

# pātañjala-yoga-darśanam

vyāsa-bhāṣya-sametam

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*śrī-śrī-rādhā-kṛṣṇārpaṇam astu.*

वांछाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।

पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

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The editors.

Chaukhamba Surbharati Granthamala 140. (ed.) Suresh Chandra Shrivastava. Varanasi: Chaukhamba Surbharati Prakashan, 1973 (reprint 2006).

# pātañjala-yoga-darśanam

## (1)

# prathamaḥ samādhi-pādaḥ |

yogena cittasya padena vācāṁ

malaṁ śarīrasya ca vaidyakena

yo’pākarot taṁ pravaraṁ munīnāṁ

patañjaliṁ prāñjalir ānato’smi[[1]](#footnote-2)

atha yogānuśāsanam ||1||

athety ayam adhikārārthaḥ | yogānuśāsanaṁ śāstram adhikṛtaṁ veditavyam | yogaḥ samādhiḥ | sa ca sārvabhaumaś cittasya dharmaḥ | kṣiptaṁ, mūḍhaṁ, vikṣiptam, ekāgraṁ, niruddham iti citta-bhūmayaḥ | tatra vikṣipte cetasi vikṣepopasarjanī-bhūtaḥ samādhir na yoga-pakṣe vartate | yas tv ekāgre cetasi sad-bhūtam arthaṁ pradyotayati, kṣiṇoti ca kleśān, karma-bandhanāni ślathayati, nirodham abhimukhaṁ karoti, sa samprajñāto yoga ity ākhyāyate | sa ca vitarkānugataḥ, vicārānugataḥ, ānandānugato’smitānugata ity upariṣṭhāt pravedayiṣyāmaḥ | sarva-vṛtti-nirodhe tv asamprajñātaḥ samādhiḥ ||1||

tasya lakṣaṇābhidhitsayedaṁ sūtraṁ pravavṛte—

yogaś citta-vṛtti-nirodhaḥ ||2||

sarva-śabdāgrahaṇāt samprajñāto’pi yoga ity ākhyāyate | cittaṁ hi prakhyā-pravṛtti-sthiti-śīlatvāt triguṇam | prakhyā-rūpaṁ hi citta-sattvaṁ rajas-tamobhyāṁ saṁsṛṣṭam aiśvarya-viṣaya-priyaṁ bhavati | tad eva tamasānuviddham adharmājñānāvairāgyānaiśvaryopagaṁ bhavati | tad eva prakṣīṇa-mohāvaraṇaṁ sarvataḥ pradyotamānam anuviddhaṁ rajo-mātrayā dharma-jñāna-vairāgyaiśvaryopagaṁ bhavati | tad eva rajo-leśam ālepanaṁ svarūpa-pratiṣṭhaṁ sattva-puruṣānyatā-khyāti-mātraṁ dharma-medha-dhyānopagaṁ bhavati | tat-paraṁ prasaṅkhyānam ity ācakṣate dhyāyinaḥ | citi-śaktir apariṇāminy aparatisaṅkramā darśita-viṣayā śuddhā cānantā ca | sattva-guṇātmikā ceyam, ato viparītā viveka-khyātir iti | atas tasyāṁ viraktaṁ cittaṁ tām api khyātiṁ niruṇaddhi | tad-avasthaṁ cittaṁ saṁskāropagaṁ bhavati | sa nirbījaḥ samādhiḥ | na tatra kiñcit samprajñāyata ity asamprajñātaḥ | dvividhaḥ sa yogaś citta-vṛtti-nirodha iti ||2||

tad-avasthe cetasi viṣayābhāvād buddhi-bodhātmā puruṣaḥ kiṁ-svabhāvaḥ ? iti—

tadā draṣṭuḥ svarūpe’vasthānam ||3||

svarūpa-pratiṣṭhā tadānīṁ citi-śaktir yathā kaivalye | vyutthāna-citte tu sati tathāpi bhavantī na tathā ||3||

kathaṁ tarhi ? darśita-viṣayatvāt—

vṛtti-sārūpyam itaratra ||4||

vyutthāne yāś citta-vṛttayas tad-avaśiṣṭa-vṛttiḥ puruṣaḥ | tathā ca sūtraṁ—ekam eva darśanaṁ, khyātir eva darśanam iti | cittam ayaskānta-maṇi-kalpaṁ sannidhi-mātropakāri dṛśyatvena svaṁ bhavati puruṣasya svāminaḥ | tasmāc citta-vṛtti-bodhe puruṣasyānādiḥ sambandho hetuḥ ||4||

tāḥ punar niroddhavyā bahutve sati cittasya—

vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ ||5||

kleśa-hetukāḥ karmāśaya-pracaya-kṣetrī-bhūtāḥ kliṣṭāḥ | khyāti-viṣayā guṇādhikāra-virodhinyo’kliṣṭāḥ | kliṣṭa-pravāha-patitā apy akliṣṭāḥ | kliṣṭa-cchadreṣv apy akliṣṭā bhavanti | akliṣṭa-cchidreṣu kliṣṭā iti | tathājātīyakāḥ saṁskārā vṛttibhir eva kriyate, saṁskāraiś caiva vṛttaya iti | evaṁ vṛtti-saṁskāra-cakram aniśam āvartate | tad evaṁ-bhūtaṁ cittam avasitādhikāram ātma-kalpena vyavatiṣṭhate pralayaṁ vā gacchatīti | tāḥ kliṣṭāś cākliṣṭāś ca pañcadhā vṛttayaḥ ||5||

pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ ||6||

pratyakṣānumānāgamāḥ pramāṇāni ||7||

indriya-praṇālikayā cittasya bāhya-vastūparāgāt tad-viṣayā sāmānya-viśeṣātmano’rthasya viśeṣāvadhāraṇa-pradhānā vṛttiḥ pratyakṣaṁ pramāṇam | phalam aviśiṣṭaḥ pauruṣeyaś citta-vṛtti-bodhaḥ | buddheḥ pratisaṁvedī puruṣa ity upariṣṭād upapādayiṣyāmaḥ | anumeyasya tulya-jātīyeṣv anuvṛtto bhinna-jātīyebhyo vyāvṛttaḥ sambandho yas tad-viṣayā sāmānyāvadhāraṇa-pradhānā vṛttir anumānam | yathā deśāntara-prāpter gatimac-candra-tārakaṁ caitravat, vindhyaś cāprāptir agatiḥ | āptena dṛṣṭo’nimto vārthaḥ paratra sva-bodha-saṅkrāntaye śabdenopadiśyate | śabdāt tad-artha-viṣayā vṛttiḥ śrotur āgamaḥ | yasyāśraddheyārtho vaktā na dṛṣṭānumitārthaḥ sa āgamaḥ plavate | mūla-vaktari tu dṛṣṭānumitārthe nirviplavaḥ syāt ||7||

viparyayo mithyā-jñānam atad-rūpa-pratiṣṭham ||8||

sa kasmān na pramāṇaṁ ? yataḥ pramāṇena bodhyate, bhūtārtha-viṣayatvāt pramāṇasya | tatra pramāṇena bādhanam apramāṇasya dṛṣṭam | tad yathā dvi-candra-darśanaṁ sad-viṣayeṇaika-candra-darśanena bādhyata iti | seyaṁ pañca-parvā bhavaty avidyā, avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśā iti | eta eva sva-saṁjñābhis tamo moho mahā-mohas tāmisro’ndhatāmisra iti | ete citta-mala-prasaṅgenābhidhāsyante ||8||

śabda-jñānānupātī vastu-śūnyo vikalpaḥ ||9||

sa na pramāṇopārohī, na viparyayopārohī ca | vastu-śūnyatve’pi śabda-jñāna-māhātmya-nibandhano vyavahāro dṛśyate, tad yathā caitanyaṁ puruṣasya svarūpam iti | yadā citir eva puruṣas tadā kim atra kena vyapadiśyate ? bhavati ca vyapadeśe vṛttiḥ, yathā caitrasya gaur iti | tathā pratiṣiddha-vastu-dharmā niṣkriyaḥ puruṣaḥ, tiṣṭhati bāṇaḥ, sthāsyati, sthita iti gati-nivṛttau dhātv-artha-mātraṁ gamyate | tathānutpatti-dharmā puruṣa iti utpatti-dharmasyābhāva-mātram avagamyate, na puruṣānvayī dharmaḥ | tasmād vikalpitaḥ sa dharmas tena cāsti vyavahāra iti ||9||

abhāva-pratyayālambanā vṛttir nidrā ||10||

sā ca samprabodhe pratyavamarśāt pratyaya-viśeṣaḥ | kathaṁ ? sukham aham asvāpsam, prasannaṁ me manaḥ prajñāṁ me viśāradīkaroti | duḥkham aham asvāpsam, styānaṁ me mano bhramaty anavasthitam | gāḍhaṁ mūḍho’ham asvāpsam | gurūṇi me gātrāṇi, klāntaṁ me cittam | alasaṁ muṣitam iva tiṣṭhatīti | sa khalv ayaṁ prabuddhasya pratyavamarśo na syād asati pratyayānubhave | tadāśritāḥ smṛtayaś ca tad-viṣayā na syuḥ | tasmāt pratyaya-viśeṣo nidrā | sā ca samādhāv itara-pratyayavan niroddhavyeti ||10||

anubhūta-viṣayāsaṁpramoṣaḥ smṛtiḥ ||11||

kiṁ pratyayasya cittaṁ smaraty āhosvid viṣayasyeti ? grāhyoparaktaḥ pratyayo grāhya-grahaṇobhayākāra-nirbhāsas tathā-jātīyakaṁ saṁskāram ārabhate | sa saṁskāraḥ sva-vyañjakāñjanas tad-ākārām eva grāhya-grahaṇobhayātmikāṁ smṛtiṁ janayati | tatra grahaṇākāra-pūrvā buddhiḥ, grāhyākāra-pūrvā smṛtiḥ | sā ca dvayī—bhāvita-smartavyā cābhāvita-smartavyā ca | svapne bhāvita-smartavyā, jāgrat-samaye tv abhāvita-smartavyeti | sarvāś caitāḥ smṛtayaḥ pramāṇa-viparyaya-vikalpa-nidrā-smṛtīnām anubhavāt prabhavanti | sarvāś caitā vṛttayaḥ sukha-duḥkha-mohātmikāḥ | sukha-duḥkha-mohāś ca kleśeṣu vyākhyeyāḥ | sukhānuśayī rāgaḥ, duḥkhānuśayī dveṣaḥ, mohaḥ, punar avidyeti | etāḥ sarvāḥ vṛttayo niroddhavyāḥ | āsāṁ nirodhe samprajñāto vā samādhir bhavaty asamprajñāto vā ||11||

abhyāsa-vairāgyābhyāṁ tan-nirodhaḥ ||12||

citta-nadī nāmobhayato vāhinī | vahati kalyāṇāya vahati pāpāya ca | yā tu kaivalya-prāg-bhārā viveka-viṣaya-nimnā sā kalyāṇa-vahā, saṁsāra-prāg-bhārāviveka-viṣaya-nimnā pāpavahā | tatra vairāgyeṇa viṣaya-srotaḥ khilīkriyate, viveka-darśanābhyāsena viveka-srota udghāṭyata ity ubhayādhīnaś citta-vṛtti-nirodhaḥ ||12||

tatra sthitau yatno’bhyāsaḥ ||13||

cittasyāvṛttikasya praśānta-vāhinā sthitiḥ, tad-arthaḥ prayanto vīryam utsāhaḥ | tat-sampipādayiṣayā tat-sādhanānuṣṭhānam abhyāsaḥ ||13||

sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ ||14||

dīrgha-kāla-sevito nirantara-sevitaḥ satkārā-sevitaḥ | tapasā brahmacaryeṇa vidyayā śraddhayā ca sampāditaḥ satkāravān dṛḍha-bhūmir bhavati | vyutthāna-saṁskāreṇa drāg ity evānabhibhūta-viṣaya ity arthaḥ ||14||

dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam ||15||

striyo’nnaṁ pānam aiśvaryam iti dṛṣṭa-viṣaye vitṛṣṇasya svarga-vaidehya-prakṛti-layatva-prāptāv ānuśravika-viṣaye vitṛṣṇasya, divyādivya-viṣaya-samprayoge’pi cittasya viṣaya-doṣa-darśinaḥ prasaṅkhyāna abalād anābhogātmikā heyopādeya-śūnyā vaśīkāra-saṁjñā vairāgyam ||15||

tat-paraṁ puruṣa-khyāter guṇa-vaitṛṣṇyam ||16||

dṛṣṭānuśravika-viṣaya-doṣa-darśī viraktaḥ puruṣa-darśanābhyāsāt tac-chuddhi-pravivekāpyāyita-buddhir guṇebhyo vyaktāvyakta-dharmakebhyo virakta iti | tad dvayaṁ vairāgyam | tatra yad uttaraṁ taj jñāna-prasāda-mātraṁ, yasyodaye pratyudita-khyātir evaṁ manyate—prāptaṁ prāpanīyaṁ, kṣīṇāḥ kṣetavyāḥ kleśāḥ | chinnaḥ śliṣṭa-parvā bhava-saṅkramaḥ, yasyāvicchedāj janitvā mriyate | mṛtvā ca jāyata iti | jñānasyaiva parākāṣṭhā vairāgyam | etasyaiva hi nāntarīyakaṁ kaivalyam iti ||16||

athopāya-dvayena niruddha-citta-vṛtteḥ katham ucyate samprajñātaḥ samādhir iti—

vitarka-vicārānandāsmitā-rūpānugamāt saṁprajñātaḥ ||17||

vitarkaś cittasyālambane sthūla ābhogaḥ, sūkṣmo vicāraḥ, ānando hlādaḥ, ekātmikā saṁvid asmitā | tatra prathamaś catuṣṭayānugataḥ samādhiḥ sa-vitarkaḥ | dvitīyo vitarka-vikalaḥ sa-vicāraḥ | tṛtīyo vicāra-vikalaḥ sānandaḥ | caturthas tad-vikalo’smitā-mātra iti | sarva ete sālambanāḥ samādhayaḥ ||17||

asamprajñātaḥ samādhiḥ kim-upāyaḥ kiṁ-svabhāvo veti—

virāma-pratyayābhyāsa-pūrvaḥ saṁskāra-śeṣo’nyaḥ ||18||

sarva-vṛtti-pratyayasta-maye saṁskāra-śeṣo nirodhaś cittasya samādhir asamprajñātaḥ | tasya paraṁ vairāgyam upāyaḥ | sālambano hy abhyāsas tat-sādhanāya na kalpata iti virāma-pratyayo nirvastuka ālambanīkriyate | sa cārtha-śūnyaḥ | tad-abhyāsa-pūrva-cittaṁ nirālambanam abhāva-prāptam iva bhavatīty eṣa nirbījaḥ samādhir asamprajñātaḥ ||18||

sa khalv ayaṁ dvividhaḥ—upāya-pratyayo bhava-pratyayaś ca | tatropāya-pratyayo yogināṁ bhavati |

bhava-pratyayo videha-prakṛti-layānām ||19||

videhānāṁ devānāṁ bhava-pratyayaḥ | te hi sva-saṁskāra-mātropayogena cittena kaivalya-padam ivānubhavantaḥ sva-saṁskāra-vipākaṁ tathā-jātīyakam ativāhayanti | tathā prakṛti-layāḥ sādhikāre cetasi prakṛti-līne kaivalya-padam ivānubhavanti, yāvan na punar āvartate’dhikāra-vaśāc cittam iti ||19||

śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām ||20||

upāya-pratyayo yogināṁ bhavati | śraddhā cetasaḥ samprasādaḥ | sā hi jananīva kalyāṇī yoginaṁ pāti | tasya hi śraddadhānasya vivekārthino vīryam upajāyate | samupajāta-vīryasya smṛtir upatiṣṭhate | smṛty-upasthāne a cittam anākulaṁ samādhīyate | samāhita-cittasya prajñā-viveka upāvartate | yena yathāvad vastu jānanti | tad-abhyāsāt tad-viṣayāc ca vairāgyād asamprajñātaḥ samādhir bhavati ||20||

te khalu nava yogino mṛdu-madhyādhimātropāyo bhavanti, tad yathā—mṛdūpāyo madhyopāyo’dhimātropāya iti | tatra mṛdūpāyas trividhaḥ—mṛdu-saṁvego madhya-saṁvegas tīvra-saṁvega iti | tathā madhyopāyas tathādhimātropāya iti | tatrādhimātropāyānāṁ—

tīvra-saṁvegānām āsannaḥ ||21||

samādhi-lābhaḥ samādhi-phalaṁ ca bhavatīti ||21||

mṛdu-madhyādhimātratvāt tato’pi viśeṣaḥ ||22||

mṛdu-tīvro madhya-tīvro’dhimātra-tīvra iti | tato’pi viśeṣaḥ, tad-viśeṣān mṛdu-tīvra-saṁvegasyāsannaḥ, tato madhya-tīvra-saṁvegasyāsannataraḥ, tasmād adhimātra-tīvra-saṁvegasyādhimātropāyasyāpy āsannatamaḥ samādhi-lābhaḥ samādhi-phalaṁ ceti ||22||

kim etasmād evāsannatamaḥ samādhir bhavaty athāsya lābhe bhavaty anyo’pi kaścid upāyaḥ, na veti ?

īśvara-praṇidhānād vā ||23||

praṇidhānād bhakti-viśeṣād āvarjita īśvaras tam anugṛhṇāty abhidhyāna-mātreṇa | tad-abhidhyāna-mātrād api yogina āsannatamaḥ samādhi-lābhaḥ samādhi-phalaṁ ca bhavatīti ||23||

atha pradhāna-puruṣa-vyatiriktaḥ ko’yam īśvaro nāmeti ?

kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ ||24||

avidyādayaḥ kleśāḥ | kuśalākuśalāni karmāṇi | tat-phalaṁ vipākaḥ | tad-anuguṇā vāsanā āśayaḥ | te ca manasi vartamānāḥ puruṣe vyapadiśyante | sa hi tat-phalasya bhokteti | yathā jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyate | yo hy anena bhogenāparāmṛṣṭaḥ sa puruṣa-viśeṣa īśvaraḥ | kaivalyaṁ prāptās tarhi santi ca bahavaḥ kevalinaḥ | te hi trīṇi bandhanāni chittvā kaivalyaṁ prāptāḥ | īśvarasya ca tat-sambandho na bhūto na bhāvī | yathā muktasya pūrvā bandha-koṭiḥ prajñāyate, naivam īśvarasya | yathā vā prakṛti-līnasyottarā bandha-koṭiḥ sambhāvyate, naivam īśvarasya | sa tu sadaiva muktaḥ sadaiveśvara iti |

yo’sau prakṛṣṭa-sattvopādānād īśvarasya śāśvatika utkarṣaḥ, sa kiṁ sa-nimitta āho svin nirnimitta iti ? tasya śāstraṁ nimittam | śāstraṁ punaḥ kiṁ-nimittaṁ ? prakṛṣṭa-sattva-nimittam | etayoḥ śāstrotkarṣayor īśvara-sattve vartamānayor anādiḥ sambandhaḥ | etasmād etad bhavati sadaiveśvaraḥ sadaiva mukta iti | tac ca tasyaiśvaryaṁ sāmyātiśaya-vinirmuktam | na tāvad aiśvaryāntareṇa tad atiśayyate | yad evātiśayi syāt tad eva tat syāt | tasmād yatra kāṣthā-prāptir aiśvaryasya sa īśvaraḥ | na ca tat-samānam aiśvaryam asti | kasmāt ? dvayos tulyayor ekasmin yugapat kāmite’rthe navam idam astu purāṇam idam astv ity ekasya siddhāv itarasya prākāmya-vidhātād ūnatvaṁ prasaktam | dvayoś ca tulyayor yugapat kāmitārtha-prāptir nāsti | arthasya viruddhatvāt | tasmād yasya sāmyātiśayair vinirmuktam aiśvaryaṁ sa eveśvaraḥ | sa ca puruṣa-viśeṣa iti ||24||

kiṁ ca,

tatra niratiśayaṁ sarvajñatva-bījam ||25||

yad idam atītān āgata-pratyutpanna-pratyeka-samuccayātīndriya-grahaṇam alpaṁ bahv iti sarvajña-bījam etad dhi vardhamānaṁ yatra niratiśayaṁ sa sarvajñaḥ | asti kāṣṭhā-prāptiḥ sarvajña-bījasya sātiśayatvāt parimāṇavad iti | yatra kāṣṭhā-prāptir jñānasya sa sarvajñaḥ | sa ca puruṣa-viśeṣa iti | sāmānya-mātropasaṁhāre ca kṛtopakṣayam anumānaṁ na viśeṣa-pratipattau samartham iti | yasya saṁjñādi-viśeṣa-pratipattir āgamataḥ paryanveṣyā, tasyātmānugrahābhāve’pi bhūtānugrahaḥ prayojanaṁ, jñāna-dharmopadeśena kalpa-pralaya-mahā-pralayeṣu saṁsāriṇaḥ puruṣānuddhariṣyāmīti | tathā coktaṁ—ādi-vidvān nirmāṇa-cittam adhiṣṭhāya kāruṇyād bhagavān paramarṣir āsuraye jijñāsamānāya tantraṁ provāca iti ||25||

sa eṣaḥ—

sa pūrveṣām api guruḥ kālenānavacchedāt ||26||

pūrvaṁ hi guravaḥ kālenāvacchidyante | yatrāvacchedārthena kālo nopāvartate, sa eṣa pūrveṣām api guruḥ | yathāsya sargasyādau prakarṣa-gatyā siddhas tathātikrānta-sargādiṣv api pratyetavyaḥ ||26||

tasya vācakaḥ praṇavaḥ ||27||

vācya īśvaraḥ praṇavasya | kim asya saṅketa-kṛtaṁ vācya-vācakatvam atha pradīpa-prakāśavad avatsthitam iti | sthito’sya vācyasya vācakena saha sambandhaḥ | saṅketas tv īśvarasya sthitam evārtham abhinayati | yathāvasthitaḥ pitā-putrayoḥ sambandhaḥ saṅketenāvadyotyate, ayam asya pitā, ayam asya putra iti | sargāntareṣv api vācya-vācaka-śakty-apekṣas tathaiva saṅketaḥ kriyate | sampratipatti-nityatayā nityaḥ śabdārtha-sambandha ity āgaminaḥ pratijānate ||27||

vijñāta-vācya-vācakatvasya yoginaḥ—

taj-japas tad-artha-bhāvanam ||28||

praṇavasya japaḥ praṇavābhidheyasya ceśvarasya bhāvanam | tad asya yoginaḥ praṇavaṁ japataḥ praṇavārthaṁ ca bhāvayataś cittam ekāgraṁ sampadyate | tathā coktam—

svādhyāyād yogam āsīta yogāt svādhyāyam āmanet |

svādhyāya-yoga-sampattyā paramātma prakāśate || iti ||28||

kiṁ cāsya bhavati ?

tataḥ pratyak-cetanādhigamo’py antarāyābhāvaś ca ||29||

ye tāvad antarāyā vyādhi-prabhṛtayas te tāvad īśvara-praṇidhānān na bhavanti | svarūpa-darśanam apy asya bhavati | yathaiveśvaraḥ puruṣaḥ śuddhaḥ prasannaḥ kevalo’nupasargas tathāyam api buddheḥ pratisaṁvedī puruṣa ity evam adhigacchati ||29||

atha ke’ntarāyā ye cittasya vikṣepāḥ ? ke punas te kiyanto veti ?

vyādhi-styāna-saṁśaya-pramādālasyāvirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni citta-vikṣepās te’ntarāyāḥ ||30||

navāntarāyāś cittasya vikṣepāḥ | sahaite citta-vṛttibhir bhavanti | eteṣām abhāve na bhavanti pūrvoktāś citta-vṛttayaḥ | tatra vyādhir dhātu-rasa-karaṇa-vaiṣamyam | styānam akarmaṇyatā cittasya | saṁśaya ubhaya-koṭi-spṛg vijñānaṁ syād idam evaṁ naivaṁ syād iti | pramādaḥ samādhi-sādhanānām abhāvanam | ālasyaṁ kāyasya cittasya ca gurutvād apravṛttiḥ | aviratiś cittasya viṣaya-samprayogātmā gardhaḥ | bhrāntir darśanaṁ viparyaya-jñānam | alabdha-bhūmikatvaṁ samādhi-bhūmer alābhaḥ anavasthitatvaṁ labdhāyāṁ bhūmau cittasyāpratiṣṭhā | samādhi-pratilambhe hi sati tad avasthitaṁ syād iti | ete citta-vikṣepā nava yoga-malā yoga-pratipakṣā yogāntarāyā ity abhidhīyante ||30||

duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-saha-bhuvaḥ ||31||

duḥkham ādhyātmikam ādhibhautikam ādhidaivikaṁ ca | yenābhihatāḥ prāṇinas tad-upaghātāya prayatante, tad duḥkham | daurmanasyam icchā-vighātāc cetasaḥ kṣobhaḥ | yad aṅgāny ejayati kampayati tad aṅgam-ejayatvam | prāṇo yad bāhyaṁ vāyum ācāmati sa śvāsaḥ | yat koṣṭhyaṁ vāyuṁ niḥsārayati sa praśvāsaḥ | ete vikṣepa-saha-bhuvaḥ, vikṣipta-cittasyaite bhavanti | samāhita-cittasyaite na bhavanti ||31||

athaite vikṣepāḥ samādhi-pratipakṣās tābhyām evābhyāsa-vairāgyābhyāṁ niroddhavyāḥ | tatrābhyāsasya viṣayam upasaṁharann idam āha—

tat-pratiṣedhārtham eka-tattvābhyāsaḥ ||32||

vikṣepa-pratiṣedhārtham eka-tattvāvalambanaṁ cittam abhyaset | yasya tu pratyartha-niyataṁ pratyaya-mātraṁ kṣaṇikaṁ ca cittaṁ tasya sarvam eva cittam ekāgraṁ nāsty eva vikṣiptam | yadi punar idaṁ sarvataḥ prayāhṛtyaikasminn arthe samādhīyate, tadā bhavaty ekāgram ity ato na pratyartha-niyatam | yo’pi sadṛśa-pratyaya-pravāheṇa cittam ekāgraṁ manyate, tasyaikāgratā yadi pravāha-cittasya dharmas tadaikaṁ nāsti pravāha-cittaṁ kṣaṇikatvāt |

atha pravāhāṁśasyaiva pratyayasya dharmaḥ sa sarvaḥ sadṛśa-pratyaya-pravāhī vā visadṛśa-pratyaya-pravāhī vā pratyartha-niyatatvād ekāgra eveti vikṣipta-cittānupapattiḥ | tasmād ekam anekārtham avasthitaṁ cittam iti | yadi ca cittenaikenānanvitāḥ svabhāva-bhinnāḥ pratyayā jāyerann atha katham anya-pratyaya-dṛṣṭasyānyaḥ smartā bhavet ? anya-pratyayopacitasya ca karmāśayasyānyaḥ pratyaya upabhoktā bhavet | kathamcit samādhīyamānam apy etad gomaya-pāyasīyaṁ nyāyam ākṣipati | kiṁ ca, svātmānubhavāpahnavaś cittasyānyatve prāpnoti | kathaṁ ? yad aham adrākṣaṁ tat spṛśāmi, yac cāprakṣaṁ tat paśyāmīty aham iti pratyayaḥ sarvasya pratyayasya bhede sati pratyayiny abhedenopasthitaḥ | eka-pratyaya-viṣayo’yam abhedātmāham iti pratyayaḥ katham atyanta-bhinneṣu citteṣu vartamānaṁ sāmānyam ekaṁ pratyayinam āśrayet ? svānubhava-grāhyaś cāyam abhedātmāham iti pratyayaḥ | na ca pratyakṣasya māhātmyaṁ pramāṇāntareṇābhibhūyate | pramāṇāntaraṁ ca pratyakṣa-balenaiva vyavahāraṁ labhate | tasmād ekam anekārtham avasthitaṁ ca cittam ||32||

yasya cittasyāvasthitasyedaṁ śāstreṇa parikarma nirdiśyate tat kathaṁ ?

maitrī-karuṇā-muditopekṣaṇāṁ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṁ bhāvanātaś citta-prasādanam ||33||

tatra sarva-prāṇiṣu sukha-sambhogāpanneṣu maitrīṁ bhāvayet | duḥkhiteṣu karuṇām | puṇyātmakeṣu muditām | apuṇya-śīleṣūpekṣām | evam asya bhāvayataḥ śuklo dharma upajāyate | tataś ca cittaṁ prasīdati | prasannam ekāgraṁ sthiti-padaṁ labhate ||33||

pracchardana-vidhāraṇābhyāṁ vā prāṇasya ||34||

koṣṭhyasya vāyor nāsikā-puṭābhyāṁ prayatna-viśeṣād vamanaṁ pracchardanam | vidhāraṇaṁ prāṇāyāmaḥ | tābhyāṁ vā manasaḥ sthitiṁ sampādayet ||34||

viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhinī ||35||

nāsikāgre dhārayato’sya yā divya-gandha-saṁvi sā gandha-pravṛttiḥ | jihvāgre rasa-saṁvit | tāluni rūpa-saṁvit | jihvā-madhye sparśa-saṁvit | jihvā-mūle śabda-saṁvid ity etāḥ vṛttaya utpannāś cittaṁ sthitau nibadhnanti, saṁśayaṁ vidhamanti, samādhi-prajñāyāṁ ca dvārī-bhavanti | etena candrāditya-graha-maṇi-pradīpa-ratnādiṣu pravṛttir utpannā viṣayavaty eva veditavyā | yadyapi hi tat-tac-chāstrānumānācāryopadeśair avagatam artha-tattvaṁ sad-bhūtam eva bhavati, eteṣāṁ yathā-bhūtārtha-pratipādana-sāmarthyāt, tathāpi yāvad eka-deśo’pi kaścin na sva-karaṇa-saṁvedyo bhavati, tāvat sarvaṁ parokṣam ivāpavargādiṣu sūkṣmeṣv artheṣu na vṛḍhāṁ buddhim utpādayati | tasmāc chāstrānumānācāryopadeśopodvalanārtham evāvaśyaṁ kaścid artha-viśeṣaḥ pratyakṣī-kartavyaḥ | tatra tad-upadiṣṭārthaika-deśa-pratyakṣatve sati sarvaṁ sūkṣma-viṣayam apy āpavargāc chraddhīyate | etad-artham evedaṁ citta-parikarma nirdiśyate | aniyatāsu vṛttiṣu tad-viṣayāyāṁ vaśīkāra-saṁjñāyām upajātāyāṁ cittaṁ samarthaṁ syāt, tasya tasyārthasya pratyakṣī-karaṇāyeti | tathā ca sati śraddhā-vīrya-smṛti-samādhayo’syāpratibandhena bhaviṣyantīti ||35||

viśokā vā jyotiṣmatī ||36||

pravṛttir utpannā manasaḥ sthiti-nibandhanīty anuvartate | hṛdaya-puṇḍarīke dhārayato yā buddhi-saṁvit buddhi-sattvaṁ hi bhāsvaram ākāśa-kalpaṁ, tatra sthiti-vaiśāradyāt pravṛttiḥ sūryendu-graha-maṇi-prabhā-rūpākāreṇa vikalpate | tathā’sthitāyāṁ samāpannaṁ cittaṁ nistaraṅga-mahodadhi-kalpaṁ śāntam anantam asmitā-mātraṁ bhavati | yatredam uktaṁ—tam aṇu-mātram ātmānam anuvidyāsmīty evaṁ tāvat samprajānīte iti | eṣā dvayī viśokā, viṣayavatī asmitā-mātrā ca pravṛttir jyotiṣmatīty ucyante | yayā yoginaś cittaṁ sthiti-padaṁ labhata iti ||36||

vīta-rāga-viṣayaṁ vā cittam ||37||

vīta-rāga-cittālambanoparaktaṁ vā yoginaś cittaṁ sthiti-padaṁ labhata iti ||37||

svapna-nidrā-jñānālambanaṁ vā ||38||

svapna-jñānālambanaṁ vā nidrā-jñānālambanaṁ vā tad-ākāraṁ yoginaś cittaṁ sthiti-padaṁ labhata iti ||38||

yathābhimata-dhyānād vā ||39||

yad evābhimataṁ tad eva dhyāyet | tatra labdha-sthitikam anyatrāpi sthiti-padaṁ labhata iti ||39||

paramāṇu-parama-mahattvānto’sya vaśīkāraḥ ||40||

sūkṣme nirviśamānasya paramāṇv-antaṁ sthiti-padaṁ labhata iti | sthūle nirviśamānasya parama-mahattvāntaṁ sthiti-padaṁ cittasya | evaṁ tāv ubhayīṁ koṭim anudhāvato yo’syāpratighātaḥ sa paro vaśīkāraḥ | tad-vaśīkārāt paripūrṇaṁ yoginaś cittaṁ na punar abhyāsa-kṛtaṁ parikarmāpekṣata iti ||40||

atha labdha-sthitikasya cetasaḥ kiṁ-svarūpā kiṁ-viṣayā vā samāpattir iti ? tad ucyate—

kṣīṇa-vṛtter abhijātasyeva maṇer grahītṛ-grahaṇa-grāhyeṣu

tat-stha-tad-añjanatā-samāpattiḥ ||41||

kṣīṇa-vṛtter iti pratyamita-pratyayasyety arthaḥ | abhijātasyeva maṇer iti dṛṣṭāntopādānam | yathā sphaṭika upāśraya-bhedāt tat-tad-rūpoparakta upāśraya-rūpākāreṇa nirbhāsate, tathā grāhyālambanoparaktaṁ cittaṁ grāhya-samāpannaṁ grāhya-svarūpākāreṇa nirbhāsate | tathā bhūta-sūkṣmoparaktaṁ bhūta-sūkṣma-samāpannaṁ bhūta-sūkṣma-svarūpābhāsaṁ bhavati | tathā viśva-bhedoparaktaṁ viśva-bheda-samāpannaṁ viśva-rūpābhāsaṁ bhavati | tathā grahaṇeṣv apīndriyeṣv api draṣṭavyam | grahaṇālambanoparaktaṁ grahaṇa-samāpannaṁ grahaṇa-svarūpākāreṇa nirbhāsate | tathā grahītṛ-puruṣālambanoparaktaṁ grahītṛ-puruṣa-samāpannaṁ grahītṛ-puruṣa-svarūpākāreṇa nirbhāsate | tathā mukta-puruṣālambanoparaktaṁ mukta-puruṣa-samāpannaṁ mukta-puruṣa-svarūpākāreṇa nirbhāsata iti | tad evam abhijāta-maṇi-kalpasya cetaso grahītṛ-grahaṇa-grāhyeṣu puruṣendriya-bhūteṣu yā tat-stha-tad-añjanatā teṣu sthitasya tad-ākārāpattiḥ sā samāpattir ity ucyate ||41||

tatra śabdārtha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ ||42||

tad yathā gaur iti śabdo gaur ity artho gaur iti jñānam ity avibhāgena vibhaktānām api grahaṇaṁ dṛṣṭam | vibhajyamānāś cānye śabda-dharmā anye’rtha-dharmā anye jñāna-dharmā ity eteṣāṁ vibhaktaḥ panthāḥ | tatra samāpannasya yogino yo gavādy-arthaḥ samādhi-prajñāyāṁ samārūḍhaḥ sa cec chabdārtha-jñāna-vikalpānuviddha upāvartate sā saṁkīrṇā samāpattiḥ savitarkety ucyate ||42||

yadā punaḥ śabda-saṅketa-smṛti-pariśuddhau śrutānumāna-jñāna-vikalpa-śūnyāyāṁ samādhi-prajñāyāṁ svarūpa-mātreṇāvasthito’rthas tat-svarūpākāra-mātratayaivāvacchidyate, sā ca nirvitarkā samāpattiḥ | tat-paraṁ pratyakṣam | tac ca śrutānumānayor bījam | tataḥ śrutānumāne prabhavataḥ | na ca śrutānumāna-jñāna-saha-bhūtaṁ tad-dṛṣṭāntam | tasmād asaṅkīrṇaṁ pramāṇāntareṇa yogino nirvitarka-samādhijaṁ darśanam iti | nirvitarkāyāḥ samāpatter asyāḥ sūtreṇa lakṣaṇaṁ dyotyate—

smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā ||43||

yā śabda-saṅketa-śrutānumāna-jñāna-vikalpa-smṛti-pariśuddhau grāhya-svarūpoparaktā prajñā svam iva prajñā-svarūpaṁ grahaṇātmakaṁ tyaktvā padārtha-mātra-svarūpā grāhya-svarūpāpanneva bhavati, sā tadā nirvitarkā samāpattiḥ | tathā ca vyākhyātam | tasyā eka-buddhy-upakramo hy arthātmāṇu-pracaya-viśeṣātmā gavādir ghaṭādir vā lokaḥ | sa ca saṁsthāna-viśeṣo, bhūt-sūkṣmāṇāṁ sādhāraṇo dharmaḥ, ātma-bhūtaḥ phalena -śūnyevārtha-mātra-nirbhāsā nirvitarkā ||43||

etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā ||44||

etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā ||44||

sūkṣma-viṣayatvaṁ cāliṅga-paryavasānam ||45||

sūkṣma-viṣayatvaṁ cāliṅga-paryavasānam ||45||

tā eva sa-bījaḥ samādhiḥ ||46||

tā eva sa-bījaḥ samādhiḥ ||46||

nirvicāra-vaiśāradye’dhyātma-prasādaḥ ||47||

nirvicāra-vaiśāradye’dhyātma-prasādaḥ ||47||

rtaṁbharā tatra prajñā ||48||

tasmin samāhita-cittasya yā prajñā jāyate, tasyā rtaṁbhareti saṁjñā bhavati | anvarthā ca sā, satyam eva bibharti | na ca tatra viparyāsa-jñāna-gandho’py astīti | tathā coktaṁ—

āgamenānumānena dhyānābhyāsa-rasena ca |

tridhā prakalpayan prajñāṁ labhate yogam uttamam || iti || 48||

sā punaḥ—

śrutānumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt ||49||

śrutam āgama-vijñānaṁ tat-sāmānya-viṣayam | na hy āgamena śakyo viśeṣo’bhidhātum | kasmāt ? na hi viśeṣeṇa kṛta-saṅketaḥ śabda iti | tathānumānaṁ sāmānya-viṣayam eva | yatra prāptis tatra gatiḥ, yatra na prāptis tatra na gatir ity uktam | anumānena ca sāmānyenopasaṁhāraḥ | tasmāc chrutānumāna-viṣayo na viśeṣaḥ kaścid astīti | na cāsya sūkṣma-vyavahita-viprakṛṣṭasya vastuno loka-pratyakṣeṇa grahaṇam asti | na cāsya viśeṣasyāpramāṇakasyābhāvo’stīti samādhi-prajñānirgrāhya grahaṇam asti | na cāsya viśeṣasyāpramāṇakasyābhāvo’stīti samādhi-prajñānirgrāhya eva sa viśeṣo bhavati | bhūta-sūkṣma-gato vā puruṣa-gato vā | tasmāc chrutānumāna-prajñābhyām anya-viṣayā sā prajñā viśeṣārthatvād iti ||49||

taj-jaḥ saṁskāro’nya-saṁskāra-pratibandhī ||50||

samādhi-prajñā-prabhavaḥ saṁskāro vyutthāna-saṁskārāśayaṁ bādhate | vyutthāna-saṁskārābhibhavāt tat-prabhavāḥ pratyayā na bhavanti | pratyaya-nirodhe samādhir upatiṣṭhate | tataḥ samādhijā prajñā, tataḥ prajñā-kṛtāḥ saṁskārā iti navo navaḥ saṁskārāśayo jāyate | tataś ca prajñā tataś ca saṁskārā iti | katham asau saṁskārātiśayaś cittaṁ sādhikāraṁ na kariṣyatīti ? na te prajñā-kṛtāḥ saṁskārāḥ kleśa-kṣaya-hetutvāc cittam adhikāra-viśiṣṭaṁ kurvanti | cittaṁ hi te sva-kāryād avasādayanti | khyāti-paryavasānaṁ hi citta-ceṣṭitam iti ||50||

kiṁ cāsya bhavati ?

tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ ||51||

iti patañjali-viracite yoga-sūtre prathamaḥ samādhi-pādaḥ |

sa na kevalaṁ samādhi-prajñā-virodhī | prajñā-kṛtānām api saṁskārāṇāṁ pratibandhī bhavati | kasmāt ? nirodhajaḥ saṁskāraḥ samādhijān saṁskārān bādhata iti | nirodha-sthiti-kāla-kramānubhavena nirodha-citta-kṛta-saṁskārāstitvam anumeyam | vyutthāna-nirodha-samādhi-prabhavaiḥ saha kaivalya-bhāgīyaiḥ saṁskāraiś cittaṁ svasyāṁ prakṛtāv avasthitāyāṁ pravilīyate | tasmāt te saṁskārāś cittasyādhikāra-virodhino na sthiti-hetavo bhavantīti | yasmād avasitādhikāraṁ saha kaivalya-bhāgīyaiḥ saṁskāraiś cittaṁ nivartate | tasminn nivṛtte puruṣaḥ svarūpa-mātra-pratiṣṭho’taḥ śuddhaḥ kevalo mukta ity ucyata iti ||51||

iti śrī-pātañjale sāṅkhya-pravacane yoga-śāstre śrīmad-vyāsa-bhāṣye samādhi-pādaḥ prathamaḥ |

—o)0(o—

### (2)

# dvitīyaḥ sādhana-pādaḥ |

uddiṣṭaḥ samāhita-cittasya yogaḥ | kathaṁ vyutthita-citto’pi yoga-yuktaḥ syād ity etad ārabhyate—

tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ ||1||

nātapasvino yogaḥ siddhyati | anādi-karma-kleśa-vāsanā-citrā pratyupasthita-viṣaya-jālā cāśuddhir nāntareṇa tapaḥ sambhedam āpadyata iti tapasa upādānam | tac ca citta-prasādanam abādhamānam anenāsevyam iti manyate | svādhyāyaḥ praṇavādi-pavitrāṇāṁ japo mokṣa-śāstrādhyayanaṁ vā īśvara-praṇidhānaṁ sarva-kriyāṇāṁ parama-gurāv arpaṇaṁ tat-phala-saṁnyāso vā ||1||

samādhi-bhāvanārthaḥ kleśa-tanūkaraṇārthaś ca ||2||

sa hy āsevyamānaḥ samādhiṁ bhāvayati kleśāṁś ca pratanūkaroti | pratanūkṛtān kleśān prasaṅkhyānāgninā dagdha-bīja-kalpān aprasava-dharmiṇaḥ kariṣyatīti | teṣāṁ tanūkaraṇāt punaḥ kleśair aparāmṛṣṭā sattva-puruṣānyatākhyātiḥ sūkṣmā prajñā samāptādhikārā pratiprasavāya kalpiṣyata iti ||2||

atha ke te kleśāḥ ?

avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ ||3||

kleśā iti | pañca viparyayā ity arthaḥ | te syandamānā guṇādhikāraṁ draḍhayanti, pariṇāmam avasthāpayanti, kārya-kāraṇa-srota unnamayanti, parasparānugraha-tantrībhūya karma-vipākaṁ cābhinirharantīti ||3||

avidyā kṣetram uttareṣāṁ prasupta-tanu-vicchinnodārāṇām ||4||

atrāvidyā kṣetraṁ prasava-bhūmir uttareṣām asmitādīnāṁ caturvidha-kalpānāṁ prasupta-tanu-vicchinnodārāṇām | tatra kā prasuptiḥ ? cetasi śakti-mātra-pratiṣṭhānāṁ bīja-bhāvopagamaḥ | tasya prabodha ālambane sammukhībhāvaḥ | prasaṅkhyānavato dagdha-kleśa-bījasya sammukhībhūte’py ālambane nāsau punar asti | dagdha-bījasya kutaḥ praroha iti | ataḥ kṣīṇa-kleśaḥ kuśalaś carama-deha ity ucyate |

tatraiva sā gadha-bīja-bhāvā pañcamī kleśāvasthā nānyatreti | satāṁ kleśānāṁ tadā bīja-sāmarthyaṁ dagdham iti viṣayasya sammukhībhāve’pi sati na bhavaty eṣāṁ prabodha iti | uktā prasuptir dagdha-bījānām aprarohaś ca | tanutvam ucyate—pratipakṣa-bhāvanopahatāḥ kleśās tanavo bhavanti | tathā vicchidya vicchidya tena tenātmanā punaḥ punaḥ samudācarantīti vicchinnāḥ | kathaṁ ? rāga-kāle krodhasyādarśanāt | na hi rāga-kāle krodhaḥ samudācarati | rāgaś ca kvacid dṛśyamāno na viṣayāntare nāsti | naikasyāṁ striyāṁ caitro rakta ity anyāsu strīṣu virakta iti | kintu tatra rāgo labdha-vṛttir anyatra tu bhaviṣyad-vṛttir iti | sa hi tadā prasupta-tanu-vicchinno bhavati | viṣaye yo labdha-vṛttiḥ sa udāraḥ | sarva evaite kleśa-viṣayatvaṁ nātikrāmanti | kas tarhi vicchinnaḥ prasupta-tanu-vicchinnaḥ prasupta-tanur udāro vā kleśa iti | ucyate—satyam evaitat | kintu viśiṣṭānām eveiteṣāṁ vicchinnāditvam | yathaiva pratipakṣa-bhāvanāto nivṛttas tathaiva sva-vyañjakāñjanenābhivyakta iti |

sarva evāmī kleśā avidyā-bhedāḥ | kasmāt ? sarveṣv avidyaivābhiplavate | yad avidyayā vastv ākāryate, tad evānuśerate kleśā viparyāsa-pratyaya-kāle upalabhyante kṣīyamāṇāṁ cāvidyām anu kṣīyanta iti ||4||

tatrāvidyā-svarūpam ucyate—

anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā ||5||

anitye kārye nitya-khyātiḥ | tad yathā, dhruvā pṛthivī, dhruvā sa-candra-tārakā dyauḥ, amṛtā divaukasa iti | tathāśucau parama-bībhatse kāye | uktaṁ ca—

sthānād bījād upaṣṭhambān niḥsyandān nidhanād api |

kāyam ādheya-śaucatvāt paṇḍitā hy aśuciṁ viduḥ ||

ity aśucau śarīre śuci-khyātir dṛśyate | naveva śaśāṅka-lekhākamanīyeyaṁ kanyā madhv-amṛtāvayava-nirmiteva candraṁ bhittvā niḥsṛteva jñāyate, nīlotpala-patrāyatākṣī hāva-garbhābhyāṁ locanābhyāṁ jīva-lokam āśvāsayantīveti kasya kenābhisambandhaḥ ? bhavati caivam aśucau śuci-viparyāsa-pratyaya iti | etenāpuṇye puṇya-pratyayas tathaivānarthe cārtha-pratyayo vyākhyātaḥ | tathā duḥkhe sukha-khyātiṁ vakṣyati—pariṇāma-tāpa-saṁskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvaṁ vivekinaḥ [yo.sū. 2.15] iti | tatra sukha-khyātir avidyā | tathānātmany ātma-khyātir bāhyopakaraṇeṣu cetanācetaneṣu bhogādhiṣṭhāne vā śarīre, puruṣopakaraṇe vā manasy anātmany ātma-khyātir iti | tathaitad atroktam—vyaktam avyaktaṁ vā sattvam ātmatvenābhipratītya tasya sampadam anunandaty ātma-sampadaṁ manvānas tasya vyāpadam anuśocaty ātma-vyāpadaṁ manvānaḥ sa sarvo’tibuddha iti |

eṣā catuṣpadā bhavaty avidyā mūlam asya kleśa-santānasya karmāśayasya ca sa-vipākasyeti | tasyāś cāmitrāgoṣpadavad vastu-sa-tattvaṁ vijñeyam | yathā nāmitrau mitrābhāvaḥ na mitra-mātraṁ kintu tad-viruddhaḥ sapatnaḥ | tathā cāgoṣpadaṁ na goṣpadābhāvo na goṣpada-mātraṁ kintu deśa eva tābhyām anyad vastv-antaram | evam avidyā na pramāṇaṁ na pramāṇābhāvaḥ, kintu vidyā-viparītaṁ jñānāntaram avidyeti ||5||

dṛg-darśana-śaktyor ekātmatevāsmitā ||6||

puruṣo dṛk-śaktir buddhir darśana-śaktir ity etayor eka-svarūpāpattir ivāsmitā kleśa ucyate | bhoktṛ-bhogya-śaktyor atyanta-vibhaktayor atyantāsaṅkīrṇayor avibhāga-prāptāv iva satyāṁ bhogaḥ kalpate | svarūpa-pratilambhe tu tayoḥ kaivalyam eva bhavati kuto bhoga iti | tathā coktaṁ—buddhitaḥ paraṁ puruṣam ākāra-śīla-vidyādibhir vibhaktam apaśyan kuryāt tatrātma-buddhiṁ moheneti ||6||

sukhānuśayī rāgaḥ ||7||

sukhābhijātasya sukhānusmṛti-pūrvaḥ sukhe tat-sādhane vā yo gardhas tṛṣṇā lobhaḥ sa rāga iti ||7||

duḥkhānuśayī dveṣaḥ ||8||

duḥkhābhijñasya duḥkhānusmṛti-pūrvo des tat-sādhane vā yaḥ pratigho manyur jighāṁsā krodhaḥ sa dveṣa iti ||8||

sva-rasa-vāhī viduṣo’pi tathārūḍho’bhiniveśaḥ ||9||

sarvasya prāṇina iyam ātmāśīr nityā bhavati, mā na bhūvaṁ bhūyāsam iti | na cānanubhūta-maraṇa-dharmakasyaiṣā bhavaty ātmāśīḥ | etayā ca pūrva-janmānubhavaḥ pratīyate, sa cāyam abhiniveśaḥ kleśaḥ sva-rasa-vāhī kṛmer api jāta-mātrasya pratyakṣānumānāgamair asambhāvitau maraṇatrāsa uccheda-dṛṣṭy-ātmakaḥ pūrva-janmānubhūtaṁ maraṇa-duḥkham anumāpayati | yathā cāyam atyanta-mūḍheṣu dṛśyate kleśas tathā viduṣo’pi vijñāta-pūrvāparāntasya rūḍhaḥ | kasmāt samānā hi tayoḥ kuśalākuśalayor maraṇa-duḥkhānubhavād iyaṁ vāsaneti ||9||

te pratiprasavaheyāḥ sūkṣmāḥ ||10||

te pañca-kleśā dagdha-bīja-kalpā yoginaś caritādhikāre cetasi pralīne saha tenaivāstaṁ gacchanti ||10||

sthitānāṁ tu bīja-bhāvopagatānāṁ—

dhyāna-heyās tad-vṛttayaḥ ||11||

kleśānāṁ yā vṛttayaḥ sthūlās tāḥ kriyā-yogena tanūkṛtāḥ satyaḥ prasaṅkhyānena dhyānena hātavyā yāvat-sūkṣmīkṛtā yāvad-dagdha-bīja-kalpā iti | yathā ca vastrāṇāṁ sthūlo malaḥ pūrvaṁ nirdhūyate paścāt sūkṣmo yatnenopāyena cāpanīyate, tathā svalpa-pratipakṣāḥ sthūlā vṛttayaḥ kleśānāṁ, sūkṣmās tu mahā-pratipakṣā iti ||11||

kleśa-mūlaḥ karmāśayo dṛṣṭādṛṣṭa-janma-vedanīyaḥ ||12||

tatra puṇyāpuṇya-karmāśayaḥ kāma-lobha-moha-krodha-prasavaḥ | sa dṛṣṭa-janma-vedanīyaś cādṛṣṭa-janma-vedanīyaś ca | tatra tīvra-saṁvegena mantra-tapaḥ-samādhibhir nirvartita īśvara-devatā-maharṣi-mahānubhāvānām ārādhanād vā yaḥ pariniṣpannaḥ sa sadyaḥ paripacyate puṇya-karmāśaya iti | tathā tīvra-kleśena bhīta-vyādhita-kṛpaṇeṣu viśvāsopagateṣu vā mahānubhāveṣu vā tapasviṣu kṛtaḥ punaḥ punar upakāraḥ sa cāpi pāpa-karmāśayaḥ sadya eva paripacyate | yathā nandīśvaraḥ kumāro manuṣya-pariṇāmaṁ hitvā devatvena pariṇataḥ, tathā nahuṣo’pi devānām indraḥ svakaṁ pariṇāmaṁ hitvā tiryaktvena pariṇata iti | tatra nārakāṇāṁ nāsti dṛṣṭa-janma-vedanīyaḥ karmāśayaḥ | kṣīṇa-kleśānām api nāsty adṛṣṭa-janma-vedanīyaḥ karmāśaya iti ||12||

sati mūle tad-vipāko jāty-āyur-bhogāḥ ||13||

satsu kleśeṣu karmāśayo vipākārambho bhavati nocchinna-kleśa-mūlaḥ | yathā tuṣāvanaddhāḥ śāli-tuṇḍalā adagdha-bīja-bhāvāḥ praroha-samarthā bhavanti, nāpanīta-tuṣā dagdha-bīja-bhāvā vā, tathā kleśāvanaddhaḥ karmāśayo vipāka-prarohī bhavati, nāpanīta-kleśo na prasaṅkhyānadagdha-kleśa-bīja-bhāvo veti | sa ca vipākas trividho jātir āyur bhoga iti | tatredaṁ vicāryate—kim ekaṁ karmaikasya janmanaḥ kāraṇam athaikaṁ karmānekaṁ janmākṣipatīti ? dvitīyā vicāraṇā—kim anekaṁ karmānekaṁ janma nirvartayaty athānekaṁ karmaikaṁ janma nirvartayatīti ? na tāvad ekaṁ karmaikasya janmanaḥ kāraṇam | kasmāt ? anādi-kāla-pracitasyāsaṅkhyeyasyāvaśiṣṭasya karmaṇaḥ sāmpratikasya ca phala-kramāniyamād anāśvāso lokasya prasaktaḥ | sa cāniṣṭa iti | na caikaṁ karmānekasya janmanaḥ kāraṇam | kasmāt ? anekeṣu karmasv ekaikam eva karmānekasya janmanaḥ kāraṇam ity avaśiṣṭasya vipāka-kālābhāvaḥ prasaktaḥ ca cāpy aniṣṭa iti | na cānekaṁ karmānekasya janmanaḥkāraṇam | kasmāt ? tad anekaṁ janma yugapan na sambhavatīti krameṇaiva vācyam | tathā ca pūrva-doṣānuṣaṅgaḥ |

tasmāj janma-prāyaṇāntare kṛtaḥ puṇyāpuṇya-karmāśaya-pracayo vicitraḥ pradhānopasarjana-bhāvenāvasthitaḥ prāyaṇābhivyakta eka-praghaṭṭakena militvā maraṇaṁ prasādhya sammūrcchita ekam eva janma karoti | tac ca janma tenaiva karmaṇā labdhāyuṣkaṁ bhavati | tasminn āyuṣi tenaiva karmaṇā bhogaḥ sampadyata iti | asau karmāśayo janmāyur bhoga-hetutvāt trividha-pāko’bhidhīyata iti | ata ekabhavika karmāśaya ukta iti | dṛṣṭa-janma-vedanīyas tv eka-vipākārambhī bhoga-hetutvāt, dvipākārambhī vā bhogāyur-hetutvān nadīśvaravan nahuṣavad veti | kleśa-karma-vipākānubhava-nirvartitābhis tu vāsanābhir anādi-kāla-sammūrcchitam idaṁ cittaṁ citrīkṛtam iva sarvato matsya-jālaṁ granthibhir ivātatam ity etā aneka-bhava-pūrvikā vāsanāḥ | yas tv ayaṁ karmāśaya eṣa evaikabhavika ukta iti | ye saṁskārāḥ smṛti-hetavas tā vāsanās tāś cānādi-kālīnā iti | yas tv asāv ekabhavikaḥ karmāśaya sa niyata-vipākaś cāniyata-vipākaś ca | tatrādṛṣṭa-janma-vedanīyasya niyata-vipākasyaivāyaṁ niyamo na tv adṛṣṭa-janma-vedanīyasyāniyata-vipākasya | kasmāt ? yo hy adṛṣṭa-janma-vedanīyo’niyata-vipākas tasya trayī gatiḥ—kṛtasyāvipakvasya nāśaḥ pradhāna-karmaṇyāv āpagamanaṁ vā, niyata-vipākapradhāna-karmaṇābhibhūtasya vā ciram avasthānam iti | tatra kṛtasyāvipakvasya nāśo yathā śukla-karmodayād ihaiva nāśaḥ kṛṣṇasya | yatredam uktam—

dve dve ha vai karmaṇī veditavye

pāpakasyaiko rāśiḥ puṇya-kṛto’pahanti |

tad icchasva karmāṇi sukṛtāni kartuṁ

ihaiva te karma kavayo vedayante ||

pradhāna-karmaṇyāvāpagamanam | yatredam uktam—« syāt svalpaḥ saṅgaraḥ saparihāraḥ sapratyavamarṣaḥ kuśalasya nāpakarṣāyālam | kasmāt? kuśalaṁ hi me bahv anyad asti yatrāyam āvāpaṁ gataḥ svarge’py apakarṣam alpaṁ kariṣyati » iti | niyata-vipāka-pradhāna-karmaṇābhibhūtasya vā ciram avasthānam | katham iti ? adṛṣṭa-janma-vedanīyasyaiva niyata-vipākasya karmaṇaḥ samānaṁ maraṇam abhivyakti-kāraṇam uktam, na tv adṛṣṭa-janma-vedanīyāniyata-vipākasya | yat tv adṛṣṭa-janma-vedanīyaṁ karmāniyata-vipākaṁ tan naśyed āvāpaṁ vā gacched abhibhūtaṁ vā ciram apy upāsīta, yāvat samānaṁ karmābhivyañjakaṁ nimittam asya na vipākābhibhūtaṁ karotīti tad-vipākasyaiva deśa-kāla-nimittānavadhāraṇād iyaṁ karma-gatiś citrā durvijñātā ceti | na cotsargasyāpavādān nivṛttir ity ekabhavikaḥ karmāśayo’nujñāyata iti ||13||

te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt ||14||

te janmāyur bhāgāḥ puṇya-hetukāḥ sukha-phalā, apuṇya-hetukāḥ duḥkha-phalā iti | yathā cedaṁ duḥkhaṁ pratikūlātmakam evaṁ viśeṣa-sukha-kāle’pi duḥkham asty eva pratikūlātmakaṁ yoginaḥ ||14||

kathaṁ tad upapadyate ?

pariṇāma-tāpa-saṁskāra-duḥkhair guṇa-vṛtti-virodhāc ca

duḥkham eva sarvaṁ vivekinaḥ ||15||

sarvasyāyaṁ rāgānuviddhaś cetanācetana-sādhanādhīnaḥ sukhānubhava iti tatrāsti rāgajaḥ karmāśayaḥ | tathā ca dveṣṭi duḥkha-sādhanāni muhyati ceti dveṣa-moha-kṛto’py asti karmāśayaḥ | tathā coktam | nānupahatya bhūtāny upabhogaḥ sambhavatīti hiṁsākṛto’py asti śārīraḥ karmāśaya iti | viṣaya-sukhaṁ cāvidyety uktam | yā bhogeṣv indriyāṇāṁ tṛpter upaśāntis tat sukham | yā laulyād anupaśāntis tad duḥkham | na cendriyāṇāṁ bhogābhyāsena vaitṛṣṇyaṁ kartuṁ śakyam | kasmāt ? yato bhogābhyāsam anuvivardhante rāgāḥ kauśalāni cendriyāṇām iti tasmād anupāyaḥ | sukhasya bhogābhyāsa iti | sa khalv ayaṁ vṛścika-viṣa-bhīta ivāśī-viśeṇa daṣṭo yaḥ sukhārthī viṣayānuvāsito mahati duḥkha-paṅke nimagna iti | eṣā pariṇāma-duḥkhatā nāma pratikūlā sukhānvasthāyām api yoginam eva kliśnāti |

atha kā tāpa-duḥkhatā ? sarvasya dveṣānuviddhaś cetanācetana-sādhanādhīnas tāpānubhava iti | tatrāsti dveṣajaḥ karmāśayaḥ | sukha-sādhanāni ca prārthayāmānaḥ kāyena vācā manasā ca parispandate | tataḥ param anugṛhṇāty upahanti ceti parānugraha-pīḍābhyāṁ dharmādharmāv upacinoti | sa karmāśayo lobhān mohāc ca bhavatīty eṣā tāpa-duḥkhatocyate | kā punaḥ saṁskāra-duḥkhatā ? sukhānubhavāt sukha-saṁskārāśayo duḥkhānubhavād api duḥkha-saṁskārāśaya iti ? evaṁ karmabhyo vipāke’nubhūyamāne sukhe duḥkhe vā punaḥ karmāśaya-pracaya iti |

evam idam anādi-duḥkha-sroto viprasṛtaṁ yoginam eva pratikūlātmakatvād udvejayati | kasmāt ? akṣi-pātra-kalpo hi vidvān iti | yathorṇā-tantur akṣi-pātre nyastaḥ sparśena duḥkhayati na cānyeṣu gātrāvayaveṣu | evam etāni duḥkhāny akṣi-pātra-kalpaṁ yoginam eva kliśnanti netaraṁ pratipattāram | itaraṁ tu sva-karmopahṛtaṁ duḥkham upāttam upāttaṁ tyajantaṁ tyaktaṁ tyaktam upādadānam anādi-vāsanā-vicitrayā citta-vṛttyā samantato’nuviddham ivāvidyayā hātavya evāhaṅkāra-mamakārānupātinaṁ jātaṁ jātaṁ bāhyādhyātmikobhaya-nimittās triparvāṇas tāpā anuplavante | tad evam anādi-duḥkha-srotasā vyuhyamānam ātmānaṁ bhūta-grāmaṁ ca dṛṣṭvā yogī sarva-duḥkha-kṣaya-kāraṇaṁ samyag darśanaṁ śaraṇaṁ prapadyata iti |

guṇa-vṛtty-avirodhāc ca duḥkham eva sarvaṁ vivekinaḥ | prakhyā-pravṛtti-sthiti-rūpā buddhi-guṇāḥ parasparānugraha-tantrī-bhūya śāntaṁ ghoraṁ mūḍhaṁ vā pratyayaṁ triguṇam evārambhante | calaṁ ca guṇa-vṛttam iti kṣipra-pariṇāmi cittam uktam | rūpātiśayā vṛtty-atiśayāś ca paraspareṇa viruddhyante | sāmānyāni tv atiśayaiḥ saha pravartante | evam ete guṇā itaretarāśrayeṇopārjita-sukha-duḥkha-moha-pratyayā iti sarve sarva-rūpā bhavati | guṇa-pradhāna-bhāva-kṛtas tv eṣāṁ viśeṣa iti | tasmād duḥkham eva sarva-vivekina iti | tad asya mahato duḥkha-samudāyasya prabhava-bījam avidyā | tasyāś ca samyag-darśanam abhāva-hetuḥ | yathā cikitsā-śāstraṁ catur-vyūhaṁ—rogo roga-hetur ārogyaṁ bhaiṣajyam iti | evam idam api śāstraṁ caturvyūham eva | tad yathā—saṁsāraḥ saṁsāra-hetur mokṣo mokṣopāya iti | tatra duḥkha-bahulaḥ saṁsāro heyaḥ | pradhāna-puruṣayoḥ saṁyogo heya-hetuḥ | saṁyogasyātyantikī nivṛttir hānam | hānopāyaḥ samyag-darśanam | tatra hātuḥ svarūpam upādeyaṁ vā heyaṁ vā na bhavitum arhati | hāne tasyoccheda-vāda-prasaṅgaḥ, upādāne ca hetu-vādaḥ | ubhaya-pratyākhyāne ca śāśvata-vāda ity etat samyag-darśanam ||15||

tad etac chāstraṁ caturvyūham ity abhidhīyate—

heyaṁ duḥkham anāgatam ||16||

duḥkham atītam upabhogenātivāhitaṁ na heya-pakṣe vartate vartamānaṁ ca sva-kṣaṇe bhogārūḍham iti na tat-kṣaṇāntare heyatām āpadyate tasmād yad evānāgataṁ duḥkhaṁ tad evākṣi-pātra-kalpaṁ yoginaṁ kliśnāti, netaraṁ pratipattāram | tad eva heyatām āpadyate ||16||

tasmād yad eva heyam ity ucyate, tasyaiva kāraṇaṁ pratinirdiśyate—

draṣṭṛ-dṛśyayoḥ saṁyogo heya-hetuḥ ||17||

draṣṭā buddheḥ pratisaṁvedī puruṣaḥ | dṛśyā buddhi-sattvopārūḍhāḥ sarve dharmāḥ | tad etad dṛśyam ayaskānta-maṇi-kalpaṁ sannidhi-mātropakāri dṛśyatvena svaṁ bhavati puruṣasya dṛśi-rūpasya svāminaḥ | anubhava-karma-viṣatām āpannam anya-svarūpeṇa pratilabdhātmakam | svatantram api parārthatvāt paratantram | tayor dṛg-darśana-śaktyor anādir artha-kṛtaḥ saṁyogo heya-hetuur duḥkhasya kāraṇam ity arthaḥ | tathā coktam—tat-saṁyoga-hetu-varjanāt syād ayam ātyantiko duḥkha-pratīkāraḥ | kasmāt ? duḥkha-hetoḥ parihāryasya pratīkāra-darśanāt | tad yathā pāda-talasya bhedyatā, kaṇṭakasya bhettṛtvaṁ, parihāraḥ, kaṇṭakasya pādānadhiṣṭhānaṁ pāda-trāṇa-vyavahitena vādhiṣṭhānam | etat trayaṁ yo veda loke sa tatra pratīkāram ārambhamāṇo bhedajaṁ duḥkhaṁ nāpnoti | kasmāt ? tritvopalabdhi-sāmarthyād iti | atrāpi tāpakasya rajasaḥ sattvam eva tapyam | kathaṁ tapi-kriyāyāḥ karmasthatvāt, sattve karmaṇi tapi-kriyā nāpariṇāmini niṣkriye kṣetrajñe | darśita-viṣayatvāt sattve tu tapyamāne tad-ākārānurodhī puruṣo’nutapyata iti ||17||

dṛśya-svarūpam ucyate—

prakāśa-kriyā-sthiti-śīlaṁ bhūtendriyātmakaṁ

bhogāpavargārthaṁ dṛśyam ||18||

prakāśa-śīlaṁ sattvam | kriyā-śīlaṁ rajaḥ | sthiti-śīlaṁ tama iti | ete guṇāḥ parasparoparakta-pravibhāgāḥ saṁyoga-vibhāga-dharmaṇītaretaropāśrayeṇopārjita-mūrtayaḥ parasparāṅgāṅgitve’py asambhinna-śakti-pravibhāgāḥ | tulya-jātīyātulya-jātīya-śakti-bhedānupātinaḥ | pradhāna-velāyām upadarśita-sannidhānā guṇatve’pi ca vyāpāra-mātreṇa pradhānāntarnītānumitāstitāḥ puruṣārtha-kartavyatayā prayukta-sāmarthyāḥ sannidhi-mātropakāriṇo’yaskānta-maṇi-kalpāḥ | pratyayam antareṇaikatamasya vṛttim anuvartamānāḥ pradhāna-śabda-vācyā bhavanti | etad dṛśyam ity ucyate | tad etad dṛśyaṁ bhūtendriyātmakaṁ bhūta-bhāvena pṛthivy-ādinā sūkṣma-sthūlena pariṇamate | tathendriya-bhāvena śrotrādinā sūkṣma-sthūlena pariṇamata iti | tat tu nāprayojanam, api tu prayojanam urarīkṛtya pravartata iti bhogāpavargārthaṁ hi tad dṛśyaṁ puruṣasyeti | tatreṣṭāniṣṭa-guṇa-svarūpāvadhāraṇam avibhāgāpannaṁ bhogaḥ | bhoktuḥ svarūpāvadhāraṇam apavarga iti dvayor atiriktam anyad darśanaṁ nāsti | tathā coktaṁ—ayaṁ tu khalu triṣu guṇeṣu kartṛṣv akartari ca puruṣe tulyātulya-jātīye caturthe tat-kriyā-sākṣiṇy upanīyamānān sarva-bhāvānupapannān anupaśyanta darśanam anyac chaṅkata iti | tāv etau bhogāpavargau buddhi-kṛtau buddhāv eva vartamānau kathaṁ puruṣe vyapadiśyete iti | yathā ca jayaḥ parājayo vā yoddhṛṣu vartamānaḥ svāmini vyapadiśyate, sa hi tasya phalasya bhokteti | evaṁ bandha-mokṣau buddhāv eva vartamānau puruṣe vyapadiśyete buddher eva puruṣārthāparisamāptir bandhas tad-arthāvasāyo mokṣa iti | etena grahaṇa-dhāraṇohāpohatattva-jñānābhiniveśā buddhau vartamānāḥ puruṣe’dhyāropita-sadbhāvāḥ | sa hi tat-phalasya bhokteti ||18||

dṛśyānāṁ tu guṇānāṁ svarūpa-bhedāvadhāraṇārtham idam ārabhyate—

viśeṣāviśeṣa-liṅga-mātrāliṅgāni guṇa-parvāṇi ||19||

tatrākāśa-vāyv-agny-udaka-bhūmayo bhūtāni śabda-sparśa-rūpa-rasa-gandha-tanmātrāṇām aviśeṣāṇāṁ viśeṣāḥ | tathā śrotra-tvak-cakṣur-jihvā-ghrāṇāni buddhīndriyāṇi | vāk-pāṇi-pāda-pāyūpasthāni karmendriyāṇi | ekādaśaṁ manaḥ sarvārtham | ity etāny asmitā-lakṣaṇasyāviśeṣasya viśeṣāḥ | guṇānām eṣa ṣoḍaśako viśeṣa-pariṇāmaḥ |

ṣaḍ aviśeṣāḥ | tad yathā—śabda-tanmātraṁ, sparśa-tanmātraṁ, rūpa-tanmātraṁ, rasa-tanmātraṁ, gandha-tanmātraṁ cety eka-dvi-tri-catuṣ-pañca-lakṣaṇāḥ śabdādayaḥ pañcāviśeṣāḥ, ṣaṣṭhaś cāviśeṣo’smitā-mātra iti | ete sattā-mātrasyātmano mahataḥ ṣad-aviśeṣa-pariṇāmāḥ | yat tat param aviśeṣebhyo liṅga-mātraṁ mahat-tattvaṁ tasminn ete, sattā-mātre mahaty ātmany avasthāya vivṛddhi-kāṣṭhām anubhavanti | pratisaṁmṛjyamānāś ca tasminn eva sattā-mātre mahaty ātmany avasthāya yat tan niḥsattā-sattaṁ niḥsadasan-nirasad-avyaktam aliṅgaṁ pradhānaṁ tat pratiyantīti | eṣa teṣāṁ liṅga-mātraḥ pariṇāmaḥ | niḥsattā’sattaṁ cāliṅga-pariṇāma iti | aliṅgāvasthāyāṁ na puruṣārtho hetuḥ | nāliṅgāvasthāyām ādau puruṣārthatā kāraṇaṁ bhavatīti | na tasyāḥ puruṣārthatā kāraṇaṁ bhavati | nāsau puruṣārtha-kṛteti nityākhyāyate | trayāṇāṁ tv avasthā-viśeṣāṇām ādau puruṣārthatā kāraṇaṁ bhavati | sa cārtho hetur nimittaṁ kāraṇaṁ bhavatīty anityākhyāyate | guṇās tu sarva-dharmānupātino na pratyastamayante nopajāyante | vyaktibhir evātītān āgata-vyayāgamavatībhir guṇānvayinībhir upajananāpāya-dharmakā iva pratyavabhāsante | yathā devadatto daridrāti | kasmāt ? yato’sya mriyante gāva iti | gavām eva maraṇāt tasya daridratā na svarūpahānād iti samaḥ samādhiḥ | liṅga-mātram aliṅgasya pratyāsannaṁ, tatra tat-saṁsṛṣṭaṁ vivicyate kramānativṛtteḥ | tathā ṣaḍ aviśeṣā liṅga-mātre saṁsṛṣṭā vivicyante | pariṇāma-krama-niyamāt | tathā teṣv aviśeṣeṣu bhūtendriyāṇi saṁsṛṣṭāni vivicyante | tathā coktaṁ purastāt | na viśeṣebhyaḥ paraṁ tattvāntaram astīti viśeṣāṇāṁ nāsti tattvāntara-pariṇāmaḥ | teṣāṁ tu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyāyiṣyante ||19||

vyākhyātaṁ dṛśyam | atha draṣṭuḥ svarūpāvadhāraṇārtham idam ārabhyate—

draṣṭā dṛśi-mātraḥ śuddho’pi pratyayānupaśyaḥ ||20||

dṛśi-mātra iti dṛk-śaktir eva viśeṣaṇāparāmṛṣṭety arthaḥ | sa puruṣo buddheḥ pratisaṁvedī | sa buddher na sarūpo nātyantaṁ virūpa iti | na tāvat sarūpaḥ | kasmāt ? jñātājñāta-viṣayatvāt pariṇāminī hi buddhiḥ | tasyāś ca viṣayo gavādir ghaṭādir vā jñātaś cājñātaś ceti parṇāmitvaṁ darśayati | sadā-jñāta-viṣayatvaṁ tu puruṣasyāpariṇāmitvaṁ paridīpayati | kasmāt ? na hi buddhiś ca nāma puruṣa-viṣayaś ca syād gṛhītā cāgṛhītā ceti siddhaṁ puruṣasya sadājñāta-viṣayatvaṁ tataś cāpariṇāmitvam iti | kiṁ ca, parārthā buddhiḥ saṁhatya-kāritvāt | svārthaḥ puruṣa iti | tathā sarvārthādhyavasāyakatvāt triguṇā buddhis triguṇatvād acetaneti | guṇānāṁ tūpadraṣṭā puruṣa iti | ato na sarūpaḥ | astu tarhi virūpa iti | nātyantaṁ virūpaḥ | kasmāt ? śuddho’py asau pratyayānupaśyaḥ | yataḥ pratyayaṁ bauddham anupaśyati | tam anupaśyann atadātmāpi tad-ātmaka iva pratyavabhāsate | tathā coktaṁ—apariṇāminī hi bhoktṛ-śaktir apratisaṅkramā ca pariṇāminy arthe pratisaṅkrānteva tad vṛttam anupatati | tasyāś ca prāpta-caitanyopagraha-rūpāyā buddhi-vṛtter anukāra-mātratayā buddhi-vṛtty-aviśiṣṭā hi jñāna-vṛttir ity ākhyāyate ||20||

tad-artha eva dṛśyasyātmā ||21||

dṛśi-rūpasya puruṣasya karma-rūpatām āpannaṁ dṛśyam iti tad-artha eva dṛśyasyātmā bhavati ||21||

tat-svarūpaṁ tu para-rūpeṇa pratilabdhātmakaṁ bhogāpavargārthatāyāṁ kṛtāyāṁ puruṣeṇa na dṛśyata iti | svarūpa-hānād asya nāśaḥ prāptaḥ | na tu vinaśyati | kasmāt ?

kṛtārthaṁ prati naṣṭam apy anaṣṭaṁ tad anya-sādhāraṇatvāt ||22||

kṛtārtham ekaṁ puruṣaṁ prati dṛśyaṁ naṣṭam api nāśaṁ prāptam apy anaṣṭaṁ tad anya-puruṣa-sādhāraṇatvāt | kuśalaṁ puruṣaṁ prati nāśaṁ prāptam apy akuśalān puruṣān prati na kṛtārtham iti teṣāṁ dṛśeḥ karma-viṣayatām āpannaṁ, labhata eva para-rūpeṇātma-rūpam iti | ataś ca dṛg-dṛśa-śaktyor nityatvād anādiḥ saṁyogo vyākhyāta iti | tathā coktaṁ—dharmiṇām anādi-saṁyogād dharma-mātrāṇām apy anādiḥ saṁyogaḥ iti ||22||

saṁyoga-svarūpābhidhitsayedaṁ sūtraṁ pravavṛte—

sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṁyogaḥ ||23||

puruṣaḥ svāmī dṛśyena svena darśanārthaṁ saṁyuktaḥ | tasmād dṛśyasyopalabdhir yā sa bhogaḥ | yā tu draṣṭuḥ svarūpopalabdhiḥ so’pavargaḥ | darśana-kāryāvasānaḥ saṁyoga iti darśanaṁ viyogasya kāraṇam uktam | darśanam adarśanasya pratidvadnvīty adarśanaṁ saṁyoga-nimittam uktam | nātra darśanaṁ mokṣa-kāraṇam | adarśanābhāvād eva bandhābhāvaḥ, sa mokṣa iti | darśanasya bhāve bandha-kṛtasyādarśanasya nāśa ity ato darśana-jñānaṁ kaivalya-kāraṇam uktam |

kiṁ cedam adarśanaṁ nāma ? kiṁ guṇānām adhikāraḥ ? āho svid dṛśi-rūpasya svāmino darśita-viṣayasya pradhāna-cittasyānutpādaḥ ? svasmin dṛśye vidyamāne yo darśanābhāvaḥ, kim-arthatā guṇānāṁ ? atho’vidyā sva-cittena saha niruddhā sva-cittasyotpatti-bījaṁ ? kiṁ sthiti-saṁskāra-kṣaye gati-saṁskārābhivyaktiḥ ? yatredam uktaṁ—pradhānaṁ sthityaiva vartamānaṁ vikārākaraṇād apradhānaṁ syāt | tathā gatyaiva vartamānaṁ vikāra-nityatvād apradhānaṁ syāt | ubhayathā cāsya pravṛttiḥ pradhāna-vyavahāraṁ labhate nānyathā | kāraṇāntareṣv api kalpiteṣv eva samānaś carcaḥ |

darśana-śaktir evādarśanam ity eke | pradhānasyātma-khyāpanārthā pravṛttir iti śruteḥ | sarva-bodhya-bodha-samarthaḥ prāk pravṛtteḥ puruṣo na paśyati | sarva-kārya-karaṇa-samarthaṁ dṛśyaṁ tadā na dṛśyata iti | ubhayasyāpy adarśanaṁ dharma ity eke | tatredaṁ darśanyasya svātma-bhūtam api dṛśya-pratyayāpekṣaṁ puruṣa-dharmatvenevādarśanam avabhāsate | darśana-jñānam evādarśanam iti kecid abhidadhati | ity ete śāstra-gatā vikalpāḥ | tatra vikalpa-bahutvam etat sarva-puruṣāṇāṁ guṇānāṁ saṁyoge sādhāraṇa-viṣayam ||23||

yas tu pratyak-cetanasya sva-buddhi-saṁyogaḥ—

tasya hetur avidyā ||24||

viparyaya-jñāna-vāsanety arthaḥ | viparyaya-jñāna-vāsanā-vāsitā ca na kārya-niṣṭhāṁ puruṣa-khyātiṁ buddhiḥ prāpnoti | sādhikārā punar āvartate | sā tu puruṣa-khyāti-paryavasānāṁ kārya-niṣṭhāṁ prāpnoti | caritādhikārā nivṛttādarśanā bandha-karaṇābhāvān na punar āvartate | atra kaścit ṣaṇḍakopākhyānenodghāṭayati—mugdhayā bhāryayābhidhīyate ṣaṇḍakaḥ—ārya-putra ! apatyavatī me bhaginī kim-arthaṁ nāham iti ? sa tām āha—mṛtas te’ham apatyam utpādayiṣyāmīti | tathedaṁ vidyamānaṁ jñānaṁ citta-nivṛttiṁ na karoti vinaṣṭaṁ kariṣyatīti kā pratyāśā ? tatrācārya-deśīyo vakti—nanu buddhi-nivṛttir eva mokṣaḥ | adarśana-kāraṇābhāvād buddhi-nivṛttiḥ | tac cādarśanaṁ bandha-kāraṇaṁ darśanān nivartate | tatra citta-nivṛttir eva mokṣaḥ | kim-artham asthāna evāsya mati-vibhramaḥ ? ||24||

heyaṁ duḥkham | heya-kāraṇaṁ ca saṁyogākhyaṁ sa-nimittam uktam | ataḥ paraṁ hānaṁ vaktavyam—

tad abhāvāt saṁyogābhāvo hānam | tad dṛśeḥ kaivalyam ||25||

tasyādarśanasyābhāvād buddhi-puruṣa-saṁyogābhāva ātyantiko bandhanoparama ity arthaḥ | etad dhānam | tad dṛśeḥ kaivalyaṁ puruṣasyāmiśrībhāvaḥ punar asaṁyogo guṇair ity arthaḥ | duḥkha-kāraṇa-nivṛttau duḥkhoparamo hānam | tadā svarūpa-pratiṣṭhaḥ puruṣa ity uktam ||25||

viveka-khyātir aviplavā hānopāyaḥ ||26||

sattva-puruṣānvyatā-pratyayo viveka-khyātiḥ | sā tv anivṛtta-mithyā-jñānā plavate | yadā mithyājñānaṁ dagdha-bīja-bhāvaṁ bandhya-prasavaṁ sampadyate, tadā vidhūta-kleśa-rajasaḥ sattvasya pare vaiśāradye parasyāṁ vaśīkāra-saṁjñāyāṁ vartamānasya viveka-pratyaya-pravāho nirmalo bhavati | sā viveka-khyātir aviplavā hānasyopāyaḥ | tato mithyā-jñānasya dagdha-bīja-bhāvopagamaḥ | punaś cāprasava ity eṣa mokṣasya mārgo hāsanyopāya iti ||26||

tasya saptadhā prānta-bhūmiḥ prajñā ||27||

tasya saptadhā prānta-bhūmiḥ prajñā ||27||

tasyeti pratyudita-khyāteḥ pratyāmnāyaḥ | saptadhety aśuddhy-āvaraṇa-malāpagamāc cittasya pratyayāntarānutpāde sati sapta-prakāraiva prajñā vivekino bhavati | tad yathā—

1. parijñānaṁ heyaṁ nāsya punaḥ parijñeyam asti |
2. kṣīṇāḥ heya-hetavo na punar eteṣāṁ kṣetavyam asti |
3. sākṣātkṛtaṁ nirodha-samādhinā hānam |
4. bhāvito viveka-khyāti-rūpo hānopāya iti |

eṣā catuṣṭayī kārya-vimuktiḥ prajñāyāḥ | citta-vimuktis tu trayī—

1. caritādhikārā buddhiḥ |
2. guṇā giri-śikhara-kūṭa-cyutā iva grāvāṇo niravasthānāḥ sva-kāraṇe pralayābhimukhāḥ saha tenāstaṁ gacchanti | na caiṣāṁ pravilīnānāṁ punar saty utpādaḥ prayojanābhāvād iti |
3. etasyām avasthāyāṁ guṇa-sambandhātītaḥ svarūpa-mātra-jyotir amalaḥ kevalī puruṣa iti |

etāṁ sapta-vidhāṁ prānta-bhūmi-prajñām anupaśyan puruṣaḥ kuśala ity ākhyāyate | pratiprasave’pi cittasya muktaḥ kuśala ity eva bhavati guṇātītatvād iti ||27||

siddhā bhavati viveka-khyātir hānopāya iti | na ca siddhir antareṇa sādhanam ity etad ārabhyate—

yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir ā viveka-khyāteḥ ||28||

yogāṅgāny aṣṭāv abhidhāyiṣyamānāni | teṣām uṣṭhānāt pañca-parvaṇo viparyasyāśuddhi-rūpasya kṣayo nāśaḥ | tat-kṣaye samyag jñānasyābhivyaktiḥ | yathā yathā ca sādhanāny anuṣṭhīyante, tathā tathā kṣaya-kramānurodhinī jñānasyāpi dīptir vivardhate | sā khalv eṣā vivṛddhiḥ prakarṣam anubhavaty āviveka-khyāteḥ, ā guṇa-puruṣa-svarūpa-vijñānād ity arthaḥ | yogāṅgānuṣṭhānam aśuddher viyoga-kāraṇam | yathā paraśuś chedyasya | viveka-khyātes tu prāpti-kāraṇaṁ yathā dharmaḥ sukhasya, nānyathā kāraṇam |

kati caitāni kāraṇāni śāstre bhavanti ? navaivety āha—

utpatti-sthity-abhivyakti-vikāra-pratyayātyayaḥ |

viyogānyatva-dhṛtayaḥ kāraṇaṁ navadhā smṛtam || iti |

1. tatrotpatti-kāraṇaṁ mano bhavati vijñānasya |
2. sthiti-kāraṇaṁ manasaḥ puruṣārthatā śarīrasyevāhāra iti |
3. abhivyakti-kāraṇaṁ yathā rūpasyālokas tathā rūpa-jñānam |
4. vikāra-kāraṇaṁ manaso viṣayāntaram, yathāgniḥ pākyasya |
5. pratyaya-kāraṇaṁ dhūma-jñānam agni-jñānasya |
6. prāpti-kāraṇaṁ yogāṅgānuṣṭhānaṁ viveka-khyāteḥ |
7. viyoga-kāraṇaṁ tad evāśuddheḥ |
8. anyatva-kāraṇaṁ, yathā suvarṇasya suvarṇa-kāraḥ | evam ekasya strī-pratyayasyāvidyā mūḍhatve, dveṣo duḥkhatve, rāgaḥ sukhatve, tattva-jñānaṁ mādhyasthye |
9. dhṛti-kāraṇaṁ śarīram indriyāṇām | tāni ca tasya | mahā-bhūtāni śarīrāṇām | tāni ca parasparaṁ sarveṣām | tairyagyauna-mānuṣa-daivatāni ca parasparārthatvād iti |

evaṁ nava-kāraṇāni | tāni ca yathā-sambhavaṁ padārthāntareṣv api yojyāni | yogāṅgānuṣṭhānaṁ tu dvidhaiva kāraṇatvaṁ labhata iti ||28||

atha yogāṅgāny avadhāryante—

yama-niyamāsana-prāṇāyāma-pratyāhāra-

dhāraṇā-dhyāna-samādhayo’ṣṭāv aṅgāni ||29||

yathā-kramam eteṣām anuṣṭhānaṁ svarūpaṁ ca vakṣyāmaḥ ||29||

tatra—

ahiṁsā-satyāsteya-brahmacaryāparigrahā yamāḥ ||30||

tatrāhiṁsā sarvathā sarvadā sarva-bhūtānām anabhidrohaḥ | uttare ca yama-niyamās tan-mūlās tat-siddhi-paratayaiva tat-pratipādanāya pratipādyante, tad avadāta-rūpa-karaṇāyaivopādīyante | tathā coktaṁ—na khalv ayaṁ brāhmaṇo yathā yathā vratāni bahūni samāditsate, tathā tathā pramāda-kṛtebhyo hiṁsā-nidānebhyo nivartamānas tām evāvadāta-rūpām ahiṁsāṁ karoti | satyaṁ yathārthe vāṅ-manase | yathā dṛṣṭaṁ yathānumitaṁ yathā śrutaṁ, tathā vāṅ manaś ca | paratra sva-bodha-saṅkrāntaye vāg uktā, sā yadi na vañcitā bhrāntā vā pratipatti-bandhyā vā bhaved iti | eṣā sarva-bhūtopakārārthaṁ pravṛttā na bhūtopaghātāya | yadi caivam apy abhidhīyamānā bhūtopaghāta-paraiva syān na satyaṁ bhavet, pāpam eva bhavet | tena puṇyābhāsena puṇya-pratirūpakeṇa kaṣṭatamaṁ prāpnuyāt, tasmāt parīkṣya sarva-bhūta-hitaṁ satyaṁ brūyāt | steyam aśāstra-pūrvakaṁ dravyāṇāṁ parataḥ svīkaraṇam | tat-pratiṣedhaḥ punar asprḥā-rūpam asteyam iti | brahmacaryaṁ guptendriyasyopasthasya saṁyamaḥ | viṣayāṇām arjana-rakṣaṇa-kṣaya-saṅga-hiṁsā-doṣa-darśanād asvīkaraṇam aparigraha ity ete yamāḥ ||30||

te tu—

jāti-deśa-kāla-samayānavacchinnāḥ sārvabhaumā mahā-vratam ||31||

tatrāhiṁsā jāty-avacchinnā matsya-bandhakasya matsyeṣv eva nānyatra hiṁsā | saiva deśāvacchinnā na tīrthe haniṣyāmīti | saiva kālāvacchinnā na caturdaśyāṁ, na puṇye’hani haniṣyāmīti | saiva tribhir uparatasya samayāvacchinnā deva-brāhmaṇārthe nānyathā haniṣyāmīti | yathā ca kṣatriyāṇāṁ yuddha eva hiṁsā nānyatreti | ebhir jāti-deśa-kāla-samayair anavacchinnā ahiṁsādayaḥ sarvathaiva paripālanīyāḥ | sarva-bhūmiṣu sarva-viṣayeṣu sarvathaivāviditavyabhicārāḥ sārvabhaumā mahāvratam ity ucyate ||31||

śauca-saṁtoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ ||32||

tatra śaucaṁ mṛj-jalādi-janitaṁ medhyābhyavaharaṇādi ca bāhyam, ābhyantaraṁ citta-malānām ākṣālanam | santoṣaḥ sannihita-sādhanād adhikasyānupāditsā | tapo dvandva-sahanam | dvandvaś ca jighatsā-pipāse, śītoṣṇe, sthānāsane, kāṣṭha-maunākāra-maune ca | vratāni caiṣāṁ yathā-yogaṁ kṛcchra-cāndrāyaṇa-sāntāpanādīni | svādhyāyo mokṣa-śāstrāṇām adhyayanaṁ praṇava-japo vā | īśvara-praṇidhānaṁ tasmin parama-gurau sarva-karmārpaṇam |

śamyāsanastho’tha pathi vrajan vā

svasthaḥ parikṣīṇa-vitarka-jālaḥ |

saṁsāra-bīja-kṣayam īkṣamāṇaḥ

syān nitya-mukto’mṛta-bhoga-bhāgī ||

yatredam uktaṁ—tataḥ pratyak-cetanādhigamo’py antarāyābhāvaś ca [yo.sū. 1.29] iti ||32||

eteṣāṁ yama-niyamānāṁ—

vitarka-bādhane pratipakṣa-bhāvanam ||33||

yadāsya brāhmaṇasya hiṁsādayo vitarkā jāyeran haniṣyāmy aham apakāriṇam anṛtam api vakṣyāmi, dravyam apy asya svīkariṣyāmi, dāreṣu cāsya vyvāyī bhaviṣyāmi, parigraheṣu cāsya svāmī bhaviṣyāmīti | evam unmārga-pravaṇa-vitarka-jvareṇātidīptena bādhyamānas tat-pratipakṣān bhavayet | ghoreṣu saṁsārāṅgāreṣu pacyamānena mayā śaraṇam upāgataḥ sarva-bhūtābhaya-pradānena yoga-dharmaḥ | sa khalv ahaṁ tyaktvā vitarkān punas tānā dadānas tulyaḥ śva-vṛtteneti bhāvayet | yathā śvā vāntāvalehī tathā tyaktasya punar ādadāna iti, evam-ādi sūtrāntareṣv api yojyam ||33||

vitarkā hiṁsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam ||34||

tatra hiṁsā tāvat—kṛta-kāritānumoditeti tridhā | ekaikā punas tridhā—lobhena māṁsa-carmārthena, kordhenāpakṛtam aneneti, mohena dharmo me bhaviṣyatīti | lobha-krodha-mohāḥ punas trividhā mṛdu-madhyādhimātrā iti | evaṁ sapta-triṁśatir bhedā bhavanti hiṁsāyāḥ | mṛdu-madhyādhimātrāḥ punas trividhāḥ—mṛdu-mṛdur madhya-mṛdus tīvra-mṛdur iti | tathā mṛdu-madhyo madhya-madhyas tīvra-madhya iti | tathā mṛdu-tīvro madhya-tīvro’timātra-tīvra iti | evam ekāśīti-bhedā hiṁsā bhavati | sā punar niyama-vikalpa-samuccaya-bhedād asaṅkhyeyā prāṇa-bhṛd-bhedasyāparisaṅkhyeyatvād iti | evam anṛtādiṣv api yojyam | te khalv amī vitarkāḥ—duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam | duḥkham ajñānaṁ cānantaṁ phalaṁ yeṣām iti pratipakṣa-bhāvanam | tathā ca hiṁsakas tāvat prathamaṁ badhyasya vīryam ākṣiptati, tataś ca śastrādi-nipātena duḥkhayati | tato jīvitād api mocayati | tato vīryākṣepād asya cetanācetanam upakaraṇaṁ kṣīṇa-vīryaṁ bhavati | duḥkhotpādān naraka-tiryak-pretādiṣu duḥkham anubhavati | jīvanta-vyaparopaṇāt pratikṣaṇaṁ ca jīvitātyaye vartamāno maraṇam icchann api duḥkha-vipākasya niyata-vipāka-vedanīyatvāt kathamcid evocchvasiti | yadi ca kathamcit puṇyāvāpagatā hiṁsā bhavet, tatra sukha-prāptau bhaved alpāyur iti | evam anṛtādiṣv api yojyaṁ yathā-sambhavam | evaṁ vitarkāṇāṁ cāmum evānugataṁ vipākam aniṣṭaṁ bhāvayan na vitarkeṣu manaḥ praṇidadhīta ||34||

pratipakṣa-bhāvanā-hetor heyā vitarkā yadāsya syur aprasava-dharmāṇaḥ, tadā tat-kṛtam aiśvaryaṁ yoginaḥ siddhi-sūcakaṁ bhavati | tad yathā—

ahiṁsā-pratiṣṭhāyāṁ tat-sannidhau vaira-tyāgaḥ ||35||

sarva-prāṇināṁ bhavati ||35||

satya-pratiṣṭhāyāṁ kriyā-phalāśrayatvam ||36||

dhārmiko bhūyā iti bhavati dhārmikaḥ | svargaṁ prāpnuhīti svargaṁ prāpnoti | amoghāsya vāg bhavati ||36||

asteya-pratiṣṭhāyāṁ sarva-ratnopasthānam ||37||

sarva-dik-sthāny asyopatiṣṭhante ratnāni ||37||

brahmacarya-pratiṣṭhāyāṁ vīrya-lābhaḥ ||38||

yasya lābhād apratighān guṇān utkarṣayati | siddhaś ca vineyeṣu jñānam ādhātuṁ samartho bhavatīti ||38||

aparigraha-sthairye janma-kathaṁtā-saṁbodhaḥ ||39||

asya bhavati | ko’ham āsaṁ ? katham aham āsaṁ ? kiṁ svid idaṁ ? kathaṁ svid idaṁ ? ke vā bhaviṣyāmaḥ ? kathaṁ vā bhaviṣyāmaḥ ? ity evam asya pūrvānta-parānta-madhyeṣv ātma-bhāva-jijñāsā svarūpeṇopāvartate | etā yam-sthairye siddhayaḥ ||39||

niyameṣu vakṣyāmaḥ—

śaucāt svāṅga-jugupsā parair asaṁsargaḥ ||40||

svāṅge jugupsāyāṁ śaucam ārambhamāṇaḥ kāyāvadyadarśī kāyān abhiṣvaṅgī yatir bhavati | kiṁ ca, parir asaṁsargaḥ kāya-svabhāvāvalokī svam api kāyaṁ jihāsur mṛj-jalādibhir ākṣālayann api kāya-śuddhim apaśyan kathaṁ para-kāyair atyantam evāprayataiḥ saṁsṛjyeta ||40||

kiṁ ca,

sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca ||41||

bhavantīti vākya-śeṣaḥ | śuceḥ sattva-śuddhiḥ, tataḥ saumanasyaṁ, tata aikāgryam, tata indriya-jayaḥ, tataś cātma-darśana-yogyatvaṁ, buddhi-sattvasya bhavatīty etac chauca-sthairyād adhigamyata iti ||41||

santoṣād anuttamaḥ sukha-lābhaḥ ||42||

tathā coktaṁ—

yac ca kāma-sukhaṁ loke yac ca divyaṁ mahat sukham |

tṛṣṇā-kṣaya-sukhasyaite nārhataḥ ṣoḍaśīṁ kalām ||[[2]](#footnote-3) iti ||42||

kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ ||43||

nirvartyamānam eva tapo hinasty aśuddhyāvaraṇa-phalam | tad-āvaraṇa-malāpagamāt kāya-siddhir aṇimādyā, tathendriya-siddhir dūrāc chravaṇa-darśanādyeti ||43||

svādhyāyād iṣṭa-devatā-saṁprayogaḥ ||44||

devā ṛṣayaḥ siddhāś ca svādhyāya-śīlasya darśanaṁ gacchanti, kārye cāsya vartanta iti ||44||

samādhi-siddhir īśvara-praṇidhānāt ||45||

īśvarārpita-sarva-bhāvasya samādhi-siddhir yayā sarvam īpsita-bhavitathaṁ jānāti deśāntare dehāntare kālāntare ca | tato’sya prajñā yathā-bhūtaṁ prajānātīti ||45||

sthira-sukham āsanam ||46||

tad yathā padmāsanam, vīrāsanaṁ, bhadrāsanaṁ, svastikaṁ, daṇḍāsanaṁ, sopāśrayaṁ, paryaṅkaṁ, krauñca-niṣadanaṁ, hasti-niṣadanam uṣṭra-niṣadanaṁ, sama-saṁsthānam, sthira-sukhaṁ yathā-sukhaṁ cety-evam-ādīni ||46||

prayatna-śaithilyānanta-samāpattibhyām ||47||

bhavatīti vākya-śeṣaḥ | prayatnoparamāt sidhyaty āsanaṁ yena nāṅgam-ejayo bhavati | anante vā samāpannaṁ cittam āsanaṁ nirvartayatīti ||47||

tato dvandvānabhighātaḥ ||48||

śītoṣṇādibhir dvandvair āsana-jayān nābhibhūyate ||48||

tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ ||49||

saty āsana-jaye bāhyasya vāyor ācamanaṁ śvāsaḥ | koṣṭhyasya vāyor niḥsāraṇaṁ praśvāsaḥ | tayor gati-viccheda ubhayābhāvaḥ prāṇāyāmaḥ ||49||

sa tu—

bāhyābhyantara-stambha-vṛttiḥ deśa-kāla-saṁkhyābhiḥ

paridṛṣṭo dīrgha-sūkṣmaḥ ||50||

yatra praśvāsa-pūrvako gaty-abhāvaḥ sa bāhyaḥ | yatra śvāsa-pūrvako gaty-abhāvaḥ sa ābhyantaraḥ | tṛtīyaḥ stambha-vṛttir yatrobhayābhāvaḥ sakṛt prayantād bhavati | yathā tapte nyastam upale jalaṁ sarvataḥ saṅkocam āpadyate, tathā dvayor yugapad bhavaty abhāva iti | trayo’py ete deśena paridṛṣṭāḥ—iyān asya viṣayo deśa iti | kālena paridṛṣṭāḥ kṣaṇānām iyattāvadhāraṇenāvacchinnā ity arthaḥ | saṅkhyābhiḥ paridṛṣṭāḥ—etāvadbhiḥ śvāsa-praśvāsaiḥ prathama udghātas tadvan nigṛhītasyaitāvadbhir dvitīya udghāta evaṁ tṛtīyaḥ | evaṁ mṛdur evaṁ madhya evaṁ tīvra iti saṅkhyā-paridṛṣṭaḥ | sa khalv ayam evam abhyasto dīrgha-sūkṣmaḥ ||50||

bāhyābhyantara-viṣayākṣepī caturthaḥ ||51||

deśa-kāla-saṅkhyābhir bāhya-viṣayaḥ paridṛṣṭa ākṣiptaḥ, tathābhyantara-viṣayākṣaḥ paridṛṣṭa ākṣiptaḥ, ubhayathā dīrgha-sūkṣmaḥ | tat-pūrvako bhūmi-jayāt krameṇobhayor gaty-abhāvaś caturthaḥ prāṇāyāmaḥ | tṛtīyas tu viṣayānālocito gaty-abhāvaḥ sakṛd ārabdha eva deśa-kāla-saṅkhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ | caturthas tu śvāsa-praśvāsayor viṣayāvadhāraṇāt krameṇa bhūmi-jayād ubhayākṣepa-pūrvako gaty-abhāvaś caturthaḥ prāṇāyāma ity ayaṁ viśeṣaḥ ||51||

tataḥ kṣīyate prakāśāvaraṇam ||52||

prāṇāyāmān abhyasyato’sya yoginaḥ kṣīyate viveka-jñānāvaraṇīyaṁ karma, yat tad ācakṣate—« mahā-moha-mayenendra-jālena prakāśa-śīlaṁ sattvam āvṛtya tad evākārye niyuṅkte » iti | tad asya prakāśāvaraṇaṁ karma saṁsāra-nibandhanaṁ prāṇāyāmābhyāsād durbalaṁ bhavati pratikṣaṇaṁ ca kṣīyate | tathā coktam—tapo na paraṁ prāṇāyāmāt tato viśuddhir malānāṁ dīptiś ca jñānasya iti ||52||

kiṁ ca,

dhāraṇāsu ca yogyatā manasaḥ ||53||

prāṇāyāmābhyāsād eva pracchardana-vidhāraṇābhyāṁ vā prāṇasya [yo.sū. 1.35] iti vacanāt ||53||

sva-sva-viṣayāsaṁprayoge cittasya

svarūpānukāra ivendriyāṇāṁ pratyāhāraḥ ||54||

sva-viṣaya-saṁprayogābhāve citta-svarūpānukāra iveti citta-nirodhe cittavan niruddhānīndriyāṇi netaredriya-jayavad upāyāntaram apekṣante | yathā madhukar-rājaṁ makṣikā utpatantam anūtpatanti, niviśamānam anuniviśante tathendriyāṇi citta-nirodhe niruddhānīty eṣa pratyāhāraḥ ||54||

tataḥ paramā vaśyatendriyāṇām ||55||

śabdādiṣv avyasanam indriya-jaya iti kecit | saktir vyasanaṁ vyasyaty enaṁ śreyasa iti aviruddhā pratipattir nyāyyā | śabdādi-samprayogaḥ svecchayety anye | rāga-dveṣābhāve sukha-duḥkha-śūnyaṁ śabdādi-jñānam indriya-jaya iti kecit | cittaikāgryād apratipattir eveti jaigīṣavyaḥ | tataś ca paramā tv iyaṁ vaśyatā yac citta-nirodhe niruddhānīndriyāṇi netarendriya-jayavat prayatna-kṛtam upāyāntaram apekṣante yogina iti ||55||

iti patañjali-viracite yoga-sūtre dvitīyaḥ sādhana-pādaḥ |

—o)0(o—

### (3)

# tṛtīyaḥ vibhūti-pādaḥ |

uktāni pañca-bahiraṅgāṇi sādhanāni | dhāraṇā vaktavyā—

deśa-bandhaś cittasya dhāraṇā ||1||

nābhi-cakre, hṛdaya-puṇḍarīke, mūrdhni jyotiṣi, nāsikāgre, jihvāgre, ity-ādim ādiṣu deśeṣu, bāhye vā viṣaye cittasya vṛtti-mātreṇa bandha iti dhāraṇā ||1||

tatra pratyayaika-tānatā dhyānam ||2||

tasmin deśe dhyeyālambanasya pratyayasyaika-tānatā sadṛśaḥ pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam ||2||

tad evārtha-mātra-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ ||3||

dhyānam eva dhyeyākāra-nirbhāsaṁ pratyayātmakena svarūpeṇa śūnyam iva yadā bhavati, dhyeya-svabhāvāveśāt tadā samādhir ity ucyate ||3

tad etad dhāraṇā-dhyāna-samādhi-trayam ekatra saṁyamaḥ—

trayam ekatra saṁyamaḥ ||4||

eka-viṣayāṇi trīṇi sādhanāni saṁyama ity ucyate | tad asya trayasya tāntrikī paribhāṣā saṁyama iti ||4||

taj-jayāt prajñālokaḥ ||5||

tasya saṁyamasya jayāt samādhi-prajñāyā bhavaty ālokaḥ | yathā yathā saṁyamaḥ sthira-pado bhavati, tathā tathā samādhi-prajñā viśāradī bhavati ||5||

tasya bhūmiṣu viniyogaḥ ||6||

tasya saṁyamasya jita-bhūmer yānantarā bhūmis tatra viniyogaḥ | na hy ajitādhara-bhūmir anantara-bhūmiṁ vilaṅghya prānta-bhūmiṣu saṁyamaṁ labhate | tad-abhāvāc ca kutas tasya prajñālokaḥ ? īśvara-prasādāj jitottara-bhūmikasya ca nādhara-bhūmiṣu para-citta-jñānādiṣu saṁyamo yuktaḥ | kasmāt ? tad-arthasyānyata evāvagatatvāt | bhūmer asyā iyam anantarā bhūmir ity atra yoga evopādhyāyaḥ | kathaṁ ? evaṁ hy uktam—

yogena yogo jñātavyo yogo yogāt pravartate |

yo’pramattas tu yogena sa yoge ramate ciram || iti ||6||

trayam antaraṅgaṁ pūrvebhyaḥ ||7||

tad etad dhāraṇā-dhyāna-samādhi-trayam antaraṅgaṁ samprajñātasya samādheḥ pūrvebhyo yamādibhyaḥ pañcabhyaḥ sādhanebhya iti ||7||

tad api bahiraṅgaṁ nirbījasya ||8||

tad apy antaraṅgaṁ sādhana-trayaṁ nirbījasya yogasya bahiraṅgaṁ bhavati | kasmāt ? tad-abhāve bhāvād iti ||8||

atha nirodha-citta-kṣaṇeṣu calaṁ guṇa-vṛttam iti kīdṛśas tadā citta-pariṇāmaḥ ?

vyutthāna-nirodha-saṁskārayor abhibhava-prādurbhāvau nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ ||9||

vyutthāna-saṁskārāś citta-dharmā na te pratyayātmakā iti pratyaya-nirodhe na niruddhāḥ | norodha-saṁskārā api citta-dharmāḥ, tayor abhibhava-prādurbhāvau | vyutthāna-saṁskārā hīyante, nirodha-saṁskārā ādhīyante | nirodha-kṣaṇaṁ cittam anveti | tad ekasya cittasya pratikṣaṇam idaṁ saṁskārānyathātvaṁ nirodha-pariṇāmaḥ | tadā saṁskāra-śeṣaṁ cittam iti nirodha-samādhau vyākhyātam ||9||

tasya praśānta-vāhitā saṁskārāt ||10||

nirodha-saṁskārān nirodha-saṁskārābhyāsa-pāṭavāpekṣā praśānta-vāhitā cittasya bhavati | tat-saṁskāra-māndye vyutthāna-dharmiṇā saṁskāreṇa nirodha-dharmaḥ saṁskāro’bhibhūyata iti ||10||

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ ||11||

sarvārthatā citta-dharmaḥ | ekāgratāpi citta-dharmaḥ | sarvārthatāyāḥ kṣayas tirobhāva ity arthaḥ | ekāgratāyā udaya āvirbhāva ity arthaḥ | tayor dharmitvenānugataṁ cittam | tad idaṁ cittam apāyopajananayoḥ svātma-bhūtayor dharmayor anugataṁ samādhīyate, sa cittasya samādhi-pariṇāmaḥ ||11||

tataḥ punaḥ śāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ ||12||

samāhita-cittasya pūrva-pratyayaḥ śāntaḥ uttaras tat-sadṛśa uditaḥ | samāhita-cittam ubhayor anugataṁ punas tathaivāsamādhi-bhreṣād iti | sa khalv ayaṁ dharmiṇaś cittasyaikāgratā-pariṇāmaḥ ||12||

etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ ||13||

etena pūrvoktena citta-pariṇāmena dharma-lakṣaṇāvasthā-rūpeṇa bhūtendriyeṣu dharma-pariṇāmo lakṣaṇa-pariṇāmo’vasthā-pariṇāmaś cokto veditavyaḥ | tatra vyutthāna-nirodhayor dharmayor abhibhava-prādurbhāvau dharmiṇi dharma-pariṇāmaḥ | lakṣaṇa-pariṇāmaś ca nirodhas trilakṣaṇas tribhir adhvabhir yuktaḥ | sa khalv anāgata-lakṣaṇam adhvānaṁ prathamaṁ hitvā dharmatvam anantikrānto vartamānaṁ lakṣaṇaṁ pratipanno, yatrāsya svarūpeṇābhivyaktiḥ | eṣo’sya dvitīyo’dhvā | na cātītānāgatābhyāṁ lakṣaṇābhyāṁ viyuktaḥ | tathā vyutthānaṁ tri-lakṣaṇaṁ tirbhir adhvabhir yuktaṁ vartamānaṁ lakṣaṇaṁ hitvā dharmatvam anatikrāntam atīta-lakṣaṇaṁ pratipannam | yatrāsya svarūpābhivyaktau satyāṁ vyāpāraḥ, eṣo’sya dvitīyo’dhvā | na cātītānāgatābhyāṁ lakṣaṇābhyāṁ viyuktam iti | evaṁ punar nirodha evaṁ punar vyutthānam iti tathāvasthā-pariṇāmaḥ, tatra nirodha-kṣaṇeṣu nirodha-saṁskārā balavanto bhavanti durbalā vyutthāna-saṁskārā iti | eṣa dharmāṇām avasthā-pariṇāmaḥ | tatra dharmiṇo dharmaiḥ pariṇāmo dharmāṇāṁ try-adhvanāṁ lakṣaṇaiḥ pariṇāmo lakṣaṇānām apy avasthābhiḥ pariṇāma iti |

evaṁ dharma-lakṣaṇāvasthā-pariṇāmaiḥ śūnyaṁ na kṣaṇam api guṇa-vṛttam avatiṣṭhate | calaṁ ca guṇa-vṛttam | guṇa-svābhāvyaṁ tu pravṛtt-kāraṇam uktaṁ guṇānām iti | etena bhūtendriyeṣu dharma-dharmi-bhedāt trividhaḥ pariṇāmo veditavyaḥ | paramārthatas tv eka eva pariṇāmaḥ dharmi-svarūpa-mātro hi dharmo dharmi-vikriyaivaiṣā dharma-dvārā prapañcyat iti | tatra dharmasya dharmiṇi vartamānasyaivādhvasv atītānāgata-vartamāneṣu bhāvānyathātvaṁ bhavati, na tu dravyānyathātvam | yathā suvarṇa-bhājanasya bhittvā’nyathā-kriyamāṇasya bhāvānyathātvaṁ bhavati, na suvarṇānyathātvam iti |

apara āha—dharmānabhyadhiko dharmo, pūrva-tattvān atikramā, pūrvāparāvasthā-bhedam anupatitaḥ kauṭastvyena viparivarteta yady anvayī syād iti | ayam adoṣaḥ | kasmāt ? ekāntatānabhyupagamāt | tad etat trailokyaṁ vyakter apaiti | kasmāt ? nitya-pratiṣedhāt | apetam apy asti vināśa-pratiṣedhāt | saṁsargāc cāsya saukṣmyam | saukṣmyāc cānupalabhdir iti | lakṣaṇa-pariṇāmo dharmo’dhvasu vartamāno’tīto’tīta-lakṣaṇa-yukto’nāgata-vartamānābhyāṁ lakṣaṇābhyām aviyuktaḥ | tathā vartamāno’nāgata-lakṣaṇa-yukto vartamānātītābhyāṁ lakṣaṇābhyām aviyuktaḥ | tathā vartamāno vartamāna-lakṣaṇa-yukto’tītānāgatābhyāṁ lakṣaṇābhyām aviyukta iti | yathā—puruṣa ekasyāṁ striyāṁ rakto na śeṣāsu virakto bhavatīti |

atra lakṣaṇa-pariṇāme sarvasya sarva-lakṣaṇa-yogād adhvasaṅkaraḥ prāpnotīti parair doṣaś codyata iti | tasya parihāraḥ—dharmāṇāṁ dharmatvam aprasādhyam | sati ca dharmatve lakṣaṇa-bhedo’pi vācyo na vartamāna-samaya evāsya dharmatvam | evg hi na cittaṁ rāga-dharmakaṁ syāt, krodha-kāle rāgasyāsamudācārād iti | kiṁ ca, trayāṇāṁ lakṣaṇānāṁ yugapad ekasyāṁ vyaktau nāsti sambhavaḥ | krameṇa tu sva-vyañjakāñjanasya bhāvo bhaved iti | uktaṁ ca—rūpātiśayā vṛtty-atiśayāś ca paraspareṇa virudhyante | sāmānyāni tv atiśayaiḥ saha pravartante | tasmād asaṅkaraḥ | yathā rāgasyaiva kvacit samudācāra iti na tadānīm anyatrābhāvaḥ | kintu kevalaṁ sāmānyena samanvāgata ity asti tadā tatra tasya bhāvaḥ, tathā lakṣaṇasyeti | na dharmī tryadhvā | dharmās tu try-adhvānaḥ | te lakṣitā alakṣitāś ca tāṁ tām avasthāṁ prāpnuvanto’nyatvena pratinirdiśyante’vasthantarato na dravyāntarataḥ, yathaikā rekhā śata-sthāne śataṁ daśa-sthāne daśaikaṁ caika-sthāne | yathā caikatve’pi strī mātā cocyate duhitā ca svasā ceti |

avasthā-pariṇāme kauṭasthya-prasaṅga-doṣaḥ kaiścid uktaḥ | kathaṁ ? adhvano vyāpāreṇa vyavahitatvāt | yadā dharmaḥ sva-vyāpāraṁ na karoti, tadānāpagato, yadā karoti tadā vartamāno, yadā kṛtvā nivṛttas tadātīta ity evaṁ dharma-dharmiṇor lakṣaṇānām avasthānāṁ ca kauṭasthyaṁ prāpnotīti parair doṣa ucyate | nāsau doṣaḥ | kasmāt ? guṇi-ānāṁatve’pi guṇānāṁ vimarda-vaicitryāt | yathā saṁsthānam ādimad dharma-mātraṁ śabdādīnāṁ guṇānāṁ vināśyavināśinām evaṁ liṅgam ādimad-dharma-mātraṁ sattvādīnāṁ guṇānāṁ vināśy-avināśinām | tasmin vikāra-saṁjñeti | tatredam udāharaṇam—mṛd-dharmī piṇḍākāro’nāgataṁ lakṣaṇaṁ hitvā vartamāna-lakṣaṇaṁ pratipadyata iti lakṣaṇataḥ pariṇamate | ghaṭo nava-purāṇatāṁ pratilakṣaṇam anubhavann avasthā-pariṇāmaṁ pratipadyata iti | dharmiṇo’pi dharmāntaram avasthā, dharmasyāpi lakṣaṇāntaram avasthety eka eva dravya-pariṇāmo bhedenopadarśita iti | evaṁ padārthāntareṣv api yojyam iti | ta ete dharma-lakṣaṇāvasthā-pariṇāmā dharmi-svarūpam anatikrāntā ity eka eva pariṇāmaḥ sarvān amūn viśeṣān abhiplavate | atha ko’yaṁ pariṇāmaḥ ? avasthitasya dravyasya pūrva-dharma-nivṛttau dharmāntarotpattiḥ pariṇāmaḥ ||13||

tatra—

śāntoditāvyapadeśya-dharmānupātī dharmī ||14||

yogyatāvacchinnā dharmiṇaḥ śaktir eva dharmaḥ | sa ca phala-prasava-bhedānumita-sad-bhāva ekasyānyo’nyaś ca paridṛṣṭaḥ | tatra vartamānaḥ sva-vyāpāram anubhavan dharmo dharmānatarebhyaḥ śāntebhyaś cāvyapadeśebhyaś ca bhidyate | yadā tu sāmānyena samanvāgato bhavati, tadā dharmi-svarūpa-mātratvāt ko’sau kena bhidyate ? tatra trayaḥ khalu dharmiṇo dharmāḥ śāntā uditā avyapadeśyāś ceti | tatra śāntā ye kṛtvā vyāpārānuparatāḥ | sa-vyāpārā uditāḥ | te cānāgatasya lakṣaṇasya samanantarāḥ | vartamānasyānantarā atītāḥ | kim artham atītasyānantarā na bhavanti vartamānāḥ ? pūrva-paścimatāyā abhāvāt | yathānāgata-vartamānayoḥ pūrva-paścimatā naivam atītasya | tasmān nātītasyāsti samanantaraḥ | tad anāgata eva samanantaro bhavati vartamānasya |

athāvyapadeśyāḥ ke ? sarvaṁ sarvātmakam iti | yathoktaṁ—jala-bhūmyoḥ pāriṇāmikaṁ rasādi-vaiśvarūpyaṁ sthāvareṣu dṛṣṭaṁ, tathā sthāvarāṇāṁ jaṅgameṣu jaṅgamānāṁ sthāvareṣv iti | evaṁ jāty-anucchedena sarvaṁ sarvātmakam iti | deśa-kālākāra-nimittāsambandhān na khalu samāna-kālam ātmanām abhivyaktir iti | ya eteṣv abhivyaktānabhivyakteṣu dharmeṣv anupātī sāmānya-viśeṣātmā so’nvayī dharmī | yasya tu dharma-mātram evedaṁ niranvayaṁ tasya bhogābhāvaḥ | kasmāt ? anyena vijñānena kṛtasya karmaṇo’nyat kathaṁ bhokṛtvenādhikriyeta ? tat smṛty-abhāvaś ca nānya-dṛṣṭasya smaraṇam anyasyāstīti | vastu-pratyabhijñānāc ca sthito’nvayī dharmī yo dharmānyathātvam abhyupagataḥ pratyabhijñāyate | tasmān nedaṁ dharma-mātraṁ niranvayam iti ||14||

kramānyatvaṁ pariṇāmānyatve hetuḥ ||15||

ekasya dharmiṇa eka eva pariṇāma iti prasakte kramānyatvaṁ pariṇāmānyatve hetur bhavatīti | tad yathā—cūrṇamṛt, pīṇḍa-mṛt, ghaṭa-mṛt, kaṇamṛd iti ca kramaḥ | yo yasya dharmasya samanantaro dharmaḥ sa tasya kramaḥ | piṇḍaḥ pracyavate ghaṭa upajāyata iti dharma-pariṇāma-kramaḥ | lakṣaṇa-pariṇāma-kramo ghaṭasyānāgata-bhāvād vartamāna-bhāva-kramaḥ | tathā piṇḍasya vartamāna-bhāvād atīta-bhāva-kramaḥ | nātītasyāsti kramaḥ | kasmāt ? pūrva-paratāyāṁ satyāṁ samanataratvam | sā tu nāsty atītasya | tasmād dvayor eva lakṣaṇayoḥ kramaḥ | tathāvasthā-pariṇāma-kramo’pi | ghaṭasyābhinavasya prānte purāṇatā dṛśyate | sā ca kṣaṇa-paramparānupātinā krameṇābhivyajyamānā parāṁ vyaktim āpadyata iti | dharma-lakṣaṇābhyāṁ ca viśiṣṭo’yaṁ tṛtīyaḥ pariṇāma iti | ta ete kramā dharma-dharmi-bhede sati pratilabdha-svarūpāḥ | dharmo’pi dharmī bhavaty anya-dharma-svarūpāpekṣayeti | yadā tu paramārthato dharmiṇy abhedopacāras tad-dvāreṇa sa evābhidhīyate dharmas tadāyam ekatvenaiva kramaḥ pratyavabhāsate | cittasya dvaye dharmāḥ paridṛṣṭāś cāparidṛṣṭāś ca | tatra pratyayātmakāḥ paridṛṣṭāḥ | vastu-mātrātmakā aparidṛṣṭāḥ | te ca saptaiva bhavaty anumānena prāpita-vastu-mātra-sadbhāvāḥ |

nirodha-dharma-saṁskārāḥ pariṇāmo’tha jīvanam |

ceṣṭā śaktiś ca cittasya dharmā darśana-varjitāḥ || iti ||15||

ato yogena upātta-sarva-sādhanasya bubhutsitārtha-pratipattaye saṁyamasya viṣaya upakṣipyate—

pariṇāma-traya-saṁyamād atītānāgata-jñānam ||16||

dharma-lakṣaṇāvasthā-pariṇāmeṣu saṁyamād yogināṁ bhavaty atītānāgata-jñānam | dhāraṇā-dhyāna-samādhi-trayam ekatra saṁyama uktaḥ | tena pariṇāma-trayaṁ sākṣāt kriyamāṇam atītānāgata-jñānaṁ teṣu sampādayati ||16||

śabdārtha-pratyayānām itaretarādhyāsāt saṁskaraḥ,

tat-pravibhāga-saṁyamāt sarva-bhūta-ruta-jñānam ||17||

tatra vāg-varṇeṣv evārthavatī | śrotraṁ ca dhvani-pariṇāma-mātra-viṣayam | padaṁ punar nādānusaṁhāra-buddhi-nirgrāhyam iti | varṇā eka-samayāsambhavitvāt paraspara-nirangugrahātmānaḥ | te padam asaṁspṛśyānupasthāpyāvirbhūtās tirobhūtāś ceti pratyekam apada-svarūpā ucyante | varṇaḥ punar ekaikaḥ padātmā sarvābhidhāna-śakti-pracitaḥ sahakāri-varṇāntara-pratiyogitvād vaiśvarūpyam ivāpannaḥ | pūrvaś cottareṇottaraś ca pūrveṇa viśeṣe’vasthāpita iti | evaṁ bahavo varṇāḥ kramānurodhino’rtha-saṅketenāvacchinnā iyanta ete sarvābhidhāna-śakti-parivṛtā ga-kārau-kāra-visarjanīyāḥ sāsnādim antam arthaṁ dyotayantīti | tad eteṣām artha-saṅketenāvacchinnānām upasaṁhṛta-dhvani-kramāṇāṁ ya eko buddhi-nirbhāsas tat-padaṁ vācakaṁ vācyasya saṅketyate | tad ekaṁ padam eka-buddhi-viṣayam eka-prayatnākṣiptam abhāgam akramam avarṇam | bauddha-manty-avarṇa-pratyaya-vyāpāropasthāpitam, paratra pratipipādayiṣayā varṇair evābhidhīyamānaiḥ śrūyamāṇaiś ca śrotṛbhir anādi-vāg-vyavahāra-vāsanānuviddhayā loka-buddhyā siddhavatsaṁ pratipattyā pratīyate | tasya saṅketa-buddhitaḥ pravibhāgaḥ | etāvatām evaṁ-jātīyako’nusaṁhāra etasyārthasya vācaka iti |

saṅketas tu pada-padārthayor itaretarādhyāsa-rūpaḥ smṛty-ātmako yo’yaṁ śabdaḥ so’yam arthaḥ | yo’rthaḥ sa śabda iti | evam itaretarādhyāsa-rūpaḥ saṅketo bhavatīti | evam ete śabdārtha-pratyayā itaretarādhyāsāt saṅkīrṇāḥ—gaur iti śabdo gaur ity artho gaur iti jñānam | ya eṣāṁ pravibhāgajñas sa sarvavit | sarva-padeṣu cāsti vākya-śaktiḥ | vṛkṣa ity ukte’stīti gamyate | na sattāṁ padārthau vyabhicaratīti | tathā na hy asādhanā kriyāstīti | tathā ca pacatīty ukte sarva-kārakāṇām ākṣepaḥ | niyamārtho’nuvādaḥ kartṛ-karaṇa-karmaṇāṁ caitrāgni-taṇḍulānām iti | dṛṣṭaṁ ca vākyārthe pada-racanaṁ śrotriyaś chando’dhīte, jīvati prāṇān dhārayati | tatra vākye padārthābhivyaktis tataḥ padaṁ pravibhajya vyākaraṇīyaṁ kriyā-vācakaṁ vā kāraka-vācakaṁ vā | anyathā bhavaty aśvo’jāpaya ity evam ādiṣu nāmākhyāta-sārūpyād anirjñātaṁ kathaṁ kriyāyāṁ kārake vā vyākriyeteti | teṣāṁ śabdārtha-pratyayānāṁ pravibhāgaḥ | tad yathā—vetate prāsāda iti kriyārthaḥ | śvetaḥ prāsāda iti kārakārthaḥ śabdaḥ | kriyā-kārakātmā tad-arthaḥ pratyayaś ca | kasmāt ? so’yam ity abhisambandhād ekākāra eva pratyayaḥ saṅketa iti | yas tu śveto’rthaḥ sa śabda-pratyayayor ālambanī-bhūtaḥ | sa hi svābhir avasthābhir vikriyamāṇo na śabda-sahagato na buddhi-sahagataḥ | evaṁ śabda evaṁ pratyayo netaretara-sahagata ity anyathā śabdo’nyathārtho’nyathā pratyaya iti vibhāgaḥ | evaṁ tat-pravibhāga-saṁyamād yoginaḥ sarva-bhūta-ruta-jñānaṁ sampadyata iti ||17||

saṁskāra-sākṣat-karaṇāt pūrva-jāti-jñānam ||18||

dvaye khalv amī saṁskārāḥ smṛti-kleśa-hetavo vāsanā-rūpāḥ vipāka-hetavo dharmādharma-rūpāḥ | te pūrva-bhavābhisaṁskṛtāḥ pariṇāma-ceṣṭā-nirodha-śakti-jīvana-dharmavad aparidśrīāś citta-dharmāḥ | teṣu saṁyamaḥ saṁskāra-sākṣat-kriyāyai samarthaḥ | na ca deśa-kāla-nimittānubhavair vinā teṣām asti sākṣāt-karaṇam | tad itthaṁ saṁskāra-sākṣat-karaṇāt pūrva-jāti-jñānam utpadyate yoginaḥ | paratrāpy evam eva saṁskāra-sākṣāt-karaṇāt para-jāti-saṁvedanam |

atredam ākhyānaṁ śrūyate—bhagavato jaigīṣavyasya saṁskāra-sākṣāt-karaṇāt daśasu mahā-sargeṣu janma-pariṇāma-kramam anupaśyato vivekajaṁ jñānaṁ prādurabhavat | atha bhagavān āvaṭyas tanu-dharas tam uvāca—daśasu mahā-sargeṣu bhavyatvād anabhibhūta-buddhi-sattvena tvayā naraka-tiryag-garbha-sambhavaṁ duḥkhaṁ sampaśyatā deva-manuṣyeṣu punaḥ punar utpadyamānena sukha-duḥkhayoḥ kim adhikam upalabdhaṁ ? iti |

bhagavantam āvaṭyaṁ jaigīṣavya uvāca—daśasu mahā-sargeṣu bhavyatvād anabhibhūta-buddhi-sattvena mayā naraka-tiryag-bhavaṁ duḥkhaṁ sampaśyatā deva-manuṣyeṣu punaḥ punar utpadyamānena yat kiñcid anubhūtaṁ tat sarvaṁ duḥkham eva pratyavaimi |

bhagavān āvaṭya uvāca—yad idam āyuṣmataḥ pradhāna-vaśitvam anuttamaṁ ca santoṣa-sukhaṁ kim idam api duḥkha-pakṣe nikṣiptaṁ ? iti |

bhagavān jaigīṣavya uvāca—viṣaya-sukhāpekṣayaivedam anuttamaṁ santoṣa-sukham uktaṁ kaivalyāpekṣayā duḥkham eva | buddhi-sattvasyāyaṁ dharmas triguṇaḥ | triguṇaś ca pratyayo heya-pakṣe nyasta iti | duḥkha-rūpas tṛṣṇā-tantuḥ | tṛṣṇā-duḥkha-santānāpagamāt tu prasannam abādhaṁ sarvānukūlaṁ sukham idam uktam iti ||18||

pratyayasya para-citta-jñānam ||19||

pratyaye saṁyamāt pratyayasya sākṣāt-karaṇāt tataḥ para-citta-jñānam ||19||

na ca tat sālambanaṁ, tasyāviṣayībhūtatvāt ||20||

raktaṁ pratyayaṁ jānāty amuṣminn ālambane raktam iti na jānāti | para-pratyayasya yad ālambanaṁ tad yogi-cittena nālambanīkṛtam | para-pratyaya-mātraṁ tu yogi-cittasya ālambanī-bhūtam iti ||20||

kāya-rūpa-saṁyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśāsaṁprayoge’ntardhānam ||21||

kāyasya rūpe saṁyamād rūpasya yā grāhyā śaktis tāṁ pratibadhnāti | grāhya-śakti-stambhe sati cakṣuḥ-prakāśāsaṁprayoge’ntardhānam ity utpadyate yoginaḥ | etena śabdādy-antardhānam uktaṁ veditavyam ||21||

sopakramaṁ nirupakramaṁ ca karma, tat-saṁyamād aparānta-jñānam, ariṣṭebhyo vā ||22||[[3]](#footnote-4)

āyur vipākaṁ karma dvividhaṁ sopakramaṁ nirupakramaṁ ca | tatra yathārdra-vastraṁ vitānitaṁ laghīyasā kālena śuṣyet, tathā sopakramam | yathā ca tad eva sampiṇḍitaṁ cireṇa saṁśuṣyed evaṁ nirupakramam | yathā cāgniḥ śuṣke kakṣe mukto vātena samantato yuktaṁ kṣepīyasā kālena dahet, tathā sopakramam | yathā vā sa evāgnis tṛṇa-rāśau kramato’vayaveṣu nyastaś cireṇa dahet, tathā nirupakramam | tatsaṁyamād aparāntajñānam, ariṣṭebhyo vā ||22||

maitryādiṣu balāni ||23||

maitrī-karuṇā-muditeti tisro bhāvanāḥ | tatra bhūteṣu sukhiteṣu maitrīṁ bhāvayitvā karuṇā-balaṁ labhate | puṇya-śīleṣu muditāṁ bhāvayitvā muditā-balaṁ labhate | bhāvanātaḥ samādhir yaḥ sa saṁyamaḥ | tato balāny abandhya-vīryāṇi jāyante | pāpa-śīleṣūpekṣā na tu bhāvanā | tataś ca tasyāṁ nāsti samādhir ity ato na balam upekṣātas tatra saṁyamābhāvād iti ||23||

baleṣu hasti-balādīni ||24||

hasti-bale saṁyamād dhasti-balo bhavati | vainateya-bale saṁyamād vainateya-balo bhavati | vāyu-bale saṁyamād vāyu-bala ity evam-ādi ||24||

pravṛtty-āloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam ||25||

jyotiṣmatī pravṛttir uktā manasaḥ | tasyāṁ ya ālokas taṁ yogī sūkṣme vā vyavahite vā viprakṛṣṭe vārthe vinyasya tam artham adhigacchati ||25||

bhuvana-jñānaṁ sūrye saṁyamāt ||26||

tat-prasāraḥ sapta-lokāḥ | tatrāvīceḥ prabhṛti meru-pṛṣṭhaṁ yāvad ity eva bhūr-lokaḥ | meru-pṛṣṭhādārabhyādhruvād graha-nakṣatra-tārā-vicitro’ntarikṣa-lokaḥ | tat-paraḥ svar-lokaḥ pañca-vidho māhendras tṛtīyo lokaḥ | caturthaḥ prājāpatyo mahar-lokaḥ | trividho brāhmaḥ, tad yathā—jana-lokaḥ, tapo-lokaḥ, satya-loka iti |

brāhmas tribhūmiko lokaḥ prājāpatyas tato mahān |

māhendraś ca svar ity ukto divi tārā bhuvi prajāḥ || iti saṅgraha-ślokaḥ |

tatrāvīcer upary upari niviṣṭāḥ ṣaṇ mahā-naraka-bhūmayo ghana-salilānalākāśa-tamaḥ-pratiṣṭhā mahā-kālāmbarīṣa-raurava-mahāraurava-kālasūtrāndha-tamisrāḥ | yatra sva-karmopārjita-duḥkha-vedanāḥ prāṇinaḥ kaṣṭam āyur dīrgham ākṣipya jāyante | tato mahātala-rasātalātala-sutala-vitala-talātala-pātālākhyāni sapta pātālāni | bhūmir iyam aṣṭamī sapta-dvīpā vasumatī, yasyā sumerur madhye parvata-rājaḥ kāñcanaḥ | tasya rājata-vaidūrya-sphaṭika-hema-maṇi-mayāni śṛṅgāṇi | tatra vaidūrya-prabhānurāgān nīlotpala-patra-śyāmo nabhaso dakṣiṇo bhāgaḥ | śvetaḥ pūrvaḥ, svacchaḥ paścimaḥ, kuruṇḍakābha uttaraḥ | dakṣiṇa-pārśve cāsya jambūḥ | yato’yaṁ jambū-dvīpaḥ tasya sūrya-pracārād rātrindivaṁ lagnam iva vivartate | tasya nīla-śveta-śṛṅgasya udīcīnās trayaḥ parvatā dvi-sahasrāyāmāḥ |

tad-antareṣu trīṇi varṣāṇi nava-nava-yojana-sāhasrāṇi ramaṇakaṁ hiraṇmayam uttarāḥ kurava iti | niṣadha-hemakūṭa-himaśailā dakṣiṇato dvi-sāhasrāyāmāḥ | tad-antareṣu trīṇi varṣāṇi nava-nava-yojana-sāhasrāṇi harivarṣaṁ kimpuruṣaṁ bhāratam iti | sumeroḥ prācīnā bhadrāśvā mālyavat-sīmānaḥ | pratīcīnāḥ ketumālā gandhamādana-sīmānaḥ | madhye varṣam ilāvṛtam | tad etad yojana-śata-sāhasraṁ, sumeror diśi diśi tad-ardhena vyūḍham | sa khalv ayaṁ śata-sāhasrāyāmo jambū-dvīpas tato dviguṇena lavaṇodadhinā valayākṛtinā veṣṭitaḥ | tataś ca dviguṇā dviguṇā śāka-kuśa-krauñca-śālmala-magadha-puṣkara-dvīpāḥ sapta-samudrāś ca sarṣapa-rāśi-kalpāḥ sa-vicitra-śailāvataṁsā ikṣurasa-surā-sarpir-dadhimaṇḍa-kṣīra-svādūdakāḥ | sapta-samudra-pariveṣṭitāḥ valayākṛtayo lokāloka-parvata-parivārāḥ pañcācad-yojana-koṭi-parisaṅkhyātāḥ | tad etat sarvaṁ supratiṣṭhita-saṁsthānam aṇḍa-madhye vyūḍham | aṇḍaṁ ca pradhāna-sthāṇur avayavo yathākāśe khadyota iti | tatra pātāle jaladhau parvateṣv eteṣu deva-nikāyā asura-gandharva-kinnara-kimpuruṣa-yakṣa-rākṣasa-bhūta-preta-piśācāpasmārakāpsaro-brahma-rākṣasa-kūṣmāṇḍa-vināyakāḥ prativasanti | sarveṣu dvīpeṣu puṇyātmāno deva-manuṣyāḥ | sumerus tridaśānām udyāna-bhūmiḥ | tatra miśra-vanaṁ nandanaṁ caitrarathaṁ sumānasam ity udyānāni | sudharmā deva-sabhā | sudarśanaṁ puram | vaijayantaḥ prāsādaḥ | graha-nakṣatra-tārakās tu dhruve nibaddhā vāyu-vikṣepa-niyamenopalakṣita-pracārāḥ sumeror upary upari sanniviṣṭā viparivartante | māhendra-nivāsinaḥ ṣaḍ deva-nikāyāḥ—tridaśāḥ, agniṣvāttāḥ, yāmyāḥ, tuṣitāḥ, aparinirmita-vaśavartinaḥ, parinirmita-vaśavartinaś ceti |

te sarve saṅkalpa-siddhā aṇimādyaiśvaryopapannāḥ kalpāyuṣo vṛndārakāḥ kāma-bhogina aupapādika-dehā uttamānukūlābhir apsarobhiḥ kṛta-parivārāḥ | mahati loke prājāpatye pañcavidho deva-nikāyaḥ—kumudāḥ, ṛbhavaḥ, pratardanāḥ, añjanābhāḥ, pracinābhā iti | ete mahā-bhūta-vaśino dhyānāhārāḥ kalpa-sahasrāyuṣaḥ | prathame brahmaṇo janaloke caturvidho deva-nikāyaḥ—brahma-purohitāḥ, brahma-kāyikāḥ, brahma-mahākāyikāḥ, ajarāmarā iti | ete bhūtendriya-vaśino dviguṇa-dviguṇottarāyuṣaḥ | dvitīye tapasi loke trividho deva-nikāyaḥ—ābhāsvarāḥ, mahā-bhāsvarāḥ, satya-mahābhāsvarā iti | ete bhūtendriya-prakṛti-vaśino dviguṇa-dviguṇottarāyuṣaḥ | sarve dhyānāhārāḥ ūrdhva-retasa ūrdhvam apratihata-jñānā adhara-bhūmiṣv anāvṛta-jñāna-viṣayāḥ | tṛtīye brahmaṇaḥ satyaloke catvāro deva-nikāyaḥ—acyutāḥ, śuddha-nivāsāḥ, satyābhāḥ saṁjñā-saṁjñinaś ceti | akṛta-bhavana-nyāsāḥ sva-pratiṣṭhā upary-upari-sthitāḥ pradhāna-vaśino yāvat-sargāyuṣaḥ | tatrācyutāḥ savitarka-dhyāna-sukhāḥ | śuddha-nivāsāḥ savicāra-dhyāna-sukhāḥ | satyābhā ānanda-mātra-dhyāna-sukhāḥ | saṁjñā-saṁjñinaś cāsmitā-mātra-dhyāna-sukhāḥ | te’pi trailokya-madhye pratitiṣṭhanti | ta ete sapta lokāḥ sarva eva brahma-lokāḥ | videha-prakṛti-layās tu mokṣa-pade vartante, na loka-madhye nyastā iti | etad-yogināṁ sākṣāt-kartavyaṁ sūrya-dvāre saṁyamaṁ kṛtvā, tato’nyatrāpi evaṁ tāvad abhyased yāvad idaṁ sarvaṁ dṛṣṭam iti ||26||

candre tārā-vyūha-jñānam ||27||

candre saṁyamaṁ kṛtvā tārā-vyūhaṁ vijānīyāt ||27||

dhruve tad-gati-jñānam ||28||

tato dhruve saṁyamaṁ kṛtvā tārāṇāṁ jānīyāt | ūrdhva-vimāneṣu kṛta-saṁyamas tāni jānīyāt ||28||

nābhi-cakre kāya-vyūha-jñānam ||29||

nābhicakre saṁyamaṁ kṛtvā kāya-vyūhaṁ vijānīyāt | vāta-pitta-śleṣmāṇas trayo doṣāḥ santi | dhātavaḥ sapta tvag-lohita-māṁsa-snāyv-asthi-majjā-śukrāṇi | pūrvaṁ pūrvam eṣāṁ bāhyam ity eṣa vinyāsaḥ ||29||

kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ ||30||

jihvāyā adhastāt tantuḥ | tato’dhastāt kaṇṭhaḥ | tato’dhastāt kūpaḥ | tatra saṁyamāt kṣut-pipāse ca bādhete ||30||

kūrma-nāḍyāṁ sthairyam ||31||

kūpād adha urasi kūrmākārā nāḍī | tasyāṁ kṛta-saṁyamaḥ sthira-padaṁ labhate | yathā sarpo godhā veti ||31||

mūrdha-jyotiṣi siddha-darśanam ||32||

śiraḥ-kapāle’ntaś chidraṁ prabhā-svaraṁ jyotiḥ | tatra saṁyamāt siddhānāṁ dyāv-āpṛthivyor antarāla-cāriṇāṁ darśanam ||32||

prātibhād vā sarvam ||33||

prātibhaṁ nāma tārakam | tad-vivekajasya jñānasya pūrva-rūpam | yathodaye prabhā bhāskarasya | tena vā sarvam eva jānāti yogī, prātibhasya jñānasyotpattāv iti ||33||

hṛdaye citta-saṁvit ||34||

yad idam asmin brahma-pure daharaṁ puṇḍarīkaṁ veśma, tatra vijñānam | tasmin saṁyamāc citta-saṁvit ||34||

sattva-puruṣayor atyantāsaṁkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvāt svārtha-saṁyamāt puruṣa-jñānam ||35||

buddhi-sattvaṁ prakhyā-śīlaṁ samāna-sattvopanibandhane rajas-tamasau vaśīkṛtya sattva-apuruṣayānyatā-pratyayena pariṇatam | tasmāc ca sattvāt pariṇāmino’tyanta-vidharmā viśuddho’nyaś citi-mātra-rūpaḥ puruṣaḥ | tayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ puruṣasya, darśita-viṣayatvāt | sa bhoga-pratyayaḥ sattvasya parārthatvād dṛśyaḥ | yas tu tasmād viśiṣṭaś citi-mātra-rūpo’nyaḥ pauruṣeyaḥ pratyayas tatra saṁyamāt puruṣa-viṣayā prajñā jāyate | na ca puruṣa-pratyayena buddhi-sattvātmanā puruṣo dṛśyate | puruṣa eva taṁ pratyayaṁ svātmāvalambaṁ paśyati | tathā hy uktam—vijñātāram are kena vijānīyāt [bṛ.ā.u. 2.4.14] iti ||35||

tataḥ prātibha-śrāvaṇa-vedanā’’darśā-svāda-vārtā jāyante ||36||

prātibhāt sūkṣma-vyahita-viprakṛṣṭātītān āgata-jñānam | śrāvaṇād divya-śabda-śravaṇam | vedanād divya-sparśādhigamaḥ | ādarśād divya-rūpa-saṁvit | āsvādād divya-rasa-saṁvit | vārtāto divya-gandha-vijñānam ity etāni nityaṁ jāyante ||36||

te samādhāv upasargāḥ, vyutthāne siddhayaḥ ||37||

te pratibhādayaḥ samāhita-cittasyotpadyamānā upasargāḥ, tad-darśana-pratyanīkatvāt | vyutthita-cittasyotpadyamānāḥ siddhayaḥ ||37||

bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāc ca cittasya para-śarīrāveśaḥ ||38||

lokī-bhūtasya manaso’pratiṣṭhasya śarīre karmāśaya-vaśāt bandhaḥ pratiṣṭhety arthaḥ | tasya karmaṇo bandha-kāraṇasya śaithilyaṁ samādhi-balād bhavati | pracāra-saṁvedanaṁ ca cittasya samādhijam eva | karma-bandha-kṣayāt sva-cittasya pracāra-saṁvedanāc ca yogī cittaṁ sva-śarīrān niṣkṛṣya śarīrāntareṣu nikṣipati | nikṣiptaṁ cittaṁ cendriyāṇy anupatanti | yathā madhukara-rājānaṁ makṣikā utpatantam anūtpatanti niviśamānam anuniviśante tathendriyāṇi para-śarīrāveśe cittam anuvidhīyanta iti ||38||

udāna-jayāj jala-paṅka-kaṇṭakādiṣv asaṅga utkrāntiś ca ||39||

samastendriya-vṛttiḥ prāṇādi-lakṣaṇaḥ jīvanam | tasya kriyā pañcatayī | prāṇo mukha-nāsikā-gatir āhṛdaya-vṛttiḥ | samaṁ nayanāt samānaś cānābhi-vṛttiḥ | apanayanād apāna āpāda-tala-vṛttiḥ | unnayanād udāna āśiro-vṛttiḥ | vyāpī vyāna iti | teṣāṁ pradhānaṁ prāṇaḥ | udāna-jayāj jala-paṅka-kaṇṭakādiṣv asaṅgaḥ, utkrāntiś ca prayāṇa-kāle bhavati | tāṁ vaśitvena pratipadyate ||39||

samāna-jayāt prajvalanam ||40||

jita-samānas tejasa upadhmānaṁ kṛtvā jvalati ||40||

śrotrākāśayoḥ saṁbandha-saṁyamād divyaṁ śrotram ||41||

sarv-śrotrāṇām ākāśaṁ pratiṣṭhā sarva-śabdānāṁ ca | yathoktam—tulya-deśa-śravaṇānām eka-deśa-śrutitvaṁ sarveṣāṁ bhavatīti | tac caitad ākāśasya liṅgam anāvaraṇaṁ coktam | tathāmūrtasyānāvaraṇa-darśanād vibhutvam api prakhyātam ākāśasya | śabda-grahaṇānumitaṁ śrotram | badhirābadhirayor ekaḥ śabdaṁ gṛhṇāty aparo na gṛhṇātīti, tasmāc chortram eva śabda-viṣayam | śrotrākāśayoḥ saṁbandhe kṛta-saṁyamasya yogino divyaṁ śrotraṁ pravartate ||41||

kāyākāśayoḥ saṁbandha-saṁyamāl

laghu-tūla-samāpatteś cākāśa-gamanam ||42||

yatra kāyas tatrākāśaṁ tasyāvakāśa-dānāt kāyasya, tena sambandhaḥ prāptiḥ | tatra kṛta-saṁyamo jitvā tat-sambandhaṁ laghuṣu tūlādiṣv āparamāṇubhyaḥ samāpattiṁ labdhvā jita-sambandho laghuḥ | laghutvāc ca jale pādābhyāṁ viharati, tatas tūrṇa-nābhi-tantu-mātre vihṛtya raśmiṣu viharati, tato yatheṣṭam ākāśa-gatir asya bhavatīti ||42||

bahir-akalpitā vṛttir mahā-videhā, tataḥ prakāśāvaraṇa-kṣayaḥ ||43||

śarīrād bahir manaso vṛtti-lābho videhā nāma dhāraṇā | sā yadi śarīra-pratiṣṭhasya manaso bahir-vṛtti-mātreṇa bhavati, sā kalpitety ucyate | yā tu śarīra-nirapekṣā bahir-bhūtasyaiva manaso bahir-vṛttiḥ, sā khalv akalpitā | tatra kalpitayā sādhayaty akalpitāṁ mahā-videhām iti, yayā para-śarīrāṇy āviśanti yoginaḥ | tataś ca dhāraṇātaḥ prakāśātmano buddhi-sattvasya yad āvaraṇaṁ kleśa-karma-vipāka-trayaṁ rajas-tamo-mūlaṁ tasya ca kṣayo bhavati ||43||

sthūla-svarūpa-sūkṣmānvayārthavattva-saṁyamād bhūta-jayaḥ ||44||

tatra pārthivādyāḥ śabdādayo viśeṣāḥ sahākārādibhir dharmaiḥ sthūla-śabdena paribhāṣitāḥ | etad bhūtānāṁ prathamaṁ rūpam | dvitīyaṁ rūpaṁ sva-sāmānyam | mūrtir bhūmiḥ, sneho jalam, vahnir uṣṇatā, vāyuḥ praṇāmī, sarvato-gatir ākāśa ity etat-svarūpa-śabdenocyate | asya sāmānyasya śabdādayo viśeṣāḥ | tathā coktam—eka-jāti-samanvitānām eṣāṁ dharma-mātra-vyāvṛttiḥ iti sāmānya-viśeṣa-samudāyo’tra dravyam | dviṣṭho hi samūhaḥ | pratyastamita-bhedāvayavānugataḥ | śarīraṁ vṛkṣo yūthaṁ vanam iti | śabdenopātta-bhedāvayavānugataḥ samūhaḥ | ubhaye deva-manuṣyāḥ | samūhasya devā eko bhāgo manuṣyā dvitīyo bhāgas tābhyām evābhidhīyate samūhaḥ | sa ca bhedābheda-vivakṣitaḥ | āmrāṇāṁ vanaṁ brāhmaṇānāṁ saṅghaḥ, āmra-vanaṁ brāhmaṇa-saṅghaḥ iti | sa punar dvividho yuta-siddhāvayavaḥ saṅghātaḥ śarīraṁ vṛkṣaḥ paramāṇur iti | ayuta-siddhāvayava-bhedānugataḥ samūho dravyam iti patañjaliḥ | etat svarūpam ity uktam |

atha kim eṣāṁ sūkṣma-rūpaṁ ? tan-mātraṁ bhūtakāraṇaṁ, tasyaiko’vayavaḥ paramāṇuḥ sāmānya-viśeṣātmāyuta-siddhāvyava-bhedānugataḥ samudāya iti | evaṁ sarva-tanmātrāṇi etat dvitīyam | atha bhūtānāṁ caturthaṁ rūpaṁ khyāti-kriyā-sthiti-śīlā guṇāḥ kārya-svabhāvānupātino’nvya-śabdenoktāḥ | athaiṣāṁ pañcamaṁ rūpam arthavattvaṁ bhogāpavargārthtā guṇeṣv evānvayinī guṇās tanmātra-bhūta-bhautikeṣv iti sarvam arthavat | teṣv idānīm-bhūteṣu pañcasu pañca-rūpeṣu saṁyamāt tasya tasya rūpasya svarūpa-darśanaṁ jayaś ca prādurbhavati | tatra pañca-bhūta-svarūpāṇi jitvā bhūta-jayo bhavati, taj-jayād vatsānusāriṇya iva gāvo’sya saṅkalpānuvidhāyinyo bhūta-prakṛtayo bhavanti ||44||

tato’ṇimādi-prādurbhāvaḥ kāya-saṁpat tad-dharmānabhighātaś ca ||45||

tatrāṇimā bhavaty aṇu | laghimā laghur bhavati | mahimā mahān bhavati | prāptir aṅguly-agreṇāpi spṛśati candramasam | prākāmyam icchānabhighātaḥ | bhūmāv unmajjati nimajjati yathodake | vaśitvaṁ bhūta-bhautikeṣu vaśī bhavaty avaśyaś cānyeṣām | īśitṛtvaṁ teṣāṁ prabhavāpyaya-vyūhānām īṣṭe | yatra kāmāvasāyitvaṁ satya-saṅkalpatā yathā saṅkalpas tathā bhūta-prakṛtīnām avasthānam | na ca śakto’pi padārtha-viparyāsaṁ karoti | kasmāt ? anyasya yatra kāmāvasāyinaḥ pūrva-siddhasya tathā-bhūteṣu saṅkalpād iti | etāny aṣṭāv aiśvaryāṇi | kāya-sampada vakṣyamāṇā | tad-dharmān abhighātaś ca pṛthvī mūrtyā na niruṇaddhi yoginaḥ śṛṅgārādi-kriyāṁ, śilām apy anupraviśatīti | nāpaḥ snigdhāḥ kledayanti | nāgnir uṣṇo dahati | na vāyuḥ praṇāmī vahati | anāvaraṇātmake’py ākāro bhavaty āvṛta-kāyaḥ siddhānām apy adṛśyo bhavati ||45||

rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-saṁpat ||46||

darśanīyaḥ, kāntimān, atiśaya-balo vajra-saṁhananaś ceti ||46||

grahaṇa-svarūpāsmitānvayārthavattva-saṁyamād indriya-jayaḥ ||47||

sāmānya-viśeṣātmā śabdādir grāhyaḥ | teṣv indriyāṇāṁ vṛttir grahaṇam | na ca tat-sāmānya-mātra-grahaṇākāram | katham anālocitaḥ sa viṣaya-viśeṣa indriyeṇa manasānuvyavasīyeteti ? svarūpaṁ punaḥ prakāśātmano buddhi-sattvasya sāmānya-viśeṣayor ayuta-siddhāvayava-bhedānugataḥ samūho dravyam indriyam | teṣāṁ tṛtīyaṁ rūpam asmitā-lakṣaṇo’haṅkāraḥ | tasya sāmānyasyendriyāṇi viśeṣāḥ | caturthaṁ rūpaṁ vyavasāyātmakāḥ prakāśa-kriyā-sthiti-śīlā guṇāḥ | yeṣām indriyāṇi sāhaṅkārāṇi pariṇāmāḥ | pañcamaṁ rūpaṁ guṇeṣu yad anugataṁ puruṣārthavattvam iti | pañcasv evetṣv indriya-rūpeṣu yathā-kramaṁ saṁyamas tatra tatra jayaṁ kṛtvā pañca-rūpa-jayād indriya-jayaḥ prādurbhavati yoginaḥ ||47||

tato manojavitvaṁ vikaraṇa-bhāvaḥ pradhāna-jayaś ca ||48||

kāyasyānuttamo gati-lābho manojavitvam | videhānām indriyāṇām abhipreta-deśa-kāla-viṣayāpekṣo vṛtti-lābho vikaraṇa-bhāvaḥ | sarva-prakṛtk-vikāra-vaśitvaṁ pradhāna-jaya iti | etās tisraḥ siddhayo madhu-pratīkā ucyante | etāś ca karaṇa-pañcaka-rūpa-jayād adhigamyante ||48||

sattva-puruṣānyatā-khyāti-mātrasya

sarva-bhāvādhiṣṭhātṛtvaṁ sarva-jñātṛtvaṁ ca ||49||

nirdhūta-rajas-tamo-malasya buddhi-sattvasya pare vaiśāradye parasyāṁ vaśīkāra-saṁjñāyāṁ vartamānasya sattva-puruṣānyatā-khyāti-mātra-rūpa-pratiṣṭhasya sarva-bhāvādhiṣṭhātṛtvam | sarvātmāno guṇā vyavasāya-vyavaseyātmakāḥ svāminaṁ kṣetrajñaṁ pratyaśeṣa-dṛśyātmatvenopatiṣṭhanta ity arthaḥ | sarva-jñātṛtvaṁ sarvātmanāṁ guṇānāṁ śāntoditāvyapadeśya-dharmatvena vyavasthitānām akramopārūḍhaṁ vivekajaṁ jñānam ity arthaḥ | ity eṣā viśokā nāma siddhir yāṁ prāpya yogī sarvajñaḥ kṣīṇa-kleśa-bandhano vaśī viharati ||49||

tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam ||50||

yad āsyaivaṁ bhavati kleśa-karma-kṣaye sattvasyāyaṁ viveka-pratyayo dharmaḥ | sattvaṁ ca heya-pakṣe nyastaṁ puruṣaś cāpariṇāmī śuddho’nyaḥ sattvād iti | evam asya tato virajyamānasya yāni kleśa-bījāni dagdha-śāli-bīja-kalpānya-prasava-samarthāni tāni saha manasā pratyastaṁ gacchanti | teṣu pralīneṣu puruṣaḥ punar idaṁ tāpa-trayaṁ na bhuṅkte | tad eteṣāṁ guṇānāṁ manasi karma-kleśa-vipāka—svarūpeṇābhivyaktānāṁ caritārthānāṁ pratiprasave puruṣasyātyantiko guṇa-viyogaḥ kaivalyam | tadā svarūpa-pratiṣṭhā citi-śaktir eva puruṣa iti ||50||

sthāny-upanimantraṇe saṅga-smayākaraṇaṁ punaḥ aniṣṭa-prasaṅgāt ||51||

catvāraḥ khalv amī yoginaḥ | prathama-kalpiko madhu-bhūmikaḥ prajā-jyotir atikrānta-bhāvanīyaś ceti | tatrābhyāsī pravṛtta-mātra-jyotiḥ prathamaḥ | ṛtambhara-prajño dvitīyaḥ | bhūtendriya-jayī tṛtīyaḥ | sarveṣu bhāviteṣu bhāvanīyeṣu kṛta-rakṣā-bandhaḥ kṛta-kartavya-sādhanādimān | caturtho yas tv atikrānta-bhāvanīyas tasya citta-pratisarga eko’rthaḥ | sapta-vidhāsya prānta-bhūmi-prajñā | tatra madhumatīṁ bhūmiṁ sākṣāt-kurvao brāhmaṇasya sthānino devāḥ sattva-śuddhim anupaśyantaḥ sthānair upanimantrayante—bhoḥ ! ihāsyatām iha ramyatāṁ, kamanīyo’yaṁ bhogaḥ | kamanīyeyaṁ kanyā | rasāyanam idaṁ jarā-mṛtyū bādhate | vaihāyasam idaṁ yānam amī kalpa-drumāḥ, puṇyā mandākinī, siddhā maharṣayaḥ, uttamā anukūlā apsaraso, divye ṛotra-cakṣuṣī, vajropamaḥ kāyaḥ | sva-guṇaiḥ sarvam idam upārjitam āyuṣmatā | pratipadyatām idam akṣayam ajara-sthānaṁ devānāṁ priyam iti |

evam abhidhīyamānaḥ saṅga-doṣān bhāvayet ghoreṣu | saṁsārāṅgāreṣu pacyamānena mayā janana-maraṇāndhakāre viparitvartamānena kathañcid āsāditaḥ kleśa-timira-vināśo yoga-pradīpaḥ | tasya caite tṛṣṇāyonayo viṣaya-vāyavaḥ pratipakṣāḥ | sa khalv ahaṁ labdhālokaḥ katham anayā viṣaya-mṛgatṛṣṇāyā vañcitas tasyaiva punaḥ pradīptasya saṁsārāgner ātmānam indhanīkuryām iti | svasti vaḥ svapnopamebhyaḥ kṛpaṇa-jana-prārthaīyebhyo viṣayebhya ity evaṁ niścita-matiḥ samādhiṁ bhāvayet | saṅgam akṛtvā smayam api na kuryād evam ahaṁ devānām api prārthaīya iti | smayādayaṁ susthitaṁ-manyatayā mṛtyunā keśeṣu gṛhītam ivātmānaṁ na bhāvayiṣyati | tathā cāsya cchidrāntara-prekṣī ānāṁiaṁ yatnopacaryaḥ pramādo labdha-vivaraḥ kleśānuttambhayiṣyati | tataḥ punar aniṣṭa-prasaṅgaḥ, evam asya saṅga-smayāvakurvato bhāvināṁto’rtho dṛḍhībhaviṣyati | bhāvanīyaś cārtho’bhimukhībhaviṣyatīti ||51||

kṣaṇa-tat-kramayoḥ saṁyamād vivekajaṁ jñānam ||52||

yathāpakarṣa-paryantaṁ paraṁ brahmāṇur evaṁ paramāpakarṣa-paryantaḥ kālaḥ kṣaṇaḥ | yāvatā vā samayena calitaḥ paramāṇuḥ pūrva-deśaṁ jahyāt uttara-deśam upasampadyeta sa kālaḥ kṣaṇaḥ | tat-pravāhāvicchedas tu kramaḥ | kṣaṇa-tat-kramayor nāsti vastu-samāhāra iti buddhi-samāhāro muhūrtāhorātrādayaḥ | sa khalv ayaṁ kālo vastu-śūnyo buddhi-nirmāṇaḥ śabda-jñānānupātī laikikānāṁ vyutthita-darśanānāṁ vastu-svarūpa ivāvabhāsate | kṣaṇas tu vastu-patitaḥ kramāvalambī, kramaś ca kṣaṇānantaryātmā | taṁ kāla-vidaḥ kāla ity ācakṣate yoginaḥ | na ca dvau kṣaṇau saha bhavataḥ | kramaś ca na dvayoḥ sahabhuvor asambhavāt | pūrvasmād uttara-bhāvino yad ānantaryaṁ kṣaṇasya sa kramaḥ | tasmād vartamāna evaikaḥ kṣaṇo na pūrvottara-kṣaṇāḥ santīti | tasmān nāsti tat-samāhāraḥ | ye tu bhūta-bhāvinaḥ kṣaṇās te pariṇāmānvitā vyākhyeāḥ | tenaikena kṣaṇena kṛtsno lokaḥ pariṇāmam anubhavati | tat-kṣaṇopārūḍhāḥ khalv amī dharmāḥ | tayoḥ kṣaṇa-tat-kramayoḥ saṁyamāt tayoḥ sākṣāt-karaṇam | tataś ca vivekajaṁ jñānaṁ prādurbhavati ||52||

tasya viṣaya-viśeṣa upakṣipyate—

jāti-lakṣaṇa-deśair anyatā’navacchedāt tulyayos tataḥ pratipattiḥ ||53||

tulyayosr deśa-lakṣaṇa-sārūpye jāti-bhedo’nyatāyā hetur gaur iyaṁ baḍaveyam iti | tulya-deśa-jātīyatve lakṣaṇam anyatva-karaṁ—kālākṣī gauḥ, svastimatī gaur iti | dvayor āmalakayor jāti-lakṣaṇa-sārūpyād deśa-bhedo’nyatva-karaḥ—idaṁ pūrvam idam uttaram iti | yadā tu pūrvam āmalakam anya-vyagrasya jñātur uttara-deśa upāvartyate, tadā tulya-deśatve pūrvam etad uttaram etad iti pravibhāgānupapattiḥ | asandigdhena ca tattva-jñānena bhavitavyam ity ata idam uktaṁ tataḥ pratipattir vivekaja-jñānād iti | kathaṁ ? pūrvāmalaka-sahakṣaṇo deśa uttarāmalaka-saha-kṣaṇa-deśād bhinnaḥ | te cāmalake sva-deśa-kṣaṇānubhava-bhinne | anya-deśa-kṣaṇānubhavas tu tayor anyatve hetur iti | etena dṛṣṭāntena paramāṇos tulya-jāti-lakṣaṇa-deśasya pūrva-paramāṇu-deśa-saha-lakṣaṇa-sākṣātkaraṇād uttarasya paramāṇos tad-deśānupapattāv uttarasya tad-deśānubhavo bhinnaḥ sahakṣaṇa-bhedāt tayor īśvarasya yogino’nyatva-pratyayo bhavatīti | apare tu varṇayanti—ye’ntyā viśeṣās te’nyatā-pratyayaṁ kurvantīti | tatrāpi deśa-lakṣaṇa-bhedo mūrti-vyavadhi-jāti-bhedaś cānyatva-hetuḥ | kṣaṇa-bhedas tu yogi-buddhi-gamya eveti | ata uktaṁ—« mūrti-vyavadhi-jāti-bhedābhāvān nāsti mūla-pṛthaktvaṁ » iti vārṣagaṇyaḥ ||53||

tārakaṁ sarvaviṣayaṁ sarvathāviṣayam akramaṁ ceti vivekajaṁ jñānam ||54||

tārakam iti sva-pratimottham anaupadeśikam ity arthaḥ | sarva-viṣayaṁ nāsya kiñcid aviṣayībhūtam ity arthaḥ | sarvathā-viṣayam atītānāgata-pratyutpannaṁ sarvaṁ sarvathā jānātīty arthaḥ | akramam ity eka-kṣaṇoparūḍhaṁ sarvaṁ sarvathā gṛhṇātīty arthaḥ | etad-vivekajaṁ jñānaṁ paripūrṇam | asyaivāṁśo yoga-pradīpo madhumatī-bhūmim upādāya yāvad asya parisamāptir iti ||54||

prāpta-vivekaja-jñānasyāprāpta-vivekaja-jñānasya vā—

sattva-puruṣayoḥ śuddhi-sāmye kaivalyam iti ||55||

yadā nirdhūta-rajas-tamo-malaṁ buddhi-sattvaṁ sattva-puruṣasyānyatā-pratyaya-mātrādhikāraṁ dagdha-kleśa-bījaṁ bhavati, tadā puruṣasya śuddhi-sārūpyam ivāpannaṁ bhavati | tadā puruṣasyopacarita-bhogābhāvaḥ śuddhiḥ | etasyām avasthāyāṁ kaivalyaṁ bhavatīśvarasyānīśvarasya vā vivekaja-jñāna-bhāgina itarasya vā | na hi dagdha-kleśa-bījasya jñāne punar apekṣā kācid asti | sattva-śuddhi-dvāreṇaitat-samādhijam aiśvaryaṁ ca jñānaṁ copakrāntam | paramārthatas tu jñānād adarśanaṁ nivartate | tasmin nivṛtte na santy uttare kleśāḥ | kleśābhāvāt karma-vipākābhāvaḥ | caritādhikārāś caitsyām avasthāyāṁ guṇā na puruṣasya dṛśyatvena punar upatiṣṭhante | tat puruṣasya kaivalyam | tadā puruṣaḥ svarūpa-mātra-jyotir amalaḥ kevalī bhavati ||55||

iti patañjali-viracite yoga-sūtre tṛtīyo vibhūtipādaḥ

(4)

# caturthaḥ kaivalya-pādaḥ |

janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ ||1||

dehāntaritā janmanā siddhiḥ | auṣadhibhir asura-bhavaneṣu rasāyanenety-eva-ādi | mantrair ākāśa-gamanāṇimādi-lābhaḥ | tapasā saṅkalpa-siddhiḥ kāma-rūpī yatra tatra kāmaga ity-evam-ādi | samādhijāḥ siddhayo vyākhyāḥ ||1||

tatra kāyendriyāṇām anya-jātīya-pariṇatānāṁ—

jāty-antara-pariṇāmaḥ prakṛtyāpūrāt ||2||

pūrva-pariṇāmāpāye uttara-pariṇāmopajanas teṣām apūrvāvayavānupraveśād bhavati, kāyendriya-prakṛtayaś ca svaṁ svaṁ vikāram anugṛhṇanty āpūreṇa dharmādi-nimittam apekṣamāṇā iti ||2||

nimittam aprayojakaṁ prakṛtīnāṁ varaṇa-bhedas tu tataḥ kṣetrikavat ||3||

na hi dharmādi nimittaṁ prayojakaṁ prakṛtīnāṁ bhavati | na kāryeṇa kāraṇaṁ pravartyate iti | kathaṁ tarhi ? varaṇa-bhedas tu tataḥ kṣetrikavat | yathā kṣetrikaḥ kedārād apāṁ pūraṇāt kedārāntaraṁ piplāvayiṣuḥ samaṁ nimnaṁ nimnataraṁ vā nāpaḥ pāṇināpakarṣaty āvaraṇaṁ tv āsāṁ bhinatti, tasmin bhinne svayam evāpaḥ kedārāntaram āplāvayanti | tathā dharmaḥ prakṛtīnām āvaraṇam adharmaṁ bhinatti, tasmin bhinne svayam eva prakṛtayaḥ svaṁ svaṁ vikāram āplāvayanti | yathā vā sa eva kṣetrikas tasminn eva kedāre na prabhavaty audakān bhaumān vā rasān dhānya-mūlāny anupraveśayitum | kiṁ tarhi ? mudga-gavedhuka-śyāmākādīṁs tato’pakarṣati | apakṛṣṭeṣu teṣu svayam eva rasā dhānya-mūlāny anupraviśanti | tathā dharmo nivṛtti-mātre kāraṇam adharmasya | śuddhy-aśuddhyor atyanta-virodhāt | na tu prakṛti-pravṛttau dharmo hetur bhavatīti | atra nandīśvarādaya udāhāryāḥ | viparyayeṇāpy adharmo dharmaṁ bādhate | tataś cāśuddhi-pariṇāma iti | atrāpi nahuṣājagarādaya udāhāryāḥ ||3||

tadā tu yogī bahūn kāyān nirmimīte tadā kim ekamanaskās te bhavanty athāneka-manaskā iti ?

nirmāṇa-cittāny asmitā-mātrāt ||4||

asmitā-mātraṁ citta-kāraṇam upādāya nirmāṇa-cittāni karoti, tataḥ sa-cittāni bhavanti ||4||

pravṛtti-bhede prayojakaṁ cittam ekam anekeṣām ||5||

bahūnāṁ cittānāṁ katham eka-cittābhiprāya-puraḥsā pravṛttir iti sarva-cittānāṁ prayojakaṁ cittam ekaṁ nirmimīte, tataḥ pravṛtti-bhedaḥ ||5||

tatra dhyānajam anāśayam ||6||

pañca-vidhaṁ nirmāṇa-cittaṁ—janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhaya iti | tatra yad eva dhyānajaṁ cittaṁ tad evānāśayaṁ tasyaiva nāsty āśayo rāgādi-pravṛttir nātaḥ puṇya-pāpābhisambandhaḥ | kṣīṇa-kleśatvād yogina iti | itareṣāṁ tu vidyate karmāśayaḥ ||6||

yataḥ—

karmāśuklākṛṣṇaṁ yoginaḥ trividham itareṣām ||7||

catuṣpadī khalv iyaṁ karma-jātiḥ—kṛṣṇā śukla-kṛṣṇā, śuklāśukākṛṣṇā ceti | tatra kṛṣṇā durātmanām | śukla-kṛṣṇā bahiḥ-sādhana-sādhyā, tatra para-pīḍānugraha-dvāreṇaiva karmāśaya-pracayaḥ | śuklā tapaḥ-svādhyāya-dhyānavatām | sā hi kevale manasyāyattatvād bahiḥ-sādhanādhīnā na parān pīḍayitvā bhavati | aśuklākṛṣṇā saṁnyāsināṁ kṣīṇa-kleśānāṁ carama-dehānām iti | tatrāśuklaṁ yogina eva phala-saṁnyāsād akṛṣṇaṁ cānupādānāt | itareṣāṁ tu bhūtānāṁ pūrvam eva trividham iti ||7||

tatas tad-vipākānuguṇānām evābhivyaktir vāsanānām ||8||

tata iti trividhāt karmaṇaḥ | tad-vipākānuguṇānām eveti | yaj jātīyasya karmaṇo yo vipākas tasyānuguṇā yā vāsanāḥ karma-vipākam anuśerate, tāsām evābhivyaktiḥ | na hi daivaṁ karma vipacyamānaṁ nāraka-tiryaṅ-manuṣya-vāsanābhivyakti-nimittaṁ bhavati | kintu daivānuguṇā evāsya vāsanā vyajyate | nāraka-tiryaṅ-manuṣyeṣu caivaṁ samānaś carcaḥ ||8||

jāti-deśa-kāla-vyavahitānām apy ānantaryaṁ,

smṛti-saṁskārayor eka-rūpatvāt ||9||

vṛṣa-daṁśa-vipākodayaḥ sva-vyañjakāñjanābhivyaktaḥ | sa yadi jāti-śatena vā dūra-deśatayā vā kalpa-śatena vā vyavahitaḥ punaś ca sva-vyañjakāñjana evodiyāt drāg ity eva pūrvaṇubhūta-vṛṣa-daṁśa-vipākābhisaṁskṛtā vāsanā upādāya vyajyeta | kasmāt ? yato vyavahitānām apy āsāṁ sadṛśaṁ karṁ :abhivyañjakaṁ nimittībhūtam ity ānantaryam eva | kutaś ca ? smṛti-saṁskārayor eka-rūpatvāt | yathānubhavās tathā saṁskārāḥ | te ca karma-vāsanānurūpāḥ | yathā ca vāsanās tathā smṛtir iti jāti-deśa-kāla-vyavahitebhyaḥ saṁskārebhyaḥ smṛtiḥ | smṛteś ca punaḥ saṁskārā ity evam ete smṛti-saṁskārāḥ karmāśaya-vṛtti-lābha-vaśād vyajyante | ataś ca vyavahitānām api nimitta-naimittika-bhāvānucchedād ānantaryam eva siddham iti ||9||

tāsām anāditvaṁ cāśiṣo nityatvāt ||10||

tāsāṁ vāsanānām āśiṣo nityatvād anāditvam | yeyam ātmāśīr mā na bhūvaṁ bhūyāsam iti sarvasya dṛśyate, sā na svābhāvikī | kasmāt ? jāta-mātrasya jantor ananubhūta-maraṇa-dharmakasya dveṣo duḥkhānusmṛti-nimitto maraṇa-trāsaḥ kathaṁ bhavet ? na ca svābhāvikaṁ vastu nimittam upādatte | tasmād anādi-vāsanānuviddham idaṁ cittaṁ nimitta-vaśāt kaścid eva vāsanāḥ pratilabhya puruṣasya bhogāyopavartata iti | ghaṭa-prāsāda-pradīpa-kalpaṁ saṅkoca-vikāśi cittaṁ śarīra-parimāṇākāra-mātram ity apare pratipannāḥ | tathā cāntarābhāvaḥ saṁsāraś ca yukta iti | vṛttir evāsya vibhunaś cittasya saṅkoca-vikāśinīty ācāryaḥ | tac ca dharmādi-nimittāpekṣam | nimittaṁ ca dvividhaṁ—bāhyam ādhyātmikaṁ ca | śarīrādi-sādhanāpekṣaṁ bāhyaṁ stuti-dānābhivādanādi | citta-mātrādhīnaṁ śraddhādy ādhyātmikam | tathā coktaṁ—ye ceite maitry-ādayo dhyāyināṁ vihārās te bāhya-sādhana-niranugrahātmaḥ prakṛṣṭaṁ dharmam abhinivartayanti | tayor mānasaṁ balīyaḥ | kathaṁ ? jñāna-vairāgye kenātiśayyete ? daṇḍakāraṇyaṁ ca citta-bala-vyatirekeṇa kaḥ śarīreṇa karmaṇā śūnyaṁ kartum utsaheta, samudram agastyavad vā pibet ||10||

hetu-phalāśrayālambanaiḥ saṁgṛhītatvād eṣām abhāve tad-abhāvaḥ ||11||

hetuḥ dharmāt sukham adharmād duḥkham | sukhād rāgo duḥkhād dveṣaḥ | tataś ca prayatnaḥ | tena manasā vācā kāyena vā parispandamānaḥ param anugṛhṇāty upahanti vā | tataḥ punar dharmādharmau sukha-duḥkhe, rāga-dveṣāv iti pravṛttam idaṁ ṣaḍaraṁ saṁsāra-cakram | asya ca pratikṣaṇam āvartamānasyāvidyā netrī, mūlaṁ sarva-kleśānām ity eṣa hetuḥ | phalaṁ tu yam āśritya yasya pratyutpannā dharmādeḥ, na hy apūrvopajanaḥ | manas tu sādhikāram āśrayo vāsanānām | na hy avasitādhikāre manasi nirāśrayā vāsanāḥ sthātum utsahante | yad abhimukhībhūtaṁ vastu yāṁ vāsanāṁ vyanakti, tasyās tad-ālambanam | evaṁ hetu-phalāśrayālambanair etaiḥ saṅgṛhītāḥ sarvā vāsanāḥ | eṣām abhāve tat-saṁśrayāṇām api vāsanānām abhāvaḥ ||11||

nāsty asataḥ sambhavo na cāsti sato vināśa iti dravyatvena sambhavatyaḥ kathaṁ nivartiṣyante vāsanāḥ ? iti—

atītānāgataṁ svarūpato’sty adhva-bhedād dharmāṇām ||12||

bhaviṣyad-vyaktikam anāgatam | anubhūta-vyaktikam atītam | sva-vyāpāropārūḍhaṁ vartamānam | trayaṁ caitad vastu jñānasya jñeyam | yadi caitat svarūpato nābhaviṣyan nedaṁ nirviṣayaṁ jñānam udapatsyata | tasmād atītānāgataṁ svarūpato’stīti | kiṁ ca, bhoga-bhāgīyasya vāpavarga-bhāgīyasya vā karmaṇaḥ phalam utpitsu yadi nirupākhyam iti tad-uddeśena tena nimittena kuśalānuṣṭhānaṁ na yujyeta | sataś ca phalasya nimittaṁ vartamānīkaraṇe samarthaṁ, nāpūrvopajanane | siddhaṁ nimittaṁ naimittikasya viśeṣānugrahaṇaṁ kurute, nāpūrvam utpādayati | dharmī cāneka-dharma-svabhāvaḥ | tasya cādhva-bhedena dharmāḥ pratyavasthitāḥ | na ca yathā vartamānaṁ vyakti-viśeṣāpannaṁ dravatyo’sty evam atītam anāgataṁ vā | kathaṁ tarhi ? svenaiva vyaṅgyena svarūpeṇānāgatam asti | svena cānubhūta-vyaktitvena svarūpeṇātītam iti | vartamānasyaivādhvanaḥ svarūpa-vyaktir iti, na sā bhavaty atītānāgatayor adhvanoḥ | ekasya cādhvanaḥ samaye dvāv adhvānau dharmi-samanvāgatau bhavata eveti, nābhūtvā bhāvas trayāṇām adhvanām iti ||12||

te vyakta-sūkṣmā guṇātmānaḥ ||13||

te khalv amī try-adhvāno dharmā vartamānā vyakātmāno’tītān āgatāḥ sūkṣmātmānaḥ | sarvam idaṁ guṇānāṁ sanniveśa-viśeṣa-mātram iti paramārthato guṇātmānaḥ | tathā ca śāstrānuśāsanam—

guṇānāṁ paramaṁ rūpaṁ na dṛṣṭi-patham ṛcchati |

yat tu dṛṣṭi-pathaṁ prāptaṁ tan māyeva sutucchakam || iti ||13||

yadā tu sarve guṇāḥ, katham ekaḥ śabda ekam indriyam iti ?

pariṇāmaikatvād vastu-tattvam ||14||

prakhyā-kriyā-sthiti-śīlānāṁ guṇānāṁ grahaṇātmakānāṁ karaṇa-bhāvenaikaḥ pariṇāmaḥ śrotram indriyam, grāhyātmakānāṁ śabda-bhāvenaikaḥ pariṇāmaḥ śabdo viṣaya iti | śabdādīnāṁ mūrti-samāna-jātīyānām ekaḥ pariṇāmaḥ pṛthivī-paramāṇus tanmātrāvayavaḥ | teṣāṁ caikaḥ pariṇāmaḥ pṛthivī gaur vṛkṣaḥ parvata ity evam-ādir bhūtāntareṣv api snehauṣṇya-praṇāmitvāvakāśa-dānāny upādāya sāmānyam eka-vikārārambhaḥ samādheyaḥ | nāsty artho vijñāna-visahacaraḥ, asti tu jñānam artha-visahacaraḥ svapnādau kalpitam iti anayā diśā ye vastu-svarūpam apahnuvate, jñāna-parikalpanā-mātraṁ vastu svapna-viṣayopamaṁ na paramārthato’stīt ya āhuḥ, te tatheti pratyupasthitam idaṁ sva-māhātmyena vastu katham apramāṇātmakena vikalpa-jñāna-balena vastu-svarūpam utsṛjya tad evāpalapantaḥ śraddheya-vacanāḥ syuḥ ? ||14||

kutaś caitad anyāyyaṁ ?

vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ ||15||

bahu-cittāvalambinī-bhūtam ekaṁ vastu sādhāraṇam | tat khalu naika-citta-parikalpitaṁ nāpy aneka-citta-parikalpitaṁ, kintu sva-pratiṣṭhitam | kathaṁ ? vastu-sāmye citta-bhedāt | dharmāpekṣaṁ cittasya vastu-sāmye’pi sukha-jñānaṁ bhavati | adharmāpekṣaṁ tata eva duḥkha-jñānaṁ, avidyāpekṣaṁ tata eva mūḍha-jñānaṁ, samyag-darśanāpekṣaṁ tata eva mādhyasthya-jñānam iti | kasya tac-cittena parikalpitaṁ ? na cānya-citta-parikalpitenārthenānyasya cittoparāgo yuktaḥ | tasmād vastu-jñānayor grāhya-grahaṇa-bheda-bhinnayor vibhaktaḥ panthāḥ | nānayoḥ saṅkara-gandho’py astīti | sāṅkhya-pakṣe punar vastu tri-guṇam | calaṁ ca guṇa-vṛttam iti dharmādi-nimittāpekṣaṁ cittair abhisambadhyate, nimittānurūpasya ca pratyayasyotpadyamānasya tena tenātmanā hetur bhavati ||15||

kecid āhuḥ—jñāna-sahabhūr evārtho bhogyatvāt sukhādivad iti | ta etayā dvārā sādhāraṇatvaṁ bādhamānāḥ pūrvottareṣu kṣaṇeṣu vastu-svarūpam evāpahnuvate—

na caika-citta-tantraṁ vastu tad apramāṇakaṁ tadā kiṁ syāt ||16||

eka-citta-tantraṁ cet vastu syāt, tadā citte vyagre niruddhe vā svarūpam eva tenāparāmṛṣṭām anyasyāviṣayībhūtam apramāṇakam agṛhīta-svabhāvakaṁ kenacit, tadānīṁ kiṁ tat syāt ? sambadhyamānaṁ ca punaś cittena kut utpadyeta ? ye cāsyānupasthitā bhāgās te cāsya na syuḥ, evaṁ nāsti pṛṣṭham ity udaram api na gṛhyeta | tasmāt svatantro’rthaḥ sarva-puruṣa-sādhāraṇaḥ | svatantrāṇi ca cittāni prati-puruṣaṁ pravartante | tayoḥ sambandhād upalabdhiḥ puruṣasya bhoga iti ||16||

tad-uparāgāpekṣatvāt cittasya vastu jñātājñātam ||17||

ayaskānta-maṇi-kalpā viṣayā ayaḥ-sadharmakaṁ cittam abhisambadhyoparañjayanti | yena ca viṣayeṇoparaktaṁ cittaṁ sa viṣayo jñātas tato’nyaḥ punar ajñātaḥ | vastuno jñātājñāta-svarūpatvāt pariṇāmi cittam ||17||

yasya tu tad eva cittaṁ viṣayas tasya—

sadā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt ||18||

yadi cittavat prabhur api puruṣaḥ pariṇameta, tatas tad-viṣayāś citta-vṛttayaḥ śabdādi-viṣayavaj jñātājñātāḥ syuḥ | sadājñātatvaṁ tu manasas tat-prabhoḥ puruṣasyāpariṇāmitvam anumāpayati ||18||

syād āśaṅkā—cittam eva svābhāsaṁ viṣayābhāsaṁ ca vaināśikānāṁ cittātma-vādināṁ bhaviṣyati agnivat |

na tat svābhā-saṁdṛśyatvāt ||19||

yathetarāṇīndriyāṇi śabdādayaś ca dṛśyatvān na svābhāsāni, tathā mano’pi pratyetayvam | na cāgnir atra Ḍaḥ | na hy agnir ātma-svarūpam aprakāśaṁ pūrvkāry | prakāśaś cāyaṁ prakāśya-prakāśaka-saṁyoge dṛṣṭaḥ | na ca svarūpa-mātre’sti saṁyogaḥ | kiṁ ca, svābhāsaṁ cittam ity agrāhyam eva kasyacid iti śabdārthaḥ | tad yathā—svātma-pratiṣṭham ākāśaṁ na para-pratiṣṭham ity arthaḥ | sva-buddhi-pracāra-pratisaṁvedanāt sattvānāṁ pravṛttir dṛśyate | kruddho’haṁ, bhīto’haṁ, amutra me rogo’mutra me krodha iti | etat sva-buddher agrahaṇe na yuktam iti ||19||

eka-samaye cobhayānavadhāraṇam ||20||

na caikasmin kṣaṇe sva-para-rūpāvadhāraṇaṁ yuktam | kṣaṇika-vādino yad bhavanaṁ saiva kriyā, tad eva ca kārakam ity abhyupagamaḥ ||20||

syān matiḥ—sva-rasa-niruddhaṁ cittaṁ cittāntareṇa samanantareṇa gṛhyata iti |

cittāntara-dṛśye buddhi-buddher atiprasaṅgaḥ smṛti-saṁkaraś ca ||21||

atha cittaṁ cec cittāntareṇa gṛhyeta, buddhi-buddhiḥ kena gṛhyate ? sāpy anyayā sāpy anyayety atiprasaṅgaḥ | smṛti-saṁkaraś ca—yāvanto buddhi-buddhīnām anubhavās tāvatyaḥ smṛtayaḥ prāpnuvanti | tat-saṅkarāc caika-smṛty-anavadhāraṇaṁ ca syād ity evaṁ buddhi-pratisaṁvedinaṁ puruṣam apalapadbhir vaināśikaiḥ sarvam evākulīkṛtam | te tu bhoktṛ-svarūpaṁ yatra kvacana kalpayanto na nyāyena saṅgacchate | kecit sattva-mātram api parikalpyāsti, sa sattvo ya etān pañca skandhān nikṣipyānyāṁś ca pratisandadhātīty uktvā, tata eva punas trasyanti | tathā skandhānāṁ mahā-nirvedāya virāgāyānutpādāya praśāntaye gurur antike brahma-caryaṁ cariṣyāmīty uktvā sattvasya punaḥ sattvam evāpahnuvate | sāṅkhya-yogādayas tu pravādāḥ, sva-śabdena puruṣam eva svāminaṁ cittasya bhoktāram upayantīti ||21||

kathaṁ ?

citer apratisaṁkramāyās tad-ākārāpattau sva-buddhi-saṁvedanam ||22||

apariṇāminī hi bhoktṛ-śaktir apratisaṁkramā ca pariṇāminy-arthe pratisaṁkrānteva tad-vṛttim anupatanti | tasyāś ca prāpta-caitanyopagraha-svarūpāyā buddhi-vṛtter anukārya-mātratayā buddhi-vṛtty-aviśiṣṭā hi jñāna-vṛttir ākhyāyate | tathā coktam—

na pātālaṁ na ca vivaraṁ girīṇāṁ

naivāndhakāraṁ kukṣayo nodadhīnām |

guhā yasyāṁ nihitaṁ brahma śāśvataṁ

buddhi-vṛttim aviśiṣṭāṁ kavayo vedayante || iti ||22||

ataś caitad abhyupagamyate—

draṣṭṛ-dṛśyoparaktaṁ cittaṁ sarvārtham ||23||

mano hi mantavyenārthenoparaktam | tat svayaṁ ca viṣayatvād viṣayiṇā puruṣeṇātmīyayā vṛttyābhisambaddham | tad etac cittam eva draṣṭṛ-dṛśyoparaktaṁ viṣaya-viṣayi-nirbhāsaṁ cetanācetana-svarūpāpannam, viṣayātmakam apy aviṣayātmakam ivācetanaṁ cetanam iva sphaṭika-maṇi-kalpaṁ sarvārtham ity ucyate | tad anena citta-sārūpyeṇa bhrāntāḥ kecit tad eva cetanam ity āhuḥ | apare citta-mātram evedaṁ sarvaṁ nāsti khalv ayaṁ gavādir ghaṭādiś ca sakāruṇo loka iti | anukampanīyās te | kasmāt ? asti hi teṣāṁ bhrānti-bījaṁ sarva-rūpākāra-nirbhāsaṁ cittam iti | samādhi-prajñāyāṁ prajñeyo’rthaḥ pratibimbī-bhūtas tasyālambanī-bhūtatvād anyaḥ | sa ced arthaś citta-mātraṁ syāt kathaṁ prajñayaiva prajñā-rūpam avadhāryeta | tasmāt pratibimbī-bhūto’rthaḥ prajñāyāṁ yenāvadhāryate sa puruṣa iti | evaṁ grahītṛ-grahaṇa-grāhya-svarūpa-citta-bhedāt trayam apy etaj-jātitaḥ pravibhajante te samyag-darśinas tair adhigataḥ puruṣa iti ||23||

kutaś caitat ?

tad asaṁkhyeya-vāsanā-citram api parārthaṁ saṁhatya-kāritvāt ||24||

tad etac cittam asaṁkhyeyābhir vāsanābhir eva citrī-kṛtam api parārthaṁ parasya bhogāpavargārthaṁ, na svārthaṁ saṁhatya-kāritvāt gṛhavat | saṁhatya-kāriṇā cittena na svārthena bhavitavyam | na sukha-cittaṁ sukhārthaṁ, na jñānaṁ jñānārtham ubhayam apy etat-parārtham | yaś ca bhogenāpavargeṇa cārthenārthavān puruṣaḥ | sa eva paro na paraḥ sāmānya-mātram | yat tu kiñcit paraṁ sāmānya-mātraṁ svarūpeṇodāhared vaināśikas tat sarvaṁ saṁhatya-kāritvāt parārtham eva syāt | yas tv asau paro viśeṣaḥ sa na saṁhatya-kārī puruṣa iti ||24||

viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ ||25||

yadā pravṛṣi tṛṇāṅkurasyodbhedena tad-bīja-sattānumīyate, tathā mokṣa-mārga-śravaṇena yasya romaharṣāśru-pātau dṛśyete tatrāpi asti viśeṣa-darśana-bījam apavarga-bhāgīyaṁ karmābhinirvartitam ity anumīyate | tasyātma-bhāva-bhāvanā svābhāvikī pravartate | yasyābhāvād idam uktam—svabhāvaṁ muktvā doṣād eṣāṁ pūrva-pakṣe rucir bhavaty aruciś ca nirṇaye bhavati | tatrātma-bhāva-bhāvanā, « ko’ham āsaṁ, katham aham āsaṁ ? kiṁ svid idaṁ ? kathaṁ svid idaṁ ? ke bhaviṣyāmaḥ ? kathaṁ vā bhaviṣyāmaḥ ? » iti | sā tu viśeṣa-darśino nivartate | kutaḥ ? cittasyaivaiṣa vicitraḥ pariṇāmaḥ | puruṣas tv asatyām avidyāyāṁ śuddhaś citta-dharmair aparāmṛṣṭa iti | tato’syātma-bhāva-bhāvanā kuśalasya nivartate iti ||25||

tadā viveka-nimnaṁ kaivalya-prāg-bhāraṁ cittam ||26||

tadānīṁ yad asya cittaṁ viṣaya-prāg-bhāram ajñāna-nimnam āsīt tad asyānyathā bhavati, kaivalya-prāg-bhāraṁ vivekaja-jñāna-nimnam iti ||26||

tac-chidreṣu pratyayāntarāṇi saṁskārebhyaḥ ||27||

pratyaya-viveka-nimnasya sattva-puruṣānyatākhyāti-mātra-pravāhinīś cittasya tac-chidreṣu pratyayāntarāṇi asmīti vā mameti vā jānāmīti vā na jānāmīti vā | kutaḥ ? kṣīyamāna-bījebhyaḥ pūrva-saṁskārebhya iti ||27||

hānam eṣāṁ kleśavad uktam ||28||

yathā kleśā dagdha-bīja-bhāvā na praroha-samarthā bhavanti, tathā jñānāgninā dagdha-bīja-bhāvaḥ pūrva-saṁskāro na pratyaya-prasūr bhavati | jñāna-saṁskārās tu cittādhikāra-samāptim anuśerata iti na cintyante ||28||

prasaṁkhyāne’py akusīdasya sarvathā

viveka-khyāter dharma-meghaḥ samādhiḥ ||29||

yadāyaṁ brāhmaṇaḥ prasaṁkhyāne’py akusīdaḥ, tato’pi na kiñcit prārthayate, tatrāpi viraktasya sarvathā viveka-khyātir eva bhavatīti saṁskāra-bīja-kṣayān nāsya pratyayāntarāṇu utpadyante, tadāsya dharma-megho nāma samādhir bhavati ||29||

tataḥ kleśa-karma-nivṛttiḥ ||30||

tal-lābhād avidyādayaḥ kleśāḥ samūla-kāṣaṁ kaṣitā bhavanti | kuśalākuśalāś ca karmāśayāḥ samūla-ghātaṁ hatā bhavanti | kleśa-karma-nivṛttau jīvann eva vidvān vimukto bhavati | kasmāt ? yasmād viparyayo bhavasya kāraṇam | na hi kṣīṇa-viparyayaḥ kaścit kenacit kvacic ca jāto dṛśyata iti ||30||

tadā sarvāvaraṇa-malāpetasya jñānasyā|anantyāj jñeyam alpam ||31||

sarvaiḥ kleśa-karmāvaraṇair vimuktasya jñānasyānantyaṁ bhavati | āvarakeṇa tamasābhibhūtam āvṛta-jñāna-sattvaṁ kvacid eva rajasā pravartitam udghāṭitaṁ grahaṇa-samarthyaṁ bhavati | tatra yadā sarvair āvaraṇa-malair apagatam amalaṁ bhavati, tadā bhavaty asyānantyam | jñānasyānantyāj jñeyam alpaṁ sampadyate, yathākāśe khadyotaḥ | yatredam uktam—

andho maṇim avidhyat tam anaṅgukir āvayat |

agrīvas taṁ pratyamuñcat tam ajihvo’bhyapūjayat || iti ||31||

tataḥ kṛtārthānāṁ pariṇāma-krama-parisamāptir guṇānām ||32||

tasya dharma-meghasyodayāt kṛtārthānāṁ guṇānāṁ pariṇāma-kramaḥ parisamāpyate | na hi kṛta-bhogāpavargāḥ parisamāpta-kramāḥ kṣaṇam apy avasthātum utsahante ||32||

atha ko’yaṁ kramo nāmeti ?

kṣaṇa-pratiyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ ||33||

kṣaṇānantaryātmā pariṇāmasyāparāntenāvasānena gṛhyate kramaḥ | na hy ananubhūta-krama-kṣaṇā navasya purāṇatā vastrasyānte bhavati | nityeṣu ca kramo dṛṣṭaḥ | dvayī ceyaṁ nityatā | kūṭastha-nityatā pariṇāmi-nityatyā ca | tatra kūṭastha-nityatā puruṣasya, pariṇāmi-nityatyā guṇānām | yasmin pariṇamyamāne tattvaṁ na vihanyate tan nityam | ubhayasya ca tattvānabhighātān nityatvam | tatra guṇa-dharmeṣu buddhyādiṣu pariṇāmāparānta-nirgrāhyaḥ kramo labdha-paryavasānaḥ | nityeṣu dharmiṣu guṇeṣv alabdha-paryavasānaḥ | kūṭastha-nityeṣu svarūpa-mātra-pratiṣṭheṣu mukta-puruṣeṣu svarūpāstitā krameṇaivānubhūyata iti tatrāpy alabdha-paryavasānaḥ, śabda-pṛṣṭhenāsti-kriyām upādāya kalpita iti | athāsya saṁsārasya sthityā gatyā ca guṇeṣu vartamānasyāsti krama-samāptir na veti ? avacanīyam etat | kathaṁ ? asti praśna ekānta-vacanīyaḥ sarvo jātau mariṣyati ? oṁ bho iti | atha sarvo mṛtvā janiṣyata iti | vibhajya-vacanīyam etat | pratyudita-khyātiḥ kṣīṇa-tṛṣṇaḥ kuśalo na janiṣyate, itaras tu janiṣyate | tathā manuṣya-jātiḥ śreyasī ? na vā śreyasī ? ity evaṁ paripṛṣṭaṁ vibhajya-vacanīyaḥ praśnaḥ, paśūn uddiśya śreyasī devān ṛṣīṁś cādhikṛtya neti | ayaṁ tv avacanīyaḥ praśnaḥ—saṁsāro’yam antavān athānanta iti ? kuśalasyāsti saṁsāra-krama-samāptir netarasyety anyatarāvadhāraṇe’doṣaḥ | tasmād vyākaraṇīya evāyaṁ praśna iti ||33||

guṇādikāra-krama-samāptau kaivalyam uktam | tat-svarūpam avadhāryate—

puruṣārtha-śūnyānāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ,

svarūpa-pratiṣṭhā vā citi-śaktir eti ||34||

iti patañjali-viracite yoga-sūtre caturthaḥ kaivalyapādaḥ |

|| iti pātañjala-yoga-sūtrāṇi ||

kṛta-bhogāpavargāṇāṁ puruṣārtha-śūnyānāṁ yaḥ pratiprasavaḥ kārya-kāraṇātmanāṁ guṇānāṁ tat kaivalyam | svarūpa-pratiṣṭhā punar buddhi-sattvānabhisambandhāt puruṣasya citi-śaktir eva kevalā, tasyāḥ sadā tathaivāvasthānaṁ kaivalyam iti ||34||

iti śrī-pātañjale sāṅkhya-pravacane yoga-śāstre śrīmad-vyāsa-bhāṣye kaivalya-pādaś caturthaḥ |

1. Verse of unknown origin. [↑](#footnote-ref-2)
2. Mahābhārata, Śānti-parva 174.46, Vāyu-purāṇa 83.101. [↑](#footnote-ref-3)
3. I havve this sutra preceded by the words: *etena śabdādy-antardhānam uktaṁ.* [↑](#footnote-ref-4)