

Revisions:

- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

Text

madhusudanasarasvati: siddhantabindu

atha siddhantabindu

upodghatah

srisankaracaryanavavataram

visvesvaram visvagurum pranamya /

vedantasastrasravanalasanam

bodhaya kurve kam api prayatnam //

iha khalu saksatparamparaya va sarvan eva jivan samuddidhirsur

bhagavan srimacchankaro 'natmabhyo vivekenatmanam

nityasuddhabuddhamuktasvabhavam samksepena bodhayitum

dasaslokim praninaya /

nanv idankaraspadebhyo 'natmabhyo vivekenahankaraspadam atmanam

sarvo loko 'ham asmiti pratyeti duhkham canubhavati / tena

jñatajñapakatvan nisprayojanakatvac ca atmatattvapratipadanam

vyartham iti cet, na, cidbhasyatvena laksanena idankaraspadanam api

dehendriyamanasam pratibhasato 'hankaraspadatvena tadavivekat tena

visuddhe 'py atmani dukkhitvadyabhimanat sastriyenaiva

brahmatmaikyajñanena samulasya tasya nivrtteh / tasmad

ajñatajñapakatvat saprayojanakatvac catmatattvapratipadanam na

vyartham /

tasya catmatattvasya "tattvam asi" (chu vi.8.7) "aham brahmasmi" (bau

i.4.10) ityavedantamahavakyam eva pramapakam / vakyam ca

padarthajñanadvarenaiva jñapakam iti tattvampadarthayoh

prakrtavakyanukulayor anyato 'siddhatvat tav api sastrenaiva

pramatavyau yupahavaniyapadarthavat / tatas ca "yato va imani bhutani

jayante yena va jatani jivanti" (tu iii.1.1) ityadyah

srstyadisrutayas tatpadavacyarthasya samarpikah "satyam jñanam

anantam" (tu ii.1) ityadyas tu laksyarthasya / evam

jagratsvapnasusuptyadisrutayah "tad yatha mahamatsya ubhe kule

anusañcarati" (bau iv.3.18) ityadyas tvampadavacyarthasya samarpikah

"yo 'yam vijñanamayah pranesu hrdayantarjyotih purusah" (bau

iv.3.7) "na drster drastaram pasyeh" (bau iii.4.2) ityadyas

tu laksyarthasya / tena prathamam avantaravakyebhyo 'nubhutayoh

suddhajivabrahmanos tattvamasyadivakye mukharthanvayanupapatter

laksanaya smaranopapattih / susuptau

nirvikalpakasaksicaitanyanubhavangikarac ca

advitiyabrahmajijjapayisaya pravrttanam satyajñanadipadanam

upadhivisistacaitanye saktatve 'pi caitanyamatre tatparyena tatraiva

tadamse eva samskarodbodhac ca / icchanti hi akasadipadad api

nirvikalpakam smaranam tatparyadhinatvac chabdavrtteh / etena

pramitipramator mahavakyarthabodhe bhanam apastam /
asamprajñatasamadheh srutismrtisiddhatvac ca /
paroksyasadvitiatvabhyam ca na tattvampadarthamatranubhavad eva
krtakrtyata / vacyarthasya ca bhedavabhasan na paunaruktyam /
laksyarthasya caikatvad akhandarthata / padajanyasya ca smaranasya
nirvikalpalavakyarthanukulasya nirvikalpakatvam anubhavavad evaviruddham /
savikalpakavakyarthabodhe ca savikalpakapadarthapasthitir angam /
prakrte ca nirvikalpako vakyarthabodhas tasyaiva
pramatvenajñananivartanasamarthyat / ato na laksyatavacchedakam
antarena laksananupapattih /
prakrtavakyarthanukulapadarthopasthitir eva
saktilaksanasadhyatvat /

nanu tarhi vedantavakyebhya eva padarthopasthitau vakyarthabodhe ca sati
tasya svata eva pramanyat tenajñanatatkaryanivrttyanupapattau kim
vicareneti cet, satyam, vedanta yady api svatahpramanyan
nirvikalpakam atmasaksatkaram janayanti tathapi mandamatinam
vadivipratipattijasamsayapratibandhena
tasyajñanasakatvasamarthyat vicarena tu samsayanivrttau
nirapavadam ajñananivrttir iti
samsayabijabhutavadivipratipattinirakaranartham vicara arabhyate
/

prathamam vibhagah /

tvampadarthanirnayah /

tatra tvampadarthe vipratipattayah prathamam pradarsyante /
tatpadarthasya sastratatparyavisayatayabhyarhitatve 'pi tvampadarthasya
sastraphalamoksabhagitaya tato 'py abhyarhitatvat /

tatra dehakaraparinatani catvari bhutany eva tvampadartha iti
carvakah / caksuradini pratyekam ity apare / militanity anye / mana
ity eke / prana ity anye / ksanikam vijñanam iti saugatah /
sunnyam iti madhyamikah / dehendriyatirikto dehaparimana iti
digambarah / karta bhokta jado vibhur iti
vaisesikatarkikaprabhakarah / jado bodhatmaka iti bhattach /
bhoktaiva kevalabodhatmaka iti sankhyah patañjalas ca / avidyaya
karttvadibhak paramarthato nirdharmakah paramanandabodharupa evety
aupanisadah / evam samanyato 'hampratyayasiddhacidatmani
vadivipratipattibhih sandigdhe
'hampratyayasyalambanavisesanirnayayaha bhagavan acaryah --

na bhumir na toyam na tejo na vayur na kham nendriyam va na tesam
samuhah /

anaikantikavat susuptyekasiddhas tad eko 'visistas sivah kevalo
'ham // 1 //

aham ahampratyayalambanam / ekah advitiyah / avisistah
sarvadvaitabadhe 'py avadhithah / sivah paramanandabodharupas tasyaiva

mangalarupatvat / kevalo nirdharmakah / tenadvitayah
sarvaprāmanābādhyah paramānānābōdha evāhampratyayavalambanam ity
aupānisādapakṣa eva sreyan ity arthah /
etadupapadanāyētaravadimatāni nirakāriṣyan prathamam dehatmavadam
nirakaroti na bhūmir na toyam na vayur na kham iti / tatraham iti
sarvatra pratyekam nañā sambādhyate / ya bhūmih saham na bhavāmi yo
'ham sa bhūmir na bhavatīti ca parāsparatādātmyabhavo drstavayah
/

yady api vadinā pratyekam bhūmyader atmatvam nabhyupeyate
samghatasyaiva tadabhyupagamat tathapi tanmate avayavyānāngikarat
pañcamatattvabhyupagamaprasaṅgena ca samyogadisambandhanabhyupagamat
samhantur abhavaḥ ca samghato nopapadyata ity abhipretya pratyekam
bhūtanirākaraṇena bhautikadehatmavado nirakrtah /

yady api ca bhūtacatustayatattvavadino mate
āvarānābhavatvenābhimatasya sthīrasyaṣata akasasya
dehānupadanatvam tathapi siddhante tasya bhavatvam
dehōpadanatvāyāngikarat tatrapy atmatvaprasaktya tannirakrtam /
atha va na vayur ityantam eva dehatmavadasya nirākaraṇam na kham iti
tu sunyavadasya kṣasabdasya sunyavacakatvat /

nendriyam iti pratyekam indriyanam atmatvanīrasah / na tesam
samūha iti militānam bhūtanam dehāvayavyākāreṇa parīnātanam
indriyanam ca militānam nīrasah / purvam samghatam
anabhyupagamyā pratyekam bhūtanī nirakrtāni / adhuna tu samghatam
abhyupagamyāpi nirakrtānīti bhedaḥ / bhūtanirākaraṇena
bhautikayoh praṇāmanāsor nīrasah / mānōnirākaraṇena mānōvrtteh
kṣanīkāvijñānasya dehatīrīktasya karttvabhoktrtvadivīśīstāsya
ca nīrasah / siddhante jñānēcchāsukhādīnam
antāhkarānārayatvabhyupagamat kāmāṅkalpādīn prakṛtya māna
eveti sruteḥ (bau i.5.3) / tena deham arābhya kevalābhoktrparyāntānam
tattadvadyābhīmatānam ānatmatvam pratijñātam bhavati tatra hetum aha
-- ānāīkāntīkatvad itī / vyābhīcārītvat vīnāsītvad itī yavat / atmano
deśakālāparīcchīnatvat parīcchīnānam ghatadīvad ānatmatvat
khabhīnnāsya catmatvābhavat, atmanā ekatve 'pi
sukhaduhkhādyaśrayānam antāhkarānānam bhedaḥ abhyupagamād
vyavāsthōpapatteh svēnāīva svābhāvāgrāhāne vīrodhat, grāhyakāle
grāhākāśattvat grāhākāśattve grāhyābhavat
kṛtāhanyakṛtābhīyāgamaprasāṅgac ca na tasya dhvāmsapragābhāvau /
sadrūpāsyātmanāḥ sarvātrānūgamāc ca natyāntābhāvāsāmbhāvah /
dvaitāsya mīthīyatvenādhīsthānāsattad atmyāpānātayāīva siddhatvat,
suktīrajatadīvad adhyāstatvēna tattādātmyābhāvānupāpattīh / tenātmanā
bhāvāpratīyōgī / abhāvāpratīyōgīnāc ca dehendriyādāyah / tenāmi
natmanāḥ / kim tu svāprakāśabōdharūpā atmanī advāīte 'py
ānādyānīrvacānīyāvīdyākālpīta ānīrvacānīyā eveti siddhāntārāhāsyām /
nānu bōdharūpā atmetī tavābhīyupagamat sūsuptāu ca bōdhabhāvat
gadhām mudhō 'ham āsam na kīñcīd āvēdīsam itī sūptōtthītasya

paramarsat katham avyabharita tasyety asankyaha --
susuptyekasiddha iti / ayam arthah / atmanah susuptisaksitvan na
tatra tadabhavah, anyatha mudho 'ham asam iti paramarsanupapatteh
matrmanam iti meeyanam vyabharitve 'pi
tadbhavabhavasaksinah kalatraye 'vyabharat /

nanu pramasrayah pramata sa eva karta bhokta pradipavat
svaparasadharanasarvabhasakas ceti na ghatadivat saksisapeksa
iti cet, na, vikaritvena svavikarasaksitvanupapatteh drsyasya
drastrtvanupapatteh pramatus ca parinamitvena drsyatvat,
ekasya kutasthasyaiva sarvasaksitvat /

nanu ekah kutastho nirdharmakah saksi nadriyate 'pramanikatvad
iti cet, na, "tam eva bhantam anubhati sarva tasya bhasa sarvam idam
vibhati (su vi.14, muu ii.2.10, kauu ii.5.15), "na drster
drastaram pasyeh (bau iii.4.2)" "adrsto drasta, nanyo 'to
'sti drasta (bau iii.7.23)" ityadi vadata vedantapramanarajena
tasyaiva sarvasaksitvenabhisiktatvat /

nanu mahad etad indrajalam pramasrayan kutasthan vihaya
kutasthapramasrayam eva pramanarajah sarvasaksinam karotiti
/ badham, indrajalam evaitatsvapnavad avidyavilasitatvat tathapi
dssyasya ghatadivaj jadatvena katham pramasrayatvam iti cet, na,
darpanadivad atisvacchatvena cidbimbagrahakatvac cittad atmyadhyasad
va /

nanu nirupasya niravayavasyaatmanah katham pratibimba iti cet,
katranupapattih, vibhramahetunam vicitratvat, japakusumarupasya
nirupasya niravayavasyapi sphatikadau pratibimbadarsanac chabdasyapi
pratisabdakhyapratibimbopalambhat tayoh
sampratipannapratibimbavailaksanyanirupanat /

tathapindriyagrahyasyaiva pratibimba iti cet, na, vyabharat,
anindriyagrahyasaksipratyaksasyapy akasasyapi jaladau
pratibimbopalambhat / anyatha janumatre 'py udake
atigambhira(ta)pratitir na syat / tarhi andhasya jale pratibimbapratitih
kuto na jayate salokasya sabhrasya pratibimbitatvat tadgrahanartham
caksuso 'peksanat / etena nilam nabha ityadivibhrame 'pi
caksuranvayavyatirekau vyakhyatau tatra
salokasyakasadyadhistanatvat / tasmac caksusapratibimbam eva
rupasapeksam ity avadheyam /

tathapy atmanah pratibimbe kim pramanam iti cet, srnu --
"rupam rupam pratirupo babhuva tad asya rupam praticaksanaya
(bau ii.5.19)" "mayabhasena jivesau karoti (nu 9)" "ekadha bahudha caiva
dssyate jalacandravat (bbu 12)" ityadisrutih, "sa esa iha
pravistah (bau i.4.7)" "sa etam eva simanam vidaryaitayadvara
prapadyata (aitu i.3.12)" "tatsrstva tad evanupravisat (tu ii.6.1)"
ityadi pravesasrutyanathanupapattih "abhasa eva ca (bs ii.3.50)" "ata
eva copamassuryakadivat (bs iii.2.18)" ityadiparamarsasutrani ca tatra

manani /

tasya ca pratibimbasya satyam eveti pratibimbavadinah, mithyatvam evety
abhasavadinah / svarupe tu na vivada evety anyad etat /
acetanavilaksanatvam tu tasya srutisiddham anubhavasiddham ca /
tasmāt siddham antahkaranasya pratibimbādhyasadvāra pramātrtvam /

nanu, adhyaso 'pi nopapadyate / tathahi -- atmani va anatmadhyasyate
anatmany atma va / nadyah, tasya nihsamanyavisesavatvena
sarvadabhasamanatvena sadrsyadirahitatvena
cādhīsthanatvasambhavad / nāpi dvitīyah, tasya
mithyatvabhūyupagamat / mithyavastuno 'dhisthanatve
sūnyavadaprasangat / tasya ca satyatve tadānīrvrtter
anirmoksaprasangac ca / na hi satyam kvacin nivartate, nivartamanam
va bhramajñānena / srutayas ca "bhidyate hrdayagranthis chidyante
sarvasamsayah / ksiyante casya karmani tasmin drste
paravare (mu ii.2.8)" "tam eva viditvatimrtyum eti nanyah pantha
vidyate ayanaya (su iii.8)" "tarati sokam atmavit (chu vii.1.3)"
ityadyah jñānat sarvasamsaranīrvrttim darsayantīyah tasya
mithyatvam sucayanti / "ekam evadvitīyam (chu vi.2.1)" "ato 'nyad artam
(bau iii.4.2)" "neha nanasti kimcana (bau iv.4.19)" "athata adeso neti
neti (bau ii.3.6)" ityadyah srutayah saksad eva mithyatvam
pratipadayanti / drsyatvena sūktirajātavan mithyatvanumanac ca /
atmanya adhyastatayaiva canatmani siddhe tatrātmādhyasah /
anatmadhyasena catmano dosasadrśyadisambhavad tatra
canatmadhyasa ityatmasrayadidosaprasangac ca /
etenatmanatmadhyasasyavidyakalpītatvan na vikalpavasara ity apastam
svaprakasatmany avidyaya apy anupapattēh / tathahi sapi
adhyastanādhyasta va / tatrādyē katham
natmasrayadidosaprasangah / antyē tasya anucchedad
anirmoksaprasānah / sarvasyādhyasamulatve ca bhramāpramādivyavastha
na syat / ekasyaivatmanah pramanāpramēyapramītipramātrrupata ca
viruddha, avirodhābhūyupagame va saugatam atopapattir iti /

atrocyate -- aham manusyah karta bhoktetyadipratitis tavat
sarvajanasiddha / sa ca na smrtir aparokṣavabhasatvad
bhēdagrahāpurvakatvac ca /

nāpi prama srutiyuktibādhitatvat / tatha ca srutayah "yo 'yam
vijñānamayah pranesu hrdayantarjyotih purusah (bau iv.3.7)"
"ayam atma brahma (bau ii.5.19)" "satyam jñānam anantam brahma (tu
ii.1)" "vijñānam anandam brahma (bau iii.9.28)" "ya atma apahatapapma
(chu vi.7.1)" yat saksad aparokṣad brahma ya atma sarvantarah (bau
iii.4.1)" "yo 'sanayāpipase sokam moham jaram mrtyum atyeti (bau
iii.5.1)" "sa yat tatra kiñcit pasyati ananvagatas tena bhavati asango hy
ayam purusah (bau iv.3.15)" ityadya
akartrbhoktrparamanandarūpatam atmano darsayanti / yuktas ca
vikari paricchinatvenanatmatvapattēh svenaiva svasya grahane

kartrkarmavirodhat drgdrsyayos ca sambandhanupapatteh
bhedenedhedena va dharmadharmibhavanupapattes ca / jñananityatvapakse
tattadvyaktibhedadhvamsapragabhavasamavayajñanatvajatyadyabhyupagame
gauravat, ekatvabhyupagame catilaghavat, ghatajñanam patajñanam
ity upadhibhedapuraskarenaiva jñanabhedapratiteh / svatas tu
jñanam jñanam iti ekasvarupavagamat, tadutpattivinasapratityos
cavasyakalpyavisayasambandhavisayatayapy upapatteh,
upadhiparamarsam antarena svata eva ghatad ghatantarasya
bhedapratites tatpratibandigrahasambhavad akasakaladisam api
nanatvapattes ca /

kartrtvader vastavatve 'nirmoksaprasangat /

svaprakasanabhyupagame ca jagadandhyaprasangat, paramapremaspadatvena
ca tasyanandarupatvat, nirdharmakanityasvaprakasasukhatmaka evatma
ityadayah /

tasmat parisesad bhrantir iyam iti sthite tatkaranam api योग्यं
किंचित् कल्पानियमं / कल्पयमानं च तदतन्मयं अध्यास्तयाैवा
धर्मिग्राहकामानेना सिध्यति ना ज्ञानमिति सक्षिप्रतिसिद्धं
अनिर्वच्यं अज्ञानं एव तत् / ना चैतन्मयं अज्ञानं, ज्ञानस्य नित्यतवेना
तदभवनुपपत्तेरुक्तं /

dharmipratiyogijñanajñanabhyam ca vyaghatapatteh / napi
bhramasamsayatatsamskaraparampararupam, aparoksatvat,
atitanagatabhramasamsayatatsamskaranam caparoksatvena
jñatum asakyatvat, avaranatmakatvat, bhramadyutpadanatvac ca /
atmano nirvikaratvat, antahkaranades ca tajjanyatvat,
"devatmasaktim svagunair nigudham (su i.3)" iti gunavattvasrutes
ca "mayam tu prakrtim vidyan mayinam tu mahesvaram (su iv.10)"

"indro mayabhih pururupa iyate (bau ii.5.19)" "anrtena hi
pratyudhah (chu viii.3.2)" "niharena pravrttah (ts iv.6.2.2)"
"bhuyas cante visvamayaniivrttih (su i.10)" ityadisrutes ca
mayavidyanirvachyam anrtam tattvajñananivartyañ cājñanam eva
svaparadhyase karanam /

na catmasrayadidosaprasangah, anaditvena tannirasat,
anaditvenotpattyabhavat, svaprakasatmana eva tajjñaptirupatvat /

tenajñanadhyasah, tadvisiste caitanye 'hankaradhyasah,
tadvisiste ca kamasankalpadinam ahankaradharmanam
indriyadharmanam ca kanatvabadhiratvadinam adhyah /

indriyanam tu paroksatvan naporoksadharmyadhyasa iti siddhantah
/

tadvisiste ca sthuladehadhyasah, dharmipuraskarenaivaham
manusya ity akarah, na tu svarupato 'ham deha ity adhyasah, tatha
pratityabhavat / tadvisiste ca sthaulyadinam dehadharmanam
adhyasah /

tadvisiste bahyanam putrabharyadinam
sakalyavaikalyadidharmadhyasah / evam caitanyasyapy ahankaradisu
dehapyantesv adhyasah samsargatah / adhyasavyavadhanataratamyac
ca premataratamyam / tad uktam vartikamre (baubhv i.4.1031) --

vittat putrah priyah putrat pindah pindat tathendriyam /
indriyebhyah priyah pranah pranad atma parah priyah // iti
//

pindah sthulasariram, prano'ntahkaranam / dehapeksaya
cendriyanam priyatvam sastravrstyadidharapate caksuso
nimilanadarsanad anubhavasiddham / tenanyonyadhyasac cidacidgranthirupo
'dhyasah /

ekatarasyadhyasangikare 'nyatarasyabhanaprasangat, adhyastasyaiva
bhrame bhananiyamat (ss i.36) "ime rangarajate" iti
samuhalambanabhramavad avasyam itaretaradhyasah /
sarvabadhavadhibhutacaitanyaparisesena ca na sunyavadapattih,
satyanrtasambhedavabhasatvad adhyasasya / tasmad
purvapurvadhyasamula evayam uttarottaro 'hankaradyadhyaso
bijankuravad anadih / avidyadhyasas ca eka evanadih /

nanv adhyasasyanaditve "smrtirupah paratra purvadrstavabhaso
'dhyasa (bsbh)" iti vadata bhasyakarena smrtirupatvena
samskarajanyatvam uktam viruddhyeta iti cet, na,
karyadhyasabhiprayatvat tasya, paratra paravabhasa ity etavan
matrasyaiva ubhayanugatasya laksanatvat /

yad va "satyanrte mithunikrtya (bsbh)" iti bhasyakaravacanat
satyamithyavastusambhedavabhaso 'dhyasa ity eva siddhantalaksanam /
tena karanadhyase 'pi na laksanavyaptih / karyadhyasasya ca
pravaharupena bijankuravad anaditvabhidhanan na ko 'pi dosah /

evam adhyase siddhe ekasyapy atmano jivesvaradivavastha
manameyadipratikarmavyavastha copapadyate / tatha hi -- ajñanopahita
atma ajñanatadatmyapannah svacidabhasavivekad antaryami
saksi jagatkaranam iti ca kathyate, buddhyupahitas ca
tattadatmyapannah svacidabhasavivekaj jivah karta bhokta
pramateti ca kathyata iti vartikakarapadah /

pratideham buddhinam ca bhinnatvat tadgatacidabhasabhedena
tadaviviktam caitanyam api bhinnam iva pratiyate / ajñanasya tu
sarvatrabhinnatvat tadgatacidabhasabhedabhavat
tadaviviktasaksicaitanyasya na kadacid api bhedabhanam iti /

asmims ca pakse tattvamadipade jahallaksanaiva sabhasasyopadher
vacyarthamsasya hanad abhasasyapi
jadajadavilaksanatvenanirvacaniyatvat / tad uktam
sankseparirake --

sabhasajñanavaci yadi bhavati punar brahmasabdah tathaham /

sabdo 'hankaravaci bhavati tu jahati laksana tatra pakse // iti

//

na cabhasasyaiva baddhatvat kevalacaitanyasya ca muktatvad bandhamoksayor
vaiyadhikaranyam svanasartham pravrttitanupapattis ceti vacyam,
kevalacaitanyasyaivabhasadvara baddhatvabhyupagamat, taduktam
vartikakarapadaih --

"ayam eva hi no 'nartho yat samsary atmadarsanam (bubhv)" iti /

tena suddhacaitanyasyabhasa eva bandhah, tannivrttis ca moksa iti na
kiñcidasamañjasam / atha vabhasaviviktam caitanyam api
tattvamadipadavacyam / tena vacyaikadesasyatyagad asmin pakse
jahadajahallaksanaiveti na ko 'pi dosah / ayam eva paksa
abhasavada iti giyate /

ajñānopahitam bimbacaitanyam isvarah,
antahkaranatatsamskaravacchinnajñānapratibimbitam caitanyam
jiva iti vivaranakarah / ajñānapratibimbitam caitanyam isvarah,
buddhipratibimbitam caitanyam jivah, ajñānopahitam tu
bimbacaitanyam suddham iti sanksepasarirakarah / anayos ca
paksayoh buddhibhedaj jivananatvam / pratibimbasya ca
paramarthikatvaj jahallaksanaiva tattvamadipadesu / imam eva
pratibimbavadam acaksate /

ajñānavisayibhutam caitanyam isvarah, ajñānasrayibhutam ca
jiva iti vacaspatimisrah / asmims ca pakse ajñānananatvaj
jivananatvam /

pratijivam ca prapañcabhedah, jivasyaiva svajñānopahitataya
jagadupadanatvat / pratyabhijña ca atisadrasyat / isvarasya ca
saprapañcajivavidyadhistanatvena karanatvopacarad iti / ayam eva
cavacchedavadah /

ajñānopahitam bimbacaitanyam isvarah, ajñānapratibimbitam
caitanyam jiva iti va, ajñānanupahitam suddhacaitanyam isvarah,
ajñānopahitam jiva iti va, mukhyo vedantasiddhanta
ekajivavadakhyah / imam eva ca drstisrstivadam acaksate /
asmims ca pakse jiva eva svajñānavasaj jagadupadanam nimittam
ca, dssyam ca sarvam praitikam / dehabhedac ca jivabhedabhrantih /
ekasyaiva ca
svakalpitagurusastradyupabrmhitasravanamananadidardhyad
atmasaksatkare sati moksah / sukadinam moksasravanam
carthavada eva / mahavakye ca
tatpadamanantasatyadipadavadajñānanupahitacaitanyasya
laksanayopasthapakam ityadya avantarabhedah svayam uhaniyah /

nanu, vastuni vikalpasambhavat katham parasparaviruddhamatapramanyam,
tasmāt kim atra heyam kim upadeyam iti cet, ka evam aha vastuni vikalpo na
sambhavatiti / sthanur va puruso va raksaso va ityadivikalpasya
vastuny api darsanat / atattviki sa kalpana

purusabuddhimatraprabhava, iyam tu sastrīya
jivesvaravibhagadivyaṣṭha itī cet, nunam atīmedhavi bhavan /

adivīyatmatattvam hī pradhānam phalavattvad ajñātatvac ca
prameyam sastrasya / jivesvaravibhagadikalpanas tu
purusabuddhimatraprabhava apī sastrenanudyante,
tattvajñānopayogitvat / phalavat sannidhāv aphalam tadangam itī
nyayat bhramasiddhasyapī srutyānuvadasambhavad / etena
dvaitajñānenadvaitajñānasya badho nirastah / ghatadidvītajñānayos
samanasrayavisayatvanīyamat, jade ca pramanaprayojanayor
abhavenajñānanāngīkarat, tadavacchinnacaitanyajñānad eva
tatrapy ajñānavyavaharopapatteh, pramānyasya
cajñātajñāpakarupakatvat / anyatha smrtē apī tadapatter itī /
vedantesu sarvatra evamvidhāvīrodhe 'yam eva parīharah / tadahur
vartīkakarapadah (baubhv i.4.402)

yaya yaya bhavet pumsam vyutpattih pratyagatmani /
sa saiva prakriya jñēeya sadhvi sa ca vyavastha // itī //

srutitātparyavisayibhūtarthavīruddhatvam ca heyam evetī satasa
udghositam asmabhih / tasman na kiñcid etat /

nanu bhavaty avidyāvasaj jivesvaradivibhagavyavastha
manameyadīpratīkarmavyavastha katham itī cet, ucyate / drsyatvad
vīnasitvac ca parīcchinnapy avidyānīrvacānīyatvena vicarasaha
āvaranavīksepasaktīdvīyavati sarvagatam cidatmanam avrnotī,
āngulīr īva nayanapurahsthīta suryamandalam / tatra caksusa
evavarane 'nguler apy abhānaprasāngat / adhīsthanāvaranam
antarena ca vīksepānupapattes ca / tatah sa
pūrvapūrvasamskarajīvakarmaprayukta satī nīkhalījagadākarena
parīnamate / sa ca svagatācidabhasadvara cittadatmyāpannetī
tatkaryam apī sarvam abhasadvara cidānūsyutam eva / tatha ca caitanyasya
dīpavatsvasambaddhasarvabhasakatvaj jagadupadanacaitanyam
pramanāpekṣam antarenaīva sarvada sarvam bhasayat sarvajñām
bhavati / tena tatra na manameyadīvyavastha / kin tu jīve tasya
buddhyavacchinnatvena parīcchinnatvat tena cidabhīvyaktīyogyena
yenantahkaranena yada yatsambaddham bhavati tad eva tada tadavacchinno
jīvo 'nubhavatīti na sankaryāprasāngah /

evam atra prakriya -- sarīramadhye sthītah sarvasarīravyapakah
sattvapradhānyena sukṣmapāñcabhūtarabdhaḥ antahkaranākhyo
'vidyāvīvartō darpanadīvad atīsvaccho netrādīdvara nīrgatyā yogyan
ghatadīn vīsayan vyāpya tattadakaro bhavati drutatamradīvat / tasya
ca sauralokadīvat jhatītye eva sa.kocavīkasav upapadyete / sa ca
savāyavatvat parīnamamano dehabhyāntare ghatadau ca samyagvyāpya
dehaghatayor madhye 'pī caksurvad avīcchinno 'py avatīsthate / tatra
dehavacchinnantahkaranabhago 'hankarakhyah kartety ucyate /
dehavisayāmadhyāvartī dandayāmanas tadbhago vrttījñānakhyah
kriyety ucyate / vīsayavyāpakas tadbhago vīsayasya

jñanakarmatvasampadakam abhivyaktiyogyatvam ity ucyate / tasya ca
tribhagasyantahkaranasyatvacchatvat caitanyam tatrabhivyajyate /
tasya cabhivyaktasya caitanyasya ekatve 'pi
abhivyañjakantahkaranabhagabhedat tridha vyapadeso bhavati /
kartrbhagavacchinnacidamsah pramata,
kriyabhagavacchinnacidamsah pramanam,
visayagatabhivyaktiyogyatvabhagavacchinnacidamsah pramitir iti /

prameyam tu visayagam brahmacaitanyam evajñatam / tad eva jñatam
sat, phalam /

atra ca yasmin pakse antahkaranavacchinno jivah, yasmims ca
pakse sarvagato 'sango 'vidyapratibimbo jivah, tatrobhayatrapi
pramatrcaitanyoparagartha visayagatacaityavaranabhangartha
cantahkaranavrttih / yasmims ca pakse avidyavacchinnah
sarvagato jivah avrttah tasmin pakse jivasyaiva jagadupadanatvena
sarvasambaddhatvat avaranabhangartha vrttir iti vivekah /

nanu ciduparagartha vrttir iti pakse
svato'ntahkaranasambaddhanam dharmadharmadinam brahmanas ca
vrttim antarena sarvada bhanam syat / na syat, caitanyasya
tattadakaravbhavat / tadabhavas ca svacche 'pi brahmacaitanye
avaranat, anavrtte 'pi suktirajatadav asvacchatvat,
dharmadharmadau tu asvacchatvad avrtatvad va / tena svacche 'py
avrtte pramanavrttya tadakarata, anavrtte svacche tu
sukhaduhkhadau svata iti nantahkaranasambandhamatrena
bhanaprasangah /

nanu, brahmanah katham avaranam, niravadyasvaprasakatvena
sarvajñatvat / satyam, svasambaddhasarvabhasakataya sarvajñam api
antahkaranavacchinnajivajñanavisayataya avrtam iti vyapadesat
/ tasmad brahma jagadupadanam iti pakse ciduparagartha
avaranabhangartha ca vrttih, jivopadanatvapakse tu
avaranabhangarthaiveti /

nanu, ekenaiva ghatadijñanenavaranabhange sadyo moksaprasangah,
ajñanasyaikatvat / nanajñanapakse 'pi ekasya
jivasyaikañanopadhitvat /

na, uttejakena maner iva vrttyavaranasyabhibhvangikarat / tatha
ca pramanajanyantahkaranavrttyabhavasahakrtam ajñanam sati
bhaty api vastuni nasti na bhati iti pratitijananasamartham avaranam ity
ucyate / vrttau jatayam tv avacchedakabhavad vidyamanam apy
avidyamanasamam eveti na svakaryasamartham ajñanam tenabhibhutam ity
ucyate /

nanu, evam sati brahmajñanenapy avidyaya anivrtter
anirmoksaprasangah / na, tattvamasyadivakyarthajñanad
avidyanivrttyabhyupagamat, svavisayapramatvenaivaividyanivartakatvan
mahavakyarthaj,janasyaivabadhitavisayataya pramatvat /

pratyaksadinam tu badhitavisayataya bhramatve 'pi
vyavaharasamarthyena pramanyabhimanat, jñanadajñananivrtter
anyatradarsanam cakiñcitkaram, svanubhavasiddhatvat,
anyathanupapattes ca sarvato balavattvat / taduktam
(khandanakhandakhadyam 1)

anyathanupapatis ced asti vastuprasadhika /
pinasthyasrstivaimatyam saiva sarvabaladhika // iti //

atha va mulajñanasyaivavasthajñanani ghatadivisayavaranani /
ajñanasya pragabhavasthaniyatvena yavanti jñanani tavanty
ajñananity abhyupagamat ekena ca jñanenaikajñanasyaiva nasat,
ghatadijñanenavarananase 'pi na kacid anupapattih /

nanu, anumadidhir avaranam nivartate na va / adye
saksatkaribhramasyapi sankhapitatvadeh svetatvadyanumanadina
nivrttiprasangah, adhisthanajñanopadanakatvena bhramasya
tannivrttau nivrtteh / yauktikajñanena ca brahmanyavidyanivrtteh
saksatkarartham sravanamananadyapeksanam na syat / dvitiye
ca vahnyadivvyavaharo na syat, pratibandhakasya vidyamanatvat / ucyate --
dvidvidham avaranam, ekam asattvapadakam
antahkaranavacchinnasaksinistham, anyad abhanapadakam
visayavacchinnabrahmacaitanyanistham, ghatam aham na janamity
ubhayavacchedanubhavat / tatradyam
paroksaparoksasadharanapramamatrena nivartate / anumite 'pi
vahnyadau nastiti pratyayanudayat / dvitiam tu saksatkarenaiva
nivartate / yannistham yadakaram jñanam tannistham
tadakaram ajñanam nasayatiti niyamat,
paroksaparoksanisthatvat / tad uktam (pañca 7.45)

paroksajñanato nasyed asattvavrthihetuta /
aparoksadhiya nasyed abhanavrthihetuta //

tenanumanader asattvavarananasat tatra tadvyavaharah /
abhanavarananivrttya ca sopadhikasaksatkaribhramanivrttir iti /
tasman nirdharmakasyapy atmano 'vidyantahkaranatadatmyadhyasat
taddharmakartrtvabhoktrtvadyadhyasa upapadyate /

nanu tvanmate 'nirvacaniyakhyatyabhyupagamat, ye kartrtvadayo
'ntahkaranadharmata many adhyasyante te 'nirvacaniyas tatrotpadyanta
iti vaktavyam / tatha ca vyavaharikapratitikabhedena
kartrtvabhoktrtvadinam dvedhavabhasah syat / na syat,
tadatmyabhimanenavivekat /
sakaladharmavisistasyaivantahkaranasyatmany adhyastatvena
dvayabhavad va / tasmad ekasyaivatmana upadhibhedena
pramatradivvyavasthopapatter na saugatamatapattir na va virodhah / anyapi
vyavasthah spastataram uparistad upapadayisyante / tasmaj
jñanasvarupasyatmanah susuptav avyabharad dehendriyadinam ca
vyabharad drsyatvac ca tatra tatratabuddhis tesam tesam
vadinam bhrantir ity aupanisadamatam eva pramanam iti siddham // 1 //

syad etat / atmano nirdharmakatve pramatradivyavaharasyadhyasamulatve
ca "brahmano yajeta" ityevamadinam sastranam
apramanyaprasangah, akartur abhoktus catmanah
pravrttyupapatteh, vedapramanye ca kuto brahmasiddhir api, tasya
tanmatragamyatvat, sastrayonitvad iti nyayat / tatha ca
vedapramanyartham pramatradivyavaharasya satyatvam abhyupeyam ity
asankya, kim tattvajñanat purvam apramanyam apadyate urdhvam
va / tatradye yavad avidyanivrttivyavasthaya upapaditvat
sarvesam pramananam avidyavad visayatvena taddasayam
badhabhavan nispratyuham pramanyam / dvitiye tv istapattir
evety aha --

na varna na varnasramacaradharmā na me dharanādhyānāyogadāyo
'pi /
anātmasrayāhammāmadhyāsāhanāt tadēko 'vasistāh sivāh kevalo
'ham // 2 //

slokarthah / varna brahmanaksatriyavaisyasudrah / asramas
ca brahmacarigrhasthavanaprasthabhiksavah / acarah
saucasanadayah / dharmah brahmacaryagurusevadayah / atra
dvandvadvayagarbhasasthitatpurusena varnanam acarah
dharmas ca asramanam apy acarah dharmas ca labhyante /
dharana brahmani bahyavisayatyagena manasas sthairyam / dhyanam
paramatmacintanam / yogas cittavrttinirodhah / adisabdena
sravanamananadayo grhyante / sarvesam jñanottarakalam asattve
hetum aha -- anātmasrayāhammāmadhyāsāhanāt iti / anātma
atmavirodhini avidyā, tadasrayas tadupadāno yo
'hammakarādhyāsas tasya samulasyāpi tattvajñānēna hanāt
tatprayuktavarnasramādivyavahāro nastity arthah // 2 //

varnasramādivyavaharasya mithyajñānāmaatramulatvena mithyatvam
dradhayitum tadvyatireke susuptau, vyatirekam aha --

na mata pita va na deva na loka na deva na yajña na tirtham
bruvanti /
susuptau nirastatisunyatmakatvat tadēko 'vasistāh sivāh kevalo
'ham // 3 //

slokarthah / mata janakastri / pita janakah puman / deva
indrādayah arādhyaḥ / lokas tadarādhānaphalāni svargādini /
devāh alaukikāhitāhisādhānapratipadākanī brahmapratipadākanī ca
pramanavakyāni / yajñāḥ svargādisādhānibhuta
jyotistomadāyah / tirtham yajñāsādhānibhutaḥ
kuruksetradidesah / evam papakarmasādhānāny apy upalaksaniyāni
/ sarvesam dehabhimanamukalatvat tadabhāve svatahsambandhabhavad
avidyāmanatety arthah / tatha ca susuptim prakṛtya srutih "atra
pitapita bhavati matamata devadeva vedavedah steno'steno bhavati
bhrunābhṛnāha candalo 'candalah paulkaso 'paulkasah
sramāno 'sramānas tapaso 'tapaso 'nanvāgatam punyēnanānvāgatam

papena tirno hi tada sarvañ chokan hrdayasya bhavati" (bau 4.3.22)
ityadya abhimanabhawe sarvan arthanivrttim anuvadanti /

nanu, sarvavyavaharabhawe sunyataiva syat / na, ity aha --
nirastatisunyatmakatvad iti / nirastam atisunyatmakatvam yasmat tat
tatha / bhavapradhano nirdesah / tasya susuptisadhakatvat
punarutthananupapattes ca / "avinasi va are 'yam atmanucchittidharma"
(bau 4.5.14), "matra samsargas tv asya bhavati", "yad vaitan na pasyati
pasyan vaitan na pasyati" (bau 4.3.23), "na hi drastur drster
viparilopo vidyate, avinasitvat, na tu taddvitiyam asti tato 'nyad
vibhaktam yat pasyet" (bau) ityadisrutibhyas catmacaitanyasya na
susuptau sunyate 'ty arthah / nirakrtam apy etat punar api
sthunanikhanananyayena nirakriyate / yad va nirastam asanayadyatitam
advitiyam atisunyam yad brahma tadatmakatvat / tatha ca srutih
"yada purusah svapiti nama sata somya tada sampanno bhavati, tad yatha
priyaya striya samparisvakto na bahyam kiñcana veda nantaram evam
evayam purusah prajñenatmana samparisvakto na bahyam kiñcana
veda nantaram" (chu vi.9.1) iti / tena
jagatkaranihbutasarvajñasarvasaktiparipurnanandabodharupena
brahmana sahaikatvad asamsaryeva jiva iti siddham // 3 //

dvitiyo vibhagah /

tatpadarthanirnayah /

evam tavat tribhiih slokaih vadivipratipattinirakaranapurvakam
tvampadartho nirdharitah / samprati tatpadarthas tathaiva
nirdharaniyah / tatra nirakaraniya vadivipratipattayah
pradarsyante / nanu, na brahma saha jivasyaikyam upapadyate / tatha hi
sacchabdavacyam jagatkaranam brahma "sad eva somya idam agra asit"
(chu vi.2.1) ityadivakyena pratipaditam / jagatkaranam ca pradhanam
acetanam iti sankhyah / pasupatir eva jagatkaranam, sa ca cetano 'pi
jivad bhinnah sa upasya eveti pasupatah / bhagavan vasudeva
isvaro jagatkaranam, tasmad utpadyate sankarsanakhyo jivah,
tasman manah pradyumnah, tato 'hankaro 'niruddhah, tena karyatvaj
jivasya tena saha na brahmano vasudevasyatyantabheda iti
pañcaratrikah / parinami nityah sarvajño bhinnabhinna iti jainas
tridandinas ca / nasti sarvajñatvadyupetam brahma, amnayasya
kriyaparavtena tatra tatparyabhavat, kin tu vagdhenvadivat
sarvajñatvadigunavisistataya jagatkaranam paramanvadi va
jivo va upasya iti mimamsakah / asti nityajñanadiman isvarah
sarvajñah prthivyadikaryalinganumitah, sa ca jivad bhinna eveti
tarkikah / ksanikah sarvajña iti saugatah /
klesakarmavipakasayair aparamrsto nityajñanarupah
pradhanamsasattvagunapratiphalitataya sarvajñah
samsaripurusavilaksana eveti patañjalah / advitiyaparamananda
eva brahma, tac ca jivasya vastavam svarupam mayaya ca
sarvajñatvadivisistam jagadupadanam nimittam ceti
aupanisadah /

evam vadivipratipattibhih sandigdho tatpadarthe aupanisadapaksasya
parisesena tannirnayayaha bhagavan --

na sankhyam na saivam na tat pañcaratram na nainam na
mimamsakader matam va /
visistanubhuty visuddhatmakatvat tad eko 'vasistah sivah
kevalo 'ham // 4 //

adisabdenanuktanam sangraha / na tavad acetanam jagadupadanam,
"tad aiksata bahu syam prajayeya" (chu vi.2.3.) iti
iksanapurvakasrstisravanat, "anena jivenatmananupravisya
namarupe vyakaravani" (chu vi.3.2.) iti jivatmatvavyapadesat, "yasmin
vijñate sarvam idam vijñatam bhavati" (mu i.1.3.) iti caikavijñanena
sarvavijñanapratijñanat, pradhanajñanena ca tadapraktikanam
purusanam jñatum asakyatvat, "aitadatmyam idam sarvam tat
satyam sa atma tat tvam asi" (chu vi.8.7) iti ca tadabhedasya
navakrtvopadesat, "tasmad va etasmad atmana akasah sambhutih"
(tu ii.1.) iti srutyantarad acetanasya jagatkaranatve
vicitraracananupapattih, pradhanamahadader apramanikatvac ca na
sankhyamatam sadhu / evam pasupatam pañcaratrikam jainam ca
matam srutyuktibadhitatvad ayuktam / na ca vidhisesatvac chrutir na
brahma pratipadayatiti mimamsakamatam yuktam asiddhatvad
vidhisesatvasya / na carthavadadhikarananyayad vidhisesatvam,
vaisamyat / svatahprayojanavadarthapratipadakanam "vayur vai
ksepistha devata" (ts ii.1.1.1.) ityevamadinam
svadhyayavidhigrahananyathanupapattya prayojanavadarthaparatve
kalpaniye sabdabhavanetikartavyatamsasakamksasya vidheh
sampradanabhutadevatadistutidvarena tadamsapurakatvan
nastasvadagdharathanyayena tadubhayaikavakyata ity
arthavadadhikarane niritam / vedantavakyajanyajñanac ca saksad
eva paramanandapraptir nihsesaduhkhanivrttis ca purusartha
labhyata iti nirakamksatvan nanyasesatvasambhavana, pratyuta
vidhaya evantahkaranasuddhidvara tacchesatam svata eva
pramanyad asty eva brahmeti na mimamsakamatasiddhih /
tarkikadinam ca matam "tat tvam asi" (chu vi.8.7.), "aham brahmasmi"
(bau i.4.10.), "ayam atma brahma" (bau ii.5.19.), "satyam jñanam
anantam brahma" (tu ii.1.) ityadisrutibadhitam, "ekam evadvitiam
brahma" (chu vi.2.1.), "neha nanasti kiñcana" (bau iv.4.19.)
ityadisrutibadhitam ca / bhinnabhinnatvam ksanikatvam ca
"akasavat sarvagatas ca nityah" ityadisrutibadhitam / atra ca
sarvasam matasyasattve pratijñate visuddhatmakatvad iti hetuh /
nirvikalpakadvitiyacaitanyarupatvad ity arthah / atra hetuh
visistanubhutyeti / visista savikalpakanubhutibhyo vyavrtta
ya tattvamasyadivakyajanyakhandanubhuti tayety arthah / tena
sarvavyapakam advitiam paramanandabodharupam ca brahmeti siddham // 4
//

nanu, "sa ya eso 'nima" (chu vi.8.15.), "anor aniyan" (ta x.12.1, ku

i.2.20, svu iii.20.) iti brahmano 'nutvasruteh, "angusthamatrah purusah" (ku ii.4.12.), "aragramatro hy avaro 'pi drstah" (svu v.8.) ityadisrutipratipaditanujivabhinnatvac ca na brahmanah sarvavyapakatvam ity asankya "brahmaivedam amrtam purastat brahma pascad brahma daksinatas cottarena / adhas cordhvam ca prasrtam brahmaivedam visvam idam varistham" (mu ii.2.11.), "tad etad brahmapurvam anaparam anantaram abahyam" (bau ii.5.11.) ityadyah srutayo nirvisesam eva brahma pratipadayantiti purovoktam eva dradhayann aha --

na cordhvam na cadho na cantar na bahyam na madhyam na tiryam na purvapara dik /

viyadvyapakatvad akhandaikarupas tad eko 'vasistah sivah

kevalo 'ham // 5 //

slokarthah / viyadvyapakatvat viyadvad vyapakatvat "akasavat sarvagatas ca nitya" iti sruteh, viyato vyapakatvad iti va "jyayan akasat" (satbr x.6.3.2), "mahato mayiyan" (ku ii.20) ityadisruteh / jivasyapi sakaladehavyapicaitanyopalabdhya mahattve 'pi, upadhidharmadhyasenaragramatratvabhidhanat, "buddher gunenatmagunena caiva hy aragramatro hy avaro 'pi drstah" (svu v.8.) iti sruter brahmanas ca

suksmatvabhipayenanutvavyapadesat / sesam atirohitartham // 5

//

nanu, brahmano jagadupadanatvad upadanopadeyayos cabhedad vicitrajagadabhinnatvena brahmanah dukkharupatvat na tadabhinnatvena jivasya paramapurarthapratir ity asankya brahmanah svaprakasaparamanandarupatvan nikhilajagadbhramadhisthanatvena karanatvavyapadesad adhyastena ca samam sambandhabhavan na tatanarthaleso 'py astity aha --

na suklam na krsnam na raktam na pitam na kubjam na pinam

na hrasvam na dirgham /

arupam tatha jyotir akarakatvat tadeko 'vasistah sivah kevalo

'ham // 6 //

kubujam anu / pinam mahat / tenanu mahat hrasvam dirgham ceti caturvidhaparimananisedhat dravyatvapratishedhah / rupyata iti rupam prameyam / na prameyam arupam / tena sarvesam eva dravyagunakarmadipadarthanam tattadvadyabhyupagatanam nisedhah / tatha ca srutih "asthulam ananv ahrasvam adirgham alohitam" (bau iii.8.8.) ityadyah "asabdham asparsam arupam avyayam tatharasam nityam agandhavad ca yat" (kathu i.3.15.) ityadyas ca sarvanarthasunyam paramatmasvarupam pratipadayanti / srautasapy arthasya nyayena nirnayaya hetum aha -- jyotir akarakatvad iti /

svaprakasajñanarupatvenaprimeyatvat, prameyatve

ghatadivajjadatvapattah, "etad aprameyam dhruvam" (bau iv.4.20.)

ityadisrutes cety arthah // 6 //

trtiyo vibhagah

tattvamasivakyarthanirnayah /

nanu, kasya brahmabhava upadisyate, brahmano 'brahmano va / nantyah,
tasya jadatvad asattvac ca, na prathamah upadesanarthakya,
brahmabhavasya svatahsiddhatvat / jivasya svato brahmabhave 'py
avidyavyavadhanam jñanena nivartyata iti cet, na, avidyanivrtter
atmabhinnatve dvaitapatter brahmano 'siddhiprasangat / tad uktam
vartike (baubhv ii.4.14.)

"avyavrttananutgam vastu brahmeti bhanyate /
brahmartho durlabho 'tra syad dvitiye sati vastuni" // iti //

abhinnatve copadesanarthakya ity uktam / atra kim paramarthatah
phalabhavam abhipraisi kim va pratitito 'pi / tatradyam
istapattya pariharati --

na sasta na sastram na sisyo na siksa na ca tvam na caham na
cayam prapañcah /
svarupavabodho vikalpasahisnus tad eko 'vasistah sivah kevalo
'ham // 7 //

sasta upadesakarta guruh / sastram upadesakaranam / sisya
upadesakarman / siksa upadesakriya / tvam srota / aham vakta /
ayam sarvapramanasannidhapitah prapañco, dehendriyadir anarthah,
paramarthato nastity arthah / dvitiam nirakaroti -- svarupeti / ayam
arthah -- yady apy avidyanivrttir atmanatma veti vikalpane kim api
phalam nirupayitum na sakyate tathapi svarupavabodho vijñanaphalam
anubhuyate / na caitat katham iti vikalpaniam sarvadvaitopamardena
vikalpasahisnutvat / na hi drste 'nupapannam nama / tatha ca
srutih (gauh ii.32.)

"na nirodho na cotpattir na baddho na ca sadhakah /
na mumuksur na vai mukta ity esa paramarthata" //

"brahma va idam agra asit, tad atmanam evavedaham brahmasmiti,
tasmāt tatsarvam abhavat" (bau i.4.7.) ityadya purvam api
brahmasvarupasyaiva sato jivasya jñanad brahmabhavam darsayati
sarvam ca dvaitam varayati // 7 //

nanv atmanah svaprakasarupatve sarvada samane
jagratsvapnasusuptyadivyavastha katham / na ca bhrantyaiva vyastheti
vacyam, tatha sati sarvasyaiva svapnatvapatter iti cet, na, laksanatas
trayanam api svapnatve 'pi pratibhasate 'vidyatmakavisesasambhavat
asadvilaksanatvena tu savisesatvad vyavasthopapatteh / paramarthatas
tu kapi vyavasthety aha --

na jagran na me svapnako va susuptir na visvo na va taijasah prajñako
va /
avidyatmakatvat trayanam turiyas tad eko 'vasistah sivah
kevalo 'ham // 8 //

atra layakramena paurvaparyayanirdesah / tatha hi -- asmanmate padartha
dvividhah, drk drsyas ca, anyavadiparikalpitanam padarthanam
atraivantarbhavat / tatra drkpadartha atma paramarthika ekah
sarvadaikarupo 'py aupadhikabhedena trividhah, isvaro jivah saksi
ceti / tatra karanibhutañjanopadhir isvarah,
antahkaranatatsamskaravacchinnajñanopahito jivah / prapañcitam
caitad adhatat / avidyapratibimbavarapakse bimbacaitanyam,
bimbavarapakse ca bimbapratibimbamukhanugatamukhasvarupavaj
jivesvaranugatam sarvanusandhatr caitanyam, saksity ucyate /
vartikakaramate tv isvara eva saksiti dvaividhyam eva
jivesvarabhedena dssah / tatresvaro 'pi trividhah /
svopadhibhutavidyagunatrayabhedena visnukaranibhutarajaupahito
brahma srasta / hiranyagarbhas tu mahabhutakaranatvabhavan na
brahma tathapi sthulabhutasrastrtvat kvacid brahmety ucyate /
karanibhutatamaupahito rudrah samharta / evam caikasyaiva
caturbhujacaturmukhapañcamukhadyah pumakarah
sribharatibhvanyadyas ca sryakarah / anye ca matsyakurmadayo
'nantavataarah lilyaivavirbhavanti bhaktanugrahartham avadheyam,

"cinmayasyadvitiyasya niskalasyasaririnah /
upasakanam karyartham brahmano rupakalpana //" iti sruteh //

jivo' pi trividhah, svopadhyavantarabhedena visvataijasaprajñabhedat /
tatradvidyantahkaranasthulariravacchinno jagradavasthabhimani
visvah / sa eva sthularirabhimanarahita upadhidvayopahitah
svapnabhimani taijasah / sarirantahkaranopadhidvayarahito
'ntahkaranasamskaravacchinnavidyamatropahitah susuptyabhimani
prajñah / etesam ca svatanthropadhibhedabhavena
svatantrabhedabhavate 'py avantropadhibhedat ekatve 'py avantarabhedo
vyahariyate / saksi tu sarvanusandhata sarvanugatas turiyakhya
ekavidha eva / tatropadhibhedenapi na kvacid bhedas tadupadher ekarupatvat
/ avidyatadvyapyatatkaryatmakah prapañco drsyapadarthah / tasya
caparamarthikatve 'pi vyavaharikasattvabhyupagamat na
svapnikapadarthavan nirupanam vyartham, upasanadav upayogad iti / so
'pi trividhah avyakrtamurtamurtabhedat / tatra sabhasavidya
murtamurtaprapañcabijasaktirupa tadajanyatve 'pi tannivrttau
nirvartamanatvena tadvyapyais
caitanyatatsambandhajivesvaravibhagacidabhasaih sahanaditvad
avyakrtam ity ucyate / sa ca svayam jadapy ajadena
cidabhasenojjvalitapurvapurusamskarajivakarmaprayukta sati
sabdasparsaruparasagandhatmakany akasavayutejojalaprthivyakhyani
pañcamahabhutani janayati / tatra purvapurvabhutabhavapannaya
avidyaya uttarottaram prati karanatvat purvapurvabhutagananam
uttarottarabhutesv anuprevesah / evam avidyata evandhakaro 'pi
bhavarupa evavanatma caksusajñanavirodhi alokanasyas ca
jhatiti mahavidyudadivad avirbhavati tirobhavati ceti siddhantah /
samsarahetudehopadanatvabhavac ca srutisu srstiprakriyayam
amnyata ity avirodhah / dikkalau tv apramanikatvan noktau,

akasyaiva digvyavaharajanakatvavyavasthasambhavat "disah srotram"
(bau iii.2.13.) iti srutes ca / kalas tv avidyaiva tasya eva
sarvadaratvad iti / ayam cavyakrtapadartha isvaropadhih /

tani ca suksmany apy apañciktani pañcamahabhutany
amurtakhyani karanaikyat sattvarajastamogunatmakani
sattvamsapradhanyena jñanakriyasaktipradhanamsah pranah /
sa ca pañcadha, prano 'pano vyana udanah samana iti / evam
ekaikabhutebhyo jñanakriyasaktibhedat pratyekam indriyadvayam jayate /
akasac chrotravacau, vayos tvakpani, tejasas caksuhpadau,
adbhyo rasanapayu, prthivyā ghranopasthau ceti / atra "tajomayi vak"
(chu vi.5.4.) iti srutes taijasi vak, padas tu nabhasa iti kecit /
sabdavyañjakendriyatvena tu srotravadvaco nabhasatvam, padacikitsaya ca
caksusah svasthyadarsanac caksurvāt padasyapi taijasatvam iti tu
yuktam utpasyamah / tejomayatvasrutis tu manasah
pañcabhutakaryasyapi annamayatvasrutir iva tadupakaryataya vyakhyeya /
manasas ca pañcabhutagunagrahakatvena tadvattvaniscayat
pañcabhutatmakatvam ity anyad etat / etesam adhisthataro deva api
jñanakriyasaktipradhanah, digagni, vatendrau, adityavisnu,
varunamitrau, asviprajapati / tatra jñanasaktisamastir
antahkaranam, kriyasaktisamastih pranah /
sabdasparsarupasaragandhagrahakani
srotratvakcaksurasanaghranakhyanī pañcajñanendriyani /
tvakcaksusi svahrahyagunasrayadravyam api grhñitah / srotram
api caksurvāt gattva sabdagrahakam dure sabda iti pratyayat /
vacanadanagativisarganandajanakani vakyanipadapayupasthakhyani
pañcakarmendriyani / etac ca sarvam militva saptadasakam lingam
jñanasaktipradhanyena hiranyagarbha iti kriyasaktipradhanyena
sutram iti cocyate / ayam amurtapadarthah karyatvat vyastau
samastau ca jivopadhir eva /

tani ca tathabhutani bhutani bhogayatanam sariram bhogyam ca
visayam antarena bhogam janayitum asaknuvanti jivakarmaprayuktatvat
sthaulyaya pañciktani bhavanti / tatra ca pratyekam pañcabhutani
dvidha vibhajyate / tatra ekaiko bhagas caturdha vibhajyate /
tadbhagacatustayam ca svabhavam vihaya
itarabhutacatustayardhabhagesu pravisati iti
svasyardhabhagenetaresam astmabhagena ca pañcīkaranan melane 'py
adhikyad akasadisabdaprayogah /

atra "trivrtam trivrtam ekaikam karavani" (chu vi.3.3.) iti
sruteh "trivrtkurvata upadesat" (bs ii.4.20.) iti sutrac ca
trayanam eva melanapratites ca trivrtkaranam eva kecin manyante te
viyadadhikarananyayenaiva nirakrtah / tatha hi taittiriya
"tasmad va etasmad atmana akasah sambhutah, akasad vayuh"
(tu ii.1.1.) ityadisruteh chandogye ca trayanam tejobannanam
srstisravane 'pi dvayor upasamharah, tejasah
prathamypadarthadharmapeksaya akasavayupadarthayor baliyastvat,

chandogye caikavijñanena sarvavijñanapratijñanat, akasavayvor
acetanayor brahmakaryatvasyavasyam vacyatvat / tatra pañcanam eva
melane 'py avayutyanuvadena trivrtkaranopapattih / trivrtam eveti tu
kalpanayam vakyabhedaprasangah / "trivrtkurvata upadesat" (bs
ii.4.20.) iti sutram tv anuvadakatvan na pañcikaranam
nyayasiddham badhitum utsahate / melanapratitis ca sariradau
pañcanam avisistaiva, pañcikrtapañcamahabhutaniti ca
bhasyakaravacanam / tasmad akam anenanatmacintaneneti dik /

tani ca pañciktani pañcamahabhutani murtakhyani militva ekam
karyam indriyanam adhisthanam bhogayatanam utpadayanti / tad eva
sariram ity ucyate / tatra sattvapradhanam devasariram,
rajahpradhanam manusyasariram, tamahpradhanam
tiryagadisthavarantam sariram / tasya ca sarirasya
pañcabhautikasyapi citrarupasyeva kvacin nyunadhikabhavo bhutanam
na virudhyate / evam visaya api pañcikrtaikaikabhutajanyas
caturdasabhuvanakhya urdhvamadhyadhobhavana
sattvarajastamomsapradhanah ghatadayas ca / etat sarvam
brahmandakhyam virad iti murtam iti cocyate /

ayam aupanisadah srstikramah / tadviparito layakramah /
pañciktapañcamahabhutatatkaryatmakam viradakhyam murtam
prthivyadhyekaikabhutalayenamurte 'pañciktapañcamahabhutatmake
hiranyagarbhakhye svakarane liyate / sa eva dainandinah pralayah /
amurtam cavyakrte paramesvaropadhau / avyakrtasya tv anaditvena
karanabhavan na layah, svakarane suksmarupenavasthanam
laya iti tallaksanat / ayam eva prakrtah pralayah / brahmajñanad
atyantika ucchedas tu atyantikah pralayah / sa ca karanakramenaiva,
karanocchedad eva karyocchedat / sarvam ca srstipralayadikam
svapnasrstipralayavad aparamarthikam api vasanadardhyat
vyavaharaksamam iti na mayikatve 'pi tucchatvaprasangah / yatha caitat
tatha vyaktam akare /

evam sthite jagaranadivyavasthocyate /
indriyavrttikalinarthopalambho jagaranam / tatra ca murtam
viradakhyam bhogyam pratyaksadipramanasatkena
vyavahriyamanatvat vyavaharikam visvakhyena jivenopabhujyate / sa ca
dehendriyadisu pravesat vyapanad va visva ity ucyate, visa pravesane
vis.l vyaptav iti ca smaranat / atra yady api visvenamurtam
avyakrtam canumanadinanubhuyate, tathapi vyavaharikam sarvam
visvenaiva jñayata iti niyamat sthulasariropadhyabhimanitvac ca na
tasya avasthantaravyapakatvam / suktirajatadijñananam
apramanikatvat tadvisayasyavyavaharikatve 'pi
indriyavyaparakalinatvaj jagaranopapattih /
jñanotpattyadiprakriya cadhastad uktaiva /

evam jagrabhogajanakakarmaksaye svapnabhogajanakakarmodaye ca sati
nirakhyaya tamasya vrttya sthuladehabhimane durikrtte
sarvendriyesu devatanugrahabhavan nirvyaparataya linesu visvo 'pi

lina ity ucyate / tada ca svapnavastha /
tatrantahkaranavasananimitta indriyavrttyabhavakalino
'rthopalambhah svapnah / tatra ca mana eva gajaturagadyarthakarena
vivartate avidyavrttya ca jñayata iti kecit / avidyaiva
suktirajatadivat svapnarthakarena parinamate jñayate
cavidyavrttyety anye / kah paksah sreyaṇ? uttarah / avidyaya
eva sarvatrarthadhyasajñānadhyasopadanatvena kalpitatvan
manogatavasananimittatvena ca kvacin manahparinamatvavyapadesat /
nanu, tada manaso drsyakaraparinamanabhyupagame
drstrtvasambhavenatmanah svayamjyotist.vasiddhir iti cet, na,
bahirindriyajanyavrttyabhavena tadanim manaso'grahakatvat
tatsahakarenaiva tasya grahakatvaniyamat,
savrttikantahkaranavacchinnasyaiva caitanyasya pramatrtvaniyamat
tadantahkaranasattve 'pi pramatrabhavah /

kimadhisthanam svapnadhyasasya manovacchinnam jivacaitanyam ity
eke, mulajñānavacchinnam brahmacaitanyam ity apare / kim sreyaḥ?
matabhedenobhayam api / tatha hi -- jagradbodhena
svapnabhramanivrttyabhyupagamad adhisthanajñānad eva ca
bhramanivrtteh, brahmacaitanyasya cadhisthanatve
samsaradasayam tajjñānatvabhavat jñānena ca
sarvadvaitanivrtteh na jagradbodhat svapnanivrttih syat / "sa hi
karta" (bau iv.3.10.) iti ca jivakartrtvasruteh akasadiprapañcavat
sarvasadharanyapattes ca na mulajñānavacchinnam brahmacaitanyam
adhisthanam /

nanu, jivacaitanyasyanavrtttatvena sarvadabhasamanatvat katham
adhisthanatvam? satyam, tatrapi
svapnadhyasanukulavyavaharikasamghatabhanavirodhyavasthajñānabhyu
pagamat, svapnadasayam caham manusya
ityadipratitikasamghatantarabhanabhyupagamat sayyayam svapimiti
sayyantaravat / bhanasamagryabhavas ca tulya eva /

nanu, aham manusya ityadivvyavaharikasamghatajñānasya
pramanajanyatvat katham ajñānanivartakata /
avasthantaranyathanupapattya tatkalpane susuptav api
svapnabadhakajñānam asthiyeta, tac canistam jagrattvapatter iti
cet, sadhv avocah, svapnavasthajñānasyaivantahkaranalayasahitasya
susuptirupatvan na tatra tadbadhah / jagarane tu mithyaiva svapno
'bhad ity anubhavad aham iti jñānasya pramanajanyatve 'pi
yatharthatvat sariradijñānasya ca pramanajanyatvad
avasthajñānavirodhitvam anubhavasiddham / visesajñānam tu na
pramanajanyavrttim antarena nivartate / saksinas
cavidyanivartakatvabhavo 'vidyasadhakatvenaiva dharmigrahakamanasiddha
iti na kiñcid avadyam / yavanti jñānani tavanty ajñānanti
cabhyupagamat suktijñāneneva
vyavaharikasamghatajñānenajñānanivrttav api punar api kadacid
rajatabhramavan na svapnadhyasanupapattir iti jivacaitanyam

evadhistanam iti pakse na ko 'pi dosah /

yada punar brahmajñānad evajñānanivṛtyabhyupagamas tada rajjvam
dandabhramena sarpabhramatirodhanavad adhisthanajñānabhāve 'pi
jagradbhramena svapnabhramatirobhavopapatteh brahmācāitanyam eva
svapnadhyasadhistanam iti pakse 'pi na kascid dosah /
pratijivam svapnadhyasasadharanyam tu manogatavasananam
asadharanyad eva /

manovacchinnam brahmācāitanyam evadhistanam etasminn api pakse
'vasthajñānasyavarakatvangikaran na kapy anupapattih / ata eva
sastresu kvacit kvacit tatha vyapadesah / nanu,
manovacchinnacāitanyasyadhistanatve aham gaja ity
ahankarasamanadhikaranyena gajapratitih syat idam rajatam iti
suktisamanadhikaranyena rajatapratitivat natv ayam gaja iti /
brahmācāitanyasyadhistanatvapakse 'pi gaja ity akarair eva
pratitih syan na tv ayam gaja iti
tatrapidankaraspadibhutaḥśābhyarthabhavasya samanatvad iti cet, na,
adye pakse ahankarasya saktivad adhisthananavacchedakatvat
sukti rajatam itivad aham gaja iti na bhramakaraprasangah / aham iti
jñānasyeyam suktir iti jñānasyeva bhramavirodhitvat, idamamsasya ca
bhramavirodhina eva tatra bhanabhyupagamat / antye tu gaja ity akaravad
ayam ity akaro 'pi kalpita eva / ubhayakarabadhe 'py
adhistanabhutacāitanyabadhan na sunyavadaprasangah /
jagraddasayam api suktidankaravilaksanasya pratitikasyaiva
rajatedankarasya bhanabhyupagamac ca / "adhyastam eva hi parisphurati
bhramesu" (ss i.36.) iti nyayat / suktidamamsabhanapakse 'pi na
idamamsasatyatvam adhyase prayojakam, kintv adhisthanasatyatvam /
adhistanam ca tatrajñātasukticāitanyam ivatrapī
saksicāitanyam vidyata evety upapaditam / tasman na paksadvaye 'pi
kapy anupapattih /

atra ca svapnikapadarthabhokta taijasa ity ucyate /
pittakhyatejahpradhanatvad adityadijyotirantarenapi bhasakatvad iti
va /

evam jagratsvapnabhogadvayena srantasya jivasya
tadubhayakaranakarmaksaye jñānasaktyavacchinnasya
savasanasyantahkaranasya karanatmanavasthane sati
visramasthanam susuptyavastha / na kiñcid avedisam iti
karanamatropalambhah susuptih / tatra
jagratsvapnabhogyapadarthajñānabhāve 'pi saksyakaram,
sukhakaram, avasthajñānakaram cavidyayah vṛttitrayam
abhyupeyate / ahankarabhavac ca naika visistavṛttih
susuptyabhavaprasangat / ata eva vṛttirupasyopalambhasyabhavan na
pralaye 'tivyaptih, tatra tatkalpanabijabhavat, iha ca sukham aham
asvapsam na kiñcid avedisam iti suptotthitasya paramarsat, ananubhave
ca paramarsanupapatteh /
antahkaranoparagakalīnanubhavajanyatvabhavac ca na

tattollekhabhave 'pi smaranatvanupapattih / smarane
tattollekhaniamabhavac ca jagraddasayam asvapsam ity
anubhavanupapatteh lingabhavena ca asrayasiddhya
canumanasyasambhavat / ahankaras tu utthanasamaya evanubhuyate /
susuptau linatvena tasyananubhutatvat smarananupapatteh /
mukhapratibimbasraye darpane japakusumalauhityadhyase raktam mukham
iti pratitvad ahankarasrayasaksicaitanyasya smaranasrayatvat
aham asvapsam iti samanadhikaranyapratitih, na punar aham sukhiti
vasrayataya / smrtisamsayaviparyayanam
saksicaitanyasrayatvaniyamad ahankarasya ca
pramanajanyajñanasrayatvat pramatvenaiva tatkaryatavacchedat,
apramatvavacchedena ca avidyaya eva karanatvat / ata eva
anaptavakyadijanyaparoksavibhramo 'pi avidyavrttir evety abhyupagamo
vedantavidam / tatrantahkaranavrttijanakasamagrisambhave 'pi
pramatvabhavavarodhenantahkaranasyasamarthyat / namadisu
brahmadyasas tu icchadhinataya bhramapramavilaksana manovrttir
eva kamadivat / tad uktam "ata eva codanajanyatvan manasi kriyaiva sa,
na jñanam" iti / etena tarkasyapi manovrttitvam vyakhyatam /
vyapyaropena vyapakrapasañjanatmakasya tasya icchadhinataya
bhramapramavilaksanatvat / ata eva manananididhyasanasahite
sravanakhye vedantavicare srotavyo mantavyo nididhyasitavya
ityadividhir upapadyate, tasya caturvidhanvayavyatirekaditarkarupatvat /
drgdrsyanvayavyatirekah, saksisaksyanvayavyatirekah,
agamapayitadavadhyanvayavyatirekah,
duhkiparamapremaspadanvayavyatireka iti /
anuvrttavavrttanvayavyatirekah pañcamah / etac ca sarvesam
vedantanukulatarkanam caturlaksanimamsapratipaditanam
upalaksanam ity abhiyuktah / vistaras tu vedantakalpalatikayam
anusandheyah /

tad evam susuptyavasthayam asty anandabhogas tadbhokta ca
susuptyabhimani prajña ity ucyate / prakarsenajñatvat tadanim
visesavacchedabhavena prakrstajñatvad va / tadanim
cantahkaranasya laye 'pi tatsamskarenvacchedan na
jivabhavaprasangah, na va sarvajñapattih /
isvarabhedapratipadanam ca sarrirendriyadyabhimanarahitatvenopacarat
/ samskarasya ca nimittakaranatvena
saksyasritakaryopadanakotav apravesan na tadbhede 'pi
saksibhedah / jagarane tv antahkaranasya
pramasritakaryopadanakotau pravesat tadbhedena pramatrbheda eva /
saksina eva cadhikopadhivisistasya pramatrtvan na
pratisandhananupapattir iti /

matrmanaprabhede 'pi pratideham na bhidyate /
saksi bahyarthavad yasmat sa atmety ucyate tatah //

vyabhicaro mitho yadvat pramatradeh svasaksikah /
sarvamatradyabhavarthasaksitvan na tathatmanah // (baubhv

iii.4.54-55.)

iti vartikakarapadair vyavaharadasayam api saksibhedanirakaranat
susuptau tadbhedakalpanam kesañcid vyamohamatram ity avadheyam /

nanu, dukkham aham asvapsam iti kasyacit kadacit paramarsat susuptau
dukhkhanubhavo 'py astu / na, tadanim dukkhasamagrivirahena
tadabhavat / sukhasya catmasvarupatvena nityatvat sayyader
asamicinatve ca dukkham ity upacarat dukkham aham asvapsam iti
pratyayopapattih / atha va avasthatrayasyapi traividhyangikarat
susuptav api dukkham upapadyate / tatha hi pramajñanam
jagrattajagrat, suktirajatadivibhramo jagratsvapnah, sramadina
stabdhibhavo jagratsusuptih / evam svapne mantradipraptih
svapnajagrat, svapne 'pi svapno maya drsta iti buddhih
svapnasvapnah, jagraddasayam kathayitum na sakyate
svapnavasthayam ca yatkiñcid anubhuyate tatsvapnasusuptih / evam
susuptyavasthayam api satviki ya sukhakara vrttih sa
susuptijagrat, tadanantaram sukham aham asvapsam iti paramarsah,
tatraiva ya rajasi vrttih sa susuptisvapnah, tadanantaram eva
dukkham aham asvapsam iti paramarsopapattih, tatraiva ya tamasi
vrttih sa susuptisusuptih, tadanantaram gadham mudho 'ham
asam iti paramarsah / yatha caitat tatha
vasisthavartikamrtadau spastam /

evam adhyatmam visvah, adhibhutam virat, adhidaivam visnuh,
adhyatmam jagrat, adhidaivam palanam, adhibhutam sattvagunah /
evam adhyatmam tajasah, adhibhutam hiranyagarbhah, adhidaivam
brahmah, adhyatmam svapnah, adhidaivam srstih, adhibhutam
rajogunah / evam adhyatmam prajñah, adhibhutam avyakrtam,
adhidaivam rudrah, adhyatmam susuptih, adhidaivam pralayah,
adhibhutam tamogunah / evam adhyatmadhibhutadhidevanam ekatvat
pranavavayavatrayasahitanam etesam upahitanam aikyopasanaya
hiranyagarbhalokapratih, antahkaranasuddhidvara kramamuktis ca /
etat sarvopadhinirakaranena saksicaitanyamatrajñanena tu saksad
eva moksa iti / tad evam trayanam apy avasthatrayasahitanam
visvatajasaprajñanam avidyatmakatvat dr.syatvena ca mithyatvad
anupahitah kevalah saksi turiyakhyo 'ham asmity arthah / evam
vyavaharatah sarvavyavasthopapatteh paramarthatah kasya apy
avasthaya abhavan na kapy anupapattih / vistarena caitat prapañcitam
asmabhir vedantakalpalatikayam ity uparamyate // 8 //

nanu, jagratsvapnasusuptyavasthasahitanam trayanam api
tadabhimanimam mithyatvat, tatsaksino 'pi mithyatvam syat,
avisasat, ity asankya visesabhidhanena saksinah satyatvam
aha --

api vyapatkatvad dhitatvaprayogat svatah siddhabhavad ananyasrayatvat
/
jagattuccham etat samastam tad anyat tad eko 'vasistah sivah kevalo

'ham // 9 //

"na drster drastaram pasyeh" (bau iii.4.2.) iti saksinam
prakrtya "ato 'nyad artam" (bau iii.4.2.) iti sruteh saksino 'nyat
saksyam sarvam jagattuccham, na tu saksi / badhavadhitvat
bhramadhisthanataya jñatattvac ca, tadbhadrakahakabhavac
cetyadyanuktasamuccayarthah apisabdah / "atha yad alpam tat martyam"
(chu vii.24.1.) iti sruteh paricchinnatvatucchatvayoh samavyaptatvat
paricchinnatvanivrttya tucchatvanivrttir ity aha -- vyapakatvad iti /
"sarvam khalv idam brahma" (chu iii.14.1.) iti sarvatmatvopadesena
desakalaparicchinnatvat, akasadinam ca desakalaparicchinnatve 'py
apeksikamahattvena vyapakatvopacarat / nanu, sarvavyapakatvena
nityatvad bhavarupatvac catma na dukkhanivrttirupah, napi
sukharupah, sukhasyanityatvena nityatmarupatvanupapatteh, tatha
catmasvarupo mokso 'purusartha evety asankya, na, ityaha --
hitatvaprayogad iti / hitatvam, purusarthatvam / "tad etat preyah
putrat preyo vittat preyo 'nyasmat sarvasmad antaratarah yad ayam
atmeti" (bau i.4.8.) "yo vai bhuma tat sukham" (chu vii.23.1.) "esa eva
parama anandah" (bau iv.3.33.) "vijñanam anandam brahma" (bau
iii.9.28.) ityadisrutibhyas tasya paramanandarupatvopadesat / tasya ca
nityatve 'pi loke dharmajanyatattadantahkaranavrttivyangyataya
tadutpattivinasopacarah / ajñanavyavahitasya ca tasyapraptyasyeva
jñanamatrada vidyanivrttya praptir iva bhavatiti taduddesena
mumksupravrttyupapattih / adhyastasya prapañcasya
dukkhasvarupasyadhisthanatvat sa evabhava iti
dukkhabhavarupatvenapi tasya purusarthata /

nanu, mokse sukham samvedyate na va / nadyah, tadanim
dehendriyadyabhavena tadvyañjakabhavat, vyañjakabhave 'pi
tatsamvedanabhyupagame samsaradasayam api tatha prasangat / na
dvtiyah, apurusarthatvapateh, jñayamanasyaiva tasya
purusarthatvat / ata eva sarkaratadbhojinor iveti vaisnavam
manyamananam udgara iti cet, na, ityaha -- svatah siddhabhavad iti /
svaprakasajñanarupatvad ity arthah / yady api samsaradasayam
avidyavrttarupatvad atma paramanandarupataya na prathate tathapi
tattvavidyavidyanivrttau svaprakasataya svayam eva
paramanandarupena prakasata iti na vyañjakapeksha / nanu, sukhasya
svaprakasajñanarupatve 'pi natmarupata, jñanasya
dhatvartharupataya kriyatvena sasrayatvat janamiti pratiteh,
jñanam aham asmity apratites ca / tatha ca katham advaitavada ity
asankya, na, ity aha -- ananyasrayatvad iti / "yatsaksad
aparoksad brahma ya atma sarvantarah" (bau iii.4.1.) ityadisruteh
svaprakasajñananandarupa evatma, antahkaranatadatmyadhyasena ca
tadvrttau jñanadhyasaj janamiti tadasrayatvapratitih /
dhatvarthatvam utpattivinasavattvam cantahkaranavrtter iti
jñaptirupamukhajñanasya sarvadhistanatvenanyasrayatvabhavan na
dvaitapattih / tena jñanasukhatmaka atma satyas tadbhinnam ca
sarvam jagad asatyam iti siddham // 9 //

nanu, sarvasya jagatas tucchatve tannisedhenatmatattvapratipattir na syat /
na hi sasavisanam nisidhyate, kvacit pramitam kvacin nisidhyata
iti nyayat / tatha ca nisedhanupapattyaiva na jagatas tucchatvam iti, na,
ity aha --

na caikam tadanyad dvitiyam kutah syat na va kevalatvam na
cakevalatvam /
na sunyam na casunyam advaitakatvat katham sarvavedantasiddham
bravimi // 10 //

ekatvasankhyayogi ekam / tad apeksabuddhijanyadvitvasankhyayogi
dvitiyam / tata ekabhava dvitiyam kutah syat / dvitiyam ca
trtiyadinam apy upalaksanam / nanu, "ekam evadvitiam" (chu
vi.2.1.) iti srutya ekatvam pratipadyate / na, ity aha -- na va
kevalatvam iti / kevalam ekatvam, tasyavidyakatvat / yady atmana ekatvam
srutya na pratipadyate, tarhi pratyaksadipramanavasat anekatvam
syad iti cet, na, ity aha -- na cakevalatvam iti / akevalatvam anekatvam,
"neha nanasti kiñcana" (bau iv.4.19.), "ekam evadvitiam" (chu vi.2.1.),
"athata adesso neti neti" (bau ii.3.6.) ityadisrutibhyah / tarhi
sarvapratisedhac chunyam eva syad iti, na, ity aha -- na sunyam iti,
"asann eva sa bhavati asat brahmeti veda cet, asti brahmeti ced veda santam
enam tato vidur iti" (tu ii.6.), "satyam jñanam anantam brahma" (tu
ii.1.) "sad eva somyedam agra asit" (chu vi.2.1.) ity upakramya "aitadatmyam
idam sarvam tat satyam sa atma tat tvam asi" (chu vi.8.7.)
ityadisrutibhih satyatvajñanatvadidharmavad api syat, na, ity aha --
na casunyam iti / ekam advitiam iti padadvayena sarvabhedapratisedhe 'py
evakarena dharmadharmibhavadibhedabhedapratisedhat / sarvatra hetum
aha -- advaitakatvad iti / dvidha itam dvitam tasya bhavo dvaitam /
tad uktam vartike "dvidhetam dvitam ity ahus tadbhavo dvaitam ucyate"
(baubhv iv.3.1807.) iti / na vidyate dvaitam dvidhabhavo yatra tad advaitam
ity aksararthah / "salila eko drstadvaitah" (bau iv.3.32.)
itisruteh / pratiyogijñanasyaiva laghavenabhavabuddhau karanatvat
dvaitasyanirvacaniyatvangikarena pratyaksadivedyatvan
nisedhopapattir ity arthah / tarhy etadrsa atma anulinirdesena
pratipadyatam iti, na, ity aha -- katham bravimiti / kim aksepe?
advaitakatvena vagavisayatvat, "avacanenaiva provaca" (nuu vii.), "yato
vaco nivartante aprapya manasa saha" (tu ii.4.), "na vijñaner
vijñataram vijaniyah" (bau iii.4.2.) ityadisrutibhyah /
vagavisayatve katham vedantanam tatra pramanyam iti cet, na,
avisaye 'py atmani tadaravrttimatrena tadavidyanivartakatvad ity
aha -- sarvavedantasiddham iti / tatha ca srutih "yasyamatam tasya
matam matam yasya na veda sah / avijñatam vijanatam vijñatam
avijanatam" (ku ii.3.), "yan manasa na manute yenahur mano matam, tad eva
brahma tvam viddhi nedam yad idam upasate" (ku i.5.) ityadir
avisayatvam atmano darsayati / tad evam
vedantavakyajanyakhandakaravrttya avidyanivrttau
tatkalpitasakalanarthanivrttau paramanandarupah san krtakrtyo
bhavatiti siddham // 10 //

na staumi tam vyaŝam aŝam artham ŝamyam na ŝutrair api yo babandha

/

vinapi taih ŝangrathitakhilartham tam ŝankaram ŝtaumi

ŝureŝvaram ca // 1 //

laghur api bahvarthavaahas cintamanir iva nibandho 'yam /

madhuŝudanena munina vihito guninam vinodaya // 2 //

yad atra ŝauŝthavam kiñcit tadguror iva me na hi /

yad atrauŝauŝthavam kiñcit tan mamaiva guror na hi // 3 //

bahuyacanaya mayayamalpo balabhadraŝya kre krto nibandhah /

yad aduŝtam ihaiŝti yac ca duŝtam tadudarah ŝudhiyo vivecayantu

// 4 //

iti

ŝrimatparamahamŝaparivrajaakaryaŝriviveŝvaraŝaraŝvatibhagaivatpuj

yapadaŝiŝyaŝrimadhuŝudanaŝaraŝvativiraaitah ŝiddhantaibindu nama

granthaŝ ŝamaptaŝ /

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