

Pātañjalayogaśāstra

By Patañjali

Yogasūtra with Bhāṣya, A SARIT edition

Creation of machine-readable version and proof-reading: Philipp Maas

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Identifier

2013-03-05

Notes Statement

Pātañjalayogaśāstra (Yogasūtra with Bhāṣya) transcribed by Philipp Maas from the Āgāṣe 1904 Ānandāśrama edition.

Source Description

Title:	Vācaspatimiśraviracitaṭīkāsaṃvalitavyāśabhāṣyasametāni Pātañjalayogasūtrāṇi. tathā bhojadevaviracitarājamārtaṇḍābhīdhavṛttisametāni pātañjalayogasūtrāṇi. sūtrapāṭhasūtravarṇānukramasūcībhyāṃ ca sanāthikṛtāni ... Kāśinātha Śāstrī Āgāṣe ity etaiḥ saṃsodhitam.
Editor:	Kāśinātha Śāstrī Āgāṣe
Publisher:	Ānandāśramamudraṇālaye
Place of Publication:	Punyākhyapattane
Date:	1904
Note:	Ānandāśrama Sanskrit Series no. 47
Note:	The transcription below excludes the commentary of Bhojadeva, the sūtrapāṭha and indexes.

Encoding Description

The edition from which this e-text was transcribed was printed in the Devanāgarī script. The electronic text below is in a lossless transliteration using the Latin alphabet. The transliteration scheme used is the IAST (The International Alphabet of Sanskrit Transliteration). IAST differs in small ways from ISO 15919, but is preferred by most working Sanskrit scholars. Conversion of this file to ISO 15919 can be achieved by performing the following replacements throughout the file: ṛ -> r and ṡ -> r̥

Word division is marked with a space, where sandhi allows, not with sandhi-akṣaras or conjunct glyphs as in Devanāgarī (i.e., "ity evam" not "ityevam".)

Initial vowel elision for avagraha is reversed and marked with a + sign: e.g., "prathamo+adhyāyaḥ"

Revision Description

- 2013 Philipp Maas: Compared his own data input with the e-text created by Muneo Tokunaga, for the purpose of eliminating typing errors.
- 2013-01-16 Dominik Wujastyk: Converted document from MS Word to TEI-encoded XML.
- 2013-01-16 Dominik Wujastyk: Distinguished segmentation of sūtras and bhāṣya. Processed the sutra numbers into xml:id counters in attributes. Tidied up the encoding in many ways.
- 2013-03-03: Changed all the seg markup to div markup, and type="bhāṣya" to type="commentary" to take advantage of the css styling for the text/commentary distinction. By Dominik Wujastyk
- 2014-07-24: Added another set of div markers enclosing the sūtra+bhāṣya text groups. Previously, Philologic would only display either sūtra or bhāṣya, but not both. This will allow Philologic to display the whole unit as a unit. Also tidied up some details; added type="pāda" to the top level divisions. By Dominik Wujastyk
- 2015-03-23: Replaced 02bc with 0027. By Andrew Ollett
- 2016-07-15: Put the sutra numbering into label tags By Dominik Wujastyk
- 2016-07-15: Refactored the text to follow example 3 of the SARIT simple guidelines, i.e., putting each sutra+bhasya into a div element, each sutra in a quote element and each paragraph of bhasya in a paragraph element. By Dominik Wujastyk

[Maṅgalam]

yas tyaktvā rūpam ādyam prabhavati jagato+anekadhānugrahāya
prakṣiṅakleśarāśir viṣamaviśadharo+anekavaktraḥ subhogī /
sarvajñānaprasūtir bhujagaparikarāḥ prītaye yasya nityam
devo+ahīśaḥ sa vo+avyāt sitavimalatanur yogado yogayuktaḥ //1//

[Samādhipādaḥ]

atha yogānuśāsanam [YS 1.1]

athety ayam adhikārārthaḥ. yogānuśāsanam śāstram adhikṛtam veditavyam. yogaḥ samādhiḥ. sa ca sārvaabhaumaś cittasya dharmāḥ. kṣiptam mūḍham vikṣiptam ekāgram niruddham iti cittabhūmayāḥ. tatra vikṣipte cetasi vikṣepopasarjanībhūtaḥ samādhir na yogapakṣe vartate.

yas tv ekāgre cetasi sadbhūtam arthaḥ pradyotayati kṣiṇoti ca kleśān karmabandhanāni ślathayati nirodham abhimukhaḥ karoti sa saṃprajñāto yoga ity ākhyāyate. sa ca vitarkānugato vicārānugata ānandānugato 'smitānugata ity upariṣṭān nivedayiṣyāmaḥ. sarvavṛttinirodhe tv asaṃprajñātaḥ samādhiḥ.

tasya lakṣaṇābhidhitasayedam sūtram pravavṛte ---

yogaś cittavṛttinirodhaḥ [YS 1.2]

sarvaśabdāgrahaṇāt saṃprajñāto 'pi yoga ity ākhyāyate. cittam hi prakhyāpravṛttisthitiśilatvāt triguṇam.

prakhyārūpaḥ hi cittasattvaḥ rajastamobhyāḥ saṃsrṣṭam aiśvaryaviṣayapriyaḥ bhavati. tad eva tamasānuviddham adharmājñānāvairāgyānaiśvaryopagaḥ bhavati. tad eva prakṣiṇamohāvaraṇam sarvataḥ pradyotamānam anuviddham rajomātrayā dharmājñānavairāgyaiśvaryopagaḥ bhavati.

tad eva rajoleśamalāpetam svarūpapraṭiṣṭham sattvapuruṣānyatākhyātimātram dharmameghadhyānopagaḥ bhavati. tat param prasamkhyānam ity ācakṣate dhyāyinaḥ. citiśaktir aparīṇāminy apratisamkramā darśitaviṣayā śuddhā cānantā ca sattvaguṇātmikā ceyam ato viparītā vivekakhyātir iti. atas tasyāḥ viraktaḥ cittam tām api khyātim niruṇaddhi. tadavastham saṃskāropagaḥ bhavati. sa nirbījaḥ samādhiḥ. na tatra kiṃcit saṃprajñāyata ity asaṃprajñātaḥ. dvividhaḥ sa yogaś cittavṛttinirodha ity.

tadavasthe cetasi viṣayābhāvād buddhibodhātmā puruṣaḥ kiṃsvabhāva ity ---

tadā draṣṭuḥ svarūpe 'vasthānam [YS 1.3]

svarūpapraṭiṣṭhā tadānīm citiśaktir yathā kaivalye. vyutthānacitte tu sati tathāpi bhavanti na tathā.

kathaḥ tarhi, darśitaviṣayatvāt ---

vṛttisārūpyam itaratra [YS 1.4]

vyutthāne yāś cittavṛttayas tadaviśiṣṭavṛttiḥ puruṣaḥ. tathā ca sūtram ekam eva darśanam khyātir eva darśanam iti. cittam ayaskāntamaṇikalpaḥ saṃnidhimātropakāri dṛṣyatvena svam bhavati puruṣasya svāmināḥ. tasmāc cittavṛttibodhe puruṣasyānādiḥ saṃbandho hetuḥ.

tāḥ punar nirodhavyā bahutve sati cittasya ---

vṛttayaḥ pañcatayyaḥ kliṣṭakliṣṭāḥ [YS 1.5]

kleśahetukāḥ karmāśayapracaye kṣetribhūtaḥ kliṣṭāḥ. khyātiviṣayā guṇādhikāravirodhinyo 'kliṣṭāḥ. kliṣṭapravāhapatitā apy akliṣṭāḥ. kliṣṭacchidreṣv apy akliṣṭā bhavanti. akliṣṭacchidesu kliṣṭā ity. tathājātiyakāḥ saṃskārā vṛttibhir eva kriyante. saṃskāraś ca vṛttaya ity. evam

vṛttisaṃskāracakram anīsam āvartate. tad evaṃbhūtaṃ cittam avasitādhikāram ātmakalpena vyavatiṣṭhate pralayaṃ vā gacchatīti. tāḥ kliṣṭās cākliṣṭās ca pañcadhā vṛttayaḥ.

pramānaviparyayavikalpanidrāsmṛtayaḥ [YS 1.6]

pratyakṣānumānāgamāḥ pramāṇāni [YS 1.7]

indriyapraṇālikayā cittasya bāhyavastūparāgāt tadviṣayā sāmānyaviśeṣātmano 'rthasya viśeṣāvadhāraṇapradhānā vṛtīḥ pratyakṣaṃ pramāṇam. phalam aviśiṣṭaḥ pauraṣeṣyā cittavṛttibodhaḥ. pratisaṃvedī puruṣa ity upariṣṭād upapādayiṣyāmaḥ.

anumeyasya tulyajātīyeṣv anuvṛtto bhinnajātīyebhyo vyāvṛttaḥ saṃbandho yas tadviṣayā sāmānyāvadhāraṇapradhānā vṛttir anumānam. yathā deśāntaraprāpter gatimac candratāraḥ caitravat, vindhyaś cāprāptir agatiḥ. āptena dṛṣṭo 'numito vārthaḥ paratra svabodhasaṃkrāntaye śabdenopadiśyate, śabdāt tadarthaviṣayā vṛtīḥ śrotur āgamaḥ. yasyāśraddheyārtho vaktā na dṛṣṭānumitārthaḥ sa āgamaḥ plavate. mūlavaktari tu dṛṣṭānumitārthe nirviplavaḥ syāt.

viparyayo mithyājñānam atadrūpapraṭiṣṭham [YS 1.8]

sa kasmān na pramāṇam. yataḥ pramāṇena bādhyate. bhūtārthaviṣayatvāt pramāṇasya. tatra pramāṇena bādhanam apramāṇasya dṛṣṭam. tadyathā dvicandradarśanaṃ sadviṣayeṇaikaicandradarśanena bādhyata iti. seyaṃ pañcaparvā bhavaty avidyā. avidyāsmītārāgadveśābhiniveśāḥ kleśā iti. eta eva svasaṃjñābhis tamo moho mahāmohas tāmiso 'ndhatāmīsa iti. ete cittamalaprasaṅgenābhīdhāsyante.

śabdajñānānupātī vastuśūnyo vikalpaḥ [YS 1.9]

sa na pramāṇopārohī. na viparyayopārohī ca. vastuśūnyatve+api śabdajñānamāhātmyanibandhano vyavahāro dṛśyate. tad yathā caitanyaṃ puruṣasya svarūpam iti. yadā citir eva puruṣas tadā kim atra kena vyapadiśyate.

bhavati ca vyapadeṣe vṛtīḥ. yathā caitrasya gaur iti. tathā praṭiśiddhavastudharmo niṣkriyāḥ puruṣaḥ, tiṣṭhati bāṇaḥ sthāsyati sthita iti. gatinivṛttau dhātvarthamātraṃ gamyate. tathānutpattidharmā puruṣa ity utpattidharmasyābhāvamātraṃ avagamyate na puruṣānvayī dharmāḥ. tasmād vikalpitaḥ sa dharmas tena cāsti vyavahāra iti.

abhāvapratyayālambanā vṛttir nidrā [YS 1.10]

sā ca saṃprabodhe pratyavamarśāt pratyayaviśeṣaḥ. katham, sukham aham asvāpsam. prasannaṃ me manaḥ. prajñāṃ me viśāradīkaroti. duḥkham aham asvāpsam. styānaṃ me mano bhramaty anavasthitam gāḍhaṃ mūḍho 'ham asvāpsam. gurūṇi me gātrāṇi. klāntaṃ me cittam. alasaṃ muṣitam iva tiṣṭhatīti. sa khalv ayaṃ prabuddhasya pratyavamarśo na syād asati pratyayānubhave tadāśritāḥ smṛtayaś ca tadviṣayā na syuḥ. tasmāt pratyayaviśeṣo nidrā. sā ca samādhāv itarapratyayavan nirodhdhavyeti.

anubhūtavīṣayāsaṃpramoṣaḥ smṛtīḥ [YS 1.11]

kiṃ pratyayasya cittam smaraty āhosvid viṣayasyeti. grāhyoparaktaḥ pratyayo grāhyagrahaṇobhayaḥkāranirbhāsas tajjātīyakaṃ saṃskāram ārabhate. sa saṃskāraḥ svavyaṅjakāñjanas tadākārām eva grāhyagrahaṇobhayaṭmikāṃ smṛtiṃ janayati.

tatra grahaṇākārapūrvā buddhiḥ. grāhyākārapūrvā smṛtīḥ. sā ca dvayī --- bhāvitasmartavyā cābhāvitasmartavyā ca. svapne bhāvitasmartavyā. jāgratsamaye tv abhāvitasmartavyeti. sarvāḥ smṛtayaḥ pramānaviparyayavikalpanidrāsmṛtīnām anubhavāt prabhavanti. sarvāś caitā vṛttayaḥ

sukhaduḥkhamohātmikāḥ. sukhaduḥkhamohāś ca kleśeṣu vyākhyeyāḥ. sukhānuśayī rāgaḥ. duḥkkhānuśayī dveṣaḥ. mohāḥ punar avidyeti.

etāḥ sarvā vṛttayo niroddhavyāḥ. āsāṃ nirodhe saṃprajñāto vā samādhir bhavaty asaṃprajñāto veti.

athāsāṃ nirodhe ka upāya iti ---

abhyāsavairāgyābhyāṃ tannirodhaḥ [YS 1.12]

cittanadī nāmobhayatovāhinī vahati kalyāṇāya vahati pāpāya ca. yā tu kaivalyaprāgbhārā vivekaviṣayanimnā sā kalyāṇavahā. saṃsāraprāgbhārāvivekaviṣayanimnā pāpavahā. tatra vairāgyeṇa viṣayasrotaḥ khilīkriyate. vivekadarśanābhyāseṇa vivekasrota udghātyata ity ubhayādhīnaś cittavṛttinirodhaḥ.

tatra sthitau yatno 'bhyāsaḥ [YS 1.13]

cittasyāvṛttikasya praśāntavāhitā sthitiḥ. tadarthaḥ prayatno vīryam utsāhaḥ. tat saṃpipādayiṣayā tat sādhanānuṣṭhānam abhyāsaḥ.

sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ [YS 1.14]

dīrghakālāsevito nirantarāsevitaḥ satkārāsevitaḥ. tapasā brahmacaryeṇa vidyayā śraddhayā ca saṃpāditaḥ satkāravān dṛḍhabhūmir bhavati. vyutthānasamskāreṇa drāg ity evānabhibhūtaviṣaya ity arthaḥ.

dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasaṃjñā vairāgyam [YS 1.15]

striyo+annapānam aiśvaryam iti dṛṣṭaviṣaye vit̥ṣṇasya svargavaidehyaprakṛtilayatvaprapṛtāv ānuśravikaviṣaye vit̥ṣṇasya divyādivyaviṣayasamprayoge+api cittasya viṣayadoṣadarśinaḥ prasamkhyānabalād anābhogātmikā heyopādeyaśūnyā vaśīkārasaṃjñā vairāgyam.

tat paraṃ puruṣakhyāter guṇavait̥ṣṇyam [YS 1.16]

dṛṣṭānuśravikaviṣayadoṣadarśī viraktaḥ puruṣadarśanābhyāsāt tacchuddhipravivekāpyāyitabuddhir guṇebhyo vyaktāvvyaktadharmakebhyo virakta iti. tad dvayaṃ vairāgyam. tatra yad uttaraṃ taj jñānaprasādamātram. yasyodaye sati yogī pratyuditakhyātir evaṃ manyate --- prāptam prāpaṇīyam, kṣiṇāḥ kṣetavyāḥ kleśāḥ, chinnaḥ śliṣṭaparvā bhavasamkramaḥ, yasyāvicchedāj janitvā mriyate mṛtvā ca jāyata iti. jñānasyaiva parā kāṣṭhā vairāgyam. etasyaiva hi nāntarīyakaṃ kaivalyam iti.

athopāyadvayena niruddhacittavṛtteḥ katham ucyate saṃprajñātaḥ samādhir iti ---

vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ [YS 1.17]

vitarkaś cittasyālambane sthūla ābhogaḥ. sūkṣmo vicāraḥ. ānando hlādaḥ. ekātmikā saṃvid asmitā. tatra prathamāś catuṣṭayānugataḥ samādhiḥ savitarkaḥ. dvitīyo vitarkavikalāḥ savicāraḥ. tṛtīyo vicāravikalāḥ sānandaḥ. caturthas tadvikalo 'smitāmātra iti. sarva ete sālambanāḥ samādhayaḥ.

athāsaṃprajñātaḥ samādhiḥ kimupāyaḥ kiṃsvabhāvo veti ---

virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo+anyaḥ [YS 1.18]

sarvavṛttipratyastamaye saṃskāraśeṣo nirodhaś cittasya samādhir asaṃprajñātaḥ. tasya paraṃ vairāgyam upāyaḥ. sālambano hy abhyāsas tatsādhanāya na kalpata iti virāmapratyayo nirvastuka

āmbanīkriyate. sa cārthaśūnyaḥ. tadabhyāsapūrvakaṃ hi cittam nirāmbanam abhāvaprāptam iva bhavatīty eṣa nirbījaḥ samādhir asaṃprajñātaḥ.

sa khalv ayaṃ dvividhaḥ --- upāyapratyayo bhavapratyayaś ca. tatropāyapratyayo yogināṃ bhavati ---

bhavapratyayo videhaprakṛtilayānām [YS 1.19]

videhānām devānām bhavapratyayaḥ. te hi svasaṃskāramātropayogena cittena kaivalyapadam ivānubhavantāḥ svasaṃskāravipākam tathājātiyakam ativāhayanti. tathā prakṛtilayāḥ sādḥikāre cetasi prakṛtiline kaivalyapadam ivānubhavanti, yāvan na punar āvartate+adhikāraś ca cittaṃ iti.

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām [YS 1.20]

upāyapratyayo yogināṃ bhavati. śraddhā cetasaḥ saṃprasādaḥ. sā hi janānīva kalyāṇī yogināṃ pāti. tasya hi śraddadhānasya vivekāthino vīryam upajāyate. samupajātavīryasya smṛtir upatiṣṭhate. smṛtyupasthāne ca cittaṃ anākulaṃ samādhiyate. samāhitacittasya prajñāviveka upāvartate. yena yathārtham vastu jānāti. tadabhyāśāt tattadviśayāc ca vairāgyād asaṃprajñātaḥ samādhir bhavati.

te khalu nava yogino mṛdumadhyādhimātropāyā bhavanti. tadyathā --- mṛdūpāyo madhyopāyo+adhimātropāya iti. tatra mṛdūpāyas trividhaḥ --- mṛdusaṃvego madhyasaṃvegas tīvrasaṃvega iti. tathā madhyopāyas tathādhimātropāya iti. tatrādhimātropāyānām ---

tīvrasaṃvegānām āsannaḥ [YS 1.21]

samādhilābhaḥ samādhiphalaṃ ca bhavatīti.

mṛdumadhyādhimātratvāt tato 'pi viśeṣaḥ [YS 1.22]

mṛdutīvro madhyatīvro+adhimātratīvra iti. tato 'pi viśeṣaḥ. tadviśeṣād api mṛdutīvrasaṃvegasyāśannaḥ tato madhyatīvrasaṃvegasyāśannataraḥ, tasmād adhimātratīvrasaṃvegasyādhimātropāyasyāpy āśannatamaḥ samādhilābhaḥ samādhiphalaṃ ceti.

kim etasmād evāśannatamaḥ samādhir bhavati. athāśya lābhe bhavaty anyo 'pi kaścid upāyo na veti ---

īśvaraprañidhānād vā [YS 1.23]

prañidhānād bhaktiviśeṣād āvarjita īśvaras tam anugrṇāty abhidhyānamātreṇa. tadabhidhyānamātrād api yogina āśannatamaḥ samādhilābhaḥ samādhiphalaṃ ca bhavatīti.

atha pradhānapuruṣavyatiriktaḥ ko 'yam īśvaro nāmeti ---

kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ [YS 1.24]

avidyādayaḥ kleśāḥ. kuśalākuśalāni karmāṇi. tatphalaṃ vipākaḥ. tadanugūṇā vāsanā āśayāḥ. te ca manasi vartamānāḥ puruṣe vyapadiśyante, sa hi tatphalasya bhokteti. yathā jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyate. yo hy anena bhogenāparāmṛṣṭaḥ sa puruṣaviśeṣa īśvaraḥ.

kaivalyam prāptās tarhi santi ca bahavaḥ kevalinaḥ. te hi trīṇi bandhanāni cchittvā kaivalyam prāptā īśvarasya ca tatsaṃbandho na bhūto na bhāvī. yathā muktasya pūrvā bandhakoṭiḥ prajñāyate naivam īśvarasya. yathā vā prakṛtilinasyottarā bandhakoṭiḥ saṃbhāvvyate naivam īśvarasya. sa tu sadaiva muktaḥ sadaiveśvara iti.

yo 'sau prakṛṣṭasattvopādānād īśvarasya śāśvatika utkarṣaḥ sa kiṃ sanimitta āhosvin nirmimitta iti. tasya śāstraṃ nimittam.

śāstraṃ punaḥ kiṃnimittam, prakṛṣṭasattvanimittam.

etayoḥ śāstrotkarṣayor īśvarasattve vartamānayoḥ anādiḥ saṃbandhaḥ. etasmād etad bhavati sadaiveśvaraḥ sadaiva mukta iti. tac ca tasyaiśvaryaṃ sām̐yātīśayavinirmuktam. na tāvad aiśvaryaṅtarena tad atīśayate. yad evātīśayi syāt tad eva tat syāt. tasmād yatra kāṣṭhāprāptir aiśvaryaśya sa īśvara iti. na ca tatsamānam aiśvaryaṃ asti. kasmāt, dvayos tulyayor ekasmin yugapatkāmīte+arthe navam idam astu purānam idam astv ity ekasya siddhāv itarasya prākāmyavighātād ūnatvaṃ prasaktam. dvayoś ca tulyayor yugapatkāmītārthaprāptir nāsti. arthasya viruddhatvāt. tasmād yasya sām̐yātīśayair vinirmuktam aiśvaryaṃ sa eveśvaraḥ. sa ca puruṣaviśeṣa iti.

kiṃ ca ---

tatra niratīśayaṃ sarvajñabijam [YS 1.25]

yad idam atītānāgatapratyutpannapratyekasamuccayātīndriyagrahaṇam alpam bahv iti sarvajñabijam etad vivardhamānam yatra niratīśayaṃ sa sarvajñāḥ. asti kāṣṭhāprāptiḥ sarvajñabijasya sātīśayatvāt parimāṇavad iti. yatra kāṣṭhāprāptir jñānasya sa sarvajñāḥ. sa ca puruṣaviśeṣa iti.

sāmānyamātropasamhāre ca kṛtopakṣayam anumānam na viśeṣapratipattau samartham iti. tasya saṃjñādiviśeṣapratipattir āgamataḥ paryanveṣyā. tasyātmānugrahābhāve+api bhūtānugrahaḥ prayojanam. jñānadharmopadeśena kalpapralayamahāpralayeṣu saṃsāriṇaḥ puruṣān uddhariṣyāmīti. tathā coktam --- ādividvān nirmāṇacittam adhiṣṭhāya kārūṇyād bhagavān paramarṣir āsuraye jijñāsamānāya tantraṃ provāceti.

sa eṣaḥ ---

pūrveṣām api guruḥ kālenānavacchedāt [YS 1.26]

pūrve hi guravaḥ kālenāvacchidyante. yatrāvacchedārthena kālo nopāvartate sa eṣa pūrveṣām api guruḥ. yathāśya sargasyādau prakarṣagatyā siddhas tathātīkrāntasargādiṣv api pratyetyayaḥ.

tasya vācakaḥ praṇavaḥ [YS 1.27]

vācyā īśvaraḥ praṇavasya. kim asya saṃketakṛtaṃ vācyavācakatvam atha pradīpaprakāśavad avasthitam iti.

sthito+asya vācyasya vācakena saha saṃbandhaḥ. saṃketas tv īśravasya sthitam evārtham abhinayati. yathāvasthitaḥ pitṛputrayoḥ saṃbandhaḥ saṃketenāvadyotyate, ayam asya pitā, ayam asya putra iti. sargāntareṣv api vācyavācakaśaktyapekṣas tathāiva saṃketaḥ kriyate. saṃpratipattinīyatayā nityaḥ śabdārthasaṃbandha ity āgamināḥ pratijānate.

vijñātavācyavācakatvasya yoginaḥ ---

tajjapas tadarthabhāvanam [YS 1.28]

praṇavasya japaḥ praṇavābhidheyasya ceśvarasya bhāvanam. tad asya yoginaḥ praṇavaṃ japataḥ praṇavārtham ca bhāvayataś cittam ekāgraṃ saṃpadyate. tathā coktam ---

--

svādhyāyād yogam āsīta yogāt svādhyāyam āmanet / svādhyāyayogasamṣṭyā
paramātmā prakāśate //

"; iti.

kiṃ cāśya bhavati ---

tataḥ pratyakcetanādhighamo+apy antarāyābhāvaś ca [YS 1.29]

ye tāvad antarāyā vyādhiprabhṛtayas te tāvad īśvarapraṇidhānān na bhavanti.
svārūpadarśanam apy asya bhavati. yathaveśvaraḥ puruṣaḥ śuddhaḥ prasannaḥ kevalo
+anupasargas tathāyam api buddheḥ pratisamvedī yaḥ puruṣas tam adhigacchati.
atha ke+antarāyā ye cittasya vikṣepāḥ. ke punas te kiyanto veti ---

vyādhistyānasamśayapramādālasya viratibhrāntidarśanālabdhabhūmikavānavast
hitavāni cittavikṣepās te+antarāyāḥ [YS 1.30]

navāntarāyāś cittasya vikṣepāḥ. sahaite cittavṛttibhir bhavanti. eteṣām abhāve na bhavanti
pūrvoktāś cittavṛttayaḥ. vyādhir dhāturasakaraṇavaiṣamyam. styānam akarmaṇyatā cittasya.
samśaya ubhayakoṭiṣṭṛg vijñānam syād idam evaṃ naivaṃ syād iti. pramādaḥ samādhisādhanānām
abhāvanam. ālasyaṃ kāyasya cittasya ca guruvād apravṛttiḥ. aviratiś cittasya viśayasamprayogātmā
gardhaḥ. bhrāntidarśanam viparyayaññānam. alabdhabhūmikavam samādhibhūmer alābhaḥ.
anavasthitavam yal labdhāyam bhūmau cittasyāpratiṣṭhā. samādhipratilambhe hi sati
tadavasthitam syād iti. ete cittavikṣepā nava yogamalā yogapratipakṣā yogāntarāyā ity abhidhiyante.

duḥkhadaurmanasyāṅgamejayatvaśvāsprāśvāsā vikṣepasahabhuvāḥ [YS 1.31]

duḥkham ādhyātmikam ādhibhautikam ādhidaivikam ca. yenābhihatāḥ prāṇinas
tadapaghātāya prayatante tad duḥkham. daurmanasyam icchāvighātāc cetasaḥ kṣobhaḥ. yad āṅgāny
ejayati kampayati tad āṅgamejayatvam. prāṇo yad bāhyaṃ vāyum ācāmati sa śvāsaḥ. yat kauṣṭhyam
vāyum niḥsārayati sa praśvāsaḥ. ete vikṣepasahabhavo vikṣiptacittasyaite bhavanti.
samāhitacittasyaite na bhavanti.

athaite vikṣepāḥ samādhipratipakṣās tābhyām evābhyāsavairāgyābhyām niroddhavyāḥ.
tatrābhyāsasya viśayam upasaṃharann idam āha ---

tatpratiṣedhārtham ekatattvābhyāsaḥ [YS 1.32]

vikṣepapratīṣedhārtham ekatattvāvalambanam cittam abhyaset. yasya tu pratyarthaniyatam
pratyayamātram kṣaṇikam ca cittam tasya sarvam eva cittam ekāgram nāsty eva vikṣiptam. yadi
punar idam sarvataḥ pratyāhṛtyaikasminn arthe samādhiyate tadā bhavaty ekāgram ity ato na
pratyarthaniyatam.

yo+api sadṛśapratyayapravāhena cittam ekāgram manyate tasyaikāgratā yadi pravāhacittasya
dharmas tadaikam nāsti pravāhacittam kṣaṇikatvāt. atha pravāhāmśasyaiva pratyayasya dharmāḥ,
sa sarvaḥ sadṛśapratyayapravāhī vā visadṛśapratyayapravāhī vā pratyarthaniyatatvād ekāgra eveti
vikṣiptacittānupapattiḥ. tasmād ekam anekārtham avasthitam cittam iti.

yadi ca cittaikenānanvitāḥ svabhāvabhinnāḥ pratyayā jāyerann atha katham
anyapratyayadrṣṭasyānyaḥ smartā bhavet. anyapratyayopacitasya ca karmāśasyānyaḥ pratyaya
upabhoktā bhavet. kathamcit samādhiyamānam apy etad gomayapāyasīyanyāyam ākṣi.

kiṃ ca svātmānubhavāpahnavaś cittasyānyatve prāpnoti. katham, yad aham adrākṣam tat
spṛśāmi yac cāsprākṣam tat paśyāmīty aham iti pratyayaḥ sarvasya pratyayasya bhede sati
pratyayiny abhedenopasthitaḥ. ekapratyayaviśayo+ayam abhedātmāham iti pratyayaḥ katham
atyantabhinneṣu citteṣu vartamānaḥ sāmānyam ekam pratyayinam āśrayet. svānubhavaagrāhyaś
cāyam abhedātmāham iti pratyayaḥ. na ca pratyakṣasya mātmyam pramāṇāntareṇābhībhūyate.
pramāṇāntaram ca pratyakṣabalenaiva vyavahāram labhate. tasmād ekam anekārtham avasthitam ca
cittam.

yasya cittasyāvasthitasyedaṃ śāstreṇa parikarma nirdiśyate tat katham ---

maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhaḥapūṇyāpūṇyaviṣayāṇām bhāvanātaś
cittaprasādanam [YS 1.33]

tatra sarvaprāṇiṣu sukhasambhogāpāneṣu maitrīm bhāvayet. duḥkhiṣu karuṇām.
pūṇyātmakeṣu muditām. apūṇyāśīleṣūpekṣām. evam asya bhāvayataḥ śuklo dharma upajāyate.
tataś ca cittam prasīdati. prasannam ekāgram sthitipadam labhate.

pracchardanavidhāraṇābhyām vā prāṇasya [YS 1.34]

kauṣṭhyasya vāyor nāsikāpuṭābhyām prayatnaviśeṣād vamanam pracchardanam, vidhāraṇam
prāṇāyāmas tābhyām vā manasaḥ sthitim sampādayet.

viśayavati vā pravṛttir utpannā manasaḥ sthitinibandhanī [YS 1.35]

nāsikāgre dhārayato+asya yā divyagandhasamvit sā gandhapravṛtṭiḥ. jihvāgre rāsasamvit.
tāluni rūpasamvit. jihvāmādhye sparśasamvit. jihvāmūle śabdasaṃvid ity etā vṛttaya utpannās
cittam sthitau nibadhnanti, saṃśayaṃ vidhamanti, samādhiprajñāyām ca dvārībhavanti. etena
candrādityagrahamaṇipradīparaśmyādiṣu pravṛttir utpannā viśayavaty eva veditavyā yady api hi
tattacchāstrānumānācāryopadeśair avagatam arthatattvaṃ sadbhūtam eva bhavati. eteṣāṃ
yathābhūtārthapratipādanasāmarthyāt, tathāpi yāvad ekadeśo+api kaścin na svakaraṇasaṃvedyo
bhavati tāvat sarvaṃ parokṣam ivāpavargādiṣu sūkṣmeṣv artheṣu na dr̥dhām buddhim utpādayati.
tasmāc chāstrānumānācāryopadeśopodbalanārtham evāvaśyaṃ kaścid arthaviśeṣaḥ
pratyakṣikartavyaḥ. tatra tadupadiṣṭārthaikadeśapratyakṣatve sati sarvaṃ sūkṣmaviśayam api
āpavargāc chraddhīyate. etadartham evedaṃ cittaparikarma nirdiśyate. aniyatāsu vṛttiṣu
tadviśayāyām vaśīkārasaṃjñāyām upajātāyām samarthaṃ syāt tasya tasyārthasya
pratyakṣikaraṇāyati. tathā ca sati śraddhāvīryasmṛtisamādhayo+asyāpratibandhena bhaviṣyanti.

viśokā vā jyotiṣmatī [YS 1.36]

pravṛttir utpannā manasaḥ sthitinibandhanīty anuvartate. hṛdayapuṇḍarīke dhārayato yā
buddhisamvit, buddhisattvaṃ hi bhāsvaram ākāśakalpaṃ, tatra sthitivaiśāradyāt pravṛtṭiḥ
sūryendugrahamaṇiprabhārūpākāreṇa vikalpate. tathāsmitāyām samāpannam cittam
nistaraṅgamahodadhikalpaṃ śāntam anantam asmitāmātraṃ bhavati. yatredam uktam --- ``

tam aṇumātraṃ ātmānam anuvidyāsmīty evaṃ tāvat saṃprajānīte

" iti. eṣā dvayī viśokā viśayavati, asmitāmātrā ca pravṛttir jyotiṣmatīty ucyate. yayā yoginaś cittam
sthitipadam labhata iti.

vītarāgaviśayam vā cittam [YS 1.37]

vītarāgacittāmbanoparaktam vā yoginaś cittam sthitipadam labhata iti.

svapnanidrājñānāmbanam vā [YS 1.38]

svapnajñānāmbanam vā nidrājñānāmbanam vā tadākāram yoginaś cittam sthitipadam
labhata iti.

yathābhimatadhyānād vā [YS 1.39]

yad evābhimataṃ tad eva dhyāyet. tatra labdhasthitikam anyatrāpi sthitipadam labhata iti.

paramāṇuparamamahattvānto+asya vaśīkāraḥ [YS 1.40]

sūkṣme nivīśamānasya paramāṇvantaṃ sthitipadam labhata iti. sthūle nivīśamānasya
paramamahattvāntaṃ sthitipadam cittasya. evaṃ tām ubhayīm koṭim anudhāvato yo

+asyāpratighātaḥ sa paro vaśīkāraḥ. tadvaśīkārat paripūrṇaṃ yoginaś cittam na punar abhyāsakṛtaṃ parikarmāpekṣata iti.

atha labdhasthitikasya cetasaḥ kiṃsvarūpā kiṃviśayā vā samāpattir iti, tad ucyate ---

kṣīṇavṛtter abhijātasyeva maṇer grahitṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ [YS 1.41]

kṣīṇavṛtter iti pratyastamitapratyayasyety arthaḥ. abhijātasyeva maṇer iti drṣṭāntopādānam. yathā sphaṭika upāśrayabhedāt tattadrūpoparakta upāśrayarūpākāreṇa nirbhāsate tathā grāhyālambanoparaktaṃ cittam grāhyasamāpannam grāhyasvarūpākāreṇa nirbhāsate. bhūtasūkṣmoparaktaṃ bhūtasūkṣmasamāpannam bhūtasūkṣmasvarūpābhāsaṃ bhavati. tathā sthūlālambanoparaktaṃ sthūlarūpasamāpannam sthūlarūpābhāsaṃ bhavati. tathā viśvabhedoparaktaṃ viśvabhedasamāpannam viśvarūpābhāsaṃ bhavati.

tathā grahaṇeṣv apīndriyeṣv api draṣṭavyam. grahaṇālambanoparaktaṃ grahaṇasamāpannam grahaṇasvarūpākāreṇa nirbhāsate. tathā grahitṛpuruṣālambanoparaktaṃ grahitṛpuruṣasamāpannam grahitṛpuruṣasvarūpākāreṇa nirbhāsate. tathā muktapuruṣālambanoparaktaṃ muktapuruṣasamāpannam muktapuruṣasvarūpākāreṇa nirbhāsata iti. tad evam abhijātamaṇikalpasya cetaso grahitṛgrahaṇagrāhyeṣu puruṣendriyabhūteṣu yā tatsthatadañjanatā teṣu sthitasya tadākārāpattiḥ sā samāpattir ity ucyate.

tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ [YS 1.42]

tadyathā gaur iti śabdo gaur ity artho gaur iti jñānam ity avibhāgena vibhaktānām api grahaṇam drṣṭam. vibhajyamānās cānye śabdadharmā anye+arthadharmā anye vijñānadharmā ity eteṣāṃ vibhaktaḥ panthāḥ. tatra samāpannasya yogino yo gavādyarthaḥ samādhiprajñāyām samārūḍhaḥ sa cec chabdārthajñānavikalpānuviddha upāvartate sā saṃkīrṇā samāpattiḥ savitarkety ucyate.

yadā punaḥ śabdasaṃketasmṛtipariśuddhau śrutānumānajñānavikalpaśūnyāyām samādhiprajñāyām svarūpamātreṇāvasthito 'rthas tatsvarūpākāramātratayaivāvachchidyate. sā ca nirvitarkā samāpattiḥ. tat paraṃ pratyakṣam. tac ca śrutānumānāyor bījam. tataḥ śrutānumāne prabhavataḥ. na ca śrutānumānajñānasahabhūtaṃ tad darśanam. tasmād asaṃkīrṇam praṃmāṇāntareṇa yogino nirvitarkasamādhiḥ darśanam iti. nirvitarkāyāḥ samāpatter asyāḥ sūtreṇa lakṣaṇam dyotyate ---

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā [YS 1.43]

yā śabdasaṃketaśrutānumānajñānavikalpasmṛtipariśuddhau grāhyasvarūpa.uparaktā prajñā svam iva prajñāsvarūpaṃ grahaṇātmakam tyaktvā padārthamātrasvarūpā grāhyasvarūpāpanneva bhavati sā tadā nirvitarkā samāpattiḥ.

tathā ca vyākhyātam tasyā ekabuddhyupakramo hy arthātmāṇupracayaviśeṣātmā gavādir ghaṭādir vā lokaḥ.

sa ca saṃsthānaviśeṣo bhūtasūkṣmāṇām sādharmaṇo dharmā ātmabhūtaḥ phalena vyaktenānumitaḥ svavyaṅgakāñjanaḥ prādurbhavati. dharmāntarasya kapālāder udaye ca tirobhavati. sa eṣa dharmo+avayavīty ucyate. yo+asāv ekaś ca mahāṃś cāñīmīyaś ca sparśavāṃś ca kriyādharmakaś cānītyaś ca tenāvayavinā vyavahārāḥ kriyante.

yasya punar avastukaḥ sa pracayaviśeṣaḥ. sūkṣmam ca kāraṇam anupalabhyam avikalpasya tasyāvayavyabhāvād atadrūpapratīṣṭham mithyājñānam iti prāyeṇa sarvam eva prāptam mithyājñānam iti. tadā ca samyagjñānam api kiṃ syād viśayābhāvāt. yad yad upalabhyate tat tad

avayavitvenāmnātam. tasmād asty avayavī yo mahattvādivyavahārāpannaḥ samāpatter nirvitarkāyā viṣayī bhavati.

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā [YS 1.44]

tatra bhūtasūkṣmakeṣv abhiviyaktadharmakeṣu deśakālanimittānubhavāvachhinneṣu yā samāpattiḥ sāvavicārety ucyate. tatrāpy ekabuddhinirgrāhyam evoditadharmaviśiṣṭam bhūtasūkṣmam ālambanībhūtam samādhiprajñāyām upatiṣṭhate.

yā punaḥ sarvathā sarvataḥ śāntoditāvvyapadeśyadharmānavacchinneṣu sarvadharmānupātiṣu sarvadharmātmakeṣu samāpattiḥ sāvivicārety ucyate. evaṃsvarūpaṃ hi tadbhūtasūkṣmam etenaiva svarūpeṇālambanībhūtam eva samādhiprajñāsvarūpam uparañjayati.

prajñā ca svarūpaśūnyevārthamātrā yadā bhavati tadā nirvicārety ucyate. tatra mahadvastuviṣayā savitarkā nirvitarkā ca, sūkṣmavastuviṣayā savicārā nirvicārā ca. evam ubhayor etayaiva nirvitarkayā vikalpahānir vyākhyātetī.

sūkṣmaviṣayatvaṃ cāliṅgaparyavasānam [YS 1.45]

pārthivasyānor gandhatanmātram sūkṣmo viṣayaḥ. āpyasya rasatanmātram. taijasasya rūpatanmātram. vāyavīyasya sparsatanmātram. ākāśasya śabdatanmātram iti. teṣām ahaṃkāraḥ. asyāpi liṅgamātram sūkṣmo viṣayaḥ. liṅgamātrasyāpy aliṅgaṃ sūkṣmo viṣayaḥ. na cāliṅgāt paraṃ sūkṣmam asti. nanv asti puruṣaḥ sūkṣma iti satyam. yathā liṅgāt paraṃ aliṅgasya saukṣmyaṃ na caivaṃ puruṣasya. kiṃtu, liṅgasyānvayikāraṇaṃ puruṣo na bhavati, hetus tu bhavatīti. ataḥ pradhāne saukṣmyaṃ niratiśayaṃ vyākhyātam.

tā eva sabijaḥ samādhiḥ [YS 1.46]

tās catasraḥ samāpattayo bahirvastubijā iti samādhir api sabijaḥ. tatra sthūle+arthe savitarko nirvitarkaḥ, sūkṣme+arthe savicāro nirvicāra iti caturdhopasaṃkhyātaḥ samādhir iti.

nirvicāravaiśāradye+adhyātmaprasādaḥ [YS 1.47]

aśuddhyāvaraṇamalāpetasya prakāśātmano buddhisattvasya rajastamobhyām anabhibhūtaḥ svacchaḥ sthitipravāho vaiśāradyam. yadā nirvicārasya samādhēr vaiśāradyam idaṃ jāyate tadā yogino bhavaty adhyātmaprasādo bhūtārthaviṣayaḥ kramānanurodhī sphuṭaḥ prajñālokaḥ. tathā cōktam --- ``

prajñāprasādam āruhya aśocyāḥ śocato janān /
bhūmiṣṭhān iva śailasthaḥ sarvān prājño+anupaśyati

".

ṛtaṃbharā tatra prajñā [YS 1.48]

tasmin samāhitacittasya yā prajñā jāyate tasyā ṛtaṃbhareti saṃjñā bhavati. anvarthā ca sāv, satyam eva bibharti na ca tatra viparyāśajñānagandho+apy astīti. tathā cōktam ---

``

āgamenānumānena dhyānābhyāsarasena ca /
tridhā prakalpayan prajñāṃ labhate yogam uttamam

" iti.

sā punaḥ ---

śrutānumānaprajñābhyām anyaviṣayā viśeṣārthatvāt [YS 1.49]

śrutam āgamavijñānaṃ tat sāmānyaviṣayam. na hy āgamena śakyo viśeṣo+abhidhātum, kasmāt, na hi viśeṣeṇa kṛtasamketāḥ śabda iti. tathānumānaṃ sāmānyaviṣayam eva. yatra prāptis tatra gatir yatrāprāptis tatra na bhavati gatir ity uktam. anumānena ca sāmānyenopasaṃhāraḥ. tasmāc chrutānumānaviṣayo na viśeṣaḥ kaścid astīti.

na cāsya sūkṣmavyavahitaviprakṛṣṭasya vastuno lokapratyakṣeṇa grahaṇam asti. na cāsya viśeṣasyāpramāṇakasyābhāvo+astīti samādhiprajñānirgrāhya eva sa viśeṣo bhavati bhūtasūkṣmagato vā puruṣagato vā. tasmāc chrutānumānaprajñābhyām anyaviṣayā sā prajñā viśeṣārthatvād iti.

samādhiprajñāpratīlambhe yoginaḥ prajñākṛtāḥ saṃskāro navo navo jāyate ---

tajjaḥ saṃskāro+anyasaṃskārapratibandhī [YS 1.50]

samādhiprajñāprabhavaḥ saṃskāro vyutthānasamskārāśayaṃ bādhatē. vyutthānasamskārābhībhavāt tatprabhavaḥ pratyayā na bhavanti. pratyayanirodhe samādhir upatiṣṭhate. tataḥ samādhijā prajñā, tataḥ prajñākṛtāḥ saṃskārā iti navo navāḥ saṃskārāśayo jāyate. tataś ca prajñā, tataś ca saṃskārā iti. katham asau saṃskārāśayaś cittam sādīkāram na kariṣyatīti. na te prajñākṛtāḥ saṃskārāḥ kleśakṣayahetutvāc cittam adhīkāraśiṣṭam kurvanti. cittam hi te svakāryād avasādayanti. khyātiparyavasānaṃ hi cittaceṣṭitam iti.

kiṃ cāsya bhavati ---

tasyāpi nirodhe sarvanirodhān nirbījaḥ samādhiḥ [YS 1.51]

sa na kevalam samādhiprajñāvirodhī prajñākṛtānām api saṃskārānām pratibandhī bhavati. kasmāt, nirodhajaḥ saṃskāraḥ samādhijān saṃskārān bādhatā iti.

nirodhasthitikālakramānubhavana nirodhacittakṛtasamskārāstitvam anumeyam. vyutthānanirodhasamādhiprabhavaīḥ saha kaivalyabhāgīyāīḥ saṃskārāīś cittam svasyām prakṛtāv avasthitāyām pravilīyate. tasmāt te saṃskārāś cittasyādhīkāravirodhino na sthitihetavo bhavanti. yasmād avasitādhīkāram saha kaivalyabhāgīyāīḥ saṃskārāīś cittam nivartate, tasmin nivṛtte puruṣaḥ svarūpamātrapatiṣṭho+ataḥ śuddhaḥ kevalo mukta ity ucyata iti. iti śrīpātañjale sāmkyapracāraṇe yogaśāstre śrīmadvyāsabhāṣye prathamāḥ samādhipādaḥ 1.

[Sādhanaṣādhā]

uddiṣṭaḥ samāhitacittasya yogaḥ. kathaṃ vyutthitacitto+api yogayuktaḥ syād ity etad ārabhyate

tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ [YS 2.1]

nātapasvino yogaḥ sidhyati. anādikarmakleśavāsanācitrā pratyupasthitaviśayajālā cāsuddhir nāntareṇa tapaḥ sambhedam āpadyata iti tapasa upādānam. tac ca cittaprasādanam abādhamānam anenāsevyam iti manyate.

svādhyāyaḥ praṇavādipavitrāṇaṃ japo mokṣasāstrādhyayanam vā. īśvarapraṇidhānam sarvakriyāṇaṃ paramagurāv arpaṇam tatphalasaṃnyāso vā.

sa hi kriyāyogaḥ ---

samādhibhāvanārthaḥ kleśatanūkaraṇārthaś ca [YS 2.2]

sa hy āsevyamānaḥ samādhiṃ bhāvayati kleśāṃś ca pratanūkaroti. pratanūkṛtān kleśān prasamkhyānāgninā dagdhabījakalpān aprasavadharmināḥ kariṣyatīti. teṣāṃ tanūkaraṇāt punaḥ kleśair aparāmṛṣṭā sattvapuruṣānyatāmātrakhyātīḥ sūkṣmā prajñā samāptādhikārā pratiprasavāya kalpiṣyata iti.

atha ke kleśāḥ kiyaṅto veti ---

avidyāsmītārāgadveṣābhīniveśāḥ kleśāḥ [YS 2.3]

kleśā iti pañca viparyayā ity arthaḥ. te spandamānā guṇādhikāraṃ draḍhayanti, pariṇāmanam avasthāpayanti, kāryakāraṇasrota unnamayanti, parasparānugrahatantribhūtvā karmavipākam cābhīnirharantīti.

avidyā kṣetram uttaraṣāṃ prasuptatanuvicchinnoḍārāṇāṃ [YS 2.4]

atrāvidyā kṣetram prasavabhūmir uttaraṣāṃ asmitādināṃ caturvidhavikalpānāṃ prasuptatanuvicchinnoḍārāṇāṃ. tatra kā prasuptīḥ. cetasi śaktimātrapraṭiṣṭhānāṃ bijabhāvopagamaḥ. tasya prabodha ālambane saṃmukhībhāvaḥ. prasamkhyānavato dagdhakleśabījasya saṃmukhībhūte+apy ālambane nāsau punar asti, dagdhabījasya kutaḥ praroha iti. ataḥ kṣīṅakleśāḥ kuśalāś caramadeha ity ucyate. tatraiva sā dagdhabījabhāvā pañcamī kleśāvasthā nānyatreti. satāṃ kleśānāṃ tadā bijasāmarthyam dagdham iti viśayasya saṃmukhībhāve+api sati na bhavaty eṣāṃ prabodha ity uktā prasuptir dagdhabījānāṃ aprarohaś ca.

tanutvam ucyate --- pratipakṣabhāvanopahatāḥ kleśāś tanavo bhavanti. tathā vicchīdyā vicchīdyā tena tenātmanā punaḥ punaḥ samudācarantīti vicchinnaḥ. kathaṃ, rāgakāle krodhasyādarśanāt. na hi rāgakāle krodhāḥ samudācarati. rāgaś ca kvacid drīyamāno na viśayāntare nāsti. naikasyāṃ striyāṃ caitro rakta ity anyāsu strīṣu viraktaḥ, kiṃtu tatra rāgo labdhavṛttir anyatra tu bhaviṣyadvṛttir iti. sa hi tadā prasuptatanuvicchinno bhavati.

viśaye yo labdhavṛttīḥ sa udāraḥ. sarva evaite kleśaviśayatvam nātikrāmantī. kaś tarhi vicchinnaḥ prasuptas tanur udāro vā kleśa ity ucyate --- satyam evaitat, kiṃtu viśiṣṭānāṃ evaiteṣāṃ vicchinnoḍāditvam. yathaiva pratipakṣabhāvanāto nivṛttas tathaiva svavyaṅjakāñjanenābhivyakta ity.

sarva evāmi kleśā avidyābhedāḥ. kasmāt, sarveṣv avidyāivābhiplavate. yad avidyayā vastv ākāryate tad evānuśerate kleśā viparyāsapratyayakāla upalabhyante kṣīyamāṇāṃ cāvidyām anu kṣīyanta iti. tatrāvidyāsvarūpam ucyate ---

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir avidyā [YS 2.5]

anitye kārye nityakhyātiḥ. tadyathā --- dhruvā pṛthivī, dhruvā sacandratārakā dyauḥ, amṛtā divaukasa iti. tathāśucau paramabībhatse kāye, ---

^^

sthānād bījād upaṣṭambhān niḥsyandān nidhanād api /
kāyam ādheyaśaucatvāt paṇḍitā hy aśuciṃ viduḥ//

" //

iti aśucau śucikhyātir dṛśyate. naveva śaśāṅkalekhā kamanīyeyaṃ kanyā madhvamṛtāvayavanirmiteva candraṃ bhittvā niḥsṛteva jñāyate, nilotpala-patrayatākṣī hāvagarbhābhyāṃ locanābhyāṃ jīvalokam āśvāsayantīveti kasya kenābhisambandhaḥ. bhavati caivam aśucau śuciviparyāsapratyaya iti. etenāpuṇye puṇyapratyayas tathaivānarthe cārthapratyayo vyākhyātaḥ.

tathā duḥkhe sukhakhyātiṃ vakṣyati --- ^^

pariṇāmatāpasamskāraduḥkhair guṇavṛttivirodhāc ca duḥkham eva sarvaṃ vivekinaḥ

" iti. tatra sukhakhyātir avidyā. tathānātmany ātmakhyātir bāhyopakarāṇeṣu cetanācetanēṣu bhogādhiṣṭhāne vā śarīre puruṣopakarāṇe vā manasy anātmany ātmakhyātir iti. tathaitad atroktam --- ^^

vyaktam avyaktam vā sattvam ātmatvenābhipratītya tasya saṃpadam anu nandaty ātmasaṃpadam manvānas tasya vyāpadam anu śocaty ātmavyāpadam manvānaḥ sa sarvo+apratibuddhaḥ

" iti. eṣā catuṣpadā bhavaty avidyā mūlam asya kleśasaṃtānasya karmāśayasya ca savipākasyeti.

tasyāś cāmitrāgoṣpadavadvastusatattvaṃ vijñeyam. yathā nāmitro mitrābhāvo na mitramātraṃ kiṃtu tadviruddhaḥ sapatnaḥ. yathā vāgoṣpadaṃ na goṣpadābhāvo na goṣpadamātraṃ kiṃtu deśa eva tābhyām anyad vastvantaram. evam avidyā na pramāṇam na pramāṇābhāvaḥ kiṃtu vidyāvīparītaṃ jñānāntaram avidyēti.

dṛḡdarśanaśaktyor ekātmatevāsmitā [YS 2.6]

puruṣo dṛkśaktir buddhir darśanaśaktir ity etayor ekasvarūpāpattir ivāsmitā kleśa ucyate. bhoktṛbhogyaśaktyor atyantavibhaktayor atyantāsamkīrṇayor avibhāgaprāptāv iva satyāṃ bhogaḥ kalpate. svarūpapratilambhe tu tayoḥ kaivalyam eva bhavati kuto bhoga iti. tathā cōktam --- ^^

buddhitaḥ paraṃ puruṣam ākāraśilavidyādibhir vibhaktam apaśyan kuryāt tatrātmabuddhiṃ mohena

" iti.

sukhānuśayī rāgaḥ [YS 2.7]

sukhābhijñāsyā sukhānusrīpūrvāḥ sukhe tatsādhane vā yo gardhas tṛṣṇā lobhaḥ sa rāga iti.

duḥkhānuśayī dveṣaḥ [YS 2.8]

duḥkhābhijñāsyā duḥkhānusmṛtipūrvō duḥkhe tatsādhanē vā yaḥ pratigho manyur jighāṃsā
krodhaḥ sa dveṣaḥ.

svarasavāhī viduṣo+api tathā rūḍho+abhiniveśaḥ [YS 2.9]

sarvasya prāṇina iyam ātmāśir nityā bhavati mā na bhūvaṃ bhūyāsam iti. na
cānanubhūtamaraṇadharmakasyaiśā bhavaty ātmāśiḥ. etayā ca pūrvajanmānubhavaḥ pratīyate. sa
cāyam abhiniveśaḥ kleśaḥ svarasavāhī kṛmer api jātamātrasya pratyakṣānumānāgamair
asaṃbhāvito maraṇatrāsa ucchedadṛṣṭyātmakaḥ pūrvajanmānubhūtaṃ maraṇaduḥkham
anumāpayati.

yathā cāyam atyantamūḍheṣu dṛṣyate kleśas tathā viduṣo+api vijñātapūrvāparāntasya rūḍhaḥ.
kasmāt samānā hi tayoh kuśalākuśalayor maraṇaduḥkhānubhavād iyam vāsaneti.

te pratiprasavaheyāḥ sūkṣmāḥ [YS 2.10]

te pañca kleśā dagdhabijakalpā yoginaś caritādhikāre cetasi pralīne saha tenaivāstaṃ gacchanti.
sthitānāṃ tu bijabhāvopagatānāṃ ---

dhyānaheyās tadvṛttayaḥ [YS 2.11]

kleśānāṃ yā vṛttayaḥ sthūlās tāḥ kriyāyogena tanūkr̥tāḥ satyaḥ prasamkhyānena dhyānena
hātavyā yāvat sūkṣmīkr̥tā yāvad dagdhabijakalpā iti. yathā vastrāṇāṃ sthūlo malaḥ pūrvam
nirdhūyate paścāt sūkṣmo yatnenopāyena cāpanīyate tathā svalpapratipakṣāḥ sthūlā vṛttayaḥ
kleśānāṃ, sūkṣmās tu mahāpratipakṣā iti.

kleśamūlaḥ karmāśayo dṛṣṭādṛṣṭajanmavedanīyaḥ [YS 2.12]

tatra puṇyāpuṇyakarmāśayaḥ kāmalobhamohakrodhabhavaḥ. sa dṛṣṭajanmavedanīyaś
cādṛṣṭajanmavedanīyaś ca. tatra tīvrasaṃvegena mantratapaḥsamādhībhīr nirvartita
īśvaradevatāmahaṛṣimahānubhāvānāṃ ārādhanād vā yaḥ pariniṣpannaḥ sa sadyaḥ paripacyate
puṇyakarmāśaya iti. tathā tīvrakleśena bhūtavādhitakṛpaṇeṣu viśvāsopagateṣu vā mahānubhāveṣu
vā tapasviṣu kṛtaḥ punaḥ punar apakāraḥ sa cāpi pāpakarmāśayaḥ sadya eva paripacyate. yathā
nandīśvaraḥ kumāro manuṣyapariṇāmaṃ hitvā devatvena pariṇataḥ. tathā nahuṣo+api devānāṃ
indraḥ svakaṃ pariṇāmaṃ hitvā tiryaktvena pariṇata iti. tatra nārakāṇāṃ nāsti
dṛṣṭajanmavedanīyaḥ karmāśayaḥ. kṣīṇakleśānāṃ api nāsty adṛṣṭajanmavedanīyaḥ karmāśaya iti.

sati mūle tadvipāko jātyāyurbhogāḥ [YS 2.13]

satsu kleśeṣu karmāśayo vipākārambhī bhavati nocchinnakleśamūlaḥ. yathā tuṣāvanaddhāḥ
śālitaṇḍulā adagdhabijabhāvāḥ prarohasamarthā bhavanti, nāpanītatuṣā dagdhabijabhāvā vā tathā
kleśāvanaddhaḥ karmāśayo vipākaprarohī bhavati, nāpanītakleśo na
prasamkhyānadagdhakleśabijabhāvō veti. sa ca vipākas trividho jātir āyur bhoga iti.

tatreḍaṃ vicāryate --- kim ekaṃ karmaikasya janmanaḥ kāraṇam athaikaṃ karmānekaṃ
janmākṣipatīti. dvitīyā vicāraṇā --- kim anekaṃ karmānekaṃ janma nirvartayati athānekaṃ
karmaikaṃ janma nirvartayatīti. na tāvad ekaṃ karmaikasya janmanaḥ kāraṇam. kasmāt,
anādikālapracitasyāsamkhyeyasyāvaśiṣṭasya karmaṇaḥ sāmpratīkasya ca phalakramānīyamād
anāśvāso lokasya prasaktaḥ, sa cāniṣṭa iti. na caikaṃ karmānekasya janmanaḥ kāraṇam. kasmāt,
anekeṣu karmasu ekaikaṃ eva karmānekasya janmanaḥ kāraṇam ity avaśiṣṭasya vipākakālābhāvaḥ
prasaktaḥ, sa cāpy aniṣṭa iti. na cānekaṃ karmānekasya janmanaḥ kāraṇam. kasmāt, tad anekaṃ
janma yugapan na saṃbhavatīti krameṇaiva vācyam. tathā ca pūrvadoṣānuṣaṅgaḥ.

tasmājanmaprāyaṅāntare kṛtaḥ puṇyāpuṇyakarmāśayapracayo vicitraḥ
pradhānopasarjanabhāvenāvasthitaḥ prāyaṅābhivvyakta ekapraghaṭṭakena maraṇaṃ prasādhyā
saṃmūrchita ekam eva janma karoti. tac ca janma tenaiva karmaṇā labdhāyuskaṃ bhavati. tasminn
āyusi tenaiva karmaṇā bhogaḥ saṃpadyata iti. asau karmāśayo janmāyurbhogahetutvāt trivipāko
+abhidhīyata iti. ata ekabhavikaḥ karmāśaya ukta iti.

dr̥ṣṭajanmavedanīyas tv ekavipākārambhī bhogahetutvād dvivipākārambhī
vāyurbhogahetutvān nandīśvaravan nahuṣavad veti. kleśakarmavipākānubhavanirvartitābhis tu
vāsanābhir anādikālasaṃmūrchitam idaṃ cittam vicitrikṛtam iva sarvato matsyajālaṃ granthibhir
ivātataṃ ity etā anekabhavapūrvikā vāsanāḥ. yas tv ayaṃ karmāśaya eṣa evaika bhavika ukta iti. ye
saṃskārāḥ smṛti hetavas tā vāsanās tāś cānādikālīnā iti.

yas tv asāv ekabhavikaḥ karmāśayaḥ sa niyatavipākaś cāniyatavipākaś ca. tatra
dr̥ṣṭajanmavedanīyasya niyatavipākasyaivāyaṃ niyamo na tv
adr̥ṣṭajanmavedanīyasyāniyatavipākasya kasmāt. yo hy adr̥ṣṭajanmavedanīyo+aniyatavipākaś tasya
trayī gatiḥ --- kṛtasyāvīpakvasya nāśaḥ, pradhānakarmaṇy āvāpagamaṇaṃ vā,
niyatavipākapradhānakarmaṇābhībhūtasya vā ciram avasthānam iti.

tatra kṛtasyāvīpakvasya nāśo yathā śuklakarmodayād ihaiva nāśaḥ kṛṣṇasya. yatredam uktam
--- ``

dve dve ha vai karmaṇi veditavye pāpakasyaiko rāśiḥ puṇyakṛto+apahanti tad
icchāsva karmaṇi sukṛtāni kartum ihaiva te karma kavayo vedayante.

"

pradhānakarmaṇy āvāpagamaṇaṃ. yatredam uktam --- ``

syāt svalpaḥ saṃkaraḥ saparihāraḥ sapratyavamarśaḥ kuśalasya nāpakarśayālam.
kasmāt, kuśalaṃ hi me bahv anyad asti yatrāyam āvāpaṃ gataḥ svarge+apy
apakarśam alpam kariṣyati

" iti.

niyatavipākapradhānakarmaṇābhībhūtasya vā ciram avasthānam. katham iti,
adr̥ṣṭajanmavedanīyasyaiva niyatavipākasya karmaṇaḥ samānaṃ maraṇaṃ abhivvyaktikāraṇam
uktam. na tv adr̥ṣṭajanmavedanīyasyāniyatavipākasya. yat tv adr̥ṣṭajanmavedanīyaṃ
karmāniyatavipākaṃ tan naśyed āvāpaṃ vā gacched abhībhūtaṃ vā ciram apy upāsita, yāvat
samānaṃ karmābhivyañjakaṃ nimittam asya na vipākābhīmukhaṃ karotīti. tadvipākasyaiva
deśakālanimittānavadhāraṇād iyaṃ karmagatiś citrā durvijñānā ceti. na cotsargasyāpavādān nivṛtṭiti
ity ekabhavikaḥ karmāśayo+anujñāyata iti.

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt [YS 2.14]

te janmāyurbhogāḥ puṇyahetukāḥ sukhaphalā apuṇyahetukā duḥkaphalā iti. yathā cedam
duḥkham pratikūlātmakam evaṃ viśayasukhakāle+api duḥkham asty eva pratikūlātmakam
yoginaḥ.

katham, tad upapādyate ---

pariṇāmatāpasamskāraduḥkhair guṇavṛttivirodhāc ca duḥkham eva sarvaṃ
vivekinaḥ [YS 2.15]

sarvasyāyaṃ rāgānuviddhaś cetanācetasasādhanādhīnaḥ sukhānubhava iti tatrāsti rāgajaḥ
karmāśayaḥ. tathā ca dveṣṭi duḥkhasādhanāni muhyati ceti dveṣamohakṛto+apy asti karmāśayaḥ.
tathā cuktam --- ``

nānupahatya bhūtāny upabhogaḥ saṁbhavatīti hiṁsākṛto+apy asti śarīraḥ
karmāśayaḥ

" iti. viśayasukhaṁ cāvidyety uktam.

yā bhogeṣv indriyāṇāṁ tṛpter upaśāntis tat sukham. yā laulyād anupaśāntis tad duḥkham. na cendriyāṇāṁ bhogābhyāsenā vaitṛṣṇyaṁ kartuṁ śakyam. kasmāt, yato bhogābhyāsam anu vivardhante rāgāḥ kauśalāni cendriyāṇāṁ iti. tasmād anupāyaḥ sukhasya bhogābhyāsa iti. sa khalv ayaṁ vṛścikaviśabhīta ivāśiviṣeṇa daṣṭo yaḥ sukhārthī viśayānuvāsito mahati duḥkhapañke nimagna iti. eṣā pariṇāmaduḥkhatā nāma pratikūlā sukhāvasthāyām api yoginam eva kliśnāti.

atha kā tāpaduḥkhatā, sarvasya dveṣānuviddhaś cetanācetasasādhanaḥ dhīnas tāpānubhava iti tatrāsti dveṣajāḥ karmāśayaḥ. sukhasādhanaṁ ca prārthayamānaḥ kāyena vācā manasā ca parispondate tataḥ param anugṛhṇāty upahanti ceti parānugrahaḥ pīḍābhyāṁ dharmādharmaṁ upacinoti. sa karmāśayo lobhān mohāc ca bhavatīty eṣā tāpaduḥkhatocyate. kā punaḥ saṁskāraduḥkhatā, sukhānubhavāt sukhasaṁskārāśayo duḥkhānubhavād api duḥkhasaṁskārāśaya iti. evaṁ karmabhyo vipāke+anubhūyamāne sukhe duḥkhe vā punaḥ karmāśayaḥ prapadyate iti.

evam idam anādi duḥkhasroto viprasṛtaṁ yoginam eva pratikūlātmakatvād udvejayati. kasmāt, akṣipātrakalpo hi vidvān iti. yathoṇātantur akṣipātre nyastaḥ sparśena duḥkhayati na cānyeṣu gātrāvayaveṣu, evam etāni duḥkhāny akṣipātrakalpaṁ yoginam eva kliśnanti netaraṁ pratipattāram. itaraṁ tu svakarmopahṛtaṁ duḥkham upāttaṁ upāttaṁ tyajantaṁ tyaktaṁ tyaktaṁ upādadaṇam anādivāsanāvicitrāyā cittavṛttiyā samantato 'nuviddham ivāvidyayā hātavya evāhaṁkāramamakārānupātinaṁ jātaṁ jātaṁ bāhyādhyātmikobhayanimitās triparvānas tāpā anuplavante. tad evam anādinā duḥkhasrotasā vyūhyamānam ātmānaṁ bhūtagrāmaṁ ca dṛṣṭvā yogī sarvaduhkhakṣaya-kāraṇaṁ samyagdarśanaṁ śaraṇaṁ prapadyate iti.

guṇavṛttivirodhāc ca duḥkham eva sarvaṁ vivekinaḥ. prakhyāpravṛttisthīrūpā buddhiguṇāḥ parasparānugrahatantri bhūtvā śāntaṁ ghorāṁ mūḍhaṁ vā pratyayaṁ triguṇam evārabhante. calaṁ ca guṇavṛttam iti kṣiprapariṇāmi cittam uktam. rūpātīśayā vṛttiyatīśayāś ca paraspareṇa virudhyante, sāmānyāni tv atīśayaiḥ saha pravartante. evam ete guṇā itaretarāśrayeṇopārjitasukhaduḥkhamohapratyayāḥ sarve sarvarūpā bhavantīti, guṇapradhānabhāvakṛtas tv eṣāṁ viśeṣa iti. tasmād duḥkham eva sarvaṁ vivekina iti.

tad asya mahato duḥkhasamudāyasya prabhavabijam avidyā. tasyāś ca samyagdarśanaṁ abhāvahetuḥ. yathā cikitsāśāstraṁ caturvyūham --- rogo rogahetur ārogyaṁ bhaiśajyam iti. evam idam api śāstraṁ caturvyūham eva. tadyathā --- saṁsāraḥ saṁsārahetur mokṣo mokṣopāya iti. tatra duḥkhabahulaḥ saṁsāro heyāḥ. pradhānapuruṣayoḥ samyogo heyahetuḥ. samyogasyātyantikī nivṛttir hānam. hānopāyaḥ samyagdarśanaṁ.

tatra hātuḥ svarūpam upādeyaṁ vā heyam vā na bhavitum arhatīti hāne tasyocchedavādaprasaṅga upādāne ca hetuvādaḥ. ubhayapratyākhyāne śāśvatavāda ity etat samyagdarśanaṁ.

tad etac chāstraṁ caturvyūham ity abhidhīyate ---

heyam duḥkham anāgatam [YS 2.16]

duḥkham atītam upabhogenātivāhitaṁ na heyapakṣe vartate. vartamānaṁ ca svakṣaṇe bhogārūḍham iti na tat kṣaṇāntare heyatām āpadyate. tasmād yad evānāgataṁ duḥkham tad evākṣipātrakalpaṁ yoginam kliśnāti netaraṁ pratipattāram. tad eva heyatām āpadyate.

tasmād yad eva heyam ity ucyate tasyaiva kāraṇaṁ pratinirdīśyate ---

draṣṭṛdṛśyayoḥ samyogo heyahetuḥ [YS 2.17]

draṣṭā buddheḥ pratisaṃvedī puruṣaḥ. dṛśyā buddhisattvopārūdhāḥ sarve dharmāḥ. tad etad dṛśyam ayaskāntamaṇikalpaṃ saṃnidhimātropakāri dṛśyatvena svaṃ bhavati puruṣasya dṛṣirūpasya svāminaḥ, anubhava-karmaviṣayatām āpannaṃ yataḥ. anyasvarūpeṇa pratilabdihātma-kam svatantram api parārthatvāt paratantram.

tayor dṛgdarśanaśaktyor anādir arthakṛtaḥ saṃyogo heyahetur duḥkhasya kāraṇam ity arthaḥ. tathā cōktam --- tatsaṃyogahetuvivarjanāt syād ayam ātyantiko duḥkha-pratikāraḥ. kasmāt, duḥkha-hetor pariḥāryasya pratikāradarśanāt. tadyathā --- pādatalasya bhedyatā, kaṅṭakasya bhettṛtvam, pariḥāraḥ kaṅṭakasya pā(pa)dānadhiṣṭhānam pādātṛṇavyavahitena vādhiṣṭhānam, etad trayam yo veda loka sa tatra pratikāram ārabhamāno bhedajam duḥkham nāpnoti. kasmāt, tritvopalabdhisāmarthyād iti. atrāpi tāpakasya rajasaḥ sattvam eva tapyam. kasmāt, tapikriyāyāḥ karmasthatvāt, sattve karmaṇi tapikriyā nāpariṇāmini niṣkriye kṣetrajñe, darśitaviṣayatvāt. sattve tu tapyamāne tadākārānu-rodhī puruṣo+apy anutapyata iti.

dṛśyasvarūpam ucyate ---

prakāśakriyāsthitiśīlam bhūtendriyātmakam bhogāpavargārtham dṛśyam [YS 2.18]

prakāśaśīlam sattvam. kriyāśīlam rajaḥ sthitiśīlam tama iti. ete guṇāḥ parasparoparaktaprabhāgāḥ pariṇāminaḥ saṃyogaviyogadharmāṇa itaretaropāśrayeṇopārjitamūrtayaḥ parasparāṅgāṅgitve+apy asaṃbhinnaśaktiprabhāgās tulyajātīyātulyajātīyaśaktibhedānupātinaḥ pradhānavelāyām upadarśitasānidhānā guṇatve+api ca vyāpāramātreṇa pradhānāntarṇitānumitāstitāḥ puruṣārthakartavyatayā prayuktasāmarthyāḥ saṃnidhimātropakāriṇo+ayaskāntamaṇikalpāḥ pratyayam antareṇaikatamasya vṛttim anuvartamānāḥ pradhānaśabdavācya bhavanti. etad dṛśyam ity ucyate.

tad etad bhūtendriyātmakam bhūtabhāvena pṛthivyādinā sūkṣmāsthūlena pariṇamate. tathendriyabhāvena śrotrādinā sūkṣmāsthūlena pariṇamata iti. tat tu nāprayojanam api tu prayojanam urarīkṛtya pravartata iti bhogāpavargārtham hi tad dṛśyam puruṣasyeti. tatteṣṭāniṣṭagaṇasvarūpādvadhāraṇam avibhāgāpannam bhogo bhoktuḥ svarūpādvadhāraṇam apavarga iti. dvayor atiriktam anyad darśanam nāsti. tathā cōktam --- ayam tu khalu triṣu guṇeṣu kartṛṣv akartari ca puruṣe tulyātulyajātīye caturthe tatkriyāsākṣiṇy upanīyamānān sarvabhāvān upapannān anupaśyann adarśanam anyac chaṅkata iti.

tāv etau bhogāpavargau buddhikṛtau buddhāv eva vartamānau katham puruṣe vyapadiśyete iti. yathā vijayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyete, sa hi tatphalasya bhokteti, evam bandhamokṣau buddhāv eva vartamānau puruṣe vyapadiśyete, sa hi tatphalasya bhokteti. buddher eva puruṣārthāparisamāptir bandhas tadarthāvasāyo mokṣa iti. etena grahaṇadhāraṇohāpohatattvajñānābhiniveśā buddhau vartamānāḥ puruṣe+adhyāropitasadbhāvāḥ. sa hi tatphalasya bhokteti.

dṛśyānām guṇānām svarūpabhedādvadhāraṇārtham idam ārabhyate ---

viśeṣāviśeṣalingamātrālingāni guṇaparvāni [YS 2.19]

tatrākāśavāyavagnyudakabhūmayo bhūtāni śabdaspārśarūparasagandhatanmātrāṇām aviśeṣānām viśeṣāḥ. tathā śrotratvakcaḥsurjihvāghrāṇāni buddhīndriyāni, vākpāṇipādapāyūpasthāḥ karmendriyāni, ekādaśam manāḥ sarvārtham, ity etāny asmitālakṣaṇasyāviśeṣasya viśeṣāḥ. guṇānām eṣa ṣoḍaśako viśeṣapariṇāmāḥ.

ṣaḍ aviśeṣāḥ. tadyathā --- śabdatanmātram sparśatanmātram rūpatanmātram rasatanmātram gandhatanmātram ceti ekadvitricatuhpañcalakṣaṇāḥ śabdādayaḥ pañcāviśeṣāḥ, ṣaṣṭhaś cāviśeṣo +asmitāmātra iti. ete sattāmātrasyātmano mahataḥ ṣaḍaviśeṣapariṇāmāḥ. yat tat paramaviśeṣebhyo

liṅgamātram mahattattvaṃ tasmīn ete sattāmātre mahaty ātmany avasthāya vivṛddhikāṣṭhām anubhavanti.

pratisaṃsṛjyamānās ca tasmīn eva sattāmātre mahaty ātmany avasthāya yat tan niḥsattāsattam niḥsadasan nirasad avyaktam aliṅgaṃ pradhānaṃ tat pratiyanti. eṣa teṣāṃ liṅgamātraḥ pariṇāmo niḥsattāsattam cāliṅgapariṇāma iti.

aliṅgāvasthāyāṃ na puruṣārtho hetur nāliṅgāvasthāyāṃ ādau puruṣārthatā kāraṇaṃ bhavatīti. na tasyāḥ puruṣārthatā kāraṇaṃ bhavatīti. nāsau puruṣārthakṛteti nityākhyāyate. trayāṇāṃ tv avasthāviśeṣāṇāṃ ādau puruṣārthatā kāraṇaṃ bhavati. sa cārtho hetur nimittaṃ kāraṇaṃ bhavatīti anityākhyāyate. guṇās tu sarvadharmānupātino na pratyastam ayante nopajāyante. vyaktibhir evātītānāgatavyayāgamavatibhir guṇānvayinībhir upajananāpāyadharmakā iva pratyavabhāsante. yathā devadatto daridrāti. kasmāt yato+asya mriyante gāva iti, gavāṃ eva maraṇāt tasya daridrāṇaṃ na svarūpahānād iti samaḥ samādhīḥ.

liṅgamātram aliṅgasya pratyāsannaṃ, tatra tat saṃsṛṣṭaṃ vivicyate kramān ativr̥ttayaḥ. tathā ṣaḍ aviśeṣā liṅgamātre saṃsṛṣṭā vivicyante pariṇāmakramaniyamāt. tathā teṣv aviśeṣeṣu bhūtendriyāṇi saṃsṛṣṭāṇi vivicyante. tathā coktaṃ purastāt. na viśeṣebhyaḥ paraṃ tattvāntaram astīti viśeṣāṇāṃ nāsti tattvāntarapariṇāmaḥ. teṣāṃ tu dharmalakṣaṇāvasthāpariṇāmā vyākhyāyīṣyante.

vyākhyātaṃ dṛśyam atha draṣṭuḥ svarūpāvadhāraṇārtham idam ārabhyate ---

draṣṭā dṛśimātraḥ śuddho+api pratyayānupaśyaḥ [YS 2.20]

dṛśimātra iti dṛkśaktir eva viśeṣāṇāparāmṛṣṭety arthaḥ. sa puruṣo bhuddheḥ pratisaṃvedī. sa buddher na sarūpo nātyantaṃ virūpa iti. na tāvat sarūpaḥ kasmāt. jñātājñātaviśayatvāt pariṇāminī hi buddhiḥ. tasyās ca viśayo gavādir ghaṭādir vā jñātaś cājñātaś ceti pariṇāmitvaṃ darśayati.

sadājñātaviśayatvaṃ tu puruṣasyāpariṇāmitvaṃ paridīpayati kasmāt. na hi buddhiś ca nāma puruṣaviśayaś ca syād agrhītā ḡrhītā ceti siddham puruṣasya sadājñātaviśayatvaṃ tataś cāpariṇāmitvaṃ iti. kiṃ ca parārthā buddhiḥ saṃhatyakāritvāt, svārthaḥ puruṣa iti. tathā sarvārthādhyavasāyakatvāt triguṇā buddhis triguṇatvād acetaneti. guṇāṇāṃ tūpadraṣṭā puruṣa ity ato na sarūpaḥ.

astu tarhi virūpa iti. nātyantaṃ virūpaḥ kasmāt. śuddho+apy asau pratyayānupaśyo yataḥ. pratyayaṃ bauddham anupaśyati, tam anupaśyann atadātmāpi tadātmaka iva pratyavabhāsate. tathā coktaṃ --- aparīṇāminī hi bhokṛśaktir apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānteva tadvr̥ttim anupatati, tasyās ca prāptacaitanyopagraharūpāyā buddhivr̥tter anukāramātratayā buddhivr̥ttyaviśiṣṭā hi jñānavr̥ttir ity ākhyāyate.

tadartha eva dṛśyasyātmā [YS 2.21]

dṛśirūpasya puruṣasya karmarūpatām āpannaṃ dṛśyam iti tadartha eva dṛśyasyātmā bhavati. svarūpaṃ bhavatīty arthaḥ. svarūpaṃ tu pararūpeṇa pratilabdhatmakam bhogāpavargārthatāyāṃ kṛtāyāṃ puruṣeṇa na dṛśyata iti. svarūpahānād asya nāśaḥ prāpto na tu vinasīyati.

kasmāt ---

kṛtārtham prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt [YS 2.22]

kṛtārtham ekaṃ puruṣaṃ prati dṛśyaṃ naṣṭam api nāśaṃ prāptam apy anaṣṭam tadanyapurūṣasādhāraṇatvāt. kuśalaṃ puruṣaṃ prati nāśaṃ prāptam apy akuśalān puruṣān prati na kṛtārtham iti teṣāṃ dṛśeḥ karmaviśayatām āpannaṃ labhata eva pararūpeṇātmarūpam iti. ataś ca

dr̥gdarśanaśaktyor nityatvād anādiḥ saṃyogo vyākhyāta iti. tathā coktam --- dharminām anādisaṃyogād dharmamātrāṇām apy anādiḥ saṃyoga iti.

saṃyogasvarūpābhidhitasayedam sūtram pravavṛte ---

svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ [YS 2.23]

puruṣaḥ svāmī dr̥śyena svena darśanārthaṃ saṃyuktaḥ. tasmāt saṃyogād dr̥śyasyopalabdhir yā sa bhogaḥ. yā tu draṣṭuḥ svarūpopalabdhiḥ so+apavargaḥ. darśanakāryāvasānaḥ saṃyoga iti darśanaṃ viyogasya kāraṇam uktam. darśanam adarśanasya pratidvandvīty adarśanaṃ saṃyoganimitam uktam. nātra darśanaṃ mokṣakāraṇam adarśanābhāvād eva bandhābhāvaḥ sa mokṣa iti. darśanasya bhāve bandhakāraṇasyādarśanasya nāśa ity ato darśanaṃ jñānaṃ kaivalyakāraṇam uktam.

kiṃcedam adarśanaṃ nāma, kiṃ guṇānām adhikāra āhosvid dr̥śirūpasya svāmīno darśitaviṣayasya pradhānacittasyānutpādaḥ. svasmin dr̥śye vidyamāne yo darśanābhāvaḥ.

kim arthavattā guṇānām. athāvidyā svacittena saha niruddhā svacittasyotpattibijam. kiṃ sthitisamskāraśaye gatisamskārabhivyaktiḥ. yatredam uktaṃ pradhānaṃ sthityaiva vartamānaṃ vikārākaraṇād apradhānaṃ syāt.

tathā gatyāiva vartamānaṃ vikāranityatvād apradhānaṃ syāt. ubhayathā cāsya vṛtṭiḥ pradhānavyavahāraṃ labhate nānyathā. kāraṇāntareṣv api kalpitesv eva samānaś carcaḥ. darśanaśaktir evādarśanaṃ ity eke, ``

pradhānasyātmakhyāpanārthā pravṛtṭiḥ

" iti śruteḥ.

sarvabodhyabodhasamarthaḥ prākpravṛtteḥ puruṣo na paśyati sarvakāryakaraṇasamarthaṃ dr̥śyaṃ tadā na dr̥śyata iti. ubhayasyāpy adarśanaṃ dharma ity eke. tatredam dr̥śyasya svātmabhūtam api puruṣapratyayāpekṣaṃ darśanaṃ dr̥śyadharmatvena bhavati. tathā puruṣasyānātmabhūtam api dr̥śyapratyayāpekṣaṃ puruṣadharmatvenevādarśanaṃ avabhāsatē. darśanaṃ jñānaṃ evādarśanaṃ iti kecid abhidhāti. ity ete śāstragatā vikalpāḥ. tatra vikalpabahutvam etat sarvapuruṣāṇām guṇānām saṃyoge sādharmaṇaviṣayam.

yas tu pratyakcetanasya svabuddhisam̐yogaḥ ---

tasya hetur avidyā [YS 2.24]

vīpariyayajñānavāsanety arthaḥ. vīpariyayajñānavāsanāvāsītā ca na kāryaniṣṭhām puruṣakhyātiṃ buddhiḥ prāpnoti sādḥikārā punar āvartate. sā tu puruṣakhyātiparyavasānaṃ kāryaniṣṭhām prāpnoti, caritādhikārā nivṛttādarśanā bandhakāraṇābhāvān na punar āvartate.

atra kaścit paṇḍakopākhyānenodghāṭayati --- mugdhayā bhāryayābhidhiyate --- paṇḍakāryaputra, apatyavati me bhaginī kimarthaṃ nāma nāham iti, sa tām āha --- mṛtas te+aham apatyam utpādayiṣyāmīti. tathedaṃ vidyamānaṃ jñānaṃ cittanivṛtṭiṃ na karoti, vinaṣṭaṃ kariṣyatīti kā pratyāśā. tatrācāryadeśīyo vakti --- nanu buddhinivṛtṭir eva mokṣo +adarśanakāraṇābhāvād buddhinivṛtṭiḥ. tac cādarśanaṃ bandhakāraṇam darśanaṃ nivartate. tatra cittanivṛtṭir eva mokṣaḥ, kimarthaṃ asthāna evāsya mativibhramaḥ.

heyam duḥkham heyakāraṇam ca saṃyogākhyam sanimittam uktam ataḥ paraṃ hānaṃ vaktavyam ---

tadabhāvāt saṃyogābhāvo hānaṃ taddr̥śeḥ kaivalyam [YS 2.25]

tasyādarśanasyābhāvād buddhipuruṣasaṃyogābhāva ātyantiko bandhanoparama ity arthaḥ. etad dhānam. tadḍr̥ṣeḥ kaivalyaṃ puruṣasyāmiśrībhāvaḥ punar asaṃyogo guṇair ity arthaḥ. duḥkhakāraṇanivṛttau duḥkhoparamo hānam, tadā svarūpapratīṣṭhaḥ puruṣa ity uktam. atha hānasya kaḥ prāptyupāya iti ---

vivekakhyātir aviplavā hānopāyaḥ [YS 2.26]

sattvapuruṣānyatāpratyayo vivekakhyātīḥ. sā tv anivṛttamithyājñānā plavate. yadā mithyājñānaṃ dagdhabijabhāvaṃ vandhyaprasavaṃ saṃpadyate tadā vidhūtakleśarajasah sattvasya pare vaiśāradye parasyāṃ vaśīkārasaṃjñāyāṃ vartamānasya vivekapratyayapravāho nirmalo bhavati. sā vivekakhyātir aviplavā hānopāyaḥ. tato mithyājñānasya dagdhabijabhāvopagamaḥ punaś cāprasava ity eṣa mokṣasya mārgo hānasyopāya iti.

tasya saptadhā prāntabhūmiḥ prajñā [YS 2.27]

tasyeti pratyuditakhyāteḥ pratyāmnāyaḥ. saptadheti aśuddhyāvarenaṃmalāpagamāc cittasya pratyayāntarānutpāde sati saptaprakāraiva prajñā vivekino bhavati.

tadyathā --- pariñātaṃ heyaṃ nāsyā punaḥ pariñeyam asti. kṣīṇā heyahetavo na punar eteṣāṃ kṣetavyam asti. sāksātkr̥taṃ nirodhasamādhinā hānam. bhāvito vivekakhyātirūpo hānopāya iti. eṣā catuṣṭayī kāryā vimukṭīḥ prajñāyāḥ. cittavimukṭis tu trayī caritādhikārā buddhiḥ. guṇā giriśikharataṭacyutā iva grāvāṇo niravasthānāḥ svakāraṇe pralayābhīmukhāḥ saha tenāstaṃ gacchanti. na caiṣāṃ pravilīnānāṃ punar asty utpādaḥ prayojanābhāvād iti. etasyāṃ avasthāyāṃ guṇasaṃbandhātītaḥ svarūpamātraiyotir amalāḥ kevalī puruṣa iti. etāṃ saptavidhāṃ prāntabhūmiprajñāṃ anupaśyan puruṣaḥ kuśala ity ākhyāyate. pratiprasave pi cittasya mukṭaḥ kuśala ity eva bhavati guṇātītatvād iti.

siddhā bhavati vivekakhyātir hānopāya iti, na ca siddhir antareṇa sādhanam ity etad ārabhyate

yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir ā vivekakhyāteḥ [YS 2.28]

yogāṅgāny aṣṭāv abhidhāyiṣyamāṇāni. teṣāṃ anuṣṭhānāt pañcaparvaṇo viparyayasyāśuddhirūpasya kṣayo nāśaḥ. tatksaye samyagjñānasyābhivyaktīḥ. yathā yathā ca sādhanāny anuṣṭhīyante tathā tathā tanutvam aśuddhir āpadyate. yathā yathā ca kṣīyate tathā tathā kṣayakramānurodhinī jñānasyāpi dīptir vivardhate. sā khalv eṣā vivṛddhiḥ prakarṣam anubhavatyā vivekakhyāteḥ, ā guṇapuruṣasvarūpavijñānād ity arthaḥ. yogāṅgānuṣṭhānam aśuddher viyogakāraṇam. yathā paraśuś chedyasya. vivekakhyātes tu prāptikāraṇam yathā dharmāḥ sukhasya nānyathā kāraṇam. kati caitāni kāraṇāni śāstre bhavanti. navaivety āha. tadyathā ---

^^

utpattisthityabhivyaktivikārapratyayāptayaḥ / viyogānyatvadhṛtayaḥ kāraṇam navadhā smṛtam

" iti//

tatrotpattikāraṇam mano bhavati vijñānasya, sthītikāraṇam manasaḥ puruṣārthatā, śarīrasyevāhāra iti. abhivyaktivikāraṇam yathā rūpasyālokaḥ tathā rūpajñānam, vikāraṇam manaso viśayāntaram. yathāgniḥ pākyaṣya. pratyayakāraṇam dhūmajñānam agnijñānasya. prāptikāraṇam yogāṅgānuṣṭhānam vivekakhyāteḥ.

viyogakāraṇam tad evāśuddheḥ. anyatvakāraṇam yathā suvarṇasya suvarṇakāraḥ. evam ekasya strīpratyayasyāvidyā mūḍhatve dveṣo duḥkhatve rāgaḥ sukhatve tattvajñānam mādhyasthye. dhṛtikāraṇam śarīram indriyāṇām. tāni ca tasya. mahābhūtāni śarīraṇām, tāni ca parasparaṃ

sarveṣāṃ tairyagyaunamānuṣadaivatāni ca parasparārthatvād ity evaṃ nava kāraṇāni. tāni ca yathāsaṃbhavaṃ padārthāntareṣv api joyjāni. yogāṅgānuṣṭhānaṃ tu dvidhaiva kāraṇatvaṃ labhata iti.

tatra yogāṅgāny avadhāryante ---

yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo+aṣṭāv aṅgāni
[YS 2.29]

yathākramam eṣāṃ anuṣṭhānaṃ svarūpaṃ ca vakṣyāmaḥ.

tatra ---

ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ [YS 2.30]

tatrāhiṃsā sarvathā sarvadā sarvabhūtānām anabhidrohaḥ. uttare ca yamaniyamās tanmūlās tatsiddhiparatayaiva tatpratipādanāya pratipādyante. tadavadātarūpakaraṇāyaivopādīyante. tathā cōktaṃ --- sa khalv ayaṃ brāhmaṇo yathā yathā vratāni bahūni samāditsate tathā tathā pramādaḥkr̥tebhyo hiṃsānidānebhyo nivartamānas tām evāvadātarūpām ahiṃsām karoti.

satyaṃ yathārthe vānmanase. yathā dṛṣṭaṃ yathānumitaṃ tathā vān manaś ceti. paratra svabodhasaṃkrāntaye vāg uktā, sā yadi na vañcitā bhrāntā vā pratipattivandhyā vā bhaved iti. eṣā sarvabhūtopakārārthaṃ pravṛttā na bhūtopaghātāya. yadi caivam apy abhidhīyamānā bhūtopaghātāparaiva syān na satyaṃ bhavet pāpam eva bhavet tena puṇyābhāsena puṇyapratirūpakeṇa kaṣṭaṃ tamaḥ prāpnuyāt. tasmāt parīkṣya sarvabhūtahitaṃ satyaṃ brūyāt.

steyam aśāstrapūrvakaṃ dravyāṅgāṃ parataḥ svīkaraṇaṃ, tatpratīṣedhaḥ punar aspr̥hārūpam asteyam iti. brahmacaryaṃ guptendriyasyopasthasya saṃyamāḥ. viṣayāṅgāṃ arjanarakṣaṇakṣayaśaṅgahiṃsādoṣadarśanād asvīkaraṇam aparigraha ity ete yamāḥ.

te tu ---

jātideśakālasamayānavacchinnāḥ sārvaḥbhāumā mahāvratam [YS 2.31]

tatrāhiṃsā jātyavacchinnā matsyavadhakasya matsyeṣv eva nānyatra hiṃsā. saiva deśāvacchinnā na tīrthe haniṣyāmīti. saiva kālāvacchinnā na caturdaśyāṃ na puṇye+ahani haniṣyāmīti. saiva tribhir uparatasya samayāvacchinnā devabrāhmaṇārthe nānyathā haniṣyāmīti. yathā ca kṣatriyāṅgāṃ yuddha eva hiṃsā nānyatreti. ebhir jātideśakālasamayair anavacchinnā ahiṃsādayaḥ sarvathaiva paripālaniyāḥ. sarvabhūmiṣu sarvaviṣayeṣu sarvathaivāviditavyabhicārāḥ sārvaḥbhāumā mahāvratam ity ucyante.

śaucasaṃtoṣatapaḥsvādhyāyēśvarapraṇidhānāni niyamāḥ [YS 2.32]

tatra śaucaṃ mṛjālādijanitaṃ medhyābhyavaharaṇādi ca bāhyam. ābhyantaraṃ cittamalānām ākṣālanam. saṃtoṣaḥ saṃnihitasādhanād adhikasyānupāditsā. tapo dvaṃdvasahanam. dvaṃdvās ca jighatsāpipāse śītoṣṇe sthānāsane kāṣṭhamaunākāramaune ca. vratāni caiṣāṃ yathāyogaṃ kṛcchracāndrāyaṇasāṃtapanādīni. svādhyāyo mokṣaśāstrāṅgāṃ adhyayanaṃ praṇavajapo vā. īśvarapraṇidhānaṃ tasmin paramagurau sarvakarmārpaṇam.

śayyāsanastho+atha pathi vrajan vā svasthaḥ parikṣiṇavitarkajālaḥ /
saṃsārābijakṣayam ikṣamāṇaḥ syān nityayukto+amṛtabhogabhāgī //
yatredam uktaṃ tataḥ pratyakcetanādhiḡamo+apy antarāyābhāvaś ceti.
eteṣāṃ yamaniyamānām ---

vitarkabādhane pratipakṣabhāvanam [YS 2.33]

yadāsya brāhmaṇasya hiṃsādayo vitarkā jāyeraṇ haniṣyāmy aham apakāriṇam anṛtam api vaksyāmi dravyam apy asya svīkariṣyāmi dāreṣu cāsya vyavāyī bhaviṣyāmi parigraheṣu cāsya svāmī bhaviṣyāmiti. evam unmārgapraṇavitarkajvareṇātidīptena bādhyamānas tatpratipakṣān bhāvayet. ghoreṣu saṃsārāṅgāreṣu pacyamānena mayā śaraṇam upāgataḥ sarvabhūtābhayapradānena yogadharmāḥ. sa khalv aham tyaktvā vitarkān punas tān ādadānas tulyaḥ śvavṛtteneti bhāvayet. yathā śvā vāntāvalehī tathā tyaktasya punar ādadāna iti. evamādi sūtrāntareṣv api yojyam.

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā
mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam [YS 2.34]

tatra hiṃsā tāvat --- kṛtā kāritānumoditeti tridhā. ekaikā punas tridhā lobhena māṃsacarmārthena krodhenāpakṛtam aneneti mohena dharmo me bhaviṣyatīti. lobhakrodhamohāḥ punas trividhā mṛdumadhyādhimātrā iti. evaṃ saptaviṃśatir bhedā bhavanti hiṃsāyāḥ. mṛdumadhyādhimātrāḥ punas tridhā --- mṛdumṛdur madhyamṛdus tīvramṛdur iti. tathā mṛdumadhyo madhyamadhyas tīvramadhya iti. tathā mṛdutīvro madhyatīvro+adhimātratīvra iti. evam ekāśītibhedā hiṃsā bhavati. sā punar niyamavikalpasamuccayabhedād asaṃkhyeyā, prāṇabhṛdbhedasyāparisaṃkhyeyatvād iti. evam anṛtādiṣv api yojyam.

te khalv amī vitarkā duḥkhājñānānantaphalā iti pratipakṣabhāvanam. duḥkham ajñānam cānantam phalaṃ yeṣāṃ iti pratipakṣabhāvanam. tathā ca hiṃsakas tāvat prathamam vadhyasya vīryam ākṣipati. tataś ca śāstrādinipātena duḥkhatyati. tato jīvitād api mocayati. tato vīryākṣepād asya cetanācetanam upakaraṇam kṣīṇavīryam bhavati. duḥkhotpādān narakatiryakpretādiṣu duḥkham anubhavati, jīvitavyaparopānāt pratikṣaṇam ca jīvitātyaye vartamāno maraṇam icchann api duḥkhavipākasya niyatavipākavedanīyatvāt kathamcid evocchvasiti. yadi ca kathamcit puṇyāvāpagatā hiṃsā bhavet tatra sukhaprāptau bhaved alpāyur iti. evam anṛtādiṣv api yojyam yathāsaṃbhavam. evaṃ vitarkāṇāṃ cāmum evānugataṃ vipākam aniṣṭam bhāvayan na vitarkeṣu manaḥ praṇidadhīta.

pratipakṣabhāvanād dhetor heyā vitarkā yadāsya syur aprasavadharmāṇas tadā tatkr̥tam aiśvaryaṃ yoginaḥ siddhisūcakaṃ bhavati. tadyathā ---

ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ [YS 2.35]
sarvaprāṇināṃ bhavati.

satyapratīṣṭhāyāṃ kriyāphalāśrayatvam [YS 2.36]
dhārmiko bhūyā iti bhavati dhārmikaḥ, svargaṃ prāpnūhīti svargaṃ prāpnoti amoghāsya vāg bhavati.

asteyapratīṣṭhāyāṃ sarvaratnopasthānam [YS 2.37]
sarvadiksthāny asyopatiṣṭhante ratnāni.

brahmacaryapratīṣṭhāyāṃ vīryalābhaḥ [YS 2.38]
yasya lābhād apratighān guṇān utkarṣayati. siddhaś ca vineyeṣu jñānam ādhātuṃ samartho bhavati.

aparigrahasṭhairye janmakathamtāsaṃbodhaḥ [YS 2.39]

asya bhavati ko+aham āsaṃ katham aham āsaṃ kiṃsvid idaṃ kathasvid idaṃ ke vā bhaviṣyāmaḥ katham vā bhaviṣyāma ity evam asya pūrvāntaparāntamadhyeṣv ātmabhāvajijāsā svarūpeṇopāvartate. etā yamasthairye siddhayaḥ.

niyameṣu vaksyāmaḥ ---

śaucāt svāṅgajugupsā parair asaṃsargaḥ [YS 2.40]

svāṅge jugupsāyāṃ śaucam ārabhamāṇaḥ kāyāvadyadarśi kāyānabhiṣvaṅgī yatir bhavati. kiṃca parair asaṃsargaḥ kāyasvabhāvāvalokī svam api kāyaṃ jihāsus mr̥jjalādibhir ākṣālayann api kāyaśuddhim apaśyan katham parakāyair atyantam evāprayataiḥ saṃsryeta.

kiṃca ---

sattvaśuddhisaumanasyaikāgryendriyajayātmdarśanayogyatvāni ca [YS 2.41]

bhavantīti vākyaśeṣaḥ. śuceḥ sattvaśuddhis tataḥ saumanasyaṃ tata aikāgryaṃ tata indriyajayas tataś cātmdarśanayogyatvaṃ buddhisattvasya bhavatīty etac chaucasthairyād adhigamyata iti.

saṃtoṣād anuttamaḥ sukhālābhaḥ [YS 2.42]

tathā cuktam ---

^^

yac ca kāmasukhaṃ loke yac ca divyaṃ mahat sukham /
tṛṣṇākṣayasukhasyaite nārhataḥ ṣoḍaśiṃ kalām

" iti.

kāyendriyasiddhir aśuddhikṣayāt tapasaḥ [YS 2.43]

nirvartyamānam eva tapo hinasty aśuddhyāvaraṇamalaṃ tadāvaraṇamalāpagamāt kāyasiddhir aṇimādyā. tathendriyasiddhir dūrāc chravaṇadarśanādyeti.

svādhyāyād iṣṭadevatāsaṃprayogaḥ [YS 2.44]

devā ṛṣayaḥ siddhāś ca svādhyāyāśīlasya darśanaṃ gacchanti, kārye cāsya vartanta iti.

samādhisiddhir īśvarapraṇidhānāt [YS 2.45]

īśvarārṇpitasarvabhāvasya samādhisiddhir yayā sarvam īpsitam avitatham jānāti deśāntare dehāntare kālāntare ca. tato+asya prajñā yathābhūtam prajānātīti.

uktāḥ saha siddhibhir yamaniyamāḥ āsanādīni vaksyāmaḥ tatra ---

sthīrasukham āsanam [YS 2.46]

tadyathā padmāsanam bhadraśanaṃ svastikaṃ daṇḍāsanam sopāśrayaṃ paryaṅkaṃ krauñcaṇīśadanam hastiniśadanam uṣṭraṇīśadanam samasaṃsthānaṃ sthīrasukhaṃ yathāsukhaṃ cety evamādīni.

prayatnaśaithilyānantasamāpattibhyām [YS 2.47]

bhavatīti vākyaśeṣaḥ prayatnoparamāt sidhyaty āsanam yena nāṅgamejāyo bhavati. anante vā samāpannaṃ cittam āsanam nirvartayatīti.

tato dvandvānabhighātaḥ [YS 2.48]

śītoṣṇādibhir dvandvair āsanajayān nābhibhūyate.

tasmin sati śvāsaprasvāsayor gativicchedaḥ prāṇāyāmaḥ [YS 2.49]

saty āsanajaye bāhyasya vāyor ācamaṇam śvāsaḥ, kauṣṭhyasya vāyor niḥsāraṇam prasvāsaḥ, tayor gativiccheda ubhayābhāvaḥ prāṇāyāmaḥ.

sa tu ---

bāhyābhyantarastambhavṛttir deśakālasaṃkhyābhiḥ paridrṣṭo dīrghasūkṣmaḥ [YS 2.50]

yatra prasvāsapūrvako gatyabhāvaḥ sa bāhyaḥ. yatra śvāsapūrvako gatyabhāvaḥ sa ābhyantaraḥ. ṛtīyaḥ stambhavṛttir yatrobhayābhāvaḥ sakṛtprayatnād bhavati. yathā tapte nyastam upale jalaṃ sarvataḥ saṃkocam āpadyate tathā dvayor yugapad gatyabhāva ity. trayo 'py ete deśena paridrṣṭā iyān asya viśayo deśa ity. kālena paridrṣṭāḥ kṣaṇānām iyattāvadhāraṇenāvachinnā ity arthaḥ. saṃkhyābhiḥ paridrṣṭā etāvadbhiḥ śvāsaprasvāsaiḥ prathama udghātas tadvan nigrhītasyaitāvadbhir dvitīya udghāta evaṃ ṛtīyaḥ. evaṃ mṛdur evaṃ madhya evaṃ tīvra ity saṃkhyāparidrṣṭāḥ. sa khalv ayam evaṃ abhyasto dīrghasūkṣmaḥ.

bāhyābhyantaraviśayākṣepī caturthaḥ [YS 2.51]

deśakālasaṃkhyābhir bāhyaviśayaparidrṣṭa ākṣiptaḥ. tathābhyantaraviśayaparidrṣṭa ākṣiptaḥ. ubhayathā dīrghasūkṣmaḥ. tatpūrvako bhūmijayāt krameṇobhayor gatyabhāvaś caturthaḥ prāṇāyāmaḥ. ṛtīyas tu viśayānālocito gatyabhāvaḥ sakṛdārabdha eva deśakālasaṃkhyābhiḥ paridrṣṭo dīrghasūkṣmaḥ. caturthas tu śvāsaprasvāsayor viśayāvadhāraṇāt krameṇa bhūmijayād ubhayākṣepapūrvako gatyabhāvaś caturthaḥ prāṇāyāma ity ayam viśeṣa ity.

tataḥ kṣīyate prakāśāvaraṇam [YS 2.52]

prāṇāyāmān abhyasyato+asya yoginaḥ kṣīyate vivekajñānāvaraṇīyam karma. yat tad ācakṣate. mahāmohamayenendrajālena prakāśāśilaṃ sattvam āvṛtya tad evākārye niyuṅkta ity. tad asya prakāśāvaraṇam karma saṃsāranibandhanam prāṇāyāmābhyāsād durbalaṃ bhavati pratikṣaṇam ca kṣīyate. tathā cuktam. ``

tapo na paraṃ prāṇāyāmāt tato viśuddhir malānām dīptiś ca jñānasya

" iti.

kiṃca ---

dhāraṇāsu ca yogyatā manasaḥ [YS 2.53]

prāṇāyāmābhyāsād eva ``

pracchardanaividhāraṇābhyāṃ vā prāṇasya

" iti vacanāt.

atha kaḥ pratyāhāraḥ ---

svaviśayasamprayoge cittasvarūpānukāra ivendriyāṇām pratyāhāraḥ [YS 2.54]

svaviśayasamprayogābhāve cittasvarūpānukāra iveti, cittanīrodhe cittavanniruddhānīndriyāṇi netarendriyajayavadupāyāntaram apekṣante. yathā madhukararājam maṅgikā utpatantam anūtpatanti niviśamānam anu niviśante tathendriyāṇi cittanīrodhe niruddhānīty eṣa pratyāhāraḥ.

tataḥ paramā vaśyatendriyāṇām [YS 2.55]

śabdādiṣv avyasanam indriyajaya

iti kecit. saktir vyasanaṃ vyasyaty enaṃ śreyasa iti. aviruddhā pratipattir nyāyyā.
śabdādisaṃprayogaḥ svecchayety anye. rāgadveṣābhāve sukhaduḥkhaśūnyaṃ śabdādijñānam
indriyajaya iti kecit. cittaikāgryād apratipattir eveti jaigīṣavyaḥ. tataś ca paramā tv iyaṃ vaśyatā yac
cittanirodhe niruddhānīndriyāṇi netarendriyajayavat prayatnakṛtam upāyāntaram apeksante yogina
iti.

iti śrīpātāñjale sāmkyappravacane yogaśāstre śrīmadvyāsabhāṣye dvitīyaḥ sādhanapādaḥ 2.

[Vibhūtipādaḥ]

uktāni pañca bahiraṅgāni(ṇi) sādhanāni. dhāraṇā vaktavyā ---

deśabandhaś cittasya dhāraṇā [YS 3.1]

nābhicakre hr̥dayapuṇḍarīke mūrdhni jyotiṣi nāsikāgre jihvāgra ity evamādiṣu deśeṣu bāhye vā viṣaye cittasya vṛttimātreṇa bandha iti dhāraṇā.

tatra

pratyayaikatānatā dhyānam [YS 3.2]

tasmin deśe dhyeyāmbanasya pratyayasyaikatānatā sadṛśaḥ pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam.

tad evārthamātranirbhāsaṃ svarūpaśūnyam iva samādhiḥ [YS 3.3]

dhyānam eva dhyeyākārānirbhāsaṃ pratyayātmakena svarūpeṇa śūnyam iva yadā bhavati dhyeyasvabhāvāveśāt tadā samādhir ity ucyate.

trayam ekatra saṃyamah [YS 3.4]

tad etad dhāraṇādhyānasamādhitrayam ekatra saṃyamah. ekaviṣayāṇi trīṇi sādhanāni saṃyama ity ucyate. tad asya trayasya tāntrikī paribhāṣā saṃyama iti.

tajjayāt prajñālokaḥ [YS 3.5]

tasya saṃyamasya jayāt samādhiprajñāyā bhavaty āloko yathā yathā saṃyamah sthirapado bhavati tathā tathā samādhiprajñā viśāradī bhavati.

tasya bhūmiṣu viniyogaḥ [YS 3.6]

tasya saṃyamasya jītabhūmer yānantarā bhūmis tatra viniyogaḥ. na hy ajitādharabhūmir anantarabhūmiḥ vilaṅghya prāntabhūmiṣu saṃyamam labhate. tadabhāvāc ca kutas tasya prajñālokaḥ. īśvaraprasādāj jītottarabhūmikasya ca nādharabhūmiṣu paracittajñānādiṣu saṃyamo yuktaḥ. kasmāt, tadarthasyānyata evāvagatatvāt. bhūmer asyā iyam anantarā bhūmir ity atra yoga evopādhyāyaḥ. katham evaṃ hy uktam. ``

yogena yogo jñātavyo yogo yogāt pravartate /
yo+apramattas tu yogena sa yoge ramate ciram

" iti.

trayam antaraṅgaṃ pūrvebhyaḥ [YS 3.7]

tad etad dhāraṇādhyānasamādhitrayam antaraṅgaṃ saṃprajñātasya samādheḥ pūrvebhyo yamādibhyaḥ pañcabhyaḥ sādhanebhyaḥ iti.

tad api bahiraṅgaṃ nirbijasya [YS 3.8]

tad apy antaraṅgaṃ sādhanatrayaṃ nirbijasya yogasya bahiraṅgaṃ bhavati kasmāt, tadabhāve bhāvād iti.

atha nirodhacittakṣaṇeṣu calaṃ guṇavṛttam iti kīdṛśas tadā cittapariṇāmaḥ ---

vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau nirodhakṣaṇacittānvayo
nirodhapariṇāmaḥ [YS 3.9]

vyutthānasamskārās cittadharmā na te pratyayātmakā iti pratyayanirodhe na niruddhā
nirodhasamskārā api cittadharmās tayor abhibhavaprādurbhāvau vyutthānasamskārā hīyante
nirodhasamskārā ādhīyante. nirodhakṣaṇaṃ cittam anveti tad ekasya cittasya pratikṣaṇam idaṃ
samskārānyathātvaṃ nirodhapariṇāmaḥ. tadā samskāraśeṣaṃ cittam iti nirodhasamādhau
vyākhyātam.

tasya praśāntavāhitā samskārāt [YS 3.10]

nirodhasamskārābhyāsapāṭavāpekṣā praśāntavāhitā cittasya bhavati. tatsamskāramāndye
vyutthānadharminā samskāreṇa nirodhadharmasamskāro+abhibhūyata iti.

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ [YS 3.11]

sarvārthatā cittadharmāḥ. ekāgratāpi cittadharmāḥ. sarvārthatāyāḥ kṣayas tirobhāva ity arthaḥ.
ekāgratāyā udaya āvirbhāva ity arthaḥ. tayor dharmitvenānugataṃ cittaṃ, tad idaṃ cittaṃ
apāyopajanayoḥ svātmabhūtayor dharmayor anugataṃ samādhiyate sa cittasya samādhipariṇāmaḥ.
tataḥ punaḥ

śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ [YS 3.12]

samāhitacittasya pūrvapratyayaḥ śānta uttaras tatsadṛśa uditāḥ, samādhicittam ubhayor
anugataṃ punas tathaivāsamādhibhreṣād iti. sa khalv ayaṃ dharmiṇasā cittasyaikāgratāpariṇāmaḥ.

etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ [YS 3.13]

etena pūrvoktena cittapariṇāmena dharmalakṣaṇāvasthārūpeṇa bhūtendriyeṣu
dharmapariṇāmo lakṣaṇapariṇāmo+avasthāpariṇāmas cokto veditavyaḥ. tatra vyutthānanirodhayor
abhibhavaprādurbhāvau dharmiṇi dharmapariṇāmaḥ. lakṣaṇapariṇāmas ca nirodhas trilakṣaṇas
tribhir adhvabhir yuktaḥ. sa khalv anāgatalakṣaṇam adhvānaṃ prathamam hitvā dharmatvam
anatikrānto vartamānalakṣaṇam pratipannaḥ. yatrāsya svarūpeṇābhivyaaktiḥ. eṣo+asya dvitīyo
+adhvā. na cātītānāgatābhyām lakṣaṇābhyām viyuktaḥ.

tathā vyutthānaṃ trilakṣaṇam tribhir adhvabhir yuktaṃ vartamānalakṣaṇam hitvā dharmatvam
anatikrāntam atītalakṣaṇam pratipannaṃ. eṣo+asya tṛtīyo+adhvā. na cānāgatavartamānābhyām
lakṣaṇābhyām viyuktam. evaṃ punar vyutthānam upasaṃpadyamānam anāgatalakṣaṇam hitvā
dharmatvam anatikrāntam vartamānalakṣaṇam pratipannaṃ. yatrāsya svarūpābhivyaaktaḥ satyām
vyāpāraḥ eṣo+asya dvitīyo+adhvā. na cātītānāgatābhyām lakṣaṇābhyām viyuktam iti. evaṃ punar
nirodha evaṃ punar vyutthānam iti.

tathāvasthāpariṇāmaḥ tatra nirodhakṣaṇeṣu nirodhasamskārā balavanto bhavanti durbalā
vyutthānasamskārā iti. eṣa dharmāṇām avasthāpariṇāmaḥ. tatra dharmiṇo dharmaiḥ pariṇāmo
dharmāṇām tryadhvanām lakṣaṇaiḥ pariṇāmo lakṣaṇāṇām apy avasthābhiḥ pariṇāma iti. evaṃ
dharmalakṣaṇāvasthāpariṇāmaiḥ śūnyaṃ na kṣaṇam api guṇavṛttam avatiṣṭhate. calaṃ ca
guṇavṛttam. guṇasvābhāvyaṃ tu pravṛttikāraṇam uktaṃ guṇāṇām iti. etena bhūtendriyeṣu
dharmadharmibhedāt trividhaḥ pariṇāmo veditavyaḥ.

paramārthatas tv eka eva pariṇāmaḥ. dharmisvarūpamātro hi dharmo dharmivikriyaivaiṣā
dharmadvārā prapañcyata iti. tatra dharmasya dharmiṇi vartamānasyaivādhvasv
atītānāgatavartamāneṣu bhāvānyathātvaṃ bhavati na tu dravyānyathātvaṃ. yathā

suvarṇabhājanasya bhittvānyathākriyamāṇasya bhāvānyathātvaṃ bhavati na suvarṇānyathātvaṃ iti.

apara āha --- dharmānabhyadhiko dharmī pūrvatattvānatikramāt. pūrvāparāvasthābhedam anupatitaḥ kauṣasthyenaiva parivarteta yady anvayī syād iti.

ayam adoṣaḥ. kasmāt. ekāntatānabhyupagamāt. tad etat trailokyam vyakter apaiti nityatvapraṭiśedhāt. apetam apy asti vināśapraṭiśedhāt. saṃsargāc cāsya sauṣmyam, sauṣmyāc cānupalabdhir iti.

lakṣaṇapariṇāmo dharmo+adhvasu vartamāno+atīto+atītalakṣaṇayukto +anāgatavartamānābhyām lakṣaṇābhyām aviyuktaḥ. tathānāgato+anāgatalakṣaṇayukto vartamānātītabhyām lakṣaṇābhyām aviyuktaḥ. tathā vartamāno vartamānalakṣaṇayukto +atītānāgatābhyām lakṣaṇābhyām aviyukta iti. yathā puruṣa ekasyām striyām rakto na śeṣāsu virakto bhavatīti.

atra lakṣaṇapariṇāme sarvasya sarvalakṣaṇayogād adhvasaṃkaraḥ prāpnotīti parair doṣaś codyata iti. tasya parihāraḥ --- dharmānām dharmatvam aprasādhyam. sati ca dharmatve lakṣaṇabhedo+api vācyo na vartamānasamaya evāsya dharmatvam. evaṃ hi na cittam rāgadharmakam syāt krodhakāle rāgasyāsamudācārād iti.

kiṃca trayānām lakṣaṇānām yugapad ekasyām vyaktau nāsti saṃbhavaḥ. krameṇa tu svavyaṅjakāñjanasya bhāvo bhaved iti. uktaṃ ca rūpātīśayā vṛttyatīśayāś ca virudhyante, sāmānyāni tv atīśayaiḥ saha pravartante. tasmād asaṃkaraḥ yathā rāgasyaiva kvacit samudācāra iti na tadānim anyatrābhāvaḥ, kiṃtu kevalam sāmānyena samanvāgata ity asti tadā tatra tasya bhāvaḥ tathā lakṣaṇasyeti.

na dharmī tryadhvā dharmās tu tryadhvānas te lakṣitā alakṣitās tatra lakṣitās tām tām avasthām prāpnuvanto+anyatvena pratinirdīśyante+avasthāntarato na dravyāntarataḥ. yathaikā rekhā śatasthāne śataṃ daśasthāne daśaikā caikasthāne yathā caikatve+api strī mātā cocyate duhitā ca svasā ceti.

avasthāpariṇāme kauṣasthyaprasaṅgadoṣaḥ kaiścid uktaḥ. katham. adhvano vyāpāreṇa vyavahitatvāt. yadā dharmāḥ svavyāpāraṃ na karoti tadānāgato yadā karoti tadā vartamāno yadā kṛtvā nivṛttas tadātīta ity evaṃ dharmadharminor lakṣaṇānām avasthānām ca kauṣasthyam prāpnotīti parair doṣa ucyate.

nāsau doṣaḥ. kasmāt. guṇinityatve+api guṇānām vimardavaicitryāt. yathā saṃsthānam ādimad dharmamātram śabdādīnām guṇānām vināśyavināśīnām evaṃ līngam ādimad dharmamātram sattvādīnām guṇānām vināśyavināśīnā tasmin vikārasaṃjñeti.

tatredam udāharaṇam mṛddharmī piṇḍākārād dharmād dharmāntaram upasaṃpadyamāno dharmataḥ pariṇāmate ghaṭākāra iti. ghaṭākāro+anāgataṃ lakṣaṇam hitvā vartamānalakṣaṇam pratipadyata iti lakṣaṇataḥ pariṇāmate. ghaṭo navapurāṇatām pratikṣaṇam anubhavann avasthāpariṇāmaṃ pratipadyata iti. dharmiṇo+api dharmāntaram avasthā dharmasyāpi lakṣaṇāntaram avasthety eka eva dravyapariṇāmo bhedenopadarśita iti. evaṃ padārthāntareṣv api yojyam iti. ta ete dharmalakṣaṇāvasthāpariṇāmā dharmisvarūpam anatīkrāntā ity eka eva pariṇāmaḥ sarvān amūn viśeṣān abhiplavate. atha ko+ayam pariṇāmaḥ. avasthitasya dravyasya pūrvadharmanivṛttau dharmāntarotpattiḥ pariṇāma iti.

tatra ---

yogyatāvacchinnā dharmināḥ śaktir eva dharmāḥ. sa ca phalaprāsavabhedānumita ekasyānyo +anyaś ca paridṛṣṭāḥ. tatra vartamānaḥ svavyāpārāṃ anubhavan dharmī dharmāntarebhyaḥ śāntebhyaś cāvyaṇyapadeśyebhyaś ca bhidyate. yadā tu sāmānyena samanvāgato bhavati tadā dharmisvarūpamātratvāt ko+asau kena bhidyeta.

tatra ye khalu dharmiṇo dharmāḥ śāntā uditā avyaṇyapadeśyāś ceti, tatra śāntā ye kṛtvā vyāpārānuparatāḥ svavyāpārā uditāś te cānāgatasya lakṣaṇasya samanantarā vartamānasyānantarā atītāḥ kimartham atītasyānantarā na bhavanti vartamānāḥ, pūrvapaścimatāyā abhāvāt. yathānāgatavartamānayoḥ pūrvapaścimatā naivam atītasya. tasmān nātītasyāsti samanantaraḥ tadanāgata eva samanantaro bhavati vartamānasyeti.

athāvyapadeśyāḥ ke sarvaṃ sarvātmakam iti. yatroktam --- jalabhūmyoḥ pariṇāmikaṃ rasādivaiśvarūpyaṃ sthāvareṣu dṛṣṭam. tathā sthāvarāṇāṃ jaṅgameṣu jaṅgamānāṃ sthāvareṣv ity evaṃ jātyanucchedena sarvaṃ sarvātmakam iti.

deśakālākāranimittāpabandhān na khalu samānakālam ātmanām abhivyaktir iti. ya eteśv abhivyaktānabhivyakteṣu dharmeṣv anupātī sāmānyaviśeṣātmā so+anvayī dharmī. yasya tu dharmamātram evedaṃ niranvayaṃ tasya bhogābhāvaḥ. kasmāt, anyena vijñānena kṛtasya karmaṇo +anyat kathaṃ bhokṛtvenādhikriyate. tatsmṛtyabhāvaś ca nānyadrṣṭasya smaraṇam anyasyāstīti. vastupratyabhijñānāc ca sthito+anvayī dharmī yo dharmānyathātvam abhyupagataḥ pratyabhijñāyate tasmān nedaṃ dharmamātram niranvayaṃ iti.

kramānyatvaṃ pariṇāmānyatve hetuḥ [YS 3.15]

ekasya dharminā eka eva pariṇāma iti prasakte kramānyatvaṃ pariṇāmānyatve hetur bhavātīti. tadyathā cūrnamṛtṭpiṇḍamṛdgḥaṭamṛtkapālamṛtkānamṛd iti ca kramaḥ. yo yasya dharmasya samanantaro dharmāḥ sa tasya kramaḥ. piṇḍaḥ pracyavate gḥaṭa upajāyata iti dharmapariṇāmakramaḥ. lakṣaṇapariṇāmakramo gḥaṭasyānāgatabhāvād vartamānabhāvaḥ kramaḥ. tathā piṇḍasya vartamānabhāvād atītabhāvaḥ kramaḥ. nātītasyāsti kramaḥ. kasmāt. pūrvaparātāyāṃ satyāṃ samanantaratvaṃ, sā tu nāsty atītasya tasmād dvayor eva lakṣaṇayoḥ kramaḥ. tathāvasthāpariṇāmakramo+api gḥaṭasyābhinavasya prānte purānatā dṛṣyate. sā ca kṣaṇaparāmparānupātinā kramenābhivyajyamānā parāṃ vyaktim āpadyata iti. dharmalakṣaṇābhyāṃ ca viśiṣṭo+ayaṃ tṛtīyaḥ pariṇāma iti.

ta ete kramā dharmadharmibhede sati pratilabdhasvarūpāḥ. dharmo+api dharmī bhavaty anyadharmasvarūpāpekṣayeti. yadā tu paramārthato dharmiṇy abhedopacāras taddvāreṇa sa evābhidhīyate dharmas tadāyam ekatvenaiva kramaḥ pratyavabhāsate.

cittasya dvaye dharmā paridṛṣṭāś cāparidṛṣṭāś ca. tatra pratyayātmakāḥ paridṛṣṭā vastumātrātmakā aparidṛṣṭāḥ. te ca saptaiva bhavanty anumānena prāpitavastumātrasadbhāvāḥ.

^^

nirodhadharmasamskārāḥ pariṇāmo+atha jīvanam /
ceṣṭā śaktiś ca cittasya dharmā darśanavarjitāḥ //

" iti.

ato yogina upāttasarvasādhanasya bubhutsitārthapratipattaye saṃyamasya viśaya upakṣipyate

pariṇāmatrayasaṃyamād atītānāgatajñānam [YS 3.16]

dharmalakṣaṇāvasthāpariṇāmeṣu saṃyamād yogināṃ bhavaty atītānāgatajñānam.
dhāraṇādhyānasamādhitrayam ekatra saṃyama uktaḥ. tena pariṇāmatrayam sāksātkriyamāṇam
atītānāgatajñānam teṣu saṃpādayati.

śabdārthapratyayānām itaretarādhyāsāt saṃkaras tatpravibhāgasamyamāt
sarvabhūtarutajñānam [YS 3.17]

tatra vāgvarṇeṣv evārthavati. śrotraṃ ca dhvanipariṇāmamātraviṣayam. padaṃ punar
nādānusamḥārabuddhinirgrāhyam iti. varṇā ekasamayāsambhavitvāt parasparaniranugrahātmānas
te padaṃ asaṃsprṣyānupasthāpyāvīrbhūtās tirobhūtās ceti pratyekam apadasvarūpā ucyante.

varṇaḥ punar ekaikaḥ padātmā sarvābhīdhānaśaktipracitaḥ saḥkāri-varṇāntarapratiyogitvād
vaiśvarūpyam ivāpannaḥ pūrvaś cottareṇottaraś ca pūrveṇa viśeṣe+avasthāpita ity evaṃ bahavo
varṇaḥ kramānurodhino+arthasaṃketenāvachinnā iyanta ete sarvābhīdhānaśaktiparivṛtā
gakāraukāravisarjanīyāḥ sāsānādimantam arthaṃ dyotayantīti.

tad eteṣāṃ arthasaṃketenāvachinnānām upasaṃhṛtadhvanikramāṇāṃ ya eko
buddhinirbhāsas tatpadaṃ vācakaṃ vācyasya saṃketyate. tad ekaṃ padaṃ ekabuddhiviṣaya
ekaprayatnākṣiptam abhāgam akramam avarṇaṃ bauddham
antyavarṇapratyayavyāpāropasthāpitaṃ paratra pratipipādayiṣayā varṇair evābhīdhīyamānaiḥ
śrūyamānaiś ca śrotṛbhir anādivāgvyavahāravāsanānuviddhayā lokabuddhyā
siddhavatsaṃpratipattīyā pratīyate.

tasya saṃketabuddhitaḥ pravibhāga etāvātām evaṃjātiyako+anusamḥāra ekasyārthasya vācaka
iti. saṃketas tu padapadārthayor itaretarādhyāsarūpaḥ smrtyātmako yo+ayam śabdaḥ so+ayam
artho yo+ayam arthaḥ so+ayam śabda iti. evam itaretarādhyāsarūpaḥ saṃketo bhavātīti. evam ete
śabdārthapratyayā itaretarādhyāsāt saṃkīrṇā gaur iti śabdo gaur ity artho gaur iti jñānam. ya eṣāṃ
pravibhāgajñāḥ sa sarvavit.

sarvapadeṣu cāsti vākyaśaktivṛkṣa ity ukte+astīti gamyate. na sattāṃ padārtho vyabhicarātīti.
tathā na hy asādhanaḥ kriyāstīti.

tathā ca pacatīty ukte sarvakāraṇāṃ ākṣepo niyamārtho+anuvādaḥ kartṛkaraṇakarmanāṃ
caitrāgnitaṇḍulānām iti. dṛṣṭaṃ ca vākyaṛthe padaracanāṃ śrotriyāś chando+adhīte, jīvati prāṇān
dhārayati. tatra vākyaḥ padārthābhivyaktis tataḥ padaṃ pravibhājya vyākaraṇīyam kriyāvācakaṃ vā
kāraṇavācakaṃ vā. anyathā bhavaty aśvo+ajāpaya ity evamādiṣu nāmākhyātasārūpyād anirjñātaṃ
kathaṃ kriyāyāṃ kāraṇe vā vyākriyeteṭi.

teṣāṃ śabdārthapratyayānāṃ pravibhāgaḥ. tadyathā śvetate prāsāda iti kriyārthaḥ, śvetaḥ
prāsāda iti kāraṇārthaḥ śabdaḥ, kriyākāraṇātmā tadarthaḥ pratyayaś ca. kasmāt so+ayam ity
abhisambandhād ekākāra eva pratyayaḥ saṃketa iti.

yas tu śveto+arthaḥ sa śabdapratyayayor ālambanībhūtaḥ. sa hi svābhir avasthābhir
vikriyamāṇo na śabdasaḥagato na buddhisahagataḥ. evaṃ śabda evaṃ pratyayo netaretarasahagata
ity anyathā śabdo+anyathārtho+anyathā pratyaya iti vibhāgaḥ. evaṃ tatpravibhāgasamyamād
yoginaḥ sarvabhūtarutajñānaṃ saṃpadyata iti.

saṃskārasāksātkaraṇāt pūrvajātijñānam [YS 3.18]

dvaye khalv amī saṃskāraḥ smrṭikleśahetavo vāsanārūpā vipākahetavo dharmādharmanārūpāḥ.
te pūrvabhāvābhisaṃskṛtāḥ pariṇāmaceṣṭānirodhaśaktijīvanadharmavad aparidṛṣṭāś cittadharmāḥ.
teṣu saṃyamaḥ saṃskārasāksātkriyāyai samarthaḥ. na ca deśakālanimittānubhavair vinā teṣāṃ asti
sāksātkaraṇam. tad itthaṃ saṃskārasāksātkaraṇāt pūrvajātijñānam utpadyate yoginaḥ. paratrāpy
eva eva saṃskārasāksātkaraṇāt parajātiṣaṃvedanam.

atredam ākhyānaṃ śrūyate --- bhagavato jaigīṣavyasya saṃskārasākṣātkaraṇād daśasu mahāsargeṣu janmapariṇāmakramam anupaśyato vivekajaṃ jñānaṃ prādurabhūt. atha bhagavān āvaṭyas tanudharas tam uvāca --- daśasu mahāsargeṣu bhavyatvād anabhibhūtabuddhisattvena tvayā narakatiryaggarbhasaṃbhavaṃ duḥkhaṃ saṃpaśyatā devamanuṣyeṣu punaḥ punar utpadyamānena sukhaduḥkhaḥ kim adhikam upalabdham iti. bhagavantam āvaṭyaṃ jaigīṣavya uvāca. daśasu mahāsargeṣu bhavyatvād anabhibhūtabuddhisattvena mayā narakatiryagbhavaṃ duḥkhaṃ saṃpaśyatā devamanuṣyeṣu punaḥ punar utpadyamānena yat kiṃcid anubhūtaṃ tat sarvaṃ duḥkham eva pratyavaimi. bhagavān āvaṭya uvāca. yad idam āyusmataḥ pradhānavaśitvam anuttamaṃ ca saṃtoṣasukhaṃ kim idam api duḥkhaḥ pakṣe niksīptam iti. bhavagāñ jaigīṣavya uvāca --- viśayasukhāpekṣayaivedam anuttamaṃ saṃtoṣasukham uktam. kaivalyasukhāpekṣayā duḥkham eva. buddhisattvasyāyaṃ dharmas triguṇas triguṇas ca pratyayo heyapakṣe nyasta iti. duḥkharūpas tṛṣṇāntantuḥ. tṛṣṇāduḥkhasaṃtāpāpagamāt tu prasannaṃ abādhaṃ sarvānukūlaṃ sukham idam uktam iti.

pratyayasya paracittajñānam [YS 3.19]

pratyaye saṃyamāt pratyayasya sākṣātkaraṇāt tataḥ paracittajñānam.

na ca tat sālambanaṃ tasyāviśayībhūtatvāt [YS 3.20]

raktaṃ pratyayaṃ jānāty amuṣminn ālambane raktam iti na jānāti. parapratyayasya yad ālambanaṃ tad yogicittena nālambanīkṛtaṃ parapratyayamātraṃ tu yogicittasyālambanībhūtam iti.

kāyarūpasamyamāt tadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge
+antardhānam [YS 3.21]

kāyasya rūpe saṃyamād rūpasya yā grāhyā śaktis tāṃ pratiṣṭabhnāti. grāhyaśaktistambhe sati cakṣuḥprakāśāsamprayoge+antardhānam utpadyate yoginaḥ. etena śabdādyanantardhānam uktam veditavyam.

sopakramaṃ nirupakramaṃ ca karma tatsamyamād aparāntajñānam ariṣṭebhyo
vā [YS 3.22]

āyurvipākaṃ karma dvividhaṃ sopakramaṃ nirupakramaṃ ca. tatra yathārdraṃ vastraṃ vitānitaṃ laghīyasā kālena śuśyeta tathā sopakramam. yathā ca tad eva saṃpiṇḍitaṃ cireṇa saṃśuśyeta evaṃ nirupakramam. yathā vāgniḥ śuśke kakṣe mukto vātena samantato yuktaḥ kṣepīyasā kālena daheta tathā sopakramam. yathā vā sa evāgnis tṛṇarāśau kramaśo 'vayaveṣu nyastaś cireṇa daheta tathā nirupakramam. tadaikabhavikam āyuskaṃ karma dvividhaṃ sopakramaṃ nirupakramaṃ ca. tatsamyamād aparāntasya prāyaṇasya jñānam.

ariṣṭebhyo veti trividham ariṣṭam ādhyātmikam ādhibhautikam ādhidaivikam ceti. tatrādhyātmikam ghoṣaṃ svadehe pihitakarṇo na śṛṇoti, jyotir vā netre+avaṣṭabdhe na paśyati. tathādhibhautikam yamapuruṣān paśyati, piṭṭān atītān akasmāt paśyati. tathādhidivaikam svargam akasmāt siddhān vā paśyati. viparītaṃ vā sarvam iti anena vā jānāty aparāntam upasthitam iti.

maitryādiṣu balāni [YS 3.23]

maitrī karuṇā muditeti tisro bhāvanās tatra bhūteṣu sukhiteṣu maitrīm bhāvayitvā maitrībalaṃ labhate. duḥkhiteṣu karuṇāṃ bhāvayitvā karuṇābalaṃ labhate. puṇyaśīleṣu muditāṃ bhāvayitvā muditābalaṃ labhate. bhāvanātaḥ samādhir yaḥ sa saṃyamāsa tato balāny avandhyavīryāni jāyante. pāpaśīleṣūpekṣā na tu bhāvanā. tataś ca tasyāṃ nāsti samādhir ity ato na balaṃ upekṣātaḥ tatra saṃyamābhāvād iti.

baleṣu hastibalādīni [YS 3.24]

hastibale saṃyamād dhastibalo bhavati. vainateyabale saṃyamād vainateyabalo bhavati.
vāyubale saṃyamād vāyubalo bhavatiṭy evamādi.

pravṛtṭyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam [YS 3.25]

jyotiṣmatī pravṛtṭir uktā manasas tasyā ya ālokaḥ tam yogī sūkṣme vā vyavahite vā viprakṛṣṭe
vārthe vinyasya tam artham adhigacchati.

bhuvanajñānaṃ sūrye saṃyamāt [YS 3.26]

tatprastāraḥ sapta lokāḥ. tatrāvīceḥ prabhṛti merupṛṣṭhaṃ yāvad ity evaṃ bhūrlokaḥ.
merupṛṣṭhād ārabhya --- ādhruvād grahanakṣatratārāvicitro+antarikṣalokaḥ. tataḥ paraḥ svarlokaḥ
pañcavidho mātendras ṛtīyo lokaḥ. caturthaḥ prājāpatyo maharlokaḥ. trividho brāhmaḥ tadyathā
--- janalokaḥ tapolokaḥ satyaloka ity.

..

brāhmas tribhūmiko loka prājāpatyas tato mahān /
māhendras ca svar ity ukto divi tāra bhuvī prajāḥ //

..

iti saṃgrahaślokaḥ.

tatrāvīcer upary upari nivīṣṭāḥ ṣaṇmahānarakabhūmayo ghanasalilānalānilākāśatamaḥpratiṣṭhā
mahākālāmbarīṣarauravamahārauravakālasūtrāndhatāmīrāḥ. yatra
svakarmopārjitaduḥkhavedanāḥ prāṇināḥ kaṣṭhaṃ āyur dīrgham ākṣīpya jāyante. tato
mahātalarasātālātalaḥsūtalaḥvitalātālātalaḥpātālākhyāni sapta pātālāni. bhūmir iyam aṣṭamī saptadvīpā
vasumatī, yasyāḥ sumerur madhye parvatarājaḥ kāñcanaḥ. tasya
rājatavaidūryasphaṭikahemamañimayāni śṛṅgāṇi. tatra vaidūryaprabhānurāgān
nīlotpalapatrasīyāmo nabhaso dakṣiṇo bhāgaḥ, śvetaḥ pūrvaḥ, svacchaḥ paścimaḥ, kuraṇṭakābha
uttaraḥ. dakṣiṇapārśve cāsya jambūr yato+ayaṃ jambūdvīpaḥ. tasya sūryapracārād rātrimdivaṃ
lagnam iva vartate. tasya nīlaśvetaśṛṅgavanta udicīnās trayāḥ parvatā dvisāhasrāyāmāḥ. tadantareṣu
trīṇi varṣāṇi nava nava yojanasāhasrāṇi ramaṇakaṃ hiraṇmayam uttarāḥ kurava ity.
niṣadhahemakūṭahimaśailā dakṣiṇato dvisāhasrāyāmāḥ. tadantareṣu trīṇi varṣāṇi nava nava
yojanasāhasrāṇi harivarṣaṃ kiṃpuruṣaṃ bhāratam ity. sumeroḥ prācīnā bhadrāśvamālyavatsīmānaḥ
prācīnāḥ ketumālā gandhamādanasīmānaḥ. madhye varṣamilāvṛtam. tad etad yojanasāhasraṃ
sumeror diśīdiśi tadardhena vyūḍham.

sa khalv ayaṃ śatasāhasrāyāmo jambūdvīpas tato dviguṇena lavaṇodadhīnā valayākṛtīnā
veṣṭitaḥ. tataś ca dviguṇā dviguṇāḥ śākakuśakrauñcaśālmalagomedha(plakṣa) puṣkaradvīpāḥ,
samudrās ca sarṣaparāśikalpāḥ savicitraśailāvataṃsā
ikṣurasasurāsarṣirdadhimaṇḍakṣīrasvādūdakāḥ. sapta samudrapariveṣṭitā valayākṛtayo
lokālokaparvataparivārāḥ pañcāśad yojanakoṭīparisaṃkhyātāḥ. tad etat sarvaṃ
supraṭiṣṭhitasaṃsthānamaṇḍamadhye vyūḍham. aṇḍaṃ ca pradhānasyāṇur avayavo yathākāśe
khadyota ity.

tatra pātāle jaladhau parvateṣu eteṣu devanikāyā
asuragandharvakiṃnarakīṃpuruṣayakṣarākṣasabhūtapretapiśācāpasmārakāpsarobrahmarākṣasakū
śmaṇḍavināyākāḥ prativasanti. sarveṣu dvīpeṣu puṇyātmāno devamanuṣyāḥ.

sumerus tridaśānām udyānabhūmiḥ tatra miśravanam nandanam caitraratham sumānasam ity udyānāni. sudharmā devasabhā sudarśanam puram. vaijayantaḥ prāsādaḥ. grahanakṣatratārakās tu dhruve nibaddhā vāyuvikṣepaniamenopalakṣitapracārāḥ sumeror upary upari saṁniviṣṭā divi viparivartante.

māhendranivāsinaḥ ṣaḍdevanikāyāḥ --- tridaśā agniṣvāttā yāmyās tuṣitā aparinirmitavaśavartinaḥ parinirmitavaśavartinaś ceti. sarve saṁkalpasiddhā aṇimādyaiśvaryopapannāḥ kalpāyuso vṛndārakāḥ kāmabhogina aupapādikadehā uttamānukūlābhir apsarobhiḥ kṛtaparicārāḥ.

mahati loke prājāpatye pañcavidho devanikāyāḥ --- kumudā ṛbhavaḥ pratardana añjanābhāḥ pracitābhā iti. ete mahābhūtavaśino dhyānāhārāḥ kalpasahasrāyusaḥ. prathame brahmaṇo janaloke caturvidho devanikāyo brahmapurohitā brahmakāyikā brahmamahākāyikā amarā iti. te bhūtendriyavaśino dviguṇadviguṇottarāyūṇāḥ.

dvitiye tapasi loke trividho devanikāyāḥ --- ābhāsvarā mahābhāsvarāḥ satyamahābhāsvarā iti. te bhūtendriyaprakṛtīvaśino dviguṇadviguṇottarāyūsaḥ sarve dhyānāhārā ūrdhvaretasa ūrdhvam apratihatajñānā adharabhūmiṣv anāvṛtajñānaviśayāḥ. tṛtiye brahmaṇaḥ satyaloke catvāro devanikāyā akṛtabhavananyāsāḥ svapraṭiṣṭhā uparyuparisthitāḥ pradhānavaśino yāvat sargāyusaḥ.

tatrācyutāḥ savitarkadhyānasukhāḥ, śuddhanivāsāḥ savicāradhyānasukhāḥ, satyābhā ānandamātradhyānasukhāḥ, saṁjñāsaṁjñinaś cāsmitāmātradhyānasukhāḥ. te+api trailokyamadhye pratīṣṭhanti. ta ete sapta lokāḥ sarva eva brahmalokāḥ. videhaprakṛtilayās tu mokṣapade vartanta iti na lokamadhye nyastā iti. etad yoginā sāksātkaṛaṇīyam sūryadvāre saṁyamam kṛtvā, tato +anyatrāpi evam tāvad abhyased yāvad idam sarvam dṛṣṭam iti.

candre tārāvyūhajñānam [YS 3.27]

candre saṁyamam kṛtvā tārāṇam vyūham vijānīyāt.

dhruve tadgatijñānam [YS 3.28]

tato dhruve saṁyamam kṛtvā tārāṇam gatim vijānīyāt ūrdhvimāneṣu kṛtasamyamas tāni vijānīyāt.

nābhicakre kāyavyūhajñānam [YS 3.29]

nābhicakre saṁyamam kṛtvā kāyavyūham vijānīyāt vātapittasleṣmānas trayo doṣāḥ. dhātavaḥ sapta tvaglohita māṁsasnāyavasthimajjāsukrāṇi pūrvam pūrvam eṣāḥ bāhyam ity eṣa vinyāsaḥ.

kaṅṭhakūpe kṣutpipāsānivṛttiḥ [YS 3.30]

jihvāyā adhasṭāt tantus tantor adhasṭāt kaṅṭhas tato+adhasṭāt kūpas tatra saṁyamāt kṣutpipāse na bādhet.

kūrmanāḍyām sthairyam [YS 3.31]

kūpād adha urasi kūrṁkārā nāḍī, tasyām kṛtasamyamaḥ sthirapadam labhate yathā sarpo godhā veti.

mūrdhajyotiṣi siddhadarśanam [YS 3.32]

śiraḥkapāle+antaś chidram prabhāsvaraṁ jyotis tatra saṁyamam kṛtvā siddhānām dyāvāpṛthivyor antarālacāriṇam darśanam.

prātibhād vā sarvam [YS 3.33]

prātibhaṃ nāma tārakaṃ tadvivekajasya jñānasya pūrvarūpam. yathodaye prabhā bhāskarasya. tena vā sarvam eva jānāti yogī prātibhasya jñānasyotpattāv iti.

hr̥daye cittasaṃvit [YS 3.34]

yad idam asmin brahmapure daharaṃ puṇḍarikaṃ veśma tatra vijñānaṃ tasmin saṃyamāc cittasaṃvit.

sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt
svārthasaṃyamāt puruṣajñānam [YS 3.35]

buddhisattvaṃ prakhyāśīlaṃ samānasattvopanibandhane rajastamasī vaśīkṛtya
sattvapuruṣānyatāpratyayena pariṇatam. tasmāc ca sattvāt pariṇāmino+atyantavidharmā viśuddho
+anyaś citimātrarūpaḥ puruṣaḥ. tayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ puruṣasya
darśitaviśayatvāt sa bhogapratyayaḥ sattvasya parārthatvād dṛśyaḥ.

yas tu tasmād viśiṣṭāś citimātrarūpo+anyaḥ pauruṣeyaḥ pratyayas tatra saṃyamāt puruṣaviśayā
prajñā jāyate. na ca puruṣapratyayena buddhisattvātmanā puruṣo dṛśyate puruṣa eva taṃ
pratyayaṃ svātmāvalambanaṃ paśyati tathā hy uktam --- ``

vijñātāram are kena vijānīyāt

" iti.

tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante [YS 3.36]

prātibhāt sūkṣmavyavahitaviprakṣṭātītānāgatajñānam. śrāvaṇād divyaśabdaśravaṇam.
vedanād divyasparśādhighamaḥ. ādarśād divyarūpasamvit āsvādād divyarasasamvit vārtāto
divyagandhavijñānam ity etāni nityaṃ jāyante.

te samādhāv upasargā vyutthāne siddhayaḥ [YS 3.37]

te prātibhādayaḥ samāhitacittasyotpadyamānā upasargās taddarśanapratyanīkatvāt
vyutthitacittasyotpadyamānāḥ siddhayaḥ.

bandhakāraṇaśaithilyāt pracārasaṃvedanāc ca cittasya paraśarīrāveśaḥ [YS 3.38]

lolībhūtasya manaso+apraṭiṣṭhasya śarīre karmāśayavaśād bandhaḥ praṭiṣṭhety arthaḥ tasya
karmaṇo bandhakāraṇasya śaithilyaṃ samādhibalād bhavati. pracārasaṃvedanaṃ ca cittasya
samādhijam eva karmabandhakṣayāt svacittasya pracārasaṃvedanāc ca yogī cittaṃ svaśarīrān
niṣkṛṣya śarīrāntareṣu nikṣipati. nikṣiptaṃ cittaṃ cendriyāṅy anu patanti. yathā madhukararājānaṃ
makṣikā utpatantam anūtpatanti nivīsamānam anu nivīśante tathendriyāṇi paraśarīrāveśe cittam
anu vidhīyanta iti.

udānajayāj jalapaṅkakaṅṭakādiṣv asaṅga utkrāntīś ca [YS 3.39]

samastendriyavṛttiḥ prāṇādīlakṣaṇā jīvanaṃ, tasya kriyā pañcatayī prāṇo mukhanāsikāgatir
āhr̥dayavṛttiḥ. samaṃ nayanāt samānaś cānābhivṛttiḥ. apanayanād apāna āpādatalavṛttiḥ
unnayanād udāna āśirovṛttiḥ vyāpī vyāna iti. eṣaṃ pradhānaṃ prāṇaḥ udānajayāj
jalapaṅkakaṅṭakādiṣv asaṅga utkrāntīś ca prāyaṅakāle bhavati tāṃ vaśitvena pratipadyate.

samānajayāj jvalanam [YS 3.40]

jītasamānas tejasa upadhmānaṃ kṛtvā jvalayati.

śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ śrotram [YS 3.41]

sarvaśrotrāṇām ākāśam pratiṣṭhā sarvaśabdānām ca yathoktam --- tulyadeśaśravaṇānām ekadeśaśrutitvaṃ sarveṣāṃ bhavātīti tac caitad ākāśasya liṅgam.

anāvarenaṃ coktam. tathāmūrtasyānāvarenaḍarśanād vibhutvam api prakhyātam ākāśasya. śabdagrahaṇānumitaṃ śrotram. badhirābadhirayor ekaḥ śabdaṃ gr̥hṇāty aparo na gr̥hṇātīti tasmāc chrotram eva śabdaviṣayam śrotrākāśayoḥ sambandhe kṛtasamyamasya yogino divyaṃ śrotram pravartate.

kāyākāśayoḥ sambandhasamyamāl laghutūlasamāpattes cākāśagamanam [YS 3.42]

yatra kāyas tatrākāśam tasyāvākāśadānāt kāyasya tena sambandhaḥ prāptis tatra kṛtasamyamo jītvā tatsambandham laghuṣu vā tūlādiṣv ā paramāṇubhyaḥ samāpattim labdhvā jītasambandho laghur bhavati. laghutvāc ca jale pādābhyāṃ viharati tatas tūrṇanābhītantumātre vihr̥tya raśmiṣu viharati tato yatheṣṭam ākāśagatir asya bhavātīti.

bahir akalpitā vṛttir mahāvidehā tataḥ prakāśāvaranaḥkṣayaḥ [YS 3.43]

śarīrād bahir manaso vṛttilābho videhā nāma dhāraṇā. sā yadi śarīrapratiṣṭhasya manaso bahirvṛttimātreṇa bhavati sā kalpitety ucyate. yā tu śarīranirapekṣā bahirbhūtasyaiva manaso bahirvṛttih sā khalv akalpitā tatra kalpitayā sādhyantya akalpitāṃ mahāvidehām iti. yayā paraśarīrāṇy āviśanti yoginaḥ, tatas ca dhāraṇātaḥ prakāśātmano buddhisattvasya yadāvarenaṃ kleśakarmavipākatrayaṃ rajastamomūlam tasya ca kṣayo bhavati.

sthūlasvarūpasūkṣmānvayārthavattvasamyamād bhūtajayaḥ [YS 3.44]

tatra pārthivādyāḥ śabdādayo viśeṣāḥ sahākārādibhir dharmaiḥ sthūlaśabdena paribhāṣitāḥ etad bhūtānāṃ prathamam rūpam. dvitīyam rūpam svasāmānyam mūrtir bhūmiḥ sneho jalam vahnir uṣṇatā vāyuḥ praṇāmī sarvatogatir ākāśa ity etat svarūpaśabdenocyate.

asya sāmānyasya śabdādayo viśeṣāḥ tathā coktam --- ekajātisamanvitānām eṣāṃ dharmamātravyāvṛttir iti.

sāmānyaviśeṣasamudāyo+atra dravyam. dviṣṭho hi samūhaḥ pratyastamitabhedāvayavānugataḥ śarīram vṛkṣo yūtham vanam iti.

śabdenopāttabhedāvayavānugataḥ samūha ubhaye devamanuṣyāḥ samūhasya devā eko bhāgo manuṣyā dvitīyo bhāgas tābhyām evābhīdhīyate samūhaḥ.

sa ca bhedaḥbhedavivakṣitaḥ. āmrāṇāṃ vanaṃ brāhmaṇānāṃ saṃgha āmravaṇam brāhmaṇasaṃgha iti.

sa punar dvividho yutasiddhāvayavo+ayutasiddhāvayavaś ca. yutasiddhāvayavaḥ samūho vanaṃ saṃgha iti ayutasiddhāvayavaḥ saṃghātaḥ śarīram vṛkṣaḥ paramāṇur iti. ayutasiddhāvayavabhedānugataḥ samūho dravyam iti patañjaliḥ etat svarūpam ity uktam.

atha kim eṣāṃ sūkṣmarūpaṃ, tanmātram bhūtakāraṇam, tasyaiko+avayavaḥ paramāṇuḥ sāmānyaviśeṣātmāyutasiddhāvayavabhedānugataḥ samudāya ity evaṃ sarvatanmātrāṇy etat tṛtīyam. atha bhūtānāṃ caturtham rūpam khyātikriyāsthitiśilā guṇāḥ kāryasvabhāvānupātino +anvayaśabdenoktāḥ. athaiṣāṃ pañcamam rūpam arthavattvam, bhogāpavargārthatā guṇeṣv evānvayinī, guṇās tanmātrabhūtabhautikeṣv iti sarvam arthavat. teṣv idānīm bhūteṣu pañcasu pañcarūpeṣu saṃyamāt tasya tasya rūpasya svarūpadarśanam jayaś ca prādurbhavati. tatra pañca bhūtasvarūpāṇi jītvā bhūtajayī bhavati tajjayād vatsānusārīṇya iva gāvo+asya saṃkalpānuvidhāyinyo bhūtaprakṛtayo bhavanti.

tato+aṇimādiprādurbhāvaḥ kāyasam̐pat taddharmānabhighātaś ca [YS 3.45]

tatrāṇimā bhavaty aṇuḥ laghimā laghur bhavati mahimā mahān bhavati. prāptir aṅgulyagreṇāpi spr̥śati candramasam. prakāmyam icchānabhighātaḥ bhūmāv unmajjati nimajjati yathodake. vaśitvaṃ bhūtabhautikeṣu vaśi bhavaty avaśyaś cānyeṣāṃ īśitṛtvaṃ teṣāṃ prabhavāpyayavyūhānām iṣṭe. yatra kāmāvasāyitvaṃ satyasam̐kalpatā yathā sam̐kalpas tathā bhūtaprakṛtīnām avasthānam. na ca śakto+api padārthaviparyāsaṃ karoti kasmāt anyasya yatra kāmāvasāyīnaḥ pūrvasiddhasya tathā bhūteṣu sam̐kalpād iti. etāny aṣṭāv aiśvaryāni.

kāyasam̐pad vakṣyamāṇā taddharmānabhighātaś ca pṛthvī mūrtyā na niruṇaddhi yogīnaḥ śarīrādīkriyāṃ, śīlām apy anuviśatīti. nāpaḥ snigdhaḥ kledayanti nāgnir uṣṇo dahati na vāyuḥ praṇāmī vahati anāvarenaṭmake+apy ākāśe bhavaty āvṛtakāyaḥ siddhānām apy adṛśyo bhavati.

rūpalāvaṇyabalavajrasam̐hananātvāni kāyasam̐pat [YS 3.46]

darśanīyaḥ kāntimān atīśayabalo vajrasam̐hananaś ceti.

grahaṇasvarūpāsmitānvayārthavattvasam̐yamād indriyajayaḥ [YS 3.47]

sāmānyaviśeṣātmā śabdādir grāhyaḥ teṣv indriyāṇāṃ vṛttir grahaṇam. na ca tatsāmānyamātragrahaṇākāram̐ katham anālocitaḥ sa viśayaviśeṣa indriyeṇa manasānuvyavasīyētetī. svarūpaṃ punaḥ prakāśātmano buddhisattvasya sāmānyaviśeṣayor ayutasiddhāvayavabhedānugataḥ samūho dravyam indriyam. teṣāṃ tṛtīyaṃ rūpaṃ asmitālakṣaṇo +ahaṃkāraḥ. tasya sāmānyasyendriyāni viśeṣāḥ caturthaṃ rūpaṃ vyavasāyātmakāḥ prakāśakriyāsthitiśīlā guṇā yeṣāṃ indriyāni sāhaṃkāraṇi pariṇāmaḥ. pañcamam̐ rūpaṃ guṇeṣu yad anugataṃ puruṣārthavattvam̐ iti. pañcasv eteṣv indriyarūpeṣu yathākramam̐ sam̐yamas tatra tatra jayam̐ kṛtvā pañcarūpajayād indriyajayaḥ prādurbhavati yogīnaḥ.

tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaś ca [YS 3.48]

kāyasyānuttamo gatilābho manojavitvam. videhānām indriyāṇāṃ abhipretadeśakālaviśayāpekṣo vṛttilābho vikaraṇabhāvaḥ. sarvaparakṛtīvikāravaśitvaṃ pradhānajaya ity etās tisraḥ siddhayo madhupratikā ucyante etās ca karaṇapañcarūpajayād adhigamyante.

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca [YS 3.49]

nirdhūtarajastamomalasya buddhisattvasya pare vaiśāradye parasyāṃ vaśīkārasam̐jñāyāṃ vartamānasya sattvapuruṣānyatākhyātimātrārūpapratīṣṭhasya sarvabhāvādhiṣṭhātṛtvaṃ. sarvātmāno guṇā vyavasāyavyavaseyātmakāḥ svāminam̐ kṣetrajñam̐ pratyaśeṣadṛśyātmatvenopasthitā ity arthaḥ. sarvajñātṛtvaṃ sarvātmanam̐ guṇānām śāntoditāvypadeśyadharmatvena vyavasthitānām akramopārūḍham̐ vivekajam̐ jñānam̐ ity arthaḥ. ity eṣā viśokā nāma siddhir yāṃ prāpya yogī sarvajñaḥ kṣīṇakleśabandhano vaśi viharati.

tadvairāgyād api doṣabijakṣaye kaivalyam [YS 3.50]

yadāsyaiṣam̐ bhavati kleśakarmakṣaye sattvasyāyam̐ vivekapratyayo dharmam̐ sattvam̐ ca heyapakṣe nyastam̐ puruṣaś cāpariṇāmī śuddho+anyaḥ sattvād iti. evam̐ asya tato virāyamānasya yāni kleśabijāni dagdhaśālibijakalpāny aprasavasamarthāni tāni saha manasā pratyastam̐ gacchanti. teṣu pralīneṣu puruṣaḥ punar idam̐ tāpatrayam̐ na bhūṅkte. tad eteṣāṃ guṇānām̐ manasi karmakleśavipākasvarūpeṇābhivyaktānām̐ caritārthānām̐ pratiprasave puruṣasyātyantiko guṇavīyogaḥ kaivalyam̐ tadā svarūpapratīṣṭhā citīśaktir eva puruṣa ity.

sthānyupanimantraṇe saṅgasmayākaraṇaṃ punar anīṣṭaprasaṅgāt [YS 3.51]

catvāraḥ khalv amī yoginaḥ prāthamakalpiko madhubhūmikaḥ prajñāyotir
atikrāntabhāvanīyaś ceti. tatrābhyāsī pravṛttamātrajyotiḥ prathamah ṛtambharaprajño dvitīyah
bhūtendriyajayī tṛtīyah sarveṣu bhāviteṣu bhāvanīyeṣu kṛtarakṣābandhaḥ kartavyasādhanād imān.
caturtho yas tv atikrāntabhāvanīyas tasya cittapratīsarga eko+arthaḥ saptavidhāsya
prāntabhūmiprajñā.

tatra madhumatiṃ bhūmiṃ sāksātkurvato brāhmaṇasya sthānino devāḥ sattvaviśuddhim
anupaśyantaḥ sthānair upanimantrayante bho ihāsyatām iha ramyatām kamanīyo+ayaṃ bhogaḥ
kamanīyeyaṃ kanyā rasāyanam idam jarāmṛtyuṃ bād hate vaihāyasam idam yānam amī
kalpadrumāḥ puṇyā mandākinī siddhā maharṣaya uttamā anukūlā apsaraso divye śrotracakṣuṣī
vajropamaḥ kāyah svaguṇaiḥ sarvam idam upārjitam āyusmatā pratipadyatām idam akṣayam
ajaram amarasthānaṃ devānāṃ priyam iti. evam abhidhīyamānaḥ saṅgadoṣān bhāvayed ghoreṣu
saṃsārāṅgāreṣu pacyamānena mayā jananamaraṇāndhakāre viparivartamānena kathamcid āsāditaḥ
kleśatimiravināśī yogapradīpas tasya caite tṛṣṇāyonayo viśayavāyavaḥ pratipakṣāḥ. sa khalv ahaṃ
labdhālokaḥ katham anayā viśayamṛgatṛṣṇayā vañcitas tasyaiva punaḥ pradīptasya saṃsārāgner
ātmānam indhanīkuryām iti. svasti vaḥ svapnopamebhyaḥ kṛpaṇajanaprārthanīyebhyo viśayebhya
ity evaṃ niścitamatīḥ samādhiṃ bhāvayet.

saṅgam akṛtvā smayam api na kuryād evam ahaṃ devānām api prārthanīya iti smayād ayaṃ
susthitaṃmanyatayā mṛtyunā keśeṣu grhītam ivātmānaṃ na bhāvayīṣyati. tathā cāsya
cchidrāntaraprekṣī nityaṃ yatnopacaryaḥ pramādo labdhavivaraḥ kleśān uttambhayīṣyati tataḥ
punar anīṣṭaprasaṅgaḥ. evam asya saṅgasmayāv akurvato bhāvito+artho dr̥dhībhaveṣyati
bhāvanīyaś cārtho+abhimukhībhaveṣyati.

kṣaṇatatkramayoh saṃyamād vivekajaṃ jñānam [YS 3.52]

yathāpakarṣaparyantaṃ dravyaṃ paramāṇur evaṃ paramāpakarṣaparyantaḥ kālaḥ kṣaṇo
yāvata vā samayena calitaḥ paramāṇuḥ pūrvadeśaṃ jahyād uttaradeśam upasaṃpadyeta sa kālaḥ
kṣaṇaḥ. tatpravāhavicchedas tu kramaḥ kṣaṇatatkramayor nāsti vastusamāhāra iti buddhisamāhāro
muhūrtāhorātrādayaḥ. sa khalv ayaṃ kālo vastuśūnyo+api buddhinirmāṇaḥ śabdajñānānupātī
laukikānām vyutthitadarśanānām vastusvarūpa ivāvabhāsate.

kṣaṇas tu vastupatitaḥ kramāvalambī kramaś ca kṣaṇānantaryātmā taṃ kālvidaḥ kāla ity
ācakṣate yoginaḥ. na ca dvau kṣaṇau saha bhavataḥ kramaś ca na dvayoh sahabhuvor asaṃbhavāt.
pūrvasmād uttarabhāvino yadānantaryaṃ kṣaṇasya sa kramaḥ tasmād vartamāna evaikaḥ kṣaṇo na
pūrvottarakṣaṇāḥ santīti. tasmān nāsti tatsamāhāraḥ ye tu bhūtabhāvinaḥ kṣaṇās te pariṇāmānvitā
vyākhyeyāḥ tenaikena kṣaṇena kṛtsno lokaḥ pariṇāmam anubhavati. tatksaṇopārūdhāḥ khalv amī
sarve dharmāḥ tayoh kṣaṇatatkramayoh saṃyamāt tayoh sāksātkaraṇam. tataś ca vivekajaṃ jñānam
prādurbhavati.

tasya viśayaviśeṣa upakṣipyate ---

jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ pratipattīḥ [YS 3.53]

tulyayor deśalakṣaṇasārūpye jātibhedo+anyatāyā hetuḥ, gaur iyaṃ baḍaveyam iti.
tulyadeśajātiyatte lakṣaṇam anyatvakaraṃ kālakṣī gauḥ svastimatī gaur iti. dvayor āmalakayor
jātilakṣaṇasārūpyād deśabhedo+anyatvakara idam pūrvam idam uttaram iti. yadā tu pūrvam
āmalakam anyavyagrasya jñātur uttaradeśa upāvartyate tadā tulyadeśatte pūrvam etad uttaram
etad iti pravibhāgānupapattīḥ. asaṃdigdhena ca tattvajñānena bhavitavyam ity ata idam uktaṃ
tataḥ pratipattir vivekajajñānād iti.

kathaṃ, pūrvāmalakasaḥakṣaṇo deśa uttarāmalakasaḥakṣaṇād deśād bhinnāḥ te cāmalake svadeśakṣaṇānubhavabhinne. anyadeśakṣaṇānubhavas tu tayor anyatve hetur iti. etena dr̥ṣṭāntena paramāṇos tulyajātīlakṣaṇadeśasya pūrvaparamāṇudeśasaḥakṣaṇasākṣātkaraṇād uttarasya paramāṇos taddeśānupapattāv uttarasya taddeśānubhavo bhinnāḥ saḥakṣaṇabhedāt tayor īśvarasya yogino+anyatvapatyayo bhavatīti.

apare tu varṇayanti --- ye+antyā viśeṣās te+anyatāpratayayaṃ kurvantīti tatrāpi deśalakṣaṇabhedo mūrtivyavadhijātībhedaś cānyatve hetuḥ. kṣaṇabhedas tu yogibuddhigamyā eveti ata uktaṃ mūrtivyavadhijātībhedaḥbhāvān nāsti mūlapṛthaktvam iti vārṣagaṇyaḥ.

tāraḥ sarvaviśayaṃ sarvathāviśayaṃ akramaṃ ceti vivekajaṃ jñānam [YS 3.54]

tāraḥ iti svapratībhottam anaupadeśīkaṃ ity arthaḥ sarvaviśayaṃ nāsyā kimcid aviśayībhūtam ity arthaḥ. sarvathāviśayaṃ atītānāgatapatyutpannaṃ sarvaṃ paryāyaili sarvathā jānātīty arthaḥ. akramaṃ ity ekakṣaṇopārūḍhaṃ sarvaṃ sarvathā gr̥hṇātīty arthaḥ. etad vivekajaṃ jñānaṃ paripūrṇaṃ asyaivāṃśo yogapradīpo madhumatīṃ bhūmim upādāya yāvad asya parisamāptir iti.

prāptavivekajajñānasyāprāptavivekajajñānasya vā ---

sattvapuruṣayoḥ śuddhisāmye kaivalyaṃ iti [YS 3.55]

yadā nirdhūtarajastamomaṃ buddhisattvaṃ puruṣasyānyatāpratītimātrādhikāraṃ dagdhakleśabījaṃ bhavati tadā puruṣasya śuddhisārūpyaṃ ivāpannaṃ bhavati, tadā puruṣasyopacaritabhogābhāvaḥ śuddhiḥ. etasyām avasthāyām kaivalyaṃ bhavatiśvarasyānīśvarasya vā vivekajajñānabhāginā itarasya vā. na hi dagdhakleśabījasya jñāne punar apekṣā kācid asti sattvaśuddhidvāreṇaitat samādhijam aiśvaryaṃ jñānaṃ copakrāntam. paramārthatas tu jñānād adarśanaṃ nivartate tasmin nivṛtte na santy uttare kleśāḥ. kleśābhāvāt karmavipākābhāvaḥ caritādhikārās caitasyām avasthāyām guṇā na puruṣasya punar dr̥ṣyatvenopatiṣṭhante. tatpuruṣasya kaivalyaṃ, tadā puruṣaḥ svarūpamātrajyotir amalāḥ kevalī bhavati.

iti śrīpātañjale sāmḥyapracane yogaśāstre vyāsabhāṣye vibhūtipādas tṛtīyaḥ 3.

[Kaivalyapādaḥ]

janmauśadhimantratapaḥsamādhijāḥ siddhayaḥ [YS 4.1]

dehāntarītā janmanā siddhiḥ ośadhibhir asurabhavaneṣu rasāyanenety evamādiḥ. mantrair ākāśagamanānimādilābhaḥ. tapasā saṃkalpasiddhiḥ, kāmarūpī yatra tatra kāmaga ity evamādi samādhijāḥ siddhayo vyākhyātāḥ.

tatra kāyendriyāṇām anyajātiyapariṇatānām ---

jātyantarapariṇāmaḥ prakṛtyāpūrāt [YS 4.2]

pūrvapariṇāmāpāya uttarapariṇāmopajanas teṣām apūrvāvayavānupraveśād bhavati. kāyendriyaprakṛtayaś ca svaṃ svaṃ vikāram anugṛhṇanty āpūreṇa dharmādinimittam apekṣamāṇā iti.

nimittam aprayojakaṃ prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat [YS 4.3]

na hi dharmādi nimittam tatprayojakaṃ prakṛtīnām bhavati na kāryeṇa kāraṇam pravartyata iti katham tarhi, varaṇabhedas tu tataḥ kṣetrikavat. yathā kṣetrikaḥ kedārād apām pūrṇāt kedārāntaram piplāvayiṣuḥ samaṃ nimnam nimnataram vā nāpaḥ pānināpakarṣaty āvaraṇam tv āsām bhinatti tasmin bhinne svayam evāpaḥ kedārāntaram āplāvayanti tathā dharmāḥ prakṛtīnām āvaraṇadharmam bhinatti tasmin bhinne svayam eva prakṛtayaḥ svaṃ svaṃ vikāram āplāvayanti. yathā vā sa eva kṣetrikas tasmin eva kedāre na prabhavaty audakān bhaumān vā rasān dhānyamūlāny anupraveśayituṃ, kiṃ tarhi mudgagavedhukaśyāmākādīms tato+apakarṣati. apakṛṣteṣu teṣu svayam eva rasā dhānyamūlāny anupraviśanti, tathā dharmo nivṛttimātre kāraṇam adharmasya, śuddhyaśuddhyor atyantavirodhāt, na tu prakṛtipravṛtttau dharmo hetur bhavātīti. atra nandīśvarādaya udāhāryāḥ viparyayeṇāpy adharmo dharmam bādhat. tataś cāśuddhipariṇāma iti. tatrāpi nahuśajāgarādaya udāhāryāḥ.

yadā tu yogī bahūn kāyān nirmimīte tadā kim ekamanaskās te bhavanty athānekamanaskā iti ---

nirmānacittāny asmitāmātrāt [YS 4.4]

asmitāmātram cittakāraṇam upādāya nirmānacittāni karoti, tataḥ sacittāni bhavantīti.

pravṛttibhede prayojakaṃ cittam ekam anekeṣām [YS 4.5]

bahūnām cittānām katham ekacittābhiprāyapurāḥsarā pravṛttir iti sarvacittānām prayojakaṃ cittam ekaṃ nirmimīte, tataḥ pravṛttibhedaḥ.

tatra dhyānaḥ anāśayam [YS 4.6]

pañcavidham nirmānacittam janmauśadhimantratapaḥsamādhijāḥ siddhaya iti. tatra yad eva dhyānaḥ cittam tad evānāśayam tasyaiva nāsty āśayo rāgādipravṛttir nātaḥ puṇyapāpābhisambandhaḥ kṣīṇakleśatvād yogina iti itareṣām tu vidyate karmāśayaḥ. yataḥ ---

karmāśuklākṛṣṇam yoginas trividham itareṣām [YS 4.7]

catuṣpadī khalv iyaṃ karmajātiḥ kṛṣṇā śuklakṛṣṇā śuklāśuklākṛṣṇā ceti. tatra kṛṣṇā durātmanām, śuklakṛṣṇā bahiḥśādhanasādhyā. tatra parapīdānugrahadvāreṇaiva

karmāśayapracayaḥ śuklā tapaḥsvādhyāyadhyānavatām. sā hi kevale manasy āyattatvād abahiḥsādhanādhiṇā na parān pīdayitvā bhavati. aśuklākṛṣṇā samnyāsinām kṣiṇakleśānām caramadehānām iti tatrāśuklaṃ yogina eva phalasaṃnyāsād akṛṣṇaṃ cānupādānāt itareṣāṃ tu bhūtānām pūrvam eva trividham iti.

tatas tadvipākānugūṇānām evābhivyaktir vāsanānām [YS 4.8]

tata iti trividhāt karmaṇaḥ, tadvipākānugūṇānām eveti yajjātiyasya karmaṇo yo vipākaś tasyānugūṇā yā vāsanāḥ karmavipākam anuśerate tāsām evābhivyaktiḥ. na hi daivaṃ karma vipacyamānaṃ nārakatiryaṇmanuṣyavāsanābhivyaktinimittaṃ saṃbhavati kiṃtu daivānugūṇā evāsya vāsanā vyajyante nārakatiryaṇmanuṣyeṣu caivaṃ samānaś carcaḥ.

jātidēśakālavayavahitānām apy ānantaryaṃ smṛtiśaṃskārayor ekarūpatvāt [YS 4.9]

vṛṣadaṃśavipākodayaḥ svavyaṅjakāṅjanābhivyaktaḥ. sa yadi jātiśatena vā dūradeśatayā vā kalpaśatena vā vyavahitaḥ punaś ca svavyaṅjakāṅjana evodiyād drāg ity evaṃ pūrvānubhūtavṛṣadaṃśavipākābhisaṃskṛtā vāsanā upādāya vyajyeta. kasmāt, yato vyavahitānām apy āśāṃ sadṛśaṃ karmābhivyajñakaṃ nimittibhūtam ity ānantaryam eva. kutaś ca, smṛtiśaṃskārayor ekarūpatvāt yathānubhavās tathā śaṃskārāḥ. te ca karmavāsanānurūpāḥ yathā ca vāsanās tathā smṛtir iti jātidēśakālavayavahitebhyaḥ śaṃskārebhyaḥ smṛtiḥ. smṛteś ca punaḥ śaṃskārā ityevam ete smṛtiśaṃskārāḥ karmāśayavṛttilābhavaśād vyajyante ataś ca vyavahitānām api nimittanimittikabhāvānucchedād ānantaryam eva siddham iti.

tāsām anāditvaṃ cāśiṣo nityatvāt [YS 4.10]

tāsām vāsanānām āśiṣo nityatvād anāditvam. yeyam ātmāśir mā na bhūvaṃ bhūyāsam iti. sarvasya dr̥ṣyate sā na svābhāviki. kasmāt jātamātrasya jantor ananubhūtamaraṇadharmakasya dveṣaduḥkhānusmṛtinimitto maraṇatrāsaḥ kathaṃ bhavet na ca svābhāvikaṃ vastu nimittam upādatte. tasmād anādivāsanānuviddham idaṃ cittaṃ nimittavaśāt kāścid eva vāsanāḥ pratilabhya puruṣasya bhogāyopāvartata iti.

ghaṭapṛāśadapradīpakalpaṃ śaṃkocavikāśi cittaṃ śārīraparimāṅkārāmātram ity apare pratipannāḥ tathā cāntarābhāvaḥ śaṃsāraś ca yukta iti.

vṛttir evāsya vibhunaś cittasya śaṃkocavikāśinīty ācāryaḥ. tac ca dharmādinimittāpekṣam. nimittaṃ ca dvividham --- bāhyam ādhyātmikaṃ ca. śārīradisādhanāpekṣam bāhyam stutidānābhivādanādi, cittamātrādhīnaṃ śraddhādy adhyātmikaṃ. tathā coktam --- ye caite maitryādayo dhyāyinām vihārās te bāhyasādhananiranugrahātmānaḥ prakṛṣṭaṃ dharmam abhinirvartayanti. tayor mānaś baliyaḥ. kathaṃ, jñānavairāgye kenātiśayyete, daṇḍakāraṇyaṃ ca cittabalavyatirekeṇa śārīreṇa karmaṇā śūnyaṃ kaḥ kartum utsaheta samudram agastyavad vā pibet.

hetuphalāśrayālambanaiḥ saṃgrhītatvād eṣām abhāve tadabhāvaḥ [YS 4.11]

hetur dharmāt sukham adharmād duḥkhaṃ sukhād rāgo duḥkhād dveṣaś tataś ca prayatnaś tena manasā vācā kāyena vā parispandamānaḥ param anugr̥hṇāty upahanti vā tataḥ punar dharmādharmau sukhaduḥkhe rāgadveṣāv iti pravṛttam idaṃ ṣaḍaraṃ śaṃsārācakram. asya ca pratikṣaṇam āvartamānasyāvidyā netrī mūlaṃ sarvakleśānām ity eṣa hetuḥ. phalaṃ tu yam āśritya yasya pratyutpannatā dharmādeḥ, na hy apūrvopajanaḥ. manas tu sādḥikāram āśrayo vāsanānām. na hy avasitādhikāre manasi nirāśrayā vāsanāḥ sthātum utsahante. yad abhimukhībhūtaṃ vastu yāṃ vāsanāṃ vyanakti tasyās tadālambanam. evaṃ hetuphalāśrayālambanair etaiḥ saṃgrhītaḥ sarvā vāsanāḥ eṣām abhāve tatsaṃśrayāṅnām api vāsanānām abhāvaḥ.

nāsty asataḥ saṁbhavaḥ, na cāsti sato vināśa iti dravyatvena saṁbhavantyāḥ katham
nivartisyante vāsanā iti ---

atītānāgatam svarūpato+asty adhvabhedād dharmāṇām [YS 4.12]

bhaviṣyadvyaktikam anāgatam anubhūtavvyaktikam atītam svavyāpāropārūḍham vartamānam,
trayam caitad vastu jñānasya jñeyam. yadi caitat svarūpato nābhaviṣyan nedaṁ nirviṣayam jñānam
udapatsyata. tasmād atītānāgatam svarūpato+astīti. kiṁca bhogabhāgīyasya vāpavargabhāgīyasya
vā karmaṇaḥ phalam utpitsu yadi nirupākhyam iti taduddeśena tena nimittena kuśalānuṣṭhānam na
yujyeta. sataś ca phalasya nimittam vartamānikaraṇe samarthaṁ nāpūrvopajanane siddham
nimittam naimittikasya viśeṣānugrahaṇam kurute nāpūrvam utpādayatīti.

dharmī cānekadharmasvabhāvas tasya cādhvabhedena dharmāḥ pratyavasthitāḥ na ca yathā
vartamānam vyaktiviśeṣāpannam dravyato+asty evam atītam anāgatam ca. katham tarhi, svenaiva
vyaṅgyena svarūpeṇānāgatam asti. svena cānubhūtavvyaktikena svarūpeṇātītam iti
vartamānasyaivādhvanaḥ svarūpavyaktir iti na sā bhavaty atītānāgatayor adhvanoḥ. ekasya
cādhvanaḥ samaye dvāv adhvano dharmisamanvāgatau bhavata eveti nābhūtvā bhāvas trayāṇām
adhvanām iti.

te vyaktasūkṣmā guṇātmānaḥ. [YS 4.13]

te khalv amī tryadhvano dharmā vartamānā vyaktātmāno+atītānāgatāḥ sūkṣmātmānaḥ
ṣaḍaviśeṣarūpāḥ. sarvam idaṁ guṇānām saṁniveśaviśeṣamātram iti paramārthato guṇātmānaḥ.
tathā ca śāstrānuśāsanam ---

^^

guṇānām paramam rūpam na dṛṣṭipatham ṛcchati /
yat tu dṛṣṭipatham prāptam tan māyeva sutucchakam //

" iti.

yadā tu sarve guṇāḥ katham ekaḥ śabda ekam indriyam iti ---

pariṇāmaikatvād vastutattvam [YS 4.14]

prakhyākriyāsthitiśilānām guṇānām grahaṇātmakānām karaṇabhāvenaikaḥ pariṇāmaḥ śrotram
indriyam, grāhyātmakānām śabdatanmātrabhāvenaikaḥ pariṇāmaḥ śabdo viśaya iti, śabdādīnām
mūrtisamānajātiyānām ekaḥ pariṇāmaḥ pṛthivīparamāṇus tanmātrāvayavas teṣāṁ caikaḥ
pariṇāmaḥ pṛthivī gaur vṛkṣaḥ parvata ityevamādir bhūtāntareṣv api
snehaṣṇyapraṇāmitvāvakāśādānāny upādāya sāmānyam ekavikārāmbhaḥ samādheyaḥ.

nāsty artho vijñānavisahacaraḥ, asti tu jñānam arthavisahacaraṁ svapnādau kalpitam ity anyā
diśā ye vastusvarūpam apahnuvate jñānaparikalpanāmātram vastu svapnaviśayopamaṁ na
paramārthato+astīti ya āhus te tatheti pratyupasthitam idaṁ svamāhātmyena vastu katham
apramāṇātmakena vikalpajñānabalena vastusvarūpam utsṛjya tad evāpalapantaḥ śraddheyavacanāḥ
syuḥ.

kutaś caitad anyāyyam ---

vastusāmye cittabhedāt tayor vibhaktaḥ panthāḥ [YS 4.15]

bahucittālambanībhūtam ekaṁ vastu sādharmaṇam, tat khalu naikacittaparikalpitaṁ nāpy
anekacittaparikalpitaṁ kiṁtu svapraṭiṣṭham. katham, vastusāmye cittabhedāt dharmāpekṣam
cittasya vastusāmye+api sukhajñānam bhavaty adharmāpekṣam tata eva duḥkhajñānam

avidyāpekṣaṃ tata eva mūdhajñānaṃ samyagdarśanāpekṣaṃ tata eva mādhyasthyajñānaṃ iti. kasya tac cittena parikalpitaṃ. na cānyacittaparikalpitenārthenānyasya cittoparāgo yuktaḥ. tasmād vastujñānāyor grāhyagrahaṇābhedaḥinnāyor vibhaktaḥ panthāḥ. nānayoḥ saṃkaragandho+apy astīti.

sāṃkhyapakṣe punar vastu triguṇaṃ calaṃ ca guṇavṛttam iti dharmādinimittāpekṣaṃ cittair abhisambadhyate. nimittānurūpasya ca pratyasyotpadyamānasya tena tenātmanā hetur bhavati. kecid āhuḥ. jñānasahabhūr evārtho bhogyatvāt sukhādivad iti ta etayā dvārā sādharmaṇatvaṃ bādhamānāḥ pūrvottarakṣaṇeṣu vasturūpam evāpahnuvate.

na caikacittatantraṃ vastu tadapramāṇakaṃ tadā kiṃ syāt [YS 4.16]

ekacittatantraṃ ced vastu syāt tadā citte vyagre niruddhe vāsvarūpam eva tenāparāmrṣtam anyasyāviśayābhūtam apramāṇakaṃ agrhītasvabhāvakaṃ kenacit tadānīm kiṃ tat syāt. sambadhyamānaṃ ca punaś cittena kuta utpadyeta ye cāsyānupasthitā bhāgās te cāsyā na syur evaṃ nāsti pṛṣṭham ity udaram api na grhyeta. tasmāt svatantra+arthaḥ sarvapuruṣasādhāraṇaḥ svatantrāṇi ca cittāni pratipuruṣaṃ pravartante tayoḥ saṃbandhād upalabdhiḥ puruṣasya bhoga iti.

taduparāgāpekṣitvāc cittasya vastu jñātājñātam [YS 4.17]

ayaskāntamaṇikalpā viśayā ayaḥsadharmakaṃ cittam abhisambandhyoparañjayanti. yena ca viśayenoparaktam cittam sa viśayo jñātas tato+anyaḥ punar ajñātaḥ vastuno jñātājñātasvarūpatvāt pariṇāmi cittam.

yasya tu tad eva cittam viśayas tasya ---

sadā jñātās cittavṛttayas tatprabhoḥ puruṣasyāpariṇāmitvāt [YS 4.18]

yadi cittavat prabhur api puruṣaḥ pariṇamet tatas tadviśayās cittavṛttayaḥ śabdādiviśayavaj jñātājñātāḥ syuḥ sadājñātatvaṃ tu manasas tatprabhoḥ puruṣasyāpariṇāmitvam anumāpayati. syād āśāṅkā cittam eva svābhāsaṃ viśayābhāsaṃ ca bhaviṣyatīty agnivat ---

na tat svābhāsaṃ dṛśyatvāt [YS 4.19]

yathetarāṇīndriyāṇi śabdādayas ca dṛśyatvān na svābhāsāni tathā mano+api pratyetavyam. na cāgnir atra dṛṣṭāntaḥ na hy agnir ātmasvarūpam aprakāśaṃ prakāśayati prakāśas cāyaṃ prakāśyaparakāśakasaṃyoge dṛṣṭaḥ. na ca svarūpamātre+asti saṃyogaḥ kiṃca svābhāsaṃ cittam ity agrāhyam eva kasyacid iti śabdārthaḥ. tadyathā svātmapratiṣṭham ākāśaṃ na parapratiṣṭham ity arthaḥ svabuddhipracārapratiṣṭhamvedanāt sattvānām pravṛttir dṛśyate --- kruddho+aham bhīto +aham amutra me rāgo+amutra me krodha iti etat svabuddher agrahaṇe na yuktaṃ iti.

ekasamaye cobhayānavadhāraṇam [YS 4.20]

na caikasmin kṣaṇe svapararūpānavadhāraṇam yuktaṃ, kṣaṇikavādino yad bhavanaṃ saiva kriyā tad eva ca kāraṇam ity abhyupagamaḥ.

syān matiḥ svarasaniruddhaṃ cittam cittāntareṇa samanantareṇa grhyata iti ---

cittāntaradṛśye buddhibuddher atiprasaṅgaḥ smṛtisamkaraś ca [YS 4.21]

atha cittam cec cittāntareṇa grhyeta buddhibuddhiḥ kena grhyate, sāpy anyayā sāpy anyayety atiprasaṅgaḥ. smṛtisamkaraś ca, yāvanto buddhibuddhīnām anubhavās tāvatyaḥ smṛtayaḥ prāpnuvanti. tatsamkarāc caikasmṛtyanavadhāraṇam ca syād ity evaṃ buddhipratiṣṭhamvedinaṃ puruṣam apalapadbhir vaināsikāiḥ sarvam evākulīkṛtam. te tu bhoktṛsvarūpam yatra kvacana kalpayanto na nyāyena saṃgacchante kecit tu sattvamātram api parikalpyāsti sa sattvo ya etān pañca

skandhān nikṣipyānyāṃś ca pratisaṃdadhātīty uktvā tata eva punas trasyanti. tathā skandhānāṃ mahannirvedāya virāgāyānutpādāya praśāntaye guror antike brahmacaryaṃ carīṣyāmīty uktvā sattvasya punaḥ sattvam evāpahnuvate. sām̐khyayogādāyas tu pravādāḥ svaśabdena puruṣam eva svāmināṃ cittasya bhoktāram upayantīti.

katham ---

citer apratisaṃkramāyās tadākārāpattau svabuddhisamvedanam [YS 4.22]

apariṇāminī hi bhoktṛśaktir apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānteva tadvṛttim anupatati. tasyāś ca prāptacaitanyopagrahasvarūpāyā buddhivṛttter anukārimātratayā buddhivṛttyaviśiṣṭā hi jñānavṛttir ākhyāyate. tathā coktam.

^^

na pātālaṃ na ca vivaraṃ girīṇāṃ naivāndhakāraṃ kuṣayo nodadhīnām /
guhā yasyāṃ nihitaṃ brahma śāśvataṃ buddhivṛttim aviśiṣṭāṃ kavayo vedayante

" iti.

ataś caitad abhyupagamyate ---

draṣṭṛdr̥śyoparaktam cittam sarvārtham [YS 4.23]

mano hi mantavyenārthenoparaktam, tat svayaṃ ca viśayatvād viśayiṇā puruṣeṇātmīyayā vṛttyābhisambaddham, tad etac cittam eva draṣṭṛdr̥śyoparaktam viśayaviśayinirbhāsam cetanācetasasvarūpāpannam viśayātmakam apy aviśayātmakam ivācetanam cetanam iva sphaṭikamaṇikalpaṃ sarvārtham ity ucyate.

tad anena cittasārūpyeṇa bhrāntāḥ kecit tad eva cetanam ity āhuḥ apare cittamātram evedam sarvaṃ nāsti khalv ayam gavādir ghaṭādīś ca sakāraṇo loka iti. anukampanīyās te. kasmāt, asti hi teṣāṃ bhrāntibijam sarvarūpākāranirbhāsam cittam iti. samādhiprajñāyāṃ prajñeyo+arthaḥ pratibimbībhūtas tasyālabhanībhūtatvād anyāḥ. sa ced arthaś cittamātram syāt katham prajñayaiva prajñārūpam avadhāryeta. tasmāt pratibimbībhūto+arthaḥ prajñāyāṃ yenāvadhāryate sa puruṣa iti. evaṃ grahīṭṛgrahaṇagrāhyasvarūpacittabhedāt trayam apy etaj jātitaḥ pravibhajante te samyagdarśinas tair adhigataḥ puruṣaḥ.

kutaś ca ---

tad asaṃkhyeyavāsanābhiś citram api parārtham saṃhatyakāritvāt [YS 4.24]

tad etac cittam asaṃkhyeyābhir vāsanābhir eva citrīkṛtam api parārtham parasya bhogāpavargārtham na svārtham saṃhatyakāritvād gr̥hvat. saṃhatyakāriṇā cittena na svārthena bhavitavyaṃ, na sukhacittam sukhārtham na jñānam jñānārtham ubhayam apy etat parārtham. yaś ca bhogenāpavargeṇa cārthenārthavān puruṣaḥ sa eva paro na paraḥ sāmānyamātram. yat tu kiṃcit paraṃ sāmānyamātram svarūpeṇodāhared vaināśīkas tat sarvaṃ saṃhatyakāritvāt parārtham eva syāt. yas tv asau paro viśeṣaḥ sa na saṃhatyakārī puruṣa iti.

viśeṣadarśina ātmabhāvabhāvanānivṛtīḥ [YS 4.25]

yathā prāvṛṣi tr̥ṇāṅkurasyodbhedena tadbijasattānumīyate tathā mokṣamārgaśravaṇeṇa yasya romaharṣāśrupātau dr̥śyete tatrāpy asti viśeṣadarśanabijam apavargabhāgiyaṃ karmābhinirvartitam ity anumīyate. tasyātmabhāvabhāvanā svābhāvīkī pravartate yasyābhāvād idam uktaṃ svabhāvam muktvā doṣādyeṣāṃ pūrvapakṣe rucir bhavaty aruciś ca nirṇaye bhavati tatrātmabhāvabhāvanā ko +aham āsam katham aham āsam kiṃsvīd idam kathamsvīd idam ke bhaviṣyāmaḥ katham vā

bhaviṣyāma iti. sā tu viśeṣadarśino nivartate kutaḥ cittasyaivaīṣa vicitraḥ pariṇāmaḥ, puruṣas tv asatyām avidyāyām śuddhaś cittadharmair aparāmṛṣṭa iti. tato+asyātmabhāvabhāvanā kuśalasya nivartata iti.

tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam [YS 4.26]

tadānīm yad asya cittam viśayaprāgbhāraṃ ajñānanimnam āsīt tad asyānyathā bhavati kaivalyaprāgbhāraṃ vivekajajñānanimnam iti.

tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ [YS 4.27]

pratyayavivekanimnasya sattvapuruṣānyatākhyātīmātrapravāhiṇaś cittasya tacchidreṣu pratyayāntarāṇy asmīti vā mameti vā jānāmīti vā na jānāmīti vā. kutaḥ, kṣīyamāṇabījebhyaḥ pūrvasaṃskārebhya iti.

hānam eṣāṃ kleśavad uktam [YS 4.28]

yathā kleśā dagdhabījabhāvā na prarohasamarthā bhavanti tathā jñānāgninā dagdhabījabhāvāḥ pūrvasaṃskāro na pratyayaprasūr bhavati. jñānasaṃskārās tu cittādhikārasamāptim anuśerata iti na cintyante.

prasaṃkhyāne+apy akusīdasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ [YS 4.29]

yadāyam brāhmaṇaḥ prasaṃkhyāne+apy akusīdas tato+api na kiṃcit prārthayate. tatrāpi viraktasya sarvathā vivekakhyātir eva bhavati itī saṃskārabījakṣayān nāsyā pratyayāntarāṇy utpadyante tadāsyā dharmamegho nāma samādhir bhavati.

tataḥ kleśakarmanivṛttiḥ [YS 4.30]

tallābhād avidyādayaḥ kleśāḥ samūlakāṣaṃ kaṣītā bhavanti kuśalākuśalās ca karmāśayāḥ samūlaghātaṃ hatā bhavanti. kleśakarmanivṛttāu jīvaṇ eva vidvān vimukto bhavati kasmāt, yasmād viparyayo bhavasya kāraṇam. na hi kṣīṇaviparyayaḥ kaścit kenacit kvacij jāto dṛśyata iti.

tadā sarvāvaraṇamalāpetasya jñānasyānantyāḥ jñeyam alpam [YS 4.31]

sarvaiḥ kleśakarmāvaraṇair vimuktasya jñānasyānantyāṃ bhavati. āvarakeṇa tamasābhibhūtam āvṛtam anantaṃ jñānasattvaṃ kvacid eva rajasā pravartitam udghāṭitaṃ grahaṇasamarthaṃ bhavati. tatra yadā sarvair āvaraṇamalair apagataṃ bhavati tadā bhavaty asyānantyam. jñānasyānantyāḥ jñeyam alpam saṃpadyate yathākāśe khadyotaḥ. yatredam uktam ---

andho maṇim avidhyat tam anaṅgulir āvayat /
agrīvas taṃ pratyamuñcat tam ajihvo+abhyapūjayat //

" iti.

tataḥ kṛtārthānāṃ pariṇāmakramasamāptir guṇānām [YS 4.32]

tasya dharmameghasyodayāt kṛtārthānāṃ guṇānāṃ pariṇāmakramaḥ parisamāpyate na hi kṛtabhogāpavargāḥ parisamāptakramāḥ kṣaṇam apy avasthātum utsahante. atha ko+ayaṃ kramo nāmeti ---

kṣaṇapratīyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ [YS 4.33]

kṣaṇānantaryātmā pariṇāmasyāparāntenāvasānena grhyate kramaḥ na hy ananubhūtakramakṣaṇā purāṇatā vastrasyānte bhavati nityeṣu ca kramo dr̥ṣṭaḥ.

dvayī ceyaṃ nityatā kūṣasthanityatā pariṇāminityatā ca. tatra kūṣasthanityatā puruṣasya. pariṇāminityatā guṇānām. yasmin pariṇamyamāne tattvaṃ na vihanyate tan nityam ubhayasya ca tattvānabhighātān nityatvam. tatra guṇadharmeṣu buddhyādiṣu pariṇāmāparāntanirgrāhyaḥ kramo labdhaparyavasāno nityeṣu dharmeṣu guṇeṣv alabdhaparyavasānaḥ. kūṣasthanityeṣu svarūpamātrapatiṣṭheṣu muktapuruseṣu svarūpāstitā krameṇaivānubhūyata iti tatrāpy alabdhaparyavasānaḥ śabdapṛṣṭhenāstikriyām upādāya kalpita iti.

athāsya saṃsārasya sthityā gatyā ca guṇeṣu vartamānasyāsti kramasamāptir na veti. avacanīyam etat katham asti praśna ekāntavacanīyaḥ sarvo jāto mariṣyatīti oṃ bhoḥ iti.

atha sarvo mṛtvā janiṣyata iti vibhajyavacanīyam etat. pratyuditakhyātiḥ kṣiṇatr̥ṣṇaḥ kuśalo na janiṣyata itaras tu janiṣyate. tathā manuṣyajātiḥ śreyasī na vā śreyasīty evaṃ paripṛṣṭe vibhajya vacanīyaḥ praśnaḥ paśūn adhikṛtya śreyasī devān r̥ṣiṃś cādihikṛtya neti. ayam tv avacanīyaḥ praśnaḥ saṃsāro+ayam antavān athānanta iti. kuśalasyāsti saṃsārakramasamāptir netarasyeti anyatarāvadhāraṇe doṣaḥ tasmād vyākaraṇīya evāyam praśna iti.

guṇādhikārakramasamāptau kaivalyam uktaṃ tatsvarūpam avadhāryate ---

puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapatiṣṭhā vā
citiśaktir iti [YS 4.34]

kṛtabhogāpavargānām puruṣārthaśūnyānām yaḥ pratiprasavaḥ kāryakāraṇātmakānām guṇānām tat kaivalyam, svarūpapatiṣṭhā punar buddhisattvānabhisambandhāt puruṣasya citiśaktir eva kevalā, tasyāḥ sadā tathaivāvasthānaṃ kaivalyam iti.

iti śrīpātañjale sāmkyappravacane yogaśāstre vyāsabhāṣye kaivalyapādaś caturthaḥ 4.