'pi tad- 30
yogaḥ punar-utthānāu-'cityam tal-līnasya. kutah? pāravaçyāt, puruṣār-
tha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar ut-
thāpyate sva-līna ity arthaḥ. puruṣārtha-'dayaç ea prakṛter na preraṅkāḥ,
kim tu pravṛtti-svabhāvāyāḥ pravṛttā nimittānī 'ti na svātantrya-kṣatih.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtinām, varāṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varāṇa-bhedah pratibandha-nivṛttih.

prakṛti-layāt puruṣasyo ’tthāne pramāṇam apy āha :
sa hi sarva-vit sarva-kartā. 56.

sa hi pūrva-sarge kāraṇa-līnāḥ sargā-ntare sarva-vit sarva-karte ’çvara
ādi-puruṣo bhavati ; prakṛti-laye tasyāi ’va prakṛti-pada-prāpty-āucityāt ;
“tad eva saktaḥ saha karmanāi ’ti liṅgam, mano yatra niṣaktam asye ”
'ty-ādi-çruter ity arthaḥ.

«nanv evam īçvara-pratiṣedhā-nupapattiḥ.» tatrā 'ha :
10 **İdrçe-’çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-’çvarasya siddhir “yah sarva-jñāḥ sarva-vid,
yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyah sarva-sammatai ’va ; nitye-
’çvarasyāi ’va vivādā-spadatvād ity arthaḥ.

athavā “sa hī” ’ty-ādi sūtra-dvayam evam vyākhyeyam : pāravaçyam
15 api pratipādayati “sa hī” ’ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-
jñāna-çaktimat sarva-kartrtā-çaktimac ca ; ayas-kānta-vat sarvānidhi-mātreṇa
prerakatvād ity arthaḥ. tathā cā ’samāptā-’rtha-puruṣa-sāmānidhyāt tad-
artham anye-’cchā-’nadhināyā api prakṛteḥ pravṛttir īvaçyakī ’ti. — «nanv
evam īçvara-pratiṣedha-virodhah.» tatrā 'ha : “İdrçe-’çvara-siddhiḥ sid-
20 dhā.” sāmānidhyā-mātreṇe ’çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate
'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmāni tiṣṭhati ;
īçāno bhūta-bhavyasya na tato vijugupsate.”
“srjate ca guṇān sarvān ; kṣetra-jñās tv anupaçyati
25 guṇān avikriyāḥ sarvān udāśīna-vad īçvara ”

ity-ādi-çruti-smṛtiṣayaç cāi ’tādrçe-’çvare pramāṇam iti.

dvitīyā-’dhyāyā-’dim ārabhyāi ’tāvat-paryantaḥ sūtra-vyūhāḥiḥ pra-
dhāna-sṛṣṭih samāpitā. itaḥ param mokṣo-’papatty-artham pradhāna-sṛṣṭer
jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-’khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeh prayojanām dvitīyā-’dhyāyasyā ’di-
sūtre diñi-mātreṇo ’ktām vistarataḥ pratipādayati :

**pradhāna-sṛṣṭih parārthām svato ’py, abhoktrtvād, uṣṭra-kuñ-
kuma-vahana-vat. 58.**

pradhānasya svata eva sṛṣṭir yady api, tathā ’pi parārtham, anyasya
35 bhogā-’pavargā-’rtham ; yatho ’ṣṭrasya kuñkuma-vahanām svāmy-artham.
kutah? abhoktrtvād, acetanatvena bhogā-’pavargā-’sambhavād ity arthaḥ.

«nanu “vimukta-moksā-rthaṁ svārthaṁ ve” ’ty anena svārthā ’pi sr̄ṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātmavimokṣāṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmino duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttiāi ’va 5 nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭrtvam eva no ’papadyate; rathā-’deḥ para-prayatnenāi ’va pravṛtti-darçanād?» iti. tatrā ’ha: acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyena svayam eva dadhi-rūpena 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavatī ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

dr̄ṣṭāntā-’ntara-pradarçana-pūrvakam uktā-rtha-hetum āha: 15
karma-vad dr̄ṣṭer vā kālā-’deḥ. 60.

kālā-’deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, dr̄ṣṭa-tvāt. yathā ’ko gacchaty ṛtur, itaraç ca pravartata ity-ādi-rūpān kālā-’di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā dr̄ṣṭā-’nusāritvād ity arthaḥ. 20

«nanu tathā ’pi *‘mame ’dam bhogā-’di-sūdhanam’* iti pratisamdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛttih syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaç- 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-’bhiprāyeṇa, tathā ’va prakṛteç ceṣṭitam saṃskārād eve ’ty arthaḥ.

karmā-’kr̄ṣṭer vā ’nāditah. 62.

vā-çabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar- 30 sañād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛttir ity arthaḥ.

tad evam pradhānasya parūrthaṁ svataḥ sraṣṭrtve siddhe para-pra-
yojana-samāptā svata eva pradhāna-nivṛttiā mokṣāḥ sidhyatī ’ty āha
praghāttakena:

vivikta-bodhāt sr̄ṣṭi-nivṛttiḥ pradhānasya, sūda-vat pāke. 63.

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

nasya sr̄ṣṭir nivartate; yathā pāke niśpanne pācakasya vyāpāro nivartata
ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ḥrutiḥ:

“tasyā 'bhidhyānād yojanāt tattva-bhāvād
bhūyaç cā 'nte viçva-māyā-nivṛttir” iti.

5 «nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno'-tpattyā prakṛteḥ
sr̄ṣti-nivṛttā 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 pradhānasayāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre: “kṛtā-'rtham prati
naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre
yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvah.
viçva-māyā-çrutir api jñāninam praty eva mantavyā; “ajām” iti ḥrutyāi
'kavākyatvād iti.

15 sr̄ṣti-nivṛtteḥ phalam āha:

dvayor ekatarasya vā 'dāśinyam apavargaḥ. 65.

dvayoh pradhāna-puruṣayor evāu 'dāśinyam, ekākitā, parasparsa-viyoga
iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam;
<aham muktaḥ syām> ity eva puruṣārthatā-darçanād ity arthaḥ.

20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity
atra dr̄ṣṭāntam darçayati:

anya-sr̄ṣty-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo
'ragaḥ. 66.

yathā jñāninam prati nivṛtto 'py ahi aprabuddha-rajju-tattvasya
25 bhayā-'di-sr̄ṣty-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati
nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sr̄ṣty-uparāgān na viratā
bhavatī 'ty arthaḥ. virajyata iti pāthe 'pi virāgaḥ parāñ-mukhatā.

uraga-tulyatvaiḥ ca pradhānasya; rajju-tulye puruṣe samāropanād
iti. evāñ-vidham rajju-sarpā-'di-dr̄ṣṭāntānām āçayam abuddhvai 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvaiḥ
vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-dr̄ṣṭāntena ḥruti-
smṛty-arthā bodhanīyāḥ.

na kevalam dr̄ṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu:

karma-nimitta-yogāc ca. 67.

35 sr̄ṣṭāu nimittān yat karma, tasya sambandhād apy anya-puruṣārtham
srjatī 'ty arthaḥ.

«nanu sarveśām puruṣānām aprārthakatayā nāirapekṣyā-'viçeṣe 'pi karīcīt praty eva pradhānam pravartate, karīcīt prati ca nivartata ity atra kiñcī niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiñcī karīme 'ty atrā 'pi niyāmakā-'bhāvād» iti. tatrā 'ha:

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

5

puruṣānām nāirapekṣye 'py «ayam me svāmy, ayam evā 'ham» ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī 'ty arthaḥ. tathā ca yasmāi puruṣāyā 'tmānam aviviceya darçayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt kathāḥ viveke 'pi nivṛttir upapadyatām?» 10 tatrā 'ha:

nartaki-vat pravṛttasyā 'pi nivṛttiç cārītarthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. atah pravṛttasyā 'pi pradhānasya puruṣārtha-samāpti-rūpe caritā-'rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darçanā-'rtham pravṛttāyā 15 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttā hetv-antaram āha:

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

puruṣena prakṛteḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darçanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpanam; kula-vadhū-vat; yathā «svāminā me doṣo drṣṭā» ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpati, tad vad ity arthaḥ. tad uktām Nāradīye:

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

25

etad evo 'ktām Kārikayā 'pi:

“prakṛteḥ sukuṁārataram na kiñcid astī 'ti me matir bhavati,
yā «drṣṭā 'smī» 'ti punar na darçanam upāiti puruṣasye” 'ti.

«nanu puruṣārthaṁ cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyaṁ 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, kiñcī tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā 'vivekād eve 'ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve 'ty āha:

35

prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhenā bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanāir dharmā-dibhir liptatvāt; paṇu-vat; yathā paṇū rajjvā liptatayā bandha-mokṣa-bhāgī, tadvat ity arthaḥ. etad uktam
6 Kārikayā:

"tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣah;
saṃsarati badhyate mucyate ca nānā-çrayā prakṛtir" iti.

"dvayor ekatarasya vā 'dāśīnyam apavarga" iti sūtre ca yaḥ puruṣasyā
'py apavarga uktah, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-ṣṭaka-rūpā guṇās, tatra kāir bandhah, kāir vā
mokṣa?» ity ākāñksāyām āha:

rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-vad, vimocayaty eka-rūpeṇa. 73.

15 dharma-vāirāgyāi-çvaryā-'dharmā-'jñānā-'vāirāgyā-'nāiçvaryāḥ sapta-bhī rūpāḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhenā badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā 'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā 'tmānam duḥkhanā mocayatī 'ty arthaḥ.

20 «nanu <bandha-muktī avivekād> iti yad uktam, tad ayuktam; avivekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva ca svato heyo-pādeyatvāt. anyathā drṣṭa-hānir» ity ācañkyā caturtha-sūtro-ktam svayam vivṛṇoti:

nimittatvam avivekasya, na drṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na tv aviveka eva tāv iti; nā 'to drṣṭa-hānir ity arthaḥ. etac ca prathamā-'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoh saṃyogah; tasmāc ca saṃyogād utpadyamānasya prākṛta-duḥkhasya puruṣe yaḥ pratibimbah, sa eva duḥkha-bhogo duḥkha-bandhah; tan-nivṛttir eva ca 30 mokṣā-'khyah puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ pradhāna-tad-vikārāṇām eva; puruṣas tu kūṭastha-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 jādeṣu <ne 'ti ne 'ti, 'ty abhimāna-tyāga-rūpāt tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ñiga-

mātram ity arthaḥ. tathā ca çrutih “athā ’ta ādeço: 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 viçeṣā-’nte vikāre ’smiṇ ca varṇite cetanā-’cetanā-’nyatva-jñānena jñānam ucyata” iti. 5

yathā:

“asthi-sthūpaṁ snāyu-yutam māṇsa-çonita-lepanam
carmā-’vanaddhaṁ durgandhi pūrṇam mūtra-purīṣayoh
jarā-çoka-samāviṣṭam rogā-’yatanam āturam
rajasvalam anityam ca bhūtā-’vāsam imam tyajet. 10
nadī-kūlam yathā vṛkṣo, vṛkṣaiḥ vā çakunir yathā,
tathā tyajann imam deham kṛcochrād grāhād vimucyata”

iti. etad eva Kārikayā ’py uktam:

“evam tattvā-’bhyaśān <nā ’smi, na me, nā ’ham> ity apariçeṣam
aviparyayād viçuddham kevalam utpadyate jñānam” iti. 15

<nā ’smi> ’ty ātmānaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ; <nā ’ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-
paryayād viçuddham> iti; antarā-’ntarā viparyayenā ’viplutam ity arthaḥ.
idam eva kevalatvaṁ siddhi-çabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-’pāya” iti Yoga-sūtreṇāi ’tādṛça-jñānasyāi ’va mokṣa-hetu- 20
tva-siddhir iti.

viveka-siddhāu viçeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-’dy-adhikāri-bheda-sattvād abhyāse kriyamāne ’py asminn eva
janmani viveka-niṣpatti bhavatī ’ti niyamo nā ’stī ’ty arthaḥ. ata uttamā- 25
'dhikāram abhyāsa-pāṭavenā ’tmanāḥ sampādayed iti bhāvah.

viveka-niṣpattyāi ’va nistāro, nā ’nyathe ’ty āha:

bādhitā-’nuvṛttiā 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-vaçāt pratibimba-rūpeṇa puruṣe ’nuvṛttiā bhogo bhavatī ’ty
arthaḥ. viveka-niṣpatti cā ’punar-utthānād asamprajñātād eva bhavatī
’ti; atas tasyām satyām na bhogo ’stī ’ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvaiḥ çravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgah. 35

jīvan-muktaç ca. 78.

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

jīvan-mukte pramāṇam āha :
upadeṣṭyo-'padeṣṭrtvāt tat-siddhiḥ. 79.

çāstreu viveka-viṣaye guru-çīṣya-bhāva-çravaṇāj jīvan-mukti-siddhir
ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭrtva-sambhavād iti.

6 çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

"dīksayāi 'va naro mucyet, tiṣṭhen mukto 'pi vigrahe;
kulāla-cakra-madhyā-stho vicchinnō 'pi bhramed ghaṭah,"

"brahmāi 'va san brahmā 'pyetī" 'ty-ādir iti. Nāradīya-smṛtir api:

10 "pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikāḥ
a-puṇya-pāpaḥ sarvā-tmā jīvan-muktāḥ sa ucyata" iti.

«nanu çravaṇa-mātrenā 'py upadeṣṭrtvām syāt?» tatrā 'ha:
itarathā 'ndha-paramparā. 81.

itarathā manda-vivekasyā 'py upadeṣṭrtve 'ndha-paramparā-'pattir ity
15 arthaḥ. sāmagryenā 'tma-tattvam ajñātvā ced upadiçet, kasminīçcid anče
sva-bhramena çīṣyam api bhrāntī-kuryāt, so 'py anyām, so 'py anyam ity
evam andha-parampare 'ti.

«nanu jñānenā karma-ksaye sati kathām jīvanam syāt?» tatrā 'ha:
cakra-bhramāṇa-vad dhṛta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-
kālām cakram bhramati, evam jñāno-'ttarām karmā-'nutpattāv api prā-
rabda-karma-vegena ceṣṭamānam çarīraṁ dhṛtvā jīvan-muktas tiṣṭhatī
'ty arthaḥ.

25 «nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye kathām
çarīra-dhāraṇam? na ca «yogasya saṁskārū-'bhibhāvakatve kim mānam?,
iti vācyam; "vyutthāna-nirodha-saṁskārayor abhibhava-prādurbhāvāu
nirodha-parināma" iti Yoga-sūtratas tat-siddheḥ; cira-kālinasya viṣayā-
'ntarā-'veçasya viṣayā-'ntara-saṁskārā-'bhibhāvakatāyā loke 'py anubhavāc
ce» 'ti. tatrā 'ha :

30 saṁskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṁskārāś, teṣām alpā-'vaçeṣṭatasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṁskārasya sattā
nā 'pekyate; avidyāyā janmā-'di-rūpa-karma-vipākū-'rūmbha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātatvāt; "vīta-rāga-janmā-'dar-

çanād” iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge ’pī ’ti. yatra ca niyamenā ’vidyā ’pekṣyate, sa prayāsa-viçeṣa-rūpo bhogo mūḍheśv evā ’sti; jīvan-muktānām tu bhogā-bhāṣa eve ’ti prāg uktam. yat tu kaṭcid vedānti-bruvo «’vidyā-saṁskāra-leço ’pi jīvan-muktasya tiṣṭhatī» ’ty āha, tan na; dharmā-dharma-tpatti-prasāñgāt; andha-paramparā-pra-⁵ sañgāt; avidyā-saṁskāra-leça-sattā-kalpane prayojanā-bhāvāc ca. etac ca Brahma-mīmānsā-bhāṣye prapañcitam iti.

çāstra-vākyā-rtham upasaṁharati:

vivekān nihčeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne ’tarān — ne ’tarāt. 84. ¹⁰

uktāyā viveka-siddhitah para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā nihčeṣato bādhitā-bādhitā-sādhāraṇyenā khila-duḥkham nivartate, tadāi ’va puruṣah 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 Vijnānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣye vāirāgyā-
'dhyāyas tṛtīyah.

çāstra-siddhā-khyāyikā-jāta-mukhene ’dānīm viveka-jñāna-sādhanāni pradarcanjyānī ’ty etad-artham caturthā-dhyāya ārabhyate: ²⁰

rāja-putra-vat tattvo-padeçāt. 1.

pūrva-pāda-çeṣa-sūtra-stha-viveko ’nuvartate. rāja-putrasye ’va tattvo-padeçād viveko jāyata ity arthaḥ. atre ’yam ākhyāyikā: kaṭcid rāja-putro gaṇḍa-rkṣa-janmanā purān nihsāritah Ḍabareṇa kenacit poṣito ‘haṁ Ḍabara’ ity abhimanyamāna āste. taṁ jīvantam jñātvā kaṭcid amātyaḥ ²⁵ prabodhayati: ‘na tvam Ḍabaro, rāja-putro ’sī ’ti. sa yathā jhaṭity eva Cāṇḍalā-bhimānam tyaktvā tāttvikam rāja-bhāvam evā ’lambate ‘rājā ’ham asmi’ ’ti, evam evā ‘di-puruṣāt paripūrṇa-cinmātratvenā ’bhivyaktād utpannas tvam tasyā ’nicā iti kāruṇiko-padeçāt prakṛty-abhimānam tyak-³⁰ tvā ‘Brahma-putratvād aham api Brahmāi ’va, na tu tad-vilakṣaṇaḥ saṁsāri’ ’ty evam sva-svarūpam evā ’lambata ity arthaḥ. tathā Gāruḍe:

“yathā ‘ka-hema-maṇinā sarvam hemamayam bhavet,
tathā ‘va jñātam īcena jñātenā ‘py akhilam jagat.
grahā-‘viṣṭo dvijah kaṭcic « Chūdro ‘ham » iti manyate,
graha-nāçāt punah svīyam brāhmaṇyam manyate yathā,
māyā-‘viṣṭas tathā jīvo « deho ‘ham » iti manyate,
māyā-nāçāt punah svīyam rūpam « Brahmā ‘smi » manyata ” iti.

strī-Çūdrā-‘dayo ‘pi brāhmaṇena brāhmaṇasyo ‘padeçam ćrutvā kṛtā-
‘rthāḥ syur ity etad-artham ākhyāyikā-‘ntaram darçayati :

piçāca-vad anyā-‘rtho-‘padece ‘pi. 2.

10 Arjunā-‘rthāḥ ćrī-Kṛṣṇena tattvo-‘padece kriyamāne ‘pi samipa-sthasya
piçācasya viveka-jñānam jātam, evam anyeṣām api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāj jñānam na jāyate, tado ‘padeçā-‘vṛttir api
kartavye ‘tī ‘tihāsā-‘ntaram āha :

‘avṛttir asakṛd-upadeçāt. 3.

15 upadeçā-‘vṛttir api kartavyā; Chāndogyā-‘dāu Çvetaketv-ādikam praty
Āruni-prabhṛtīnām asakṛd-upadece-‘tihāsād ity arthaḥ.

vāirāgyā-‘rthāḥ nidañcana-pūrvakam ātma-saṅghātasya bhaṅguratvā-
‘dikam pratipādayati :

pitā-putra-vad ubhayor dr̄ṣṭatvāt. 4.

20 svasya pitā-putrayor ivā ‘tmano ‘pi maraṇo-‘tpattyor dr̄ṣṭatvād anu-
mitatvād vāirāgyena viveko bhavatī ‘ty arthaḥ. tad uktam :

“ ātmānaḥ pitṛ-putrābh्याम anumeyāu bhavā-‘pyayāv ” iti.

itāḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-‘kta-dṛṣṭāntāir darçayati :

‘cyena-vat sukha-duḥkhī tyāga-viyogābhyaṁ. 5.

parigraho na kartavyo, yato dravyāṇām tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, ‘cyena-vad ity arthaḥ. ‘cyeno hi sāmiṣāḥ kenā-‘py
upahatyā ‘miṣād viyojya duḥkhī kriyate; svayaṁ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

30 “ sāmiṣāṁ kuraram jaghnur balino ‘nye nirāmiṣāḥ ;
tadā ‘miṣām parityajya sa sukham samavindate ” ‘ti.

tathā Manunā ‘py uktam :

“ nadī-kūlām yathā vṛkṣo, vṛkṣām vā çakunir yathā,
tathā tyajann imām deham kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇām tvacam parityajaty anāyāsenā heya-buddhyā, tathā 'va mumukṣuh prakṛtim bahu-kālo-pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha: 5
chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punah ko-'pi nā 'datte, tathā 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-çabdo 'py-arthe.

asādhanā-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-añga-sādhanām na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanām tad-anuṣṭhāne cittasya tātparyām na kartavyām, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-nātha-hariṇa-çāvakasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāne:

"capalam capale tasmin dūra-gaṇ dūra-gāmini 15
āśic cetah samāsaktaiḥ tasmin hariṇa-potaka" iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumāri-çaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryah; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇçakah; yathā kumāri-hasta-çaṅkhānām anyo-nya-saṅgena jhaṇatkāro bhavatī '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 kañkaṇam" iti. 25

"āçā-vāivaçya-virase citte saṁtoṣa-varjite
mlāne vaktram ivā 'darce na jñānam pratibimbatī"
'ti vacanān nirācatā yoginā 'nuṣṭheyē 'ty āha:
nirācaḥ sukhi, Piṅgalā-vat. 11.

āçām tyaktvā puruṣah saṁtoṣā-'khyā-sukhavān bhūyat; Piṅgalā-vat; 30 yathā Piṅgalā nāma veçyā kāntā-'rthīnī kāntam alabdhvā nirvinṇā satī vihāyā 'cām sukhinī babhūva, tadvat ity arthaḥ. tad uktam:

"āçā hi paramām duḥkham, nāirācyam paramām sukhām,
yathā saṁchidya kāntā-'cām sukhām suṣvāpa Piṅgale" 'ti.

«nanv ācā-nivṛttiā duḥkha-nivṛtiḥ syāt; sukhan tu kutah, sādhanā-
'bhāvād?» iti. ucyate: cittasya sattva-prādhānyena svābhāvikam yat
sukham ācayā pihitam tiṣṭhati, tad evā 'cā-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-'rthaṁ na kartavyah;
anyathā 'va tad-upapatter ity āha:

anārambhe 'pi para-grhe sukhi, sarpa-vat. 12.

sukhī bhaved iti çeşah. çeşam sugamam. tad uktam:

10 "gṛhā-'rambho hi duḥkhāya, na sukhāya kathaṁ-cana;
sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata" iti.

çāstrebhyo gurubhyaç ca sāra eva grāhyah; anyathā 'bhyupagama-
vādā-dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
'kāgratāyā asambhavād ity āha:

15 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānarām, śatpada-vat. 13.**

kartavyam iti çeşah; anyat sugamam. tad uktam:

"aṇubhyaç ca mahadbhyaç ca çāstrebhyaḥ kuçalo narah
sarvataḥ sāram ādadyāt, puṣpebhya iva śatpada" iti.

Mārkanḍeyapurāne ca:

20 "sāra-bhūtam upāśita jñānam yat svārtha-sādhakam;
jñānānām bahutā yāi 'ṣā yoga-vighna-karī hi sā.
< idam jñeyam, idam jñeyam > iti yas trṣitaç caret,
asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād" iti.

sādhanā-'ntaraṇī yathā tathā bhavatv, ekāgratayāi 'va samādhi-pālana-
25 dvārā viveka-sākṣatkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā cara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā
'pi na vṛtti-antara-nirodho 'hiyata, evam ekāgra-cittasya sarvathā 'pi na
samādhi-hānir vṛtti-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-
30 saṁcārā-'bhāve dhyeya-sākṣatkāro 'py avaçyam bhavatī 'ty ekāgratām
kuryād ity arthaḥ. tad uktam:

"tadāi 'vam ātmānī avaruddha-citto na veda kiñcid bahir antaraṇī vā,
yathe 'ṣu-kāro nṛpatiñ vṛajantam iṣāu gatā-'tmā na dadarça pārçva" iti.

satyānī çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā lañghyate,
35 tadā jñānā-'niṣpattyā 'narthakyānī jñāna-sādhanānām bhavatī 'ty āha:

kṛta-niyama-laṅghanād ānarthakyam, loka-vat. 15.

yah cāstreṣu kṛto yoginām niyamas, tasyo 'llaṅghane jñāna-niśpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāiṣajyā-dāu vihita-pathyā-
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. açaktyā
jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ;

5

"apeta-vrata-karmā tu kevalam brahmaṇi sthitah
brahma-bhūtaç caran loke brahma-cāri 'ti kathyate."

"na papāṭha guru-proktām kṛto-'panayanaḥ çrutim
na dadarça ca karmāni cāstrāṇi jagṛhe na ce"

'ty-ādy-Anugītā-'di-vākyebhyah. ata eva Viṣṇupurāṇā-dāu vṛthā karma- 10
tyāgina eva pākhanḍatayā ninditāḥ

"pūṁśām jaṭā-dharana-māṇḍyavatām vṛthā 'va
moghā-'çinām akhila-çāuca-bahiṣkr̄tānām
piṇḍa-pradāna-piṭṭ-toya-vivarjītānām
sambhāṣaṇād api narā narakam prayāntī"

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyam āha :

tad-vismaraṇe 'pi, bheki-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mrgayām gato
vipine sundarīm kanyām dadarça; sā ca rājñā bhāryā-bhāvāya prārthitā 20
niyamām cakre: yadā mahyām tvayā jalām pradarçyate, tadā mayā gan-
tavyam iti. ekadā tu krīdayā pariçrāntā rājānam papraccha: kutra jalām ?
iti. rājā 'pi samayaṁ vismr̄tya jalām adarçayat. tataḥ sā bheka-rāja-
duhitā kāma-rūpiṇī bheki bhūtvā jalām viveça. tataç ca rājā jālā-'dibhir
anviṣyā 'pi na tām avindad iti.

25

çravaṇa-vad guru-vākyā-mīmāñśyā apy āvaçyakatva itihāsam āha :
no 'padeça-çravaṇe 'pi kṛta-kṛtyatā parāmarçād ṛte, Virocana-
vat. 17.

parāmarço guru-vākyā-tātparya-nirñāyako vicārah. taṁ vino 'padeça-
vākyā-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30
'pi 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
dr̄gyate 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 dr̄gyata ity āha :

dr̄ṣṭas taylor Indrasya. 18.

tac-chabdeno 'cyamānayoh parāmarçah. taylor Indra-Virocanayor madhye parāmarça Indrasya dr̄ṣṭaç ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dr̄ṣṭānta-vidhayā pradarçayan samyag-jñānā-'rthīnā ca guru-sevā bahu-kālām kartavye 'ty āha :

5 prāṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prāṇati-vedādhyayana-sevā-dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca çrutiḥ :

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthaḥ prakāṣante mahātmāna" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhānād 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 çrutiḥ "tad dhāi 'tat paçyann r̄śir Vāmadevah pratipede «ham Manur abhavam Sūryaç 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 avāidharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-paraih vā;

20 "sarvaih samāpnośi, tato 'si sarva"

ity-ādi-smaraṇāt. «sa idam sarvam bhavatī» 'ti tv āupādhika-pariccheda-syā 'tyanto-'ccheda-param iti.

«nanu saguṇo-'pāsanāyā api jñāna-hetutva-çravaṇāt tata eva jñānam bhavisyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?» 'ti. tatrā 'ha :

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anusajyate. adhyasta-rūpāḥ puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-quddhi-dvārā vā jñāna-niṣpattir, na sākṣat; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattau nā 'sti niyama ity āha :

itara-lābhe 'py āvṛttih, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itaras�ā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutah? deva-yāna-pathena Brahma-lokām gatas�ā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcāke pañcā-'hutito janma-

gravaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, ‘gnir’ ity-ādine ’ty arthaḥ. yac ca Brahma-lokād anāvṛtti-vākyam, tat tatrāi ‘va prāyeṇo ’tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niśpattir viraktasyai ‘ve ’ty atra nidaṇanam āha :

viraktasya heyā-hānam upādeyo-’pādānam, haṇsa-kṣira-vat. 23. 5

viraktasyai ‘va heyānām prakṛty-ādinām hānam upādeyasya cā ‘tmāna upādānam bhavati; yathā dugdha-jalayor ekībhāvā-pannayor madhye sāra-jala-tyāgena sāra-bhūta-kṣiro-’pādānam haṇsasyai ‘va, na tu kākā-der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavatī ’ty āha : 10

labdhā-’tiçaya-yogād vā, tadvat. 24.

labdho ’tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṇsa-vad eve ’ty arthaḥ; yathā ’larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādūr-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvarām rāgo-’pahate, çuka-vat. 25.

rāgo-’pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cārami na karoti rūpa-lolupāir bandhana-bhayāt, tadvat 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 guṇai rajjubhir baddho bhavati, tadvat ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25 atrāi ‘vo ’ktaiṇ Sāubharīṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi ‘va naṣṭaḥ; parigrahāḥ saṅga-kṛto mamā ‘yam, parigraho-’tthāc ca mahā-vidhītsā” 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 bhavatī ’ty arthaḥ. tad uktam Sāubharīṇāi ‘va :

“ā mrtyuto nāi ‘va mano-rathānām anto ’sti; vijñātam idam mayā ‘dya. mano-rathā-’sakti-parasya cittam na jāyate vāi paramā-’rtha-saṅgi” ’ti.

api tu

doṣa-darçanād ubhayoh. 28.

ubhayoh prakrti-tat-kāryayoh pariṇāmitva-duḥkhātmakatvā-di-doṣa-darçanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
6 hi saṅga-doṣa-darçanād eva paṭcād vāirāgyam ḡrūyate:

“duḥkhaṁ yad evāi 'ka-çarīra-janma,
çatū-'rdha-sāmkhyam tad idam prasūtam;
parigraheṇa kṣitipū-'tmajānām
sutāir anekāir bahulī-kṛtaṇi tad”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-grahaṇe 'py anadhikāram āha:
na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bijam, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nr̥pe bhāryā-çoka-
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bijasya nā 'ñkura utpanna
ity arthaḥ.

kim bahunā?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-
20 sāmcūrā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpane
'rtho na pratibimbat, tadvad ity arthaḥ. tad uktam Yājñavalkyena:

“malino hi yathā 'darço rūpā-'lokasya na kṣamah,
tathā vikala-karaṇa ātmā-jñānasya na kṣama” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeça-'nurūpam
25 na bhaved ity āha:

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeça-'nurūpatā na bhavati
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bijasyo 'ttamatve 'pi pañka-
doṣād bijā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyam ciṣya-cittam.

«nanu Brahma-lokā-'diśv āīçvaryenāi 'va puruṣārtha-siddhyā kim-
artham etāvatā prayāsenā moksāya jñāna-niṣpādanam?» tatrā 'ha:

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.**

35 āīçvaryā-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidrā-'dāu yogā-'bhyāsa-çravaṇāt, tathā 'va tad-upāsanayā prāpta-tad-āīcvaryasyā 'pī 'ty arthaḥ.—upāsya-siddhi-vad iti vīpsā 'dhyāya-samāptau.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ. 5

iti Vījñānabhikṣu-nirmite Kāpila-sāṅkhyā-pravacanasya bhāṣya ākhyāyikā-'dhyāyaç caturthaḥ.

sva-çāstra-siddhāntaḥ paryāptah. itaḥ param sva-çāstre pareśām pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-sūtre 'tha-çabdena yan mañgalam kṛtam, tad vyartham » ity ākṣepam samā- 10 dhatte :

mañgalā-'caraṇam çiṣṭā-'cārāt phala-darçanāc chrutitaç ce 'ti. 1.

mañgalā-'caraṇam yat kṛtam, tasyāi 'tāḥ pramānāḥ kartavyatā-sidhīr ity arthaḥ. iti-çabdo hetv-antarā-'kāñkṣā-nirāsā-'rthaḥ.

« “īçvarā-'siddher” iti yad uktam, tan no 'papadyate, karma-phala- 15 dātratvā tat-siddher» iti ye pūrva-pakṣinas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

īçvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-parināmasya niṣpattir na yuktā ; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

īçvarasya phala-dātratvam na ghaṭate 'pī 'ty āha sūtrāḥ : 20
svo-'pakārād adhiṣṭhānam, loka-vat. 3.

īçvarasyā 'dhiṣṭhātve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānam syād ity arthaḥ.

« bhavatv īçvarasyā 'py upakārah ; kā kṣatir? » ity ācañkyā 'ha :
lāukike-'çvara-vad itarathā. 4. 25

īçvarasyā 'py upakāra-svīkāre lāukike-'çvara-vad eva so 'pi saṁsāri syāt ; apūrṇa-kāmatayā duḥkhā-'di-prasañgād ity arthaḥ.

« tathāi 'va bhavatv » ity ācañkyā 'ha :
pāribhāṣiko vā. 5.
saṁsāra-sattve 'pi ced īçvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṁsāritvā-'pratihateccha-tvayor virodhān nityāi-'çvaryā-'nupapatter ity arthaḥ.

īçvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha :

na rāgād ṣte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

⁵ kiṁ ca rāgam vinā nā 'dhiṣṭhātṛtvaiḥ sidhyati; pravṛttāu rāgasya pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū 'tkaṭe 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pi 'çvare.» tatrā 'ha :

tad-yoge 'pi na nitya-muktaḥ. 7.

¹⁰ rāga-yoge 'pi svikriyamāne sa nitya-mukto na syāt; tataç ca te siddhānta-hānir ity arthaḥ. kiṁ ca prakṛtim praty āiçvaryam prakṛti-parināma-bhūte-'cchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-anantaram prakṛti-pravartanam, prakṛti-pravṛtty-anantaram ce 'cchā-'dir iti. nitye-'cchā-'dikam ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçisyate, tad yathā : āiçvaryam kiṁ pradhāna-dharmatvenā 'smad-abhimatānām icchā-'dīnām sāksād eva cetana-sambandhāt, kiṁ vā 'yas-kānta-maṇi-vat saṁnidhi-sattā-mātreṇa prerakatvād? iti. tatrā 'dyam pakṣam dūṣayati :

²⁰ **pradhāna-çakti-yogāc cet, sañgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruse yogāt puruṣasyā 'pi dharma-sañgā-'pattiḥ; tathā ca "sa yat tatra paçyat, anavāgatas tena bhavati; asaṅgo hy ayam purusa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha :

²⁵ **sattā-mātrāc cet, sarvāi-'çvaryam. 9.**

ayas-kānta-vat saṁnidhi-sattā-mātreṇa ced āiçvaryaiḥ, tarhi sarvesām eva tat-tat-sargeśu bhoktṛṇām puṁsām aviçeṣenāi 'çvaryam asmad-abhipretam eva siddham; akhila-bhoktṛ-sāmyogād eva pradhānenā mahad-ādi-sarjanād iti. tataç cāi «'ka eve 'çvara» iti bhavat-siddhānta-hānir ity arthaḥ.

«syād etat. īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva; anyathāi 'vaṁ-vidhā-'sat-tarka-sahasrāḥ 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 sūtrābhyaṁ :
sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptih; abhāvo 'siddhih. tathā ca «mahad-ādikam sakar-
tṛkaṁ, kāryatvād» ity-ādy-anumāneśv aprayojakatvena vyāpyatvā-'siddhyā
ne 'çvare 'numānam ity arthaḥ. 5

nā 'pi çabda ity āha :
çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyā 'va çrutir asti, na cetana-kāraṇatve,
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīh prajāḥ srjāmānām sarūpāḥ,” 10
“tad dhe 'dam tarhy avyākṛtam āśit, tan nāma-rūpābhyaṁ vyākriyate”
‘ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādi cetana-kāraṇatā-çrutih, sā
sargā-đāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kiñ vā bahu-bhavanā-'nurodhāt pradhāna eva «kūlam pipati- 15
śatī 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirgunaç ce” 'ty-ādi-çruty-
uktā-'parināmitvasya puruṣe 'nupapatter iti.

ayañ ce 'çvara-pratiṣedha āicvarye vārāgyā-'rtham īçvara-jñānam
vinā 'pi mokṣa-pratipādanā-'rtham ca prāudhi-vāda-mātram iti prāg eva
vyākhyātām. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-pari-
ṇāmānām cā 'ñgikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahma-
mīmānsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-
mātañ vistarataḥ praghaṭṭakena dūṣayati : 25

nā 'vidyā-çakti-yogo niḥsañgasya. 13.

pare prāhuḥ: «pradhānaṁ nā 'sti, kiñ tu jñāna-nācyā-'nādy-avidyā-
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāce ca
mokṣa» iti. tatre 'dam ucyate: niḥsañgatayā cetanasyā 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiñ tad-ākāratā, sa ca 30
vikāra-viçeso vikāra-hetu-saṁyoga-rūpañ sañgañ vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā sañga» iti. tatrā 'ha :

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14. 35

avidyā-yogād avidyā-siddhāv cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çesah.

« syād etat. « prakṛti-kārya-vāicitryāc chruty-ādeç ca dharmā-'di-sid-dhir » iti yad uktam, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇām ca bhavatām ḡrutyāi 'va bādhāt “sākṣī cetā kevalo nirguṇaç ca,” “athā 'ta ādeço: ne 'ti ne 'ti,”

5 “açabdām asparçam arūpam avyayaṁ
 tathā 'rasaṁ nityam agandhavac ca yad”

ity-ādinā, “na nirodho na co 'tpattiḥ,” “vācā-'rambhāṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam” ity-ādinā ce » 'ti. tad etat parihaarati: guṇā-'dīnām ca nā 'tyanta-bādhah. 26.

10 guṇāṇām sattvā-'dīnām tad-dharmāṇām ca sukhā-'dīnām tat-kāryāṇām api mahad-ādīnām svarūpato nā 'sti bādhah, kiñ tu samsargata eva cetane bādho, 'yasy āuṣṇya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

« kutah punah svarūpata eva bādho na bhavati, svapna-manorathā-'di-padartha-vad? » ity ākāñksāyām āha :

pañcā-'vayava-yogāt sukha-samvittih. 27.

atra viçīṣya paksī-karanāya vivāda-visayāi-'kadeçasya sukha-mātrasya grahaṇām sarva-visayo'-palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu samicināḥ.

20 pañcā 'vayavāç ca nyāyasya pratijñā-hetū-'dāharaṇo'-panaya-nigama-nāni; teṣām yogān melanāt sukhā-'dy-akhila-padartha-siddhir ity arthaḥ. prayogaç cā 'yam: sukhām sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-kham; tasmāt sad iti.

25 cetanāṇām cā 'vikāritve 'pi viṣaya-prakāça evā 'rtha-kriye 'ti. — nāsti-kam prati ca vyatireky anumāṇām kartavyām, tatra ca çāça-çrīngā-'dir drṣṭānta iti.

« pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asid-dher » iti cārvākah punah çāñkate :

so na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvām cā 'nanugatam. ato vyāpti-grahā-'sambhavān nā 'numānenā 'rtha-siddhir ity arthaḥ.

samādhatte :

35 niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.
dharma-sāhityam dharmatāyām sāhityām, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhyā-sādhanayor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ sahacāraḥ, sa vyāptir ity arthaḥ. ubhoyor iti sama-vyāpti-pakṣe proktam. niyamaç cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvah.

vyāptir vaksyamāṇa-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-prasañgāt. asmābhīs tu siddha-vastuna eva vyāpti-
tva-mātrām klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyam çakti-viçeṣa-rūpam tat-
tvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātrām tu yāvad-dravya-
sthāyitayā na vyāptih; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptih.
sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣanīya iti bhāvah.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-
katā, 'dheyatā-çaktimattvām ca vyāpyatvam iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktih kim-artham kalpyate? vyāpyasya vastunah sva-
rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamah, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasañgāt;
« ghaṭah kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-'bhedene 'ty 25
arthah.—svarūpam iti vaktavye çakti-pado-'pādānam vyāpter vyāpya-
dharmato-'pāpādanāya.

pāunaruktyam svayam eva vivṛnoti :

viçeṣanā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam.

30

dūṣanā-'ntaram āha :

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vrksā-'di-vyāpyatā 'sti; svarūpa-çakti-mātrām tu tasya
lakṣaṇām na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthah. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvah.

« nanu kim Pañcaçikhenā 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, yucti-sāmyād ity arthah. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaiḥ sva-mate 'pi nānāvidha-sahacāra 10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-maṇy-ādi-vat kārya-gata-vājātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād gunā-'di-siddhir » iti yad uktaiḥ, tad-upapāda-nāya vyāpti-nirvacanena 'numāna-prāmānye bādhakam apāstam. idānīm 15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpam çabda-prāmānye pareśām bādhakam apāsye:

vācyā-vācaka-bhāvah sambandhaḥ çabdā-'rthayoh. 37.

arthe vācyatā-'khyā çaktih, çabde vācakatā-'khyā çaktir asti. sāi 'va 20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthah.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-padeço vrddha-vyavahārah prasiddha-pada-sāmānādhikaranyam 25 ity etāis tribhir ukta-sambandho grhyata ity arthah.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vrddha-vyavahārā-'di-darçanād ity arthah. yathā hi *gām ānaye* 'ty-ādi-kārya-para-vākyād vrddhasya gavā-'nayanā-'di-vyavahāro 30 dṛgyata, evam eva *putras te jāta*, ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro dṛgyata iti. siddhā-'rtha-çabda-prāmānya-siddhāu ca viveke vedānta-prāmānyam siddham ity āçayah.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu kathām bhaviṣyati; akārya-bodhana-vāiyarthyaḥ? » iti. tatrā 'ha:
35 loke vyutpannasya vedā-'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusārenāi 'va vedā-'rtha-

pratītiḥ; na hi loke çaktir bhinnā, vede ca bhinnā; « ya eva lāukikāś, ta eva vāidikā, iti nyāyāt. ato loke siddhā-'rtha-paratva-siddhāv vede 'pi tat sidhyatī 'ty arthah. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣāḥ phalam; yathā loke « putras te jāta » ity-ādi-pratipādanasya harṣā-⁵ 'dīḥ phalam iti na tad-vāiyarthyam.

atra cañkate:

na tribhir, apāruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt.
41.

« nanu tribhir āpto'-padeçā-'dibhir veda-çabde na çakti-grahaḥ sambhavati; vedasyā 'pāruṣeyatvena tad-artheṣv āpto'-padeçā-'bhāvāt; tathā ¹⁰ vedā-'rthasyā 'tīndriyatayā tatra vr̄ddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grabītum açakyatvād ity arthah.

tatrā 'tīndriyā-'rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvāṁ, vāciṣṭyāt. 42.

yad uktam, tan na, yato devato'-ddeçyaka-dravya-tyāgā-'di-rūpasya ¹⁵ yajñā-dānā-'deḥ svarūpata eva dharmatvāṁ, veda-vihitavāṁ, vāciṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikāṁ ce 'cchā-'di-rūpatvān nā 'tīndriyān, na tu yajñā-'di-visayakā-'pūrvasya dharmatvāṁ, yena veda-vihitasyā 'tīndriyatā syād ity arthah. « nanu tathā 'pi devatā-'dy-atīndriyā-'rtha-ghatitatvam astī » 'ti cen, na; atīndriyesv api padārthatā-'vacchedakena ²⁰ sāmānya-rūpeṇa pratīter vaksyamāṇatvād iti.

yac co 'ktam « apāruṣeyatvenā 'pto'-padeçā-'bhāva » iti, tad api nirākaroti:

nija-çaktir vyutpattyā vyavacchidyate. 43.

apāruṣeyatve 'pi vedānāṁ svābhāvikī yā 'rtheṣu çaktir asti, sāi 'vā ²⁵ 'ptāir vr̄ddha-paramparābhīr vyutpattyā « sya qabdasyā 'yam artha » ity evān-rūpayā vyavacchidyate, çiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiçyate; na tv ādhunika-çabda-vat svayaṁ saṁketyate, yena pāruṣeyatvā-'pekṣā syād ity arthah.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu kathaṁ çakti-graho ³⁰ vāidika-padānāṁ syāt? » tatrā 'ha:

yogya-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ çakti-graho bhavati; sādhāraṇyena padānāṁ pratīti-janakatvasyā 'nubhava-siddhatvāt. viçeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca ³⁵ tasya grahanam prāg apekṣyata ity arthah.

çabda-prāmāṇya-prasāgenāi 'va çabda-gatāni viçeśam avadhārayati:
na nityatvām vedānām, kāryatva-çruteḥ. 45.

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-
ādi-çruter vedānām na nityatvam ity arthaḥ. veda-nityatā-vākyāni ca
5 sajātiyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāruṣeyā vedāḥ?» ne 'ty āha:
na pāruṣeyatvām, tat-kartuh puruṣasyā 'bhāvāt. 46.
īcvara-pratiṣedhād iti ḡeṣah. sugamam.

«aparaḥ kartā bhavatv» ity ākāñkṣayām āha:
10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viçuddha-sattvatayā niratiçaya-sarva-jño
'pi vīta-rāgatvāt sahasra-çākha-veda-nirmāṇā-'yogyah. amuktas tv asarva-
jñatvād evā 'yogya ity arthaḥ. na cā «'sāmkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāmkhya-veda-nirmāṇam apy upapadyatām» iti vācyam; svayaṁ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evam apāruṣeyatvān nityatvam evā 'gatam?» tatrā 'ha:
nā 'pāruṣeyatvān nityatvam aṅkurā-'di-vat. 48.
spaṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāruṣeyatvam anu-
20 meyam?» tatrā 'ha:

teṣām api tad-yoge drṣṭa-bādhā-'di-prasaktih. 49.
«yat pāruṣeyam, tac charīra-janyam» iti vyāptir loke drṣṭā. tasyā
bādhā-'dir evam sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāruṣeyā eve?» 'ty ata āha:
25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāruṣeyam. 50.

drṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāruṣeyatvām, ḡvāsa-pra-
çvāsayoh suṣupti-kālinayoh pāruṣeyatva-vyavahārā-'bhāvāt, kiṁ tu bud-
30 dhi-pūrvakatvena. vedās tu niḥçvāsa-vad evā 'drṣṭa-vaçād a-buddhi-pūr-
vakā eva Svayambhuval sakāçāt svayam bhavanti. ato na te pāruṣeyāḥ.
tathā ca ḡrutiṣ "tasyāi 'tasya mahato bhūtasya niḥçvasitam etad yad
Rgveda" ity-ādir iti.

«nanv evam yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyā-
35 sye 'va vedānām api prāmāṇyaṁ na syāt?» tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyai sidhyati, na vaktr-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat-prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena «sukhā-'di-siddher» ity eko hetur upanyastah prapañcitaç ca. sāmpratañ tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nr-çrīga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çrīgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdhē" iti. çuktirajata-svapna-manorathā-'dāu ca manah-parināma-rūpa evā 'rthaḥ pratīyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantañ 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 jagataç cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādego: ne 'ti ne 'ti," "ne 'ha nānā 'sti kiñcana," "yatram devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyiç 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-'nusārenāi 'va kalpanāyā āucityād iti bhāvah. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhāyā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātanī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiñ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, 'sad eve' 'ty 'asad eve' 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvāñ gacchati. atha ca sanātanī, sva-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya-sya nihsattā-sattvam Yoga-bhāṣye proktam iti. 35

« nanv evam 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 samnikarṣā-'dy-abhāvād,
5 iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānū-'bhyupagamād
ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāsata », ity ucyate,
tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratiyogikatvayor grahe 'sat-khyātiḥ;
tad-agrahe ca ḥukti-rajatatva-samavāyānām viṣṇukhalānām eva bhānū-
'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-
10 khyāti-vaco-vyāghāta eva; viṣṭa-bhramasyai 'vā 'nyathā-khyāti-çabdā-
'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir »,
iti sva-vaco vyāhanyeta. tad uktam:

“ jñānasya vyabhicāritve viṣvāsaḥ kiṁ-nibandhana? ” iti.

etad-upapatty-arthaṁ kalpanā-sahasre tu gāuraveṇa lāghavād asaṁ-
15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti.
kiṁ ca jñānatvā-'viṣeṣena jñānayor bādhya-bādhaka-bhāve niyāmakā-'dy-
abhbāvaç ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktam vivṛṇvānaḥ sva-siddhāntam upa-
saṁharati :

20 sad-asat-khyātir bādhā-'bādhāt. 56.

sad-asat-khyātir eva sarveśām gunā-'dīnān kutaḥ? bādhā-'bādhāt.
tatra svarūpeṇā 'bādhāḥ sarva-vastūnān, nityatvāt; saṁsargatas tu bādhāḥ
sarva-vastūnān cāitanye 'sti, yathā ḥukty-ādā buddhi-stha-rajatā-'deḥ,
sphatikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhīr api bādho 'khila-
25 pariṇāminān kālā-'diṣv ity arthaḥ. bādhāç ca pratipanna-dharmiṇi niṣe-
dha-buddhi-viṣayatvam; asattvām tv abhāvāḥ, so 'py adhikaraṇa-svarūpa
iti.

na ca « sad-asattvayor virodha » iti vācyam; prakāra-bhedenā 'virodhāt.
yathā hi lāuhityam bimba-rūpeṇa sat sphatika-gata-pratibimba-rūpeṇa cā
30 'sad iti dṛṣṭām, yathā vā rajatām vanīg-vīthī-stha-rūpeṇa sac chukty-
adhyasta-rūpeṇa cā 'sat, tathā 'va sarvām jagat svarūpataḥ sac cāitanyā-
'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam:

“ arthe hy avidyamāne 'pi saṁsrtir na nivartate
dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi
vrksā-'diḥ prarūḍhā-'dy-avasthābhīḥ sann apy aṅkurā-'dy-avasthābhīr asan
bhavati, tathā 'va prakṛty-ādikān sad-asad-ātmakam iti. tad uktam:

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā ’lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-’ktanī ca prapañcasya sad-asattvarī smaryate:

“avyaktanī kāraṇānī yat, tan nityam sad-asad-ātmakam,
pradhānam prakṛtiç ce ’ti yad āhus tattva-cintakā” iti. 5

etac cā ’smābhīr Brahma-mīmānsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṁ vicāraḥ paryāptah; idānīm ḡabda-vicāraḥ prasaṅgā-’gata āgan-
tukatayā ’nte prastūyate:

pratīty-apratītibhyām na sphoṭā-’tmakah ḡabdaḥ. 57. 10

pratyeka-varṇebhyo ’tiriktaḥ ‘kalaça’ ity-ādi-rūpam akhandam eka-
padam sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-’dy-avayavebhyo
’tirikto ghaṭā-’dy-avayavī ’va; ‘eko ghaṭa’ iti-vad ‘ekam padam’, ity anu-
bhavāt; varṇānām āçu-vinācītayā melanā-’rtha-pratyāyakatvā-’sambhavāc
ca. sa ca ḡabda-viçeṣah padū-’khyo ’rtha-sphuṭī-karaṇāt sphoṭa ity ucyate. 15
sa ḡabdo ’prāmāṇikah. kutah? pratīty-apratītibhyām; sa ḡabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā ’nupūrvī-viçeṣa-viçīṣṭena
so ’bhivyajyate, tasvāi ’vā ’rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā ’sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane ’ty arthaḥ. —yathā-kathaṁ-cid ekatā-pratyayasyā ’rtha- 20
sādhakatve ca vanā-’der api pratyeka-vṛkṣā-’dibhyo ’tirekā-’patteḥ; ‘ekam
vanam’ ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam
api pratiṣedhati:

na ḡabda-nityatvām, kāryatā-pratiteḥ. 58. 25

‘sa evā ’yaiḥ ga-kāra’ ity-ādi-pratyabhijñā-balād varṇa-nityatvām
na yuktam; ‘utpanno ga-kāra’ ity-ādi-pratyayenā ’nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātiyatā-viṣayinī; anyathā ghaṭā-’der api
pratyabhijñayā nityatā-’patter iti.

çañkate:

pūrva-siddha-sattvasyā ’bhivyaktir, dipene ’va ghaṭasya. 59. 30

‘nanu pūrva-siddha-sattākasyāi ’va ḡabdasya dhvany-ādibhir yā ’bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayah.» abhivyaktāu dṛṣṭānto
‘dipene ’va ghaṭasye’ ’ti.

pariharati:

sat-kārya-siddhāntaç cet, siddha-sādhanam. 60. 35

abhibhyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābhā ity ucyate, tadā sat-kārya-siddhāntah. tādṛṣa-nityatvaiḥ ca sarva-kāryānām eve 'ti siddha-sādhanam ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhibhyaktir ucyate,
5 tadā ghaṭā-'dīnām api nityatā-'pattiḥ; cābdeś iva ghaṭā-'diṣv api kāraṇa-
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viṣayatvāu-'cityād iti bhāvah.

ātmā-'dvāite pūrvā-'nuktam api bādhakam upanyasanīyam ity etad-
artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, liṅgāt tad-bheda-pratiteḥ. 61.

10 yady apy ātmanām anyo-'nyam bheda-vākyā-vad abheda-vākyāny api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedah; ajā-'di-vākyā-sthāḥ prakṛti-tyāgā-'tyāgā-'di-liṅgāir bhedasyāi 'va siddher ity arthaḥ. na hy atyantā-'bhede tāni liṅgāny upapadyante; āupādhika-bhedenā tādṛṣa-vākyo-'patter asambhavasyo 'ktatvāt. abheda-vākyāni tu sāmyā-'di-çruty-eka-
15 vākyatayā 'vaidharmyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante; abhimānā-'di-nivṛtti-anyathā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam," "brahmāi 've 'dam sarvam" iti çrutyā '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; pratyakṣenā 'pi bādhāt. ātmanāḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedah syāt; ghaṭā-'deḥ paṭā-'dy-abhinnā-'tmā-'bhedāt. sa ca bheda-grāhaṇa-pratyakṣa-
bādhita ity arthaḥ.

25 **çīṣya-buddhi-vāičārad�āya prāptam apy arthām viçadayati:**

no 'bhābhyaṁ, tenāi 'va. 63.

ubhābhyaṁ samuccitābhyaṁ apy ātmā-'nātmabhyām nā 'tyantā-'bhedah; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-çrutinām kā gatir?» 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 çarīra-çarīriṇor bhogya-bhoktroṣ
cā 'vivekenā 'bhedo vyavahriyate «'haṁ gāuro», «māmā 'tmā Bhadrāsena»,
35 ity-ādiḥ. atas tam eva vyavahāram anūḍya tān eva prati tatho 'pāsanām
çrutiṣ vidadhāti sattva-çuddhy-ādy-artham iti. ata eva paramā-'rtha-
daçāyām upāsyānām ātmavam pratiṣedhati çrutiḥ:

“yan manasā na manute, yenā ‘hur mano matam,
tad eva brahma tvam viddhi, ne ‘dam, yad idam upāsata”
ity-ādine ’ti.

advāita-vādinām jagad-upādāna-kāraṇam api na sambhavatī ’ty āha:
nā ‘tmā nā ‘vidyā no ‘bhayaṁ jagad-upādāna-kāraṇam, nih- 5
sañgatvāt. 65.

kevala ātmā ātmā-’çritā vā ‘vidyā samuccitam vā kapāla-dvaya-vad
ubhayam na jagad-upādānam sambhavati; ātmāno ‘sañgatvāt. sañgū-
’khyo hi yaḥ saṁyoga-viçeṣas, tenai ’va dravyānām vikāro bhavati. ato
‘sañgatvāt kevalasyā ‘tmano ‘dvitīyasya no ‘pādānatvam nā ‘vidyā-dvārā 10
‘pi sambhavati; asañgatvenā ‘vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-pādānatvā-’yogāc ca; dravyatve tayāi ’va dvāita-
prasañgāc ca. kiṁ cā ‘vidyāyā upādānatvam kvā ‘py adṛṣṭam; çukti-
rajatā-’di-sthale hy avidyā nimittam iṣyate, mana evo ‘pādānam; tad-
dhetoḥ saṁskārasya mano-dharmatvād iti. pratyeko-pādānatvā-vad evo 15
‘bhayo-’pādānatvam apy asañgatvād evā ‘sambhavī ’ty arthaḥ. Brahma-
mīmānsāyām tv avidyā ‘dravya-rūpā puruṣā-’çritā gagane vāyu-vad iṣyate,
tādṛçā-’vidyā-dvārā ca brahmaṇo ‘dhiṣṭhāna-kāraṇatvam eva. tac cā
‘smābhīr apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣanāt; ātmā-’rthatayā prapañcasyā ‘tmany evā ‘dhiṣṭhāne prakṛty- 20
upādānatvā-svīkāra-sāmyāc ca. viçeṣas tv ayam eva, yat tāiḥ saṁkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, ‘smābhīs tu ne ’ti. tāiç co ‘ktam
avibhāgenā ‘dvāitam asmākam apī ‘ṣṭam eva. “sad eva, sāumye, ‘dam
agra āśid, ekam evā ‘dvitīyam” ity-ādi-çrutyā ‘pi cā ‘vibhāga-rūpam evā
‘dvāitam pratipadyate; “na tu tad dvitīyam asti, tato ‘nyad vibhaktam, 25
yat paçyed” iti çruty-antarāt. tathā co ‘ktam:

“āśīj jñānam atho artha ekam evā ‘vikalpitam;
taylor ekataro hy arthaḥ prakṛtiç co ‘bhayā-’tmikā,
jñānam tv anyatamo bhāvah, puruṣah so ‘bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānām akhaṇḍā-’tmā-’dvāitam nā 30
’rthaḥ. tathā ‘py ādhunikā vedāntino ‘tratya-pūrvapakṣa-jātam eva
Brahma-mīmānsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-’nuk-
tavena praty-uta tad-virodhena cā ‘smābhīs tatrāi ’va nirākṛtam iti. atra
ca Brahma-mīmānsā-siddhānto na dūṣyate, ‘pi tu Vedāntesv āpātataḥ
sambhāvito ’rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāça-svarūpa ātme ’ti svayam siddhāntitam. tatra “vijñānam
ānandam brahme” ’ti çruter «ānando ‘py ātmānah svarūpam» iti pūrva-
pakṣam nirākaroti:

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharmaṇī ānanda-cāitanyo-'bhaya-rūpatvaiḥ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavena sukha-jñānayor bhedād ity arthaḥ. na ca «jñāna-viçeṣah sukham» iti vaktuṁ çakyate; ātmā-svarūpa-jñānasyā 5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varanam api vaktuṁ na çakyate; akhaṇḍatvenā 'nandā-'varaṇe *(duḥkham jānāmī)*, 'ty anubhavā-'nupapatteḥ. na hy ātmāno 'nēṣa-bhedo 'sti, yenā 'nandā-'nēṣā-'varaṇe 'pi cāitanyā-'niço bhāyād iti. na ca «çruti-balenaī 'te 'sat-tarkā» iti vācyam; "nā 'nandam na nirānandam" ity-ādi-çrutyā

10 "aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam"

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'darta-vyatvāt; niṣedha-çruter eva balavattvasya çrutyāi 'vo 'ktatvāc ca; anyathā satya-saṅkalpatvā-'di-çrutibhir ātmana icchā-'di-dharmāñām api prasañgād iti.

15 «nanv evam ānanda-rūpatā-çruteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmanī çräuta ānanda-çabdo gāuṇa ity arthaḥ. gunaç cā 'tra parama-priyatvam; "tat preyah putrād" ity-ādi-çruti-yukty-anubhavāir ātmanāḥ parama-priyatva-siddher iti bhāvah. tad uktam: 20 "sukham duḥkha-sukhā-'tyaya" iti. "na nirānandam" iti çrutiś tv āupādhikā-'nanda-parā, satya-saṅkalpatvā-'di-çruti-vad iti. yat tu nirupādhī-priyatvenā 'tmanāḥ sukha-rūpatvā-'numānam kaçcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo'-papatteḥ; sukhatvā-'di-vad ātmavasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā'-patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praçañsa mandānām. 68.

mandān ajñānān prati duḥkha-nivṛtti-rūpām ātmā-svarūpa-muktiṁ sukhatvena çrutiḥ stāuti prarocanā-'rtham ity arthaḥ.

antākaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-30 pūrvapakṣam apākaroti:

na vyāpakatvam manasāḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntākaraṇa-sāmānyasya na vibhutvaiḥ, karaṇatvād, vāsy-ādi-vat. vā-çabdo vyavasthita-vikalpe: indriyatvād apy antākaraṇa-viçeṣasya trītyasya na vibhutvam ity arthaḥ. deha-vyāpi-jñānā-'dikām tu madhyama-35 parimānenāi 'vo 'papadyata iti.

atrā 'pryojakatva-çañkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-ntara-gamana-çravaṇena tad-upādhi-bhūtasyā 'ntaḥkara-nasya sakriyatve siddhe na vibhutvaiḥ sambhavatī 'ty arthaḥ.

kāryatvo-’papattaye manaso niravayavatvam api nirākaroti :
na nirbhāgatvaiḥ, tad-yogād, ghaṭa-vat. 71. 5

tac-chabdaḥ pūrva-sūtra-sthe-’ndriyam parāmṛcati. manaso na nirava-yavatvam, aneke-’ndriyeś ekadā yogāt, kim tu ghaṭa-van madhyama-parimāṇaiḥ sāvayavam ity arthaḥ. kāraṇū-’vasthaṁ cā 'ntaḥkaraṇam aṇy eve 'ti bodhyam.

manaḥ-kālā-’dīnām nityatvam pratiṣedhati : 10
prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇū-’vasthaṁ cā 'ntaḥkaraṇū-’kācā-’dikam prakṛtir evo 'cyate, na tu buddhy-ādikam ; vyavasāyā-’dy-asādhāraṇa-dharmā-’bhāvāt.

« nanu

“māyām tu prakṛtim vidyān, māyinām tu mahe-’çvaram ; 15
asyā ‘vayava-bhūtāis tu vyāptām sarvam idām jagad ”
ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā 'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāgināḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20
tva-çruteḥ

“niṣkalaṁ niṣkriyaiḥ cāntaiḥ niravadyaiḥ nirañjanam ”
ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāca-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'nīçā-'nīçī-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 ; svarūpaṁ 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
bhāvah ; anyathā “vidvān harṣa-çokā jahātī” 'ti çruti-virodhāt. kim cā
'bhivyakteḥ ātma-dharmatve 'pi sā kim 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.

aṇeṣa-viṣeṣa-guṇo-'cchedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhīr bhogyatā-sambandhenaī 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-čarīrū-'bhyupagame ca na mokṣa ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣat. 77.

10 «kṣaṇika-jñānam evā 'tmā, tasya viśayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāco mokṣa» iti yan nāstika-mataṁ, tad api na; kṣaṇikatvā-'di-doṣena mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣat. 78.

15 jñāna-rūpasyā 'tmanah sāmagryenāi 'vo 'cchittir api na mokṣaḥ; ātmanācasya loke puruṣārthatvā-'darçanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāco 'py evam ātma-nācenā 'puruṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāc ca viyoga-'ntā iti na deca-'di-lābho 'pi. 80.

prakṛṣṭa-deca-dhanā-'īganā-'di-svāmyam api na mokṣa, yataḥ

"saṃyogāc ca viyoga-'ntā, marañā-'ntām ca jīvanam"

iti q̄rūyata ity arthaḥ. tathā ca vinācītvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'nīcasya jīvasya bhāginy aṇiçini paramā-'tmani layo na mokṣaḥ; «saṃyogā hi viyoga-'ntā» ity-ukta-hetoh; īcvara-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'ṇimā-'di-yogo 'py, avaçyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

30 aṇimā-'dy-āicvarya-sambandho 'pi na muktiḥ; āicvaryā-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.
«itara-viyoga-vad» iti pāṭhe tū 'cchittāv ayanī dṛṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āīgvarya-lābho 'pi na muktih; itarāī-'çvarya-vat kṣayiṣṇutvād
ity arthaḥ.

indriyāñām āhamkārikatvām yad uktaṁ, tatra para-vipratipattim
nirākaroti : 5

na bhūta-prakṛtitvam indriyāñām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā.— pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇc cā 'dhyāye
para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam astī 'ty āçayena pareśām padārtha-pratini-
yamān tan-mātra-jñānān muktih ca nirākaroti : 10

na ṣat-padārtha-niyamas tad-bodhān muktiç ca. 85.

«dravya-guṇa-karma-sāmānya-viçesa-samavāyā eva padārthā» iti yad
vaiçeṣikāñām niyamo, yaç ca «taj-jñānān mokṣa» ity abhyupagamah, so
'prāmāṇikah; çakty-ādy-atirekāt; prthivy-ādi-nava-dravyebhyah prakṛter
atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenāi 'va hi prthivy-ādi-vyavahāro, gandhā-'diç ca sāmyā-
'vasthāyām nā 'sti. ataḥ prthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-
mātra-vṛttir iti. tad uktaṁ :

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamō jyotir abhūn, na cā 'nyat 20
çabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumānās tadā 'sīd” iti.

śodaçā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu śodaçā-'diṣv api na niyamo, na vā tanmātra-
jñānān muktih; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ
pañca-viñçatir eve 'ti niyamah. pañca-viñçati-dravyeṣ eva guṇa-karma-
sāmānya-çakty-ādīnām antarbhāva iti.

pañca-bhūtāñām pūrvo-'kta-kāryatvo-'papatty-arthaṁ vaiçeṣikā-'dy-
abhyupagatam pārthivā-'dy-aṇu-nityatvam apākaroti : 30

nā 'nu-nityatā, tat-kāryatva-çruteḥ. 87.

prthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-
çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na drçyate, kāla-luptatvā-
'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuh :

“aṇvyo mātrā vināçinyo daçā-'rdhānām ca yāḥ smṛtāḥ, 35
tābhīḥ sārdham idām sarvām sambhavaty anupūrvavaça” iti.

daçā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'nu-çabdena dvy-añukū-'dy eva grāhyam» iti vācyam; saṅkoce pramāṇā-'bhāvād iti. atrā 'nu-çabdo bhūta-paramā-'nu-para eva. vāiçesikā-'dy-abhimataṁ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv añu-parimāṇa-dravya-
5 sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'noḥ kathaṁ kāryatvam ghaṭate?» tatrā 'ha:

na nirbhāgatvam, kāryatvāt. 88.

10 çruti-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-añūnām na nir-
avayavatvam ity arthaḥ. ata eva tanmātrā-'khya-sūkṣma-dravyāṇy eva
pārthivā-'dy-añūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāḥ pratipādi-
tam. «pṛthivī-paramā-'nur, jala-paramā-'nur, ity-ādi-vyavahāras tu pṛthivy-
ādīnām apakarṣa-kāṣṭhā-'bhiprāyēṇāi 'va. atah prakṛti-paryantam aṇutve
15 'pi na kṣatir iti. yady api tanmātreyś api gandhā-'dy asti, tathā 'pi tasyā
'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-çānta-ghorā-'di-
viçeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tan-
mātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-
kāraṇatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-
hetutvād» iti nāstikā-'kṣepāni nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamāḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi
sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-
rūpām vyañjakam iti bhāvāḥ.

«nanv evam kim añu-parimāṇaiṁ vastv asti, na ve?» 'ty ākāñkṣāyām
parimāṇa-nirṇayaṁ karoti:

na parimāṇa-cāturvidhyām, dvābhyām tad-yogāt. 90.

30 añu mahad dīrghaiṁ hrasvam iti parimāṇa-cāturvidhyām nā 'sti, dvā-
vidhyām tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'nu-mahat-
parimāṇabhyām cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā
'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāḥ parimāṇa-
'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'nu-parimāṇam ākāṣasya kāraṇaiṁ guṇa-viçeṣaiṁ var-
jayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvam sāmānyene 'ti kanṭhata evo 'ktam, prakṛter ekatvam sāmānyene 'ty arthād uktam. tad-arthaṁ sāmānyeṣu nāstika-vipratipattiṁ nirākaroti: 5

anityatve 'pi sthiratā-yogāt pratyabhijñānam sāmānyasya. 91.

vyaktinām anityatve 'py asthiratve 'pi «sa evā 'yai ghaṭa» iti sthiratā-yogena yat pratyabhijñānam, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānam ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha: 10

na tad-apalāpas, tasmāt. 92.

sugamam.

«nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijño 'papādanīyā, sāi 'va ca sāmānya-çabdā-'rtho 'stu?» tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratiteḥ. 93. 15

«sa evā 'yam, iti bhāva-pratyayān nivṛtti-rūpatvam na sāmānyasye 'ty arthaḥ. anyathā hi «nā 'yam aghaṭa» ity eva pratīyeta. kiṁ cā 'nya-vyāvṛtti-çabdasyā 'ghaṭa-vyāvṛttir ity artho vācyah; tatrā 'ghaṭatvam ghaṭa-sāmānya-bhinnatvam iti sāmānyā-'bhupagama evā 'patita iti.

«nanu sādr̄ṣya-nibandhanā pratyabhijñā bhaviṣyati.» tatrā 'ha: 20
na tattvā-'ntaram sādr̄ṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṁ na sādr̄ṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

«nanu svābhāvikī çaktir eva sādr̄ṣyam astu, na tu tat sāmānyam» ity ācañkām apākaroti: 25

nija-çakty-abhivyaktir vā, vāciṣṭyāt tad-upalabdheḥ. 95.

vastunah svābhāvika-çakti-viçeṣo-'tpādo 'pi na sādr̄ṣyam; çakty-upalabdhitah sādr̄ṣyo-'palabdhher vilakṣaṇatvāt. çakti-jñānam hi nā 'nya-dharmi-jñāna-sāpekṣam; sādr̄ṣya-jñānam punah pratiyogi-jñānam apekṣate, 'bhāva-jñāna-vad iti jñānayor vālikṣanyam ity arthaḥ; sādr̄ṣyasya kādā-30 citkasyā 'pi darçanāt. yāvad-dravya-sthāyi-çakti-vyāvartanāyā 'bhivyakti-padam iti.— kiṁ ca dharmaṇah çakti-sāmānyam na sādr̄ṣyam; bālyā-'vasthāyām api yuva-sādr̄ṣyā-'patteḥ; kiṁ tu yuvā-'di-kālīnah çakti-viçeṣo yuvā-'di-sādr̄ṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-çakti-kalpanā-'pekṣayā sarva-vyakti-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-samjñākatvam eva ghaṭa-vyaktinām anyo-
'nyam sādr̄gyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-papattāv alam sāmānyena.» tatrā 'ha:

na samjnā-samjñi-sambandho 'pi. 96.

5 yathoktaḥ samjnā-samjñinoḥ sambandho 'pi na sādr̄gyam; vāciṣṭyāt
tad-upalabdher eve 'ty arthaḥ; samjnā-samjñi-bhāvam ajānato 'pi sādr̄gya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhaya-'nityatvāt. 97.

10 samjnā-samjñinor anityatvāt tat-sambandhasyā 'pi na nityatā. atah
kathain tenā 'tīta-vastu-sādr̄gyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jah sambandho, dharmi-grāhaka-māna-bādhāt. 98.

15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rityā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakācāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; atah sambandha-
grāhaka-pramānenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evam nityayor guna-guṇinor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāciṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiç ca
pramāṇam.» tatrā 'ha:

25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayam samavāye pramāṇam ity arthaḥ. ayam
bhāvah: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpenāi 've
30 'syate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evam
guna-guṇi-prabhṛtinām viṣṭa-buddhir api gunā-'di-svarūpenāi 've 'syatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

«nanv evam samyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūtala-ghatayoh svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'çraya-viyogo nā 'stī 'ti nā 'yam
dosah.

kaçcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; çabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guna-viyoge 'pi guni-sattvāt; vāciṣṭya-pratyayāc ca. kiṁ tu bhedā-'bheda-buddhi-niyāmakaḥ sambandha-viçeṣa evā 'gatyā vaktavyah. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhīr api tad evo 'ktam iti çabda-mātra-bheda iti. kiṁ ca tādātmyasya bheda-buddhi-niyāmakatvam drṣṭam «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. tataç ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatvayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṁyogas, tasmāt sr̄ṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvān vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaçyati 'ty ato na deçā-'ntara-saṁyogo-nneyā kriyā sidhyatī »'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nedīṣṭhasya tat-tadvator evā 'parokṣa-pratiteḥ. 101.

na kevalam deçā-'ntara-saṁyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nedīṣṭhasya nikāṭa-sthasya draṣṭuh kriyā-kriyāvatoḥ pratyakṣenā 'pi pratītir asti «vr̄kṣaç calatī »'ty-ādir ity arthaḥ.

tṛṭīyā-'dhyāye çarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bheda evo 'ktā, na tu viçeṣo 'vadhr̄taḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikam çarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. çeṣṭān sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-'di-sthale na drṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādānakatve 'pi pr̄thivy evo 'pādānam sarva-çarīrasye 'ti vakṣyati. 30

«sthūlam eva çarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'çrayatvān çarīratvam;

“yan mūrti-avayavāḥ sūkṣmāḥ tasye 'māny āçrayanti ṣat,
tasmāc charīram ity āhus tasya mūrtim maniṣīṇā” 35

iti Manu-vākyāt. etādr̄cañ ca çarīram sthūlam pratyakṣam eve 'ti na niyamāḥ. kutah? ātivāhikasyā 'pratyakṣatvā sūkṣmasya bhāutikasya

çarīrā-ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-ntaram liṅga-deham ativāhayatī 'ty ātivāhikam; bhūtā-çrayatām vinā citrā-'di-val liṅga-dehasya gamanā-nupapatteḥ prāg evo 'ktatvāt. idam ca sūtrām tasyāi 'va spaṣṭī-karaṇa-mātrā-rtham. liṅgasya ca çarīratvam, bhogā-çrayatayā puruṣa-

5 pratibimbā-çrayatayā ve 'ti bodhyam. ātivāhika-çarīre ca pramāṇam

"aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hṛdaye saṁnivīṣṭah,"

"aṅguṣṭha-mātram puruṣām niṣcakarṣa balād yama"

iti çruti-smṛti. na hi liṅga-çarīrasya sakala-çarīra-vyāpinaḥ svato 'ṅguṣṭha-mātratvām sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati. 10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-kaṛatvām, tāila-varty-ādi-sūkṣmā-īcasya daço-pari sampiṇḍitasya pārthiva-bhāgasya kalikā-kaṛatayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimānatvam; svā-çraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimānatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāni prāg uktāni. tad-upapādanāye 'ndriyā-
15 nām aprāpta-prakāṣakatvām nirākaroti :

nā 'prāpta-prakāṣakatvam indriyānām, aprāpteh sarva-prāptevā. 104.

svā-sambaddhā-rthānī 'ndriyāni na prakāṣayanti; aprāpteh, pradīpā-
'dīnām aprāpta-prakāṣakatvā-darçanāt; aprāpta-prakāṣakatve vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasāñgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-rthām golakā-tiriktam indriyam iti bhāvah. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jaṭatvāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-dgrahanām
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasatvam eva yuktam; tejasā eva kirana-rūpenā 'cu dūrā-pasarpaṇa-darçanād» iti ḡaṇikānī nirākaroti :

na tejo-'pasarpaṇāt tāijasām cakṣur, vṛttitas tat-siddheḥ. 105.

teaso 'pasarpaṇām drṣṭam iti kṛtvā tāijasām cakṣur na vācyam.
kutah? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-papatter
30 ity arthaḥ. yathā hi prāṇah çarīram asaṁtyajyāi 'va nāsā-grād bahih
kiyad-dūram prāṇānā-khya-vṛttyā 'pasarati, evam evā tāijasa-dravyam api
cakṣur deham asaṁtyajyā 'pi vṛtty-ākhyā-parināma-viçeṣena jhaṭity eva
dūra-sthām sūryā-dikām praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.

sugamam.

deham aparityajyā 'pi gamano'-papattaye vṛtteḥ svarūpaṁ darçayati :
bhāga-guṇābhyaṁ tattvā-'ntaram vṛttih, sambandhā-'rtham
sarpati 'ti. 107.

sambandhā-'rtham sarpati 'ti hetoç cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'nīço rūpā-'di-vad guṇaç ca na vṛttih; kiñ tu tad-eka-deça-bhūtā 5
bhāga-guṇābhyaṁ bhinnā vṛttih; vibhāge hi sati tad-dvārā cakṣusah
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpanā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-çikhā-vad dravya-rūpa eva
parināmaḥ, svacchatayā 'rthā-'kārato-'dgrāhī nirmala-vastra-vad iti sid-
dham.

10

« nanv evam vṛttinām 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 ḥabdah. 15
jīvanam ca sva-sthitī-hetur vyāpārah; "jīva bala-prāṇa-dhāranayor" ity
Anuçāsanāt; « vācyā-vṛttih », « çūdra-vṛttir » ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'cchā-'dibhir apī 'ti te 'pi
vṛttayah; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇām bhāutikatvasyā 'pi ḥravaṇāt kadā-cil loka-viçeṣa-bhedena 20
çruti-vyavasthā cañkyeta. tatrā 'ha :

na deça-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deça-bhedato 'pī 'ndriyāṇām ahāmkārā-'tirikto-
'pādānakatvam, kiñ tv asmad-ādīnām bhūr-loka-sthānām iva sarvesām eva
'hamkārikatva-niyamaḥ; deça-bhedenāi 'kasyāi 'va liṅga-çarīrasya samcāra- 25
mātra-çravaṇād ity arthaḥ.

« nanv evam bhāutikatva-çrutiḥ katham upapadyatām? » tatrā 'ha :
nimitta-vyapadeçat tad-vyapadecaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeço bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeca ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'hamkārāc cakṣur-ādī-'ndriyāṇī
bhavanti, yathā pārthive-'ndhano-'paṣṭambhenā tad-anugatāt tejaso 'gnir
bhavatī 'ti. "annamayaḥ hi, sāumya, mana" ity-ādi-çrutiś tad-ukta-yuktiç
cā 'tra pramāṇam.

sthūla-çarīra-gataṁ viçeṣam prasaṅgād avadhārayati :
ūṣmajā-'ṇḍaja-jarāyujo-'dbhijja-sāṅkalpika-sāṁsiddhikām ce 'ti
na niyamaḥ. 111.

35

“teśām khalv eśām bhūtānām trīṇy eva bijāni bhavanti: anda-jai
jīva-jam udbhij-jam”. iti ḡrutāv anda-jā-di-rūpam ḡarīra-trāividhyam
prāyikā-bhiprāyeno ‘ktam, na tu niyamah; yata ūśma-jā-di ṣaḍvidham
eva ḡarīram bhavatī ‘ty arthaḥ. tattro ḗma-jā dandaçukā-dayah; anda-jāḥ
5 pakṣi-sarpā-dayah; jarāyu-jā manusyā-dayah; udbhij-jā vṛkṣā-dayah;
sāṃkalpa-jāḥ Sanakā-dayah; sāṃsiddhi-kā mantra-tapa-ādi-siddhi-jā, yathā
Raktabija-çarīro-tpanna-çarīrā-daya iti.

çarīrasyāi ‘ka-mātra-bhūto-pādānakatvam pūrvo-ktam anenāi ‘va
prasañgena viçisyā ‘ha:

10 sarveṣu pr̄thivy upādānam, asādhārānyāt. tad-vyapadeçah
pūrva-vat. 112.

sarveṣu ḡarīreṣu pr̄thivy evo ‘pādānam, asādhārānyāt, ādhikyā-dibhir
utkarṣāt. ḡarīre pañca-catur-ādi-bhāutikatva-vyapadeças tu pūrva-vat,
indriyānām bhāutikatva-vad upaṣṭambhakatva-mātreṇe ‘ty arthaḥ.

15 «nanu prāṇasya ḡarīre prādhānyāt prāṇa eva dehā-rambhako ‘stu.»
tatrā ‘ha:

na dehā-rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ.
113.

prāṇo na dehā-rambhakah; indriyām vinā prāṇā-navasthānenā
20 ‘nvaya-vyatirekābhyaṁ indriyānām çakti-viçeṣād eva prāṇa-siddheḥ, prāṇo-
‘tpatter ity arthaḥ. ayam bhāvah: karaṇa-vrtti-rūpah prāṇah karaṇa-
viyoge na tiṣṭhati; ato mṛta-dehe karaṇā-bhāvena prāṇā-bhāvān na prāṇo
dehā-rambhaka iti.

«nanu evam prāṇasya dehā-kāraṇatve prāṇām vinā ‘pi deha utpad-
25 yeta?» tatrā ‘ha:

bhoktur adhiṣṭhānād bhogā-yatana-nirmāṇam, anyathā pūti-
bhāva-prasañgāt. 114.

bhoktuḥ prāṇino ‘dhiṣṭhānād vyāpārād eva bhogā-yatanasya ḡarīrasya
nirmāṇam bhavati; anyathā prāṇa-vyāpārā-bhāve çukra-çonitayoh pūti-
30 bhāva-prasañgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṅcārā-dī-
vyāpāra-viçeṣāḥ prāṇo dehasya nimitta-kāraṇām, dhārakatvād iti bhāvah.

«nanu prāṇasyāi ‘vā ‘dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na
prāṇinah, kūṭasthatvāt, nirvyāpārasyā ‘dhiṣṭhāne prayojanā-bhāvāc ce
‘ti. tatrā ‘ha:

35 bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi ‘kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpam adhiṣṭhānam svāminaç cetanasyāi ‘kāntāt
sāksān nā ‘sti, kiñ tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājñāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣat, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṁyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'di-nirmāṇeṣv apy evam. viçeṣas tv ayam: tatra cetanasya buddhy-ādeq cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṁyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-moksā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktīm upapādayitum āha:

10

samādhī-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprajñātā-'vasthā, suṣuptiç cā 'tra samagra-suṣuptih, mokṣaç ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvāñse ghaṭā-'kāçasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaçānto-'parāgah svastha" iti. tathā ca brahmavat eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphātiķasya çāuklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimāṇah; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavatī 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphātiķa-lau-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-mīmānsāyām ivāi 'çvarya-'palakṣita-puruṣa-viçesa-mātra-vācī 'ti vivektavyam. atrai 'te çlokāḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāce 'nabhivyakte nānā-'kārāir itas tataḥ
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpam ca cin-nabhaḥ;

vṛtti-çūnya-pradeṣeṣu dṛçyā-'bhāvān na paçyati.

cakṣuṣo rūpa-vat pumso dṛçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'stī 'ty atah pūrṇah pumāns tadā.

30

«tarhi kaḥ suṣupti-samādhībhāyūm mokṣasya viçeṣah?» tatrā 'ha:

dvayoh sabijam, anyatra tad-dhatih. 117.

dvayoh samādhi-suṣuptyoḥ sabijam bandha-bīja-sahitam brahmavat; 35 anyatra mokṣe bijasyā 'bhāva iti viçesa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmavat?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneśu; puruṣe ca teśām apratibimbanād iti. jāgrad-ādyavasthāyāṁ tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbijā uktaḥ; atra katham sabijā ucyata?» iti cen, na; asamprajñāte kramena 5 bīja-kṣayo bhavati 'ty ācayenāi 'va tatra nirbijatva-vacanāt; anyathā sarvāśām evā 'samprajñāta-vyaktinām nirbijatve vyutthānā-nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe stah; mokṣe tu kim pramāṇam?» iti nāstikā-kṣepam pariḥarati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py astī 'ty arthaḥ. anumānam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād rāgā-di-doṣād eva bhavati. sa ced doṣo jñānena nāqitas, tarhi suṣupty-ādi-sadr̄ṣy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-khyā-bīja-sattve 'pi vāirāgyā-dinā vāsanā-kāunthyād arthā-kārā vṛttih samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād artha-jñānam bhavisyatye eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti. tatrā 'ha:

vāsanayā 'nartha-khyāpanam doṣa-yoge 'pi. na nimittasya 20 pradhāna-bādhakatvam. 119.

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-khyāpanāṁ sva-visaya-smāraṇam bhavati, yato na nimittasya gunī-bhūtasya saṃskārasya balavattara-nidrā-doṣa-bādhakatvāṁ sambhavatī 'ty arthaḥ. balavattara eva hi doṣo vāsanāṁ durbalām sva-kārya-kunṭhām karotī 'ti 25 bhāvah.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti ṭṛtyā-dhyāye proktam. tatrā 'yam ūkṣepaḥ: «jīvan-muktasya çāqvad ekaśminn apy arthe 'smad-ādinām iva bhoga dr̄ṣyate. so 'nupapannah; prathamam bhogam utpādyāi 'va pūrva-saṃskāra-nāqāt; saṃskārā-ntarasya ca jñāna-30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

ekaḥ saṃskārah kriyā-nirvartako, na tu prati-kriyām saṃskāra-bhedā, bahu-kalpanā-prasakteḥ. 120.

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhah, sa eka eva saṃskāras tac-çarīra-sādhyasya prārabda-bhogasya samāpakaḥ; sa ca karma-vad 35 eva bhoga-samāpti-nāqyāḥ; na tu prati-kriyām prati-bhoga-vyakti saṃskāra-nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evam vegā-'khyah samskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyah.

udbhij-jam̄ çarīram astī 'ty uktam. «tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛksa-gulma-latāu-'śadhi-vanaspati- 5
trṇa-virudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrvavat. 121.

na «bāhya-jñānam yatrā 'sti, tad eva çarīram» iti niyamah; kim tu vṛksā-'dīnām antah-samjñānām api bhoktr-bhogā-'yatanatvam çarīratvam mantavyam; yataḥ pūrvavat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manusyā-'di-çarīrasya pūti-bhāvas, tadvad eva vṛksā-'di-çarīreṣv api çuṣkatā-'dikam ity arthaḥ. tathā ca çrutiḥ “asya yad ekām çākhām jīvo jahāty, atha sā çuṣyatī ”'ty-ādir iti.

“na bāhya-buddhi-niyama” ity ańcasya pr̄thak-sūtratve 'pi sūtra-dvayam eki-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15
bhayād iti bodhyam.

smṛteç ca. 122.

“çarīra-jāih karma-dośair yāti sthāvaratām naraḥ,
vācikāih pakṣi-mṛgatām, mānasāir antya-jātitām”

ity-ādi-smṛter api vṛksā-'diṣu bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

«nanu vṛksā-'diṣv apy evam cetanatvena dharmā-'dharmo'-tpatti-prasaṅgah.» tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvām, vāciṣṭya-çruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo'-tpatti yogyatvām jīvasya. kutaḥ ?
vāciṣṭya-çruteḥ; brāhmaṇā-'di-deha-viçīṣṭatvenāi 'vā 'dhikāra-çravaṇād 25
ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṇi darçayan 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-dehāḥ parama-rśīnām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co,
'bhaya-deho rāja-rśīnām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ḍarīram āha :
na kiṁcid apy anuçayinah. 125.

“vidyād anuçayaṁ dveṣe paçcāttāpā-’nubandhayor”
iti vākyād anuçayo ’tra vāirāgyam. viraktānām ḍarīram etat-traye na
5 kiṁcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreya-Jaṭabha-
ratā-’dīnām; teṣām jñāna-māṭra-pradhāna-dehatvād iti.

uktasye ’çvarā-’bhāvasya sthāpanāya parā-’bhyupagataṁ jñāne-’cchā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam äçraya-viçeṣe ’pi, vahni-vat. 126.

10 buddhir atrā ’dhyavasāyā-’khyā vṛttiḥ. tathā ca jñāne-’cchā-krty-
ādīnām äçraya-viçeṣe parāir īçvaro-’pādhitayā ’bhyupagate ’pi nityatvai
nā ’sti; asmad-ādi-buddhi-dṛṣṭāntena sarvesām eva buddhi-’cchā-’dīnām
anityatvā-’numānāt; yathā lāukika-vahni-dṛṣṭāntenā ’varaṇa-tejaso ’py
anityatvā-’numānam ity arthaḥ.

15 āstām tāvaj jñāne-’cchā-’der nityatvam; tad-äçraya īçvaro-’pādhir evā
’siddha, īçvarasyā ’siddher ity āha :

äçrayā-’siddheç ca. 127.

sugamam.

«nanv evam brahmā-’ndā-’di-sarjana-samarthaiḥ sarvajñatvā-’dikam
20 katham janyaṁ sambhāvyetā ’pi; loke tapa-ādibhir evam āiçvaryā-’darca-
nād » iti. tatrā ’ha :

yoga-siddhayo ’py āuṣadhbā-’di-siddhi-van nā ’palapaniyāḥ. 128.

āuṣadhbā-’di-siddhi-dṛṣṭāntena yoga-jā apy animā-’di-siddhayah srsty-
ādy-upayoginyah sidhyantī ’ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācaṣte :

na bhūta-cāitanyam, pratyekā-’dṛṣṭeh sāṁhatye ’pi ca—sāṁ-
hatye ’pi ca. 129.

saṁhata-bhāvā-’vasthāyām api pañca-bhūteṣu cāitanyām nā ’sti;
vibhāga-kāle praty-ekaiḥ cāitanyā-’dṛṣṭer ity arthaḥ. trtiyā-’dhyāye ce
30 ’dam sva-siddhānta-vidhayo ’ktam, atra ca para-mata-nirākaraṇāye ’ti na
pāunaruktyam doṣāye ’ti. vīpsā ’dhyāya-samāptā.

sva-siddhānta-viruddhbā-’rtha-bhāṣīṇo ye ku-vādināḥ,
pañcame tān nirākṛtya sva-siddhānto dṛḍhī-krtaḥ.

iti Vijnānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣye para-pakṣa-
35 nirjayā-’dhyāyah pañcamāḥ.



adhyāya-catuṣkeṇa samasta-çūstrā-'rtham pratijñāya pañcamā-'dhyāye para-pakṣa-nirūkaranena prasādhye 'dānīḥ tam eva sūra-bhūta-çūstrā-'rtham ṣaṣṭhā-'dhyāyena samkalayann upasamīharati. uktā-'rthānām hi punas tantrā-'khye vistare kṛte ṣiṣyānām asaṅdigdhā-'viparyasto dṛḍha-taro bodha utpadyata iti; atah sthūnā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sādhanā-'bhāvāt. 1.

«jānāmī» 'ty evam pratīyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇā-'bhāvāt. atas tad-viveka-mātrām kartavyam ity arthaḥ.

10

tatra viveke pramāṇa-dvayam āha sūtrābhyyām:
dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḥ. prakṛtyādayas tāvat pratyakṣā-'numānā-'gamāḥ pariṇāmitayāi 'va siddhāḥ; puruṣasyā 'pariṇāmitvām tu sadā-jñāta-visayatvād anumīyate. tathā hi, yathā cakṣuso rūpam eva viśayo, na saṃnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir eva viśayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kḷptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogym bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteḥ. tāc ca buddhi-vṛttayō nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñātā-sattā-svīkāre teṣv api ghaṭā-'dāv iva saṅcaya-'di-prasaṅgād «aham jānāmi na vā, sukhi na ve?», 'ty-ādi-rūpeṇa. atas tāsām sadā-jñātatvāt tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadiacid āndhya-pariṇāmena satyā api buddhi-vṛtter adarçanā-'patter iti. evam pārārthyā-'pārārthyā-'dikam api pūrvo-'ktām vāidharmya-jātam bodhyam.

ṣaṣṭhi-vyapadeçād api. 3.

«mame 'dam carīram, mame 'yam buddhir, ity-āder viduṣām ṣaṣṭhi-vyapadeçād api dehā-'dibhya ātmā bhinnah; atyantā-'bhede ṣaṣṭhy-anupapatter ity arthaḥ. tad uktām Viṣṇupurāṇe:

30

“tvām kim etac chirah? kim tu ciras tava, tatho 'daram.

kim u pādā-'dikam tvām vā? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyaḥ tvam prthag-bhūya vyavasthitah

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeço 'stī» 'ti vācyam; 35
çrutyā bādhitatayā «mamā 'tmā Bhadrasena» iti-vad gāuṇatvenāi 'va
tad-upapatter iti.

«nanu «puruṣasya cāitanyam, Rāhoḥ ḡirah, ḡilā-putrasya ḡarīram» ity-ādi-vyapadeça-vad ayam api bhavatu.» tatrā 'ha:

na ḡilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

«ḡilā-putrasya ḡarīram» ity-ādi-vad ayam ṣaṣṭhī-vyapadeço na bhavati.
5 ḡilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
«mama ḡarīram» iti vyapadeče tu pramāṇa-bādho nā 'sti; dehā-'tmatāyā
eva ḡrūty-ādi-pramāṇair bādhād ity arthaḥ. yas tu ḡāstreu mama-kāra-
pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhāṇa-mātratvenā 'satyatā-
para eve 'ti bhāvah. «puruṣasya cāitanyam» ity atrā 'py asti dharmi-
10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirkita-
tayā 'tma-siddhāu cāitanya-svarūpātā-'vagāhanād iti.

dehā-'di-vyatirkitatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛttiā krta-krtyatā. 5.

sugamam.

15 «nanu duḥkha-nivṛttiā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
na sā puruṣārtha» iti. tatrā 'ha:

yathā duḥkhāt klecaḥ puruṣasya, na tathā sukhād abhilāṣah.
6.

viśaya-vidhayā hetutāyām pañcamyāu. klecaç cā 'tra dveṣah. yathā
20 duḥkhe dveṣo balavattaro, nāi 'vām sukhe 'bhilāṣo balavattaro, 'pi tu tad-
apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhītvā 'pi
duḥkha-dveṣo duḥkha-nivṛttāv eve 'echām janayatī 'ti na tulyā-'ya-vyaya-
tvam iti. tad uktam:

“abhyarthanā-bhañga-bhayena sādhur

25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darçane 'pi kṣudra-sukha-pravṛttih, sā rāgā-'di-
doṣa-vaçād eve 'ti.

sukhā-'peksayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
ṣārtha ity āha:

30 kutrā-'pi ko-'pi sukhi 'ti. 7.

ananta-tr̄ṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
devā-'dir eva sukhī bhavatī 'ty arthaḥ. itir hetāu.

tad api kādācitkām kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad
vicārakāṇām heyam eve 'ty āha:

35 tad api duḥkha-çabalam iti duḥkha-pakṣe nihkṣipante vi-
vecakāḥ. 8.

tad api pūrva-sūtro-'ktam sukhām api duḥkha-miçritam ity ato duḥkha-kotāu sukhā-duḥkha-vivecaṅkā nihkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa : "parināma-tāpa-saṁskāra-duḥkhaṁ guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti. Viṣṇupurāṇe 'pi :

"yad-yat prīti-karam puṁsāṁ vastu, Māitreyā, jāyate,
tad eva duḥkha-vṛkṣasya bijatvam upagacchatī" 'ti.

5

« 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-duḥkha-'bhāvasyā 'puruṣārthatvam iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkha-'bhāvatvābhyaṁ ity arthaḥ. «sukhī syām», «duḥkhi na syām» iti hi pṛthag eva lokānām prārthanā dṛṣyata iti.

cañkate :

15

nirguṇatvam ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanv ātmano nirguṇatvam sukhā-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvam nityam eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṁyogā-'bhāva-çravaṇāt; tam vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. «nanu saṅgarām vinā 20 svayam eva vikāro bhavatv, iti cen, «na;

"dāhāya nā 'nalo vahner nā 'pah kledāya cā 'mbhasah,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṁ ca svayam vikāritve mokṣo nāi 'vo 'papadyate;
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti.

25

tathā co 'ktam 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-duḥkha-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhil pratibimba-rūpeṇā 'vasthitih; avivekān nimittāt, prakṛti-puruṣa-saṁyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditān, "nimittatvam avivekasya na dṛṣṭa-hānir" iti tṛṭīyā-'dhyāya-sūtre ce 'ti. tathā ca sphoṭike lāuhityam iva puruṣe pratibimba-rūpeṇā 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 ākāñkṣayām āha :

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrītī-'saṁsargakam ubhaya-viśayaka-jñānam avivekah. sa ca pra-
5 vāha-rūpenā 'nādi citta-dharmaḥ pralaye vāsanā-rūpena tiṣṭhati ; anyathā
tasya sāditve doṣa-dvaya-prasaṅgat̄. sāditve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣane 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavatī 'ty atah puruṣasya
10 bandha-prayojaka iti prāg evo 'ktam vakṣyate ca.

« nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha :
na nityaḥ syād ātma-vad, anyathā 'nucchittih. 13.

ātma-van nityo 'khanḍā-'nādir na bhavati, kiṁ tu pravāha-rūpenā
'nādiḥ ; anyathā 'nādi-bhāvasya tasya çruti-siddho-'cchedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha :
pratiniyata-kāraṇa-nācyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya çukti-rajatā-'di-sthale pratiniyatam
yan nāca-kāraṇam vivekas, tan-nācyatvam, tamo-vat ; andhakāro hi prati-
20 niyatena 'lokenāi 'va nācyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktam
Viṣṇupurāṇe :

“ andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam ;
yathā sūryas tathā jñānam, yad, vipra-rse, viveka-jam ” iti.

vivekenāi 'vā 'viveko nācyata iti pratiniyamasya grāhakam apy āha :
25 atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokator iva prakṛte 'pi pratiniyamah çukti-rajatā-'dis
anvaya-vyatirekābhyaṁ eva grāhya ity arthaḥ.

athavāi 'vam vyākhyeyam : « nanu vivekasyā 'pi kim pratiniyatam
kāraṇam? » tatrā 'ha : atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
30 abhyām eva siddhaḥ. çravaṇa-manana-nididhyāsana-rūpam eva kāraṇam,
na tu karmā-'dī 'ti ; karmā-'dikam tu bahir-añgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavatī 'ti prathamā-'dhyāyo-
'ktam smārayati :

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogū-'khya-bandha-kāraṇam. çesaiṁ sugamam.

«nanu mukter api kāryatayā vinācā-pattyā punar-bandhaḥ syād» iti.
tatrā 'ha:

na muktasya punar-bandha-yogo 'py, anāvṛtti-çruteḥ. 17.

bhāva-kāryasyā 'va vinācītayā mokṣasya nāco nā 'sti; “na sa punar
āvartata” iti çruter ity arthaḥ.—api-çabdah 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

aviçeṣā-'pattir ubhayoh. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhator viçeṣo na syāt.
tataç cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viçeṣā-'bhyupagame nitya-muktatvam
katham ucyate?» tatrā 'ha:

15

muktir antarāya-dhvaster na parah. 20.

vakṣyamānā-'ntarāyasya dhvānsād atiriktaḥ padārtho na muktir ity
arthah. yathā hi svabhāva-çuklasya sphatikasya japo-pādhi-nimittam
raktatvāñ çāuklyā-varaka-rūpam vighna-mātrām, na tu japo-pādhānenā
çāuklyām naçyati japā-pāye co 'tpadyate, tathāi 'va svabhāva-nirduh- 20
khasyā 'tmā buddhy-upādhikam duhkha-pratibimbam tad-āvaraka-rūpam
vighna-mātrām, na tu buddhy-upadhānenā duhkham jāyate tad-apāye ca
naçyatī 'ti. ato nitya-mukta ātmā, bandha-mokṣā tu vyāvahārikāv ity
avirodha iti.

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatvā- 25
pratipādaka-çruty-ādi-virodha» ity ata āha:

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvānsasya mokṣatve 'pi puruṣārthatvā-'virodha
ity arthaḥ. duhkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duhkha-
bhogo 'pi. bhogaç ca pratibimba-rūpena duhkha-sambandha ity atah 30
pratibimba-rūpena duhkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā
'ntarāya-dhvānsaḥ; tādrçaç ca mokṣo yathā-'rtha eve 'ti bhāvah.

«nanv antarāya-dhvānsa-mātrām cen muktis, tarhi çravaṇa-mātrenāi
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kañṭha-cāmīkara-siddhi-vad» iti.
tatrā 'ha:

35

adhikāri-trāividhyān na niyamah. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇah; tena ḡravaṇā-
mātrā-'nantaram eva mānasa-sākṣatkārah sarveśām iti na niyama ity
arthah. ato mandā-'dhikāra-doṣād Virocanā-'dīnām ḡravaṇā-mātrāc citta-
vīlāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ḡravaṇasya jñāna-
jananā-'sāmarthyād iti.

na kevalāḥ ḡravaṇā-mātrām jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:
dārdhyā-'rtham uttareśām. 23.

ḡravaṇād uttareśām manana-nididhyāsanā-'dīnām antarāya-dhvansā-
syā 'tyantikatva-rūpa-dārdhyā-'rtham niyama ity anuṣajyate.

10 uttarāny eva sādhanāny āha:

sthira-sukham āsanam iti na niyamah. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiraṁ sukham ca yat,
tad evā 'sanam ity arthah.

mukhyām sādhanam āha:

15 dhyānam nirviṣayam manah. 25.

vṛtti-çūnyām yad antaḥkaranam bhavati, tad eva dhyānam yogaç
citta-vṛtti-nirodha-rūpa ity arthah. kārya-kāraṇā-'bhedena kāraṇa-çabdaḥ
kārye prayuktah; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogū-'yogayoḥ puruṣasyāi 'karūpyāt kiṁ yogene? » 'ty ācañkyā
20 samādhatte:

ubhayathā 'py aviçeṣaç cen, nāi 'vam, uparāga-nirodhād vi-
çeṣah. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-
'vasthāto viçeṣah puruṣasye 'ti siddhānta-dalā-'rthaḥ; çeṣaiḥ vyākhyāta-
25 prāyam.

« nanu niḥsaṅge katham uparāgah? » tatrā 'ha:

niḥsaṅge 'py uparāgo 'vivekāt. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga
iva bhavatī 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthah.

etad eva vivṛnoti:

japā-sphaṭikayor iva no 'parāgah, kiṁ tv abhimānah. 28.

yathā japā-sphaṭikayor no 'parāgah, kiṁ tu japā-pratibimba-vaçād
uparāgā-'bhimāna-mātrām « raktaḥ sphaṭika » iti, tathāi 'va buddhi-puru-
35 sayor no 'parāgah, kiṁ tu buddhi-pratibimba-vaçād 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-kṛto gunah,
dr̥gyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

esa eva ca duḥkhā-tmaka-vṛtter uparāgo duḥkha-nivṛty-ākhyā-mokṣasyā 5
'ntarāyah; tasya ca dhvāṇīsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvāṇīso bhavatī
'ti yoga-çāstrasyā 'pi siddhāntah.

“dhyānam nirviśayam mana” iti yoga uktah. tasya sādhanāny ācak-
ṣāṇa eva yathokto-parāgasya nirodho-pāyam āha: 10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaiḥ yogasya kāraṇaiḥ, dhyānasya ca kāraṇaiḥ
dhāraṇā, tasyāc ca kāraṇam abhyāsaç citta-sthāiryā-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇam viśaya-vāirāgyaiḥ, 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-'dīnā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dhāni dvāraṇi darçayati:

laya-vikṣepayor vyāvṛttye 'ty ācāryāḥ. 30.

dhyānā-'dīnā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtyā 20
puruṣasyā 'pi vṛtty-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuh svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratré” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-saṁnidhimattayā 25
yathā-yathā bhaved buddhir ātmā tadved ihe 'syata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sāksātkāra-dvārā mokṣū-'ntarāya-dhvāṇīsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyenāi 'vā 'raṇya-giri-guhā-
'di-sthānaiḥ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'parināmitvāya jagat-kāraṇam 35
upasamīharati:

prakṛter ādya-’pādānatā, ’nyeśām kāryatva-çruteḥ. 32.

mahad-ādīnām kāryatva-çravaṇāt teśām mūla-kāraṇatayā prakṛtiḥ sidhyatī ’ty arthaḥ.

« nanu puruṣa evo ’pādānam bhavatu. » tatrā ’ha :

5 nityatve ’pi nā ’tmano, yogyatvā-’bhāvāt. 33.

guṇavattvam sañgitvam co ’pādāna-yogyatā. taylor abhāvāt puruṣasya nityatve ’pi no ’pādānatvam ity arthaḥ.

« nanu “bahvīḥ prajāḥ puruṣāt samprasūtā” ity-ādi-çruteḥ puruṣasya kāraṇatvā-’vagamād vivartā-’di-vādā āçrayanīyā? » ity ācañkyā ’ha :

10 çruti-virodhān na kutarkā-’pasadasyā ’tma-lābhaḥ. 34.

puruṣa-kāraṇatāyām ye-ye pakṣāḥ sambhāvitās, te sarve çruti-viruddhā ity atas tad-abhyupagantīnām kutarkikā-’dy-adhamānām ātma-svarūpa-jñānām na bhavatī ’ty arthaḥ. etenā ’tmani sukha-duḥkhā-’di-guṇo-’pādānatva-vādino ’pi kutarkikā eva, teśām apy ātma-yathārtha-jñānām 15 nā ’stī ’ty avagantavyam. ātma-kāraṇatā-çrutayaç ca çakti-çaktimad-abhedeno ’pāsanā-’rthā eva; “ajām ekām” ity-ādi-çrutibhiḥ pradhāna-kāraṇatā-siddheḥ. yadi cū ’kāçasyā ’bhrā-’dy-adhiṣṭhāna-kāraṇatā-vad ātmanah kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyai ’va pratiṣedhād iti.

20 « sthāvara-jaṅgamā-’diṣu prthivy-ādīnām eva kāraṇatva-darçanāt katham prakṛteḥ sarvo-’pādānatvam? » tatrā ’ha :

pāramparye ’pi pradhānā-’nuvṛttir, aṇu-vat. 35.

sthāvara-’diṣu paramparayā kāraṇatve ’pi teṣu pradhānasyā ’nugamād upādānatvam akṣatam; yathā ’ñkurā-’di-dvārakatve ’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 paricchinнатve ’pi yatra kāryam utpadyate, tatra gacchatī ’ti vaktavyam? » tatrā ’hā :

gati-yoge ’py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre ’pi paricchinнатayā mūla-kāraṇatvā-’bhāvah pārthivā-’dy-35 aṇu-dṛṣṭāntene ’ty arthaḥ.

athave ’tthaṁ vyākhyeyam. « nanu triguṇā-’tmaka-pradhānasyā ’nyo-

'nya-saṁyogā-'rthaṁ çruti-smṛtiṣu kriyā kṣobhā-'khyā çrūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity ācañkyā pari-harati: gati-yoge 'py ādyā-kāraṇatā-'hānir, anu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vāiçeṣika-mate pārthivā-'dy-anūnām ity arthaḥ. 5

«nanu pṛthivy-ādīnām navānām eva dravyānām darçanāt katham pṛthivītvā-'di-çūnyam pradhānā-'khyāṁ dravyāṁ ghaṭeta? na ca «pradhānām dravyam eva mā 'stv» iti vācyam; saṁyoga-vibhāga-parināmā-'dibhir dravyatva-siddher» iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamah. 38.

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyānī 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-çravaṇām cā 'tra niyame bādhakam iti bhāvah.

«kim sattvā-'dayo gunā eva prakṛtir, athavā guna-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir?» iti saṁçaye 'vadhārayati: 15

sattvā-'dīnām a-tad-dharmatvāṁ, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvām nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api çruti-smṛtiṣū 'bhayam eva çrūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayaṁ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāçasya vāyu-20 vat saṁyoga-mātreṇa nitya eva dharmaḥ syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgaṁ vinā vicitra-guṇa-trayo-'tpatty-asambhavah; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-papattāu tad-atirkta-prakṛti-kalpanā-vāiyarthym iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ñcataḥ 25 prakāçā-'di-kāryo-pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāviñcāti-tattva-pratipādaka-çāstra-virodha» iti cen, na; tatra prakṛti-dharmānām sukhā-'dīnām vāiçeṣika-guṇānām pṛthak-tattvā-'bhypagamena tattvānām aṣṭāviñcāti-saṁkhyo-papatteḥ. 30

vastutas tv idam sūtram itthām vyākhyeeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvah; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvāṁ rajas tama iti eśāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vāiçeṣikānām pṛthivy-ādiṣ ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmyā-'vastham sattvam aṇu-tulyān vāiṣamyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evam rajas-tamasī api.

pradhāna-pravṛtteḥ prayojanam upasāṁharati :
 anupabhoge 'pi pum-arthaṁ sr̄ṣṭih pradhānasyo, 'stra-kuñkuma-
 5 vahana-vat. 40.
 tr̄īyā-'dhyāya-sthe "pradhāna-sr̄ṣṭih parārthe" 'ty-ādi-sūtre vyākhyā-
 tam idam.

vicitra-sr̄ṣṭā nimitta-kāraṇam āha :
 karma-vāicitryāt sr̄ṣṭi-vāicitryam. 41.
 10 karma dharmā-dharmāu. sugamam anyat.

«nanu bhavatu pradhānāt sr̄ṣṭih; pralayas tu kasmāt? na hy ekas-māt kāraṇād viruddha-kārya-dvayam ghaṭate.» tatrā 'ha:
 sāmya-vāiśamyābhyaṁ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṁ ca vāiśamyam nyūnā-
 15 tirikta-bhāvena saṁhananam; tad-abhāvah sāmyam. tābhyaṁ hetubhyām
 ekasmād eva sr̄ṣṭi-pralaya-rūpaṁ viruddha-kārya-dvayam bhavatī 'ty
 arthaḥ. sthitis tu sr̄ṣṭi-madhye praviṣṭe 'ty ācayena tat-kāraṇatvam
 pradhānasya na pṛthag vicāritam.

«nanu pradhānasya sr̄ṣṭi-svābhāvyāj jñāno-'ttaram api saṁsārah syāt.»
 20 tatrā 'ha :

vimukta-bodhān na sr̄ṣṭih pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣatkārād dhetoh pradhānasya tat-puruṣā-
 'rthām punah sr̄ṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
 amātyā-'dayo rājño 'rthām sampādya kṛtā-'rthāḥ santo na punā rājā-'rthām
 25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthām hi
 pradhāna-pravṛttir ity uktam. sa ca jñānān nispanna iti bhāvah.

«nanu pradhānasya sr̄ṣṭy-uparamo nā 'sti; ajñānām saṁsāra-darçanāt.
 tathā ca pradhāna-sr̄ṣṭyā muktasyā 'pi punar-bandhaḥ syāt.» tatrā 'ha :
 nā 'nyo-'pasarpaṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kārana-saṅghātā-'di-sr̄ṣṭyā 'nyān prati pradhānasyo 'pasarpaṇe
 'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānām
 svo-pādhi-saṁyoga-viçeṣa-tat-kāraṇā-'vivekā-'dīnām abhāvād ity arthaḥ.
 idam eva hi muktam prati pradhāna-sr̄ṣṭy-uparamo, yat tad-bhoga-hetoh
 svo-pādhi-pariṇāma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

«nanv iyaṁ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvam syāt. tad eva tv ātmā-dvāita-çruti-bādhitam» ity ācañkyā 'ha:

puruṣa-bahutvam vyavasthātaḥ. 45.

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”
‘ty-ādi-çruty-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvam sidh- 5
yatī 'ty arthaḥ.

«nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt.» tatrā 'ha:
upādhiç cet, tat-siddhāu punar dvāitam. 46.

upādhiç cet svikriyate, tarhy upādhi-siddhyai '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 ācañ-
kāyām āha:

dvābhym̄ api pramāṇa-virodhah. 47.

puruṣo 'vidye 'ti dvābhym̄ apy aṅgikṛtābhym̄ advāita-pramāṇasya 15
çruter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha:

**dvābhym̄ apy avirodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhym̄ apy aṅgikṛtābhym̄ pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate; asmābir api prakṛtiḥ puruṣaç ce 'ti dvayor evā 'ngikārāt;
vikārasyā 'nityatayā vācā-rambhana-mātratāyā asmābir apī 'śtatvāt.
«nanu puruṣa-nānātvā-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā
'smad-virodha» ity ācañkyā dūṣaṇā-ntaram āha: “uttaram ce” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaç ca na ghaṭate; ātmā-sādhaka-pramā- 25
nasyā-'bhāvāt. tad-aṅgikāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

«nanu sva-prakāçatayā 'tmā setsyati.» tatrā 'ha:

prakāçatas tat-siddhāu karma-kartṛ-virodhah. 49.

cāitanya-rūpa-prakāçataç cāitanya-siddhāu karma-kartṛ-virodha ity
arthaḥ. prakāçya-prakāça-sambandhe hi prakāçanam ālokā-'diṣu drṣṭam; 30
svasya sāksāt svasmin sambandhaç ca viruddha iti. asman-mate tu
buddhi-vṛtti-ākhyā-pramāṇā-'ngikārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā pratibimba-rūpasya-sva-sambandha iti bhāvah. ātmānaḥ sva-prakāçatva-çrutis tv
an-anyo-'pādhika-prakāçā-'di-parā bodhyā.

« nanu nā 'sti karma-kartr-virodhaḥ; sva-niṣṭha-prakāṣṭa-dharma-dvārā svasya sva-sambandha-sambhavat; yathā vāiçeṣikāṇām sva-niṣṭha-jñāna-dvārā svasya svayañ viṣaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣṭa-rūpa-dharmaḥ sūryā-'diṣ iva nā 'sti, kiṁ tu cid-rūpaç cit-svarūpa eva padārthaḥ jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'ti” 'ty eva ḡrutyo 'padiṣyate, na tu vidhi-mukhatayē 'ti. tathā ca smṛtiḥ api:

10 “‘idam tad’ iti nirdeṣṭum guruṇā 'pi na çakyata” iti.

« jaḍa-vyāvṛttāv» iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ.— asmiṇç 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 dvāīta-siddhāv advāīta-çruteḥ kā gatiḥ?» tatrā 'ha:

na ḡruti-virodho, rāgiṇām vāirāgyāya tat-siddheḥ. 51.

advāīta-çruti-virodhas tu nā 'sti; rāgiṇām puruṣā-'tirikte vāirāgyāyāvā 'va ḡrutibhir advāīta-sādhanāt; puruṣa-jñāna iva dvāītā-'bhāva-jñāne svatantra-phalā-'ntarā-'çravaṇāt. tac ca vāirāgyam sad-advāītenāi 'vo 'papadyate, sattvam ca kūṭasthatvam ity arthaḥ. ata eva ḡrutir api sad-advāītam eva Chāndoge耶 pratipāditavatī 'ti bhāvah.

na kevalam ukta-yuktyāi 'vā 'dvāīta-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 svāpnā-viṣaya-çaṅkha-pītimā-'dīnām asatyatvam loke dṛṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyaśarba-buddheṣ cā 'duṣṭatvāt; 30 “yathā-pūrvam akalpayad” ity-ādi-çravaṇāt. «nanu “ne 'ha nānā 'sti kiṁ-cane” 'ty-ādi-çrutyā bādhitatvenā 'vidyā-'di-nāmā kaç-canā 'nādir doṣah kalpanīyah.» tatrā 'ha: “bādhakā-'bhāvād” iti. ayam bhāvah: “ne 'ha nānā 'sti kiṁ-cane” 'ty-ādi-çrutyā yāḥ parāḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, 35 na tu prapañcī-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasāfigat. na hi svapna-kālinā-çabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṁdihyata iti. tasmād ātmā-'vighātakatayā ḡrutyā

na prapañcasayā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kiṁ-cane" 'ty-ādi-çruter «brahma-vibhaktam kiṁ-api nā 'stī» 'ty arthaḥ;

"sarvāṇi samāpnosi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇām vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-çrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-drṣṭāntā-siddheḥ; na hi loke mṛttikā-vikārāṇām atyanta-tucchatvām siddham, yena drṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhakaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-çrutes tv ātmā-'tiriktasya kūtastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kiṁ cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathā 'tādṛçā-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi «mokṣo mithye, 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayati 'ti. yāc cā 'tmā-'kya-çrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mimānsā-bhāṣye cāi 'tā anyāc ca çrutayo 'smābhīr vyākhyātā iti dik. 15

na kevalāṇi vartamāna-daçāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtvā-bhoktṛtvayor vāiyadhikaraṇye 'pi vyavasthām upapādayati sūtrābh्यām:

ahaṅkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaranam ahaṅkāraḥ. sa eva kṛtimān; abhimāno-'ttaram eva prāyaçah pravṛtti-darçanāt; na tu puruṣo, 'parināmitvād 25 ity arthaḥ. pūrvāṇi ca «dharmā-'dikam buddher» iti yad uktāṇi, tad ekasyāi 'vā 'ntaḥkaranāsyā vṛtti-mātra-bhedā-'çayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṅkārasya kartṛtve 'pi bhogaç city eva paryavasanno bhavati; ahaṅkārasya saṁhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viçeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṅkāreṇā 'sañjītaṁ tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṅkāro yam puruṣam ādāyā 'cetane «'ham, mame» 'ti vṛttim karoti, tasyā 'haṅkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmanā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āçayah.

Brahma-lokā-nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-kte kāraṇam
darçayati :

candrā-di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-dikam. sugamam anyat.

5 «nanu tat-tal-loka-vāsi-jano-padeçād anāvṛttiḥ syāt?» tatrā 'ha :

lokasya no 'padeçāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manusya-lokasyo 'padeça-mātrān na siddhir jñāna-niṣpattir, evān tat-tal-loka-stha-lokasyo 'padeça-mātrāt tad-gatānām jñāna-niṣpattir na niyamena bhavatī 'ty arthaḥ.

10 «nanv evam Brahma-lokād anāvṛtti-çruteḥ kā gatiḥ?» tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-çrutih. 58.

Brahma-lokā-di-gatānām ḡravaṇa-mananā-di-paramparayā prāyaço
jñāna-siddhāu satyān vimukti-çravaṇam; na tu sākṣād-gati-mātreṇe 'ty
arthaḥ. tal-loke jñānasya prāyikatvād anya-lokād viṣeṣa iti.

15 paripūrṇatve 'py ātmāno gati-çrutim upapādayati :

gati-çruteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deca-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmāno gati-çravaṇā-nurodhena bhoga-decasya kāla-
vaçīl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy
20 ākāçasya pūrṇatve 'pi deca-viṣeṣa-gatir ghaṭā-dy-upādhi-yogād vyavahri-
yate, tathāi 've 'ti. tathā ca çrutih :

“ghaṭa-saṁvṛtam ākāçām nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāçām, tadvaj jīvo nabho-pama” iti.

“bhoktur adhiṣṭhānād bhogā-yatana-nirmāṇam” iti yad uktām, tat
25 prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya çukrā-deḥ pūti-bhāva-prasaṅgān na pūrvo-kta-
bhogā-yatana-siddhir ity arthaḥ.

«nanv adhiṣṭhānām vināi 'vā 'drṣṭa-dvārā bhokṭhyo bhogā-yatana-
20 nirmāṇam bhavatu.» tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-di-vad
añkure. 61.

çukrā-dāu sākṣād asambaddhasyā 'drṣṭasya çarīrā-di-nirmāṇe bhokṭ-
dvāratvā-sambhavād, bijā-sambaddhānām jalā-dinām añkuro-tpattāu

karṣakā-'di-dvāratva-vad ity arthah. atah svā-'graya-saīnyoga-sambandhenāi 'vā 'dr̥ṣṭa-sambandhaḥ ṣukrā-'diśu vaktavyaḥ. tathā ca siddham adṛṣṭavat-ātma-saīnyoga-rūpasyā 'dhiṣṭhānasya bhogo'-pakaraṇa-nirmāṇa-hetutvam iti bhāvah.

vāiçeśikā-'di-nayenā 'dr̥ṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvam sthāpitam. sva-sidhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

nirguṇatvāt tad-asambhavād, ahamkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'dr̥ṣṭā-'sambhavāc ca nā 'dr̥ṣṭa-dvārakatvam; 10 hi yasmād ete 'dr̥ṣṭā-'dayo 'hamkārasyā 'ntaḥkarana-sāmānyasyāi 'va dharmā ity arthah. tathā cā 'sman-mate dvāra-nāirapeksyeṇa saīnyoga-mātreṇa sākṣād eva bhoktur adhiṣṭhānaiḥ sidhyatī 'ti bhāvah.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca 15
bhāgo jīvali sa vijñeyah, sa cā 'nantyāya kalpata”

iti çruti-pratipāditam jīva-paricchinnatvam anupapannam. tathe 'çvara-pratiṣedhāt puruṣānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çāstriyo 'nupapanna » iti. tad idam ācañkā-dvayam apahartum āha:

viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam; tac cā 'hamkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahamkāravatām eva sāmarthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'hamkārasyā 'bhāvād ity arthah. athavā 25 'ntaḥkarana-viyoge mokṣa-pralayā-'dāu na jīvanai, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkarano'-pādhikām jīvasya paricchinnatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvah. — anena sūtrenā viçiṣṭasya bhoktṛtvām vā tvam-aham-pratyaya-gocaratvām vā no 'ktam; sākṣāt- 30 kāra-rūpasya bhogasyā 'hamkāra-dharmatvā-'bhāvāt; tvam-ahaīn-dharmi-puraskāreṇa vivekā-'nupapatte ca. kiñ tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhavisyati.

ātmānām dvividham prāhuḥ para-'para-vibhedataḥ; 35
paras tu nirguṇāḥ prokto, 'py ahamkāra-yuto 'para”

ity-ādi-vākyā-çato-'kto jīvātmā-paramātmā-vibhāga eva pradarçitah. tatra jīvātāyām ahaṁkāra upalakṣanam eve 'ti.

idānīm mahad-ahaṁkārāyor eva tad-itaram jagat kāryām, ne 'çva-
rasye 'ti Brahmā-'di-trayasyā 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yiṣyati. tatrā 'dāv ahaṁkāra-kāryam āha :

ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pra-
māṇā-'bhāvāt. 64.

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-saṁhāra-
niṣpattir bhavati; tādr̄ça-balasyā 'haṁkāra-kāryatvāt; anahaṁ-kṛteṣu tat-
10 sāmarthyā-'darçanāt. na tu vāiçesikā-'dy-uktā-'nahāmkrta-parame-'çvarā-
'dhīnā; anahaṁkṛta-sraṣṭrte nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ.
"aham bahu syām, prajāyeye" 'ti hy ahaṁkāra-pūrvikāi 'va sṛṣṭih qṛū-
yate. tatrā 'haṁ-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena
sūtreṇā 'haṁkāro-pādhikam Brahma-Rudrayoḥ sṛṣṭi-saṁhāra-kartṛtvām
15 çruti-smṛti-siddham apि pratipāditam.

«nanu bhavatv ahaṁkāro 'nyeśām kartā; ahaṁkārasya tu kah
kartā?» tatrā 'ha :

adr̄ṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktih kāla-viçesa-
20 mātrād bhavati, tad-udbhodhaka-karmā-'ntarasya kalpane 'navasthā-pra-
sañgāt, tathāi 'vā 'haṁkārah kāla-mātra-nimittād eva jāyate, na tu tasyā
'pi kartr-antaram astī 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-
mate «kāryā-'bhivyaktir apि 'çvareṇāi 'va kriyata» iti vaktum çakyate;
içvarasya vāiṣamya-nāirghṛṇyā-'patteḥ. karma-sāpeksatayāi 'va hī 'çvara-
25 sya vāiṣamya-'dikam seçvarāih parihartavyam. tac cet karne 'çvara
evā 'dhitiṣṭhet, tarhi vāiṣamya-'dikam āpadyetāi 've 'ti bhāvah.

mahato 'nyat. 66.

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam,
tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhimāna-kāranā-
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-
'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-pādhikam
Viṣṇoh pālakatvam upapāditam. mahat-tattvo-pādhikatvāt tu Viṣṇur
mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam :

"yad āhur Vāsudevā-'khyām cittam, tan mahad-ātmakam" iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyaṁ nirguṇam eve 'syate;
içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttih svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvah; sa ca prakṛti-pravṛtteḥ prāñ nā 'stī » 'ty ācañkām pariharati :

5

karma-nimittah prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-'ñkura-vat. 67.

yeśāṁ sāmkhyai-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvah karma-nimittakas, tan-mate 'pi sa pravāha-rūpenā 'nādir eva, bijā-'ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10 tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvām 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-rūpenē 'ti. viveka-prāgabhbāvo 'vi-veka iti mate tu bijā-'ñkura-vad anāditvām na ghaṭate; akhaṇḍa-prāg-abhbāvayā 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarira-nimittaka iti Sanandanācāryah. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakah prakṛti-puruṣayor bhogya- 20 bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādiḥ sa ity arthaḥ. yady api pralaye liṅga-çarīram nā 'stī, tathā 'pi tat- kāraṇam aviveka-karmā-'dikam pūrva-sargiya-liṅga-çarīra-janyam asti; tad-dvārā bijā-'ñkura-tulyatvām svasvāmibhāva-liṅgaçarīrayor ity ācayaḥ.

çāstra-vākyā-'rtham upasainharati :

25

yad vā tad vā, tad-ucchittih puruṣārthas—tad-ucchittih puruṣārthah. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogya-bhoktṛ-bhāvah, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedah parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30 duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttih puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasainhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpena 35 puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpenāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-pasāmīhāra-sūtrayor iti. — bahulā-ñcasya dvir-āvṛttilih cāstra-samāpty-arthā.

5
çāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāḥ
sasthā-'dhvāye krtah paccād vākyā-'rthaś co 'pasamhṛtah.

tad idam sāṅkhyā-çāstraṁ Kapila-mūrtyaḥ bhagavān Viṣṇur akhila-loka-hitaya prakācitavān. yat tatra vedānti-bruvah kaścid āha : « sāṅkhyā-pranetā Kapilo na Viṣṇuh, kiṁ tv Agny-avatārah Kapilā-ntaram ;

“Agnih sa Kapilo nāma sāṁkhya-cāstra-pravartaka”

19 iti smrter » iti. tal loka-vyāmohana-mātram;

“etan me janma loke ‘smin mumukṣūnām dur-āçayāt
prasainkhyānāya tattvānām sammatāyā ‘tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhyo'-pades-
ṭṛtvā'-vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktah; yathā

“kālo 'smi loka-ksaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçvarūpa-pradarcaka-Kṛṣṇasya 'pi Viṣṇu-avatāra-Kṛṣṇād bhedā-patter iti dik.

20 sāmkhya-kulyān samāpūrya Vedānta-mathitā-'mṛtāih
Kapila-rsir jñāna-yajña rsīn āpāyayat purā.

tad-vacah-qraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'daiḥ tac-chāstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāmkhya-pravacanasya bhāṣye tantrā-
'dhyāyah sasthah.

APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMKHYA-PRAVACANA-BHĀSYA.

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 *Cuddhi-pattram*; 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-vāsanā-vad (<i>instead of svatvam ca . . . -vat-tvam</i>). 36 vaktavyatvād (<i>instead of uktatvād</i>). 37 nityayoh (<i>instead of vibhvoḥ</i>). 1512 H. adds anyat after vastu.	2815,16 tat puruṣe vāñ-mātrām sarvāñ, sphatika-. 19 H. omits sa. 2917,18 pramāñāny upanyasyante. 304,5 'sāṁhatā-'vasthe 'ti. 11 sāmānye 'ti. 25 tad-asāṁgraha-nyūnatā. 316 jñānam atho 'py artha. 11 āditya-mandale. 24 tanmātrā (<i>instead of tanmātrās</i>). 3615 'ty-ādi-kṣetrajñā-. — puruṣasya is missing. 3712 gāuṇyo 'tpatti. 23 sarga-pralaya-dharmiṇam. 3917 vandhyatvam (<i>instead of āndhyatvam</i>). 2022 cittasya vṛttayas. 4123 karma-cito. 24 punya-cito. 37 tathā 'pi sā. 429 duḥkhā-'nivṛttir. 34 jñānasāyā 'kṣayatvān na. 432 sāksāj-jñāno-'pāya. 13 H. omits tat pramāñam. 17 tadā tū 'kte-'ndriya-. 22 puruṣa-niṣṭha-bodhaḥ prame. 4413 H. omits ca. 47 jñeyatā-'bhidhānāya. 19 mahattva-rūpena. 22 tathā cā 'yam jagaj-janah.
29 api (<i>instead of eva</i>). 210 'tmā-'kartṛtva-vittvas-yāi 'va. 11 manyamānah (<i>instead of sa samānah</i>). 32,33 atrā 'pi vyāvahārika-pāramārthika-bhāvo bhavati. 34 valī (<i>instead of te</i>). 45 dāitya. 510 prakarṣenā 'syām. 612,13 bhāvah (<i>instead of vibhāgah</i>). 714 sattve 'nutapyamāne tad-ākārā-'nurodhāt puruṣo. 817 sattva-sambhavād (<i>instead of sattā-'sambhavād</i>). 35 vā vasantam. 934 'dāv api vivekam eve. 1019 'padeṣa-qruter. 34 svābhāvikāyāpāyo. 112 abhāvo (<i>instead of apāyo</i>). 123 H. adds hi after na. 13 kāla-yoga. 15 H. omits ca. 34 uttaratra vakṣyamāṇam. 37 ced bandhane. 137 api tu sa eva bandhah. 13 H. omits āṇu. 34 ātmani. 149 kartṛtva-mātrām duḥ-khitvā.	14 sāmvṛttikām, sāmvṛttiq. 26 -yogāṅgānuṣṭhānā-. 187 bandhā-'patter. 22,23 samskriyate. 197 H. adds iti ḡeṣāḥ after kṣaṇikatvam. 2012 H. adds vijñāna-mātrām after bandho 'pi. 2126 sāmvṛttikām. 2215 viyad-gāmi mano. 2331 H. omits adr̄ṣṭena. 2418 vivekā-'khyā- (<i>instead of 'vivekā-'khyā-</i>). 2524 -saṁyogaśyāi (<i>instead of -saṅgasyāi</i>). 268 heya-hetuḥ pratipāditah. 32 viveka-nāçakatvam (<i>instead of 'viveka-nāçaka-tvam</i>). 37 evam ca sati. 277 ce 'tthām (<i>instead of cet</i>). 35 H. omits 'py. 289 H. omits ca. 10 tathā ca.	2815,16 tat puruṣe vāñ-mātrām sarvāñ, sphatika-. 19 H. omits sa. 2917,18 pramāñāny upanyasyante. 304,5 'sāṁhatā-'vasthe 'ti. 11 sāmānye 'ti. 25 tad-asāṁgraha-nyūnatā. 316 jñānam atho 'py artha. 11 āditya-mandale. 24 tanmātrā (<i>instead of tanmātrās</i>). 3615 'ty-ādi-kṣetrajñā-. — puruṣasya is missing. 3712 gāuṇyo 'tpatti. 23 sarga-pralaya-dharmiṇam. 3917 vandhyatvam (<i>instead of āndhyatvam</i>). 2022 cittasya vṛttayas. 4123 karma-cito. 24 punya-cito. 37 tathā 'pi sā. 429 duḥkhā-'nivṛttir. 34 jñānasāyā 'kṣayatvān na. 432 sāksāj-jñāno-'pāya. 13 H. omits tat pramāñam. 17 tadā tū 'kte-'ndriya-. 22 puruṣa-niṣṭha-bodhaḥ prame. 4413 H. omits ca. 47 jñeyatā-'bhidhānāya. 19 mahattva-rūpena. 22 tathā cā 'yam jagaj-janah.

4812 cāi 'śām (<i>instead of te-</i> śām).	7814 H. omits devānām.	10223 vibhur aṇūtē (<i>instead</i> <i>of vijugupaate</i>).
24-pratibimbasyāi'vā'ntaḥ-	31-34 yathā kāraṇam svā-	25 vikriyate (<i>instead of avi-</i>
karano-.	kāraḥ prakṛti-prabhā-	<i>kriyāh</i>).
26 agni-yoga-viṣeṣa.	vād iti (<i>instead of yathā</i>	10318 athāi 'ko.
4938 H. omits vṛtti-rūpam.	ca . . . -abhävād iti).	31 parārthataḥ (<i>instead of</i>
5330 atha (<i>before sarvam</i>).	7920 tatrā.	<i>parārtham svataḥ</i>).
34 pratiyogi-rūpatve.	25 api gantavyam.	10418 H. omits kāivalyam.
5411 atyantā-'bhāvā-'ṅgikā-	807 iti gantavyam.	20,21 «nanv eka-puruṣa-
rāt.	828 H. omits upasthasya hy	muktāv eva vivekā-
13,14 H. omits nā 'yam	upasthā-'ntaram.	'kāra-vṛtyā viraktā pra-
ghaṭo.	9 yasye 'ndriyasya, and	kṛtiḥ katham anya-pu-
5511 ḡṛutiḥ.	ucyate.	ruṣā-'rtham punah sṛṣṭāu
12 ātmāi've (<i>instead of tama</i>	15 H. omits tu.	pravartatā? na ca pra-
eve).	22 H. omits tu.	kṛter aṅga-bhedān nāi
13 ity-ādyā.	33 H. omits ca.	'sa doṣa iti vācyam;
31 sthitā.	8411 sa (<i>instead of sama</i>).	mukta-puruṣo -'pakara-
5734 ata (<i>instead of etad</i>).	15 H. omits asmin.	ṇāir api pṛthivī-ādibhir
5923 H. omits tu.	27 nirāyatvāt.	anyasya bhogya-sṛṣṭi-
30 H. omits pratyekam.	8629 cintā vṛttir as two sepa-	darçanād iti.» tatrā 'ha
34 no 'papadyate.	rate words.	(<i>instead of eka-puruṣān</i>
6012 ee 'ti (<i>instead of ve</i>	8825 pūrva-sargya-kāraṇāir	. . . darçayati).
'ti).	evo.	22 na virajyate prabuddha-
26 tu (<i>instead of tad</i>).	8919 H. omits iti.	raju-tattvasyāi 'vo.
6417 gaṇsadvam (<i>instead of</i>	33 caturtha-sūtra-.	24-27 ekasmin puruse vivi-
sambaddham).	901 prayujyate (<i>instead of sa</i>	kta-bodhād viraktam api
665 bhedo.	yujyate).	pradhānānā nā 'nyasmin
6 H. omits tasya.	9131 vāsanā-bhūta-sūkṣmaṁ.	puruse sṛṣṭy-uparāgāya
31 niyamena sva-gocara-	9213 sāvayavasyo.	viraktam bhavati, kiṁ tu
vṛtti-.	18 'nukrāmati, prāṇam anu-	tam prati sṛjaty eva;
6731 ghaṭā-'kācā-vyavasthā.	krāmantam.	yathā prabuddha-raju-
682 H. omits tatra.	18,19 H. omits sarve prāṇā	tattvasyāi 'vo 'rago
6912 jīvo na mriyata.	anūtkrāmantanti.	bhayā-'dikām na janayati,
701 H. omits vā.	19 evā 'vakrāmati.	mūḍham prati tu
17,18 ḡabdā-gocare.	9325 mādakatā çaktih.	janayaty eve 'ty arthaḥ
23 'khandatā-pr-a-kalpanā-	9427 'nuṣṭhānam ḡṛutiṣv	(<i>instead of yathā . . .</i>
yām.	aṅgā-; and abhy (<i>in-</i>	parāṇ-mukhatā).
7115 evam muktānām.	9734 vighāte.	33 H. omits kiṁ tu.
32 -pāramārthika-sattvenā	9830 'bhihitā (<i>instead of 'bhi-</i>	1052 H. omits ca.
'nyan ne 'ti.	matā).	4 H. omits 'pi.
7224,25 sāmvṛtti-.	991 tuṣṭir between kālā-'khyā	14 rūpa.
25 'vidyakatāyāq.	and ogha.	20 H. omits prakṛteḥ.
32 H. omits apy.	10013 buddhir.	24 muktāv.
7520 H. omits taṣmād vā.	10127 H. omits sā.	1062 H. omits āñjasyena.
7618 pravartate (<i>instead of</i>	1027 karmane 'ti, and niṣik-	3 H. omits pañu-vat.
pravariata iti).	tam.	9 H. omits 'py.
36 tu (<i>instead of nu</i>). H.	11 sūtra-dvayam idam vyā-	11 tatra kāliḥ sādhanāir
omits 'thā 'kāmayaṁāno.	khyāya (<i>instead of athavā</i>	bandhāḥ (<i>instead of</i>
771 H. omits niṣkāma āpta-	. . . vyākhyeyam.	buddher . . . bandhāḥ).
kāma ātma-kāmo.	17 tadā (<i>instead of ta-</i>	16 H. omits sva.
20 utpādye.	thā).	29 duḥkha-sambandhāḥ.

1074 avyaktā-'dya-	11621-23 H. omits tad uktam ... kṣama" iti.	tra tat-sattāyā bhānā- 'prayojakatvam iti bhā- vah. na ca «sarvatrā 'sato bhāne sāmagri na sambhavati samnikarṣā- 'dy-abhāvād ity atā kvacit-sattā-mātram ape- kṣyata» iti vācyam; anā- di-vāsanā-dhārāyā eva bhrama-hetutva-sambha- vād iti.
10 assanniṣṭham (instead of anityām ca).	31 puruṣārthatā-siddhyā.	11722 īvara-' <i>dhiṣṭhātṛtve</i> .
18 ato 'ntarā (instead of antarā-'ntarā).	11812-14 H. omits iccho- 'tpatty . . . ce'cchā'-dir iti.	11722 īvara-' <i>dhiṣṭhātṛtve</i> .
1083 ḡṛutiṣ ca.	17 ḡaktitvena (instead of dharmatvena).	11812-14 H. omits iccho- 'tpatty . . . ce'cchā'-dir iti.
19 loko.	26 cec cetanā-' <i>çvaryam</i> .	33 iti tatrā 'ha.
20 H. omits yathā.	11931 'dhikāra-hetu-	12823,24 paṭā-'diṣu (instead of çukty-ādāu . . . sphāti-kā- 'diṣu vā).
32 'vidyā-samkāra-leçasya sattā.	1203 H. adds apy before ana- vasthā.	1291-3 are missing in H.
1094 H. omits vedānti-bruvo.	8 āvidyāki.	13-15 H. omits eko ghaṭa- ... 'sambhavāc ca.
9 kṛta-kṛtyatā.	1212 H. omits jñāna-nācāyā.	20-22 H. omits yathā- kathām-cid . . . sāmyād iti.
28 paripūrṇa-cinmātrepa.	15 H. omits lāukika.	33 utpattiḥ pratīter.
1101 jagat (instead of bha- vet).	23,24 liṅgam (instead of arthā-'patti-rūpam pra- māṇam).	1301 yady anāgatā-'vasthā-.
2 bhavet (instead of ja- gat).	24,25 niṣedha-vidhy-āder evā 'dharma-liṅgatvād ity arthah.	5 H. omits qabdeś iva ghaṭā-'diṣv api.
13 'ntareṇā 'ha.	1235 dhūmasyā 'pi.	13,14 H. omits āupādhika- ... 'ktatvāt.
23 ca (after viraktasya).	1253-5 H. omits siddha-vi- veka . . . tad-vāiyar- thyam.	25 ciṣya-buddhi-vāciṣadyāya.
1111 nirlvayini-vat.	12613-15 H. omits na cā . . . pravṛtteḥ.	1314 ekātma-vādinām.
16 H. omits iti.	22,23 tasyābādhā'-dir as one word.	5 nā 'tmā 'vidyā.
26 āgā vāi vaçya-virase as three separate words.	24 H. omits ata.	11-15 H. omits avidyāyā ... mano-dharmatvād iti.
1122 cā 'rthe sukhām.	32 niṣvasitam.	16-23 yadi cā 'vidyā dravya- rūpā puruṣā-'crito ga- gane vāyuvad iṣyate, tādā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva se 'ti siddha-sādhanām ca. tā- dṛçām cā 'vibhāgenā (in- stead of Brahma-mimān- sāyām . . . avibhāgenā).
11 H. omits iti.	12724 pratiṣedho-papattir.	24 H. adds brahma after 'dvitīyam.
13 aṇçato (instead of ukte).	26 cā 'nirvacaniyam, tādṛça- syā 'pi bhānām.	27 jñānamayo 'py artha.
23 jñānam.	28-36 H. omits yā tu . . . proktam iti.	27 H. adds satyam after tatra.
28 hiyata.	1283-17 anyad vastv anya-rū- peṇa bhāsata ity api na yuktam, sva-vaco-vyā- ghātāt. anyatrā 'nya- rūpasya nr-çrṅga-tulya- tvam anyathā-qbdeno 'cyate, 'tha ca tasya bhā- nam ucyata iti sva-vaca- eva vyāhatam; asato bhā- nā-'sambhavasyā 'nya- thā-khyāti-vādibhir api vacanād ity arthah. pu- ro-vartiny asattve 'nya-	13212-14 H. omits niṣedha- gruter . . . prasaṅgād.
34 H. omits cec.	1291-3 are missing in H.	17-19 H. omits guna- . . . bhāvah.
35 yogino (instead of jñāna- sādhanānām).	1301 yady anāgatā-'vasthā-.	20 antaḥkarano-'papatteḥ.
1138,9 are missing in H.	5 H. omits āupādhika- ... 'ktatvāt.	
10 iti Mokṣadharma-' <i>di- bhyaḥ</i> . iti Vasiṣṭhā-' <i>di- smṛtiḥbhyā</i> ca (instead of 'ty-ādy. . . -vākye- bhyaḥ).	130212-14 H. omits niṣedha- gruter . . . prasaṅgād.	
12 dharmaṇa.	130215-16 H. omits āupādhika- ... 'ktatvāt.	
13-15 are missing in H.	130217-18 H. omits āupādhika- ... 'ktatvāt.	
31,32 bhrāntatva-çruter (in- stead of vivekā-'bhāva- çruter).	130219-20 H. omits āupādhika- ... 'ktatvāt.	
1141 tac-chabdeno 'kto-'cyā- mānayoḥ.	130221-22 H. omits āupādhika- ... 'ktatvāt.	
3 H. omits kṛta-kṛtyatām ... pradarçayan.	130223-24 H. omits āupādhika- ... 'ktatvāt.	
15 tad vāi.	130225-26 H. omits āupādhika- ... 'ktatvāt.	
1165 saṅge (instead of paçcād).	130227-28 H. omits āupādhika- ... 'ktatvāt.	
7 tathā 'rdha-samkhyam.	130229-30 H. omits āupādhika- ... 'ktatvāt.	
10 H. omits ity-ādinā.	130231-32 H. omits āupādhika- ... 'ktatvāt.	

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31, 3226, 28, 880, 9123, 24.	952, 12214, 12714, 15896.	Hara 479, 11428.
sthūla-çarīra 8814, 899, 20, 25,	sva-prakāça 15727, 34.	Hari 116.
9234, 14135.	Svayambhū 4622, 12631.	haridrā 3211.
sphatikā 71, 1320, 1736, 2816,	svarga 679.	hāna 18, 525, 27, 29, 30, 641, 738,
449, 6837, 7629, 12824, 29,	sva-laya 13427.	39, 933, 1316, 269, 2713, 2825,
14318, 21, 14934, 15118, 15234.	svastika 9622.	29, 432, 6126, 7215, 7411, 1003,
sphatikā-maṇi 8510.	sva-stha 8433, 38, 8510.	1156.
sphur 12615.	sva-svāmi-bhāva 1236, 1423,	hiṇsā 911, 13, 15, 16, 22, 23, 426.
sphurti 1148.	2433, 3437, 5129, 1634, 8, 14, 24.	Hiranyagarbha 3315, 4811,
sphoṭa 12912, 15, 19, 20.	svāpa 7224.	5637, 7811, 7916, 8026, 9019,
smarana 251, 3712, 6619, 8010,	svāpna 1522, 7222, 951, 15827.	15829.
8623, 24, 8910, 11421, 13534.	svābhāvika 938, 102, 3, 8, 9, 12,	hetu-garbha-viçeṣana 3927,
smāraṇa 14422.	27-29, 34, 249, 10, 7826, 9315, 19,	4521.
smṛti 1) <i><memory></i> 4314, 8429,	20, 1122, 12525, 1272, 13724,	heya 525, 27, 28, 31, 78, 934, 157,
8628, 33.	27, 15032.	267, 8, 3214, 7411, 10114, 18,
2) <i><tradition></i> 218, 49, 53, 21,	svābhāvyā 6336, 15619.	10621, 22, 1113, 1156, 14834,
116, 19, 125, 29, 1316, 151, 2020,	svāmin 2422, 27, 3911, 13, 5113,	14937, 15823.
215 etc.	6312, 8523, 8715, 1056, 22,	
sraṣṭar 3911, 472, 8, 15, 16, 20, 32,	14236, 1633.	

APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣṭa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛṣT. = Nṛsiṁha-tāpanī Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāraṇya Purāṇa??	Parāśara's Upapuriṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praṇa Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Cāṇyatakoṣṭa.	RV. = R̄gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Saṁkhya Kārikā.
Çīcupālavadvāha.	SS. = Saṁkhya Sūtra.
Cūlikā Upaniṣad.	Saṁkhya Tattva Kāumudi.
Qvet. = Qvetāçvatara Upaniṣad.	Sarva Darśana Saṅgraha.
Dhātupāṭha.	Surya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GāudMK. = Gāudapāda's Māṇḍukya-Kā- rika.	VāP. = Vāyu Purāṇa.
Īç. = Īcā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmācāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kürma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārkP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Saṁkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of *Vijñānabhikṣu*) to be taken from the Kürma 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.	34-36 = *Chānd. 8. 12. 1.	23,24 = Mbh. 12. 11307b,
19 = Brh. 2. 4. 5 ; 4. 5. 6.	92 = RV. 8. 48. 3.	11308a.
22,23 = ? Cf. 3514.	8 = SK. 2.	245 = Cvet. 6. 11.
23,4 = Bhag. 3. 29.	19,20 = *Mārk P. 10. 31.	7 = SS. 1. 7.
10,11 = *Brh. 4. 3. 22.	21 = Chānd. 8. 15. 1.	25,26 = SK. 21.
11 = ?	25 = TāittĀr. 10. 10. 3.	28,29 = SS. 1. 58.
11,12 = Brh. 4. 3. 7.	26 = Cvet. 3. 8 ; 6. 15.	36,37 = Bhag. 13. 21.
12,13 = *Brh. 4. 3. 16.	29 = *VP. 2. 8. 96.	2510, a = SS. 3. 24.
14,15 = Bhag. 3. 27.	105,6 = KP. 2. 2. 12.	b = SS. 3. 37.
16,17 = VP. 6. 7. 22.	123,4 = *Brh. 4. 3. 16.	11 = YS. 2. 24.
34 = Bhag. 16. 8.	13 = SS. 1. 12.	20,21 = YS. 2. 24.
33,4 = Mbh. 12. 11676a + 11198a.	1317,18 = ?	23 = Bhag. 13. 21.
9-12 = Parāgara's Upapu- rāṇa?	24,25 = Sūrya Purāṇa?	29,30 = YS. 2. 13.
15,16 = *Mbh. 12. 7663b + 7664a.	30,31 = NṛṣT. 2. 9. 9.	30 = ?
20,21 = KP. ?	147,8 = SK. 20.	30,31 = NS. 3. 1. 25.
31 = BrS. 2. 1. 1.	10 = YS. 2. 17.	32,33 = *Mbh. 12. 7762b, 7763.
34 = BrS. 1. 1. 1.	12 = Bhag. 13. 21.	34 = *Mbh. 12. 7751a.
36 = *BrS. 2. 2. 1.	14 = Kaṭh. 3. 4.	36,37 = YS. 2. 12. 13.
37,38 = YS. 1. 26.	25 = SS. 1. 55.	261-4 = KP. 2. 2. 20. 21.
45,6 = VP. 1. 17. 83.	27,28 = YS. 2. 23. 24.	5,6 = NS. 1. 1. 2.
12-32 = Padma Purāṇa?	1510 = Am. 1. 1. 9.	16 = YS. 2. 26.
37 = BrS. 2. 3. 43.	16,17 = *Sarva-darçana-saṁ- graha (ed. Bibl. Ind.) p. 16.	17,18 = YS. 2. 28.
39 = *BrS. 4. 1. 3.	163 = BrS. 4. 2. 16.	21,22 = İç. 11. Māitr. 7. 9.
514,15 = *Mbh. 12. 11409b + 11410a.	7,8,11 = Padma Purāṇa?	23,26 = ?
18 = Cvet. 6. 13.	1711,12 = Sūrya Purāṇa?	27 = BrS. 3. 4. 16.
20 = Bhag. 2. 39.	14 = Cūlikā Upaniṣad 3.	2718,19 = ?
34,35 = SS. 5. 1.	1914, a = Chānd. 6. 2. 1.	26 = ?
62,3 = SS. 6. 70.	b = *Māitr. 5. 2.	34 = Bhag. 2. 20.
21 = YS. 2. 16.	15 = Chānd. 6. 2. 2.	289,10 = SS. 1. 19.
75 = Chānd. 7. 1. 3.	2020 = NṛṣT. 2. 1. 7. 8.	11,12 = GāudMK. 2. 32, BrB. 10.
5,6 = *Kaṭh. 2. 12.	21 = LP. ?	18,19 = Brh. 4. 3. 7.
7,8 = SS. 1. 19.	218,9 = VP. 2. 13. 96.	22,23 = ?
13 = YS. 1. 4.	10,11 = VP. 2. 13. 95.	2910 = SS. 1. 56.
14,15 = YBh. 2. 17.	14 = VP. 3. 18. 17.	12,13 = SS. 1. 59.
17,18 = SS. 2. 35.	226,7 = GāudMK. 2. 32, BrB. 10.	27,28 = SK. 6.
22,23 = ? Cf. 4336.	8,9 = *KP. 2. 11. 6.	308,9 = ? Cf. 15534.
33 = YBh. 1. 52 + 3. 49.	14,15 = ?	27 = SS. 2. 12.
84,5 = Brh. 4. 5. 3.	235,6 = Kaṭh. 6. 17, Cvet. 3. 13.	32-35 = Bhāgavata?
24,25 = YS. 2. 15.	17,18 = *BrB. 13.	36,37 = Garbha Upaniṣad 3.
28,29 = Sāṁkhya - tattva- kāmudi, introd. to SK. 2.	19 = Cvet. 5. 8.	37,38 = Pr. 4. 8.
	20 = Bhag. 2. 24.	311,2 = SK. 3.
		6 = ?
		12,13 = SS. 1. 154.

24,25 = VP. 1. 2. 43b, 44b.	34 = SS. 6. 28.	33,34 = Brh. 2. 3. 6.
323,4 = VP. 1. 2. 20b, 21a.	35 = YS. 1. 4.	6610,11 = ?
24,25 = VP. 1. 2. 38.	36,37 = ? Cf. 722,23.	20 = BrS. 3. 2. 10.
334 = Chānd. 6. 2. 3.	38 = YBh. 1. 7.	21,22 = SS. 5. 116.
12,13 = YS. 2. 22.	4410,41 = Bhag. 13. 33.	6715,16 = Īvet. 4. 5.
30a = *Brh. 1. 4. 2.	457,8 = M. 12. 105.	17 = *Brh. 4. 4. 14; Īvet.
b = Chānd. 6. 2. 3.	22,23 = SS. 5. 107.	3. 10.
33,34 = LP. ?	464 = SS. 1. 89.	683,4 = SS. 6. 63.
35 = BrS. 2. 4. 12.	16,17 = ?	693,4 = VP.?; GāudMK. 3.
341-9 = YV. ?	4721-24 = YV. ?	5.
35 = MārkP. 37. 38b.	25 = Chānd. 6. 2. 3.	12 = Chānd. 6. 11. 3.
359 = BrS. 2. 1. 11.	29,30 = KP. 4. 66.	19 = SS. 1. 99.
11,12 = M. 12. 106.	496-9 = *YBh. 2. 20; 4. 22.	21 = BrS. 1. 1. 21.
14 = ? Cf. 122.	14 = SS. 1. 104.	21,22 = BrS. 2. 1. 22.
32 = YS. 4. 23.	24 = SS. 1. 143.	22 = BrS. 2. 3. 43.
37,38 = Brh. 2. 4. 5.	32,33 = SS. 1. 105.	27,28 = BrB. 12.
3611,12 = VP. 1. 4. 51.	5111,12 = VP. 1. 14. 35.	29,30 = LP. ?
13,14 = VP. 1. 2. 33.	18 = Āīupālavadha 2. 59.	701 = Āit. 1. 1. 1.
25 = Mbh. 12. 12681a.	5215 = *Kāth. 2. 12.	2 = Chānd. 6. 2. 1.
29 = LP.? Cf. KP. 2. 2.	30,31 = SK. 7.	8,9 = BrB. 11.
16.	5511,12 = Brh. 1. 4. 7.	27 = BrS. 3. 2. 32.
378 = VP. 1. 5. 5b.	12 = Chānd. 6. 2. 1.	29,30 = Kāth. 4. 15.
11 = KP.?; *Mbh. 12.	12,13 = *Māitr. 5. 2.	31 = Mund. 3. 1. 3.
7852.	13 = Brh. 5. 5. 1.	32,33 = ?
17,18 = ?	30,31 = YV. ?	34,35 = ?
23,24 = Mbh. 12. 11419.	571,2 = VP. 2. 7. 32.	38 = *Bhag. 10. 21.
31 = Brh. 3. 8. 8.	15 = Brh. 1. 4. 7.	39a = Chānd. 6. 8. 7 seq.
33 = Īvet. 4. 10.	25 = SS. 1. 110.	b = Brh. 1. 4. 10.
34 = Īvet. 4. 9.	32,33 = SK. 10.	7115 = Chānd. 6. 8. 7 seq.
36-38 = ?	586,7 = SS. 6. 39.	12,13 = *Tāitt. 2. 7.
385 = SS. 1. 24.	31,32 = SK. 11.	21 = Kāth. 5. 10.
21,22 = ?	595,6 = SK. 10.	24 = ?
3920,21 = YS. 4. 17. (18 Vyāsa.)	9,10 = VP. 2. 7. 25b, 26a.	26 = BrS. 4. 2. 16.
21,22 = *YBh. 4. 18.	6020,21 = SK. 13.	35 = SS. 1. 154.
29,30 = SS. 6. 39.	26,27 = *VP. 1. 2. 20b, 21a.	7211 = ?
407,8 = Chānd. 7. 24. 1.	6111,12 = Chānd. 6. 7. 6.	23 = Am. 1. 1. 4. 13.
19 = Chānd. 6. 1. 4.	12,13 = YS. 4. 2.	735,6 = ?
27 = BrS. 2. 2. 29.	621, a = Chānd. 6. 2. 1.	7,8 = ?
27,28 = *BrS. 2. 2. 30.	b = *Māitr. 5. 2.	14 = Pāṇini 5. 2. 91.
28 = Brh. 2. 3. 6.	27 = SS. 1. 66.	31,32 = Brh. 1. 5. 3.
29,30 = BrS. 3. 2. 22.	631 = SS. 1. 66.	748,9 = SK. 20.
32 = SS. 1. 78.	16 = SK. 11.	21,22 = Mbh. 12. 7879.
4115 = SS. 1. 6.	22,23 = SS. 5. 114.	7518,19 = YS. 2. 22.
19 = SS. 1. 2.	31 = SS. 1. 104.	20,21 = Tāitt. 2. 1.
23,24 = Chānd. 8. 1. 6.	645,6 = SK. 17.	25 = Īvet. 4. 5.
25 = SS. 1. 16.	16,17 = KP. 2. 2. 10.	32,33 = KP. 12. 28.
4210,11 = BhāgP. 1. 8. 52.	18,19 = ?	35,36 = Brh. 2. 3. 6.
14 = SK. 2.	32,33 = ?	36 = Chānd. 7. 25. 2;
21 = TāittĀr. 10. 10. 3.	6515-18 = YV. ?	NrsT. 2. 17.
434 = Brh. 2. 4. 5; 4. 5. 6.	29 = Īvet. 6. 11.	7636 = Brh. 4. 4. 6.
	30,31 = Vediānta-sāra 158.	771 = Brh. 4. 4. 6.

5,6 = Tāitt. 2. 1.	16,17 = SK. 39.	1071,2 = Br̄h. 2. 3. 6.
12,13 = *Mund. 2. 1. 3.	21,22 = SK. 41.	2 = *Br̄h. 3. 9. 26; 4.
14,15 = Pr. 6. 4.	26 = SK. 40.	2. 4; 4. 4. 22;
18,19 = BrS. 2. 3. 15.	31,32 = YV. ?	4. 5. 15.
32 = ? See note to trans-	9214 = Tāitt. 2. 5.	4,5 = Matsya Purāṇa?
lation of SPrBh.	18,19 = Br̄h. 4. 4. 2.	7-12 = M. 6. 76-78. (7-10
781 = SS. 2. 10.	25,26 = Chānd. 6. 5. 4.	= Mbh. 12.
8,9 = ?	9322 = SS. 3. 20.	12463, *12464).
10 = Br̄h. 2. 4. 10.	943 = SS. 3. 16.	14,15 = SK. 64.
797 = VāP. 4. 25; Matsya	10 = SK. 46.	19,20 = YS. 2. 26.
Pur. ?	20 = Īc. 11.	1087,8 = ?
15 = *Mbh. 12. 7758.	24 = Īvet. 3. 8; 6. 15.	9 = Br̄h. 4. 4. 6, Nṛs.
26-30 = *BhāgP. 3. 5. 29-31.	25 = TāittAr. 10. 10. 3.	T. 2. 1. 5.
33,34 = SK. 25.	9515 = Chānd. 3. 14. 1.	10,11 = Nāradīya Smṛti?
36 = SS. 2. 21.	965 = Kāth. 2. 12.	26,27 = YS. 3. 9.
809 = *MārkP. 45. 38.	12,13 = YS. 1. 34.	34 = NS. 3. 1. 25.
23 = *Chānd. 6. 2. 3;	29,30 = YS. 2. 29.	1101-6 = Garuḍa Purāṇa?
Tāitt. 2. 6.	974-6 = Garuḍa Purāṇa?	22 = ?
23,24 = Chānd. 6. 5. 4.	9,10 = SS. 3. 24.	39,31 = BhāgP. 11. 9. 2.
29,30 = Br̄h. 3. 2. 13.	25,26 = SK. 49.	33,34 = M. 6. 78.
36,811 = Br̄h. 2. 4. 12.	27,28 = ? Cf. Aniruddha's	1111 = R. 3. 9. 32.
6 = Mund. 2. 1. 3.	and Mahādeva's	15,16 = *VP. 2. 13. 30a +
9 = ?	Commentaries on	22b.
34 = Br̄h. 1. 5. 3.	SS. 3. 42.	24,25 = ?
8226,27 = ?	9811,12 = SK. 48.	26,27 = ?
29,30 = Br̄h. 4. 3. 23, 26.	25 = SS. 3. 38.	33,34 = *Mbh. 12. 6520,
837 = Am. 1. 1. 4. 11.	29,30 = SK. 50.	6647.
14,15 = SK. 29.	9920,21 = SK. 51.	11210,11 = *Mbh. 12. 6649.
18,19 = BrS. 2. 4. 9.	1005,6 = YS. 3. 37.	17,18 = ?
23,24 = Mund. 2. 1. 3.	7 = SS. 3. 23.	20-23 = *MārkP. 41. 18,
36,37 = SK. 28.	11,12 = SK. 52.	19.
842,3 = *Sāṃkhya - tattva-	14,15 = SS. 3. 10.	32,33 = ?
kāmudi on SK.	20,21 = SK. 53.	1136,7 = *Mbh. 14. 761.
27.	10122 = SK. 45.	8,9 = VP. 2. 13. 39.
25 = YS. 1. 6.	1021,2 = YS. 4. 3.	12-15 = VP. 3. 18. 103.
37,38 = YS. 1. 2-4.	7 = Br̄h. 4. 4. 6.	11410,11 = Īvet. 6. 23.
853-6 = YV. ?	11,12 = Mund. 1. 1. 9.	15-18 = Br̄h. 1. 4. 10.
12,13 = *KP. 2. 2. 28.	14,15 = SS. 3. 56.	20 = Bhag. 11. 40.
26,27 = SK. 31.	19,20 = SS. 3. 57.	1151,2 = Chānd. 5. 4. 1.
8823,24 = *M. 12. 8.	22,23 = Kāth. 4. 12.	27,28 = VP. 4. 2. 45c.
26,27 = BrS. 3. 1. 1.	24,25 = ?	33,34 = *VP. 4. 2. 45b.
895 = SK. 40.	1031 = SS. 2. 1.	1166-9 = VP. 4. 2. 46.
12,13 = SK. 40.	12 = SS. 2. 37.	22,23 = *Yajñavalkya's
901,2 = *Mbh. 12. 13755b,	1043,4 = Īvet. 1. 10.	Dharmaśāstra
13756a.	10,11 = YS. 2. 22.	3. 141.
11,12 = SS. 6. 69.	13 = Īvet. 4. 5.	11715 = SS. 1. 92.
14 = NS. 1. 1. 11.	10524,25 = Nāradīya?	11822,23 = *Br̄h. 4. 3. 16.
27,28 = M. 1. 16.	27,28 = SK. 61.	11910 = Īvet. 4. 5.
31,32 = ?	1066,7 = SK. 62.	11 = Br̄h. 1. 4. 7.
915,6 = ?	8 = SS. 3. 65.	13 = Chānd. 6. 2. 3.

16 = Çvet. 6. 11.	25,26 = Brh. 4. 3. 23–30.	15022,23 = VP. 6. 5. 62.
1205,6 = Brh. 2. 4. 12.	27–29 = ?	1514,5 = *Chānd. 8. 15. 1.
25a = Brh. 2. 3. 6.	37,38 = Brh. 3. 9. 28.	1533,4 = BhāgP. 3. 7. 11.
b = Brh. 3. 8. 8.	1329 = ?	9 = SS. 6. 25.
34 = Brh. 2. 4. 12.	10 = ?	22–24 = YS. 1. 2–4.
12110 = *Brh. 3. 2. 13; 4. 4. 5.	18 = Brh. 1. 4. 8.	25,26 = ?
10,11 = ?	20a = ?	33,34 = BrS. 4. 1. 11.
24 = ?	b = ?	1548 = Muṇḍ. 2. 1. 5.
1223 = Çvet. 6. 11.	13315,16 = Çvet. 4. 10.	16 = Çvet. 4. 5.
3,4 = Brh. 2. 3. 6.	22 = Çvet. 6. 19.	15534 = ? Cf. 30s.
5,6 = Kaṭh. 3. 15.	31 = *Kaṭh. 2. 12.	1566 = *SS. 3. 58.
7 = GāuḍMK. 2. 32, BrB. 10.	13422 = ?	1574 = Brh. 4. 4. 14, Çvet.
7,8 = Chānd. 6. 1. 4.	13519–22 = *VP. 1. 2. 23.	3. 10.
1263 = ?	35,36 = M. 1. 27.	24 = SS. 6. 48.
32,33 = Brh. 2. 4. 10; 4. 5. 11.	13934,35 = M. 1. 17.	1588 = GāuḍMK. 3. 26.
1275,6 = NS. 2. 1. 67.	1406 = Kaṭh. 6. 17.	10 = ?
7 = SS. 5. 26.	7 = *Mbh. 3. 16763.	30 = RV. 10. 190. 3.
13,14 = BrS. 2. 2. 28.	14115 = ?	39,31 = Brh. 4. 4. 19.
16,17 = SS. 5. 26.	16 = *Dhātupāṭha 15. 54.	32 = SS. 6. 52.
21a = Brh. 2. 3. 6.	33 = Chānd. 6. 5. 4.	33 = Brh. 4. 4. 19.
b = Brh. 4. 4. 19.	1421,2 = Chānd. 6. 3. 1.	1591 = Brh. 4. 4. 19.
21,22 = *Brh. 4. 3. 22, Brahma Upan- iṣad 2.	1436,7 = SS. 5. 114.	3 = Bhag. 11. 40.
29,30 = ?	8 = SS. 2. 1.	4,5 = Chānd. 6. 1. 4.
12813 = ?	16 = SS. 2. 34.	8,9 = GāuḍMK. 2. 32, BrB. 10.
18 = SS. 5. 26.	22 = YS. 1. 4.	31,32 = SS. 6. 55.
33,34 = ?	14512,13 = Chānd. 6. 11. 1.	16022,23 = BrB. 13.
1291,2 = ?	14 = SS. 5. 121.	24 = SS. 5. 114.
4,5 = *VP. 1. 2. 19.	18,19 = M. 12. 9.	16115,16 = Çvet. 5. 9.
13017 = Chānd. 7. 25. 2.	1463 = Çāṇyata 320.	21 = *Dhātupāṭha 15. 54.
18 = Muṇḍ. 2. 2. 11, NṛsT. 2. 17.	14731–34 = *VP. 2. 13. 98, 99.	33–36 = ?
29 = Chānd. 7. 25. 2.	14824,25 = Kumārasambhava 1. 53.	16212 = *Chānd. 6. 2. 3.
1311,2 = Ken. 1. 5.	1493,4 = YS. 2. 15.	34 = BhāgP. 3. 26. 21.
23,24 = Chānd. 6. 2. 1.	5,6 = *VP. 6. 5. 55.	16330,31 = SS. 1. 1.
	23–25 = ?	1649 = *Mbh. 3. 14197.
	27,28 = KP. 2. 2. 12.	11,12 = BhāgP. 3. 24. 36.
	33,34 = SS. 3. 74.	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.

Rigveda.	3. 9. 28 = 13137,38.	= 621a.
8. 48. 3 = 92.	4. 2. 4 = 1072.	= 702.
10. 190. 3 = 15830.	4. 3. 7 = 211,12.	= 13123,24.
	= 2818,19.	
Tāittiriya Āraṇyaka.	*4. 3. 16 = 212,13.	*6. 2. 1 = 11.
10. 10. 3 = 925.	= 123,4.	6. 2. 2 = 1915.
= 4221.	= 11822,23.	6. 2. 3 = 334.
= 9425.	*4. 3. 22 = 210,11.	= 330b.
	= 12721,22.	= 4725.
Bṛhad-Āraṇyaka Upaniṣad.	4. 3. 23, 26 = 8229,30.	= 11913.
*1. 4. 2 = 330a.	4. 3. 23-30 = 13125,26.	*6. 2. 3 = 8023.
1. 4. 7 = 5511,12.	4. 4. 2 = 9218,19.	= 16212.
= 5715.	*4. 4. 5 = 12110.	6. 3. 1 = 1421,2.
= 11911.	4. 4. 6 = 7636.	6. 5. 4 = 8023,34.
1. 4. 8 = 13218.	= 771.	= 9225,26.
1. 4. 10 = 7039b.	= 1027.	= 14133.
= 11415-18.	= 1089.	6. 7. 6 = 6111,12.
1. 5. 3 = 7331,32.	*4. 4. 14 = 6717.	6. 8. 7 seq. = 7039a.
= 8134.	4. 4. 14 = 1574.	= 715.
2. 3. 6 = 4028.	4. 4. 19 = 12721b.	6. 11. 1 = 14512,13.
= 6533,34.	= 15830,31.	6. 11. 3 = 6912.
= 7535,36.	= 15833.	7. 1. 3 = 75.
= 1071,2.	= 1591.	7. 24. 1 = 407,8.
= 12025a.	4. 4. 22 = 1072.	7. 25. 2 = 7536.
= 1223,4.	4. 5. 3 = 84,5.	= 13017.
= 12721a.	4. 5. 6 = 119.	= 13029.
2. 4. 5 = 119.	= 434.	8. 1. 6 = 4123,24.
= 3537,38.	4. 5. 11 = 12632,33.	*8. 12. 1 = 834-36.
= 434.	4. 5. 15 = 1072.	8. 15. 1 = 921.
2. 4. 10 = 7810.	5. 5. 1 = 5513.	*8. 15. 1 = 1514,5.
= 12632,33.		
2. 4. 12 = 8036, 811.	Chāndogya Upaniṣad.	Icā Upaniṣad.
= 1205,6.	3. 14. 1 = 9515.	11 = 2621,22.
= 12034.	5. 4. 1 = 1151,2.	= 9420.
3. 2. 13 = 8029,30.	6. 1. 4 = 4019.	
*3. 2. 13 = 12110.	= 1227,8.	Kena Upaniṣad.
3. 8. 8 = 3731.	= 1594,5.	1. 5 = 1311,2.
= 12025b.	6. 2. 1 = 1914a.	
*3. 9. 26 = 1072.	= 5512.	Kaṭha Upaniṣad.
		2. 12 = 965.

*2. 12 = 75,6.
= 5215.
= 13331.
3. 4 = 1414.
3. 15 = 1225,6.
4. 12 = 10222,23.
4. 15 = 7029,30.
5. 10 = 7121.
6. 17 = 235,6.
= 1406.

Pragna Upaniṣad.
4. 8 = 3037,38.
6. 4 = 7714,15.

Mundaka 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-tāpanī 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 = 18022,23.
*13 = 2317,18.

Māitri Upaniṣad.
*5. 2 = 1914b.
= 5512,13.
= 621b.
7. 9 = 2621,22.

Gauḍapāda's Māṇḍukya-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 = 8828,27.
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.	1. 58 = 2428,29.	6. 52 = 15832.
= 595,6.	1. 59 = 2912,13.	6. 55 = 15931,32.
11 = 5831,32.	1. 66 = 6227.	6. 63 = 6834.
= 6316.	= 631.	6. 69 = 9011,12.
13 = 6020,21.	1. 78 = 4032.	6. 70 = 62,3.
17 = 645,6.	1. 89 = 464.	
20 = 147,8.	1. 92 = 11715.	Yoga Sūtra.
= 748,9.	1. 99 = 6919.	1. 2-4 = 8437,38.
21 = 2425,26.	1. 104 = 4914.	= 15322-24.
25 = 7933,34.	= 6331.	1. 4 = 713.
28 = 8336,37.	1. 105 = 4932,33.	= 4335.
29 = 8314,15.	1. 110 = 5725.	= 14322.
31 = 8526,27.	1. 143 = 4924.	1. 6 = 8425.
39 = 9116,17.	1. 154 = 3112,13.	1. 26 = 337,38.
40 = 895.	= 7135.	1. 34 = 9612,13.
= 8912,13.	2. 1. = 1031.	2. 12, 13 = 2536,37.
= 9126.	= 1438.	2. 13 = 2529,30.
41 = 9121,22.	2. 10 = 781.	2. 15 = 824,25.
45 = 10122.	2. 12 = 3027.	= 1493,4.
46 = 9410.	2. 21 = 7936.	2. 16 = 621.
48 = 9811,12.	2. 34 = 14316.	2. 17 = 1410.
49 = 9725,26.	2. 35 = 717,18.	2. 22 = 3312,13.
50 = 9829,30.	2. 37 = 10312.	= 7518,19.
51 = 9920,21.	3. 10 = 10014,15.	= 10410,11.
53 = 10011,12.	3. 16 = 943.	2. 23, 24 = 1427,28.
53 = 10020,21.	3. 20 = 9322.	2. 24 = 2511.
61 = 10527,28.	3. 23 = 1007.	= 2520,21.
62 = 1066,7.	3. 24 = 2510a.	2. 26 = 2616.
64 = 10714,15.	= 979,10.	= 10719,20.
[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]	3. 37 = 2510b.	2. 28 = 2617,18.
Sāṃkhya Tattva Kāumudi.	3. 38 = 9825.	2. 29 = 9629,30.
Introd. to SK. 2 = 838,29.	3. 56 = 10214,15.	3. 9 = 10826,27.
*On SK. 27 = 842,3.	3. 57 = 10219,20.	3. 37 = 1005,6.
Sāṃkhya Sūtra.	*3. 58 = 1566.	4. 2 = 6112,13.
1. 1 = 16330,31.	3. 65 = 1068.	4. 3 = 1021,2.
1. 2 = 4110.	3. 74 = 14933,34.	4. 17 (or 18) = 3920,21.
1. 6 = 4115.	5. 1 = 534,35.	4. 23 = 3532.
1. 7 = 247.	5. 26 = 1277.	
1. 12 = 1213.	= 12716,17.	Vyāsa's Yoga Bhāṣya.
1. 16 = 4125.	= 12818.	1. 7 = 4338.
1. 19 = 77,8.	5. 107 = 4522,23.	1. 52 = 733.
= 289,10.	5. 114 = 6322,23.	2. 17 = 714,15.
1. 24 = 386.	= 1434,7.	*2. 20 = 496-9.
1. 55 = 1425.	= 16024.	3. 49 = 733.
1. 56 = 2910.	5. 116 = 6621,22.	*4. 18 = 3921,22.
	5. 121 = 14514.	4. 22 = 496-9.
	6. 25 = 1530.	
	6. 28 = 4334.	Nyāya Sūtra.
	6. 39 = 3929,30.	1. 1. 2 = 265,6.
	= 586,7.	1. 1. 11 = 9014.
	6. 48 = 15724.	

2. 1. 67 = 1275,6.
3. 1. 25 = 2530,31.
= 10834.

Sarva Darçana Saṅgraha.
*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.

(Mokṣadharma.)

*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 = 31.
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 Dharmāśṭra.

*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 = 596,10.
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.

[Īgyāna Gītā : See note to my transla-
tion of SPrBh., p. 22.]

2. 2. 10 = 6416,17.
2. 2. 12 = 105,6.
= 14927,28.
2. 2. 16, cf. 3629.
2. 2. 20, 21 = 261-4.
*2. 2. 28 = 8512,13.
2. 11. 6 = 228,9.
4. 66 = 4729,30.
12. 28 = 7532,33.
? = 329,21.
? = 3711.

Garuḍa Purāṇa.

? = 974-6.
? = 1101-6.

Padma Purāṇa.

? = 412-32.
? = 167,5,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4219,11.
*3. 5. 29-31 = 7926-30.
3. 7. 11 = 1533,4.
3. 24. 36 = 18411,12.
3. 26. 21 = 16234.
11. 9. 2 = 11030,31.
? = 3032-35.

Matsya Purāṇa.

? = 797.
? = 1074,5.

Mārkandeya Purāṇa.

*10. 31 = 919,20.
37. 38b = 3435.
*41. 18, 19 = 11220-23.
*45. 38 = 809.

Liṅga Purāṇa.

? = 2021.
? = 3333,34.
? = 3629.
? = 6929,30.

Vāyu Purāṇa. 4. 25 = 797.	Parācara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa].	Pāṇini. 5. 2. 91 = 7314.
Sūrya Purāṇa. ? = 1324,25. ? = 1711,12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 14116. = 16121.
Nāradīya ? [See translation of SPrBh., p. 242 note, and p. 248, note.]	Kumārasambhava. 1. 53 = 14824,25.	Amarakoṣṭa. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.
? = 10524,25. ? = 10810,11.	Çīcūpālavadha. 2. 59 = 5118.	Çāgvata. 320 = 1463.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122,23. Cf. 3514.	? = 7032,33. ,	? = 11217,18.
? = 211.	? = 7034,35.	? = 11232,33.
? = 722,23. Cf. 4330.	? = 7124.	? = 12110,11.
? = 1317,18.	? = 7211.	? = 12124.
? = 2214,15.	? = 733,6.	? = 1263.
? = 2530.	? = 737,8.	? = 12729,30.
? = 2625,26.	? = 7722.	? = 12813.
? = 2718,19.	[See note to translation of 7722.]	? = 12833,34.
? = 2726.	? = 784,9.	? = 1291,2.
? = 2822,23.	? = 810.	? = 13127-29.
? = 308,9. Cf. 15534.	? = 8226,27.	? = 1329.
? = 316.	? = 9031,32.	? = 13210.
? = 3514. Cf. 122.	? = 915,6.	? = 13220a.
? = 3717,18.	? = 9727,28.	? = 13220b.
? = 3736-38.	[Cf. Appendix III.]	? = 13422.
? = 3821,22.	? = 10224,25.	? = 14115.
? = 4336,37. Cf. 722,23.	? = 1087,8.	? = 14922-25.
? = 4616,17.	? = 11022.	? = 15325,26.
? = 6418,19.	? = 11124,25.	? = 15534. Cf. 308.
? = 6432,33.	? = 11126,27.	? = 15810.
? = 6610,11.		? = 16133-36.



Books for the Study of Indo-Iranian Languages

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Whitney's Sanskrit Grammar.

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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. 1886. 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.

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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. xlvi + 273 pages. Mailing price, \$2.20.

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