

Therefore, word boundaries are usually not marked by blanks.
These and other irregularities cannot be standardized at present.
THE TEXT IS NOT PROOF-READ!

Revisions:

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

Text

atmasiddhih /siddhañjananamakavyakhyopeta
/yatpadambhoruhadhyanavidhvastasesakalmasah /vastutamupayato 'ham
yamuneyam namami tam // 1 //
mulam prakrtipurusakalavyaktamukta yadiccha- manuvidadhati nityam
nityasiddhairanekaih svaparicaranabhogaih srimati priyamane
bhavatu mama parasmin puruse bhaktibhuya // 1 //
vyakhyanam

jagajjanmasthitilayai ramamanam paratparam /
svamin sarvajagam sriyahpatimupasmahe // 1 //

jñanavairagyabhaktinam sevadhim karunarnavam /
yamunartham munivaram paramacaryamasraye // 2 //

sribhasyadiprabandhena tattvam sandarsayan param /
ramanujaryo bhagavan dayata mayi samsriye // 3 //

desikendradayasaramavalambya vidhiyate /
siddhitrayasya vyakhyanam ritya saralaya maya // 4 //

kka yamunaryasrisuktisandarbhah kka ca me matih /
atyalpavisayathapi capalam tvaparadhyati // 5 //

visistadvaitasiddhantanirdharanadhurandharah /
samsritesu dayasara desikah saranam mama // 6 //

vatsyam srivadibhikrdgurukulatilakam krsnamaryam
gunadhyam
tatam mannapradam me dravidanigamasuktyarthasandarsakam tam /
natva ramanujaryam guruvaramapi me bhasyakrdvamsadipam
haritam carukirtim budhakulatilakam yamunoktirvivrnve // 7 //

srimannagapurabhikhyabhijano vadibhikarah /
annangararyadaso 'ham vivrnomi gurorgirah // 8 //

atha khalu bhagavan srimadyamunaminih
srivaisnavasampradayapravartakacaryesu prathamapariganitasya
yogarahasyanyayatattvasastrapraneturbhagavatatah srimannathamuneh
pautra risvaramunitanujanma
visistadvaitasiddhantapravartanadhurandharah
prativadivaranaprakatatopavipatanaksamah paramacarya
atmasiddhinamakam vedantaprakaranamupakramamano
'vighnaparisamaptipracayagamanadiphalam mangalamasirupam
vastunirdesam ca kurvanah sisyasiksaiyayi nibadhnati "prakrti"

ti / prakrtirmaya, tatkaryani samastivyastirupani
 vyaktani, prakrtipraktaparinamahetuh kalah, tadbaddho
 jivarasisreti lilavibhutihstah sarve sangrhitah
 sabdacetustayena / mukta
 bhagavadup•san•prabh•v•dbhavabandhan•tkarmap•apragrathit•dvinirmukt•á
 / ete prakrtyadayo yasyaiva paramapurusasyccham sankalparupam
 sada samanusranti svarupasthitipravrttisu, tasmin purusa ityanvayah
 / imani ca sarjanavanasamharanasamsaravimocanani
 sankalpaikanispadyani bhagavato lilarasaya kalpante / evam
 lilavibhutiyo uktah / atha nityavibhutiyo gamaha 'nityam' iti /
 nityamiti purvottarayoranvitam madhyamaninyayena /
 sadodbhutapahatapapmatvadisvarupaih
 sarvajñairbhagavadanubhavajanitapritikaritasasesavrtyanvayata
 evadhigatabhogairanantairanantagarudavisvakšenadibhirnityasuribhih
 srimati mahavaikunthe divye 'ksare dhamni sada
 niratisayapritimanubhavati narinamuttamayah sriyo vallabhe
 purusottame parabrahmani mama bhaktipracayo bhuyadityasamsa /
 ubhayavibhutinathe ramanathe bhaktirhi sarvasreyaskari /
 tattadbhaktyasamsanamucitaram / bhaktireva bhagavati prarthya
 cetanaih / sa hi svayameva sreya vidadhati / tattasmin
 svasreyahprarthana nocitara bhaktanamiti canena jñapyate /
 acetanabhedascetanabhedasca paramarthatah, srimannarayanasyaiva
 paramyam, sarvacetanacetananam tadvibhuditvam,
 niratisayapremagarbhatadupasanasyaivapavargahetutvamavicchinna pur nabhagav
 adanubhavarbhasevaya eva paramapumarthatvam ceti svabhimateh
 prakaranartha atra samsucitah // 1 //
 viruddhamatayo 'neka santyatmaparamatmanoh
 /atastatparisuddhyarthamatmasiddhirvidhiyate // 2 //
 sammatam hi sarvasamayesu atmajñanam nihsreyasaheturiti /
 srutyate ca 'prthagatmanam preritaram ca matva
 justustatastenamrtatvameti' 'atmanam cedvijaniyat' 'taratisoka-
 matmavit' 'brahma vidapnoti para' mityadih
 paravaratmatattvajñanasyapavargasadhanatvam pratipadayan
 vedantavakyaganah / tatrasminnatmani parasmimscanekavidha
 vipratipattayah tirthakaranam / tadyatha - atmavisaye tavat
 dehameva kecidatmanamacaksate / indriyanyanye / mana ityanye /
 pranamapare / adhyastajñatr bhavamanahankaram bodhamatramitare /
 dehendriyamanahpranabodhakilaksanamakasadivadacitkhabhavamagantu
 kabodhasukhadukhadyasadharanagunadharamahankaragocaramapare /
 apare tu bodhaikasvabhavameva, svabhavadhavalamiva
 sphutikamanimupadhanavisesapaditarunimagunadinirbhasamantahk
 aranopadhanapaditaragadvesasukhadukhadyasivagunanirbhasamanudit
 avastamitasvarupaprakasam svayañjyotisamimamabhidadhate / anye tu
 jñananandasvabhavam /
 asrayanukulyapratilabdhanandasukhadivyapadesabodhavisesa evasya
 svabhavika ityanye / tatha - anumanasamadhigamyah ; agamaikavedyah ;
 manasapratyaksavedyah ; grahakatayaiiva sakalavisayavittisu

pratyaksah ; jñanasvabhavatayanuditastamitasvarupaprakasah
svayañjyotih ; ridrso 'pyugamanumanayogajapratyaksaih
svetasakalavilaksanasvabhavyena visadavisadataravisadatamatayantato
yathavadaparoksyata iti / tatha - paramamahan ; anuparimanah ;
sariraparimanah ; svatah parimananaraito 'pi
vyapyavastuparimitiktartapriccheda iti / vyaptirapicaitanyamatrena ;
svarupeneti / tatha ksanikah ; yavacchariromastayi ;
aprakrtapralayavasthiyi ; amoksasthai ; kutastho nitya iti /
sarvasariresvekah ; pratiksetram nanabhuta iti ca tatha tatha
pratipadyante / tatha paramatmavisaye 'pi - kecit
samastavastusaksatkarinam sarvasaktimisvameva nabhyupagacchanti
/ abhyupagacchanto 'pyeke
pratyastamitamĀ•namĀ•tā'>meyeĀ•vareĀ•itavyĀ•dibhedavikalpakĀ•ā'1-asthavijĀ•±Ā

naikarasamanadyavidyopadarsitaviyadadibhedavacchinnajñanaisvaryadimahim
avika lpataya kalpanikamacaksate / apare tu
yathoktasvarupamevavidyopadhanena tadgunasarataya
prakalpibrahmadisthavaraparyantavidhahjivabhedam
svadhinavicitravartasvabhavamayopahitataya
samasaditasarvajñyadisampadamupahitamimamabhidhadhati / tathanye
prakrstasattavopadananimittasvatantpradhanaparinaravisesamatr
ani yamanirvahitarvaisvarya maryadamadriyante / anupahitamapi
parinaminamapare pratipedire / aparinaminamapi
svamayamsabhutavicitrantahkaranadarpanatalpratibimbitataya
pratipannavisvatatajaprajñabhavam tamekameva cetanamitare rocyante /
anye tu svadhinatrividhacetanacetanasvarupasthitipravrttibhedam
svabhavikaniravadhikatisayajñanabalaisvaryaviryasaktitejahprabhrti
sakalakalyanagunaganamaharnavam
purusavisesamisvaramatisthante / tatha tadvisese 'pi
hariharaviriñcabhaskaratmana anabhimata tattanmurtiparityagena ca
catusridvyekamurtitaya vivadante / murtivisesavisayasca
nityatvanityatvabhotakatvabhautikatvasvarthapararthatvadvitarkah
pradurbhavanti ; parijanasthanadigocarasca / tatha pramanato 'pi -
anusravika evetyeke / anumanikascetyanye /
visistapratyaksasamadhigamyascetyapare / tatha atmaparamatmanoh
sambandhe 'pi - anadyavidyopadanabhedaspado
'yamisvaresitavyatadirupasambandhah / paramarthatatsvekam
tattvamiti kecit / vyatirekabhave 'pyatirikto jiva ityanye / svatastvaikyam,
upadhito bheda iti visistasvarupabhavena bhinnabhinnatvमितारे /
nanatve satyevabhedo namanvayah amsasibhavalaksanah,
samavayah paratantratalaksanah, sesasesitvarupah,
svasvamibhavah, bhrtiyasvamilaksana iti ca nanavidya vadah /
tatha paramapurarthabhute brahmapraptilaksanamokse 'pi -
svarupocchittilaksanah, avidyastamayalaksanah,
nisesavaisesikatmagunocchedalaksanah, kaivalyarupah,
tadbhavasadharmyalaksanah, tadgunasankantilaksanah,
catthayapattilaksanah,

samsiddhikanandadisvarupavirbhavalaksanah,
tadgunanubhavajanitaniratisayasukhasamunmesopanitatyantikatatkinkarat
valaksana iti tatha tatha vivadante / tatsadhanato 'pi -
karmayogalabhyah, jñānayogalabhyah,
anyataranugrhitanyataralabhyah, ubhayalabhyah,
ubhayaparikarmitakhantasyaikantikatyantika bhaktiyogalabhya iti /
tadevamanavasitavisesavimarsakajanavimatidarsanat,
tattatpaksasadhanabalabalanagamacca tatastatah sandihanah
preksavanto na tavatparamapurusarthaya ghatēran, yavadayamatma
paramatma ca svarupatah pramanatah sambandhatah praptitah
tatsadhanatasca na nirniyeteti tatpratibodhayedarabhyate / yadyapi
bhagavata badarayanenedamarthanyeva sutrani pranitani /
vivrtani ca tani pari mitagambhirabhasina dramidabhasyakrta
/ vistrtani ca tani gambhiranyayasa(ga)rabhasina
srivatsankamisrenapi / tathapi
Ä•cÄ•ryaá¹-aá¹...ka-bhartá¹>prapaÄ±ca-bhartá¹>mitra-bhartá¹>hari-brahmadaktaÄ¹>aá¹
kara-srivatsanka-bhaskaradiviracitasitasitavividhanibandhana
sraddhaviḥpralabdhabuddhaya na yathavat, anyatha ca pratipadyanta iti
yuktah prakaranaprakramah // (ityupodhdhataprakaranam)
prakaranambhāprayojanasabhidhatte 'viruddhe'ti / atmaparamatmavisaye
hi nana vipratipattayah santi / matinam viruddhatvam
viruddharakaravagahitvam / yato mumuksunamatmaparamatmatattvam
jijñāsamānam tadvisaye vadivivadinimitta vipratipattayah santi,
atatatparisuddhyartham - atmaparamatmatattvamateh
tattadvadaprayuktasadviruddhakaraprakarakatvarupadosanirasanena
yathavasthitakaravagahitvalaksanasuddhiyogasampadanarthamatmasid
dhinamakam prakaranam viraccate
satpramanatarkairatmaparatmatattvanirnayaphalamiryarthah /
paravaratmatattvam pradhanavisayah / parapaksapatiksepo
nantariyakah / atmatattvanirnayasca
saksatprayojanamatatprakaranasyeti sucitam / paramparaya
nihsreyasabhisvangascasyabhipretah / visayaprayojanokteh
sambandhadhikarināu caksepagamya /
evamanubandhicatustayasampattirānusamhita /
paravaratmatattvapratipadakascutyāntanugrahakanyayaprapañcanam
prakaranasyasya mukhyam krtyam /
tatascatmaparamatmamanānopayogidam sampadyata iti bodhyam // 2 //
anarthakayatmatattva na ko 'pi preksapurvakari pravarteteti
svagranthaphalasyasya nihsreyasabhisvangamaviskaroti 'sammatam'
iti / nanvastu nama'majñānasya moksasadhanatvam,
atiriktaparamatmajñānasya tatkula ityatra'ha 'sruyate' iti /
bahyanam vimatyamāpi vaidikavaryānamatmana iva paramatmano 'pi
tattvajñānasya moksasadhanatve na vimatiriti bhavah /
paratma-parambrahma purusottamah srimannarayanah /
avaratma-jivatma / sistam spastam / nanu sandhigdhe hi
nyayapravrttih / vedantaireva paravaratmatattvam suniscitamiti

katham tatra sankha, kathantaram ca nyayapravrttih ? ucyate /
 srutibhirarthavagame 'pi prasiddhamativibhavanam tirthakaranam
 vividhavadasravanatah srutitattaparya eva sandehapravrtteh
 srutyarthayathatmye 'pi sankha sambhavadudaya / imameva'sayam
 hrdis nidhayatmatattve sandehasandohika vipratipattirupaksapati 'tatre'
 ti / tirtham - darsanam tirthasamyat / darsanam hi
 antarajñanamalanirharanapurvakam tattvajñanarupam
 suddhimatmanamupajanayati / tatkurvantiti tirthakarah -
 darsanikah / tadyatha - uktam vipratipaccibahuvidhyam yatha - yena
 prakarena, tadvarnyata iti yavat / 'dehameve'ti /
 dehadyatmatvavadinascarvaka bhedah / 'mana ityanye' iti / mana
 ityaprasiddham kimapi kecidatmetyacaksata ityarthah /
 'atmanamacaksata' ityuttaratrapyanveti / saugatamatam
 sankaramatam caha tantrena 'adhyaste' ti /
 bodhamatranācāitanyamatram / anahankaram - ahambuddhisabdavisayam /
 avidyamahankara granthistham jñatrtvamatmanyaropyata ityekah
 paksah / anadivasanaya jñanasyaiva jñatrbhavadyaropa iti
 caparah / tarkikamatamaha 'dehendriye' ti / bodhah - jñanam /
 dehendriyamanahpranadhibhyo
 'nyamacaitanyasvarupamagantukajñanasukhadiv
 isesagunavantamahambuddhisabdagocaramatmanam kanada
 gautamascacaksata ityarthah /
 acitsvabhavamityanenakasaderivatmasvarupasya jadatvam viviksitam /
 ahankarah, - ahamiti buddhih sabdasca / sankhyamatamaha 'apare'
 iti / bodhaikasvabhavameva-bodhascāitanyam, tadeva svo bhavah
 svarupam yasya tam, jñanasvarupameva / upadhamam-upodham sannidhamam
 / imam - atmanam / yatha svabhavato dhavala eva
 sphatikadirjapakusumadyupadhisnidhanenaropitattadraktadirupena
 pratibhasate, evam nityasvaprakasah
 svayañjyotiratmantahkaranasannidhamata
 aropitasukhadukhaditadgunavattaya bhasate kevalam / vastuto
 nityanirdusta evayamiti bhavah / 'anye tvi' ti /
 mimamsakaikadesinah siddhantyekadesino va / jñananandau
 svabhavikadharmavatmana ityamisamasayah / siddhantinam
 matamaha 'asraye'ti / anando 'pi natiriktah, kintu atmanah
 anukulatvena prapta anandasukhadinirdeso yena, evambhuto
 jñanavisesa eva sah / sa eva catmanah svabhavah /
 samsaritvaduh khitvadi tu karmopadhikamiti bhavah /
 yavaduktupapannascatmeti hardam / tattadvadyuktesu yavadupapannam,
 tavadakaravattvam catmanah sammatameva hi siddhante / atmasvarupe
 vipratipattiruktva tadgrahakapramane ta upaksipati 'tatha
 anumane'ti / saurantikiya anumaniatvapakso 'yam / anumanam ca
 ahamvijñanam salambanam
 vijñanatvannilapitadvijñanavadityadyudaharyam / vilaksana
 atama anumanaacara iti naiyayikapakso vatrakirtitah syat /
 agnimavivarananusarat / 'agamaikavedya' iti / srotriyanam pakso
 'yam / ahambuddherdehalambanatayaivopapatteh

sangatapararthatvadyunumanasyaprayojakatvadina ca sastraikagamya
 atmaityamisamasayah / 'manase'ti / tarkikanam
 bhattachanam ca pakso 'yam / 'grahakataive'ti/ prabhakarapakso
 'yam / grahakataya-jñātrtaya / jñānasya
 tritayavabhasakatvaddhatapratyaksa eva ghata iva tāñjñanam
 jñāta catma prakasete ityami / sankyadimatamaha
 'jñānasvabhavataye' ti / svo bhavah svabhavah svarupam /
 nityasya'tmano jñānasvarupataya itaranadhinanityasvaprakaso 'yamityete
 siddhantinamasayamahar 'idrso 'pi'ti / visadatamatayetyanantaram
 'grhita' iti sesah / pratyaktvadinaivasya
 svaprakasatvaddehadivavartakanityatvanutvajñātrtvadiprakarena
 'gamena visadataya, mananato visadatarataya, yogajapratyaksato
 visadatamataya ca grhito 'yam muktau
 svabhavikasankucitaparoksajñānaprabhaya kastnaryenanubhuyata
 ityarthah / atmanah parimane 'pi ta nirdisati 'tathe'ti /
 naiyayikapaksamaha 'paramamaha' niti / tattvam
 capakarsanasrayamahatparimanam / bibhutvasahacaritam /
 tatpratibhatam siddhantinam paksamaha 'anuparimana' iti /
 madhyamam paramanam manyamananamanaikantyavadinam matamaha
 'sariraparimana' iti / sasattvaikantyavadinam sankhyanam
 matamaha 'svata' iti / parimanarahityam vibhutvadatmanam /
 parimanavattve hi paricchinnatvamavibhutvam prasajyata ityesam
 hardam / aupadhikam casya parimanamityaha 'vyapye'ti /
 vyapyantahkaranaparimanaupadhikaparimano 'yam bandhe ityarthah
 / vyaptavapi tamaha 'caitanya'ti / svadharmabhutajñānadvarikaiva
 vyaptiriti siddhantipaksah / yathantahkaranadhinam parimanam,
 tatha jñānadhinam vyapakatvamiti sadrsyenopastitatvat
 siddhantapakasya prathamamirdeso 'tra / 'svarupene'ti / atma
 svarupatah sarvagata iti naiyayikadayah / kalasambandhe 'pi ta
 upaksipati 'tathe'ti / ksanikatvam saugatanamabhimatam /
 yavacchariromasthayitvam carvakanam /
 aprakrtapralasthayitvam brahmadevadinam,
 amoksasthayitvamaudulomyupajñānam / kutasthanityatvam
 naiyayikadinam siddhantinam ca / kutasthatvam-nirvikaratvam /
 nityatvam sarvakalasatta / sankhyayamapi tamaha 'sarve'ti /
 ekajivavado mayavadyekadesinam / pratisariramamabhedo
 naiyayikadinam siddhantinam ca / cakaro
 'nuktavipratipattisamuccayakah / 'tatha tathe'ti /
 svasvabhimatattadviruddhakarenatmanam tete vadino manyanta
 ityarthah / jighatmasvarupadau vipratipattiruktva
 paramatmasvarupadau ta upaksipati 'tatha parame'ti / 'nanaiva
 vipratipattayah tirthakarana'miti sesah / 'keci'diti / carvaka
 bauddha arhatah karmadascetyarthah / sasvaravadisvapi
 naikamatyamityaha 'abhyupagacchanto 'pi'ti / ekekecidadvaitinah /
 kalpanikam kalpitesvarabhavam / kalpanaprakaramaha 'pratyastamite'ti /
 kutastham-avikari nityam vijñānamatram satyam /
 yatresesitavyadibhedaprapañco matrmeyatadavacchinnamititvadirapi

naivasti / evambhute 'dhi sthane 'vidyayaiva nanasaktimatya
 viyadadinanacitpratibhaso rajjvamiva sarpadyavabhasah /
 avidyabhutasamastivyastyavacchinnajñanaisvaryadimahimabhedapratib
 hasasca / tat samasthyavacchinnajñanaisvaryadimattaya bhasamanam
 caitanyamisvarah /
 vyastirupadevadidehadyavacchinnajñanadimattaya nanatvena ca
 bhasamanam tadeva jivajatamityesamasayah / avidyaya eva
 jivesvarabhavakalpakopadhitvametanmate / mayavidyopadhibhedavadinam
 matamaha 'apare tvi'ti / nirbhedacaitanyamatramevavidyopahitam
 nanajivabhavena mayopahitam cesvarabhavena parisphurati /
 tatravidyakrtatvajjivabhedah kamakrodhalobhadyavidyagunapradhano
 'vidyaparavasascar / isvarastu
 svavasavartivividhparinamasilamayasaktyadhigatasarvajñyasarvaisva
 yardimahimetyamisamasayah /
 yogatantranisthanamisvarasamadaranaritimaha 'tathanye' iti /
 aupadhikamevesvaratvametanmate 'piti tathetyanenabhipretam /
 svatantrapraktiparinamavisesasya yo viseso
 nityodriktasattvakatvarupah
 prakrstasattvapradhanamsopadanatvaprayuktah, tena sampadita
 sarvaisvaryavyavastha yasya tamisvaramadriyanta ityarthah / sada
 sudadhasattvatmakantahkaranadirisvaropadhih /
 tadupahitacaitanyamatravapuh purusavisesar isvarah /
 upadhivisesadhinameva tasyaisvaryamiti bhavah /
 yadavaprakasapaksamaga 'anupahitamapi'ti / sindhuriva
 phenabudbudataramgabhedena brahmaiva jadajivesvarupena bhavatiti
 parinamavado 'yam / pratibimbavadamaha 'aparinaminamapi'ti /
 'tamekameva cetana'mityanena mayopahitam caitanyamisvarah /
 antahkaranesu tasyaiva pratibimbabheda jiva
 ityabhasalaksanatvam jivanam vijñayate / yadva mayayam
 pratibimitam caitanyamisvarah / tasya
 mayasabhutavicitrantahkaranesu pratibimbabheda jiva iti bhavah
 / visvadirjagrtisvapnasusuptyabhimani / siddhantinam matamaha
 'anye' tviti / trividhascatetanaññatrtvavanto baddhamuktanityah /
 trividhascatetanaññatrtvarahitah
 praktikalanityavibhutayah / jñanarupatve 'pi
 nityavibhuterajññatrtvadacetanatvam / tesam sarvesam
 svasvakarasampattih,
 nispannasvarupanamuttarottarakalanuvrttirupa sthithi,
 pravrttivisesasca tattatkaryanuguna yadadhina eva sada, sar
 isvarah / sa ca na nirgunah / kintu
 svÄ•bhÄ•vikotká¹>á¹£á¹-atamaá¹£Ä•á¹...guá¹‡yaprabhá¹>tyanantakalyÄ•á¹‡aguá¹‡agaá¹
 aratnakarah / nirgunatvam casya heyagandhabhavat / ayam ca
 purusavisesah - trividhajjivatmavilaksanah purusottamah
 sriyah - patirityetesam hardam / purusavisesar isvara ityuktama
 / sa kimnamarupa ityapeksayamaha 'tatha tadvisese 'pi'tir /
 isvariyanamarupadivisaye 'pi naikamatyam vadinamityarthah /
 tathahi-eka evaisvaro murticatustayam grhnati karyavasadye

/ trimurtivadinastvadityarupam parityajanti / hariharaikyavadinastu
brahmarupamapi / saivastu hara evaisvara ityabhimanyante /
srivaisnavastu harirevetyamananti / evam hairanyagarbhanam
sauranam ca tattadekamurtipakso 'pyanusandheyah /
risvaramurtigatavisesesvapi vipratipattiraha 'murti'ti / sarthatvam
- svabogasiddhyarthatvam / pararthatvam - jivanugrahaikarthatvam /
vitarkah - vipratipattayah / 'parijane'ti / parijanadayah santi neti,
nityah anitya iti, prakrta aprakrta iti ca paksabhedah
parijanasthanadavanusandheyah / 'pramanato 'pi'ti /
sarvavibhaktikastasil / pramanavisaye 'pityarthah /
sastraikapramanaka ityeken / agamanumanapramanaka ityapare / sruto
matasca srutito 'numanatasca
premapurvanudhyanasamskrtamanograhyaśceti tu siddhantinah //

atha jivaparayoh sambandhe 'pi vipratipattirnirdisati 'tatha atme'ti /
advaitinam paksamaha 'anadi'ti /
avidyaktabhedavalambanatvadisesitavyatvadevyarviharikatvameva na
paramarthatvamityasayo 'misam / pratibimbapaksabhiprayena'h
'vyatireke'ti / bimbato bhedabhava 'pi pratibimbanam
bhedapratipattyadigocaravalaksano 'tirokoveso 'stiti bhavah /
bhaskarapaksamaha 'svata' iti / svarupato 'bhedah / aupadhiko bhedah
/ bhedabhedayorviruddhayoh kevalasvarupa evasambhavadityasayah /
yadavaprakasapaksamaha 'nanatva' iti / amsamsibhavalaksana
ityasyanvaya ityanena sambandhah /
amsamsitvadbhedabhedopapattih / bhedasamanadhikaranabhedasyaiva
tadatmyasya samanadhikaranyarthatvamiti hardametesam / 'samavaya'
ityadih siddhantina paksah / nanasambandhopagamajjivaparayoh
siddhante nanasambandhakirtanam / amsamsibhavalaksana ityasya
siddhantapaksatvamapi sambhavati / paratantrata-aprthaksiddhih
tadrupah samavayah, na tvatirikto vaisesikamatavaditi bhavah /
paragatisayadhanecchapraklptasvarupadikatvam sesatvam /
yathestaviniyogarhatvam svatvam / preryacetanatvam bhrtyatvamiti
bhida / etatpratisambandhitvalaksanam ca sesitvaditi bodhyam /
bhrtyasvamiti bhavapradhananirdesah / bhrtyasvamtivalaksana iti
yavat / tathaiva va pathah sambhavyate / atha muktisvarupe
vipratipattiraha 'tatha parame'ti / brahmapraptilaksaneti
svabhimatoktih parabhimatanam muktisvarupanam
purusarthatvayogasucanartha / carvakanam sunyavadinam ca
svarupocchittipaksah / yogacaranam mayinam va pakso
dvitiyah / kanadadipaksastritayah / visesah eva
vaisesikah / sankhyapakasasturiyah / tadbhavasadharmya
laksana ityadvaitinam syat / tacchabdo brahmaparah / brahmabhava eva
sadharmyam muktiriti / yadva - brahmarupasamyaprapti,
brahmaganaprapti, brahmakantipraptilaksanamuktibhedaparam
padatrayam / 'samsiddhike'ti mimamsakadinam matam /
'tadgune'tyadi siddhantinam / svarupavirbhavo 'pyatra garbhitah /
kinkaratvam sevakaranam / muktyupaye 'pi ta aha 'tatsadhanato

'pi'ti / karmajñanasamuccayapakso yadavprakasayah / 'ubhaye'ti
 siddhantipaksah / karmayogajñanayogabhyam samskrtacetasa eva
 bhaktiyogo nama parabhaktirudaiti / karmajñanadyangika saiva
 parabrahmapraptilaksanamoksasadhanam / tasyascaikantikativam
 bhagavadekavisayatvam / atyatnikativam cavicchinnatvam /
 parajñanaparamabhaktyoretadvipakarupatvameveti bhavah /
 vipratipattipradarsanasya vicarambhopyogitam samarthayati 'tadeva'miti /
 pariksakanam vipratipattibhede kasmimscidapi va pakse
 yavatsatpramanatarkamulakatvadiviseso navadharyate, tavattattve
 sandeho na nivartate / yavacca niruktavisesanavadharanam, na
 tavattattatsadhane vyaptipaksadharmatayogitvalaksamabalanirdharanam
 / na ca
 viruddhasadhyasadhanayorvastavikavyaptipaksadharmatopapattirekasminneva
 dharmini / tatha ca samabalataya pratiyamananam
 nanapaksasadhananam satpratipaksabhavena sadhyanirnayo
 durghatah / na carthasandehadeva muktih / tatha ca paksabhede
 jagrati yatra vastavo visesa iti vicarah praptavasarah /
 vicarenanyatamapakse visesavadharane tu
 tatpaksasadhanasyadhikabalatvajñanatsatpratipaksabhavanivrttestena
 rthatattvanirnayopapattih / tat
 muktisadhanopayogyarthatattvanirnayaya'tmasvarupadigocaranyatamapaksa
 sya satpramanatarkamulakatvadivisesavyavasthapanaparasya
 vicaragranthasya'rambho yukta eveti samuditasayah / nanu -
 atmaparamatmanornanavipratipattinirasanartham
 purvacaryaprabandhanam pravartanameva karyam / krtam
 nutnaprabandhapranayanapravrtyetyasankamantarnidhayaha
 'yadyapi'ti / idamarthanyeva -
 atmaparamatmatatsambandhadyarthatattvanirnayarthanyeva, sutrani -
 brahmamimamsasutrani / esameva mukhyam sutratvamiti skandoktam
 "nirvisesitasutratvam brahmasutrasya capyatah / savisesani
 sutrani hyaparani vido viduh // mukhyasya nirvisesena sabdo
 'nyesam visesatah / iti vedavidah prahuh
 sabdatattvarthavedinah //" iti / 'vivrtani'ti / parimitativam -
 sabdasanksepah / gabhirativam - arthagambhuryasalitvam /
 dramidabhasyakrt - dramidacarya samjñakah chandogyavyanasya
 vakyabhidhasya tankacaryaparabhidhanabrahmanandikrtasya
 bhasyakarta / brahmasutranamapi basyam krtamaneneti
 etachrisuktisandarbhavadagamyate / 'vistrtani ce' ti / tani -
 dramidacaryakrtbrahmasutrabhasyavakyani / 'vivaranagerthe' iti
 sesah / tanibrahmasutrani va / srivisnupuranavyakhyane
 visnucittiye vivaranavakyani samuddhrtani santi / 'tathapi'ti /
 ayam bhavah - yadyapi purvacaryaprabandhesvadhayatmatattvam
 saparikaram nirupitamevasti, athapi pascatyaih
 brahmamimamsadivakyacchalena nanamatanam pravartitavada
 capramanyahetvavadharanat tadgranthesvapi sraddhayah
 siddhantagranthesviva sambhavat tesu ca vipratipattibahulyena
 vicalitabuddhaya nañjasa tattvajñanam prapnuyuriti

tattanmatasarasaravivekopayogitattanmatapariksatmakaprakaranarambha
avasyaka eveti / acaryatankadisu nirdistesu kecit
siddhantinah, ane tu matantaranuyayinah syuh / tatprabandhesu ca
sitasitatvam - asphutapratipadakatvamanyathapratipadakatvam ca
yathasambhavam yojyam / yadva - tankasrivatsankavapi atra
nirdistau matantarasthau vakyavivaranakartrbhinnau syatam /
vakyakarturtankasamjña ca vedarthasangratikato 'vagamyate /
'tatpratipattaye ce'ti / kecidasphatatar'thatattvamavagacchanti,
kecitpunah kenapi hetuna matantaragranthesu sraddhalavo 'ta eva
vañcitabudadhayo 'nyathaiva pratipadyanta iti sphutapratipattaye
anyaprabandhanam sitasitavapratipattaye ca prakaranarambho yukta
evetyasayah / purvacaryaprabandhanam sastrarupanam
prakaranamidamatmasiddhyaditi ca hardam / prakaranam cedam
sarirakamimamsayah, nyayatattvasastrasya ca /
sastraikadesarthapratipadanataparatte sati sastrarthapratipattyupayogi
(virodhimitanirasadi) karyantaravyaprtimattvam prakaranatvam /
taduktam "sastrai kadesasambaddha sastrakaryantare sthitam / matam
prakaranam nama" iti //

prathamam tavadatmatattvamupavarnayati 'tatre'ti / 'deha' iti /
nirupaniyatayopaksitpesu ghatakibhuta atma dehadito
vilaksanah svayamprakasah nityah sukmataya
sarvavyaptiksamah pratisariram bhinnah anandasvabhava ityarthah
/ dhiih - visayaprakasakam jñanamatmano dharmabhutam /
tadadharatvattadvilaksanatvam / ananyena svena sadhanam siddhih
prakaso yasya so 'nanyasadhanah / nityatvamutpattivinasarahitatvam /
vyapityanenuksmatvam phalitam / svatah sukhi - svarupata
evanukulaprakasalakšana sukhavan / sukhasvarupa iti yavat / yadva
svabhavikamananditvamasya; dukhitvam tvaupadhikameveti bhavah // 3
//

tatra - dehendriyamanahpranadhibhyo 'nyo 'nanyasadhanah /nityo vyapi
pratiksetramatma bhinnah svatah sukhi // 3 //nanu dehamevatmanam
pratyaksatah pratidyamahe / aham janamiti jñata hyatma ahamiti
cakasti / dehascahankaragocarah, sthulo 'ham krso 'hamiti
darsanat / dehasya hi sthauyadyogah /
atatsamanadhikaranatayayamahankarah sariralambana
ityavasyasrayaniyam / itaratha
sakalalaukikapariksakavyavaharoparodhasca / na cayam laksaniko
vyavaharah, mukhyavrttibhume prthagasiddhatvat / na
canekavayavayogisariralambanatve jñatravabhasasya
tadiyarupavayavyavabhasenanvayina bhavitavyam, yena tadanvayabhavat
janamiti pratyayah sariratiriktamavagamayet / bahyendriyapratyaksa
eva tatha niyamadarsanat / svanta sya'ntaragunadharatavabhasa eva
samarthyaniyam / anavadhrtavayavavisesasyapyanekevayavayogino
mahimagunasalinah tryanukasya prathamapratyaksabhyupagamat /
vayosca tvagindriyena sparsadhisthanamatratayopalambhadarsanacca
/ dehavyatiriktatmagocaratte 'pi yatha tadiyagunantaragrahanam,

tathehapi / yatha tatra bahyapratyaksagocara eva
 sankyaparimanadigrahananiyamah /
 evam ca pratyekam paramanusu caitanyanupalabdheh, tadabhyupagame
 caikasirira evanekasahasracetanapatat, akaranagunapurvakasya
 karyadravyavartino visesagunasyasambhavanna
 sariravisesagunascetanyam, ayavaccharirabhavitvaccetyadayo
 'numanabedah pratyaksabaddhitavisayataya na parakramitum ksamante
 / visesagunatve ca pritisidhyamane dehagunatvabhyu
 pagamaprasangasca / api cecchanuvidhayikriyatvendriyavattvadayah
 sarire drsyamanah
 sampratipannacaitanyaddhataderatyantavyavartamanah sarirameva
 cetanamavagamayanti / kramukaphalatambhuladalavayavadisu
 pratyekamavidyamanasyapi ragasyevavayavini samyogavisesat,
 deharambhakaparamanusamslesavisesadeva dehe
 caitanyasyapyavirbhavo nanupapannah /
 carvanajanitahutavahasamyogasampaditapatimabhiih
 paramanubhirdvyanukadikramena karanagunapurva eva tatra ragodaya
 iti cet; na; pramanabhavat / api ca sitasitaditantisu
 pratyekamavidyamanamapi citrarupam visesagunam tadarabdhe pate
 sphatamupalabhamanah katham
 karanagunapurvakatvamukttagunasyadhyavasyema ? / na
 cavayarupairekenavavini citram nama rupantaram nastyeva /
 avayavino 'caksusatvapasangat / avayavarupaireva tadupapadane
 sarvameva karyadravyam nirupamapadyet / anubhavaviredhah, sarvavyavaha
 ravirodhasca / visasagunasca kathinya karakadravyavarti
 akaranagunapurvakam drsyata ityanekantasca / na ca
 samyogavisesah kathinyam ; tasya dvisthatvat ; asya tu
 karakadravyaikavartitvat ; sparsavisesataya
 padarthavidbhirabhyupagamacca / drsyasya dehasya katham
 drastrtvamiti cet ; ko virodhah? / ayameva yadekasyam
 kriyamyamekasya karmatvam kartrtvam ca na ghatata iti / yadyevam,
 vyatirekavade va kathamatmani ahamiti pratyayah / rupabhedaditi cet,
 samanamidam dehatmavade 'pi / api ca parasamavayikriyaphalagami karma /
 svasamanetajñanaphalabhaginah sarirasya karmatvameva nastiti na
 paryanuyogavakasah / ato deha evatmeti barhaspatyah / tathaca "
 prthivyapastejo vayuriti tattvani, tebhyascaitanyam, kinvadibhyo
 madasaktivat " iti sutram /
 prathamam tavadatmatattvamupavarnayati 'tatre'ti / 'deha' iti /
 nirupaniyatayopaksiptesu ghatakibhuta atma dehadito
 vilaksanah svayamprakasah nityah sukmataya
 sarvavyaptiksamah pratisariram bhinnah anandasvabhava ityarthah
 / dhiih - visayaprakasakam jñanamatmano dharmabhutam /
 tadadharatvattadvilaksanatvam / ananyena svena sadhanam siddhih
 prakaso yasya so 'nanyasadhanah / nityatvamutpattivinasarahitvatm /
 vyapityanenasukmatvam phalitam / svatah sukhi - svarupata
 evanukulaprakasalaksanasukhavan / sukhasvarupa iti yavat / yadva
 svabhavikamananditvamasya; dukkhitvam tvaupadhikameveti bhavah // 3

//

uktamatmatattvamasahamanah sariratmavati carvakah
pratyavatisthate 'nanu dehameve'ti / pratyaksam hi mukhyam
pramanam / na ca tadatilanghanena kascanarthah sadhayitum sakyate
/ pratyaksam ca sathauliyoginam dehameva
jñataramahamarthamatmanam pratipadayatiti deha evatmeti bhavah /
dehasyaivahambuddhivisayatvamupapadayati 'dehasce'tyadivakyadvayena /
'ata' iti / tatsamanadhikaranataya-dehabhinnarthavisayakataya /
ittham bhavetrtiya / ayamahankarah - sthulo 'hamityahapratyayah
pratyaksarupah / sariralambanah - sariravisayakah /
sistam spastam / pratyaksatikrame dosamaha 'itarathe'ti /
pratyaksamula hi vyavaharah samupalabhyante
panditapamarasadharana arthakriyakarimo mukhya eva / tadvirodhah
pratyaksatikrame prasajyata ityarthah / nanu 'sthulo 'ham janami'ti
pratitirbhrantireva pamaranam / panditanam
tvaritiktatmagocaravaham janamiti / aham sthula iti tu vyavaharah
panditanam laksanika ityasankamanudya pratiksipati 'na
caya'miti / ayam vyavaharo laksanika ca netyanvayah / vacyamiti
sesah / pratiksepayuktimaha 'mukhye'ti / ahampadasaktivisayasya
dehavyatiriktasyanupalambhanirastatvaddeha eva
mukhyatvamahampratyayavyavaharaharoyoriti bhavah / janamyahamiti
jñatrtvapraterdehagocaratve 'nupapattimasankate 'na ce' tyadina /
anvayina - niatena / savayavarthapratyaksatvavyapakam
tadavayavadiprakasakatvamiti niyamo neti bhavah / sati niyame
yatprasaktam tada 'yene'ti / iti sidhyediti sesah /
tadanvayÄ•bhÄ•vÄ•t-Ä•arÄ•rÄ•vayavÄ•diprakÄ•Ä•Ä•nvayÄ•bhÄ•vÄ•ttadaprakÄ•Ä•akatvÄ
ccharitiriktamevavagamayedaham janamiti / na tu sariram
savayavamiti niyamaphalam / jñatrtvapratyaksam sariravisayakam,
tadavayavavisayakatvat / yadyadakyavivisayam tattadvayavagocaram,
yatha ghatadi pratyaksamityatra prayoge niruktaniamasyopayogah /
niruktaniamasyasambhave hetumaha 'bahye'ti / sahacaradrsterhi
niyamavijñanam / sahacarasca bahyapratyaksa eva drsta iti
tadvisyaya eva niruktaniamaya iti bhavah / nanu bhavatu sahacaradarsanam
bahya eva / niyamastvasankocatpratyaksamatragocarö 'stvityatrahä
'svantasye'ti / antaro guno jñanasukhadiryogyah /
tadadharatvamatrena dharmyavabhasakatvam manasah / natu
dharmantarasya / bahirasvatatryanmanasah / tathaca
rupasavayavatvadigrahasambhavat manasa jñatrtvamatrena
sariragraha iti pratyaksasamanye niyamo nopasamhartum sakyata iti
bhavah / bahyatve 'pi sarirasya
jñanadyuparagonantaratvamityabhimanah /
avayavigocarabahyapratyaksatvavyapakam tadavayavagocaratvamiti niyame 'pi
vyabhicaramaha 'anavadhrte'ti / tryanukacaksuse 'tindriyatvena
tadavayavasyagrahavdyabhicara iti bhavah / anekavayavayoginah -
anekavayavasamavetasya, svasamavetasamavayenanekavayavavisistasya /
mahimagunasalinah - mahatparimanavatah /

trasarenupratyaksanantaram caksusadravyatvadina tasya
savayavatvanumanadupanitadvyanukabhanam
dvitiyaditryanukapratyakse sambhavatiti vyabhicarasthalam
tryanukapratyaksam prathamatvena visesitam / nanu
yogyavayavakavayavibahyapratyaksasya tadavayavagocaravamiti niyamo
'stviti cettatrapī tam dosamaha 'vayosce'ti / sparsavattvamatrena
vayusparsane tadavayavavisayakatvabhavattatra vyabhicaro
niruktaniyamasyeti bhavah / satyevavadhane vayvavayavadigrahah /
anyada tu tvaksannikrstasya vayoh sparsavattvenaiivopalambha
ityabhimanaḥ / ahañjanamiti pratite rupadyavisayatvena
sariravisayatvasadhane 'prayojakatvamaha 'dehavyatirikte'ti /
jñātrtvapratiterityadiḥ / tadiyagunantaram -
atmanisthasankhyadi / 'tathehapi'tyanantaramupapadyata iti sesah
/ ayam bhavah - dravyagrahindriyasya
yogyasannikrstatadgunagrahakatvamiti niyamah / tatha
catiriktatmamvade yatha sankya dinam tadgunanamayogyatvanna
manasa grahah evam dehatmavade 'pi tadiyarupaderayogyatvadeva na
manasa graha iti / na ca rupavaddravyapratyakse rupagrahanam
niyatamiti vacyam / ghatadisarsane 'naikantyan / 'yatha tatre'ti /
yatha tatra - atiriktatmavade bahyapratyaksa eva
dravyagrahinastadgatasankyadigrahitvamiti niyamyate, tatha
dehatmavade 'pi niyamyatamiti bhavah / 'tathehapi'ti punaranusandheyam
/ evamaham janamiti pratyaksasya dehavisayakatvam samarthitam /
anena dehacaitanyabdhakanumananam badhitatvamaha 'evam ce'ti /
caitanyam na sariravisesagunah akaranagunapurvakatvat,
ayavaddravyabhavitvadva samyogavaditi dehacaitanye badhakamanumanam /
tatra prathamahetorasiddhim pariharati 'pratyeka'mityadina / nanu
paramanusu deharambhakesu caitanyam mastu /
yenane kacetanaprasanga ekasmin dehe / akaranagunapurvakasca
rupadiḥ pakajo drstah / tadvadbhavatu caitanyamityatrahā
'karyadravye'ti / pilupako 'trabhimataḥ / tatha ca
karyadravyavisesagunatvavyapakam
svasamavayisamavayivrttisajatiyagunasamavayikaranakatvarupam
karanagunapurvakatvam / vyapakaniivrttya ca caitanye
sariravisesagunatvasya nivrttiriti bhavah / dvitiyānumane ca yo
yah karyadravyavisesagunah sa sa yavaddravyabhaviti samanyato
vyatirekavyaptiḥ pilupakanayena vacya / 'ityadaya' ityadipadena
caitanyam na dehasya visesagunah
tannisthavisagunantaravaidharmyadityanumanam grahyam / na
parakramitum ksamantedehacaitanyam badhitum na pragalbhante / kutah
? pratyaksabdhitisayataya / pratyaksabdhena
niruktanumananameva nodayah sambhavati / prabala upajivyatvena
pratyaksapramanabadhanam ca durbalairaitairanumananairduskaramiti
bhavah / ayavaddravyabhavinamakaranagunapurvakamapi
samyogadinam sariragunatvadrsterniruktahetubhirapi caitanye
sariragunatvasyabhavo na sadhayitum sakyata ityasayenaha
'visese'ti / sarira evopambhaccaitanyam tadguna eva /

niruktahetubhistadvisesagunatvanisedhane 'pi na ksatih /
paribhasikam hi visesagunatvam / bhavananyo yo
vayuvrttivrtdharmasamavayi tadanyatve sati
gurutvajaladravatvanyagunatvam visesagunatvamityatra garutvadereva
jñanaderapyanyatvam praksipyatamiti bhavah /
akaranagunapurvakatvadihetunamaprayojakatvacchariravisesagunatv
e 'pi jñanardane ksatirityabhiprayannaha 'api cecche'ti /
sariravisesagunantaravaidharmyajjñanasyasariravisesagutvam
cedisyate, tarhi sampratipannacetanaghatadividharmatvaddehasya
caitanyavattvameva kuto nesyste laghavaditi bhavah / indriyavattvadaya
ityadipadena pranavattvam grahyam / icchanuvidhayikriyatvam -
saksadicchadhinapravrttimattvam dehasya / ghatadestu
dehavyaparadvarakameva taditi bhavah / sariram cetanavat
icchanuvidhayikriyatvadindriyadimattvadva yannaiva tannaivam yatha
ghataditi vyatirekanumanam ca dehasya caitanye 'tra vakye garbhitam /
karyadravyavisesagunatvasya
karanagunapurvakatvavyaptavanaikantyamapyaha 'kramuke'ti /
kramukaphalasammisricurnakopalipatambulapatrasya
dantasanghattanaih purvavayavavinase tadavayavanam
samslesavisesato nispanne pinditavayavini raktam
rupamavayavesvavidyamanam samslesavisesata eva
tesamutpannamiti tatra vyabhicara iti bhavah / aksipati 'carvane'ti
/ dantasammardaih purvavayavino vdyunukaparyantasya nase
paramanusu svatantresu
carvaá¹¸odbhÅ«tamukhyÄ•gnisaá¹¸fyogalaká¹¸á¹¸apÄ•kavaÄ•Ä•draktarÄ«pasyotpatteá¹¸,
karanagunapurvakameva pinditavayavini raktam rupamiti na
vyabhicara iti bhava akseptuh / pariharati 'na pramanabhava'diti /
samslesavisesasyaiva kvacidrupantaraprayojanakatvamestavyam /
yatha haridracurne curnakajalasyogenaiva hi raktam rupam
drstam / tathatrapi sambhavat pakakalpanayam manabhava iti
bhavah / carvanasthale pilupakenaiva rupantaramityagrahe 'pi
sthalantare vyabhicaramaha 'sitasite'ti / na hi citrapatasthale
'vayavesu pakasambhavah / na cavayavesu citram rupam / tatha
cacavayavivisesagunasya svasajatiyavayavagunapurvakatvamiti
niyamasya citrarupe 'naikantyamiti bhavah / sajatyam
rupatvadyavantaratya vivaksitam / na hi nilatantubhiih
suklapatarambhah / rupatvadina sajatyavivaksyam tu tasyapi
prasanga iti / nanu citram nama rupantaram nesyste / na caivam
nanaupatantubhirarabdhascintrapato nirupah syat /
rupadervyapyavrttitvaniyamadavyapyavrttinanarupavattvasya
satminnupagamasambhavaditi vacyam / avayavarupenaiva
caksusatvopapattau citrapatasya nirupatve 'pi ksativirahat /
samavayasvasamavayisamavetatvanyatarasambandhenodbhutarupasya
dravyacaksuse hetutvopagamaditi cedatrasya 'sarvameve'ti /
evamavayavarupenaiva caksasopapatteh sarvasyapyavayavino
rupavattavam nesyatamityarthah / isyata evameva laghavadityatrasya
'anubhave'ti / saksadrupavattvopalambhavyavaharayorabdhityoh

sattvadistapattirnirupatve 'vayavinah kartum na sakyata
 ityarthah / citrah pata iti cabadhitapratitivyavaharatasritram
 rupamapyestavyayamiti bhavah / nanvayavananarupairavyapyavrttyeva
 nanarupam citrapata upeyate pratitibalat / tatha ca na tatra
 vyabhicara ityatraha - 'visesagunasce'ti / jaliyasya
 karakasyavayavasamslesavisesadarambhakasaahakarivaicitryacca
 dravatvarahitasya kathinasparsa upalabhyamano na karanagunapurvakah
 / jalaparamanusukathinasparsasyabhavat / tatha ca karakasparsa
 karanagunapurvakatvaniyamasya vyabhicara iti bhavah /
 nanvavayavasamyogavisesa evastu kathinyam / tatha ca
 kkanaiikantyamityatraha 'na ca samyoge'ti / avayavasamyogavisesasya
 kathinyarupatve tasyavayavinyavrtteh kathinah karaka iti
 pratitivyavaharau na syatam / kathañcittadupapadane 'pi
 caksusadrvyavrttisamyogasya caksusatvatkathinyasya
 caksusyupalambhaprasanga iti bhavah / 'sparsavisesataye'ti /
 tvanbhatragrahyagunatvatkathinyam sparsavisesa eveti sampratam
 / padarthavidbhiih kanadaih sparsavisesatayaiva ca
 tadabhyupagatamiti bhavah / dehatmavade
 kartrkarmabhavavirodhamasankya pariharati - 'drsyasye'tyadina / 'ko
 viredha' iti / viruddharthe hi kathanta / drasturdrsyatve
 'virodhatka nama kathanteti bhavah / virodhamaha 'ayameve'ti /
 tatkrियayam tadaiva kasyacitkartrtvam karmatvam ca na yuktam /
 kriyaya aptumistatamam hi karma sadhyarupam / kriyasrayah kartta
 ca siddharupah / siddhasadhyayornaikyam sambhavatiti virodhah
 kartrkarmatvayoriti bhavah / aksepturmukhenaiva samadhim
 vacayitum pratibandimaha 'yadyeva'miti / samadhimahaksepta
 'rupabheda'diti / samadhitaulyamuttaramaha dehatmavadi 'samana'miti /
 yatha atariktamavade 'hantvadina karmatvam, manahsamyogattvadina
 ca kartrtvam jñanakriyayamityakarabhedadavirodha ucyaate,
 tannyayasya na dehatmavade dandanivaranamiti bhavah / vastuto
 yadrsasya karmatvasya kartrtvena virodhah, na tadrsam
 jñanakarmatvam / ato 'pi na dosa ityaha - 'api ca pare'ti /
 'svasamavetajñanaphalabhagini' iti /
 svanisthajñananirupitavisayatavata ityarthah / visayataya
 visayinirupyatvat jñanaphalatvopacarah / 'karmatvameva nasti'ti /
 mukhyam karmatvam nastityarthah / ayam bhavah -
 parasamavetakriyajanmaphalasrayatvam mukhyam karmatvam / yatha
 gramasya gamanakarmatvam / visayavisayibhavalaksanamamukhyameva tu
 jñanadikarmatvam / savisayarthadhatuyoge karmatvam
 visayatarupamiti hi tarkikanam samayah / asya
 jñanakartaryapyupagamannatmanam janatityaderanupapattih /
 mukhyasyaiva tu kartrtvena virodha iti / nacamukhyamidam karmatvam
 nanusanasiddhamiti vacyam / 'karturipsitatamam karme'tyasyaiva
 tantrenasminnapi pramanatvopagamat / kartuh jñatuh,
 kriyaya-jñanena, aptumistatamam - jñatavyatvenabhimatam karmeti
 catra pakse 'ksarartho vacyah / anistasya jñatasya tu 'tatha
 yuktam canipsita'mityanenaiva kriyayuktam - jñanena visayataya

sambaddham anipsitam jñeya tvenecchavisayabhutamapi karmeti cartho
'mukhyakarmatvapakse / vyavaharasya jñanaphasatve 'pi
tadasrayatvabhavanna visayasya mukhyam karmatvam / atmanah
svavyavaharasrayatve 'pi taddhetusvagocararvanisthajñanasya na
parasamavetatvamiti na tat /
vyavaharanugunyalaksanajñanaphalavivaksayam tu visayasya
ghataderjñanakarmatvam mukhyam syannama / adhikamarge vaksyamah
/ samarhitam dehatmatvam nigamayati 'ata' iti / barhaspatyah -
brhaspatipranitalokayatatantranisthascarvakah /
aisvryamahimaksayayasuranam vaidikascaddhaviropakam mohakam
tantram nirmitam suragurunasurendranunayavivaseneti ca prasiddhih /
dehasyaiva caitanye tatsutram pramanayati 'tatha ce'ti /
prthivyaditi catvaryeva bhutani tattvani / taih samhatya
nispadite dehe pratyekamasadapi caitanyamudbhavati / kinvadibhyo
nispadite suradravya ivapurva madasaktiriti sutrarthah / atra
pratividhirdeho natma pratyaksabadhatah / na
khalvahanidankaravekasyaikatra vastuni // 4 // aham janamiti
pratyaguvrttirahamiti
matiridankaragocaracchariranniskrstameva
svavisayamupasthapayati / ghataderiva / paragvrttiridamiti
sariravisayini ca semusi svavisayamahankaragocaradvivecayati
yathayam ghata iti / itaratha svaparavibhaganupapatteh / na
caikasminneva rupabhedadevam pratitih / na hi devadatto
dandinamatmanam dandyayamiti pratyeti / anyacca,
niyamitabahirindriyavrtteravahitamanaso 'hamiti svatmanamavayatah
karacaranodaradyavayava na bhasante / svathiyasi cavayavini sarire
'hamiti matigocare 'bhyupagabhyamane 'vasyamavayavapratibhasenapyavayina
bhasyam / na hyasti sambhavah - avayavi sthaviyan pracakasti ;
avayavastu na kecana prathanta iti / yattu tryanuke vyabhicara iti ; tanna
/ vatayanavivaradrsyani
rbhagatrasarenuvyatirekena paramanusvikare karanabhavat /
pratyaksayogyavayavasya tatha pratibhasaniyamadva na vyabhicarah / na
cavayavini bahirandriyagrahya evayam niyama ityutpreksyam /
pramanabhavat / antahkaranasya ca kevalasyavayavini
vrttyasambhavacca / vayostu rupadyabhavat
kevalasparsadharatayopalambhah / tatrapi
tadrsanekavayavapratibhaso 'styeva sprsyamana iva ghatadaviti na
tena vyabhicarah /yattu sthulo 'ham krso 'hamiti sarire
'hampratyayo drsyata iti ; tadapi paryalocaniyam /
tatrapiantahsariramahamakameva kimapi vastu ahankaro gocayati, na
punascaksusa iva dehapratyayah sthaulyabalyadiyogidehamatram / ata
eva mamedam ghamitivat mamedam sariramiti bhedapratibhaso
vyavaharasca / na hyasau saksatpratitabhedanimittah pratayamanah
silaputrakasiravyapadesavadaupacariko yukta asriyitum mamatmetivat /
tatra'tmasabdasyatmani vrttairaikarthyadavivadacca yuktam
tatha'srayanam / na caivamatra / ato dehavyatirekinah cetanasya
pratyaksasiddhatvaccatsambandhini laksaniko dehe

'hamsabdaprayogah /bahyavisayesu
 parasparaviruddharupaparimanasankhayasannivesagrahanena vyatirekasya
 sphatatvat atmani tadsarupantaragrahanena
 dehabhedapratibhasabhramo 'vivekinam / itasca -
 icchanuvidhayisvavyaparo 'yamatma / icchayaiva hi sankalpayati
 smaratyabhyuhati ca / sariramapi
 tadicchanuvidhayisayanasanotthanadicestamiti bhavatyabhedabhramah;
 suktirajatadaviva / pranihitamanasastu jñārtaya
 siddhyantamahamakaramarthamanavayavamidamiti parisphuratah
 sthuladavayavinah sarirat prthagaparoksayantyeva /
 bhavanti ca - janamiti pratyayah sariravisayo na bhavati ;
 arthantaravisayo vayam ; aprakasamanatadavayavapratibhasatvat ; ya
 evamprakarah sa tatha, yathayamiti pratibhasah /
 yacchariravisayam, na tat tatha ; yathobhayasam
 matam sarirajñanam / tatha - sariramahampratyayagocarō na bhavati,
 idamiti grhyamanatvat, bahyendriyagrahyatvadva, ghatadivaditi /
 atha dehatmavadamirasah 'atra pratividhi'rityadina / atra -
 dehasyatmatve, pratividhih - pratividhanam, badhakapramanam / badho
 va / upanyasyata iti sesah / 'pratyaksabadhatah' iti / idantvena
 grahanameva hastagehaderiva dehasyatmabhedagrahalaksanam tasyatmatve
 badhakamityarthah / etadevopapadayati 'na khalu' iti / ahamidankarau -
 ahamidampratyayau / svatmagocarō 'hampratyayah,
 svanyagocarascēdampratyayah ekasya pumsa ekasminnevarthe na ghatata
 ityarthah / vivrnotyetat 'aham janami'tyadina / pratyagvrttih
 - pratyagarthatmavisayini / niskrstam - vilaksanam /
 paragvrttih atmanyavisaya / ahankaragocarāt -
 ahampratyayavisayat svatmanah / sistam spastam /
 'itarathe'ti / itaratha -
 ahamidampratyayorvilaksanarthavisayakatvabhava / ayambhavah -
 ahamiti svasmai bhasamanah pratyagarthah svatma / svasma idantvenam
 bhasamanasca paragarthah para iti svaparavibhago hi
 ahamidambuddhisabdabhyameva nirupyah / arthavailaksanyabhava
 tayorayam na ghatata iti / ahamarthasyaiva bhavatvakarantarena
 bhanamidantvenetyatraha 'nahi'ti / pratyaktvenahamiti bhasamanasyaiva
 svatmanoh danditvenedamiti bhanam syaddandyayamityarthah /
 nanvayamahasmityadipratyayo bhavatyeva svatmani / satyam /
 tatrapapidamsabdēna paragrupadharmollekhah / atmasvarupasyollekho
 'hamiti / tatha ca pratyagvrttirahankarah, paragvrttiridankara
 iti vyavasthayam nanupapattiriti hardam / nanu mamedam vapuriti
 mamayamatmetivatsyadityaruceraha 'anyecce' ti / hetvantaram ca
 dehasyanatmatve 'stiti yavat / tadevaha 'niyamite' ti /
 nivaritabahirindriyapravrttermanasamahamiti svatmanusandhanam na
 dehagocaram, karacaranadya visayakatvat / avayavinah sthulam grahane
 katipayatadavayavabhanasyavarjanīyatvaditi bhavah / avahitamanasah -
 atmagrahanedamparamanasah / avayatah - janatah / sthaviyan -
 atisayena sthulah / pratyaksagrahyavayavasamaveta iti vivaksitam /
 avayavigrahamsya tadavayavagocarātvaṃiti niyamasya tryanukagrahane

'naikantyaṃ varayati 'vatayane'ti /
jalarandhrapravistaravikaragrahyaniravayavatryanukatirekena
tadavayavavayavaparamanukalpanayam pramanabhavadityarthah /
trasarenorniravayavatvanna tadgruhane niruktaniyamasya vyabhicara iti
bhavah / paramanukalpanamupagamyapyaha 'pratyakse'ti /
pratyaksayogya avayava yasya, tasyavayavinah
avayavabhanavyapyabhanavattvaniyamanna tryanukapratyakse vyabhicarah
/ tadavayavasyatindriyatvaditi bhavah / 'na cavayavini'ti /
bahyendriyajapratyaksa evavayavibhananiyatatvamavayavabhanasyeti
kalpanam svopteksanamatram /
avayavipratyaksatvavyapakatvasyavayavabhane svikare badhakopalambho hi
bahyatatpratyaksamatravisayakataya niyamasankoce manam /
tadabhaditi bhavah / nanu manasa kevalamavayavi grhyate
vinavayavamityata eva niyamah sankocaniya iti cettatrah
'antakaranasye'ti / advarikrtabahirindriyasya manasah kevale
'vayavavisesta va sariradau bahyarthe
grahanapravrterasambhavaccetyarthah / bahyarthe
svantasyasvatantryamiti hi tarkikah / ato na manasa sarirasya
grahanam ghateta kevalena / caitanyavattvena tasyabahyatvanmanasa
grahanam bavedvinavayaveneti tu na kalpaniyam / taccaitanya eva
viganaditi bhavah / niruktaniyamasya vayusparsane 'naikantyaṃ
pariharati 'vayostu' iti / rupadimadavayavipratyaksasya
tadavayavagocaravamiti niyame naiva dosah nirupatvadvayoh
sparsavattvamatrena tasya sparsanopagame 'piti bhavah / vastutah
vayusparsanasyapi tadavayavagocaravamityaha 'tatrapiti' /
avayavisannikarse
tadavayavasannikarsasyavarjanivyatvadyogyasannikrstavayavabhanasya
vayavibhananiyatatvenavayavavipratyaksasya tadavayavagocaravamiti niyame
'pi na vayusparsane vyabhicarah / tatra tadavayavasyapi bhanat,
ghatasparsana iva ghatavayavasyeti bhavah / dehatmatvasadhikam
pratyaksapratitam 'yattum' ityadinanudya samadhatte
'tadapi'tyadina / sarirantarvartamanamahamakaram -
ahantalaksanam pratyagatmanamevahampratyayo visayikaroti /
sthulo 'ham janamityahampratyayo dehadvara
sthaulyanvitaratmagocara eveti bhavah / manase pratyaye dehabhanam
tupanayamaryadaya / sthulo 'ham janamiti vyavahare 'pi sariravaci
sthulasabdastatsabandhinyantaratmanyaupacarikah / siddhante tu mukhya
eva / sarirasya cetanam pratyaprthaksiddhaprakaravatt,
aprthaksiddhaprakaravacinam ca niskarsakabhinnanam sabdanam
dharmini mukhyavrtterupagamat / abhrantiyapratyayavyavaharayorittham
gatirnirupita / samanadhikaranapratyayasya dehavadatmagocaratve
vyadhikaranapratyayavyapadesanugraho 'pyastityaha 'ata eve'ti / mamedam
sariramiti bhedavyapadesasya silaputrakasya
sariramitivadaupacarikatvamastvityasankam vyudasyati 'na hyasa'viti
/ pratayamanah - pratanyamanah vistaryamanah / pracuram
prayujyamano lokeneti yavat / pracuravyapadesasyaupacarikatvakalpana na
sadhiasiti bhavah / 'mamayamatme'tyasya tu matadvaye 'pi

aupacarikatvamagatya vacyamevetyaha 'tatre'ti / aikarhyat -
 ahamatmasabdayorabhinnarthakatvat / avivadacca - ahamarthatmanauraikye
 vivadabhavacca / 'na caivamatre'ti /
 sarirahamsabdayoraikarthyasiddhestadarthaikye vivadacca 'mamedam
 sariram'miti nopacaritartham kalpyam / kintu 'mamedam
 grha'mitivanmukhyarthameva svikaryamiti bhavah / dehe cahamsabda
 aupacarika ityaha 'ata' iti / aham gacchamityadavahamsabda atmavati
 dehe laksanika iti yavat / dehatmabhramavatam tu
 saktibhramamulastatha prayoga iti bodhyam / evam tarkabaladaham
 janamiti manasapratyaksasya savayavadehavyatiriktatmaparatvam
 vyavasthapitam / evam dehavyatiriktasyatmano bhane sati katham
 dehabhedabhrama udetityatraha 'bahye'ti / sannivesah - akrtih -
 avayava - samsthanam / sphutatvadya syanantaramabhedabhramasyanudaye
 'piti sesah / dehabhedapratibhasascasau bhramasceti karmadharayah
 / bhedakakaragrahadabhedabhramo dehatmanoravivekinam
 bhedakakaragraharahitanamityarthah / ayamasayah - yadyapi dehato
 vibhinnaparimana atma / athapi tatparimanam na pratyaksam /
 jñanasukhadi pratyaksamapi na yavadehe tadasambhavagrahah,
 tavattannabhedakam / rupadyapyevamatmani tadasambhavagrahamantara na
 bhedakam /sankhyadistu sadharamatvanna bhedaka iti / badhakasya
 bhedakakaragrahasyabhavamupapadya aikyabhrame sadhakam
 sadrsyajñanam copapadayati itasce ti /
 atmecchanuvidhayisvavyaparakatvam dehasyatmana taulyamityarthah /
 abhyuha ti iti upasargadasyatyuhyorveti vacya siti vartikena
 vaikalpikam parasmaipadam / abhyuhanam-vitarkanamutpreksanam va /
 samanadharmadarsanatprasaktasyaikyabhramasya bhedakakaradarsanato
 nivrttim darsayati pranihite ti / pranidhanam-avadhanam /
 jñatrtaya siddhyantam-jñatrtvaikakarena prakasamanam /
 anavayavam-niravayavam / atma hi manogocarah, sa cet savayavah, tatha
 grhyate / na ca tatha grhyate / kintu jñatrtvaikakarah / ato
 niravayavah / ekarupatyanavayavataya graha eva ca bhedakakaragrahah /
 avahitamanaso niruktaparamarsavatasca manasa dehavailaksanyenatmanah
 pratyaksam bhavatyeveti bhavah / pranihitetivakyam
 yogipratyaksavisayatayapi yojayitum sakyate / evamaham janamiti
 pratyaksasya dehatiriktatmavisayatvam tarkabalena vyavasthapitam /
 idameva prayogarudham pradarsayati bhavanti ce ti / prayoga iti
 sesah / prathamaprayoge sariravisayakatvabhavah, anantaraprayoge
 sariratiriktavisayakatvam caham janamityaparoksasya
 pradidarsayisitam / ubhayatrapa hetureka eva
 sariravayavavisayakapratibhasatvarupah / anvayyudaharanamubhayatra
 ya evam iti / ayamiti pratibhasah-ghato 'yamityadipratibhasah / adye
 vyatirekyudaharana yaccharire tyadina pradarsyate /
 pratyaksapakamakmuktva sarirapakamanvayinamaha tatha-sariram
 iti / idamiti grhyamanatvam-bahyatvena grhyamanatvam /
 bahyatvamiti phalito hetuh / kim ca- aparartham svamatmanamatmarthe
 'nyacca janatah / sanghatatvat pararthe 'smin dehe kathamivatmadhih
 //5// sarvasya bahyabhyantarabhogyavargasya sabdasukhaderatmarthatam,

bhoktuscatmano 'nanyarthatam, sarvasya sesitam pratyaksatah
pratipadyamahe / na ca sariramananyartham ;sanghatatvat / sanghata
hi sarve parartha drstah sayanasanarathadayah / na ca
sanghatah samhatasariradyartha drsyanta ityatmano 'pi
samhatatvamapadyata iti vacyam / tatha sati tasyapi
pararthatvapasangat / apararthascayamatma pratyaksatah
prakasata ityuktam / yogyanupalambhabadhitam catmani sanghatatvam
/sanghatantarthatve ca tasyapi tatha, tato 'nyasyapi tatheti na
vyavastheta / na ca vyavasthayam satyamavyavastha yukta / na ca
sanghatasya pararthatve parasya samhatatvamapi prayojakam ;
bhoktrtayaivatmanah svarthasanghatam prati paratvopapatteh /
vyaptyanupayogino 'pi
drstantadrstadharmamatrasyanurodhenanumanamicchatah
sarvanumanocchedaprasangah / sarirapakasakanatmatvasadhakaprayoge
trtiyam sanghatatvarupam hetumupaksipati kim ce ti / aparartham
iti / aparartham-svapradhanam, svamatmanam-ahamarthabhutamatanam,
atmarthe-bhoktrbhutahamarthatmarthe, anyacca-paragarthajatam ca,
janatah-vidatah, sanghatatvat-avayavasannivesavattvat,
pararthe-svabhinnabhoktrbhogartho, dehe 'smin, atmabuddhih katham
jayeteti slokathah // atrayam prayogah-deho natma
pararthatvadrathadivat / na ca svarupasiddhih / sanghatatvaddehasya
pararthyasiddheriti bhavah //5//

atmatvapararthatvayoh pararthatvanatmatvayosca
vyapyavyapakabhavam sloke purvardhoktam vivrnoti sarvasye ti /
atmarthatam-bhoktratma-bhogaphalasadhanatam / ananyarthataya phalitam
sarvasya sesitam iti / sarvasya bhogyasya bhoktrvena svamitam
pradhanatamityarthah / sarirasyatmatvavyapikamananyarthatam
varayati naca sariram iti / sanghatatvasya
pararthyenavinabhavagrahasthalamudaharati sanghata hi ti /
pararthatvabhoktaparabhogarthah / sanghataparasya
samhatatvadrsteh sariraparatenanumitasya'tmano 'pi
sanghatatvam syadityasankamanudya pratiksipati na ca sangata
iti / tatha sati ti / atma sanghatarupam samhataparatvadityanumane
pratitarko 'tra vivaksitah atma yadi sangatah syattarhipararthah
syaditi / atma na sanghatah apararthatvaditi pratymanam va /
sanghatadehapatvenanumitasya'tmanah sanghatarupatve
pratyaksabadhamapyaha yogyanupalambhe ti / yadva
anumanabalatprasaktamapi sanghatatvamatmanah
pramanantaravisayikarato nivartsyatityaha yogyanupalambhe ti /
sariram samhataparartham, sanghatatvat khatvadivadyatra
sarirabhinnatvamupadhisca / na ca paksabhinnatvasyopadhitve
'numanavilopaprasanga iti vacyam / yatra pakse sadhyabhavah
pramanantarena niscitah tatra vahneranusnatvanumana iva
paksabhinnatvasyopadhitvasambhavat / prakrte 'pi
sariratmavadinam tadatiriktatmavadinam va
samhatapararthatvabhava evopeyate sarirasyeti tadbhinnatvasyopadhitve

na dosa ityabhimatam / sanghatatvasya samhatapararthatvena na
vyaptih / anavasthapadakatvadityaha sanghatantare ti /
tasyapi-sadhyaghatakasyapi sanghatasya, tatha-
sanghatantararthatvam / tato
'nyasyapi-sadhyaghatakasanganumitasya / sanghatantarasyapi,
tatha-sanghatantararthatvam / na ca vyavasthayam iti /
sanghatatvasya pararthatvena vyaptau isyamanayam vyavasthayam
sambhavatyam samhatapararthatvena tasya
vyapterasrayanamanavasthaprayojakatvanna yuktamiti bhavah / nanu
bhuyahsahacaradarsanadhino hi vyaptigrahah / sa ca
samhatapararthatvenaiva sanghatatvasya bhavet, khatvadau tatha
darsanadityata aha na ca sanghatasye ti / parasya samhatatvamantaraiva
sanghataprayojyanyatabhogarupatisayabhaktvena tam prati
sesitvalaksanam paratvam -pradhanyam sambhavatiti
pararthatvaniyamasya sangata upapatteh sapaksadrstamapi parasya
samhatatvam navinabhavagrahopayogi / samhatapararthatve sadhye
sanghatatvahetoraprayojakatvamiti ca bhavah / sapakse
darsanamatre na vyaptyanupayogi-sarvagharmoparagena sadhyasya pakse
'numane 'numanapramanyaprasangasvetyaha vyaptyanupayogino 'pi ti /
pakse parvate
sapaksadrstamahanasiyatvakarisatvadyuparaktahneranumane
'pramanyaprasanga iti bhavah / dharmamatrasyakrtsnasya dharmasya /
anurodhena-vyapakatavacchedakakotighatanena / anumanam-pakse
tavadaroparaktasadhyanumanam / sarvanumanocchedaprasangah-
anumanamatrapramanyavilopaprasangah / sistam spastam /
evamaham janamityaderahampratyayasya pratyaksarupasya
dehatiriktavisayatvam vyavasthapitam tarkena / tatha
cahampratyaya eva dehabhedapratyayarupa itidankaragocare dehe
atmabhedo 'pi pratyaksasiddha ityavarni / asphutatve 'pi bhedasya
sarire tadasambhavat / tadgunantaravaidharbhyadapi jñanam na
tadgunah //6// sarva eva karyadravyagatavisesagunah
karanagunapurvaka iti kathamatatpurvakah sarire caitanyagunah
sambhavet? / yattu barhaspatya vacanam - prthivyapastejo vayuriti
tattvani, tebhyascaitanyam, kinvadibhyo madasaktivat iti; tadanupapannam
/ sakteravisesagunatvena tathopapatteh / sarvadravyesu
tattatkaryasamadhigabhyah tatpratiyogi saktayakhyo gunah
sadharanah / naivam caitanyam, dehaikagunatvabhyupagamat /
karyatve satyekavidhapratyaksasiddhataya ca visesagunatvat /
dravyantarasamyogasamasaditamadasaktibhirakaryabhutaih
paramanubhirmi jagunapuraskarena svakaryadravyesu madasaktayutpado
'pi nanupapannah / tambularagastu purvadravyavayavavibhaganantaram
dravyantarasamyogajanitaraktimagunaih karanaih kriyate / drsyate
hi tatravayavesvapi pratyekam raktimagunah / naca sariravayavesu
pratyekam caitanyagunah prajñayate pratijñayate va / tadupagame ca
ekasarira evanekacetanapatadanganangitvabhavah,
pratisandhanavyavaharalopasca
; devadattadrsta iva yajñadattadeh /yattu-

akaranagunapurvakam citrarupam pate iti ; tanna / nanarupata
hi citrata / sa ca nanarupaih tantubhih kriyata iti kimanupapannamiti
/ pratyekamavidyamanamapi taccitrarupam tantusu samhatesu drsyata
eva citra ime tantava iti /sambhuya ca tesam patarambhakatvam /
evam tatkaranesvapi taditi na kvacivdyabhicarah / na
caikarupaniyamabhavenavayavino 'caksusatvam ;
mahacvaikarthasamavayina rupavattvenaiva caksusatvasiddheh / astu
va citram namaiko rupavisesah / sa tu rupaireva
karanagatairnavidhairarabhyata iti drstam / na
caivamavayavartibhireva caitanyairavayavini sarire
caitanyavisesarambhah / cititanmatrasyaiva tesvasambhavat / ato na
dehagunah caitanyam / etena sukhadaya 'pi sariragunah pratyuktah
/api ca drdha eva sarire virodhigunapatamantarena
kusumavilepanagandha iva nivartamanah caitanyasukhadirna tadguno
bhavitumarhati / na khalu tadvisesaguna rupadayastatha nivartante /
atmanah paresam ca sariragunah pratyaksayogyah,
bahyendriyagrahyasca; na ca tatha jñanadiriti naso tadgunah /
atha deha atmabhedasyapratyaksatve 'pi
tasyanatmatvamacetanavalaksanamano- manat setsyatityaha asphutatve
'pi ti / yadva-nanu sanghatarupo 'pi deha evatmopeyate laghavat /
dehabinnasanghatatvameva bhavatu pararthatvavyapyamityatraha
asphutatve ti / prathamavataranikayam bhedasya'tmabhedasya sarire
'sphutatve-apratyaksatve 'pityarthah / dvitiyasyam ca pararthatvena
sarira atmabhedasyaprasiddhatve 'pityarthah / tadasambhavat -
tasmin-sarire asambhavah-udayayogah tadasambhavah tasmad / yadva
sarira iti madhyamaninyayenobhayanvayi /
tadasambhavat-jñanasyasambhavadityarthah / atra ca
tacchabdayoravairupyam sahyam / tadgunantare tyatra tadrana ityatra ca
tacchabdena sarirasya paramarsaniyatvat / sarire
jñanagunasyotpatterayogacchariravisesagunantaravaidharmyacca na
jñanam sariravisesaguna iti karikarthah //6//

sarire jñanasyasambhavam tavadupapadayati sarva eve ti /
karanagunapurvakah-svasajatiyasvasrayasamavayisamavetagunasamav
ayihetukah / sambhave diti / sariravayavesu jñanasyabhavat,
bhava va ekasminneva dehe 'nekacetanaprasangat na
karanagunapurvakam sarire caitanyam bhavet /
visesagunatvadakaranagunapurvakatvamapi dehe
jñanasyasambhaviti bhavah / sakte riti / samanyagunatvena
sakterakaranagunapurvakatvamupapadyate / sarvadravyavrttitvacca
samanyagunatvam / drsyatattatkaryenanumeyah tatprati- yogi-
tattatkaryena nirupyasvarupah prayojakatvena saktayakhyo gunah
sarvasminnapi dravye tattatkaryapratinityato 'stiti ca saktyah
sarvabhavanamacintyajñanagocarah iti puranaratnavacanato 'vagamyata
iti bhavah / naivam iti / naivam-na samanyaguno jñanam / kintu
sarira evopagamadvisesagunah / dravyatvanyunavrttigunatvam ca
tattvam / siddhantaprakriyayedam / siddhante paratvadi ca na gunantaram /

ksanasambandhadhikyadinaiva paratvadyavaharanirvahaditi bhavah
/ vaisesikaprakriyapyaha karyatvesati ti / jñanam
visesagunah karyatve sati ekavidhapratyaksavisayatvadrupadivat /
sankhyaderdvindriyagrahyatvattatra vyabhicaravaranaya ekavidheti
pratyaksavisesanam / prabhahittisamyoge vyabhicaravaranaya
ekavidhapratyaksavisayajatimattvam vaktavyam /
samyogatvajaterdvindriyagrahyatvanna dosah / atmano
manasapratyaksavisayatvattatra vyabhicaravaranaya karyatve satiti
/ evamapi prabhatvajatisvikare prabhayam, vayoh sparsanopagame va
vayau vyabhicaravaranaya ekavidhapratyaksagrahyajatiyagunatvaditi
vaktavyam / gunatvapravese ca karyatve satiti cintyaprayojanamiti bodhyam
/ visesagunalaksane ca jñanadibhinnatvam na datum sakyam
jñanadervisesagunatve pramanike satiti ca bhavah /
sanghatavisesavayavivade tu avayavesu caitanyabhavadeva dehasya
caitanyam na sambhavatiti canusandheyamatra / nanu rasaviseso
gandhaviseso va madako madasabdavacyah / sa ca visesaguno na
karanagunapurvaka iti karyadravyavisesagunasya
karanagunapurvakatvaniyamo durvaca ityatra'ha dravyadina miti /
kinvadinam sammardanadinavdyanukaparyantanase svatantraih
paramanubhirdravyantaravayavasamslesajanitamadairarabdhe suradravye
karanagunapurvaka eva guna iti bhavah / atha tambularasarage
'naikantyamuktaniyamasya pariharati tambule ti / spastor'thah / na ca
sarire ti / prajñayate-upalabhyate / pratijñayate-sadhyate /
dehavayavesu caitanye sadhakabhavamuktva badhakamapyaha tadupagama iti
/ angangitvabhavah -
niyamanyamakabhavalaksanagunapradhanabhavabhavah /
ekacetananiyamatyatve hi sariravayavanam vyavaharavisamvado
ghatate / tesameva cetanatve tu parasparaniyamatyaya
parasparavartanabhijñataya ca vyavaharavisamvadah prasajyata iti
bhavah / pratisandhane ti / yamadraksam tam
sprsamityadipratisandhanasya tanmulavyavaharasya ca vilopah
prasajyate / avayavacaitanye drastuh sprastuscanyanyatvaditi
bhavah / anistapattiristahaniscatrokte padadvayena /
nanarupata-vibhinnajatiyarupasamaviyita / vijatiyarupesu
tantusu samhatesu citrapratitimaha pratyekam iti / evam iti /
tatkaranesvapi-citrapatakaranesu tantusvapi / tat-citram rupam
/ ekarupaniyamabhavene ti / avyapyavrttinanarupavaticitrapate
vyapyavrttyekarupabhavenetyarthah / mahattvaikarthe ti /
laukikavisayataya dravyacaksuse samanadhikaranyena
mahattvavisistodbhutarupasya samavayena hetutvasambhave
hetutavacchedakakotau vyapyavrttitvavisesane prayojanabhavah /
tatha ca citrapatasya na caksusatvanupapattiriti bhavah / rupasya
vyapyavrttitvaniyame 'pyaha- astu ve ti / na caivam iti /
tantugatavividharupaih pate
citraruparambhavadavayavagatairanudbhutacaitanyairdehe
udbhutacaitanyarambho 'stviti ca na sankyam /
citanmatrasyaiva-caitanyasamanyasyaiva manabhavena

dehavayavesvasambhavat / sarirasya caitanyetadavayavesu
 caitanyakalpana, tatkalpa nayameva sarire caitanyasiddhirityanyo
 'nyasamsrayasceti bhavah / etene ti / jñanasyeva sukhaderapi
 visesagunasya na sariradharmatvasambhava iti bhavah / evam
 sarire tadasambhavam diti vyakhyatam / atha tadgunantaravaidharmya
 dityetadvivroti api ce ti /
 virodhigunapatamantara-purvagananivartakagunaprasangam vina /
 kusumavilepanagandhah- strakcandanagandhah / na khalu ta diti / ayam
 bhavah- agnisamyogena rupaparavrttavapi tadaprasange rupasya
 yavaddravyabhavitvam drstam / na ca jñanadi sthiramevam / na
 cottarottaravisesaguna eva purvapurvajñanadivirodhiti vacyam /
 evamapi antyasya ciramavasthanaprasangaditi / ayavaddravyabhavitvam
 jñanadeh sariravisesagunantarato vaidharmyamityuktam bhavati /
 atha vaidharmyantaram dvidha'ha atmana iti / svatmamatraagrahyatvam
 manomatragrahyatvam ca jñanadeh
 sariravisesagunantaravaidharmyamiti phalitam / rupadayo hi
 sariragunah svaparagrahya bahirindriyagrahyasca / na ca tatha
 jñanadi ti / atra prayogah-jñanam na sariravisesagunah
 ayavaddravyabhavitvanmanomatragrahyatvadva yannaivam tannaivam
 yatha rupaditi / evam jñanasya sariradharmatvabhavasadhanena
 sarirasyatmatvam pratiksiptam bhavati / yatha-deho natma
 ajñātrtvaddhatadivaditi / kiñca-utpattimattvat
 sannivesavisesatah / rupadimattvadbhutatvaddeho natma
 ghatadivat //7// sacchidratvadadehitvaddehatvanmrtadehavat /
 ityadisadhanairnyayairnisedhya varsmanascitih //8// evam
 pratyaksavirodhat, anvayamukhena
 sadhyamupasthapadbhirudiritasadhanairapahrtavisayataya
 indriyasrayatvadivyatirekiketavo na sadhyamupasthapayitumisate / (iti
 dehatmavadanirasaprakaranam) santu tarhindriyanyevatma / na ca
 tanidantaya prathante; yena dehavadaha
 nkaragocarabahiskriyeran / napi tathodbhutarupadigunani
 sthulani; yena tatpratibhasa ivendriyagocaratve 'hampratyayasya
 rupavayavadipratitih prasajyeta / tavdyaparaphalam ca jñanam
 tadgami yuktam snanadhyayanadiphalavat / ata eva satyapatah
 drastuscaksusah iti /
 (itindriyatmatvapurvapakaprakaranam)
 tanna / vikalpasahatvat / tatha hi-kim pratyekamindriyani cetanani,
 sambhuya va? / yadi pratyekam, indriyantardrstasyendriyantarena
 pratisandhanam na syat / asti ca tat- yamahamadraksam
 tamahamsprsamiti / ata eva na sambhuyapi cetanatvam / na hi
 pañcabhirindriyaih sambhuyaikam vastvanubhuyate 'nusandhiyate va /
 ekendriyavigame ca prayanaprasangasca / indriyacaitanye ca
 tattadindriyapaye tattadindriyarthasmaranamapi na bhavet / na ca
 tavdyaparaphalataya tatsamavayitvam jñanasya /
 sastradivaparajanmano 'pi papadeh parasamavayitvat / anyatha ca
 prasturmrtiyupapattim saranagataparityagasya nrsamsatam
 ca'locya satyatapasastatha vacanam /

(itindriyatmavadanirasaprakaranam)

astu tarhi mana eva cetanam / tatha sati hi purvokta dosah pariharta
bhavanti / taddhi sarvendriyadhyaksam prajñāyate pratijñāyate ca /
upapadyate cendriyantarena pratisandhanam ; darsananusandhanadharasya
manasa ekatvat / tattadindriyapaye 'pi smaranamapyupapadyata eva, manaso
nityatvat /

(iti mana atmatvapurvapakaprakaranam) tadapi na;

karanatvaccaksuradivat /

bahyantaraskalavisayasamvedanakaranataya hi manah prakalpyate /
bahyendriyesu yathayatham nijavisayasannikarsabhagisvapi yato na
yugapadeva sarve visayah pratiyante, ato 'vagacchamah-asti
kiñcidaparamapi sadhanam, yatsahayakavirahanna sarve prakasante,
kascidevaikah pratiyate iti / tatha sukhadisamvedananyapi
karanavanti, kriyatvat, samvedanatvadva, rupadijñānavaditi /
tadevam jñānakaranatayavagatasya manasah kathamiva jñāne kartrtvam
?/ svatantryalakshanam hi tat / tacca svacchandanutrodhena
sadhyaiddhyanugunopakaranasampadanasarthyam ; svasamavetameva va
gunantaram tantrikrtya pravrttih / karanatvam tu
paradhistanadhinavyaparatarupapara tantryaniyatam
sadhakatamatvamiti kathamivaikastra manasi parasparaviruddha
tadubhayadharmasambandham pratipadyemahi ? / atha tadapi manah
karanantarena smaranadisu kartrbhavamanubhavati, tatha sati
samjñāmatre vivadah / ya eva hi caksuradibhi rupadin
antarakaranena ca sukhadimscetayate, sa eva'tma / tasminneva cet
manahsamjñā nivesyate, kamam nivesyatam / na nah kiñcidhdhinam /
kintu tada sarvalaukikavyavaharo badhyetetyalamanena /

(iti mana atmavadakhandanaprakaranam) aha- kimidam mano nama ? /

nanuktamantaram jñānakaranam dravyamiti / kim punarasya sadhanam ?

/ nanuktam yugapajñānanutpattirmanaso lingamiti / uktam nama;

tathapi katham tattvantarasiddhih ?/ kalpayitvapi hi tat

yugapatsmarananutpattyupapattaye 'vasyasrayaniyameva nimittantaram /

santi hi yugapadasya smartrnanarthanubhavabhavitah samskarah /

atha ca na sarve smaryante / kiñcideva kadacit smaryate /

samskaronmesahetupanipatakramattathatvamiti cet, evamapi

pranidhanamatrodbodhaniyasamskarasya smrtiyaugapadyamapadyeta /

yavadanubhutasakalavisayasusmursaya sarvatah pratyahrtacetasa

sadharanyena pranidadhaya 'pi na sarva evarthah smrtimadhirohanti /

yadi tu subhasubharupataya smarananamadrstavasavdyavastha,

kramajñānasvabhavyadva atmanah ; tatha sati bahirindriyesu ca

yatha

yatham svavisayasamprayuktesu tathaiva

yugapajñānanutpattirupapadyata iti krtamindriyantarena /syammatam-

kadacitkasya sukhaderatmasamavayino

bahyavisayadrstadinimittakaranasyasamavayikaranena bhavyam

/ taccatmamanah- sannikarsa iti manodravyasiddhiriti / tadasat /

sukhaduhkhadipurvakalajanmano

'bhimatanabhimatavisayasamparkajñānasya'tmasamavayina

evasamavayikaranatvat / tasya ca visayasamprayuktendriyasamprayoga
 eva'tmasamaveto 'samavayikaranam / taddheturapindriyavyaparāh
 prayatnamadrstam
 ca'tmasamaveta mapeksamanadatmendriyasannikarsadasamavayikarāna
 t / prayatnasya tu svapurvakṣanavartī kartavyatājñanam / prayatna eva
 tvadrstasypiti natmavisesagunānam
 buddhisukhaduhkhecchadinamasamavayikarānasapeksatayapi
 dravyantaraparikalpanam nyayyam /
 yattu-nityadravyavisesagunasya dravyantarāsamyoḡa
 evasamavayikaranam,
 parthivaparamanusvagnisamyogadasamavayikaranadrupotpatteriti;
 tadapi sthāvīyah / parthivaparamanusu rupadāyo dahanasamyogaditi
 krto 'vagatam ? / karyadravye tatha darsanaditi cet, iha va tahrī kim
 na drsyate istanīstapraptyavagamanantaram sukhadirjayata iti
 ?/ drstakaranavyabhicāre hi karanantarānumāvasarāh / na
 cehasti vyabhicārah / atah prasiddhakaranabhavesveva yatra
 karyasamavayāh tat samavayikaranam, yattu tatpratyasannam
 tadasamavayī, yadanyat tannimittimīti vyavasthasrayānamucitam / na
 tvanapeksitaprasiddhadravyantarāsamyoḡabhyupagameṇa
 tasyasamavayikaranatvasrayānam / karanantarānupalabdheh,
 drstanusaraccanugatarupadāu tathabhyupagamah / iha tu
 tadviparyāyah pradarsita eva / evamapi vyaptibalena yadi
 dravyantarāsamyoḡo 'numatavyāh, sa tarhi sparsavaddravyasamaveto
 bhautika eva copalabdha iti prasiddhadehadisamyoḡa
 evānumāparyavasānāna navama
 dravyasiddhīh /athocyeta-bhautikatve hi manasah prthivyadyanyatamatvena
 bhavitavyam / taccanumanantarairvyatirekamapadāyadbhīh pratyasiddham /
 tatha hi-na parthivam manah rasavagamanimittendriyatvadrāsanavat / na
 pathasiyam, gandhagrahananimittendriyatvak ghrānavat /
 evamataijāsadvāyapi tattadindriyāgocaragrahananimittatāya
 sakyādhyavasānamityabhautikatvam manasa iti / tadanupapannam /
 dharmivisesaviparitasadhanat /
 rasavagamanimittendriyatvamaparthivatvamiva pathasiyatvamapi samarthayati /
 evam sadhanantaranyapi
 bhūntaravyatikeramiva'miyabhūtabhavamapadāyanti / atha
 sabdasparsarūparasagandhesu yadgunagrahī yadindriyam, tadeva
 tadgunakabhūtarabdham; hanta tarhi tadeva
 taditarabhūtavyatirekitayapyavagatamīti na
 tadavagamakāmatatrenabhimatavyatirekasiddhīh / api ca
 sabdadigūnavagamasadharānasadhanatāya sariramiva pañcabhautikam,
 ekadvītradimayam va itarabhūtasamsrstamastu manah /
 yathā'mnāyate annamayam hi somya manā iti / tanna
 tatprakṛtītvapratīpadānāparam, apitu
 tadadhīnavṛttīmatrapradarsanartham apomayāh pranah ityadivāt
 / ata evāpavargadasayamāpi manō 'nuvṛttīh / darsitam hi
 tatraivastame manasaitan kamaṇ pasyan ramate manō 'sya daivam
 caksurīti / tatha parasyasca devatayāh so 'nyam kamam manasa

dhyayiteti mahopanisadi / manasaiva jagatsrstimiti ca purane /
ucyate-satyamevam / dravyantaraparikalpanato varamevam
va'srayanamityuktam / paramarthatastu na bhautikam, napi navamam
dravyam / kva tarhidanim manahsabdah ?/ buddhaveva / ata eva hi
buddhiman manasviti vyapadisyate / manaso 'vasthabhaidasca
dragevaparoksyante ksubhitam me manah, prasannam me mana iti /
evam ca manasah karanataya vyapadeso buddhyahankarayoriva
vrttibhedapradarsanaparah purvesamiti /ucyate-yadi buddhireva manah
; yadi va dravyantaram; ubhayadhapi tasya na cetanatvamiti
kimanenapratijñatasvarupavimarsena /
(iti prasangikamanastattvavimarsaprakaranam) astu tarhi prana
eva'tma, tatha sati tadanvayini sarire satmakatvapratitih,
tadvirahini niratmakatvapratitiscopapadyeyatam /
dehadutkrantirlokantaragamanam dehantarasañcarascopapadyantetaram,
gatvarasvabhavyat pranasya / itaratha paramamahato mahatasca
sparsavirahinah parisandanupapatterutkrantigatyagatisrutayo
bhaktah syuh /
(iti pranatmatvapurvapakaprakaranam)
idamapyasat; vayutvadeva bahyavayuvat pranasya caitanyanupapatteh /
vrttihine 'pyatmani susuptau pranasya vrttimattvacca / tadvrttya
hi suptasyapi saptadhatubhavenasitapidravyaparinamah ;
svasaprasvasau ca / tanutaratejobannanuviddhah kausthyamaruto hi
pranah / sa ca kanthamukhanasabhyantare bahisca recitah tvaca
sprsyamano ghatadiriva sphutamanatmataya cakasti /
atraiva sadhye sadhanantarani caha utpattimattva
dityadikarikadvayena / parathyam bhrotrkrantarathatvam / tacca
sanghatatvat / bhutatvambahirindriyagrahyavisesagunavattvam /
etairhetubhih sarire cetanabhinnatvam sadhyam /
nyayyaih-pratijñadyavayavapañcakatmakanyayapratipadyarupapañcakopapa
nneh / varsmanah- sarirasya / citih jñanam //7//8//

samarthitametavata dehasyanatmatvam pratyaksanumanabhyam /
etadvadhitatvamaha dehe atmatvam sadhayatam kevalavyatikerinam evam
iti / anvayamukhena -anvayavyaptya /
apahrtavisayataya-badhitasadhyakataya,
upasthapayitum-vyavasthapayitum / athendriyatmavadamupaksipati santu
tarhi ti / dehatmatvapaksoktani dusanani natra pakse prasajyanta
ityaha na ca tani tyadivakyadvayena / badhakabhavamuktva
sadhakampyaha pakse 'tra tavdyapare ti / jñanamindriyadharmah,
indriyavyaparaphalatvat, yavdyaparaphalam yat tattannistham, yatha
snanadhyayanadivaparaphalam saucaksararasigrahanadi
snatradhyetsamavetamiti prayogo bodhyah / indriyasya vyaparah-
arthasannikarsarthendriyapravrttih, arthenendriyasya sannikarsa eva
va / hetau dravyabhinnabhavatve satiti visesanam deyam / tena
ghatataddhvamsanukulavyaparavato dandaderghatavattvadyabhava
'pi na ksatih / indriyatmatve 'numanamuktva'ptavakyamapi
samvadarupam nirdisati ata eve ti / indriyanamatmatvam nirasyati

tanne ti / vikalpasahatvam nama vikalpadharminah
 sambhavitayavatkotivikalpena
 vikalpitayavatkotyanyatamakotisambandhasyapyanarhasvarupatvam /
 ksodaksamatvabhava iti yavat / pratyaksabadhabhave 'pi
 yauktikabaddho 'stindriyatmatva iti hardam / pratyekendriyacaitanyapakse
 nanasvamika iva grama ekasminneva dehe
 nanacetanadhistanannityakalahadi prasajyate iti dusanam hrdis
 nadhaya dusanantaramaha indriyantare ti /
 indriyasanghatatmatvapakse 'pidam sadharanam / tadaha ata eve ti
 / ata eva - niruktaprisandhananupapattireva / tamevopapadayati nahi ti /
 indriyasanghato nanubhavita, napyanusmarta / tatha hi - sanghato
 yadi samyogo bahutvasankhya va, tarhi gunatvadeva na
 jñatrtvasambhavah / yadi samyuktanam bahunameva
 sanghatatvena vivaksa, tadapi na bahunamindriyanam
 caksusasrayata sparsanasrayata va / tatha ca drastuh
 sprastuscanyanyatvaduktaprisandhananupapattireveti bhavah /
 indriyasanghatasya'tmatve dosantaramaha ekendriye ti / sanghatasya
 tavataiva vinastatvanniratmakatvena dehasya maranaprasaktiriti
 bhavah / pratyekasanghatapaksadvayasadharanam dosantaramaha
 indriye ti / drastuscaksuso vinase mayedam drstamiti
 smrteranupapattih / vidyamanasyadrastrtvat /
 anyadrstasyanyena smrtyayogaditi bhavah / indriyacaitanye
 badhakanyuktani / atha tatsadhakamanumanam dusayati na ca
 tavyadyapare ti / papaderityadipadena dvaidhibhavo 'pi grahyah /
 tayoschettrchaidyagatataya sastre 'samavetatvavdyabhicara iti bhavah
 / atra vipakse badhakavirahadaprayojakatvamapi bodhyam / atha satyatapaso
 vacanam karane kartrtvopacarena pravrttamanyaparam
 nendriyacaitanye pramanamityaha anyatha ce ti /
 svasramapravistavanamrganvesanapravrttavvyadhakrtaprasrottara
 rupam satyatapaso vacanam drastuscaksuso nasti jihva ityadi /
 etasminnarthe sloko 'yamanugrhito 'smadgurucaranaih ya pasyati na sa
 brute sa na pasyati / drstirvakti katham vyadha vani va
 vikate katham // iti / anena prasta vyadha iti gamyate / akathane
 'sanayapiditasya vyadhasya maranaprasangam, kathane ca
 saranagataparityaganibandhanam mahatpapam paryalocyeva evam
 vaktoktih krta maharsineti bodhyam / atha mana
 atmatvapaksamupaksipati astu tarhi ti / tadvi ti / mano hi pradhanam
 sarvendriyaprarakam ca gamyate pramanato, vyavahliyate ca tathetyarthah
 / indriyatmatvapaksoktanam
 smrtiprisandhananupapattinatanatmaprasangadidosanam natra
 pakse prasanga ityaha upapadyate ce tyadivakyadvayena / manasa
 atmatvam dusayati tadapi ne ti / karanatva diti sarvatra jñane
 karanatvanmanaso na tatra kartrtvamasrayatvam sambhavati / mano hi
 na pratyaksavisayah / kintu yugapajjñananutpattilingena
 sakalajñane karanavisesatayanumiyate / tasya ca na jñatrtvam
 caksuraderiva sambhavatiti bhavah / etadevopapadayati
 bahyendriyesvi ti / yatsahayakavirahat-yatsahakaravirahat / (sahayasya

karma-sahayakam) yatsannikarsavirahaditi yavat /
tattadarthagrahakendriyasyeti sesah / evam bahyarthesu
yugapajjñananamanutpattilingena sarvendriyasahakaritvenanubhutasya
manasah karanavisesasyanumanamuktva
antarasukhadisaksatkaresu karanatayapi manaso 'numanamaha tatha
sukhadi ti / nanu karanatayanumitasyaiva manaso jñanadau
kartrtvamapyastu laghava diti cettatrahata devam iti / karanasya
kartrtvam na sambhavati / karanatvakartrtvayorvirodhat
svatantryaparatantryalaksanayoriti bhavah /
kartrtvakaranatvasvarupabhedam vivrnoti svatantrye- tyadina /
kartrtvam nama svecchadhinasvapravrttikatvarupasvatantryaniyatam
svecchayaiva sadhyasiddhyaupayikasamagrisampadanasamarthyam /
karanatvam ca
parecchaprayatnadhinasvavyaprtikatvalaksanaparatantryaniyatam
parasya ripsitakriyanispattau prakrstopakarakatvalaksanam / na
caitayorekatra samavesah sambhavatiti bhavah / yadyapi
cetanasyaikatra kartrtvam karanatvam ca
sambhava nama 'karabhedatah / athapi manasascaitanye
drdhatarapramanabhavat lokasiddhavyaptya ca caksuradivatparasya
cetanasya sukhadyanubhava karanatayaiva siddherna manaso jñatrtvam /
vastutastu atyantatindriyeesvarthesu sastrameva pramanam / tatasca
mano vijñanamayasya jivasvopakaranatayaiva siddhyatiti hardam / nanu
rupasukhadibahyantarapadarthanubhavesu mana eva kartr /
antarasukhadyanubhava karanam tvantaramanyatkalpyata iti sankate atha
tadapi ti / pariharati tatha sati ti / evam sati asmadistasya
jñataryantah- karanabhedasya na kapyanupapattih / samjña tu
aicchikiti narthe vivada ityarthah / jñaturatmano
manahsamjñayam vyavaharavirodhamaha kintu iti / mana iti natmano
vyavaharo laukikanam vaidikanam ca / ato manahsamjña'tmani
vyavaharavisamvadadapartheti bhavah / athatra paramacaryo 'yam
vimarsakabhūmikamasthitah prasangat manasastattvavicaram prakramate
ahe ti / kascidvimarsaka ityadih / vimarsascayam
tarkikabhīmatanam manahsadhakayuktinam
ksodaksamatvabhavapradarsanarthah / kimidam iti / kimiti
svrupaprasnah / kimpunariti pramanaprasnah / manasi
pramanamaksipati uktam name tyadina
/yugapajjñananutpattilingena dravyantaramantaram karanam na
siddhyati / adrstadisahakaravirahenaiva
yugapajjñananutpattyupapatteriti bhavah /
yugapatsmarananamanutpattaye 'drstasahakaraviraho 'vasyameva
saranikaranyah svikrte 'pyantarakarana ityaha kalpayitvapi
ti / nanarthanubhavabhavitah-nanarthanubhavajanitah / samskare
ti / samskarasyonmesaheturudbodhakah /
samskarodbodhakasamavadhanakramat smrtinamayaugapadyam
/udbuddhasamskarasyaiva smrtihetutvat / udbodhasya kramabhavitvacceti
bhavah / evamapi ti / pranidhanam-manaso 'vadhanena cintanam /
yesamarthasamskaranam sadharanamudbodhakam pranidhanam

krtamanubhutatavadarthasmrcticchayaikadaiva tadapi na
 yavadarthasmrtyo yugapat jayante / tatsatyapi nanarthasmrtyo
 drstakarane 'drstasahakaravirahadeva na smrtiyaugapadyam,
 kintu ekasyaivaikada bhavati smrtiradrstasahakaradityesitavyamiti
 bhavah / subhasubharupataya-sukhaduhkhajanakataya / nanvevamapi
 sukhahetvarthanam subhadrstabaladyugapatsmaranani syuriti
 cettatraha krame ti /
 kramikajñāna-nabh-ktvalakāśāñāmasvabh-vabal-dadāśāśā-asahak-ravirahā
 cca smrtiyaugapadyasyeva bahyarthajñānayaugapadyasyapi
 pariharanasambhavat nanubhutam manobahyendriyasahakari
 karanantaramantaram kalpaniyamiti samuditasayah / manasi
 pramanantaramupaksipati syanmatam iti / atra prayogah- sukhadi
 sasamavayihetukam bhavakaryatvatkaryarupadivaditi /
 asamavayihetusca sukhadavatmamanahsamyoga eva, anyasyasambhavaditi
 hrdayam / atmetyadi bahyetyadi ca sasthyantam padadvayam
 bahuvrihivrttam sukhadervisesanam / padadvayena ca
 sukhadavatmanah samavayikaranatvamadrstadernimittahetutvam
 cuktam / etannirasyati tadasa dityadina / sukhe ti / anukulavisayasya
 pratikulavisayasya ca jñānasyaivatmani niyatapurvavrtehet sukhe
 dukhe ca karanasya tatrasamavayihetutvam yuktam / na tu
 atmamanassamseyogasyaprasiddhasya /
 tattadvisayasannikrstendriyatmasamyoga eva ca tattajñāne
 'samavayikaranam / krtisadhyatajñānameva prayatne tatha
 cikirsadvara / karyatajñāne ca smrtirupe udbuddhasamskara,
 anubhavarupe ca lingajñānadi tatha / samskare canubhavad tatha /
 prayatna evadrstasyapyasamavayihetuh / idamupalaksanam /
 iccham prati istajatiyatvasyestasadhanatvasya va jñānam
 tatha / dvesam prati canistatvasya tatsadhanatvasya va jñānam
 tatha / atmavisesagunanam kutrapyasamavayihetutvam nastiti
 pravastu na sraddheya iti manuditasayah / icchadinamityadipadena
 dvesaprayatnadrstasamskaranam grahanam / atra
 visayendriyasamyogahetubhutasyendriyavyaparasya
 prayatnavadatmasamyogasamavayihetukatvakathanam prasangat / kutrapi
 jñānadau atmavisesagune mano 'pekṣa nastiti hardam /
 sadhanantaram manasi sankate yattu nitye ti / atra prayogah-
 sukhadirdravysamyogasamavayihetukah karyatve sati
 nityadravyavisesagunatvat pakajaparamanurupavaditi /
 dravyantarasyogasya sukhadau
 asamavayihetutvasambhavanmanahsamyogasyaiva tathatvena
 parisesanmanasah siddhiriti bhavah / etaddusayati tadapi ti /
 sthaviyah- sthulataram / avimrsyabhasitamiti yavat / ayam
 bhavah- anvayavyatirekasahacaradarsanadeva hi sarvatra
 karanatvadyavasayah / parthivanurupadau dahanasamyogasya
 hetutvamapi tato dehavyavadau
 rupadiparavrtterddastatvaddrstanusaradeva kalpyate / iha
 canukulajñānadereva sukhadau hetutvam drstam / samavayikarana
 atmani pratyasannatvattasyaivasamavayihetutvam ca yuktam tatreti

nadrstadravyantarasyogasya tathatvena kalpanavasara iti /
drstakarane ti / drstahetorbhave 'pi karyotpatterdarsane hi
karanantarakalpanavasarah / na ca drstahetorvyabhicara
ityarthah / ata iti / drstahetusveva tattallaksanayogena
samavayihetutvadi vyavasthapyam /
jñānadidrstahetubhinnasyanapeksitasyaprasiddhasya
dravyantarasyogasya hetutvakalpanayam tu klptatyago
'klptaparikalpana ca / jñānaderasamavayihetutve
badhakasyanupalabdheh tadbhinnatvasyasamavayihetulaksane niveso
'narthakasceti bhavah / ihe ti/ sukhadau tu tadviparyayah-
karanantaropalambharupam drstantato vaisamyam pradarsiti
yavat / etavata purvoktanumane 'prayojakatvavdyapyatvasiddhirukta /
vyaptisvikare carthantaramityaha evamapi ti/ sa tarhi ti / tarhi sa
ityanvayah / drstante sah dravyantarasyogah bhautikah-
bhutarabdah bhautikapratyogika eva drsta iti prakrte 'pi
bhautikadehadipratyogikatmanuyogikasamyoga evanumanaparyavasanna
kanadabhimatanavamadravyarupabhautikamanahsiddhipratyasetyarthah /
sparsavadravyasamaveta iti nidarsanabhiprayena /
sparsavannityadravyavisesagunam pratyevakaryabhutam
dravyantarasyogasya hetutvam drstanusaratkalpyam / na
tvasparsanityadravyavisesagunam pratyapiti vyajyate 'nena / evam
sukhadavasamavayihetutvena dravyantasamyogasya sadhanam na
sambhavatityuktam / atha tatsadhanabhyupagame 'pi vivaksitamabhautikam
manastattvantaram na setsyatiti prapañcayati / tatra sankā athocyete
ti / pratyasiddham-pratisiddham / pathasiyam-jaliyam /
sakyadhyavasana-sakyaniscayam / mano na parthivam taijasadi va
rasavagamanimittendriyatvadrasanavat / mano na jaliyam
gandhagrahakendriyatvadghranavaditi bhautikatvanisedhah /
yugapajñānanutpattilingenanutvena siddherna vibhudravyantarbhavah
/ ato navamadravayatvasiddhirmanasa ityabhimana / pariharati tadanupapanna
mityadina / dharmi ti / manasi pakse 'bhimato yo viseso
'bhautikatvarupah, tadviparitasadhakatvaduktahetunamityarthah /
rasagrahakendriyatvam jaliyatvam gandhagrahakendriyatvadi
parthivatvadi ca manasah sadhayediti bhavah / atra sankate atha
sabde ti / rupadisu madhye gandhamatragrahakatvam
parthivatvasadhakam / evam rasamatragrahakatvadi ca jaliyatvadeh /
tatha ca manasah parthivatvadisadhakahetorasiddhiriti bhavah /
atrottaram hanta tarhi ti / yadbhutagunamatragrahakam yadindriyam
tadeva bhutantaryatiriktatvena sampratipannamiti
bhutantargunagrahakatamatrena na tattadbhutagunagrahakasya
manasah tattadbhutavyatirekasiddhirityarthah /
gandhadyagrahakatvamevaparthivadisadhakam / tacca manaso
'bhautikanumane pakse manasyasiddhamiti bhavah /
aparthivatvadyanumane tattadbhutagunagrahakatvamupadhiriti coktam
bhavati / evamabhautikatvanumanam pradusya manaso
bhautikatvanumanamupasthapayati api ca sabdadi ti / manah
pañcabhautikam pañcabhutagunavagamasadhanatvaddeha vaditi prayogah

/ pañcabhutopadanakatve gauravajjatisankaryabhitya ca
 paksantaramaha ekadvi ti / dehasyevaikabhautikasya
 bhutantaropastabdhatvadbhutantarangunopalambhasadhanatvopapattirmana
 sa iti bhavah / asya parthivatve srutimapi samvadarupenodaharati
 annamayam hi ti / sruteranyaparyam sankate tanne ti / nanu ityadih
 / tat- niruktasrutivacanam / tadadhine ti / annarasapyayitasyaiva manasah
 sankalpanadivvyaparaksamatayannamayatvam sruyate
 'nnarasaparipositatvalaksanam, vayuvisesasya
 pranasyevammayatvam jalarasapyayitatvaditi bhavah / mano
 'bhautikatve srutyarthapattimapyaha ata eve ti / yadi bhautikam manah,
 tarhi muktau nanuvarteta dehadivaditi / muktau mano 'nuvrttau srutimaha
 tatraive ti / chandogya evastame prapathake / annamayam hi ti tu
 sasthe / muktasya manoyogamuktva nityamuktasvabhavasyesvarasyapi
 tatra pramanamudaharati tathe ti / purane-srivaisnave
 pañcamem'se / tanne tyadinoktamaksepamardhangikarena pariharati
 ucyate iti / satyamityardhangikare / sruteranyaparye 'bhyupagamah /
 manaso 'tiriktatattvatve 'nupagamah / evam
 va'srayanam-bhautikatvasrayanam va / vakaro 'nasthayam / ata
 eva svasayam pratikaroti manovisaye paramarthatastu ityadina /
 buddhaveve ti / buddhaveva manahsabdo vacakatvena vartata ityarthah /
 muktasyesvarasya ca buddhimattvadeva samanaskatvavacoyuktih /
 tayoramanaskatvavacanam tu karmakrtabuddhivrttinisedhabhiprayamiti
 bhavah / buddhereva manastve laukikavyavaharamuktva laukikapratyaksamapi
 pradarsayati manasah iti / manah prasannamityadyadhyaksam
 pratyaksabuddhyalambanameva sambhavati, na tvatindriyamanogocaramiti
 bhavah / buddhisabdena jñanam vivaksitam / nanu buddherjñanasyaiva
 manastve 'ntahkaranatvoktistasya katham sangacchata ityatraha evam
 ce ti / visayasmrtyadihetubhutavyaparavattvapradasanartham
 buddherantahkaranatvavyapadesah,
 adhyavasayadihetuvyaparavattvapradasanartham buddhyadivvyapadesa iva
 manaso 'tirikavade 'piti bhavah / atra vimarsakena
 sukhadisaksatkarakaranatvena manaso 'numanam tarkikabhimatam na
 vimrstam / ayamatrasayah - indriyasausthavopaghatayoreva
 sukhaduhkharupatvattayoscattindriyatvanna
 tatsaksatkarakaranataya mano 'numeyam / yadva
 jñanavisesarupatvattayorjñanasvayam- prakasatvabaladeva
 tatpratibhasopapattiriti / ahe tyadina vimarsakenatiriktamanonirase
 krte siddhantisvasayamaviskaroti ucyata ityadina / apratijñate ti
 / manaso 'natmatvameva pratijñatam-prakrtam /
 manaá, ¤svarÁ«patattvavicÄ•rasyÄ•praká¹»tatvÄ•nnÄ•smÄ•bhiridÄ•nÄ•«matiriktamanaá,
 sadhane pravartyata ityasayah / astu va muktanamisvarasya ca mano
 buddhirupameva / baddhanam tu mana ahankarika mantahkaranam
 srutibaladabhyupagantavyameva / smrtyadikaranataya ca
 tadabhyupagamarham / param tu tasya na cetanatvam sakyamadhyavasitumiti
 hardam //

pranatmavadamupaksipati astu tarhi ti / pranavati dehe jivatiti,

tdrahite ca mrta iti vyavaharatprana eva jivanakartrtvajjiva iti
 bhavah / itarathe ti / paramamahatah, amahatasca, iti padacchedah /
 amahattvamanutvam / nihsparsatvadatmani na kriya vibhutve 'nutve va
 sambhavatiti bhavah / pratiksipati vadamenam idamapyasa diti / atra
 prayogatrayam- prano natma, susuptau
 vyaparavattvarupadatmavaidharmyat / prano natma,
 tvacapratyaksagrahyatvaddhatadivat / prano natma
 vayutvavdyajanapavanavaditi / tadvrttya iti / pranavyaparasya
 bhuktapitaharaparina mahetutvam aham vaisvanaro bhutva
 praninam dehamasthitah / pranapanasamayuktah pacamyannam
 caturvidham // iti gitasmrtisiddham / tanutare ti /
 alpataraprthivijalatejomsottambhito jatharagato vayuvisesah
 prana ityarthah / kiñca-nirasto dehacaitanyapratisedhaprakaratah /
 pranatmavado na prthak prayojayati dusanam //9//
 avibhutvenasya'tmanah sparsavirahino 'pi
 prayatnadrstaprerananyagunyaena manasa ivotkrantigatyadayo yujyanta
 iti na tannirdesanamamuravyarthata / parimananirupane
 'pyetadbhavisyatityalamadhuna / (iti pranatmavadanirasaparakaranam)
 bhavatu tarhi samvideva'tma, ajadatvat / jadatvapratibaddham
 hyantabhyam ghatadisu drstam / jadatvam ca samvido
 nivartamanam tadapi nivartayati / ajadatvam ca samvidah sattayaiva
 prakasamanatvat / nahisati
 samviddhatadirivaprakasamanavatisthate, yena
 parayattasiddhirasthiyeta /
 (iti samvidatmatvapaksopasthapanam)
 syanmatam-jatayamapi samvidi visayamatram prathate / na
 khalunilamidamiti pratiyantah tadaivanilamanidamrupamapi samvedanam
 pratimah / atah svarupasatyaiva samvida indriyasannikarseneva
 visayah prakasyate / tatasca tadgatagantukaprakasatisayadarsanena
 pascad samvidanumasyate iti /
 (iti samvidanumeyatvapaksena tadajadatvaksepah) tanna /
 jñanavyatirekinor'thadharmasya prakasasya nipunamapi
 niriksamananam rupadivadanupalabdheh /
 ubhayabhyupetasamvidaiva sakalavyavaharopapattau ca tatkalpananupapatteh
 / vittiveditrpratibhasasunyayam ca
 visayavittavabhyupagamyanayam ghatastavadayam, aham tu janami
 na veti, na jñayate iti ca kadacitpratibhasah syat / nacaivamasti /
 atitanagatavisayagrahanasmaranesu vyaharavyavaharayorabhave,
 bhava 'pi, tatah pageva viditavpratiteh nanumaniki tatra
 visaya(prakasa)siddhih, nataram tatpurvika tatra buddhisiddhih /
 tathahi- kenacitpreritah pranidhaya smrtvanantarameva prativadati
 smrtamadya mayeti / na caya
 meva vyaharastatra lingam; tatpurvatvat, anyonyasrayanapattesca /
 svavyaharena svajñananumanam ka iva nirapatrapah pratijanita? /
 (iti samvidanumeyatvanirasah)
 anyacca-yatsambandhadarthantare yo vyavaharah dharmabhedo va, sa
 tasminnupalabhyamanastatsvarupaprayuktah; na tu tatsambandhanibandhanah

/ yatha sattasambandhat prthivyadisu
sadvyavaharah, rupasambandhacca caksusatvam sattayam rupe ca
/ evam samvitsambandhatpravartamano ghatadisu prakasata iti
vyavaharah prakasamanatvam va dharmah samvidi tu paridrsyamano
na samvitsambandhapeksah, api tu tatsvarupaprayukta iti
svayamprakasatvat saiva'tmeti / kiñca yo 'pi samvido 'nyam
samveditaramabhyupagacchati, abhyupagacchatyevasau samvidam /
nahyasatyameva samvidi samvettityupapadyate / evam cet,
ubhayavadisampratipannataya saiva varam veditri bhavatu; kimanyena
kalpitenā? /

(iti samvidah svayamprakasatvatmatvasadhanam)
nanu aham janamiti jñānatiriktastadasrayabhūto 'yamatma pratiyate
/ satyam ; sa tu vikalparupataya saksatpratyaksa iti na sakyah
samsrayitum / bhedajñānasiddhavatkarena prthagvastutaya
grhitavyabhicarena sahopalambhaniyamena, aprakasatmanasca
svabhavavirodhadeva prakasayogat, prakasasvabhavye ca
samvedanatvamityadina va prakasatmano 'hamityamsasya tattvameva
durupagamam / grahyavikalpapratyuddhare 'pyesa eva prakarah / ato
vasanabhidhanasamanantarapratyayasamarthyadanadyavidyavasacca
samaropitavastavagrahyagrahakavikalpollekhini svayamprakasa
samvideva paramarthasati / saiva'tmeti saugatah prakatah
pracchannasca /yatha'huh prakatah- " avibhago 'pi buddhyatma
viparyasitadarsanaih / grahyagrahakasamvittibhedavaniva laksyate "
//iti //yatha va pracchannah- " suddham tattvam prapañcasya na
heturanivrttitah / jñātrjñeyavibhagasya mayaiva janani tatah "
//iti //

(iti samvidatmatvapurvapaksaprakaranam) atraha-ksanabhangini
prativisayamanyanya ca samviccakasti / saiva cedatma,
purvedyurdrstamaparedyurahamidamadarsamiti kathamiva
pratyabhijaniyat ? / na ca niralambanapratibhabhedamatratayeha
samadheyam niralambanatvapatijñayah pratyaksadisaka
lapratitibadhitavisayatvat / sadhanasya ca salambanatve
tadavisesadasesasemusinam tathatvapatteh; niralambanatve
ca sadhanabhavadeva sadhyasiddheh / prapañcitasca
purvottaramimamsabhagayorniralambanatvapratishedhah ;
yathartharavyatisamarthanena ca sastra iti na vyavarnyate /ata eva na
santanasrayanenapi pratyabhijñopapadanam sadhiyah /
vijñānaksanavyatiriktasya sthayino 'nusandhayinah
santanasyabhyupagame svasiddhantatyagah, parasiddhantabhyupagamasca /
anabhyupagame pratyabhijñanupapattih / na hyanyenanubhute 'nyasya
pratisandhanasambhavah / na ca susadrsataya bhedagrahanena
pradipadaviva pramatari pratyabhijñabhrantih / yujyate hi
tatraikasyaiva purvaparavyaktidarsinah tulyasamsthanataya
vyaktinam bhedamavidusah tatha bhramah / iha tu samvidvyaktayah
parasparavartanabhijñā niranvayavinasinyasca sugatamata iti na
tasvekatvabhramasya'srayata visayata va sambhavini / na ca
susadrsatve 'pi anyena krtamatmakrtatayanyo

'nusandhatumalamityagamapayisamvitsantanasrayah
pratyabhijñānaksanasthayi cetano 'bhyupagantavyah /
(iti ksanikavijñānatmavadanirasaprakaranam) kascidaha-na
samvidanitya, pragabhavadyasiddheh / tadasiddhisca tasyah
svatahsiddhatvat / nahi svatahsiddhasya pragabhavadayah svato 'nyato
va siddhyanti / svayam hi svabhavamavagamayat sadva asadva sadhayet /
sattve 'bhav eva nastiti katham sadhayet ? / asattvadeva sadhakasya
paksantare nataram sadhakatvamiti na svatah tavattatsiddhih /
napyanyatah ; ananyagocaradvadanu- bhuteh / anubhavyatve ca
ghatadivadanubhutipraprasangat / atah sa na jayate /
janmabhavaddevetare 'pi bhavavikarah nirakaryah,
tatpratibaddhatvattesam / ata eva nanatvamapi samvidi pratyuktam ;
utpattimattvavyapakanivrttya tadvyapyabhutanatvasyapi
nivrttisiddheh / nahyajam vibhagyasti / cetyatvacca
bhedetaretarabhavadayo na taddharmah, rupadivat / ato 'sya na meyah
kascidapi dharmo 'sti / ato
nirdhutanikhilabhedavikalpanirdharmaprakasamatraikarasa kutasthanitya
samvideva'tma paramatma ca / yatha'ha " yanubhutorajameyanantatma
" iti / saiva ca vedantavakyatatparyabhūmiriti
tesam bhasa / yatha'ha tadvartikakarāh- " paragarthaprameyesu
ya phalatvena sammata / samvit saivaiha meyor'tho
vedantoktipramanatah // apramanyaprasaktisca syadito
'nyarthakalpane / vedantanamatastasmannanyamartham prakalpayet " //iti
//

(iti nirvīsanityavijñānatmatvatopapadanaprakaranam)
tadidamalaukikamavaidikam ca darsanamityatmavidah / tathahisamviditi
svasrayam prati sattayaiva kasyacitprakasanasilo
jñānavagatyānubhutyadipadaparyayanama sakarmakah samvedituratmano
dharmah prasiddhah / tathaiva hi sarvapranabhrtpratyatmasiddho
'yamanubhavah 'ahamidam samvedmi'ti / tasyasyotpattisthitinirodhasca
sukhaduhkhaideriva pratyaksah prakasante / svapamadamurcchadasasu
ca yogyanupalambhanirakrtah tatsadbhavo nabhyupagamamarhati / yadi hi
tasvapi dasasu samvedanamavartisyata, tatah prabodhasamaye
'nusamadhasyata / na canusandhiyate / ata eva hi 'iyantam kalam na
kiñcidahamajñāsisa'miti prabuddhah pratyavamrsati /
yavadanubhutapadarthasmarananiyamabhava 'pi
samskaravicchedanimittaprayanadiprabalahetuvirahe 'pi
nityavadasmaranamānubhavabhavameva sadhayati / na ca satyapi
samvitprakase visayavacchedavirahadahankaragocarapayadva
tatsmrtyanudayah ; arthantarabhavasya tadagrahanasya
carthantaraprakasaprayuktakaryapratibandhakatvayogat / tritayavabhase
'pi yathasvamavabhasanam svagocarasmāranahetutvat / naca
pratyabhijñābalalabdhasthemahamarthah svapadidasasu nidhanamupagata
iti sakyō 'bhidhatum / ata eva hi 'iyantam kalamahasvapsa'miti prabodhe
paramarsah / naca nirvisaya nirasraya va samvinnama kacit
sambhavati, atyantānupalabdheh / sambandhisabdasca
samvidanubhūtijñānaprakasadisabda iti sabdarthavidah

/ na hyakarmakasya janatyaderakartkasya va prayogo loke vede va /
yattu svatahsiddhasya sattve tadvirodhadeva pragabhavadeh
tadanimavasthanasambhavanna tatah siddhiriti, tadatisthaviyah /
nahi samvidasvakalavartina evarthah siddhyantityasti niyamah /
atitanagatayorasamvedyatvaprangat / atha samvitpragabhavadeh
siddhyatah tatsamakalataya bhavitavyamiti; kimevam kvacidrstam ?
hantaivam
sati tatsiddherna pragabhavadyasiddhih / tatpragabhavah tatsamakala
ityunmattavacah / aindriyikapratyaksasvabhavo hyayam
svasamakalapadarthaprakasakatvam nama / na jñanamatrasya,
pramanamatrasya va / etena tadapi parakrtam- " manam
svayamprakasatvatsvatahsaccetsadastyatah / tanmeyam ca sadastyeva
manam meyayugeva hi " //iti / nahi manasya svasattakaler'thavinabhavo
meyayogah / kintu yaddesakaladimattaya meyamavabhasate
tadrsatadrupamithyatvavirodhitvam / ata eva 'smrtinabahyavisaya,
naste 'pyarthe smrtidarsana'dityapi pralapah /
atha samvitpragabhavaderavartamanataya na pratyaksatvam /
lingadyabhavacca na pramanantaratah siddhiriti / yadyevam,
akaranam tarhi svatahsiddhatvam praga
bhavadyasiddheh / pramanabhava eva hidanim vacyah / na ca
tadabhavah sakyo 'bhidhatumityuktameva / yogyanupalabdhyavabhavasya
samarthitvat /apica pratyaksasamvit svasattakale svavisayasya
sadbhavam sadhayanti yattasya na sarvada sattam sadhayati,
tadavasiyate ahamidanimevasmi nanyadeti kalavisesavacchinnaiva sa
cakastiti / itaratha ghataderapi nityatvaprangat /
evamanumanadisamvido 'pi / naca pratyaksanumanadibhedasunya
nirvisaya nirasraya dhih sambhavatityuktameva /na
canyavisayatvat samvido 'nyatah tatpragabhavadyasiddhih /
ajñāsisamiti praktanasamvido 'dyatanadhiya visayikriyamanatvat /
pratikulanuvisyaniyatahanopadanadilingavagamyatvacca
parasamvidah / tadanabhyupagame ca sabdarthagrahanasambhavena
vaidikalaukika samastavyavaharabhavaprasangah /
gurupasarpanadyanupapattisca ; jñānavattvena tasyapratiteh /
na canyavisayatve 'nanubhūtitvam / svasrayasya svasattayaiva
prakasamanatvam, svavisayasadhanatvam va hanyubhūtitvam / te ca
samvidantara visayabhava 'pi svanubhavasiddhe na bhṛasyata iti
kathamānanubhūtitva prasangah? / ghatadestu
tathasvabhavyabhavadevananubhūtitvam, nanubhavyatvat / api
cananubhavyatve 'pi samanah tatprasangah, gaganakusumavat / na
catmano 'nubhūtitvam, anubhavitrtvat / napyasavananubhavyah,
anubhavyasyeva svatahsiddhyato 'pyasya svaparasamvedyatvabhyupagamat /
vedyatve 'natmatvapadanamavedyatve 'pi samanam purvat / yadi tu
gaganakusumasyasattvamevanatmatvananubhūtitvaprayojakamasthiyeta;
asthiyatam tarhi ghataderapi
asamvidasrayatvajñānavirodhitvayoreva tatprayojakatvam / atha te api
visayatve syatamiti cet, avisayatve 'pi
tathāivetyalamapratisthitakrtarkapahasanena /yadapi

jananavirahadanubhutervikarantarairasanam, vyabhicarati tadapi
 pragabhava / janmabhava 'pi tasya vinasadarsanat /
 bhavavisesanopadane 'pi bhavadabhimatavidyayanaikantyam / sa
 hyanadirapi vividhvikaravati vinasavati ca tattvajñanodayat /
 aparamarthastadvikarah santiti cet, paramarthasca te kim
 vikarah santi?, janmavanto va paramarthah; yena paramarthyena
 visesanam sadhyasya sadhanasya var'thavattamasnuvita / tathaca
 sati sadhu samarthitam tarkakusalenetyamanena /yadapi nahyajam
 vibhagyastiti; tadapi na; ajasyaivatmano dehendriyadibhyo vibhagasya
 samarthitvat / anaditvenabhyupagatasyajñanasya'tmano
 vyatiriktatavasyasrayaniyatvat / aparamarthah sa vibhaga iti cet,
 paramarthabhedah kim janmapratibaddhah kvacidrstah?
 nirbadhapatitisiddhasca drgdrsyabhedah paramartha
 evetyanantamevopapadayisyamah /
 yadapi nasya meyo dharmo 'pyasti; cetyanam na ciddharmatvamiti ca; tadapi
 sastranumanadipramanasiddhah
 svayamprakasatvanityatvadidharmaih svayamabhyupagatairanaikantikam / na
 ca te citimatramiti vacyam; tatsiddhavapi tesu vimatidarsanat /
 abhyupagamyai va hi samvidam tadanumeyatvaksanikatvadi pratijanate
 vadinah / svarupabhedacca / svasrayam prati sattayaiva kasyacit
 prakasanam hi samvedanam / svayamprakasata tu sattayaiva'tmane
 prakasamanata / prakasasca cidacidasesaparthasadharano dharmo
 iti samvitsiddhaveva sadhitam / tadanabhyupagame tu
 vyavaharanugunyavacanah prakasasabdah / nityata tu
 sarvakalavartamanata / ekasankhyavaccheda ekatvamiti / naca
 jadvakaladesananatvadyavaccheda- sunyatarupatvattesam na
 yathoktadosa iti yuktam / tathabhutairapi taih
 citidharmabhutairanaikantyasyapariharyatvat / samvidi ca
 nisedhyatvabhimataja
 datvanityatvananatvadiviruddhavidhadharmabhava
 nisedhoktiruktimatrameva / cetyam cajñanamatmani
 drstamitam ca bhavatam / api casya iti
 sasthyanubhuteh sambandhamabhidhaya nirdharmatvam
 pratijñayamanam vandhyatvamiva jananya viruddharthamapadyeta /
 pranatmavade dehatmavadadusanajatamatidisannaha nirasta iti /
 anirasto 'dusito hi pratipaksitayavasthitah pranatmavadah
 nirasakayuktayantarapadana- prayojakibhavamapadyeta / na tu
 dehatmavadadusanairava dusito 'satpraya iti bhavah //9//

 atmano gatyanyupapattim pariharati avibhutvene ti / vibhutve
 gatirnopapadyeteti yuktam / anutve tu manasa iva nihsparsasyapi
 gaturatmana upapadyata eva / na ca sparsasya gatau hetutvam
 prayatnadrstadi preranamantareti bhavah / parimane ti /
 etadatmano gatimattvamatmanah parimananirupanaprakarane 'pi
 nirupitam bhavisyatiti adhunaitavata
 gatimattvavarnanalamityarthah / alamamuneti pathantaram / atra
 samvidatmavadi samuttisthate bhavatu tarhi ti / samvidatma,

ajadatvaditi prayogah / vyatirekavyaptimaha jadatve ti /
 pratibaddham-vyapyam / anatmyam-anatmatvam / atmano bhava atmyam
 tasyabhava iti vyutpatteh / vyatirekopianayanigamane aha jadatvam ce ti
 / tadapi-anatmyamapi / vyapakanivrttervyapyanivrttyaksepakatvat
 vyapaka jadatvanivrttya vyapyanatmyanivrttih siddhyatiti
 bhavah / ajadatvahetorasiddhim pariharati ajadatvam ce ti /
 svasattamatratatah prakasamanatvat
 parayattaprakasatvalaksanajadatvabhava iti bhavah / nahi ti /
 parayattasiddhih-paradhinaprakasa / jadeti yavat / atra
 samvidanumeyatvavadinam bhattanam matamanuvadati syanmatam iti
 / visayamatram iti / na hi nilo 'yam ghata iti jñane jñanasya
 visayatvam sambhavati pataderiveti bhavah / nanu ghatamaham
 janamiti jñanaprakasastarhi katham ? tatrata tatasce ti / tatah
 pascaccetyanvayah / castvarthe / ayam bhavah- jñanadvisaye
 jñatata nama dharmo jayate / sa eva prakasa ityucyate / sa eva
 jñanakrtor'thasyatisayo nama / sa ca pratyakso jñatuh / tena
 carthaprakasarpalingenatmani taddhetum jñanamanuminoti /
 anumanikajñanalambanasca ghatamaham janamiti niruktapratyayah /
 anumanaprakarasca iyam ghatatvaprakarakajñatata
 ghatatvaprakarakajñanajanya tatha vidhajñatatavaditi /
 taddharmaprakarakajñanajñatatayoh karyakaranabhavacca
 vyaptisiddhih / etadbhattamatam pratiksipati tanne ti / jñane ti
 / jñanavisayata hi jñatata /
 tadvisayatayar'thasambaddhajñanavyatiriktataya
 visayadharmasyatisayavisesasyasiddhih / mama ghatajñanam
 jatam, jñato maya ghata iti
 prativityordharmidharmabhavavyatyasamantarar'thabhedasyananubhavitvadit
 i bhavah / pratyaksasiddhimuktva jñatatarupatiriktaprakase
 kalpanasiddhimaha ubhaye ti / jñanavisayatayaivarthe
 jñatavyavaharopapattestadanupapattilaksanam
 jñatatayamatiriktayam kalpakamasiddhamiti bhavah / arthajñanesu
 jñanasya jñaturahamarthasyatmanasca niyatam bhanamiti
 prabhakaraprakriyaya samarthayati vitti ti /
 jñanajñatranavagahinyam jñeyapratitavupagatayam jate 'pi
 ghatajñane 'ham tajjñanavan na veti samsayah,
 tajjñanabhavavanahamityadiviparitaniscayasca kadacidbhavet,svasya
 jñanavattvenapatibhasat / tantritayavisayakatvam
 jñanasyasitavyamiti bhavah / tathaca svaprakasatvasiddherjñanasya
 tata eva visayavyavaharavat jñatatavyavaharo 'pi ghatata iti
 narthantarajñatatakalpanavasara iti hardam /
 athatitanagatesvarthesu jñatataya utpattiyasambhavattatra
 jñanenaiva jñatatapratitirupapadya, samaiva ceyam ritih
 pratyakse 'pityasayena'ha atite ti / atra
 grahanamanumanadilaksanam / vyaharah-sabdo vyavaharah/
 vyavaharah kayikohanopadanadih / ubhau viditatvapatitumulavatra
 grahyau / viditapatitumulayostayoh sadbhave 'sadbhave va
 viditatvavyavaharatpurvameva viditatvapatitestanmulabhutaya udaya iti

na tatra vyaharalingena viditatvamanumaya tato vedananuma nam / kintu
svayamprakasavedanabaladeva viditatvapatitih atha ca
tanmulavyavahara iti bhavah / anumaniki tatra visayasiddhi riti
kvacitpathe 'yamarthah-visayasya siddhih
prakasarupanumanapramanapatipanneti / visayaprakasasiddhi riti
pathe tu anumanapramanajanita visayaprakasanumitirityarthah /
vyavaharatpurvameva jñatatvapatitim smrtisthale udaharati kenaci
diti / smaranenaivarthasya smrtatvamavabuddhya vyaharati smrtamadya
maye ti / yadi laingiki smrtatvapatitih, tarhyanenaiva vyaharena
lingena svasyarthe smrtatvapatitiranumanikiti vacyam / tatra
canyonyasrayanam prasajyate / smrtatvapatitya tadvyavaharah,
tenaiva ca sa svasyeti / tatha ca jñanasvaprasatvanibandhanaiva
jñatatvapatitirestavyeti bhavah / svavyaharenaive ti /
nirapatrapa iva ka ityanvayah / nirapatrapah-nirlajjah /
svavyaharena-aham janamiti svanisthajñanavyavaharena,
svajñananumanam-svanisthajñanapatititim laingikim / vyavahare
vyavahartavyajñanasya hetutvat svakiyajñanavyavaharenaiva svasya
svakiyajñananumanamiti pratijñanupapannatyantamiti yavat / parakiyena
paratmano jñanavyavaharena tadanyasya
paratmanisthajñananumanasambhavat svavyaharena
svajñananumanam iti nirdistam / evam jñatataya asiddhih;
jñata iti pratitivyavaharayoh svaprakasajñanata evopapatteh /
jñanasya svaprakasatvam cajate jñane svatmani
jñanasamsayajñanabhavaniscayanudayabalat nisceyamiti varnitam /
idanimabhyupagamyapi visayanistham dharmantaram prakasam
tadavastambhenaiva jñanasya svayamprakasatvam samarthayati
prakasanumeyajñanavadanirasartham anyasce tyadina / atra
prayogadvayam-anubhutirananyadhinataddharma svasambandhadarthantare
taddharmahetutvat yatha rupam, taddhi svasambandhaddhatadau
caksusatve hetuh svasmin rupantaranapeksataddharmavat; anubhutih
ananyadhinasavyavahara svasambandhadarthantare vyavaharahetutvat /
yatha satta / sa hi svasambandhaddhatadau saditi vyavaharahetuh
sviyasadvyavahare sattantara napeksa iti / adyah prayogo 'tra
jñatatarupam dharmantaramabhyupetya, dvitiyastu tadanupagamena /
hetusadhyaniskarsah srutaprakasikadito 'nusandheyah / anena
jñananisthaprakasasya jñanantaranapeksatvasiddhya jñanasya
svayamprakasatvopapattih / tatha ca tasyaivatmatvamityaha
svayamprakasatva diti / atredamakutam-atmanah svayamprakasatvam
tavat atrayam purusah svayañjyotirbhavati tyadisrutisiddham /
jñanasya svayamprakasatvam ca niruktanumanatah /
atastasyaivatmatvam nyayyamiti / samvida atmatve laghavamapyaha kim
ce ti / veditri-jñatrupa atmeti yavat / bhavatvi ti lotu
kamacarabhyanujñayam / itipadamanusañjaniam / samvida eva
prakamamatmatvamityabhyanujñanam sresthamityarthah / samvida
atmatve badhakamasankate nanvham iti /
pradhanyadahamarthasyaivatmatvam pratiyate, natu dharmataya
bhasamanayah samvida iti bhavah / ardhangikarena pariharati

satyam iti / jñatrtvapatitavupagamah / tatpramanye 'nupagamah /
tadapramanye hetumaha sa tu iti / jñata tu bhedarupataya nasaksat
pratyaksapramanasiddhah, kintu bhrantisiddhah /
svalaksanavastumatravagahi nirvikalpakameva hi pramanam /
dharmadharmibhavadikalpitabhedavagahi savikalpakam tu
bhramalaksanamati hardam / jñatrbhedapratiteh
yauktikabhadhamapyaha bhedajñane ti / siddhavatkarenetyasyagre 'piti
yojyam / aprthagvastutaye ti pathah sambhavyate / va
aprakasatmana iti padacchedah / tatha
cayamarthah-bhedajñanasiddhavatkarenapi-kvacidbhedajñanasya
pramanyopagamenapi / samvedananam bhedasya saugataih tattvatah
isyamanatvat / aprthagvastutaya-abhinnavastutvena sadhyena,
grhitavyabhicarena-grhitavyaptikena,
sahopalambhaniyamena-jñanajñatroh mahopambhaniyamarupahetuna,
jñaturaprakasasvabhavatve prakasayogah svabhavavirodhadeva,
prakasasvabhavatve ca samvedanatvamevetyadina va
samvidabhedasadhakena samvidbhedavadhakena hetuna aprakasatmanah
samvidbhinnasya jñaturahamarthasyatmanah tattvam-svarupam
durupagamam-upagantumasakyamityarthah / trtiyantadvayam
durupagamamityanenavitam / jñata samvidabhinnah samvida
sahaivopalabhyamanatvat prakasasvabhavatvadva iti prayogo 'tra bodhyah
/ yadva prthagvastutayenatvat syatpathah /
avyabhicaranirupakasyabhedarupasadhyasyopasthitistvarthat /
prakasatmana ityeva castu padacchedah / sahopalambhaniyamena,
prakasasvabhavye ca samvedanatvamityadina va hetuna
prakasatmanah samvidabhinnasya siddhyata atmanah,
bhedajñanasiddhavatkarena-bhadajñanapramanyasiddhavadangikaran
ena, prthagvastutaya-samvidbhinnatvena tattvam astitvam,
durupagamamityarthah / nirukprakaram grahakabhedanirasahetum
grahyabhedanirase 'pyatidisati grahye ti / sahopalambhaniyamat
prakasasvabhavye ca samvedanatvamityadito va samvidabhinnatvam
niladervisayasyeti jñanabhinnatvena
niladyarthabhedasyapyasattvamityarthah / nanu grahyagrahakayoh
samvidabhede jñatrjñeyabhedanam jñanatobhedenavabhasah
kathamityatraha ata iti / dosamulograhyagrahakabhedavabhaso mithya;
samvidabhasamatram satyamiti bhavah / tatra vasana dosa iti
prakatanam saugatanam yogacaranam paksah / anadyavidya
dosa iti pracchannanam mayavadinam /
grahyagrahakavikalpah-jñeyajñatrbhedah
jñanavisayatvajñanasrayatvalaksanah / uktarthe prakatanam
saugatanam sammatim pradarsayati avibhogo 'pi ti / buddhireva'tma /
sa ca nirbhedapi bhrantijñanaih
nilabhedadigrahyabhedacaitramaitradigrahaka bheda-
pratyaksatvanumanatvadilaksanajñanabhedavativa pratiyata iti
karikarthah / mayinam sammatimupadarsayati suddham iti / bheda
prapañcasya suddham tattvam nopadanam / tatha sati
paramarthatvapattyanivrttiprasangat / tatastasya prapañcasya

mayaiiva-vividhavitramithyarthpratibhasahetuh mithyabhu
tanadyavidyaiva janani upadanamiti karikarthah /
nirvisesasanmatram cidrupam paramarthah / tatrathisthane
aparamarthanabhedapratibhaso mayayeti bhavah / atmanah
svayamprakasatvam srautam / samvidastathatvam ca yuktisiddham /
tattasya evatmatvam / tadbhinnasya tu sarvasya
dosamulatvadabhasamatratvamiti samvidatmatvam purvapaksitam /
tatra casti matadvayam / ksanikavijñanamatma, nityavijñanamatmeti
ca / tatra ksanikavijñanatmatvamamatam prakatasaugatanam
tavannirasyati atra'he tyadina /
nityatmavadiksanikavijñanatmavade dusanamahetyarthah /
ksanabhangini ti / ksanarupavinasasvabhava visayabhedena
nana ca samvidupalabhyate / tasyascedatmatvam pratyabhijñadikam
nopapadyate / anusandhaturatmanah sthiratva eva tadupapatteriti bhavah /
atha pratibhaya iva nirvisayatvam pratyabhijñayah sankate na ca
niralambane ti / pratyabhijña nirvisaya pratibhatvat
manasakalpanavilasavaditi prayogah / atra badhitatvamaha niralambanatve
ti / jñanasamanyasya savisayakatvaniyamannirvisayakatve
jñanatvayogat jñanavisesa nirvisayakatvasadhanam
badhitavisayamityarthah / pratibhayamapi natyantaya nirvisayatvam /
anyatra sata evanyatra bhanat / kvacidyatharthyasyapi drsteriti
bhavah / jñanasamanyasya nirvisayakatvamiti pakse
svapravrttivyaghatamapyaha sadhanasya ce ti /
nirvisayakatvasadhakanumanasya savisayakatve
tadavisesenesajñananam savisayakatvamsyat / tasya
nirvisayakatve ca na nirvisayakatvarupasadhyasiddhiriti
sadhanarthapravrttivaighatyamiti bhavah / prapañcitasce ti /
purvamimamsaprathamadhyayaprathamapade
uttaramimamsadvitiyadhyayacarane ca
jñananiralambanatvamatnirakaranam sutratadvyakhyakartrbhih
krtam / sastre ca nyayatattavakhye sarvavijñanayartharthyasamarthanena
krtamityarthah / atra purvottaramimamsabhagayorityanena
mimamsaya vimsatilaksanya aikasastrayam
tatpurvottarabhagarupatvam ca karmabrahmavicarayorabhimatam / nanu
vijñanam dvididham pravrttivyajñanamalayavijñanam ceti /
tatra'dyam nilapitadijñanam / antyam cahamakaramatmarupam /
ksanikatve 'pyubhayavidhaviññanasya'layavijñanadharanuvrttya
pratyabhijñopapadyata ityatraha- ata eve ti / vijñanaksane ti /
vijñanameva ksano vijñanaksanah /
anusandhayinah-purvanubhutarthapratibandhanakartrh
ksanikavijñanavyatiriktasya sthirasopagame sarvam ksanikamiti
siddhantatyagah / prakarantarena jñanavyatiriktajñatrabhyupaga
maprasangasceti bhavah / anabhyupagama iti /
ksanikakramikavijñanasamudayalaksanam santanam
samudayanatiriktam cetpratyabhijñanupapattireva, santanantargatasya
purvasyanubhaviturvinastatvat, uttarasya cananubhavitrtvena
pratisandhanayogaditi bhavah / atredamanusandheyam-ksanikanam

samudayabhavo 'pi na ghatate,
sthiraikadesakaladyupadhikrodikarasambhavat saugate naye /
ekabuddhikrodikarastvatiprasaktah / bhinnasantanivijñananamapi
tathatvena santananiyamanupapattyapatteh /
purvapurvavijñanopadanakottarottaravijñanaparampara santanamiti cenna
/ vinastasya karyakale 'sata upadanatvayogat /
purvatvamatrasyatiprasaktatvacca / tatsantananiyamanupapattireveti /
nanvalayavijñanasya sausadrsyena aikyabhrantya pratisandhanam
bhramatmakam ghatata iti sankate na ci ti / bhrantirupa ca
pratyabhijña na ghatata ityarthah / ghatate iti sesah /
drstantavaisamyamupapadayati yujyata iti / drstante
bhinnakalikadipakalikayoh susadrsayoh saksatkarta
sthirascetanah prasiddho bhrantibhaktvayogyah / tattatra bhrantirupa
pratyabhijña ghatate / na ca tatha prakrte samvidam
drastatiriktah sthiro 'bhyupeyate / atah
samvidevatmanyenatmanabhedam svatmani bhavayediti vacyam /
parasparavartamabhijñatvannanyasmadbhedamabhedam va svatmani
grhitumalam / niranvayavinasacca purvadharmanuvrttibaladapi
purvanubhutaprisandhanadi na ghatate iti samuditasayah /
parasparavartanabhijñatvam-jñanantaradvisayagrahitvam /
niranvayavinasitvam-samulavinasitvam- svarupato dharmatasca /
uttarottaraksanesu purvapurvavijñanaksanato
vasanodayatpratisandhanopapattirityapi na /
anantavasanotpattivinasadikalpanayamatigauravaditi dik / sistam
spastam / atra nityatmavadina kenaciduktam samvida
agamapayitvadikamamsymano 'dvaiti pratyavatisthate /
taducyate kascidahe ti / svasyasattve grahakabhavat svasya svattve
grahyabhasasca na svatah samvidah pragabhavagrahah / samvido
jñanantaragocaratenanyajñanatastajjñanapragabhavagraho 'pi na
sambhavati / jñanavisayikaramantara
taduparaktapragabhavagrahanayogat / jñanantaragocaratve ca
ghatadivajjadatvaprasangat / tatpramanabhavatpragabhavah
samvido nastiti bhavah / ata iti / pragabhavabhavadutpattirnasti
samvidah / pragabhavasyapyutpadakantargatatvadityarthah /
janmabhava diti / itare
bhavavikarah-astitvavrddhiparinamapaksayavinasah /
astitvamatra svopa danavacchinnasthitilaksanam /
utpattipratibaddhatvat-u tpattivyapyatvat / vyapakanivrttya
vyapyanivrttiriti bhavah / ata eve ti / utpattyabhavadeva
sajatiyasamvidbhedalaksanam nanatvamapi nirastamityarthah /
utpattimattvavyapake ti / karmadharayo 'yam / vibhagi-nana, bhinnam / atra
samvinna nana, napi vikaravati, ajatvadyannaivam tannevam yatha
ghata iti vyatirekiprayogah / samvidi bhedadinisedhe
dharmapaksakamanvayi ca pradarsayati cetyatvacce ti / bhedadayo na
samvidi anubhavyatvadrupadivat / atra bhedapadam
vikaratmakotpattyadyavasthabhedaparam prakaranat /
itaretarabhavah-sajatiyabhedah /

vijatiasvagatabhedavadipadagrahyau / yadva bhedo vijatiyabhedah /
itaretarabhavo yathoktarupah / adipadagrahyah-utpattyadyavasthah
svagatabhedasca / etanmatam krodikaroti ata iti /
nirastanikhilabhedasattvaprasatvadidharmarahita prakasaikasvarupa
samvidevavikaranitya paramatma jivatma ca / jivabhedo 'pi kalpita
iti bhavah / uktarthe samvadamudaharati yanubhuti riti /
ajatvam-anutpattimattvam / ameyatvam-jñanagocaravvam /
anantatvam-vinasarahityam / atmatvam-jivatmaparamatmarupatvam /
niruktarupaika samvideva sarvavyapika paramatmarupopadhibhedena
nanajivatmarupa ceti bhavah / saiva ce ti / na vacyasaktayeyam
vedantesu pratipadyate / avacyaiva sati tatparyavrttya tesu gamyata
ityarthah / bhasa-paribhasa, sanketa iti yavat /
sanketabaladeva sraddheyatvamenmatasyeti hardam /
vedantanamevambhutayam samvidyeva
tatparyamadvaitavartikakaravacanena samvadayati paragarthe ti /
ghatapatadisu paragarthesu ya pramanajanyam iti #h
phalarupesyate tantrikaih saiva mitirvedantesu prameyabhuta / ito
'nyasmin paragarthe tatparyakalpane ca vedantanamapramanyameva syat /
paragarthasyasatyatvaditi slokadvyarthah /
nirvisesanityacaitanyamatrasyaiva
tattatpramanadhinantahkaranavrttipratibimbitataya
tattadvrttyavacchinnataya va
tattadarthaprakasakatvatpramanaphalatvopacara iti bodhyam /
prakrantam mayavadimatam tavadvistarena pratikseptumupakramate
tadidam ityadina / alaukikam-laukikapratyaksadipramanaviruddham,
avaidikamvedadisacchastraviruddham,lokavedananugunam cedam
mayavadinam darsanamityatmatattvasaksatkartaro vadantiti
bhavah / samvidadvaite parabhimate 'dhyaksaviroddhamadau nirupayati
tathahi tyadina / paragarthapramiterhyatmatvamuktam vartikakrta /
tasyah sphutamevanatmatvamityaha samvi diti / jñanadipadam
praryayanamekarthavacakam yasyai vambhutih atmadharmah
kascidvisayaprakasakah samvicchabdita ityarthah/ tasyasye ti /
anyadharmatvenanityatvena ca pratyaksasiddhasyasya pramanaphalasya
visayavedanasya na nityatmasvarupatvam sambhavatiti bhavah /
pramanaphalasya sakarmakasyanubhavasyanityatvam prakarantarena
sadhayati svape ti / svapadau sattve योग्यत्वद्वेदानस्योपलब्धिः स्यात् /
anupalabdhesca na tada tasya sattvamiti bhavah / susuptikalikam
vedanabhavam suptothitasya paramarsenapi dradhayati ata eva hi ti /
nanu samvidah svaprakasatvatsvape 'pyastyevopalambhah /
anubhutamavasyam smartavyamiti niyamabhavacca tadananusandhanam
ghatate prabodhe / iyantam kalam na kiñcidahamavedisam iti
paramarsastu visayaprakasakatvavisistajñanabhavagocarah /
svape sato 'pi hi vijñanasya na visayaprakasakatvamiti codyamanudya
pariharati yava diti / niyamabhavah 'pityantena codyanuvadah / agre
pariharah / prayanadeh samskaravicchedakaravvam
samvitsidvavabhihitam prayanannarakaklesatprasutivyasanadapi /
cirativrttah pragjanmabhoga na smrtigocarah // iti/

prayanam-maranam / nityavat-sarvadikam / yadva niyamavat / niyatamiti
 yavat / nikhilasamskarapramosahetuprabaladuhkhahetuvirahe 'pi
 niyamenasmaranam samvidah svape 'prakasameva sadhayet /
 svayamprakasasvabhavayasca tasya aprakasastada
 tadabhavaparyavasanna iti bhavah / siddhante tu
 visayaprakasanelayameva dharmabhutajñanasya
 svayamprakasatvopagamat svapesato 'pi tasyaprakaso na ksatikara iti
 bodhyam / atra sankate na ca satyapi ti /
 visayavacchedavirahat-visayasambandhavirahat /
 ahankaragocarabhavat-ahambuddhibodhyasya jñaturahamarthasya vilayat
 / ahamarthopaslistaya visayanvayavatya eva samvidah
 samskaradhayakatvam / svapetadubhayavaidhuryatsvaprakasasyapi
 caitanyamatrasya na samskaradhayakatvamiti na tasya prabodhe
 'nusandhanaprasanga iti bhavah / atrottaramaha arthantare ti /
 tadagrahanasya-arthantaragrahanasya / tritaye ti /
 jñanajñeyajñatrtritayavabhase 'pi yathayatham tattadanubhavyaiva
 tattatsamskaram prati hetutvadekagrataya samvidanubhave sati svape
 tatah tatsamskarotpade
 'hamarthavilayaghatapatadyarthantarananubhavayorapratibandhakatvatsam
 vinmatrapratyavamarsaprasango durvaro bhavanmate prabodhasamaya iti
 bhavah / nanu jñaturvinastatvatsvapekah smaredityatraha na ca
 pratyabhijñe ti / purvadine krtasyaparadine
 pratisandhanatpurvaparinasthayitvena sidhyato jñaturahamarthasya
 madhyakale svape vilayo na ghatata iti bhavah / evam svape
 'pyahamarthasya sadbhavamupapadya tada tadbhanamapi vartata ityupapadayati
 ata eva hi ti / svapakalikaahamarthaprisandhanamidam
 tatkalikatatpratibhasasamarthakam / na
 canumitasvapatatsukhatvatmasvarupasattagocaramidamastu, tatha cedam na
 svape 'hamarthaprakasasyopapadakamiti vacyam / svapamse
 'numitilaksanatve 'pi ahamarthe pratisandhanarupatvasya
 prastatatraham (na) asa mityadaviva svarasasiddhasyanapodyatvat /
 pratahkalanubhutatmasvarupa- paramarsitvadasyatmasvarupe
 pratisandhanarupatvopapattiryatha, evam svape
 'nubhutatmasvarupaparamarsitvadatmamse
 pratisandhanarupatvopapattiriti bhavah / na ca nityatmaprakasasya
 samskarajanakatve manabhavatkathamahamartha atmani
 pratisandhanarupatvamasyeti vacyam / svajanyasamskaravattvenanubhavya
 pratisandhane ekahetutvanirvahaya nityanubhavyasyapi
 samskarahetutvopagamat / spastam cedam siddhantasiddhañcane /
 svape 'nubhutatmamsaprakasanarupatvadva pratisandhanavaco
 yuktih / adhikamanyatra / nanu savisayajñanasya nityatvam mastu
 suddhasamvido nityatvadyupapannamevetyatraha na ca nirvisaye ti /
 svayamprakasasamvidanubhavo hi
 visayasrayopaslistasamvidvisaya eva lokaviditah idamaham
 janami ti / kevalasamvidanubhavastu na kasyapi svato 'nyato va prasiddha
 iti bhavah / nanu siddhante jñanasvarupasyatmano nirvisayatvam
 nirasrayatvam cabhyupagatam katham sangacchate? / ucyate /

samvidadisabdanam savisayakajñana eva rudhatvattadarthasya
nirvisayatvadinisedhoktirupapannaiva / dharmabhutasya jñanasya ca
visayaprakasakasya na nirasrayatvam nityatmasvarupasritatvat
/atmasvarupajñanasyapi pratyaktvanukulatvaikatvaparakaratah
svarupaprakasakatvanna nirvisayatvam nirdharmakatvam va /
atmanyekatvanekatvahantvanahantvadisamsayasya kadapyanudayacca
pratyaktavadina bhanamestavyam / nirupadhikapremaspadatvacca
sukhatveneti siddhante 'bhimato visesah / samvidah savisesatvam
samvidadisabdanam sambandhisabdatvaprasiddhyapyupapadayati
sambandhi ti / niyatasambandhyakanksasalitvam
sambadhisabdatvam / jñanam, samvedanamityukte hi kasya
kimvisayakamiti visayasrayakanksa niyata / etadeva vyatireka
nisedhena dradhayati na hi ti / janatyadeh jñadhatuprabhrteh /
nanu jñanasvarupa mityadisū kevalasyaiva prayogo drsyata iti cenna /
asayanabhijño hi bhavan / atratyasya dharmivacino jñanasabdasya
svayamprakasatvaprvrttinimittakasya
sambandhisabdaddharmabhutajñanavacinah sabdacchabdantaravat
catuspadvacina iva gosabdatkiranadivacinastasya / asmakam
sambandhisabdatvaprasiddhih dharmabhutajñanavacini savakasa /
bhavata tu dharminah svarupajñanasya dharmabhutasya ca
visayajñanasya bhedabhavat ekasyaiva caitanyasyatmarupasya
nirvisesatvasiddhantat sambandhisabdatvapranthapapanna
samvidadisabdasyeti / nirvisesajñaptimatrasya
parvrttinimittayogenaiva dharmivacijñanasabdavacyatvamapi na
sambhavatityapyanusandheyam / evam parairatmatayabhimatasya
pramanaphalasyagantukatvadatmadharmitvacca natmatvamityaktam / atha
tasya pragabhavasiddhim paroktamanuvadati yattu svata iti / anyatah
siddhyabhavasphorakam svatahsiddhasya iti / anubhavasyeti
visesyapadamadhyaharyam / tadvirodhadeva-pratityogina
yaugapadyavasthanasambhavalaksanadvirodhadeva / pragabhavadeh-
samvitpragabhavadeh / sistam spastam / dusayati ta
dityadina / jñanasamanyasya svasamanakalikarthagrahitvaniyame
dosamaha atite ti / sankanuvadah athe ti / itityanantaram
matamiti sesah / samvitpragabhavasya
svasamanakalikagrahagrahyatvameveti niyama iti sankagrantharthah /
niyamamupagamya'ha kimevam iti /
tatsiddheh-samvitpragabhavagrahasiddheh / na
pragabhavadyasiddhih-na samvitpragabhavadyasiddhih / ayam ca
niyamo yadyapi siddhante yuktah, vidyamanayatkīñcajjñanapragabhavasya
vidyamanenaiva jñanantarenanumanadina grahanat / ahamidanim
caksusabhavavan unmilitacaksuskatvadityadyanumanasambhavat /
athapi paramate 'yam niyamo 'nupapanna ityaha tatpragabhava iti /
bhavata hi jñanam jñanantaragrahyamisyate / evam sati
tajjñanapragabhavastenaiva samanakalikenagrahyah
syadbhavaduktaniamanusarat / taccanupapannamiti bhavah / nanvata
evasmabhih samvitpragabhavasiddhirucyata iti cettattraha aindriyike ti
/ laukikapratyaksa eva samanakalikapadarthagrahitvamiti niyamah / na tu

jñanasamanyasya, pramitisamanyasya va / tatha ca prakkalikasya
svapragabhavasya tenaiva vartamanena jñanena grahane nanupapattiriti
hardam / agrecaitadvyaktibhavisyati / pramanasya
prameyavinabhutatvatpramanajñanasya svayamprakasatvena
nityatvattatprameyamapi nityamiti matam nirakaroti etene ti /
etena-pramanajñanamatrasya samanakalapadarthagrahitvanyamabhavena
/ nirasaniyamatanuvadah manam iti / svayamprakasatvat,
manam-pramitih, svatahsat-ananyapeksasattakam sadastyeva / evam
cet, ato vaksyamanaddhetoh tanmeyam ca vastu sadastyeva /
hi-yatah, manam-pramanajñanam, meyayugeva-
prameyavinabhavyevetyarthah / svayamprakasasyapi pramanajñanasya
pramanajanyatvadevanitya tvam / tatpragabhavagraho 'pi svatah parato
va sambhavedeva / ato mitinityatvamupajivya
meyanityatvavyavasthapanamayuktam / pramanajñanasya
samanakalarthagrahakatvanyamabhavacceti parakaranaprakarobodhyah
/ nanvasadarthagrahitve miteh katham prameyavinabhavo ghatate ?/
tatraha na hi ti / yada prabhitistada prameyamiti na prameyavinabhavah
pramiteh / kintu yaddesakalasambandhitvena yadsakaravattvena ca
yadbhasate pramitau, tasya tatprakarabhavabhavaparyavasitam
prameyayogitvam / atadrupanavagahitvam meye, tadvati tatprakarakatvameva
ca taditi bhavah / smrterapramanyamatamapi pratiksipati
prasangatah ata eve ti / pralapah- pralapamatram / nirarthakam
vacanamiti yavat / atitamapi bahyamartham tathatvenaivavagahinyah
smrterna nirvisayata, meavyabhicaro va / prameyayogitvasya tadvati
tatprakaravagahitvarupatvadeveti bhavah / athe tyadih
sankanuvadah / utyete ti va, matam iti va sesah puraniyah /
pariharo yadyeva mityadih / svatahsiddhatvat samvidah
pragabhavadyasiddhiriti vadata pramanabhavasyedanim
taddhetutvenabhidhane hetvantaram / pramanabhavo 'pyasiddha iti
bhavah / samarthitvatva diti / abhihitam hi purvameva
svapamadamurchadasasu ca yogyanupalambhanirakrtah tatsadbhavo
nabhypagamamarhati ti / atredam bodhyam- aprakase 'pi samvidah
svape 'ham na janamiti tadabhavapratyaksamatmani tada na ghatate
yadyapi / svapasya vyaghatat / savisayakajñanasamanyabhavo hi sah
/ athapi svayamprakasasvabhavayah samvido 'prakasatsvape
'bhavah siddhah / tatpratititsvanumaniki prabodha
evasmarananiyamanumitena svapakalikasamvidananubhavalingena
yogyanupalabdihilaksanena / idameva canumanam jñanatvasamanyena
svape svasyapyabhavam visayikarotiti siddham svapragabhavagrahah
svenaiveti / prakarantarenapanityatvam samvidam sadhayati api ce
ti / na sadhayatina prakasayati / tat -tasmad /
kalavisesavacchinnaiva-kadacitkaiva / kadacitkataya
pratyaksaprakasasyabhinayah ahamidanimevasmi nanyada iti /
cetasamadhyaropenaivam vyapadesah / yadva
pramanaphalasyaivatmatvasvaprasatvayoh parairupagamattanmata evameva
prakasah pramiteh syadityakutam / itarathe ti / pratyaksasya
samanakalinarthaprakasakatvasvabhavyena tasya nityatve tadvisayasya

ghataderapi nityatvaprasanga iti yavat / yavatsvasattam
ghatadirnadyaksyate, kintu sannapi kadacideva, tathaca
ghatadyadhyaksasya kadacitkatvam na visayasattvaprayuktam, kintu
svasya kadacitkatva prayuktameveti bhavah / atra prayogah-
pratyaksasamvit svavisayakalavyapini, samanakalinarthabhasakatve
sati yavadarthasattam tadaprakasakatvaditi /
pratyaksavadanumanadisamvidamapyanityatvam sadhayati evam iti /
kadacitkatayaiva cakasati ti sesah /
lingaparamarsadisapeksanam tasam na hi nityatvam
sambhavati / anvaminavam, asadbayamityadipratitayasca kadacitkatam
gamayanti / samanakalarthagrahitvaniyamarahitanamapyetasam
pratitam kadacitkatvam na visayasattvaupadhikam, kintu
svarupaprayuktameveti bhavah / nanu savisayakajñananamanityatve 'pi
nirvisayam jñanamatram nityamiti cettatraha nace ti /
pratyaksanumanapade bhavapradhane / dhisamvidadipadanam
savisayakajñana eva svarasikah prayogah / tadarthasya ca
sasrayatvaniyama eva / upalambhabalacchastrabalacca svarupajñanasyapi
na nirvisesatvamiti bhavah / etena caitanyamatram
nityanirvisesavaprakasarupam sat / tasyaivantah-
karanavrttyavacchinnasya visayaprakasakatvam /
vrttyavacchedakadacitkataya visistasya tasyanityatvapratitih /
antahkaranavacchinnam tadeva jñatritiyapi parastam /
antahkaranasya vrttih kim vyaparalaksana uta
parinamalaksana / nadyah, tavanmatrena jñanavyaparamantara
visayaprakasabhavat / indriyanam hi caratam yanmano
'nuvidhiyate / tadasya harati prajñam tenasyaksarati prajña ityadisū
manaindriyadvarakajñanaprasaranata evarthaprakasavyavasthapanat /
kvacitprajñamanasorabhedopadesastu
jñanavyaparanugunavyaparavattvanmanaso bhakto jñeyah / na
dvtiyah, manaso visayakaraparimane drdhatarapramanabhavat
/ caitanyasya nirvisesatve ca na pramanam; yena
tasyaivaupadhikabhedarupatvakalpanam jñatradeh sadhiyo bhavet /
nirupadhikajñatritjñeyajñanabhedapratipadakabaddhitapratyaksasastr
adipramanabaddhitam cedamityalamadhuna / evam svenaiva
svapragabhavasiddhimuktvananyato 'pi tamaha na canye ti / atitasya
svakiyajñanasya smrtyadigrahyatvamuktva parakiyajñanasyapi
jñanantaragrahyatvamaha pratikule ti / parakiyasya visayavisese
'nukulatvajñanasya pratikulatvajñanasya va
tadiyahanopadanadipravrttirupadarsananumeyatvaditi yavat /
jñanasya jñanantaragrahyatvanupagame badhakamaha tadanupagame ce ti /
parajñananupagame vyavaharacchaktigrahasya
parajñananumanasapeksatvacchaktigrahasyaivasambhavana tanmulasya
vyavaharasya vilopaprasanga ityarthah / yadva sabdarthasambandhasya
bodhyabodhakabhavasya bodhaghatitasya jñanasya
jñanantaragrahyatvanupagame vyakaranadina
pratipadanasambhavatsamastasabdavyavaharavilopaprasanga ityarthah /
sabdarthagrahanasambhavana-sabdarthasambandhagrahanasambhavana

/ parakiyajñananumananupagame gurupasarpanaderapyanupapattirityaha
 gurupasarpane ti / tasya-guroh /
 athanubhavyatvasyanubhuditvaviruddhatvam pratiksipati
 nacanyavisayatva iti / svasrayasyetyubhayatra sambadhyate /
 svasrayaya svayameva prakasamanatvam, svasrayaya
 svavisayaprakasakatvam va svasattakale samvido vidyata eva /
 ubhayavidham cedamanubhuditvam svasattakale
 svasrayayaprakasamanatve svavisayaprakasakatve va na ghateta /
 na tadasti / atitadvadasayam svasrayaya vartamanadasayam va
 purusantaraya jñanantarena bhasamanatve 'pi tasya na
 niruktanubhuditvabhanga prasanga iti bhavah /
 anubhavyatvasyananubhuditve 'prayojakatvam caha ghatade riti /
 tathasvabhavyabhavadeva-niruktobhayavidhanubhuditvavirahadeva /
 ananubhuditvam-anubhutihinnatvam, anubhutipadavacyatvam va /
 saha caryamatrenanubhavyatvasyananubhuditvapranyojakatve
 pratibandhyupaksepah api ce ti /
 tatprasangah-ananubhuditvaprasangah / asatodrstantataya
 nirdesah paraprakriyaya / evam samvido 'nubhavyatvam
 samarthya'tmano 'pi tat, samvidbhinnatvam ca samarthayate na catmana iti
 / anubhuditvamvisayadhirupatvam /
 anubhavitrtvat-visayadhyadhikaranatvat / napyasa viti /
 jñanantaranirapeksaprakasasyapi nijatmasvarupasya
 sravanadijñanagrahyatvat, paratmano 'pi
 tacchariragatacestadinanumeyatvadatmano 'nanubhavyatvam
 srutiyuktiviruddhamanupapannamityarthah / asthiyatam iti / ghatadeh
 jñananasrayatvamevanatmatve 'jñanavirodhitvamevananubhuditve
 prayojakamisyatam nanubhavyatvamityarthah / sankatra athe ti /
 te-jñananasrayatvajñanavirodhitve / visayatve-anubhavyatve /
 pariharah avisayatve 'pi ti / tathaiva te syatam gaganakusumavaditi
 yavat / asattvameva tayoh prayojakamnananubhavyatvamiti cet
 ananubhavyatve 'sattvamapi praptam tadvadeva / apranyojakatmavamiti
 cettulyamanubhavyatve 'piti hardam / ityalam iti /
 vyaptyabhasamulatvatkutarkatvam / ata evapratisthitatvam
 sisadhayisitarthasiddhiparyavasnaviraha iti bodhyam / eva
 manubhavyatvasamarthanena parato 'pi samvidah pragabhavasiddhirabhimata
 / siddhante dharmabhutajñanasya nityatve 'pi
 visayaprakasopayogyavasthavisistasyanityatvadistameve
 ti dhyeyam / svaprakasatvatsamvido na pragabhavasiddhih /
 pragabhavabhavaccanutpannatvam, tata eva bhavavikararahitavm
 cuktamanyaih / tatra
 samvitpragabhavasiddhisamarthanenanutpannatvahetoh svarupasiddham
 siddhavatkrtya vikarantaraniirasakanumane 'naikantyamaha vyabhicarati
 ti / saptamya avacchedakatvamarthah / tasya vyabhicarapadarthe 'nvayah /
 anutpannatvam
 pragabhavavacchedenavinasitvarupasadyavyabhicarityarthah /
 tadadhikaranasyaiva tannisthadharmavacchedakatvatpragabhavasya
 hetunisthavyabhicaravacchedakasya hetumattvam sadhyabhavavattvam

ca siddhyati / bhavati / bhavavrttitvasyanutpannatvahetuvisesanatve
'pi parabhimatayamanadisantavidyayam vyabhicara ityarthah /
vyabhicare 'vacchedakasya jñanasya taddhetutvavivaksato 'vidyayeti
trtiya / anaikantyam parihartum sankate aparamartha iti /
paramarthavikararahityam sadhyam / tadabhavasca paramarthavikaro
navidyayamiti na vyabhicara iti bhavah / prativakti paramarthasce ti
/ te-tava / mate iti puraniyam / sadhyasya-sadhyaghatakavikaradeh /
sadhanasya va-sadhanaghatakotpatterva /
arthavattamasruvita-anvitarthakam bhavet; vyabhicarasyasiddhesca
varakataya saprayojanam va / samvido 'pi kalpitotpattimattvasambhavana
svrupasiddhivaranaya sadhanasya vetyuktam / ayam bhavah-
paramarthavikaradeh paramarthotpattervanupagamadbhavatam
sadhyahetvoh paramarthyavisesanam na ghatate /
sadhyasadhanavyatirekavyaptinamaprasiddhiprasangat / avisesane ca
vyabhicarasya svrupasiddherva na pariharasambhava iti / tatha ca sati
ti / upahasagarbhamupalambhavacanamidam / tatha ca sati-visesanadane
sati ca / vyabhicaravarakam visesanam vivaksatasiddhau
drstirna vidhiyati iti bhavah / anutpannatvannirbhedatvam
samvidya iti canudya pratiksipati yadapi ti / tadapi ne ti /
sajatiyavijatiyasvagatabhedanamabadhitadhyaksadisiddhatvadbahitav
isayam tannisedhanumanamiti bhavah / vibhagi- bhedayogi /
vijatiyabhedanisedhe 'nutpannatvena sisadhayisite 'naikantyamaha
ajasyaive ti / parabhimate 'jñane 'pi tadaha anaditvene ti /
atmanatmabhedasyaparamarthatvatparamarthabhedasya nisedhe
nanaikantyamityabhimanena sankate aparamartha iti / abhimanam
nirakaroti paramarthabhedam iti / janmapratibaddhah- utpattimattvavyapyah
/ yatparamarthabhedavattadutpannamiti hi vyatirekavyaptirvacya / sa ca na;
paramarthabhedasyaiva bhavannaye 'prasiddheh / tatha ca visesanadane
'siddhiprasangah / visesanadane canaikantyam duspariharamiti
bhavah / naca
paramarthavarupavyadhikaranadharmavacchinnabhedanisthapratiyogitaka
bhavah sadhyate, tatha ca na dosa iti vacyam / evamapi bhavanmate
hetusadhyayoh /
sahacaryagrahopayogipaksatiriktasthalantarabhadvyapyatvasiddhireva
/ vyaghikaranadharmavacchinnapratiyogitakabhavasya kevalanvayitaya
vyatirekavyapterapi durvacatvat / naca sastrata eva samvinmatrasya
nityatvam nirbhedatvam ca sidhyatiti vacyam / sastrasyapi
bhavanmatavipratipatvat / nityanam cidacidisvaradinam
paramarthato bhedo hi sastresu varnyata ityanyatra vistarah / agre ca
vyaktibhavisyati / samvidi sajatiyabhedanisedhe sadhyamane
pratyaksabadhamaha nirbadhe ti / drgdrsyabhedah-drsam,
drsyanam, drgdrsyanam ca mitho bhedah / samvidah
svagatabhedanisedhanumane 'pi dusanamaha tadapi ti /
samviddharmanam pramanasiddhatvakathanena samvidi
dharmanisedhasadhanasya kalatyayapadistatvam phalitam / ata eva
samvitpaksake vyatirekini dharmapaksake canvayini
samviddharmanisedhanumane paksa eva vyabhicarodbhavanam ghatate /

nanu samviddharmanam samvidabhinnataya bhinnadharmanisedhanumane
 na ksatirityatruha tatsiddhavapi ti / vivadavisayanam
 dharmanam sampratipannasamvitsvarupata na ghatata iti bhavah /
 ghatapatayorivakarabhedacca samvittaddharmayornaikyamityaha
 svarupabhedacce ti / svarupabhedamevopapadayati svasraya mityadina /
 kasyacit-kiñcidarthasya / prakasanam-prakasapadanam / samvedanamiti
 bhavapradhano nirdesah / samvedanatvamiti yavat / yadva
 prakasanam-prakasakam / atmane-svasmai, svasrayaya va /
 svasrayaya svavisayaprakasakatvam samvedanasya samvedanatvam;
 svayambhasamanatvam ca samvedanasya
 svayamprakasatvamityenayordharmayoh svarupabhedo bodhyah /
 samvedanatvasvayamprakasatvasariranupravistam
 prakasapadarthamaha prakasasce ti / prakaso 'yam
 jñatatararyayo dharmavisesah / ayam ca na jadamatrasya, kintu
 citpadarthasyapi / taducyate cidacidasesapadarthasadharana iti /
 samvitsiddhaveve ti / samvidah svaprakasatvasadhana ityarthah /
 yadva samvitsiddhinamake prakarana evetyarthah / etena'tmasiddheh
 purvameva samvitsiddheh krtatvam jñayate / yadyapi upalabhyamane
 samvitsiddhigranthabhage prakasapadarthanirupanam nopalabhyate /
 athapi samvitsiddhaubhuyamso bhaga adavante madhye ca viluptah /
 tatrataisambhavatiti dhyeyam / dharmantaraprakasanabhyupagame 'pyaha
 tadanabhyupagama iti / vyavaharanugunyameva jñanadhinam
 prakasasabditam / avyavahliyamanyasyapi
 jñanatovyavaharayogyataksunnaiveti bhavah /
 ekasankhyavacchedah- ekatvasankhyavattvam / sankate naca jadatve
 ti / jadatvabhavah svapra kasatvam, desakalaparicchinnatve
 vibhutvanityatve / bahutvabhava ekatvam / na tvetanibhavarupani /
 abhavasya cadhikaranatmakatvanna samvidah sadharmatvam prasajati
 bhavah / pariharati tathabhutairapi ti /
 abhavanamatiriktatvamadhikaranavrttidharmantararupatvam va /
 adharadheyabhavapratitisvarasyadityabhavarupairapi
 sadharmatvamavarjaniyamityarthah / yasmin pratite nisedhyabuddhirnodeti
 tasyaivabhavarupatvam / pratiyamanayamapi samvidi
 anityatvadisamsayodayacca na tadabhavarupatvam tasyah / kintu
 sarvakalasambandhitvadi virodhidharmantaralaksanameva nityatvaditi
 bhavah / samvidi ti / virodhidharmavattabodhanamantara
 jadatvadinisedhakatvanupapattih pratijñayah ; tadbodhane ca
 sadharmatvasiddhiravarjaniyeti bhavah / naca
 jadatvadi virodhisvarupatvameva pratijñaya bodhyate samvido na
 virodhidharmavattvamiti vacyam /
 sarvadhya sadhisthanabhutayastasyah sarvavirodhitvasiddheh /
 naca suddha sa tatheti vacyam / tasyah
 sarvavisesapratyanikatvopagame
 jadatvadipratyanikatevajadatvadipratyanikatapiti
 jadajadavilaksanatvadiprasangat / ajadatvadyabhava 'pi
 ajadadisvarupaiva seti ceddharmatvabhava 'pi dharmasvarupaiva sa kim
 na syaditi dik / bhedadidharmapakacsambandhitvabhavasadhane

'naikantyamapyaha cetyam iti / cetyam-anubhavyam / atmani-cinmatra atmani
 / kiñca ciddharmatvabhavasadhanamanupapannam / pratiyogyaprasiddheh /
 dharmā na cita ityapi na sadhiyah / sasthyarthasya sambandhasya
 citpadarthenananvayadbhavatasityaha api ce ti / pratyayanam
 prakrtyarthanvitasvarthabodhakatvavyutpatteh cito
 vibhaktyarthasambandhitvam siddhamiti tatra
 visesasamanyanisedhapatijñā vyahatartheti bhavah /
 siddhiscedabhyupeyeta samvidah syat sadharmata / na
 cettucchatvamevoktam bhavecchasavisnavat //10// nanu siddhireva sa /
 kasya bhoh? yadi na kasyacit, na tarhi siddhireva / sa hi putratvamiva
 kasyacit kiñcitprati / atmana iti cet, kah sasthyarthah ?tadevam
 vyomaravindasadsavapusi yathoditadrsi vedantatparyavarnanam
 vedantayaiva syat / api ca nityatve 'pyanubhuteh
 pratyabhijñānupapattistadavasthaiva / sa hi anubhavitaram
 purvaparakalavasthayinamupasthapayati ahamidamanvabhuvamiti /
 anubhutistvanubhutiरेva bhavatam, na tam prati sa kartrim karma va /
 (iti mayavadyabhimatanityavijñānatmatvanirasaparakaranam)
 yadyucyeta- paramarthatah tathabhutapi bhrantyanubhavitrtaya
 parisphurati rajatatayeva suktih / na hi tathyamanavalambya
 mithyavabhasasyotthanamiti; tanna / tatha sati
 anubhavasamanadhikaranatayanubhavitahamarthah prakaseta
 anubhutihamiti,
 purahsthitabhasvaradravyasankhamukhacandraderakaratayeva
 rajatapitamukurasthatadvitvadi / prthagavabhasamana eva tu ayamanubhavo
 danda iva devadattamarthantaramahamarthamvisimsan alaksyate
 anubhavamyahamiti /
 tadevamanubhavavisistamasmadarthamavabhasayannayamahampratyayah
 kathamiva visesanabhutanubhutimatralambanah pratijñayeta,
 dandamatra iva dandi devadatta iti pratyayah /kutascaisa
 niscayah-adhyastam jñatrtvamiti? / sthulo 'hamitivat
 dehatmabhimanavatah pratibhasanaditi cet;
 nanvatmatayabhimatanubhutihirapi taduta evavabhatiti sapi tatha syat /
 tattvajñānodayat parato 'pi tadanuvrtterna tatha seti cet ; kim bhoh!
 tattvajñānatparamabodhdhaivayamatma ? hantaivam varamito
 'tattvaveditvam; bhrantiyapi hi tatra bahu bhadrām pasyatiti /nanu
 jñatrtvam jñanakriyakartrtvam vikriyatmakam
 jadamahankaragrānthistham / tatphalabhugakartavikriyah saksi
 prakasamatra atma / kartrtvadirhi
 drsyatvadrupadivannatmadharmah / kartrtve hyatmano
 'hampratyayagocaratve 'pi dehasyevanatmatva-
 pararthatvajadatvadiprasango durnivarah / drstam ca
 laukikavaidikakarmasu kartrtaya prasiddhaddehattatkriyaphalabhujah
 pramatuh ahampratyayinah prthaktvam / tathehapi
 pramaturahamarthadvilaksanah saksi pratyagatmeti yuktam / naivam
 yuktam / aham janamiti jñatrtaya sidhyatah pratyagatmano
 vyatirekena siksino nama prakasamatrasya'tmano 'nupalabdheh /
 dehendriyamanahpranavijñānebhyo jñanasrayataya vivicyamane

pratipamañcative nirbhasamano 'hambhava eva hi pratyaktvam nama /
 saksitvamapi tasya saksajjñatrtvam / na hyajanam
 siksityapadisyate / sarvam ca prakasamanam jñatre 'hamiti
 cakasate prakasata iti pratyatmasiddho 'yamanubhava- aham janami,
 mahyam prakasata iti /
 (iti jñaturahamarthasya pratyagatmatvanirupanam)
 na cavyakrtaparinamabhedasyahankaranamno buddhinamadheyasya va
 jñatrtvam ;
 dehasyevā•cetanatvapariā†•mitvajaā, •atvapar•rthatv•dihetubhistadanupapatteā
 / na ca citicchayapattya tayostatsambhava / acaksusasya
 chayadarsanat / na ca jñatrtvam citavapi te vastavamasti,
 yenagnisamparkadayah pinda ivausnyam tatsamparkadarthantare
 jñatrtvam jayeta jñayeta va /
 (ityahankarasya jñatrtvatatpratityanupapattinirupanam)
 yadyucyeta-jñaptimatrameva'tmanamabhivyañjan acetano 'pyahankarah
 svasrayataya tamabhivyanakti / svabhavo hyayam
 vyañjakanam-yadatmasthatayabhivyanyamabhivyañjanti,
 darpanajalakhandamundadaya iva mukhamihirabimbagotvadin /
 tatkrtaścayamaham janamiti bhramah / ata eva khalu ahamullekhavigame
 susuptimuktayoh svabhavikavisadanubhavamatrarupena'tmanah
 prakasah / tata eva canatmatvamahamarthasya / tatha ca sauresam
 vacah-
 " atmanascedaham dharmo yayanmuktisusuptayoh /yato nanveti
 tenayamanyadiyo bhavedahama // " iti/
 (iti ahankarasya samvidabhivyañjakatvapurvapakso padanam)
 prakarantarenapi samvidah sadharmakatvam sadhayati siddhisce diti
 / siddhih prakasah / tadupagame tenaiva samvidah sadharmata syat /
 tadanupagame tu sasavisana divadaprakasamanaya
 asiddhyantya stasyatucchatvameva prasajyata iti karikarthah //10//

 atra sankate nanu siddhireve ti / na prakasasrayah, kintu
 prakasavarupaiva samvit / tanna tucchatvam sadharmakatvam veti
 bhava / aksipati kasya bho riti / savisesatvaprasangadbhitah
 para aha na kasyaci diti / prativakti siddhanti na tarhi ti / prakaso hi
 dharmo vina dharmina na ghatata iti bhava / siddheh
 sasambandhikatvam vyutpadayati sa hi ti / piturhi putrah /
 putratvamivanuyogipratiyogisapeksha siddhiriti bhava /
 ananyagatikataya'ha atmana iti / atmanuyogikatmapratiyogikaiva siddhih
 samvida ityarthah / atmasabdo 'tra svarupavaci / evam cet
 sadharmatvamatyeva samvida ityaha ka iti / pitaram prati putrasya
 putratvamivatmapratiyogikah prakaso dharmah samvidatmanah
 sidhyatityarthah / evam kari kartha aksepapariharapadakaih
 katibhiscidvivrtah / evam samvido nirvisesatvam nirasya
 nirvisesasamvidi vedantatparyavarnanam
 vedantanamapramanyapravyasayityaha tadevam iti /
 vedantaya-vedavinasaya / vedapramanyocchityai iti yavat /
 ksanikavijñanatmavade smaranadyanupapattya niraste hi

nityavijñānatmavadina utthanam / etatpakse 'pi tamaha api ce ti /
jñāturnityatva evahamidamanvabhavamityaderupapattih ; natu
jñānanityatvamatreneti bhavah / etadeva vivrnoti anubhuti riti /
evakararthamaha na tam iti / yadyapi siddhante 'pi
nanubhavitrtvamanubhuteh/ athapyanubhavyatvamisyate /
jñātuscahamarthasyatmano nityatvam / tathaca
purvanubhutanubhutyadipratisandhanam ghatate / paramate
tvananubhavyatvadanubhavitrtvacca samvidatmano
niruktapratisandhananupapattireveti bhavah / tadevam
pratisandhanabalajjñāturevatmatvam na jñānamatrasyeti sthita hrđi /
etadeva samarthayisyatyagrimagranthasandarbhena / tatradau
jñātrtvapratiterbhrantirupatam parabhimatamanuvadati yadyucyete ti
/ samvinmatra paramarthah / sa evatma / asminnadhishthane
jñāturahamarthasya bhrantih suktaviva rajatasya /
bhramopapattyarthamadhishthanasamvinmatraparamarthyamabhyupeyamiti
paresamasayah / dusayati tanne ti / tatha sati ti / ayamasayah
- dharmini dharmyantararope aropyadhishthanayoh
samanadhikaranyena (abhedena) bhanam bhavedidam rajatamiti yatha /
anyatranyadharmarope caropyadharmavata tatha bhanam drstam
sankhah pitavan, mukha darpanastham, candrau dvaviti / na
caivamatranubhutiharamiti va ahamvatiti va bhanamasti / tanna samvidi
ahamartharopa iti yuktamiti / ahamarthe samvidaropopagamastu na ghatate
paresam satyalambanatvaniyamadaropasya, ahamarthasya casatyatvaditi
dhyeyam / prtha giti / prthagavabhasamanatvam prakarataya
prakarino vilaksanatvena bhasamanatvam / ahandanditi
pratititulyatvadaham janamiti pratiterahamarthe
jñānadharmavattavagahitvameveti yavat / tadevam iti / dandamatre iti
visayasaptami / dandamatralambana ityarthah / yatha dandi
purusa ityatra dandamatrasya satyatvam purusasyaropitatvam ca na,
evamaham janamityatrapī na jñānamatrasya satstvam
jñāturnmithyatvam ca / kintu jñāturahamarthasya satyatvameva
yuktamabhyupagantum badhakanupalabdherityasayah /
jñātrtvapratiterbhrantitve 'nuyunle kim niyamakamiti kuta iti /
purvapaksi tatprati vakti sthula iti /
bhrantairgrhyamanatvajjñātrtvamadhyasalaksanamiti bhavah /
nedamadhyastatvasadhakam badhitatvena
sopadhikatvadityasayamantarnidhaya pratibandimaha nanvatmataye ti /
dehatmabhramavatagrhyamanaya api samvido 'badhyatvanna
mithyatvamiti samadhim vacayati purvapaksimukhatah tattvajñānodaya
diti / tulyamidam jñātrtvasyanadhyastatvam ityaha kim bho riti /
tattvajñānaphale mokse 'pi jñātrtvamanuvartata
ityabadhitatvamityasayah / mokse jñātrtvasya nivrttavanartham
prasañjayati hantaivam iti / duhkhanivrttya mukteh pumarthatvamiti
cedanandanubhavanivrttyanubhavitrahamarthanivrttya capumarthatvam
prasajyate iti bhavah / jñātrtvaderanatmadharmatvattannivrttavapi
na pumarthatopaghato mukteriti sankate nanu jñātrtvam iti / ahankaro
'ntahkaranam, tadeva durmocatvadgranthih, tannisthameva

jñatrtvam jñanatmana parinamalaksanam vikriyatmakam
 jadaparinamatvajadam cetyarthah / atmanah svarupamaha
 tatphale ti / kartrtvasya phalabhokta, avikriyatvadakarta,
 prakasamatnasvarupataya saksicatmastityarthah / prakasah
 matra yasya sah prakasamatrah / kartrtve iti / atma na karta
 napyahamarthah, atmatvadananyarthatvadajadatvadavikriyatvadva
 tannaivam yannaivam yatha deha iti prayoga atra garbhitah /
 kartrbhinnasya bhoktrttram katham? tatraha drstam iti /
 etaddusayati naivam iti / jñatrvyatiiriktasya prakasamatrasyatmano
 'nupalambhabhadhamuktva pratyaktvabaladevahamarthatvamatmana
 esitavyamityaha dehendriye ti / jñanasya dehadavasambhavaddhi
 tadvailaksanyamatmanah sadhitam / tajjñatrtvamatmana estavyam
 / dehadiscedankaragocarah / tatrahankarastvabhimanika eva /
 tadahambhavasya dehadigatedambhavatah pratipatvam viruddhatvam /
 pratipamañcatiti ca pratyaku ahankaragocarah /
 tatpratyaktvadahantvamatmana apatati /
 dehaderdrsyadidankaragocaradrastaryatmani pratipam
 viruddhamargam gacchativetyupreksa / mule añcatiti saptamyantam /
 sthite atmaniti sesah / saksitvamapi ti / saksaddrastari
 samjñāya mityanusasanaditi bhavah / sarvam ca jñeyam
 jñatnatmana eva bhasate na jñanamatnaya/ tatasca jñaturevatmatvam
 na jñanamatnasyetyaha sarvam iti / cakasate iti caturthyantam / atasca na
 jñanamatnasya saksitvam sambhavati, kintu jñatureveti
 tasyaivatmatvam na jñanamatnasyeti hardam / yattu jñatrtvam
 vikriyatmakamiti; tanna / na hi kapilamata iva jñanaparinamitvam
 jñatrtvamisyate srutyantahardabhijñāih / kintu
 arthaprakasanopayogivaparavaddharmabhutajñanasrayatvameva /
 savisayake dhatvarthe kartrtaya asrayatvarupatvat, karmatvasya
 visayatarupatvat / yadapi kartrranyasya bhoktrttramiti, tadapi vartam
 /

upādānādīkīyīkriyānugāḥajñānecchāpārvakāntaraprayatnārayatvarā
 pasya mukhyakartrtvasyatmanyevopapatteh / sastraphalam prayoktari
 kartasastrarthavattva diti hi vedavedantahardabhijñāh / yadapi
 kartrtvardirdrsyatvannatmadharma iti, tadapi mandam / drsyatvam
 cedvahyendriyagrahyatvam tadasiddhamantaraprayatnadharatvalaksane
 pakse / anubhavyatvam cettat, tarhyaprayojakatvam hetoh / yadapi
 kartrtvadau anatmatvadyapadanam, tadapi bhagnamulam / amukhyasyaiva
 tasyanatmatvadyapyatvat mukhyakartrtvahapratyayaspada
 atmanyanatmatvadyaprasakteriti sanksepah / evamatmana eva
 jñatrtvamaham tvam ca mukhyamityuktva prakrtiparinamavisesa
 buddhyakhye mahattatve tatkarye 'hankare va
 jñatrtvamanupapannamityaha na cavyakrte ti / acetanatvam-anatmatvam,
 na tvajñatrtvam / sadhyahetvoraikyaprasangat / mahanahankaro va na
 jñāta anatmatvat parinamitvajadatvatpararthatvadva dehavaditi
 prayogah / nanu jñatrtvasyasambhave 'pi cicchayapatya
 citsamparkadva tatna jñatrtvapratitirastvityatnaha naca citi ti /
 arupatvaccito na pratibimbo buddhyadau sambhavati / yena sphaṭike

lohitapratibhasavattatna caitanyapratibhaso bhavet / naca citau
jñatrtvamasti / yena tatsamparkattatna jñatrtvam tatpratibhanam
va bhavet agnisangadayasi ausnyabhanavaditi bhavah / samsargiko
guno doso va tatna tatna jayate jñayate ceti jayeta jñayeta
vetyuktih / atha jñatrtvapatiternirvahaya parabhimatamahankarasya
samvidabhivyañjakatvapaksa- manuvadati yadyucyete tyadina /
abhivyañjayan-prakasayan / svasrayataya-svasritaya / bahuvrifestal /
khandamundadayo govyakti- bhedah/ mihirabimbam-suryabimbam /
sistam spastam / tatkrtsce ti /
samvidabhivyañjakatvaprayuktasahankarasya
samvidasrayatvapratibhaso
mukhadyabhivyañjakatvaprayuktasahankarasya
samvidasrayatvapratibhaso mukhadyabhivyañjakatvaprayukta iva
darpanadermukhavattvadipratibhasa ityarthah / ahambhavah
prakrtiparinamavisesasyaiva, na tvatmana ityaha ata eve ti / yato
jñatrtvapatitirbhrantih, ata eva caitanyamatrataya'tmanah
svapemuktau ca bhanam / na tu tadahambhavabhanamiti bhavah / ata eve ti
/ sausuptikamauktikatmanubhavato

'hambhavanullekhadevahamarthasyanatmatvamityathrah / atra
samvadataya suresvaracaryavacanamu padatte atmana iti / ahambhava
atmadharmascetsusuptimuktayoryayat-anviyat / yato nanveti tato
'yamanatmadharma evetyarthah / tadidamasambaddham / yatah-
santagara ivadityamahankaro jadatmakah

/svayañjyotisamatmanam vyanaktiti na yuktimat
//11//atmatvabhimatatajadanubhavadhina hi sarvapadarthabhivvyaktayo
'bhipreyante /

tadrsamasesarthasadhakamudayastamayaviparivrttisunyaprakasasvab
havam tamanubhavam tadadhinasiddhiracidahankaro

'bhivyanaktityupahasyamidamatmavidam /
paksamenam pratiksipati tadidam iti / ahankarasya jadasya
svayamprakasacaitanyaprakasakatvamanavitamanupapannatvadyaha sante
ti / santangarah-jalanirvapitagnipindah / aprakasasvarupasya
tasya prakasamayadityaprakasakatvamivaprakasasva- rupasya jadasya
prakrtiparinamavisesasya
svaprakasasamvidatmasvarupaprakasakatvamanupapannamityarthah //11//

imamevartham prapañcayati atmatve tyadina / sarvarthaprakasakam
kadacitprakasate 'tha na, punahkadacitprakasate
ityudayastamayaparyayavrttirahitanityaprakasasvarupamanubhavatmanam
niyamena tadadhinaprakaso jado 'hankaro 'bhivyanaktiti
vipratipavacanamidam samipasthanamapi
atmatattvavidamupahasapadamityarthah / na khalu sarvam sadhayatah
svatahsiddhasya ca sadanubhavatmanah prakasakantarapeksa / naca
jadasya niyamena tadabhasyasyahankarasya tatprakasanasamartham /
yenanubhavasyahankarabhivvyangyatvavacanamupapannam bhavediti
bhavah / kiñca-vyanyavyanktrtvamanyonyam na ca
syatpratikulyatah / vyanyatve 'nanubhuditvamatmani syadyatha

ghate //12// dinakarakaravyangyakaratalam tadabhivyañjakam
drstamiti ma vocah / karatalasya tadbahulyamatrahettvat /
tathabhutasca dinakaramaricayah sphutamupalabhyanta iti na
karatalavyangyatvam / api ca keyamabhivvyakti ? yanubhutipasyatmano
'hankarena kriyata ityucyate / na tavattatsiddhih, tasya
svatahsiddhatvenananyadhinasiddhitvabhyupagamat / napi
tadvisayajñanam, jñanantarananubhavyatvat / anubhavyatve hi
ghatadivadanubhu
titvaprasangah / ata eva na jñanakarananugrahah / sa hi
vedyagatajñanodayapratibandhakapanayanena va dipeneva santamasanirasanena
caksusah; vedyasannikarsopadhitvena va vyaktidarpanaderiva
jatinijamukhadibodhakasya nayanadeh; vittrgatalankaksalanena va
samadamadineva paravaratmatattvajñanopayasya'gamadeh / na
tavadanubhavagamahankarapaneyamasti kiñcit jñanodayaparipanthi /
ajñanam tu jñanasamanasrayavisayataya na tadubhayabhavavirahini
bhavadabhimatasaksini niksepamarhati / na khalu jñanaprasaktisunyo
ghatadirajñanityucyate / tathaiiva na jatucit jñatrtvam
jñanamatrasyeti na tasyapyajñanam bhavet / bhavadapi va
tadahankarapaneyam nesya; jñanaikanivartyatvadajñanasya,
tathabhyupagamañca / jñanam ca svavisaya evajñanam nivartayati /
na ca tadvisayatvatmatmatayabhimata syanubhavasyesyata iti
tatratyamajñanam na kenacitkadaciducchidyeta / jñanapragabhavarupam
cajñanam na jñanotpattipratibandhakamiti sakyam vyapadestum /
bhavarupamajñanamamirvacaniyam jagadupadanamityadi pralapamatramiti
sambandhanirupane pratipadayisyate / ato na vedyadosapanayanarupa
ahankarenanubhavabhivvyaktih /
astu vi'nubhavasya kenacidvyangyatvam / astu vahankarasya
kiñcidabhivyañjakatvam / param
tadabhivvyangaikavabhavasyahankarasya
tadabhivyañjakatvamanupapannamityaha kiñce ti / vyangye ti /
anubhavatmahankarayoh parasparam vyangyavyañjakabhavo
'nupapannah /
pratikulyatah-svabhavaviroddhalaksanaduktatpratikulabhavata
ityarthah / niyamena tadvyangyasvarupasya tadvyañjakatvam hi
viruddhamiti proktam/ ahankarasya samvidadhinavyaktereva
tadvyañjakatvam syat / mithyapadarthasya pratibhasadhinasattakasya
pratibhasabhava sattaya eva dirlabhatvat / samvicca svayam
bhasamanivahankaram vyañjet / anyatha jadatvaprasangat /
tathaca svaprakasasamvidadhinaprakasahankaradhinaprakasatvam
samvida uktam bhavet / tatha canyonyasrayah-samvitprakasadhino
'hankaraprakasah ahankaraprakasadhinasca samvidah prakasa
iti / uktalaksanatpratikulyadvadhakopanipatanna mitho
vyangyavyañjakatvam samvidahankarayoh sambhavatiti ca
tatparyantaram varnitam
srimannigamantagurucaranastattvatikayam / paramate samvido
'hankaravyangyatve dusanantaramaha vyangyatve iti /
anyadhinaprakasatve 'nubhuterananubhutipvaprangō

ghataderivetyarthah //12//

tadvya ngyasyapi tadvyañjakatve na virodhah, drstatvaditi
sankamapanudati dinakare ti / hastatalasya
vatayanavivarapravistasuryakirananam gatipratirodhena
samhatimatrahettvam / samhatanam ca tesam sphutaprakasah
svata evetyaha karatalasye ti / gatipratirodhenapi
samvitsphutaprakasahettvam karatalasyeva
durghatamahankarasyamurtasyeti hardam / evamahankaravyangyatvam
samvidatmano 'napeksitamanupapannam cetyuktam /
abhivyaktiprakaranam sambhavitnam prakrte 'nupapatterapi
nahankarasya tadabhivyañjakatvamityaha api ce tyadina / tatsiddhih-
samvidatmaprakasah /
svaprakasatvenanyapeksuprakasatvabhavopagamanna
samvitprakasahettvamahankarasya / samvido jñanantaragocaratvena
tadvisyakajñanajanakatvamapi tadabhivyañjakatvamahankarasya neti
prakasanaprakasakajñanajanakatvarupabhivyañjakatvaprakaradvayam
dusitam / ata eve ti / ananubhavyatvadevanubhavasya
tadvisyakanubhakaranasyaprasiddhya
tadanugrahalaksanabhivyaktiprakaro 'pi na sambhavatityarthah / astu
va tajjñanakaranam kiñcit / tadanugrahaprakarah prakrte na
sambhavantiti vadan anugraham vikalpayatitavat sa hi ti /
sah-anugraha grahakasya saha karisampattyapadanalaksanah /
vedyagate ti / vedyagatajñanotpattipratibandhakanirasanena
tajjñanakarananugraha adyah kalpah / dvitiyamaha vedye ti /
karanasya grahyasannikarsaprayojakatveneti yavat / vyaktirhi svadvara
caksuradervedyajatyadisannikarsam sampadayati / darpanadisca
caksusarasmigatiparapartanena mukhadisannikarsam caksusah /
trtiyamaha vetrgate ti / kalankah-jñanotpattivirodhi papadih
/ navirato duscari dityadina ca
samadestattvajñanajanakasastrasahakaritvam jñayate /
niskamakarmana samadinacapakrtapaparagadidosasya
suddhacittasyaiva hi sastrena tattvajñanotpattih / prakrte
prathamanagerakalpasyanupapattimaha na tava diti / nanvajñanameva
jñanotpattivirodhi vedye 'nubhavatmani vartata iti cettatrah ajñanam iti
/ jñanena samanavasrayavisayau yasyaivambhutamajñanam,
jñanasamanasrayam jñanasamanavisayam ceti yavat /
tadubhayabhavavirahini-jñanasrayatvajñanavisayatvarahite /
niksepam-padanyasam, sambandhamiti yavat / ajñanam hi
jñanapragabhavarupam tatsamanayogaksemam vanyat
jñatrtvapasaktisunye bhavadabhimate 'nubhavatmani na ghatate
ghatadaviveti bhavah / bhavadapi tyabhyupagamya vadah /
atmasritatve 'pyajñanasyahankarena
nivartyatvabhavadvedyadosapanayakatvarupamabhivyañjakatvam na
tasyeti bhavah / parabhimate 'nubhavatmani ajñanasyopagame 'nistam
caha jñanam ce ti / atmanisthamatmavisayam cajñanamatmano
'nanubhavyatvajñananivartyam nityampra sajyate,

samanasrayavisayatvenaiva jñānājñānayorbadhakabadhyabhavaditi
bhavah / atmavisayakajñānopagamasvapasiddhantaparahatah /
etenantah-karanavrttivyapyatvamevesyate atmanah / natu
tadavacchinnacaitanyavyapyatvam / yena jadatvadi prasajyeta /
atmakarantahkaranavrttyaivatmajñānanivrtturityapi nirastam /
vrtterjadabhutaya ajñānanivartakatvayogat / jñānameva
hyajñānasya nivartakam / tadavacchinnacaitanyanivartyatve tu
jñeyatvadyatmano 'varjaninameveti dik / ajñānam ca kim
jñānapragabhavarupam; ahoṣvidbhavarupamiti vikalpya dusayati jñāne
tyadivakyadvayena / karananamabhumitvanna tatsambandhahetuta /
ahamarthasya boddhrtvanna sa tenaiva sodhyate //13// na ca
svasrayatayabhivyangyaprakasanamabhivyañjayituh svabhavah;
pradipadavadarsanat / yathavasthitavastuprakasanukulasvabhavatvacca
jñānatatsadhanatadanugrahakanam / tacca svatahpramanyanyayat;
tadanabhyupagame ca sarvatranascasaparakangāt / vyakteṣu jatirakara
eveti tatha pratyayanam; na vyañjakatvaprayuktam ; uktadeva vyabhicarat /
darpanadistu nayanamahapratiphalanalaksanadosahetunabhivyañjako
vadanadeh / vyañjakastvalokadireva / vyañjakatve 'pi
pratipagamanadosaprayuktastatrananyathavabhasah / na ceha
tathahamarthasya tadsadosapadakatvam svabhavah / tatha sati
sarvasyapi pratyaksaderapramanyaprasanganna kiñcittathyam syat /
tasmajñātrtaya siddhyannahamartha eva pratyagatma; na jñāptimatram /
(ityahankarasya samvidabhivyañjakatvanirakaranaprakaranam) yattu
susuptisuktayorjñāptimatrataya sphuranam, ahamiti tu na pratibhatiti;
tatra susuptau tathavasthitih purastadeva nirasta / ahमित्येकारुपेना
aprabodhattatrapyatmanah sphuranat / yadi param
paragarthananubhavattamogunabhibhavacca na vivicya sphutam cakasti;
bhavadabhimatanubhutirapi tadanim tathaiva hi prathata iti vacyam /
nahamaham, napyarthantaram, api
tvanubhutimatramajñānasaksitayavatisthata ityevamvidham
svapasamayabhavamanubhavam nahi suptotthitah kascit
paramrsannupalabdharah / etavantam kalam na
kiñcidahamavedisamiti paramarsanadeva tathatvam labhyata iti cet;
kathamiva? na kiñciditi nirdesaditi cet; nanvevamanubhutipratibhaso 'pi
pratyakhyatah syat / api ca susuptisamayassiddhamatmanamahamiti
paramrsya na kiñcidavedisammiti tasya vedane pratisidhyamane
tatkalikim
vittisiddhimahamarthasya casiddhimabhidadhano 'nubhavavirodhamapi na janati
devanam priyah / nirvisaya nirasraya ca vittirnastityuktameva
/nanu mamapyaham na jñānavan prasupta ityasti hi prabodhe pratyayah /
satyam; sa tu varnasramadivisisataya
prabodhasamayassamvedyamanam dehinam mamityadaya
svapyayavasthaprasiddhavisadasvanubhavaikatanahamarthasya tena
rupenajñātatvam prajñātatvam prajñāpayati, na
punarjñāsvabhavasyahamarthasyapi / evamiva khalvayamanubhavah-atra supto
'hamidrsascetyevam mamapi na jñānavanahamiti / api ca, atma
susuptau ajñānasaksitvena'sta iti hi yausmaki sthitih /

saksitvam ca saksajñātrtvamityuktam / sa cayam janamiti
pratibhasamano 'smadārtha eveti kathamiva tadanimahamartho na pratheta /
svasmai prakasamano 'hamityeva hi prakasata iti / tatsiddham
svapadidasasvapyatma prakasamano 'hamityeva prakasata iti /
(iti svape 'hamarthabhanasamarthanaprakaranam)
yattu muktavahamartho nopavartata iti; tadvartam / yatastatha sati
vainasikadarsana ivatmanasa evapavargah prakarantarena
pratijñātah syat / no khalu ahamiti dharmamatram, yena tadapagame
'pyavidyanivrttyamivatmanah svarupenavatisthata ityucyate /
ahamityeva hi tasya svarupam / jñānamapi hi taddharmatvena tasyaiva
prakasate jñānam me jatamiti / ka katha punararthantarasya'tmatve ?
/anyasca-yah samsarikaduhkhaih dukkhitvena'tmanam
tattvatobhrantya va pratyeti dukkhyahamiti, sah
sarvamidamanistajatam kathamahamapunarudayanudyavyakulah svastho
bhuyasamiti sañjatamumuksah tatsadhane pravartate / sa yadi
sadhananusthanadahameva na bhavisyamityavagacchati, apagacchedasau
moksakathaprasangadapi / tatascasambhavadadhikaritaya sarva eva
vedantavidhayah sarvani ca moksasastrani pramanyadeva
pracyaveran / ahamupalaksitah prakaso 'pavarge 'vasthasyata iti cet,
kimatah? na hi mayi naste 'pi ko 'pi prakasah sthasyatiti
kascitpreksavan prayasyati /
etena tadapi parastam, asmatpratyaye yo 'nidamamsah cidekarasah
prakasah sa atma / tasmimstadbalanirbhasitataya laksanato
yusmadārtha evaham janamiti sidhyannārtha
iti / pratyaksavirodhat / aham janamiti sidhyascetano susmadārtha
iti mata bandhyetivadvyaharthamvacah / na casau
anyadhinavabhasah, caitanyasvabhavataya svayañjyotistvat /
prakasasca prakasatvadeva kasyacidbhaveddipadiprakasavaditi natma
bhavitumarhati / ato jñātrtayahamiti sidhyannārtha eva'tma /sa ca
muktavapyatmane 'hamityeva prakasate, svasmai prakasamanatvat / yo
yah svasmai prakasate sa sarvo 'hamityeva prakasamanodrstah,
yatha tathavabhasamanatvenobhayavadisammatah samsaryatma / yah
punarahamiti na cakasti nasau svasmai prakasate, yatha ghatadih /
svasmai prakasate cayam muktatma / tasmāt so 'hamityeva prakasate /
na caivam prakasamanatve muktasyajñānitvasamsarivadiprasanga
apadaniyah / muktatvavirodhat / atadupadhitvacca tatpratyayasya / na
hyajñānopadhirahampratyayah /
brahmatmaparoksajñānaksapitaniravasesavidyanamapi
vamadevadinama(me) tatpratyayadarsanat / srayate hi 'taddhaitatpasyan
rsirvamadevah pratipede aham manurabhavam suryasca ahameva ca
vartami bhavisyami'tyadi / tatha kathañcidapyavidyadiklesairlesato
'pi jatucidaparamastasya paramapurasyapyahamityatmaparamarsah
prajñāyate 'hantahamimastistro devatah' 'bahu syam prajayeya' 'sar
iksata lokannu sija iti', tatha- 'yasmāt ksaramatito
'hamaksaradapi cottamah / ato 'smiloke vede ca prathitah
purusottamah' // 'tesamaham samuddharta' 'aham bijapradah
pitah' 'vedaham samatitani' ityevamadibhih /evam ca

saksadahamarthatatmano vilaksane 'pi dehe
yena'vyaktikaparinarabhedanahamiti bhramah, tadabhiprayo 'hankarasya
ksetrantarbhavopadeso bhagavatah 'mahabhutanyahankara' iti /
bahumantavyajanavahiranahetuscasau garvaparaparyayah tatra tatra
sastresu prayasoheyatayopadisyate / tasmadahamiti matirbadhakapeta
saksadatmagocaraiva / anatmani tu sarire bhavanti avidyeta yuktam /
uktam ca 'sruyatam capyavidyayah svarupam kulanandana /
anatmanyatmabuddhirya' iti maharsina vasisthanandanena / naca
jñaptimatra pratibhasah kasyacit sarire 'sti / yena tanmatratmavadino
'pyanatma (nyotma) buddhirupapadyeta /
dvitiye 'nugrahakalpe dusanam karananam iti /
abhunitvat-avisayatvat / indriyagra hyatvadatmano
natmendriyasannikarsopadhitvenabhivyañjakatvamahankarasya
sambhavatityarthah / trtiye dusanam ahamarthasye ti /
svagatakalmasasya svenaiva kevalena nivartanayoganna trtiyo 'pi kalpah
kalpata ityarthah //13//

evam vyañjakatvam nirasya parabhimatam vyañjakasvabhavamapi nirasyati
nace ti / pradipo hi ghatadeh prakasako na svavrttitaya tam
prakasayati / na khalvevam pratitih pradipe ghata iti, pradipo
ghatavaniti va / kintu yathavasthitavesenaiva bhutale ghata ititi
bhavadukte niyame 'naikantyamiti bhavah / jñanadinam
yathavasthitavastuprakashahetutvamevetyatra yuktimaha tacce ti /
pramanyasvatastvatmakayukterityarthah / jñanasamagriprayojyatvam
jñanabhasakasamagribhasyatvam ca pramanyasyotpattau jñaptau ca
svatastvam / nanu svatahpramanye kvacijjñane
viparitakaravagahanam kutah?
jñanasamagrayamatiriktadosasamvalanadeva / svatahpramanyagrahe
'pyanabhyasadasapannajñane pramanyasamsayasca
dosamulatvasamsayadeveti ca bodhyam / pramanyasya svatastvanupagame
badhakamaha tadanabhyupagama iti / sarvajñanesvapi
apramanyasankaprasakteh pramanyasya svatastvanupagame
svatastvamestavyam / anyatha tu jate 'pi pramanyaniscaye
'pramanyasanka nirargalapasara bhavedeva / niskampapravrttisca
kutrapa na ghateteti bhavah / vyakte riti /
vyakternabhivyañjakatvaprayuktam svasritataya jateh prakasanam /
kintu vyaktayaprthaksiddhaprakaratvarupavastusvabhavadeva /
vyañjakastvalokadireva / vyaktervyañjakatvamapi na sampratipannamiti
bhavah / darpanadi riti / darpanadi
pratihatagatescaksusatejasah pratinivrttya mukhabhimukhataya
prasaranameva mukhasyanyathapratitau dosarupam prayojakam /
pratilomagatirupadosaprayojakasya darpanadervyañjakatvam bhavatu, ma
va / na vyañjakatvaprayuktamanyathabhanamiti bhavah / na cehe ti /
tadsadosapadakatvam-jñanakarananam
viparitagrahanopayogivyaprtirupadosapadakatvam / tathasati ti /
pramanadhinapramitavahamarthasyapi hetutvat
pramanadosasampadakatve tasya na kiñcidapi yatharthajñanam

sambhavetpramanajanyamityarthah / tasma diti /
 jñatrtvpratiterniruktadisa bhrantitvayogajñatrtaya
 siddhyannahamartha evatma / na jñaptimatramiti bhavah / atrayam
 prayogah-jñanam natma dharmataya pramitatvadrupadivaditi / evam
 jñaturahamarthasyatmatvam samarthitam / atha svape muktau cahamarthasya
 bhanam nasti, tannahamarthasyatmatvam yuktamiti paramatamanudya
 nirasyati yattu susupti tyadina / tatra-susuptimuktayoh /
 ghatakativam saptamyarthah / tasya susuptava nvayah /
 tathavasthitih- ahambhavavigamena jñaptimatratayatmano 'vasthitih,
 purastadeva nirasta, pratisandhanabalatsvape
 'hamarthasadbhavatatpratitissamarthanabaladiti bhavah / yadi ti /
 ucyeteti sesah / tattatparagarthanubhavitrtvena sphutam
 jñanajñeyato vivicya'tmano bhanam svape nastiti param
 yadyucyetyarthah / paragarthanubhavadvivicya bhanam na,
 tamogunabhibhavacca sphutam tanneti anusandheyam / paramate 'pi
 tatsamanamityaha bhavadabhimati ti / visadabhanabhava 'pi
 suksmatayahamarthasya bhanam parabhimatasamvida iva svape 'stiti ca
 hardam / nahamaham iti / idanimahantvena bhasamana atmasvape tatha
 nastityarthah / ekamahamityadhikam patitam va /
 etavantamityadipratisandhanamajñanasaksitayahamarthasyaiva svape
 sattve 'nugunamiti bhavah / sankate etavantam iti /
 tathatvam-samvinmatrasya bhasamanatvam / pratyavatisthate siddhanti
 katham iti / prativakti sankita na kiñci diti / aksipatyenam nanvevam
 iti / kiñcidityahamarthasyevasankocatsamvido 'pi krodikarat
 samvinmatrasyapi bhanam bhavatam tadabhimatam na
 siddhyedityarthah / nanu kiñciditi jadamatrasya paramarsa iti
 cettarhyahamarthasyapi na nisedhah pratyaktvenajadatvaditi bhavah /
 yadva jñeyamatrasya kiñciditi paramarso na jñanasyeti cettulyanayena
 jñaturapi na paramarsa iti bhavah / parapakse
 pratisandhanavirodhamaha api ce ti / devanam priyah-murkhah /
 tathahi nipatanam / anubhavaprakaranabhijñatvam ca maurkhyam / na hi
 bhutale ghato nastityasya
 ghatasadbhavabhutalanisedhavisayakatvam kasyacinmatam / kintu
 ghatanisedhabhutralastitvavisayakatvameva / tattulya
 caitavantamitipratitirjñananisedhajñatrsadbhavavisayaiyeti
 bhavah / nanu savisayasamvinnisedhe 'pi nirvisesasamvitprakase
 na virodha ityatraha nirvisaye ti / nirvisayamapi sasrameva jñanam
 matam svape / tacca dharmabhutam naiva tada prakasata iti tu
 siddhantinah / svape 'hamarthananubhave pratisandhanantaram
 pramanatvena sankate nanu mam iti / pariharati ardhangikarena
 satyam iti / pratitavabhyupagamah / svapesarvathahamarthananubhave
 'nabhyupagamah / svapyaye ti /
 svapakalikavisadasvaprakasaikasrayasyetyarthah / tena
 rupena-varnasramadivisistavesena /
 jñasvabhavasya-jñatrsvarupasya / svape na jñanasya prakasah,
 kintu jñatrsvarupasyaiveti dyotanayedamuktam / pratiterarthamabhilapati
 evamive ti / ivasabdo 'vadharane / ajñanasaksitvena'tma svape

prakasata iti parapaksarityapi tadahamarthasya
bhanamavarjaniamityaha api ce ti / saksadrastari samjñayam
iti saksatkartaryeva hi saksisabdo 'nusistah / sa ca
jñatrtvena prati to 'hamartha eveti ahamajña ityajñanasaksitaya
svape 'hamarthabhanam setsyatyeveti bhavah /
pratyaktvasyahambuddhivyavasthapyatvadapi atmano
'hantvamesitavyamevetyaha svasmai iti / svape
'hamarthabhanasamarthanamupasamharati tatsiddham iti /
svapadityadipadena mohadyavastha grahya / atha
muktavahamarthanivrttimanudya dusayati yattu iti / ta dvartam iti /
vartam-phalgu / tadidam matam ksudramityarthah / yata iti /
vainasikadarsanam-bauddhadarsanam / prakarantarena
ahambhavananuvrttikathanamukhena / yene ti / atmana ityasyagre atma iti
puraniyam / ahamarthasya dharmamatratve tannivrttavapi muktau atma
anuvartate iti bhavatkathanam sadhiyo bhavet / na tu dharmamatram sah
/ kintu sa evatmeti pinditharthah / jñanamatrasyatmatvam
pratiksipati jñanamapi ti / dharmataya pramiyamanasya jñanasya na
svatantratmatvam sambhavatiti bhavah / antarangasya
jñanasyaiva'tmatvasambhave bahirangasyendriyadeh sutaram na
sambhavitamatmatvamityaha ka kathe ti / jñatrtaya
pramiyamanadahamarthadanyasya na kasyapyatmatvam yuktamiti bhavah
/ muktavahambhavanivrttau dusanantaramaha anyasce ti /
sukhaduhkhabhoktrtvam duhkhatrayabhighatat mumuksutvam ca
jñaturahamarthasyaiva, sa cet svasyaiva vinasam muktau janiyat na
tasyai sprhayet / tathaca tasya apurusarthatvaprakasitih / napi
moksasadhanajñananusthanayoh pravartetaivam janan / tathaca
jñapakatayanusthapakataya ca pramanyam bhajatam
moksasastranam pramanyam bhajyeteti bhavah / nahi ti /
yatha dehagehadyupalaksitah prthivibhagah sthasyatiti
svadehagehanase na pravarteta svayameva kascit preksapurvakari,
evamahamarthopalaksitah prakasah sthasyatiti buddhya na svanasaya
moksaya jñatahamarthah pravarteteti bhavah / cittvat
svayamprakasatvam, tatah pratyaktvam, tatascatmatvam cito
jñanasyaiva, na tu tadbhinnasyahamarthasyeti paksam pratiksipati etene
ti / aham janamiti pratyaye caitanyaikarupah paragbhinnah pratyak
yah janamiti pratyate, sah prakasa evatma / tasminnadhisthane
bhasamanah tadadhinaprakasah ahamartha yusmadarthalaksana
eva-paragarthasvarupam eva, tannatmetyarthah/ tasminnityanena
cidbhinnatvam, tadbalanirbhasitatayeti asvaprakasatvam, laksanato
yusmadartha eveti paraktvam cahamarthasyanatmatve lingamuktam
laksanatah-svarupatah; yadva asvayamprakasatvalingat /
jñanam svaprakasam jñanatvat, jñanam pratyak
svayamprakasatvat, jñanamatma pratyaktvaditi prayogatravam, ahamartha
na svayamprakasahcidbhinnatvat, ahamarthah parak
anyadhinaprakasatvat, ahamartha natma paraktva diti prayogatravam
catragarbhita / asya pratiksevayuktih partyaksavirodha diti / cito
jñanasya'tmatve dharmigrahakamanabadho 'tra vivaksitah /

pratyaksena tasya dharmatvenaiva pramiyamanatvat / ahamartha
yusmadartha iti pratijñavakye virodhamaha aham iti / mata vandhyeti
pratijñatulyeyamiti yavat / nanu yusmadartha iti l aksanikam
paraktvaparam / nato virodhah / paraktvam cahamarthasya
cidadinaprakasatvadityatra'ha na casa viti / atra prayogah- ahamartha
'nanyapeksaprakasah caitanyadharmakatvat, yannaivam yannaivam
yatha ghata iti / pratyaksiki dharmatvena pramitiscaitanya'sya'tmatve
purvam badhakatvenokta / atha'numanikim tam tathatvena'ha
prakasasce ti / muktavahamarthasya sadbhava purvam tarka uktah/ atha
tada muktasyahantvena bhane 'numanam samagrangakanyayamukhena
prapañcayati sa ce ti / na caivam iti / evam bhasamanatve- ahantvena
bhasamanatve muktasya samsarina ivajñatvadi napadayitum sakyate,
muktatvavirodhat-sastrasiddhamuktidasabhavyajñananivrttyadivirodhad
ityarthah / muktatma ajñanavan samsaranadharmavan va ahantvena
bhasamanatvat samsaryatmavaditi anumanam muktavisesa-
pratipadakasastrabadhitamiti bhavah / nanu nasmabhirajñatvadi
muktasya sadhyate / kintu ahantvena bhaseta yadi muktatma,
tarhyajñanadiman syaditi prasañjanameva kriyata iti cettatrapyaha
atadupadhitva diti / tatpratyayasya-ahamitipratyayasya,
atadupadhitvacca-ajñanakaranakatvabhavaccetyarthah /
apadyapadakayorvyapyavyapakabhava sati hyapadanam yujyate / natra
so 'sti tanniyamakahetuhetumadbhavadvyabhavaditi bhavah /
ajñanopadhiriti bahuvrihih ajñanamupadhih prayojakam yasyeti /
vamadevadinamityadipadena mahadevadirgrahyah /
atatpratyayetipracinamudritapathastvasuddhah / etatpratyayeti va,
ahampratyayeti va pathah sambhavyate / ahameva ce ti
rudravakyamatharvasirasi / nivrttasavasana vidyadosanamapi
ahampratyayadarsanat nasyajñanopadhitvam sambhavatiti bhavah /
ahamanna mityadimuktanusandhanavakyamapyatranusandheyam / nanvetesam
badhitanuvrttirupo 'hampratyaya ityatrapyaha tathe ti /
avidyasmitaragadvesabhinivesah pañca klesah / klesagrahanam
karmavipakasayanamupalaksanam /
klesakarmavipakasayairaparamrstah purusavisesar isvara iti
hi yogatantre prasiddham / sarvada sarvathavidyarahitasyesvarasyahamiti
svatmani pratyayo navidyadimulah sambhavediti hardam /
srstiprakkale 'hankaradyupadherabhavattadanintano
'hampratyayonesvarasya paropadhiprayuktah, kintu svarupaprayukta eveti
pradarsanaya srstisankalpavakyopadanam / cidacidantaryamisva
rupapamarsi hantahami tyahamsabdah / muktaprapyaparasarupavaci
yasma diti gitavakyebhagavato 'hamsabdah / naca sopadhirisvaro
'ntaryami muktaprapyo va bhavatiti bhavah / tatha
mrtyusamsarasagaratarakam suddhameva svarupam bhagavato 'hamiti
nirdistam tesamaha mityatra / nahi svayam
sopadhiritaropadhimocanasamartha iti bhavah /
pitrtvaraksakatvadyabhiprayam ca aham bijapradahpiti ti /
ahamsabditam jagatkaranasvarupam najñanopahitam, na va
jñanamatram, kintu sarvajñamiti jñapanaya copattam vedaham iti

vacanam / na caisam
 niskrstasvarupavisayanamahamsabdanam
 bahunamamukhyatvam yuktam / kintu
 pratyaktvapravrttinimittakatvanmukhyatvamahantvena
 svarupabhanaprayuktatvameva ceti bhavah /
 nanvevamahambhavasya'tmasvarupatve 'hankarasya
 ksetrantarbhavavacanam tyajyatvapatipadanam ca gitastham
 kathamityatra'ha evam ce ti / avyaktikaparina-mabhedena-
 pradhanaparinamamahatparinamenahankarena / anahamaham kriyate
 'nenetyahankarah / karanam ca manasam / tatha canahami dehe
 'hamabhimananaheturanatmani atmabhramaheturahankarah
 ksetrantargatatvenopadista iti phalitam / atha ahankaram balam
 darpam iti
 tyajyatvenoktasyahankarasyabhijanadinimittadurabhimanamulagarvarupatv
 amaha bahumantavye ti / anahamaham kriyata iti catra vyutpattih /
 prasastakulinadehavatmabhimana ityarthah / sacayam
 pujyavamananahetugarvahetutvadgarva ityujyate iti bhavah /
 cvyarthamantarbhavyobhayatra vyutpattih / cvyarthamanantarbhavya tu
 vyutpanno 'hankara iti atmani aham buddhivaciti vivekah / tasma diti
 / abadhitahambuddhirmukhya'tmagocaraiva / dehadau tu sa
 bhrantilaksanaiveti bhavah / atra samvadipurana-ratnavacanam
 sruyatam iti / atmanyesa na dosaya sabdo 'hamiti yo dvija /
 anatmanyatmavijñanam sabdo va bhrantilaksanah // iti ca
 tatratyamatranusandheyam / atmavijñanam- ahambuddhih / sabdo
 'hamsabdah / vasisthanandanena-vasisthaputrasya sakteh
 putrena bhagavata parasarena / dehatmabhramakarapariksato 'pi
 svikaryamahamarthatvamatmana ityaha na ca jñapti ti / anatmabuddhih-
 anatmanyatmabuddhih / tathaiva pathah syaditi sambhavyate /
 jñaptimatrasyatmatve sthulasamvidityeva dehatmabhramasya'karah
 syat / natu sthulo 'hamiti / ato 'pyatmahamartha eva / yasmin sati ahamiti
 buddhirdehe udeti / apakrante ca na / so 'yamahamartha eveti ca
 yuktamabhyupagantumiti bhavah / atah
 pratyaksasiddhatvaduktanyayagamanvayat / avidyayogatascatma
 jñatahamiti bhasate //14// iti jñaturatmano muktyadau
 sarvadapyahambhavabhanasamarthanaprakaranam
 yaduktam-ajadatvadvittireva'tmeti; tatedam vacyam
 kimidamajadatvam nameti / yadyucyeta-sadapi yanna prakasate tajjadam,
 tadviparitamavyabhicaritaprakasasattakamajadamiti; tatha sati
 sukhadibhirvyabhicari hetuh / na khalu sukhaduhkhecchadayo vidyamana
 api kadacidamavabhasamana bhavanti / svasattaprayuktaprakasatvamapi
 dipadibhiranaikantikam /
 jñanavyatiriktaprakanangikaraccasiddhata, viruddhata ca / yadi
 matam-avyabhicaritaprakaso 'pi sukhadiranyasmai prakasata iti ghata iva
 jadatam nativartate, tenanatmeti; jñanam va kim svasmai
 prakasate? anyasyaiva hi tadapi janato 'hamarthasya prathate 'ham
 janamiti, aham sukhitivat / tena svasmai prakasamanatvamabhipretya
 prayujyamano 'jadatvaheturasiddhah samvidi / atah sattayaiva

svamatmanam prati sidhyannajado 'hamartha evatma /
tatsambandhayatta tu jñanasyapi prakasata / ata eva hi
svasrayacetanam prati prakatata, itaram pratyaprakatata ca
jñanasya sukhadukhaderiva / nacaivamatmantarasambandhamarthantaram
vapeksyayatma'tmane prakasate / etaccanantaramevopapadayisyate /
iti jñanatmatvasadhakajadatvadusanam na ca jñanena
sahopalambhaniyamo 'hamarthasyarthantaratam varayati, jñanasyapi
tathatvaprasangat / tadapi hi tena niyatena
sahopalambhamityahamarthadanarthantaram mithyarupameva'padyeta /
asiddhasca samvidvisesaih sahopalambhaniyamah, pratyekam
vyabhicaradarsanat / na ca visesamatram
nirdhutanikhilavisayavisesopaslesam va vittimatramasti, yena
sahopalambhaniyamah samvediturabhidhiyeta / samanyam tu sadapi
saugaterna vastutaya'sthiyate / samastavrttipratyastamaye 'pi
svayañjyotirayatmatmavativasthata iti ca vaksyamah /
svavagvighatasca-ekam dvaviti nirdesat / dvayorhyekakriyanupraveśe
sahasabdah, sisyaena saha gacchatyacya iti yatha / api ca
nilataddhiyoreti dve upadaya abheda ityekatvavidhih
savitrivandhyatvavidhiriva / anekantasca samvidi
pratisidhyamanairjadatvadibhih; sarvajñajñanena
sahopalambhaniyamabhogibhih samsarijñanaisca /
tesamabhedabhyupagame jñanasya jadatvamurtatvadi, buddhasya
baddhatvamityapadyeta / niyamenaikajñanasiddhatvamapyuktaprakarena pratyu
ktam / vipaksavyatirekascasiddhah / bhavatu
niyamenaikajñanasiddhatvam jñanajñeyajñatnam, ma ca
bhudabhedah; ko virodhah? /
ahamarthasya'tmatvam nigamayati ata iti / janamyahamiti jñanadharmitvena
pratyaksasiddhatvadahamarthasyaiva'tmatvam / ahantvena tasya muktavapi
bhane 'numanamuktamagamasca / pratyaktvanyathanupapatitalaksanastarko
'pyukta atmano 'hamarthatvavyavasthapakah / sthulo 'hamiti
dehatmabhramarupavidyasangatesca jñatahamartha evatma, sa ca
sarvadahamiti bhasate iti karikarthah / atma jñataivetyatrap
pratyaksadikamastiti garbhitamatra / pratyaksam caham
janamityadikam prasiddhameva / jñanasya dehadidharmatvanisedhena
parisesanumanamapi siddham / sastravacanani cagre mula eva
nirdeksyante / jñanasamanasrayatvadajñanasyajñatrtve atmano
'vidyanvayayoga iti tarko 'pyaktapraya iti / evam
jñaturahamarthasyatmatvam vyavasthapi //14//

atha jñanasya'tmatve sadhakatvena parairupanyastamajadatvamapi vikalpya
dusayati yadukta mityadina / tadviparitamityasya vivarana
mavyabhicarite tyadi / avyabhicaritan-niyatah prakaso yasyah,
evambhuta satta yasya, tadajadamityarthah /
svasattavyapakaprakasatvamajadatvamiti yavat / tatha sati ti/
anatmasu sukhadisvapi niruktajadatvasya sattvat vyabhicara ityuktam
bhavati / ajadatvaparakarantaram dusayati svasatte ti / yasya
svasattayaiva prakasah, tatsvasattaprayuktaprakasam, tatta

jadatvamityapi pradipadau vyabhicari / dipasya prakase hi na
 dipantarapeksha / nanu caksuraderapeksastyeva tatreti cet; astu
 nama; tavata svasattaprayuktataya anapayat /
 svasattamatraprayuktatvavivaksa tu na sambhavati, samvidyasiddheh /
 vijatiyatmapekshatvatprakasasya / etaccanantameva
 sphutibhavisyati / dusanantaramapyaha jñane ti / jñanato dharmo
 'tiriktah prakaso nama nabhimatah / jñanameva tu prakasarupam /
 tat svasattaprayuktaprakasatvarupo heturasiddhah pakse jñane /
 tatprakasam nityamabhyupagacchatah tasya svasattaprayuktatvakirtanam
 viruddham ca / yadva prakasavattvasya samvidyupagame
 'bhimatanirvisesatvavirodha iti bhavah / svasmai svayam
 bhasamanatvarupamajadatvamatmatve sadhakam tu svarupasiddhamityaha
 yadi matam iti / jñanaprakasasya tadasrayanibandhanatvamaha
 tatsambandhe ti / prakasata-jñanarupata, prakasamanata va /
 svasrayaya svavisayaprakasakatvarupam jñanatvam,
 prakasamanata catmadharmatahetuke eva / nahi svasrayadanyasmai
 svavisayam prakasayati jñanam, svayam va prakasate iti bhavah
 / ata iti / svasmai svayam bhasa manatvamaahamarthasyaiveti sa
 evatmetyarthah / prakatata-prakasamanata /
 atmantarasambandham-asrayantasambandham / arthantaram-jñanadi
 / etacce ti / ananyasadhana ityetaadvivarana iti bhavah / samvida
 atmatvamadhakamajadatvam pradusya jñatradeh
 samvidabhedasadhakam prakasasaugatabhimatam sahopalambhaniyamam
 dusayati naca jñanene ti / jñanasyapi ti / mithyabhutenahamarthena
 sahopalambhanaiyatyaulyatsamvidastadabhedat mithyatvaprasaktiriti
 bhavah / abhimataviruddhapadakatvaddhetorbhavadiyasya viruddhatvamiti
 hetudosa udbhavito bhavati / ahamarthena sahaivopalambham samvida
 upapadayati tadapi ti / niyatena-svaprasasavyapakaprakasavata /
 tena-ahankarena / sahopalambho yasya tat sahopalambham / kiñca,
 tadupalambhavyapyopalambhavattvarupo hi sahopalambhaniyamah paraih
 tadabhedasadhako matah / sa cayamahamarthasya samvidabhedasadhane
 pakse 'siddha ityaha asiddhasce ti / atra vikalpah-kim
 jñanavisesena tena tena sahopalambhaniyamo 'hamarthasya vivaksitah,
 uta jñanavisesamatrena, ahosvit jñanamatreneti / tatradye
 'siddhih, caksusadijñanaprakasamantarapi ahamarthasya
 jñanantaraprakase prakasamanatvaditi pratyekam vyabhicaradarsana
 dityuktam / dvtiyatrityakalpayordesamaha naca visese ti / na
 nirvisesam samanyam iti nyayaccaksusadivyatiriktam
 jñanavisesamatram jñanamatram va nasti /
 tattadvisesaprakasavyabhicarascamaharthaprakasasyokta eva
 tattadvisesaprakasabhava 'pyahamarthaprakasata iti bhavah /
 nanvevamapi jñanatvavacchinnaprakasenvyabhicara eva /
 ahamarthaprakase jñanatvavacchinnaprakasadhrauvyadityatraha samanyam
 iti / anuvrttasamanyanupagamatsaugatairevam hetustesam durvaca iti
 bhavah / vinapi jñanaprakasenahamarthaprakaso 'stityaha
 siddhantaritya ca samaste ti / svava giti / sahitasya
 bhedaniyatvatvahaivopalambhamanatvahetuvyapadesa eva bhedavyapadesarupa

iti tena samvidahamarthayoraikyasadhane pratijñahetuvakyayorvirodha
 ekam dvitvaditivaditi bhavah /
 pratijñahetughatakapadayorvirodhamuktva pratijñaghatakapadayostamaha
 api ce ti / sahopalambhaniyamadabhedo nilataddhiyo rityevam hi tesam
 pratijña / dvitvavisiste 'traikatvavidhirjananivandhyatvavidhiriva
 vyahata iti yavat / jñanajñatrorabhedasadhanadusanaprasange 'smin
 jñanajñeyayorabhedasadhakaprayogadusanadisadhamadusanaprakaras
 amyadi ti dhyeyam / sabdadosamuktvar'thadosamanyamaha anekantasce ti
 / samvidah svayamprakasatvajjadatvadiprakasakale
 jñanaprakasopi niyatah / tatha ca samvida
 sahopalambhaniyamabhajam jadatvamurtatvadinam samvidabhede
 samvido jadatvamurtatvadiprasangah / dharmadharmibhedanupagamat,
 abhedepyadharadheyabhavapratiyupagamacca / evam sarva jñasya
 buddhajñananamupalambhe niyamenā buddhajñanamapyupalamyate, tesam
 buddhajñanamahopalambhanam buddhajñanabhede buddhasya
 baddhatvapattih / tatra tatrabhedanupagame canaikantyaṃ hetoriti
 bhavah / abhedasadhakam hetvantaramapi tulyaritya nirasyati niyamenaike
 ti / ekajñanasiddhatvam -ekajñane dvayoh prakasamanatvam /
 nirasaprakarasca-ekajñanavisayatvenahamarthe samvidabhedasya sadhane
 tulyanayenahamarthabhedo 'pi samvidi prasajyeta /
 caksusadijñanavisesenaiva siddhatvam cahamarthasyasiddham /
 jñanantarato 'pi siddheh, svape svatah siddhescti /
 aprayojakatvamapyaha vipakse ti / vipaksavyatirekah-vipakse badhah
 / tadasiddhimevopapadayati bhava tviti / sadhyabhavavati
 hetorvrttavapadyamanayam badhakastarko nasti / ato 'prayojako
 heturiti bhavah / kimaprakasarupatvat prakasamanurudhyate /
 vyavaharaya niladirahosvittadabhedatah //15// iti
 sandhiyamanatvannabhedah sakyānirnayah / bodhyasthascaisa niyamo
 na punarbudhhibodhdhrgah //16// spastasca pratyaksabadhah,
 sarvajñanesu vedyadiva vitterapi vediturbhedasyaparoksatvat / naca
 pratiyoginah pratyaksatvam drsyatvam va bhedasya'paroksyē
 tvapeksitavyam, siddhimatrena tadupapattavaprayojakatvena
 tadvisesasyanaksepāt / anavabhasamane 'pi pratiyogini bhavah
 svarupata eva vilaksanah pratyaksyanta iti
 sarvalokasvasaksikametāt / nanu jivato bhedapratyaksasya sirasi
 padanidhanena sahopalambhaniyamasyabhedena pratibandhagrahanamiti kathamiva
 tatastadvadhasambhavah / tathasati hi jvalabhedanumanamapi
 tadekatvapratyabhijñayapodyeta / avisesajño devanam priyah / tatra
 hi klptakaranadosanuvrttau satyam jayamano 'paroksavabhaso
 na niravadyapratyaksapurvakamanumanam badhitumarhati /
 tathahi-aciranirvapitaropitesvekavartibhagavartisu bahusudipesu
 tadbhedadarsinah susadrsataya sa evayamiti smrtirupajayate iti
 drstam / ato
 'nyatrapyapratibandhapuskalakaranakramopanipataḍavayavavislesacca
 susadrsanirantarapravrttapradipapravahalambanaiva tatha matiriti
 nisciyate / tathaikananatvapratyayah
 svatahpriptendriyavrttiviparyayaprayuktah

samasamayopajayamananekanavadyapratyaksapratikseptavisayascadvicandr
 adau drsta iti nasau tatraikatvanumanamabhibhavitum prabhavati / na
 caivamiha jñatirjñanajñeyavivekasaksatkari pratyaya iti
 pratirunaddhyevayamihabhedanumanodayaprasaktim / na
 copalabdhisahityaniyamadeva tathatvamatranumeyamiti yuktam, vipakse
 badhakanupalabdheh / samvidadhinasiddhitayapi tatha niyamopapatteh /
 anandriyatvena ca tadvrttivyaparyayasyakiñcitkaratvat /
 yogyanupalambhaparaktatvacca badhakapratyayasya / api ca
 visayasiddhirhi samvit / sa ca svayamprakasetyavivadah /
 tenavarjanistyathaniyamah / naca bhedo 'pi siddhimantarena
 sidhyedityanunmattena
 yuktamapadayitumityalamananenubhavaparahatamatativyakulikaranena /
 (iti saugatabhimatagrahyagrahakavikalpapratyuddharanirakaranam)
 aprakasatmanasca niladeh prakasa ityanubhavasiddhatvanna
 samarthanantaram prarthayate / atma tu prakasasvabhava eva / na ca
 tavatajñanatvam, svatantratvat / paratantramagantu
 yavadarthendriyasannikarsadikaranasannidhanamavatisthamanamarthav
 acchinnarupam jñanamiti pragevavocama / atma tu svatanthro jñata
 ahamiti pratyatmam prathate / yadipunaridrso
 'pyayamananyadhinasiddhitaya jñanamabhilapyate, abhilapyatam kamam /
 tathapi jñanavadevedam jñanam, na jñaptimatrataya /
 (ityadvaityabhimatagrahyagrahakavikalpapratyuddharanirakaranam) ata eva
 hi cchandogah-'atha yo vededam jighraniti sa atma' ityadyamananti
 / tatha 'katama atma' iti prasnapurvakamidameva laksanamamananti
 vajasaneyinah 'yo 'yam vijñanamayah pranesu hrdayantarjyotih
 purusah' iti / atra hi yo 'yam sarvalokanubhavasiddho
 vividhavisayavedanapracurah pranesu prerakataya sthito
 hrdayayatane antarjyotih ahamiti pratyaktvena prakasate, sa purusa iti
 yathoditamevatmasvarupamupadisyate / 'esa hi drasta srota ghrata
 rasayita manta boddha karta vijñanatma purusah' ityatharvanah
 / tatha 'vijñataramare kena vijaniyaditi' 'na pasyo mrtyum pasyati
 na rogam nota duhkhatam' 'sa uttamah purusah nopajanam
 smarannidam sariram' 'evamevasya paridrasturimah
 sodasakalah purusayanah purusam prapyastam gacchanti'
 'tasmaddha etasmanmanomayadanyo 'ntara atma vijñanamayah'
 ityadyah / 'satyam jñana' mityatrapri brahmalaksananirdese
 jñanasabdo na jñanamatravacanah ; api tu tadvadvacanah / tadvacanatve
 'liti' iti adyudattatvaprasakteh / antodattascayam jñanasabdah /
 matvarthiyacpratyayantatve tathatvam ghatate; nanyathetyetat
 paramatmanirupane atinipunamupapadayisyamah / aitareyopanisdapi
 'prajñanam brahye'tyuktva 'sa etena prajñenatmana' iti
 prakrstajñanavantamevesvaram darsayati / tat siddham
 jñataivayamatmeti // (iti
 dehadivilaksanapratyagatmasvarupanirupanaprakaranam) kim
 punarasmin dehadivyatirekini cetane pratyagatmani pramanam? / anu
 manamiti nayavicaksano 'ksapadah / yadaha "
 icchadvesaprayatnasukhaduhkhajñana- nyatmano linga "m iti

/kimamisamatmanavinabhavo dhumadhvajaviseseneva
dhumavisesasya drstah? hantaivam tata eva tatpramiteh
kimanumanena? / mabhudvisesatodarsanam; samanyatastu bhavisyati /
tathahi-icchadayah karyatvanityatvagunatvadibhih sabdadaya
iva'sritatayanumiyante / yascaisamasrayah sa atma / gunatvam
ca parisesat / na samanyavisesasamavayabhavah anityatvat / na
dravyam karma va, vyapakadravyasamavayaditi / visesagunatvam
canityatve satyasmadadyekendriyagrahyatvaniyamat rupadivat /
evamasrayamatramupasthapayanto 'nvayavyatirekino hetavah
dravyantaragunatvam ca pratyacaksanaih
kevalavyatirekisadhanairatmagocarataya niyamyante / tatha hi
bhavati-icchadaya na mahabhutagunah, svatmana eva pratyaksatvat;
abahyendriyagrahyatvaddha / ye bhutagunaste
svatmaparatmapratyaksah bahyakaranapratyaksasca, yatha
rupadayah / na tathecchadaya iti na tadgunah / dikkalamanamsi
punah na visesagunavanti; napi tadgunanam pratyaksatvamiti na
tesamapi gunah / akaranagunapurvatvat
ayavaccharirabhavitvadityadayah
sariravisesagunatvapratishedhahetavah
pracinascatranukrastavyah / teneccchadayo na sariragunah
tadgunabhavapavadapramanavattve sati gunatvat / ye yathoktasadhya
na bhavanti, te yathoktasadhana api na bhavanti; yatha rupadayah /
yathoktasadhanah punaricchadaya iti yathoktasadhya eveti /
vimatipadaspadebhyah sariradibhyor'thantaraguna icchadaya iti va
pratijña / yathokta eva hetuh / udaharanam ca prayoktavyam /
samanyena vanvayah pradarsaniyah-yo
yadgunabhavapavadakapramanavattve sati gunah, sa tator'thantarasya
gunah; yatha prthivyadibhyah sabda iti
akasasiddhivatmasiddhiriti /
(iti vilaksanatmana anumanikatvapaksanirupanam) idamapi na
samicinamityeke /
tathahi-anvayavyatirekietubhirdehadisadharanamasrayamatramavagamitam
/ na ca tavata'tmasiddhih / kevalavyatireki tu sadhanadasameva
nasadayati, sapaksanvayavirahat, asadharanavat / nacaivam
kevalanva
yino vipaksavyatirekadarsanavikalataya sadharanavadasadhanatvam /
desakaladisangitopadhivigamepyanvayadarsanena
sadhyanvitasvabhavataya pariniscitatvat / naca sadhanabhava
sadyabhavadarsanamatre na sadhyanvitasvabhavatvam sakyam
niscetum / abhavasyanantadesavyapitayanavayavena grahanasyaiva
duskaratvat, kalapyanyatravrttau sambandhe niyamasambhavat /
sandehagrastatvacca-kim sadhanabhavaprayuktah sadyabhavah, kim
va nimittantaraprayukta iti /
prthivyadibhyor'thantaragunatvapratijñapi
dravyantaraprasiddheraprasiddhavisesana /
(iti naiyayikabhimatatmanumananirasah) etena
sankhyodiritasadhanabheda apyapodita veditavyah

sanghatapararthatvadayah / tatha ca taneva tavadadito vyakurmahe-
 " sanghatapararthatvatrigunadiviparyayadadhistanat /
 puruso 'sti bhoktrbhavat kaivalyartham pravrttesca // "
 ayamarthah-dehendriyadayah pararthah
 sangatatvacchayananasaranadivat / pratyaksam ca sarirasya
 sanghatatvam, bhutanam ca / avyaktamahadahankarendriyanam ca
 sukhaduhkhamohatmataya tathatvamanumeyam tadvadeva / na
 cendriyanamahankarikatvasyabhyupetasya,
 sadhyantvabhimatapararthyadharmasya
 casamhatapararthatvasyanyathatvapadanadubhayavisesaviruddhatvam
 hetoh; ahankaranvayavyatirekanuvidhanena " deva vaikarikah
 smrtah " ityadyagamabalena prakasalaghavagunanvayena ca
 vaikarikabhidhanasattvikahankarabhedayonitvasyendriyanam
 pramanasiddhasyapavadanupapatteh / atmanastu sanghatatve tasyapi
 sanghatantararthatayanavasthapattya
 nispramanakanekakalpanaprasangat, aprayojakatvacca sanghatatvasya
 sesitve, drstantadrstasesadharmopasthapane
 'numanapramanya syaivasambhavapatteh tadasanghatatvasya
 capracalyatvat / naca
 pramanantarabalenanahankarikatvasanghatantararthatvayorbadhe
 'badhitena sanghatapararthatvenapi na bhavitavyam / evam ca
 samhatatvavyapakavaruddhatraigunyadirahito 'samhata atma siddhah /
 tatha dehadayah sukhaduhkhamohatmakataya parenadhisthiyante,
 yantradibhiriva rathadayah / api canukulapratikulavedaniye
 sukhaduhkhebhrtiyabhratrvyavadanukulaniyapraati
 kulaniyavati / drsyatvaddehadayo ghatadaya iva
 vilaksanadrasttaka iti / adhisthaturanukulapratikulavedakasya
 drastuh traigunyadiviparyayah purvavadeva nirnetavyah / tatha
 dehaderavyaktantasya krtsnsya
 trigunatmakatayatyantaduhkhopasamanalaksanamoksadasanupapatteh
 tadartham ca sastranam mahadhiyam ca pravrtterasti
 dehadiviyatirikto 'samhatah traigunyadyasamsprstah purusa
 iti //
 (iti sankhyabhimatatmanumananirupanam) atrapi
 sanghatapararthyadibhiryadyapi parah ko 'pyadhisthata drasta
 siddhah, tathapi na tasyasamhatatvatrigunatvadirabhimatavisesah
 sakyaniscaayah / tathahi-sanghatasya
 sanghatantararthatvaniyamadarsanabaladapatanti parapara
 sanghatakalpana na dosaya, karyatayevanadi
 karanaparamparaparikalpana / na caprayojakatvamapi;
 asanghatasyasangasyasesavikriyasunyasyanadheyatisayakutasth
 acitimatrapusah purusasya sanghatam prati paratvanupapatteh /
 tadvi tasya sesi bhavati, tacca tadartham; yadyenopakriyate kriyate va,
 yaccopakaroti karoti va / na ca tatha sankhyapurusa iti katam tasya
 sanghatam prati paratvam ? kathamantaram ca sanghatasya tadarthyam ?
 / anupakaryopyupakaryataya'tmanam manyata iti cet; kamam manyatam;
 kimayatamupakaryatvasya? / na khalu balastalamalinatadimattaya

gaganamabhimanyanta iti tasya tathatvam bhavati / api ca tathavidhabhramo
 'pi kasya kathamudayata iti vivecaniyam / na tavaccitisakteh;
 sarvavikriyasunyatayativisuddhayamasubhasatanidanabhutabhramaparin
 amasambhavat / antahkaranam tu
 buddhyaparaparibhasabhidhanamacetanataya tanuriva na bhramyati / acidapi
 svacchataya citicchayapannam cetanayata iti cet; na; nirupayah
 citerbuddhesca chayataadgrahananupapatte / chayeva chayeti cet; kah
 khalu ivartha? ;citisarupatvamiti cet;
 hantaivamasesavikararahitacitisarupatapattavantahkaranamapi
 pratyastamitasamastavrttikamapadyata iti durupapadataro 'yam
 bhramasukhaduhkhadivikarayogah pratyatmasiddhah / cetanatvena
 sarupatvamiti cet; na; citireva hi te purusah, na cetayita / yatha'ha
 tatrabhavan patañjali " yada citireva purusah kimatra kena
 vyapadisyata " iti / ajadayamanatvamivartha iti cet; ajadatvamapi na
 jñātrva
 tirikta kiñcidityuktameva / tenaiva tadvivaranamiti ca na kiñcidetat / api
 ca citisannidhanadhinam buddhisiddhimabhidhanah kathamiva
 tadajadimanam pratijaniyat? naca
 citisvantayorbimbapratibimbadharabhimatayoranyatarasminnapyavidyamanasya
 visayavisesoparaktajñātrvalaksanadharmabhedasya pratibimbe
 sambhavah / pratyuktascayam pratibimbavadah
 pracchannabahyamapatratyadese /yaducyate-nirvikarayapi pumse
 tatsannidhimahimasamutthapitapramanaviparyayadivicitravrttibhedam
 svantameva svavrttim visayavisesamscopadarsayati,
 samantacakramiva parakramiyah pratibalavilolanadivrttih svamine,
 tatah saksi bhokta capadisyate, rajeti vikrami vijayi ceti;
 tadanupapannam / drastre hi darsaniyam drsyate / naca
 drsimatratmavadinam samkhyanam tadupajivinam ca
 pracchannam drastrtvam vastavamasti / naca kalpanikena
 sesitvasambhavah / kalpanapi na sambhavatityuktameva / raja tu
 samanyato visesato va tesu karmasvamatyan niyuñjanah
 tatphalamaisvaryadi casruvanah
 svasvamibhavahetukrayapratigrahajanadi- vyaparayogi na
 niskriyasyanadheyatisayasya pumso nidarsanamiti yatkiñcidetat /
 (iti kapilabhimatatmanumananirasanam) sthulo 'ham,
 gacchabhyaahamityadipratyaksamrditavisayataya
 prasiddhaivatitakalata
 vyatorkanumanabhedanamityanumanikimapyatmasiddhimasraddadhanah
 srautimeva tam srotiyah sangirante / srutayo hi
 saksadevatmanah sariradivytirekamadarsayanti- 'sa esa neti neti'
 'akayamavranamasnaviram suddhamapapaviddham' 'yonimanye prapadyante
 sariratvaya dehinah / sthanumanye' 'na jayate mriyate va kadacit'
 'jivapetam vavakiledam mriyate' 'na hi vai sarirasya satah
 priyapriyayorapahatirasti / asariram vava santam na priyapriye
 sprsatah' ityadyah /
 kalantarabhavisvargadisadhanavidhayasca'ksipanti dehadivyatiriktam
 nityam cetanamiti srutitadanupapattipramanako 'yam pratyagatmeti /

(iti vilaksanatmanah sastraikapramanakatvapaksanirupanam) nanu
hitahitapraptipariharamatraparasya'mnayasya sirasi kimiti mahanayam
bharah praksipyate? anumanagamadyasesapramanamulabhutena
pratyaksenaiva hyenam pratipadyamahe / mamedam sariram, idamaham
janamiti ghatadidsyebhya ivayam drasta dehadapi
prthagbhutah pratyaksam parisphurati / (ityatmanah
pratyaksatvapaksopaksepah) maivam vocah /
indriyarthasannikarsajam hi vijñanam pratyaksam / na cendriyani
rupadivyatirekini niratisayasuksme pratici paragartha iva
sannikarsena jñanam janayitumarhanti / yatha amnayate
'parañciravani vyatrat svayambhuh' iti /
aprayojakatvamevopapadayati ki mityadina sardhaslokena / kim
niladirvisayo 'svayamprakasatvatsvavyavaharaya
prakasam-svaprakasakam jñanamakanksate, utaho
tadabhedatah-samvidabhinnatvat prakasamanurudhyate iti
samdehannilatadviyorabhedo 'sakyanirnaya ityarthah /
samvidanurodhitam niladeh samvida
sahaivopalabhyamanatvalaksanam / idam ca kim
samvidabhedaprayuktamuta svaprakase niladerjadasya
svaprakasasamvidapeksaprayuktamiti visaye
yavadabhedaprayuktatvanirnayo na bhavati, na tavadasyabhedasadhakatvam /
abhedaprayuktatvanirnayakam ca nasti / tatha caprayojakatvamiti
bhavah / syadvasahopalambhaniyamo bodhyayorevabhedasadhakah, na tu
buddhibodhyayorbuddhibodddhorvetyaha bodhyastha iti / buddhinam
boddhrnam va sahopalabhyamananam nabhedah / buddhasya
baddhatvapatat / napi buddhibodhyayorbuddhiddhorva,
buddherjadatvadiprasangat satyamithyarthayoraikyaprasangacca / kintu
bodhyayoreva tathabhutayorabheda isyatam gunaguniprabhrtyoh
kathañcidityarthah / buddhibodddhrga iti tu prakrtabhiprayena /
yadva bodhyayoreva sahopalambhaniyamah sambhavati / na
punarbuddhibodddhadhroh / buddhimantarapi boddhuh prakasat
svapadavityarthah //15//16//

jñanajñatorabhedasadhane pratyaksabadhitatvamapyaha spastasce ti
/ ghatamaham janamiti hi sphuto jñeyajñatirjñananam
bhedapratibhasah / tadvadha ityarthah / sankate na ce ti /
pratyaksajñanavisayatvam, jñanavisayatvam va pratiyoginah
tadbhedapratyakse karanatvenapeksitam / prakrte samvido
jñanantaragocaratvena svayamprakasatvattadbhedapratyaksam
jñatari na sambhavatiti sankiturasayah / parihati siddhimatrene
ti / pratiyoginah samvidah siddhimatrena-prakasamatrena,
tadupapattau-samvidbhedapratyaksopapattau,
aprayojakatvena-pratyaksadijñanantaradhinatatprakasasya
bhedapratyakse 'hetutvena, tadvisesa sya-prakasavisesasya
pratyaksadijñanantaradhinasya anaksepat-aksepayogadityarthah
/ ayam bhavah- anyonyabhavapratyakse 'dhikaranasya
pratyaksamevapeksitam, pratiyoginah prakasamatram ca / natu

pratyoginah pratyaksam / stambhe pisacabhedasyapratyaksatvapatteh
 / pratyoginah prakrte vedanasya prakasastu svata evasti / tata eva
 veditari tadbhedapratyakse nanupattiriti /
 vastutastattadasadharanakara eva itaratadatmyadhivirodhitvena tasya
 tasyetarasmadbhedarupah / sa ca pratyogyanaavabhase 'pi bhasata evotyaha
 anavabhasamana iti / tatha ca jñaturahantvena bhanameva
 samvidbhedagrahanamiti bhavah / tadbhinnatvavyavahare punah
 pratyogiparamarsasahakrtamasadharanakarajñanam heturiti bodhyam
 / sarvaloke ti / etena bhedasya pratyaksam na sambhavati / ksanikasya
 pratyaksasya pratyogigrahanapurvakabhedagrahanaparyantamanavasthanat
 / yugapatpratyogyabhavadhikaranagrahe tu
 samuhalambanavadupaslesavisesasiddhiprasangat / ato bhramarupa eva
 bhedagraha ityapastam / tattadasadharana
 dharmasyaivetarabhedarupatvattasya ca dharmini prathamaksana eva
 grhiteh / ata evapurvavastudarsane vilaksano 'yam kascana
 padartha iti bhedapratitirlokasammata svanubhavasiddha ca napahnava
 rha iti sarvalokasvasaksika mityuktam / sankate nanu jivata iti / sirasi
 padanidhanena-tiraskaranena / pratibandhagrahanam-vyaptigrahanam /
 tatak-bhedapratyaksatah /
 tadvadhasambhavah-abhedanumanabadhasambhavah /
 tathasati-pratyaksasyanumanabadhakatve / apodyeta-badhyeta / ayam
 bhavah- bhinnatvena grhyamanayoreva hi sahopalambhaniyamo
 'bhedavyapyatvena grhitah / tena cabhedanumane pratyakse
 bhedagrahanamsobhramalaksana iti nisciyate / na
 copajivavirodhah / pratyaksasiddhavastusvarupasya vyaptigrahopayogino
 'bhyupagamat / bhedasya ca vyaptigrahanupayuktatvaditi / pariharati
 avisesajña iti / drstantadarstantikayorvaisamyam na
 janasiyarthah / tadevopapadayati tatre ti / na
 pratyaksatvamanumanatvam va badhyatve badhakatve va prayojakam / kintu
 dosamulatvamosamulatvam caiva tatha / tatha ca yatha
 jvalabhedanumanamosamulam badhakam, jvalaikyapratyaksam tu
 sadrsyadosamulam badhyam bhavati; naivam prakrte
 jñatrjñeyajñanabhedagrahasya dosamulatvamiti samuditasayah /
 jvalaikyapratyakse klptakaranadosanuvrttimupapadayati tathahi
 tyadina / aciraprasamitatvapunaruddipitatvoktya jvalayorvastavabhedo
 jñapyate / tadadarsanamekavartivrttitvajñanam caikyabhrame
 tayorheturityuktam bhavati / nirvapanapunaruddipanadrastusca
 jvalayorbhedapratyaksam vartata iti tena badhitatvamapi
 nirvapanadyadrasnista jvalayokyapratyakse viva ksitam /
 niruktam bhramahetumanirvapitasthalepyupapadayati ata iti /
 tailavartyavayavagnisamyogasya dipahetoranyanyataya jvalabhedo
 'ngikaryo 'nirvapanasthale 'pi / karanadharanuvrttibalacca
 karyadharanuvrttih / purvapurvajvalayastu karananivrttya
 nivrttireva / taddheturhi tailavartyavayavavisesagnisamyogah /
 agnerasrayasitvadartyavayavavisesanase tadagnisamyogasya naso
 hyavasyakah / evam purvottaradipajvalayorbhede siddhe
 sajatiyadipadharayam

bhedagrahatsadrnyarupadosadarsanaccaikyabhrama iti bhavah /
 nanabhute aikyabhramam
 pratyaksarupamudahrtyaikasminnanatvabhramamapi
 pratyaksarupamudaharati tathaike ti /
 svabhavikacaksusarasmiprasaranasya viparyayo dvaitibhavo
 'ngulyavastambhadiprayuktascandradvitvabhrame dosah / asya ca
 nirdesapurusiyaandraikyapratyaksabadhitatvam samasamaye
 tyadinocyate / drstantitat darstantike vaisamyamupapadayati
 na caivam iti / jñatrjñanajñeyabhedanirupitalaukikavisayitasali
 ghatamaham janamiti saksatkarah dosamulah,
 abhedapratyaksabadhito va naiva drsyate /
 tadabhedanumanabadhakatvam susthitamiti bhavah / viparitam kasmanna
 bhavativityatraha na copalabdhi ti / tathatvam-jñanabhinnatvam
 jñatrjñeyayoh / purvoktamaprayojakatvam smarayati vipaksa iti /
 vipakse badhakatarkavirahadvyaptyasiddhyasiddhamabhedanumanam na
 jñanajñatrjñeyabhedapratyakse badhakatvena sakyasankamiti
 bhavah / jñanadibhedagraha indriyavrttiprasrtibhedarupadosamulo
 bhavedityatraha anandriyikatvene ti / bahyendriyagrahyatvena
 jñanajñatrostadbhedagrahasya nendriyavrttibhedaprayuktatvam
 sambhavatityarthah / atra badhakapratyayo 'pi nasti candradvitvabhrama
 ivetyaha yogyanupalambhe ti / na caivamihe ti vakyabhipretamanena
 vakyadvayena vivrtam / samvidadhine tivakyoktam prapañcayati api ce
 ti / tathaniyamah-samvida sahopalambhaniyamah /
 avarjanayah-abhedasyanupagame 'pi durvarah / nanu samvidamantarapi
 visayadih sidhyatvityatraha na ca bhedo 'pi ti /
 bhedah-grahyagrahakabhedah / siddhim-jñanam / apasiddhantascaivam
 kathana iti bhavah / yadva sahopalambhaniyamasyabhedasadhakatve
 svavyaghatamapyaha na ca bhedopi ti / bhedapratibhaso 'pi samvidaiva
 vacya iti niruktahetorbhedasyapi samvidabhede bhedaghatito heturapi na
 sidhyediti yavat / yadva bhavadabhimatah samvidam bhedopi na
 sidhyediti bhavah //

evam prakatasaugatabhimatam samvidabhedasadhakam
 sahopalambhaniyamam pradusya pracchannasaugatabhimatam
 prakasasvabhavatvamapi dusayati aprakase ti /
 aprakasatmanah-aprakasasvabhavasya jñanabhinnasya ca / anena
 jñeyasya jñanabhedanumane pratyaksabadho, hetoh pakse 'siddhisca
 pradarsisatam / yadyapi jadatvanna prakasasvabhavatvam jñeyasya,
 athapi svayamprakasajñanasambandhatkadacitkaprakaso ghatate
 ghataderiti bhavah / jñata jñanabhinnah
 prakasasvabhavatvadityatra tu heturupagamyate, na sadhyamityaha na ca
 tavate ti / jñanatvam- visayaprakasakadhitvam / jñadhatvarthasya
 hi kartrdharmaatvam jñanasya / atmanastu dharmitvanna tathatvamiti
 bhavah / jñanasvabhavam tavadaha paratantram iti /
 prakarataikasvabhavatvam, kadacitkatvam, visayavagahitvam ceti
 jñanadharmah / avatisthamanam-anuvartamanam dhararupataya /
 dharavahikavijñanamekam jñanam matam hi nah iti pakse tu

svarupata evanuvartamanam yavadvisayantarasarasamcaramiti vivekah /
 atmasvabhavamaha atme ti / dharmitvam jñatrtvamahantvena bhanam
 catmano dharmah / nanvevam jñanabhinnatve atmano jñanamiti
 vyapadesah katham ghatata ityatraha yadi ti / ananyat-svam / atmani
 jñanasabdo jñanasadrsyat / tacca svadhinaprakasatvarupam
 svayamprakasatvam
 svanirupitavisayatavattvatadatmyobhayasambandhena
 kiñcidvisistatvalaksanamiti bhavah / tathapi ti /
 jñanasabdenabhilapyamanamatmasvarupam jñanatulyameva, na tu
 jñaptimatrataya mukhyam jñanamityarthah / yadva jñanayatanameva
 mantavyam natu jñaptimatratayeti / mantavyamiti sesah / tatasca
 jñaturatmano jñanabhedanumanam parabhimatam
 prabalapratyaksabadhitamiti bhavah / pratyaksatarkasiddhamatmano
 jñatrtvamagamato 'pi pratisthapayati ata eve ti / athe
 tyadivakyam jñatrahamarthatmatvaparam / yo 'yam iti
 aindriyikajñanapracurasyendriyadhishthaturatmano
 hrdayantahsthatvasvaparakasatvaparam /
 indriyadi pravrttyanugunasankalpaprayatnavattvarupadhisthanalabhya
 m kartrtvam, jñatrtvam ca
 svayamprakasatvajñanasabdityatmanah pratipadayadvakyam esa
 hi tyadi / mumuksubhirjñeyamatmasvarupam jñatrtvavisistamiti
 pratipadayadvakyam vijñataram iti / vijñatrtvijvatmasarirakam
 paramatmanamityarthah / muktau jñanavattvaparam na pasyah iti /
 pasyah-sarvadarsi muktatma / muktidasayam
 jñanabhavasrutirheyadarsanabhavapareti na pasya ityadi
 vyavasthapayati / dukkhatam-kutrapi vastuni pratikulatvam /
 bhagavadvibhūtitya hi sarvasya svanukulatvena darsanam tada / sarvam
 ha pasyah pasyati ityuttarardhamapyatrodaharyam / etadvivaranarupam
 sa uttama ityadi / sa tatra paryeti tyadi nopajanam smaran
 ityantamatrodaharyat / kalasodasakasya nivrttavapimuktau
 svarupanirupakadharmabhutajñananivrttiparam evameve ti /
 jñanavattvenatmano dehendriyamanapranavijñanavailsanyaparam ca
 tasmadve titi vivekah / evam jñatrtvamatmano vyavasthapyā
 paramatmano 'pi tadvyavasthapayati satyam iti /
 tadvadvacanah-jñanavadvaci / tadvacanatve-jñanavacitve / jñanavaci
 bhavalyudanto jñanasabdo litsvarenadyudatto bhavet / ayam tu
 antodattah / tadacpratyayanto 'yam jñatrtvaci svikarya iti
 bhavah / aitareye ti / prakaranabalat prajñanasabdah
 prajñanavatpara iti bhavah / prajñena-prajña eva prajñah / svarthe
 'n / tena / sarvajñena paramatmanetyarthah / dehendriyamanah
 pranadhibhyo 'nya iti pratijñatmasvarupanirupanamupasamharati
 tatsiddham iti //

atha ananyasadhana iti pratijñatam svayamprakasatvamatmanah
 samarthayitum pramanapariksamupakramate kim puna rityadina /
 anumanam iti / yadyapyaham janamiti pratyaksameva tatra pramanam
 sambhavati / tasya dehadivisayatvayogat / athapi

vilaksanatmavisayatvam pratyaksasyedam pramanamatraivam
 pravartiturmarhatityevam samagrinerupadyatmakena tarkenaiva
 vyavasthapyamityasayah / yadahe ti / icchadi vilaksanatmano
 'numapakam yadaha, ato 'numanameva pramanam tatretyaksapadasayo
 vijñayata ityasayah / codayati kimamisam iti /
 dhumadhvajah-agnih / ayam bhavah- vyaptigrahasya
 saharadarsanamulakatvena vilaksanatmana saharadarsane
 icchadinam pratyaksenaiva tasya siddheh krtamanumanena /
 saharadarsane ca katham tena vyaptirgrhyeta / agrhitavyaptikena
 cecchadina kathantaram tadanumanamiti / pariharati mabhu dityadina /
 sisadhayisita- sadhyaviseseneccchadivisesasya saharagraho
 mastu / asrayitvaganatvabhyam saharadarsanadevatmanumanam
 pravartate / etacca samanyato drstamiti bhavah / etadevopapadayati
 tathahi ti / karyatvam-utpattimattvam / anityatvam-vinasitvam /
 gunatvam-gunatvajatimattvam, visesanataikasvabhavatvam va /
 etani vyapyanyasritatvasya / icchadaya
 asritagunatvadrupavadiyanumanamatra vivaksitam / atra hetum
 sadhayati gunatvam ce ti / padarthatvena dravyadyanyatamatve prapte
 dravyadibhedakanumanato dravyatvadvivudase dravyadibhedavisistam
 padarthatvameva parisisyamanam gunatvam
 vyavasthapayatityarthah / itarabhedanumananyaha na samanye ti /
 abhavabhedasadhane 'nityatvamutpattivinasavattvarupam vacyam / natah
 pragabhava pradhvamse va vyabhicarah / vyapake ti /
 vibhusamavetatvadyarthah / naiyayikamatenayam hetuh siddhah / na
 karma, samyogavibhagayoranapeksakaranatvabhavat, na dravyam
 asamyogitvaditi va heturvacyah / gunatvam prasadhya
 visesagunatvam prasadhayati visese ti/ rupaavadau vyabhi carasya
 varanayanityatve satiti / samyogadau tadvaranaya visesyadalam /
 evamapi prabhayam vyabhicarah syat, caksurmatragrahyatvattasyah
 / ato gunatve satiti vacyam / evamapi prabhabhittisamyoge
 tatprasangah / ata ekondriyamatraagrahyajatimattvam visesyam
 vaktavyam / evam canityatvavisesanasya vaiyarthyam /
 gunatvadalasyapi / prabhatvajatau manabhavat, tejjastvadesca
 dvindriyagrahyatvat / parantu prabhatvajateh pramanikatve vayoh
 sparsanopagame va gunatvadalavasyakameveti bodhyam / yoginam
 manasapi rupadergrahadasmadaditi visesanam ayogyabhiprayam /
 samanyato- drstanumanasyasrayavisesaparyavasanasiddhaye
 parisesanumananyaha evam iti /
 pratyacaksanaih-pratiksipadbhah /
 samanyatodrstanamvayyanumanamevetarabhedanumanasahakrtam
 visesanumapakamityekah paksah /
 samanyatodrsetarabhedanumanato 'gre prasidhyan visistahetuh
 kevalavyatirekirupastatheti caparah / anena ca vakyenadyah paksah
 sphoryate / ye bhutaguna iti / atra yogya ityapyanusandheyam /
 vyatirekyupanayanigamane na tathe ti / dikkale ti / icchadayo na
 dikkalamanogunah, visesagunatvat, pratyaksatvadva; ye
 punardigadigunah sankhyadayah, na te pratyaksa, visesaguna

va / akarane ti / anukrastavyah-anukarsaniyah /
 nananumanaphalitam samanyaprayogamaha tene ti / paksantaramapi
 pratipadayati vimatipade ti / vimatipadam-vipratipatteh
 sghanam-nimittam-nanavadah, taspadebhyah- tadvisayebhya
 ityarthah / atrayam prayogah-icchadayah tadasrayatvena
 vipratipannasariradivvyatiriktagunah
 tadgunatvabdhakapramanavisayagunatvaditi / udaharanam ce ti /
 vyatirekityadih / prasiddhadravvyabhinnasyadravyasya prasiddhavapi
 tadgunatvasyaprasiddhya nanvayyudaharanam sambhavati / na caivam
 sadhyavyatirekasyapyanumanatpurvamaprasiddhya vyatirekyudaharanam
 va katham ghatata iti vacyam / prasiddhadravvyavyatiriktasamavetatvasyaiva
 sadhyatvat tadvyatirekasya rupadau prasiddhisambhavacceti hrdayam /
 anvayavyaptirva samanyamukhi sambhavatityaha samanyato ve ti /
 vilaksanasabdasrayasiddhyupajivanenedam / tadanumane ca
 gandhadyantarbhavena vyaptigrahanamiti bhavah / evam ca
 kevalavyatirekyanupagame 'pi na ksatiriti dhyeyam / naiyayikabhimatam
 vilaksanatmasiddhimanumanikim pratiksipanti srotriyah idamapi
 ti / anvayinasrayamatrasya siddhavapi
 kevalavyatirekina'srayavisesah setsyatityatraha kevale ti /
 sadhanadasam-anumapakatvavastham, nasadayati na praptoti,
 sapaksanvayavirahat-sadhyena
 sahacaradarsanasthalasambandhabhavadityarthah / asadharanava diti /
 paksamatravrttihetorasadharanasya
 sadhyasahacaragrahavirahadagrhitavyaptikasya yatha na gamakatvam,
 evam kevalavyatirekino 'pi vyaptigrahayogat na gamakatvamiti bhavah /
 nanu sati sapakse hetoravrtterasadharanasya sadosatvam /
 kevalavyatirekini tu sapaksasyaiva virahanna dosa iti cet; maivam;
 kevalavyatirekini sadhyasya prasiddhirasti na vanumanatpurvam / asti
 cedyatra prasiddhih tatra hetoh sattve 'nvayitvam, asattve tu
 asadharanatvameva / nasti cet sadhyavyatirekasyapyaprasiddheh
 kevalavyatirekitvamapi durghatamiti dik / vistarastu
 nyayaparisuddhyadavanusandheyah / sankate na caivam iti /
 vipaksavyatirekah-vipaksasattvam /
 sadharanavat-paksatrayavrttihetuvat / sadharane yatha
 vipaksesattvaddhetorasadhakatvam, kevalanvayinyapi
 vipaksasyaivaprasiddheh
 tatsattvabhavasyapyaprasiddhestathagamakatvam syadityarthah /
 anvayavyatirekini ubhayavidhasahacaradarsanadvyaptigrahasya
 drsteh sadhyahetvo sahacaradarsanatkevalavyatirekino
 'sadhakatvam cedabhimatam, tarhi sadhyabhavasadhanabhavayoh
 sahacaradarsanatkevalanvayino 'pyasadhakatvam syaditi cakutam /
 pariharati desakaladi ti / kasmimsciddese kale va hetuh
 sadhyamantarapi prayojakantarati syaditi desakalavisesantarbhavena
 sankitopadheranukulatarkena nivartane sati sadhyahetvoh
 sahacaradarsanamatrato 'pi anvayavyaptirnisciyata ityarthah /
 apirbhinnakramah / anvayadarsanenetyanantaramyojyah /
 sadhyanvitasvabhavataya-sadhyavyapyataya / vyatirekavyaptigraha eva

vyatirekasahacaragrahasyapeksaya kevalanvayini anvayavyaptigrahasya
 vyatirekaprasiddhavapi nanupapattiriti ca bhavah /
 vipaksasattksyaivaprasiddhyaiva rupapañcakasampattih kevalanvayina iti
 casayah siddhantinam / nanvevam sadhyasadhanavyatirekayoh
 saharadarsanata eva vyatirekavyaptigraha upapadyata iti sankate na ca
 sadhanabhava iti / sadhyantitasvabhavatvam-sadhanasya
 sadhyanirupitavyatirekavyaptimattvam
 sadhyabhavavyapakabhavapratyogitvalaksanam / vyaptiniscayayoge
 hetumaha abhavasye ti / vyatirekinoh
 sadhyasadhanayoradhikaranapeksaya tadabhadhikaranamanantyat
 kalayam'sena kkacidapi sadhyabhavavati hetorvrttau
 vyatirekasahacaryaniyamalakshanavyatirekavyapterasambhavadityarthah /
 vyatirekisadhyasadhanavatah parimitatvena kvacitkartsnyena grahanamapi
 sambhavediti ca hardam / nanu yavatsu pratyaksesvadhikaranesu
 vyatirekayoh saharadarsanata eva vyaptinisciyetetyatraha sandehe ti
 / vyatirekavyaptirhi sadhyabhavah hetvabhavavyaptigarbhita /
 sadhyabhavo 'stu, hetvabhavo mastviti sankayam ca na
 sadhanabhavavyapyatvam sadhyabhavah grhyetanukulatarkavirahe /
 sadhyasya
 sadhananimittatvasadhananiyatasvabhavatvadyanyathanupapattilaksanatar
 kabalacchankanivaranam ca sadhyasadhanayoh
 saharadarsanamulahetuhetumadbhavadvyavadharanamantara na ghatata
 iti kevalavyatirekyasiddhiriti ca hardam / visistahetuna
 prthivyadvyatiriktagunatvanumane ca sadhyaprasiddhimaha
 prthivyadibhya iti / arthantarasya gunadeh prasiddhavapi
 tadvrttigunatvalaksanam sadhyamaprasiddhameva / na ca
 prthivyadyarthantaramevatatvameva sadhyate / tacca rupatvadau
 prasiddhameveti vacyam / niruktasamavetatvasya gunakriyabhinna eva
 prasiddhahergune jñanadau tatsadhanayogah /
 arthantaradravyasamavetatvam canumanatpragaprasiddhameveti hardam /
 naiyayikoktatmanumanadusanani
 sankhyoktatmanumanesvapyatidisati etene ti / tatha ce ti /
 vilaksanatmasadhakatvena sankhyabhimataneva hetun prathamam
 vivrnumahe sisyaavaisadyaya ksepasaukaryaya ceti bhavah /
 sanghatapararthatva dityadih sankhyakarika / enam vyakhyati
 ayamārtha ityadina / saranam grham /
 sanghatatvam-avayavasamudayatmakatvam / bhutanam-pañcanam
 mahabhutanam / avyakte ti / sukhaduhkhamohatmatvam
 sukhadisvarupatvam, sukhadijanakatvarupam va / tena
 tathatvam-sattvarajastamorupagunatrayasanghatatmakatvam anumeyam
 karyarupena sariradivadevetyarthah / sanghatatvahetorviruddhatvam
 sankate na cendriyanam iti /
 ubhayaviĀ>eá¹£aviruddhatvam-paká¹£asÄ•dhyayorabhimataviĀ>eá¹£aviruddhÄ•kÄ•rÄ•pÄ•
 dakatvam / anahankarikatvena sanghatatvasya bhutabhautikesu,
 samhatapararthatvena ca gehasayyadisu
 bhuyasahacaradrstervyaptergrhitataya
 paksantargatendriyanamabhimatahankarikatvaviruddhasyanahankarik

atvasya, sadhyaghatakasya ca parasyabhimatasamhatatvaviruddhasya
samhatatvasya'padakatvadviruddhatvam sanghatatvahetoriti bhavah /
heterubhayavisesaviruddhatvam ca netyanvayah / aviruddhatvamupapadayati
ahankare tyadina / ahankaravrttau satyamevendriyanam
manahparyantanam vrterdarsanattadabhava ca svape
'darsanadahankarikatvam tesamavasiyate / tatrapi
sattvankaryalaghavaprakasayogatsatvikahankarakaryatvamiti
bhavah / agamasca deva vaikarika dasa, ekadasam manasce ti
smrtirupah / devah-indriyani
prakasayogaddevadhithitvadva / vaikarikasya
sattvikahankaryeme karyabhuta iti vaikarikah /
apavadanupapatteh-badhananupapatteh /
sanghatatvasyanuhankarikatvena na vyaptih /
traigunyatmakasyendriyajatasya'hankarikatvena
pramanapratipannatvenanaikantyaditi bhavah /
paksavisesaviruddhatvam parihrtiyasadyavisesaviruddhatvam
pariharati atmanastvi ti / aprayojakatvacce ti /
asamhatasyapyatmanascetanatvadeva bhoktrtvasyopapatteh
bhoktatvalaksane paratve pradhanye sanghatatvasyaprayojakatvamiti
bhavah / yadi sanghatatvasya paratve prayojakatvam syattarhi
samhatapararthatvena vyaptih sambhavennama sanghatatvasya /
vyaptibaladanekasanghatakalanapi sodhavya bhavet / na caivam / tatha
ca samhatapararthatve sanghatatvasya vyapyatvasiddhatvamiti hardam /
sanghatapararthatvenanumitasyatmanah sanghatatvam
yogyanupalabdhibadhitañceti bodhyam / sanghatatvasya pararthatvena
vyaptistu pramanantaravirodhabhavatprasetsyatityaha na ca
pramanantare ti / sanghatapararthatvanumanenatmasiddhim
nigamayati evam ce ti /
sanghatatvavyapakapararthatvavatsattvadigunatrayatatkaryarahita iti
samhatatve tyaderarthah / parasya samhatatve 'navasthaprasakteh
traigunyaviparyayah atraigunyatmakatvarupo mantavya ityuktam asamhata
iti / trigunadviparyayadityantah karikamsa vivrtah /
athadhisthanadityamsam vivrnoti tatha dehadaya iti /
sukhaduhkhamohatmakataya-sukhadyatmakasattvadisanghatarupataya /
parena-svabhinnena cetanena / adhisthiyante-karyanugunataya
preryante / yantradibhih sarathiprabhrtibhih /
bhoktrbhavadityetadvivrnoti api canukule ti /
anukulaniyah-anukulabuddhibhak /
anukulavedaniyah-anukulatvaprakarakabuddhivisyah / evam
pratikulaniyapratikulavedaniyavuhyau / bhratrvyah-satruh /
bhoktrbhavadityasya drastrtvaparataya yojanantaram drsyatva
diti / adhisthatu rityadi /
sanghatapravrtteradhisthatrantaradhinatayadhisthatuh
sanghatatve tatpravrtterapyadhisthatrantaradhinatvam syat,
evamagre
'pityanavasthaprasangadadhisthaturasanghatatvamestavyam /
evam sukhenanukulaniyasya duhkkena pratikulaniyasya va bhoktuh

trigunatve tasyapi anukulapratikulavedaniyatvasya
prapteranukulaniyapratikulaniyantarapadakatvadanavasthaprasanga
ityatrigunatvamestavayam /
dehadipaksakavilaksanadrastranumanena catmano
dehadivailaksanyamapi siddhamiti bhavah / kaivalyartham
pravrttesce tyamsam vivrnoti tatha dehade riti / atrayam
prayogah-kaivalyasadhanapravrttih
kaivalyadasapraptiyogyatmatattvajñanapurvika,kaivalyasadhanapravrtti
tvat, ya ya phalavisesasadhanapreksavatpravrttih sa sa
tattatphalapraprtiyogyatmatattvajñanapurvika, yatha
svargasadhanapravrttiriti / dehadeh pradhanaparyantasya
parinamasvabhavasya trigunasya kaivalyanupapattijñanacca
vilaksanatmasiddhiriti bhavah //

vilaksanatmasadhakataya sankhyairupaksiptam
sanghatapararthatvanumanam tavaddusayati atrapi tyadina /
parapare ti / anyanyetyarthah / purvaparibhute va /
paraparasanghateti va samastapathah syat / karyatayeve ti /
karyatkaranamanumeyam / karanasyapi kadacitkatvena
karyatvattatkaranamapyanyat, evamuparyupariti karanaparamparakalpana
yatha pramaniki na dosaya,
evamavinabhavabaladapatantisanghataparamparakalpanapiti bhavah /
nanu sanghatatvasya bhoktrtvalaksane paratve 'hetutvanna
sanghatapararthatvena sanghatatvasya vyaptigraha ityatra'ha na ce ti /
sanghatapararthatvam tadadhinitisayabhaji sambhavet /
tadadhinitisayascasamhate nirlepe nirvikara'ta evatisayadhananarhe
sankhyabhimatepuruse na sambhavatiti samhatasyaiva
kasyacitsanghatasesino 'numanena siddhirnasamhatasya
sankhyamatapurususyete bhavah / bhogarupo 'pyatisayo na
sankhyapurususya sambhavediti hardam / etena puruso 'sti
bhoktrbhava dityapi parastam / drsyate ca khatvadeh
sarirarthatvam, sarirasya ca sarirantararthatvam /
atastadadhinitisayabhaktvarupe tatparatve sanghatatvasya prayojakatvena
tadavacchinnapararthatvena vyaptigraha sambhavatyeveti cabhimatam /
taddhi ti / yadyenopakriyate kriyate va tattasya sesi pradhanamangi
bhavati, yattupakaroti karoti va tattadartham tacchesah
tadangamityanvayarthah / upakriyate-atisayavan kriyate,
strakucandanadineva dehadih, prayajadineva ca yagadih /
kriyate-nispadyate, dandadineva ghatadih, purodasadineva ca
yagadih / tatra upakriyamanam kriyamanam va angi,
upakarakam karakam va angamiti vivekah / na ca tathe ti /
tatha-atisayadhanarhah / sankhyapurusah-kapilabhimata atma /
nanvanupakaryatve 'pyatmana etairupakrto
'hamityupakrtatvabhramalaksana evopakaro dehadibhih sadhya iti
tatparatvamupapadyata iti cettatraha api ce ti /
citisakteh-caitanyasvarupasya purususya /
saktisaktimatorabhedabhiprayenaivamuktih /

buddhyaparaparibhasabhidhanam-buddhirityaparam
 sviyatantrasanketitam yasya nama tadityarthah / na bhramyati ti /
 antahkaranam na bhramasrayo 'cetanatvaddhatadivaditi yavat /
 acidapi ti / acetanamapi caitanyapratibimbasrayataya
 cetanavadbhatityarthah / ciccetasabdau svayamprakasabhiprayavatra /
 nirupaya iti / chayayah kantilaksanaya
 ujjavalarupavaddharmabhutaya nirupe caitanye 'sambhavannirupe
 cantahkarane tatpratiphalanalaksanasankranterayogadityarthah /
 rupavatyeva hi sphatikadau japakusumalohitadipratiphalanam
 drstamiti bhavah / sankate chayeve ti / na chayasabdena mukhya
 kantirvivaksita / api tu sadrsyam /
 citsadrsyapattiscetanayamanatvamiti ceditiyarthah / prativakti kah
 kha l viti / sadrsyam kenakarenetyarthah / atra'ha citisarupatvam
 iti / vrttiparinamasamanyabhavavattvena sadrsyamityarthah /
 dusayati hantaivam iti / bhramadayo hi vrttayo 'ntahkaranasya
 nirvrttikatve nopapadyanta ityarthah / bhramopapadanartham hi
 pariskriyate cetanayamanatvam, taccennirvrttikatvarupam, naiva
 prasango bhramadyudayasya, tatha ca yadarthamayamarambhah
 tatkaryamavasaditamiti bhavah / prakarantaram sankate cetanatvene
 ti / jñatrtvenetyarthah / prakarantaram ajadayamanatvam iti /
 pariharati ajadatvam iti / jñaturahamarthasyatmana
 evetaranapeksaprakasatvalaksanamajadatvam sambhavatiti
 jñatratmasamarthanavasare proktam / tatha caivamvidhajadatvasya
 jñatrtvasamanasrayatvajjñatrtvenaiva jñatrtvasamanarthanam
 krtam bhavediti bhavah / tenaive ti /
 jñatrtvaikasrayenajadatvenaiivetyarthah / etat-ajadayamanatvam,
 na kiñcit-narthasadhakam, vivaksitabhramavattopapadakam na bhavati /
 asiddhamasiddhena sadhyata iti yavat / yadva na kiñcidetat-anatiprasaktam
 prakrtarthopapadakam durnirupamiti bhavah /
 antahkaranasyajadatvopagame sankhyasyapasiddhantam caha api ce
 ti / nanvantahkaranasya citisarupyasambhave 'pi tasmin citipratibimba
 eva jñatrtvadimanastu ityatraha na ca citi ti / bimbatvenabhimatacit,
 pratibimbadharatvenabhimatamantahkaranam / dvandvasyabhimatasabdena
 karmadharayah / bimbagatasya vakratadeh pratibimbadharagatasya va
 malinyadeh pratibimbe aropasambhavah / na ca jñatrtvam bhramo va
 prakrte 'nyatarasminnapyasti, yasya citpratibimbe aropah syaditi
 bhavah / pratyuktasce ti / nyayatattvasastradaviti sesah /
 nanvantahkarana eva
 viá¹fayÄ•kÄ•rapariá¹Ä•malaká¹faá¹†ajÄ±Ä•navá¹†terupagamÄ•danyatarasminnapyavá
 tti tvamasiddham / tatasca citibuddhyorvivekagrahacciti
 jñatrtvapatibhaso yujyata eveti sankate yaducyata ityadina /
 nirvikaraya api citisakteh sannidhanabaladevantahkaranasya
 pratyaksadipramanajñanabhrantyadilaksana vrttibhedah
 samudayante / pradhanyat citeh tasam saksitvam bhoktatvam ca,
 yatha niscestasyapi sarvabhaumasya pradhanyat
 prabalasamantacakrakartrkayuddhaparakramavijayabhaktvam tadvaditi
 sankiturasayah / parakramiyah-atisayena parakramavat / pariharati

tadanupapannam iti / saksitvam hi na caitanyamatratvam, kintu
 saksaddrastrtvam / na tacciteh, drastrtvam kalpitamiti cet
 nirvikare nirdharmake kutasthe caitanye drastrtvabhramo 'pi na
 sambhavatityuktameva / drstante tu na nirvyaparativamsarvabhaumasya
 nirdharmakatvam va / svasvamibhave hetavasca
 krayapratigrahotpadanabharanadayah prasiddhah / rajñasca
 bharanadihetukam svamitvamupapannam / na tu sankhyabhimatasya
 purusasyeti samuditasayah / nanu sankhyabhimatasyatmano
 'numanasambhave 'pi naiyayikadibhiradheyatisayatvena bhoktatvena
 cabhimatasyatmanah sanghatapararthatvanumanena sadhanam syaditi
 cet, na / sanghatasya samhatapararthatvena vyaprerasamhatasya parasya
 siddherayogat / naca bhoktrarthatvenaiva sanghatatvasya vyaptirastu /
 tatha casamhatatmasiddhirapratyuheti vacyam / sarirasyapi
 sarirantararupabhoktrarthatvasadhanaparyavasanaadvivaksitasiddheh /
 sariradivyatiriktasya bhoktaranumanatpurvamasiddhya ca
 vilaksanabhoktrarthatvena vyapteragrahadvilaksanatmasadhanayoga
 iti dik / atmani dehadibhedasadhakanumananam pratyaksabadhamapyaha
 sthulo 'ham iti /
 pratyaksamrditavisayataya-pratyaksabadhitasadhyakataya /
 atitakalatabadhitahetvabhasata /
 vyatirekanumanabhedanam-vilaksanatmanumananam
 kapilanaiyayikabhimatanam / dehadibhede atmanah srutimeva
 pramanatayopanyasyanti srotriyah sa esa iti / netineti tyatmanah
 sariradigataprakaranisedhah / sarirabhinnam
 sariradharmavranadirahitam catmasvarupamityakayamityaderarthah /
 yonim iti / atra sariraprapakayonisambandhapratipadanenanatmanah
 sarirabhinnatvamsidhyati / sariratvaya-siryamanatvaya / idam ca
 na svarupena, kintu sariravisistavesena / tathaca
 dehaderevotpattyadi natmana ityatra srutirna jayata iti /
 sarirabhinnatvamuktamatmanah /
 sarirasamsrstatvampyaupadhikameva, muktautvasariratvamevetyatra
 srutimupadatte na ha vai iti / srutim pramanamuktva
 vilaksanatmani srutyarthapattimapi pramanamaha kalantare ti /
 tadanupapatti ti / srutyarthanyathanupapattityarthah /
 vidhyanyathanupapattiti va /
 dehavinastordhvabhavisvargadisadhanakarmanusthanam tadvidhanam
 va bhoktaratmano dehatirekam nityatvam ca vina hi na ghatate /
 nanveva dehavyatireke siddhe 'pindriyadibhedo na sidhyatiticit;
 atrocyate-golakatiriktendriyasyapi na sastramantara siddhih /
 sastratastu vilaksanatmana upakaranatvenaiva tatsiddhiriti
 vilaksanatmasiddhih sastrato nispratyuheti / vilaksanatmani
 anumanaikapramanakatvamagamaikapramanakatvam ca matabhedenopapadya
 pratyaksatvam mimamsakamatena nirupayitumupakramate nanu hitahite ti
 / hitam balavadanistananubandhistasadhanam
 sastraikasamadhigamyam / ahitam-balavadanistanubandhi /
 hitahitapravartananivartanaikaparasya sastrasyopari tattvaparatvasyapi
 parikalpanam mahabharaniksepalaksanameva / sahyetavananyalabhye

tattvamse 'pi karyopayogini sastrasya tatparyakalpanam / na
tvanyalabhye / dehadivilaksanascatma pratyaksenaiva
sphutamadhigamyata iti natra purovadalaksanam pramanyam
sastrasya sambhavatiti srotriyopari pratyavasthanam mimamsakasya /
atmana indriyagrahyatvam sankate 'tra srotriyah maivam voca
ityadina / rupadivyatirekini-rupasparsarahite / dravyapratyakse hi
udbhutarupasparsanyatarasya karanatvam / tadabhavannatmanah
pratyaksatvam sambhavati / niratisayasuksma ityanena
indriyagrahanayogyatvam vivaksitam / yogya eva hi pratyaksam
prabhavati nayogya iti bhavah / indriyagrahyatve atmanah
srutimudharati parañci ti /
paragarthamatragrahanasamarthanindriyanityarthah /
acittvapratibaddhasca sarvo 'pindriyagocarah / tena naindriyikam
jñanamatmanam sprastumarhati //17//
syanmatam-bhautikatvadbahirindriyani ma namatmani pravartisata /
manastu pravartisyate abhautikatvaditi; tanna; tasyapindriyatve
bhautikatvasyapariharyatvat / yatha'mnayate 'annamayam hi somya manah'
iti / prapañcitam caitannirupane / (ityatmano 'pratyaksatvasanka)
athocyeta-asti tavadahamityaparoksavabhasah pratyayah / na
caindriyatvamantarenasau sambhavati / klptam ca bahirindriyagocare
'pi sukhadau svantasvatantryamiti tannimitta evayamahampratyayo yuktah
/ prayogasca bhavati-atma manasapratyaksagrahyah bahirindriyayogyatve
sati pratyaksatvatsukhadivat iti / (iti bhattamukhenatmano
manasapratyaksatvanumanopaksepah) tanna; samvedanena vyabhicarat /
na ca tadapratyaksam / janamityananyopadhikataya pratibhanat /
apratyaksatve ca samvedanasyasiddhireva syadityuktameva / naca tadapi
manasapratyaksataya sapakse niksepamarhati; vimardasahatvat / yada
khalu kutascidatmamanahsamyogadvisayasamvit udayamasadayati,
tadaiva kim tata eva tadgocaramapi vedanam janyate, utanyadanyeneti
vacyam / naca yugapadubhayajanam sambhavyate / tatha hi sati
paraparattadgocaraniravadhikadhinikurumbajanma tatkalamevapadyeta / naca
tadasti / yugapadutpattau visayavisayitvanyamasca niribandhanah /
asamasamayajanmana jñanena vedyatve na pratyaksatvam;
ksanikatvenagrimajñanasya agrahakajñanodayamavasthanabhavat /
bhava ca
sarvajñananam sarvadavasthanaprasangat / karyavirodhitve
canantameva samskarodayanna kalantare sthitiriti samvido na
manasapratyaksavedyatvam / na capratyaksa samviditi sphuto
vyabhicarah / aindriyatvasyanatmatvapratibaddhatvadviruddhata ca /
sadhyaavikalasca drstantah, sukhaduhkhatyah
pratyaksatvanabhyupagamat / anabhyupagamascendriyapauskalyanasayoreva
sukhaduhkhatvat / na hi tasminnapratyakse tatpaukalyamvaikalyam va
pratyaksam bhavati / indriyasvarupa
ivabhyasapatavattayoraparoksatvabhimanah, mano 'vasthabhedesviva
canumeyamanovadinam /yastu sugatamatavalambi vijñanabhinnahetujataya
tayorapi tadantarbhavamabhimanyate; kanabhaksapaksasrayanena va
tayoratmavisesagunatvam;tabhyam sukhaduhkhadhikaranam

vyacaksita; svatahsukhityetadvimarsam vatratyam /
 ragadvesadayastu caitanyasyaivavasthavisestadvadeva
 pratyaksibhavantiti na tannidarsanenumanodayah /
 sukhaprayuktavisayikaracaitanyam ragah,
 tadvirodhaprayuktavisayikaram tadeva dvesah, bhutaduhkhajñanena
 cetascalanam sokah, agamitajñanena cetascalanam bhayamityadi
 laksanagranthadevavagantavyamityalam pravistarena /
 (iti gurunukhenatmano manasapratyaksatvanumanadusanam) ekasya
 catmano niramasya na svapeksaya grahyagrahakabhavah,
 virodhadityapyuktameva / amsabhedasrayane tatsiddhaye
 camsantaramasrayitavyam, tatha tatra tatretyanavastha;
 sanghatatvam catmanah / (iti catmano grahyagrahakabhave
 virodhodbhavanam) nanu ca grahakavabhasah srutya,
 svasiddhantasraddhavipralabdhabuddhi- bhirabhihitah;
 indriyadipratyasannatattatpadarthamatrasphuranat / tadrso 'pi
 kvacidastu nama pratyayah / sa
 tvagantukatmapratyogikapratyaprakasadipadabhidheyarthadharmanumit
 ajñanavisistamanasapratyaksasiddhatmanibandhanah / (iti
 prabhakaramate bhattasyapi pratyavasthanam) ucyate / aho khalu
 svanubhava eva vibhramah pariksakanam, yat visayanubhavasamaye
 purvavasthato na kañcidvisesamayamatmano 'vabudhyata iti / uktam
 hyetart-idrsa evayamarthah, jñayate na veti na vidmah, mama va
 pratibhasate parasya vetyapi na vidma iti na
 jatucidevam pratitirasti, jñanajñatroranavabhase tadrasyapi
 pratitirapadyeta; iti / so 'yam parasamcetit
 svasamcetitasyatisayah sarvatra parisphurannasati grahakavabhase
 nopapadyeta / anumitajñanalambanatve cajñasisamityeva pratibhasah
 syat, na janamiti;
 jñanajanyarthatisayadarsanatadvyaptyanusandhananumanodayasamaye 'num
 itsitajñanasyativrttatvat / jñananumanasambhavah purvamevoktah
 / manasapratyaksatvam catmagrahyadhinirastam / tathasati hi
 svaparavedyayoranatisayah syat /
 (iti prabhakariyam svapakasadhanam) nanu kathamiva grahakanavabhase
 svaparavedyayoranatisayaprasangah? nahi grahakasiddhinibandhanah
 svaparavedyavisesah; svasamavetavisayabodhajanmana
 parasamavetabodhajanmana ca tadvisesopapatteh /
 svaparasambandhibodhaviseshodavyavasthapi
 sviyaparakiyendriyarthasannikarsadijñanahetusamagribhedanibandhana /
 na catmasiddhirapi tatsamagryanupravesamarhati;
 indriyaderivanavabhasamanasyaiva hetutvasambhavat / naca visayabodha
 evatmabodha iti sampratam / na hyarthantarasiddhirarthantarasya
 siddhirbhavati, atiprasangat / api ca yadadhina bhavanam
 rupabhedavyavastha, tadapi hi samvedanam tadanim
 nilinarupamevendriyadivat / kutastu punah tadasrayasyatmanah
 pratibhasaprasaktih? yadahuh-idamaham janamiti tritayavabhasah
 sarvatrikah, iti, tadapyanubhavanarudhamevanantarameva
 pratiksiptamiti / (iti bhattena prabhakaramatadusanam) astu tarhi

grahakatayaiva sarvarthagrahanasamayesvatmasiddhih / abhyupagantavya
hi samvidah svatahsiddhih, sarvaprakarasadhanantarairakaranat,
satyasca tasyah kadacidanavabhasadarsanacca / yatha ca samvidah
prakasavyabhicarah, tatha prapañcitam prathamadhikarana iti
natropaksipyā pratikseptavyam / sato 'pi prameyajatasya svapadisamaye
'nupalabderabhyupagatam tavat samvidah tatsadhakatvam / atah
klptarthantarasadhanabhavaya tayaiva'tmano 'pi siddhirabhyupagantum
nyayya /
(iti punah prabhakarena svamatasthanam) yattu visayavittiyuparame 'pi
svapasamaye 'yamatma prakasata iti, tat upapattibhirupapadyamanamapi
yathapratiti vyavaharatam na cittamanurañjayati / yuktimapyupanyasyati
acittve ti / acittvapratibaddhah-acittvavyapyah / atma
nendriyagrahyascetanatvat, yannaivam tannaivam yatha ghataditi
catra prayogah //17//

atra bhattachamatamupaksipati syanmatam iti / srotriyo dusayati tanne
ti / gandhadimattvadeva hi ghranadergandhadigrahakata vyavasthita /
tatha ca bhautikatvam ghranadeh sthitam / tannidarsanena ca manaso
'pi bhautikatvam setsyati / tatha cabhautika'tmagrahakatvam
ghranaderiva manaso 'pisyaditi bhavah / bhautikatve manasah
srutimapyaha annamayam iti / bhattacha prativakti athocyete tyadina /
aparoksavabhasah-paroksapratitibhinnah, laukikavisayitavaniti
yavat / sukhadau manasah svatantryam ca
bahirindriyanapeksapratyaksajanakatvam /
manasapratyaksagrahyah-manasapratyaksanirupitalaukikavisayatavan
/ sistam spastam / praktamanumanam dusayati gurumukhena
tanne tyadina / sadhyabhavavati heto sattvam hi vyabhicarah / tatra
samvidi hetau visesanamsasya siddhatvadvisesyamsam
tavatsadhayati na ca tadi ti / ananyopadhikataya
lingapadaññanadikarananapeksataya / pratibhanat-prakasat /
nanu jñatatayaiva jñananumanamityananyopadhikatvam
jñanapratibhasasyasiddhamityatrasa apratyaksatve ce ti /
jñanatiriktayam jñatatayam jñanalingatvenabhimatayam
pramanabhavat, satya api tasya atindriyatvena jñanasya
tenavinabhavagrahayogat, jñanajanakasamagrya jñatataya eva
saksajjananasambhavadantara jñanakalpanaya aparthatvaccasiddhireva
syajjñanasyapratyaksatva iti bhavah / samvedane sadhyasyapi
sattvamasankate na ca tadapi ti /
vikalpasahatvanmanasapratyaksatvam samvido nirasyati vimarḍe ti /
vikalpayati yada iti / tathasati ti / visayajñanasyodayakala eva
tadgocarajñanajñanasyapi
atmamanahsamyogarupakaranabaladutpattisvikare
purvottaribhutavisayajñanajñanajñanajñanajñanajñanadinam
samudayasya yaugapadyaprasangah ityarthah / nikurumbam-samudayah /
visayajñanajñanajñanayoryaugapadye dusanantaramaha yugapa diti /
pratyakse visayasya
hetutvatpurvajñanajanitasyottarajñanasyanuvyavasayarupasya

purvajñānavisayakatvamupapadyeta kramabhavitve na tu yaugapadya
 ityarthah / astu tarhi kramikatvam
 visayajñānatadanuvyavasayayorityatraha asame ti / jñānasya
 ksanikatvaduttarajñānotpadakale purvajñānasyasattvanna
 pratyaksatvam sambhavetpurvajñāneñānantaravedyatvopagame
 'pityarthah / jñānasya ksanikatvanupagame dosamaha bhava ce ti /
 nanu na ksanikatvam, napi sthiratvam / kintu svakaryenaiva
 nivrttirisyate jñānasyeti cettatraha karye ti / karyasya viro
 dhitvam nasakatvalaksanam ceddviksanavasthayitvam
 syajjñānasya / sahanavasthanalaksanam
 cedekaksanamatravrttitvam/ atra tu sahanavasthanalaksana eva
 virodho vivaksitah / dviksanavasthayitve tu naiyayikaprakriyaya
 manasapratyaksopapattestannisedhanupapatteriti bodhyam / naiyayikamate
 'pi dvitiyatrtiyadijñānavisayakajñānadhāranuvrttiprasango
 bodhyah / atmano manasapratyaksatvanumane virodhamapyaha
 aindriyikatvasye ti / anatmatvavyapyatvadaindriyikatvasya
 vyapanivrttya'tmani nivrttiravarjaniya / tatha ca
 paksatavacchedakatmatvaviruddham sadhyamiti bhavah /
 bahyendriyagrahyatvasyaivanatmatvavyapyatetyagrahe 'pi
 dusanantaramaha sadhyavikalasce ti / sadhyasunyo
 'nvayaddastanta ityarthah / sadhanavikalatvamapi yadyapi phalati
 upapadanaprakarena; athapi siddhantaprakriyaya
 jñānavastharupatvatsukhadēh jñānasya ca
 svayamprakasatvatsvayamprakasatvam sukhaderhrdi nidhaya
 sadhyavikalatvameva kirtitam / anvayaddastante sadhyasya sadhanasya
 va virahena tadavacchedena sadhyavyaptigraho hetau sambhavatiti
 vyapyatvasiddhirvivaksita / nanu sukhaduhkhayorapratyaksatve
 pratyaksavadavabhasastayoh katham? tatraha indriye ti /
 yathatindriyatve 'pindriyanam mamedam caksuh, aham
 caksusman pasyamiti pratyaksavadavabhasascaksuradeh
 kadaciccaksusadivrtti kale nanacaksuradivrtti
 pratisandhanavatascetanasyendriyavisayasamskarapracuryaprayuktah,
 tadvadindriyavastharupasukhaduhkhaparamarso 'pi
 pratyaksasamanakarastadabhyasabahulyadityarthah / atra nidarsanam
 manovasthe ti / anumeyamanovadinah buddhivyatiriktam mano 'numanena
 sadhayantah / kamasankalpadinam manovrttirupatvam
 kamahsankalpah- sarvam mana eve ti srutyapratiyate / tesam ca
 pratyaksatvavabhasah tadvisayanubhavabhyasapracuryadeveti
 vaktavyam yatha anumeyamanovadibhih, tatheti bhavah /
 sukhaduhkhayoratmabhinnatvam, atmana agantukadharmarupatvam ca
 matabhedena prasiddhamanuvadati yastusugate ti / atraha tabhya miti/
 caturthidvivacanam / bauddhaprakriyaya kanadaprakriyaya va
 ksanikatmananyatvam, nityasyatmana agantukadharmarupatvam va
 manyamanabhyam nyayatattvasastrastham sukhaduhkhadhikaranam,
 etatprakaranastham svatah sukhitvavicaram va prakirtayedityarthah
 / nanu sukhaduhkhayoh manasapratyaksatve vivade 'pi ragadvesaveva
 nidarsane bhavisyata ityatraha sukhe ti / sukhatvaprayuktam

visayikaranamupadeyataprakasanam yatah tajjñanameva ragah
sukhagocaropadeyatabuddhilaksana iti yavat / tasya sukhasya virodha
upaghato yena tadgocaratyajyataprakasakajñanameva ca dvesah /
tayosca jñanavadeva prakasa iti nam sadhyanvaya iti bhavah /
sokabhayayorapi na nidarsa natvam sambhavatityaha bhute ti /
taccalanamiti mudritapathastu na sadhuh /
atitaduhkhanusandhanaprayuktascittaviksobhah sokah /
agamiduhkhahetuparamarsadhinascittasanksobhasca bhayam /
tayoscantahkaranadharmatvadeva na pratyaksatvamiti
drstantatvayoga iti bhavah / atmano manasapratyaksatve
sadhakasyasambhavamuktva badhakamapyaha ekasye ti /
ekasyaikaadaivaikakriyayam kartrkarmabhasambhavalaksano virodho
'tra vivaksitah / uktavirodhapariharayatmani
amsabhedasrayanedosamaha asambhede ti /
grahakatmamsantarasyapi pramanasiddhatvavasyambhavana
tadgrahakasantaramestavyam, evamuparyuparityanavasthetyarthah /
kadacidekamsenanyamsagrahanam, anyada
camsantarenaitadamsagrahanamiti kalabhedenopapatternanavastheti
cettatrapyaha sanghatatvam ce ti / atmano niramsatvaviruddham ca
samsatvamevam sati prasajyata ityarthah / samsatve canityatvadi
apadaniyam / atredam bodhyam-gururjñaturatmano jñanavisayatvam
nanumanyate / kintu visyajñanakalesu
jñatrtvabalatprakasamatram manute / jñanasyapi tathaiyeti / evam
prabhakarena dusite svapakse bhastastanmatamapi dusayati nanu
ce ti / srutyetyanantaram tanna, satu iti puraniyam / atra na ca
grahakabhasa iti pathah sambhavyate / srutyetyanantaram siddhyati
ti sesah / svasiddhantetyatah purvam sa tu iti yojyam /
svasiddhantabhinivesavasikrtacetasamabhimanamulako
grahakavabhasavado na srutipramanena sidhyatiti bhavah /
grahakavabhaso nama sarvajñanesvasrayataya'tmanah sphuranam /
srutyasyasiddhau hetumanubhavavirodhamabhipretyanubhavaprakaramaha
indriyadi ti / anubhavaviruddham hi na srutih pratipadayediti hardam /
srutyetyatranyatha pathah syadva / svasiddhantabhimanibhah
prabhakarairabhihito grahakavabhaso na mantavyah pratitivirodhat /
pratitirhitatpadarthamatram prakasayatiti samuditasayah / nanu
ghatadipratyaksegrahakabhasabhava ghatamaham
pasyamityadyanubhavah katham? tatraha tadrso 'pi
tyadivakyadvayena / yasya yadvisaye jñanam jatam tasyaiva sor'thah
prakasata iti prakatyasya'tmapratiyogikatvamarthadharmasya /
tallingakam jñananumanameva ca kadacitkam /
tatascanumitajñanoparaktatmamanasarupo niruktanubhavasca kadacitka
eva, nayam ghatacaksusarupah / yena visayavittisu
prakaseta'tmeti bhavah / atra ca manasapratyakse jñanavattvena
visayatvam dehadimattaya casrayatvamiti karmakartvirodhapariharo
'bhimato bhastanam / atra prabhakarasya pratyavasthanam ucyata
ityadina / svanubhava eve ti / jñane jate tadvattvenatmopalambho
'pyanubhavasiddhah / tatraiva vibhramo nastitabhrama ityarthah /

svanubhavamapyajanatah pariksakatvam sobhanamityupalambhah /
 visayavedanakale jñanasya jñatuscavabhasabhava dosam
 purvoktam smarayati ukta mityadina / jñanasya prakasabhava
 jñayate na vetisamsayadiprasangah / jñatuh prakasabhava mama
 jñayate 'nyasya veti samsayadiprasanga iti bhavah / so 'yam iti /
 samcetitam-jñatam / atisayah-svatmane prakasamanatvalaksano
 'nubhuyamanah / anumite ti /
 janamityadipratiterjñatatalinganumitajñanopanitabhanatmakatmam
 anasapratyaksarupatve
 'titajñanalambanatvadajñasisamityevabhilapah syat, na tu
 janamiti jñane vartamanatvollekhya ityarthah / nanvatisaighryat
 ksanabhedagrahanibandhano vartamanatvamse bhramalaksano
 janamiti pratyaya iti sankayam tanmate dusanantaramapi
 samsphorayati jñane ti / svajñanavyavaharahetukameva
 svajñananumanamiti na sambhavatityuktameva prak / jñatatalingakamapi
 jñananumanam jñanena jñatataya
 avinabhavagrahasambhavajñanasamagryaivanyathasiddhatvacca
 jñatataya duhsthameveti hardam / visayajñana eva jñatuh
 prakasam sadhayitum tasya manasapratyaksam ca nirasyati manase ti
 / atmana ityadih / manasapratyaksatvamityatra bahuvriheh
 tvapratyayah / atmagrahyatvam dhiyah svayamprakasatvam / tacca
 jñanasya manasapratyaksanumanayogapratipadanat siddham / atmano
 manasapratyaksatvam ca vyabhicarsadhakatvabhimatasya nirastam
 sadhakabhavadityarthah / dhinirastam-vyabhicaranirupikaya dhiya
 nirastam / vyabhitaranirupakatvopapadakamatmagrahyeti dhivisesanam /
 atra'tmagrahyadhivyabhicaranirastamiti va anyatha va mulapathah
 sambhavyate / evam grahagrahakayoh prakarantarena
 bhanasambhavamupapadya tadanavabhase visayavittau
 purvoktatisayasambhavam nigamayati tathasati ti /
 anatisayah-avisesah / svasmai jñayamanatvena bhanamabhanam
 carthasyeti vilaksanyasya virahah svaparavedyayoh prasajyate
 visayavittau jñanajñatrorabhane hityarthah / bhatah
 pratiksipati nanu katham iti / svasmai bhasamanatvarupo visesor'thasya
 tajjñanasya svanisthatvadeva ghatate tajjñane svasyabhane 'pi /
 visayabodhasrayatvameva svasyatisayo 'purvo visayavittikala iti ca
 bhavah / naca vittiveditroragrahe purvoktah samsayastadavastha iti
 vacyam/ svajñanajarthadharmaprakasasya svam prati pratyaksatvadeva
 mama prakasate na veti samsayasyanavakasat / jñanaphalaprakasena
 jhatityeva jñanasyanumanacca mama jñanam jatamanyasya
 vetyaderapyaprasakteh / naiyayikaprakriyaya tu
 karyanasyatvajjñanasya dviksanavasthayitvadanuvyavasayabaladeva
 na niruktasamsayadiprasango jñanajñatroranavabhase 'pi
 visayavittaviti ca bodhyam / atmani bodhodaye atmaprakasasya hetutvam
 nirasyati prasangatah na catme ti / nanu atmasiddhyaghatitapi
 visayabodhasamagryevatmaprakase 'pi heturastvityatraha na ca visaye ti
 / indriyarthasannikarsarthayogyatadighatita visayabodhasamagri
 nayogyatmabodhe 'pi samarthetyarthah /

atiprasangat-patabodhasamagrya ghatadibodhaprasangat /
 visayabodhe bodhasyapyaprakasa ityaha api ce ti / manadhina hi
 meyasiddhih / tat padarthanam jatigunadivisesavyavastha
 yadadhina tadapi samvedanam visayaprakasakale
 'prakasamanasvarupam svarupasadeva caksuradivadityarthah /
 svarupasajjñanenaiva visayavisesasiddhivat svarupasajjñatraiva
 svavedyavisayatayasiddhiriti bhavah / prabhakaranam
 matamanuvadati yadahu rityadina /
 sarvatrikah-pratyaksanumanadisarvavisayajñanavyapi /
 tatpratiksipati tadapi ti / anubhavanarudhamiti sadhakabhava
 uktah, anantameva pratiksiptamiti ca badhakam / jñanasyaivayam
 svabhavah-yat svavisayasyeva svasvasrayaprakasahetutvamapiti punah
 prabhakarah sankate astu tarhi ti /
 grahakatayaiva-jñanasrayatayaiva / visayabodhasamagrya
 visayajñanameva jatam / tacca jñanam svasamarthyadeva avisayamapi
 svam svasrayam ca prakasayatiti bhavah / jñanasya
 svayamprakasatvam tavatsadhayati abhyupagantavye ti / sarvaprakare ti
 / manasapratyaksasya jñatatadilingakanumanasya ca
 nirakaranadityarthah / kadaci diti / vidyamanatve
 prakasamanatvaniyamaccetyarthah / prapañcita piti / nyayatattvasastre
 iti sesah / natre tyadi / prakasavyabhicarivamatamupaksipya
 jñanasya tat natra nirakaraniyamityarthah / evam
 svaprakasatvamuktva jñanasya visayaprakasahetutvam ca sadhayati
 sato 'pi ti / sato 'pi visayasya svape 'prakaso jñananivrttyeti
 jñanasya visayaprakasakatvasiddhiriti bhavah / ata iti /
 paraprakasakatvenaistavyayah samvida eva pramatravabhasakatvamapi
 yuktamiti natmanah svayamprakasatvamapi kalpaniyamiti bhavah /
 svape 'pyatmano jñanamastiti matamanudya khandayati yattu iti / ta
 diti / sukhamahamasvapsamityadipratisandhanasya svape
 atmaprakasamantaranupapadyamanatvalaksanayuktivyuktamapi svapo
 atmanah prakasamanatvam nanubhavamatrasarananam hradyam
 bhavatityarthah / upapadyamanamapityapinopapattirapi naiva /
 pratisandhanasyanyathavopapatteriti sphoryate / anyathasiddhiragre
 prapañcayisyate mula eva / apavrktasya tu jñanam hetvabhavanna
 sambhavi / nityatve nityamuktih syadarthavadastathoktayah //18//
 nirdhutanikhilakaranakalevarajñanakarmavasananubandhasyapavrktasya na
 khalu svaparasamvedanodayanibandhanam kiñcit sambhavyate / naca manaso
 nityendriyatvena tatsamyogadeva tada jñanam janyata iti yuktam;
 svarupato gaganavat nityasyapi satastasyendriyabhavena jñanotpadakatvasya
 dharmadharmavarodhanibandhanatvat / svapa atmanah prakasam
 nisidhya muktavapi tam nisedhati apavrktasye ti /
 apavrktasya-muktasya / muktajñanasya nityatvamastviti cettatraha nityatve
 iti / samsaranabhavaprasangah phalito 'tra / nanu tarhi muktau
 sarvajñyaparasrutinam ka gatih? tatraha arthavada iti /
 ajñanakaryabhavanimittika moksasadhanaprasamsaparah
 sarvajñyadisrutaya ityarthah //18//

slokarthameva prapañcayati nirdhute tyadina / jñanavasana,
karmavasana canubandhah /
nirastasamastadehendriyavasananubandhasyetyarthah / svapare ti /
svasvarupavisayakasyar'thantaravisayakasya va
jñanasyotpadakamityarthah / dharmadharme ti /
adrstasahakaradhinatvadityarthah / dharmadharmavaruddham
sanmano jñanasya sadhanam / sati nityendriyatve 'pi srotravat
karanatvatah //19// naca yogajadharmanugrhitatatsamyogasya
sadhanatvama; 'ksiyante casya karmani' 'tada vidvan punyapape
vidhuya nirañjanah' ityadisukletarasakalakarmapraksayasrutivirodhat /
dharmaphalatve capavargasya punaravrttiprasangah / 'nastyakrtah
krtena' 'tadyatheha karmacito lokah ksiyate evamevamutra punyacito
lokah ksiyate' ityadisravanacca / na catmasattayaiva tadanim
tajjñananimittamiti vacyam / klaptatyagaklaptakalpanaprasakteh /
tanmatranimittatve ca sarvada atmasvarupavattadapi vidyata iti
samsaranavataraprasangat, bandhamoksavasthayoravisesapattesca /
na ca dehendriyadipratibaddhataya idanim tadabhava iti vacyam / tat
khalu pratibandhakam, yat sati puskalakarane karyodayam nirunaddhi /
na cadyapyatmanah tatpuskalakaranatvam siddham;
sarirendriyavatameva jñanadarsanat / klaptajñanakaranabhavasya
tasyaiva tadbhakatvavacanamunmattavacah / ato nastyapavargadasayam
jñanam / tatkalikajñanasukhadivadastvatmajñanavidhisesataya
gunavadena netavyah / ato visayavittisamaya
evatmasiddhinyamadyathoktanitya arthavittisu
veditrtayaivatmasiddhiriti / (iti visayavittikalesvevatmano bhanamiti
gurumatopapadanam)
idamapyatmatattvaparijñanollasitaparimitamativikalpajalpitamiti na
rocyante trayyantavidah / visayavittirhi visayavittireva / na hi taya
atmvittih svarupam va seddhumarhati, atadvisayatvat / yo hi
yatsamvidvisayo na bhavati, nasau taya sidhyati rupasamvidevarasah /
avisayau ca visayavitterbuddhibodddharaviti tavapi na taya sidhyatah /
nanu vedyasvabhavo 'yam, yatsvavisayasamvida sidhyatiti / vittistu
vittireva, vedita ca veditaveti kutastayorvedyasvabhavanupravesah /
uktam hi tayormanasapratyaksagocaravtam, anumeyatvasambhavasca /
kutastarhi vittisiddhih? svata eva / svayamprakasa hi samvit / maivam
/ sapi hi visayavadevanyasyaiva prakasamanataya na svatahsidhyati /
svatahsidhyanti ca sa kimiti kañcideva prati cakasti, na sarvan prati /
tatsamavayaditi cet-yatsamavayini hi ya samvit tasyaiva sa cakasti,
netarasya, tadasamavayaditi; yadyevam, asritastarhi
atmasambandhanibandhana eva samvidah prakasah,
tadbhavabhavanuvidhinat / yadyucyeta-prakasasvabhavaya eva satyah
pratiyogivisesavacchedayaiva tadapeksa, na svarupasiddhaya iti;
kutah khalvayam niscayah? yadi hi pratiyoginirapeksaiva
kadacidatmasvarupamiva samvit prakaseta, tata evamadyavasyemapi / na
ca tathasti / asrayapratiyogisapeksaiva samyogaputravaderiva
tasyah svarupasatteti na prthaksiddhyutpreksavakasah / satyah
samvidah prakasavyabhicarabhavat svarupaprayuktah prakasa iti

cet, satyah kim tasya atmasambandhavyabhicaro 'sti? / api caivam
sukhaduhkhadayo 'pi tvanmate svatahsiddhahsyuh / na hi te 'pi santo
na prakasante / atharthantarasadhakataya sarvavadisammatayah
samvida eva param svayamprakasatvamasritam / tayaiiva tathabhutaya
taditarabhyabhyantarasakalapadarthasiddhyupapatteh kimanekasva
yamprakasabhavabhyupagameneti bhavah? etadevopapadayati dharmadharme
tikarikaya /

dharmadharmavaruddham-punyapapalaksanadrstanibandhanopakaran
atvavasthavisistam / srotrava diti /
karnasaskulyavacchinnakasasyaiva srotratvam / tasya
cadrstasahakare satyeva sabdagrahakaranatvam, na tadvirahe iti
yathadrstanibandhanah srotrasyendriya bhavah tatheti yavat /
tatha cadrstavirahanmuktau manaso nendriyatvamiti bhavah //19//

sankate na ca yogaje ti / manassamyogasya
yogajadharmanugrhitatvam-yogajadharmanasahakrtatvam /
yogajadharmanprabhavanmuktavapi manasa indriyabhavo 'nuvartata iti
manasamatmajñanam tada sambhavatiti bhavah / muktau
yogajadharmanuvrttau srutivirodhamaha ksiyante iti / sukletareti /
punyapaparupetyarthah / nanu
sruteryogajadharmanvyatiriktasakalakarmavivrttyabhiprayakatvamiti
cettatraha dharmaphalatve ce ti / moksakale jñanasyatmavisayakasya
sarvavisayakasya va dharmajanyatve janyabhavasya
vinasitvaniyamatpunarajñanadiprasanga ityarthah /
karmaphalasyanityatve srutimudaharati nastyakrta iti / nanu moksa
atmaiva jñanaheturastu / tatraha na catme ti / atma sattayaiva
mulapathah syadva / klpte ti /
jñanakaranatayabhimatasyendriyadeh tyagah, aklptasyaiva
kevalasyatmanah jñanakaranatvena kalpanam ca prasajyata ityarthah /
dosantaramapyaha tanmatre ti / atmasvarupamatranimittatve
muktikalinasya jñanasya sarvadaiva tat bhavediti
samsaranavataraprasangah,
jñanasyajñanatanmulasamsaranapratibandhakatvaditi bhavah /
visadatattvasaksatkararupajñanabhava 'pi samsaropagame ca
dosamaha bandhe ti / muktikalajñanasya samsarakale 'pi sattve
samsarapeksaya mokse vailaksanyam na syadityarthah / nanu
dukhkhadhvamsadireva moksevisesa iti cet, tarhi tavanmatrameva
bhavenmoksa iti krtam jñanadinaparteneti bhavah / atmano
muktikalinajñane hetubhutasya nityatve 'pi na samsare tatprasangah
/ dehadeh pratibandhakatvaditi sankate na ce ti / pariharati tat khalu
iti / pratibandhakatvasyasambhavamupapadya tatra virodhamapyaha
klptajñane ti / tasyaiva-dehendriyadereva / arthavadastathoktaya
ityuktam vivrnoti tatkalike ti / dukkhanivrttipara muktau
sukhavadah, jñanapragabhavanastitabhiprayakasca jñanavadah /
te catmajñanaprasamsamatraparastadvidhisesabhuta evetyarthah /
prabhakaramatopasamharah ata iti /
yathoktanitya-visayaprakasakasya jñanasyaiva

svasvasrayaprakasakatvam nyayyamityuktanitya / prabhakaramatam
pratiksipati siddhanti idamapyatme tyadina / atmatattvajñanakarya
atmaprakaresvayathapratipattibheda yesam, tesamidam
nirarthakam vacanamityarthah / katham nirarthakatvam gurukteh?
tatraha visaye ti / na hi ti / atmavittih-atmadharmabhutam jñanam
/ svarupam-atmasvarupam / atra atma vittisvarupam va iti pathah
syadva / seddhum-prakasitum /
atadvisayatvat-visayavittivisayatvabhavattayoh / avisayayorapi
jñanajñatorjñanabalata eva siddhiriti sankate guruh nanu vedye ti /
vittireva, na tu vittivisayah, visayavajjada va / veditaiva, na tu
vedyah, vedyavadajñata va / tatha ca
vilaksanasvabhavatvadbhavanamavisayayorapi tayoh
siddhirjñavabalatah
setsyatityavisayatvenasiddhirvisayavattayordurbhanamiti bhavah /
nanu jñanantaravisayatvenaiva tayoh prakaso 'stvityatraha uktam hi
ti / svabalata eva vitteh siddhim sankasamadhanamukhenaha kuta iti /
svata eve ti / visayajñanakale 'visayasyapi tasya jñanasya prakaso
bhavativityanayatya svikaranyam, tadasrayatvenatmanasceti hardam /
tatra svaprakasatvamaksipati guruktam samvidah siddhanti maiva
mityadina / svasrayatmadhinaprakasatvadeva tasma eva
prakasamanatvam samvido ghatata iti svatahsiddhatvasiddhiriti
bhavah/ atra parah pariharam sankate tatsamavayaditi ce diti /
svayameva svoktim vivrnoti yatsamavayini ti / svayamprakasapi
samvidatmaprthaksiddhatvadatmana eva prakasata iti bhavah /
pratiksipatyaksepta yadyevam iti / tadbhave ti /
atmasambandhanvayavyatirekanuvidhayyanvayavyatirekatvatsamvitprakasa
sya'tmasambandhahetukatvam sidhyatityarthah / punah parah
sankate yadyucyete ti / pratiyogi-visayah, sa eva
visesah-visesanam, tadavacchedayaiva-tatsambandhayaiva,
visayaprakasakatvayaiyeti yavat / tadapeksa-atmasambandhapeksa/
na tu svaprakasayetyarthah / pariharati kutah / evam niscayo na
sambhavatiti yavat / niscayasambhavamevopapadayati yadi hi ti /
pratiyoginirapeksaiva visayanirapeksaiva /
evam-visayaprakasanaivaivatmasambandhapeksa samvido na
svaprakasam pratityevam / na ca tathe ti / visayaprakasakala eva
svasrayayaiva prakasamanayah samvidah svaprakase
visayatmasambandhasapeksatvamesitavyamiti bhavah /
atitadivisayajñane 'pi visayena sambandho jñanasya
visayavisayibhavalaksano vilaksanah svarupasambandhaviseso
'styeveti hardam / nanu nirvisaya nirasraya ca samvit /
antahkaranatadvrttyupadhanaupadhikam kevalam tasyah
sasrayatvadipratitimatramityatraha asraye ti / bhutale
ghatasamyogasyasrayo bhutalam, pratiyogi ghatah /
putratvasya'srayah putrah, pratiyogi pita / jñanasya pratiyogi
visayah, atma'srayah / siddhih-sthitih prakasasca /
nirvisayatvena nirasrayatvena ca sthitih prakaso va samvido
nastyeva / samvinmatranubhavascanupalambhabadhitah / tatha ca

samvitprakase atmasambandhapeksapi durvaraiveti bhavah /
 svasattavyapakaprakasatvena svaprakasatvam syatsamvida iti punah
 sankate satya iti / pariharati satya iti / tada catmasambandhasya
 niyatapurvabhavitvadapeksitatvacca samvitprakase
 hetutvamestavyameveti bhavah / niruktahetuna
 svayamprakasatvasadhane dosam caha api caivam iti
 sukhadisvanaikantyam hetoriti bhavah / tatha sati-
 sarvasyarthasya tadvitteh saksi sarvatra sammatah /atmaivastu
 svatahsiddhah kimanekaistathavidhaih //20//kiñca- yo yasya saksi
 tenaiva tasya siddhirna laukiki /arthasyevarthavitterapyatma saksi hi
 laksyate //21//santu namarthavittayah svatahsiddhah,tathapi na
 tabhirayamatma pratyaksibhavati, tatsaksitvat / yatsaksi
 khalvayam purusah, na tenasau pratyaksah, ghatasaksatkariva
 ghatena / arthasamvidam ca saksatkari cetana iti so 'pi na
 tabhiraparoksibhavati /
 (iti siddhantina gurumatakhandanam) nanu
 visayasambandhasyevatmasambandhasyapi samvitprakase 'stu hetutvam /
 tavata na svayamprakasatvasya hanih /
 svasajatiyajñanantaranapeksaprakasatvattatsiddheh / atmanastu na
 svayamprakasatvamestavyam visayasyeva / kintu
 bahyarthaprakasakatvenestasya jñanasyaiva'tmaprakasakatvamapi
 kalpaniyam laghavaditi punah sankate guruh atharthantare ti /
 pariharati tathasati ti / sarvasye ti / nanasvayamprakasakalpanayam
 gaurave sati sarvarthanam sarvajñananam ca saksatkarturatmana
 eva svaprakasatvam kalpaniyam / natu jñananamityarthah /
 visayanamiva jñananamapyatmane prakasamanatvadatmaikah
 svaprakaso bhavatu / anye sarve bhavantu tadadhinaprakasa eveti bhavah
 //20//

evam samvidopyatmayattaprakasatvanna mukhyam
 svaprakasatvamityuktam / jñanantaranapeksaprakasatvena bhavatu nama
 jñanasya tatkañcit / athapi na jñanadhinaprakasa atmetyaha-
 kiñce ti / yo yasye ti / saksidrasta, prakasakah / siddhih
 prakasah / na laukiki-nanubhasiddha / laksyate-drsyate //21//

slokam vyakhyati svayameva santu name ti / uktanitya samvitta
 atmaprakasanupapattessvayamprakasatvamatmana estavyameveti
 bhavah / sajatiyasvasadhyarthanirapeksatmasiddhayah / sarve
 padarthastenatma nirapeksasvasiddhikah //22// na hi kascitpadarthah
 svaprakasayasadharanasajatiyarthantarapekso drstah / na
 khalu ghatah svasiddhaye ghatantaramapeksate; apeksate tu
 vijatiyamalokadi / evamaloko 'pi prakasamano nalokantaramapeksate;
 napi svapeksaprakasam ghatadikamapeksate; apeksate tu
 vijatiyamindriyam / evamindriyamapi nendriyantaram
 svapeksaprakasamalokadi ghatam vapeksate; apeksate tu
 vijatiyam samvedanam / evam samvedanamapi samvidantaram
 svadhinasiddhikamindriyadikam va napeksate svasiddhau; apeksate tu
 vijatiyam svasrayabhutam svatantramatmanam /

evamatmapyatmantaram svadhinasiddhi samvidindriyadikamapi
svaparokse napeksata ityananyapeksa hyatmasvarupasiddhih / (iti
siddhantina'tmanah svaprakasatvasamarthanam) samvidadhinaprakasatve
badhakamuktva'tmanah svaprakasatve sadhakamapyaha sajatiye ti / sarve
hi prakasamanah padarthah sajatiyamsvatyantasajatiyam,
svasadhyam-svadhinaprakasam carthamanapeksyaiva prakasamana iti
atmapi prakasamana atmantaram svapeksaprakasam
jñanadicanapeksyaiva prakasata ityanumantavyam / tathaca
svayamprakasatvam tasya phalatiti bhavah //22//

slokarthasya prapañcanam nahi kasci dityadi / atrayam
niskarsah- svavisayakajñanantaranapeksaprakasatvalaksanam
svayamprakasatvam jñanatmanoh samanam /
svetarasakalanirapeksaprakasatvalaksanam tu tadatmasvarupasyaiveti
/ atrahuratmatattvajñah svatascaitanyamatmanah /
svarupopadhidharmatvatprakasa iva tejasah //24// caitanyasrayatam
muktva svarupam nanyadatmanah / yaddhi caitanyarahitam na tadatma
ghatadivat //25// citisaktaya na catmatvam muktau nasaprasangatah
/ (bodhenaivanyato bhede vyartha tacchaktikalpana) //26//
buddhisukhaduá, ¥khÄ•diniá, ¥Á>eá'£avaiÄ>eá'£ikÄ•tmaguá'‡.Ä•tyantikoparamalaká'£aá
o hi moksahkanabhaksaksacaranamate / na catyantaluaptakaryam
vastu tatkaryajananasaktamityatra kiñcitpramanam kramate /
dehadivisistasambandhitaya
drsyamanasukhaduhkhajñanadikaryam
visistavartinimevatmotpadasaktim kalpayati, dhuma
ivardrendhanasambandhini dhumadhvaje svotpadanasamarthyam, vrihyankura
iva ca satusatandule / api ca bodhe satyevatmano 'natmavyavacchede
sambhavati krtam tacchaktayasrayanena / na caivam sati bodha eva
paramatmeti yuktam, tasya'srayapratyogisapeksasvarupatvadatmanasca
tadviparitasvabhavatvat; saksacca cetayiturahamarthasya sphuranat;
anubhavatarkagamabalena citimata atmabhavasyanantameva prapañcitavacca
/ naca citimatratmavade 'pi tasyagantukavisayasambandhe
bodhatvamadhyaropya boddhrtvasamarthanam sadhiyah,
sambandhasyobhayanisthatayar'thasyapi boddhrtvaprasangat / na ca
karyakaranabhavavadvyavasthitvam, tatra janimato janayitusca
parasparapeksaniyamalaksanasambandhah / ihapi sa eveti cenna,
apeksahetvabhavat / kimarthamarthah caitanyamapeksate, caitanyam
var'tham / siddhyarthamiti cet, kah siddhyarthah? na tavadutpattih,
tasya nirjñatanimittantaravat / ghatadayo hi
prasiddhamrddandacakrabhramanadiparyaptanimittantara salino na
citimapi nijajanane 'peksante / nirastasca vijñanamatravadah /
nityasyatmana utpattiyarthamarthapekseti suvyahrtam / siddhih prakasa
iti cet; kim bhoh atma svayañjyotirapyarthadhinaprakasah? yadasau
tadarthamarthamapeksate / mahaniyamidamatmaveditvam / prakasasca na
samvidatireki kascidarthadharmah sambhavatityaveditam /
sambhavannapyasau na citisvarupamatranimittah, sarvada
sarvarthaprakasaprasangat / na hi sada samnihitasamagrakaranam

karyam kadacidbhavati / agantukatisayasrayane va namanta
 rena jñanamevangikrtamiti tadvanevatma'yatah /
 (iti dharmabhutajñanasya nityatvasadhanam)
 nanvevamarthasiddhivyavasthapakatayabhyupagatam jñanamagantukam
 kriyarupamiti katham tadatmasvabhavah ? / tathahi-arthantaragatatve
 sati janakadravyantara prati karyatvadikena rupenasadharano
 gantavyadesapraptyadiryam pratyasadharanah
 tatsamavetagantukasadharanagamanadikriyajanyo drstah /
 tadrasi carthasiddhiryam purusam pratyasadharani
 tatsamavetatadsakriyajanyeti sakyamanumatam / maivam /
 akriyajanyenabhavaprapraksetradisvatvena ksetrinam
 pratyasadharanena ksetrajavrihyadisvatvena canaikantyat / naca
 nirvyaparataya ksetrinastatrajanakatvam; vyaparakaladina
 vyabhicarat, tadbhavabhavitvasya cavisesat / tajjivanameva tatra
 janakavyapara iti cet, nanu tat sasyapalanadisadharanamiti
 kathamasadharanakriyajanyatvam? api caivam sati tadevarthaprakase 'pi
 janakavyaparo 'stu; kimaklptakalpanaya? / satyapi tasminnartha na
 prakasata iti cet, svatvam va kim yathoditam sati jivane jayata eva
 ? / vrihyadisattapyapeksyata iti cet, ihapindriyadipratyasaktiriti
 samanascarah / ato yam pratyasadharano yathoditadharmah
 tadiyasadharanadharmanimitta ityetavat / sa cesyata
 evatmanascaitanyam raveriva tejasvitvam / na ca hetubhedanuvidhayitaya,
 janabhyajñasisamityadikalavacchedapratitergamanaderiva
 jñanasyagantukatvamanumeyam; adityaprakasenanaikantyat / asti hi
 tatrapimam desamadityah prakasayati pracikasat
 prakasayisyatiti pratitih / svarasikatve 'pyadityaprakasasya
 prakasyadesasambandhakadacitkataya avacchedapratitirupapadyata iti
 cet; ihapi tarhindriyadipratyasattisamasaditayogyabhavo
 'nubhavyabhedah svabhavikamatmanascaitanyagunamavacchinattiti
 tadapeksyaivendriyadyanuvidhanamatitanagatapratyutpannatvapatyayaprayo
 gau copapadyante / katham punaratra nirnayah,
 manidyumaniprakasaderivaupadhiko 'yam bhedah, na tu
 gamanapacanageriva svabhavika iti ? tadrupyenaiva pratyaksatvat / na
 hi jatucidadrupo 'yamatma lostadivaddastacarah / yasca
 yadgunatayaiva saksadbhavati, sa tatsvabhavah,
 marudiva sparsagunatayaivadhyaksyamanah / yo yatsvabhavo na
 bhavati, na tadvirahenapi svarupata upalabhyate, gamanadirahitatayeva
 devadattadih /sariravaditi cenna, asiddhatvat / syadetat-yathaiva
 khlvasvabhavabhutenapi sarirena sadhricina evayam cetanascakasti,
 tatha caitanyenapiti / tannaivam, asiddhatvat / na hi
 tanuvisistatayaivayam cetanah parisphurati / yoginam
 pranihitamanasamuparatabahirindriyanam ca
 dehanusandhanavirahenapi ahamiti sphutamanubhavat / janamiti
 pratyayah sariravarnasannivesanirbhasasunyataya tattvantaragocara
 iti ca pragevavocam / karmanugunyena suramanujadijatiyataya
 bhidyamanasvagamapayinisutusu manasa ivaikasya varsmanah
 svabhavanubandhitvenasrayitumasakyatvat / lingasya punaranuvrttavapi

apratyaksatvanna vyabhicarivam /
 (iti jñanasyatmasvabhavatvapratiṣṭhapanam) bodhasvabhavye pumsah
 svapamurcchayoh prakasaprasanga iti cenna, vikalpasahatvat /
 tathahi-prakasa iti padarthamatrasadharanam bodhajanyam
 prakatatadipadaparyayam dharmamabhipretya vāyam prasangah, atha
 bodhameva, tadaviprakarsam va ? / adye tadabhavadeva na prasangah /
 abhavasca pratita eva samvitsvatassiddhisamarthanasamaye / bhavē 'pi
 tamahpratibandhadapyanudayah sambhavi /
 itarayorabhimatamevapaditamityadosodbhavanam / bodhasvabhavye hi
 purusasya svapadidasasu ca tathabhavo 'bhimata eveti na hi
 tadapadanam dosaya / atha matam-svapadavapi svanubhavasadbhave
 jagara iva vyavaharaprasanga iti; maivam, vyavaharagocaravā / kah
 khalvatmani vyavaharah? na hyasavadatum hatumupeksitum va
 sakyah / vyaharah prasajyata iti cet, kimanga!
 nirvikalpakabalamukadivedanavisayo vyavahniyata eva?
 karanapataavyavajihirsadisahakarivirahattatra vyaharanudaya iti
 cet, samano 'yam vidhitaratrapiti niranuyojanuyogah /
 smrtiprasanga iti cenna, avrttitvat
 /yadyucyeta-murcchadavatmanubhavabhyupagamer'thantaranubhava
 ivaivamahamanvabhuvamiti parastat smrtih prasajyata iti; tanna,
 avrttitvat / na hi murccha praspavo va buddhivrttiviseso
 darsanasparsanadivat, yena
 smrtibijam samskaramadadhiyatam / kintudbhutena
 tamasoparatavyaparesu karanesu
 nirvrttikasamsiddhikabodhasvarupenavasthanamatramatmanah / na ca
 bodhasvabhavatvadevasya samskaradhayakatvam,
 anavaratopaciyamanasamskaratayanirmoksaprasangat / anubhave ca
 svanurupasamskaradhananiruddhe
 sadrsasambandhidarsanadisamudbodhitanijabijanuserena
 smaranamupajayate / na cehatmasvarupabodhasya jatucinnirodho janma va;
 nityatmasattaprayuktatvat / nimittantarabhavascanantameva
 vyakarisyate? /tadevamanuvartamana evanubhave katham
 smrtirudayamasadayet ? / ya evaham purvedyurasam sa
 evahamadyapiti smrtisambhinnapratyayo 'pi
 kalavacchinnasvarupagocarah, na svarupamatre / avisadasca svapadau
 svanubhavo nirvikalpakasca / patiyasa savikalpakenavagamena
 smrtibijamadhiyata iti ca kutastatprasangah /
 samyaccananubhavabhimanah
 sarirataddharanaprayatnananusamdhanavat /na
 cavikrtasvabhavikabodhamatrenavasthane
 svapamoksayoravisesapattih; klesavasananam gunabhibhavasya
 caikatra bhavat, itaratra tadatyantanivrtteh /
 asamprajñatasamadhavapi paramavairagyasalina
 patutaranirodhasamskarena caritadhikarina apavargina
 visesah /
 (iti jñananityatve prasaktaksepanam pariharanam) katham
 punarnidraya avrttitve prabuddhasya pratyavamarsah

sukhamahasvapsamityadyah? na hyananubhutagocarah smrtayah
 sambhavanti /
 sattvasacivasamullasitatamogunanubhavabhavitabhavanayonih khalu
 sukhamahasvapsam, prasannam me manah, laghuni me gatraniti
 pratyavamarsah; rajastamassamudreke tu dukkhamahasvapsam,
 bhramatyanavasthitam me cittamiti; sattvarajasi tvabhibhuya
 nitantamudbhute tamasi gadhamudham supto 'smi, guruni me
 gatrani, musitamiva manah, militamiva iti / satyamevam / dattottaram
 hyetat / naivami vasanayonayah pratyayah / api tu
 tatkalikasarirendriyamanovasthavisaparyalocananimitta anumanika
 iti / evamrupa hime-yatah prasannam me manah,
 samyagaharaparinamavasallaghuni cangani, atah
 sukhamahasvapsamiti / svapavasthayam va
 indriyoparamataratamyavasada visadatatkalikatattadanukulapratikulavisa
 yanusandhananibandhanatayapi smaranamupapadyata iti na vrttyantaravam
 nidrayah / katham tarhi paramarsam sutram "abhavapratyayalambana
 vrttirnidra " iti / nirodhapatratprakaranasya na vrttisvarupe
 tatparyam viparyayavat / nahyatadrupapratistham mithyajñanam
 kiñcidasti, sarvasamvidamarthavyabhicarat / sa cadhikaranasiddhah /
 sadhayisyate coparistat / kaivalyabhagi yaccit tatpratyanyikataya
 nidradernirodhyatvenopadesah /
 (iti nidraya vrttirupatvanisedhanam) astu va
 purvoktapramanadvrttyabhavakaranabhutapracitamatamogunavalamb
 ana vrttireva nidra; santu ca prabuddhapratyavamarsasca smaranani;
 tatha satya(pya) navaratanuvrttabodhataya sthitameva pumso
 bodhasvabhavatvam / aha-bodhakarananuvrttyapi
 bodhanuvrttirupapadyata iti katham tathasvabhavyaniscayah? ittham -
 evam visayaprakasakadacitkatvenatmano dharmabhutam
 jñanamagantukameva / atmasvarupaprakaso 'pi na sarvada, kintu
 visayajñanakala eva jñanatah, na svatah iti
 pratyavasthanaprasange jñanasya nityatvam tavadvyavasthapayati atrahu
 riti / atmasvarupaprayuktam jñanam / tacatmano nityatvannityameva /
 atmasvarupanirupakadharmatvacca jñanasya na jñanarahitamatmanah
 svarupam vyavastheta prakasarahitamiva tejah / ato muktavapi
 jñanavattvamupeyam, jñanasunyasyanatmatvaditi slokadvayarthah /
 nanu jñanabhava 'pi jñanasaktimatmasvarupam muktikala ityatraha
 citisaktaye ti / luptamuttarardhamasya / tatsthane 'smadiyam puranam
 () etaccihnantarnivesitam / nityasya svarupayogyatve
 phalavasyambhavaniamajjñanasaktimattve muktasya
 kadacijjñanamudiyat / muktau kadapi jñanasyanudayattacchaktirapi tada
 nastaiyeti atmanasa eva pratijñato bhavet /
 svarupanirupakadharmanivrttau svarupanivrtteravasyambhavadityarthah
 / nanu jñanasya jñanasakterva natmasvarupanirupakatvam / kintu
 agantukamapi tadatmana evesyate dharmabhutam na
 ghataderityatmanatmavyavasthopapadyata iti cet; maivam
 jñanasyatmasvarupanirupakadharmatayah sthapayisyamanatvat,
 jadatmavadasya trayyantaviruddhatvena sadbhiranadaraniyatvacceci

hardam //24//25//26//

citisaktye tyadi vivrnoti buddhi tyadina / pasanakalpasya
muktatmano 'cidvyavartakacicchaktayasrayanam vyarthamityaha api ce ti
/ luptardhavivaranam syadidam / nanu nityatve
jñanasya'tmatvamapisyatam tasyaiveti sankamanudya pariharati na
caivam sati ti / param-varam / tasye ti / visayasrayasapeksasya
jñanasya tadanapeksasvatantratmasvarupatvamayuktamityarthah / kiñca,
kalpanayameva laghavagauravacarcavasarah / natu sphutapratipanne
boddhratmanityaha saksacce ti / aham janamiti
jñatratmapratyaksasya bhramatvamiti cettatrahā anubhave ti /
anantameva-avyavahitapurvameva / jñaturatmatvasamarthana iti yavat /
satpramanatarkanugrahat jñatratmapratyaksasyabharrantivameva
sammantavyamitibhavah / nanu caitanyameva'tma / visayasambandha eva
tasya bodho nama / ato boddhrtvapatipattiratmana upapadyata iti sankate
na ca citimatre ti / visayacaitanyasambandhasya bodhatvabhimatasya
samyogarupatve tasya dvisthatvadvisayasyapi boddhrtvapasanga
ityaha sambandhasye ti / sankate na ca karye ti / yatha
karyakaranabhavasya hetuhetumadubhayanirupyatve 'pi
hetuhetumatorvyavastha idamasya karanam, idam tvasya karyamiti, evam
cidvisayasambandhasya visayavisayinirupyatve 'pi
boddhrbodhyavyavastha ghatata iti sankiturasayah / pariharati tatre
ti / yadyapi karyasya karanasya ca sambandhah karyakaranabhavah
kathyate / param tu karyatvam karananirupitam karyanistham
svapurvavartikaranapeksatvalaksanam svaprakkalavacchedena
karyavyapakakaranakatvaparyasayi, karanatvam ca karyanirupitam
karananistham svottarabhavikaryapeksatvalaksanam
karyaniyataprakkalavartitvaparyavasayi bhinnabhinnameva tatra pravistam
/ atra tu eka evobhayasamavetah samyoga iti vyavasthadurghatetyarthah
/ yadyapi samyogasyobhayanisthatve 'pi anuyogitasambandhena tasya
cinnisthatvaccita eva boddhrtvam, tatpratiryoginastu visayasya
bodhyatvamiti vyavastha ghateta, athapi na cinmatratvamatmanah, kintu
cityasrayatvamapi srautatvadupeyameveti dhyeyam / ciccetyayorapi
parasparapeksaniyamalaksana eva sambandho 'stviti sankate ihapi
ti / pariharati napekse ti / apeksaya hetuh prayojanarupor'tho
nastityarthah / tasyaiva vivaranam kimartha mityadi / nanvarthanam
vasanadosaccaitanya eva kalpitatvadadhisthanataya cito 'peksha
syadevetyatra'ha nirastase ti / evamarthasyotpattau cidapeksam
pratiksipyā cita utpattavarthapeksam pratiksipati nityasye ti /
nityacaitanyasyarthapeksotpattivacanam vyahatataramiti bhavah /
tatprakasasyarthapeksam nirasyati kim iti / mahaniya mityadi
sopalambham / anatmavetttrvamevaivam vaktuh phalati / arthanam
bhasakasyatmajyotisah svayamprakasatvaditi bhavah / nanvastu
prakaser'thanam cidapeksa / tatraha prakasasce ti / samvideva
prakasah / tadartham samvidapeksa cedatmasraya iti bhavah /
samvidatiruktaprakasapakse 'pyaha sambhavann iti /
caitanyamatrapeksatver'thaprakasasya nityatvapasanga ityarthah /

agantukadharmavaccidapeksatve ca tasya jñatratmasiddhirapratyahetyaha
agantuketi / agantukatisayasca svadharmabhutajñānavikasarupa eva /
tadvisistam jñanam bodhah / tadasraya atmeti na
bodhamatramatmeti sampratamiti bhavah / nanvevamatmano
bodhasvarupatvavadbodhasvabhavatvamapi na sambhavati anityasya bodhasya
nityatmasvabhavatvayogat / arthiprakasakadacitkatvaya
bodhakadacitkataya eva mantavyatvaditi sankate nanvevam iti /
jñanasya kriyatvamagantukatvam ca sadhayitum samanyavyaptim
siksayati arthantare ti / arthantaram-gramadi /
janakadravyantaram-ganta / gantavyadesapraptirgramapurusasamyogah
/ ubhayanistho 'pyayam purusapravrttimulatvena
purusasadharanah purusanisthagantukagamanakriyajanyo
drsta ityarthah / tadadhinyadina
tadasadharanarthantaranisthadharmatvavyapakam
tannisthagantukakriyajanyatvamiti phalitam /
udaharanamuktvopanayanigamane pradarsayati tadrsti ti / pratijñahetu
arthasiddhau / avayavatrayaprayogo va yatheccham / jñeyanisthasca
prakasastattatpurusasadharanah
tattatpurusiyagantukajñānakriyajanyah sisadhayisito 'tra /
vyaptimeva dusayati maiva mityadina / akriye ti / kulaparamparaya
prapte ksetradau janmata eva svatvam yasya bhagino 'nyasyabhavat,
bhava va dayatah; tatra tadasadharaner'thantaraksetradisvatve
tannisthakriyajanyatvam nastiti vyabhicara ityarthah /
abhavapraptyetra bhavapraptyeti svabhavapraptyeti vanyatha va
pathah sambhavyate / anyakriyaya daivena va svaksetre patitanam
bijanam prarudhanam svatve svasadharane
sviyagantukakriyajanyatvam nastiti vyabhicaramapi pradarsayati
ksetrinam iti / tadbhave ti / yatha nirvyaparasyapi
vyaparaderanvayavyatirekabhyam karanatvam, tatha ksetrinah
sattva eva tannirupitam ksetradisvatvam sidhyatiti tatra tata eva
nirvyaparasyapi ksetrino janakatvam setsyatiti bhavah / nanu
ksetrino na nirvyaparavatvam, kintu jivanameva vyapara iti sankate
tajjivanameve ti / pariharati nanu ta diti / ksetrino jivanam hi
sasyaraksanadisadharanakaranam / na tu ksetradisvatve
'sadharanakaranam / tatha casadharana-
gantukakriyajanyatvanumane 'naikantyameveti bhavah / nanu
tadvyaparajanyatvameva sadhyate / na tvasadharanakriyajanyatvam / nato
vyabhicara iti cettarhyarthantaramityaha api caivam iti / tadeva
boddhurjivanameva / kim iti / agantukajñānakalpanaparthe bhavah /
ihapi ti / indriyarthasannikarsadisahakarīsampattau
boddhurjivanamevarthaprakase janakamastviti bhavah /
jivanasyapyuttarotarakalasattalaksanasya na kriyarupatvamiti na
tadvyaparajanyatvamapi sadhyam / kintu
tadasadharanadharmajanyatvamevetyupasamharati ata iti / astvevam /
tavata bhavato labhah kah? / tatraha sa cesyata eve ti /
asmadanistam sadhayitum pravrttasya bhavator'thantarena
nigrahanamevasmakam labha iti bhavah/

svabhavapraptaksetradisvatve vyabhicaradevagantukadharmajanyatvamapi na
 sadhayitum sakyata iti canusandheyam / evamarthaprakasakadacitkatvena
 jñanagantukatvasadhanam dusitam / prakarantarena ca tatsadhanam
 dusayitumanuvadati na ca hetubhede ti / jñanamagantukam
 kalavacchinnataya pratiteh, gamanadivat,
 jñanamindriyarthasannikarsadijanyam
 tadbhavabhavanuvidhayibhavabhavatvat indhanadijanyapakadivaditi
 prayogadvayamatra garbhitam / vyabhicarenaiva dusayati aditye ti /
 svabhavikasyapyadityaprakasasya tattatprakasyadesasambandhasya
 kalatrayaparicchinnataya tadvisistavisayini
 kalaparicchinnatvapatitih na prakasasvarupasya kadacitkatvasadhiketi
 sankate svarasikatve 'pi ti / svarasikatvam-svabhavikatvam /
 visiste vidhinisedhau visesanamupasankamatah sati visesye
 badhe iti nyayena visiste kalavacchedapratitirvisesane
 paryavasyati / anityatvanumanam ca visistavisayam, natu
 svarupamatravisyam / tatha ca yadrupavacchinnasya
 kalavacchedapratitih tasyanityatvameva svarupamatrasya ca na
 kalavacchedapratitiriti na vyabhicara iti bhavah / svarupamatrasya
 kalavacchedapratitih pakse 'pyasiddheti pariharati ihapi ti /
 yogyabhavah-prakasayogyata / avacchinattikalavacchinnatvam yatha
 bhavettatha svasambandhena visinasti caitanyamityarthah /
 hetuvisesanuvidhanasyapyanyathasiddhimaha tadapeksayaive ti /
 arthasambandhapeksayavetyarthah / tatha ca
 prathanamanasyaprayojakatvamiti hardam /
 kalavacchedadepadhikatvam svabhavikatvam tatra tatra drstam
 / jñane tasyaupadhikatvaniscaya ekantatah kuta iti punah sankate
 katham puna riti / aupadhiko 'yam bhedah-bhutabhavisyattvadibhedo
 jñanasya visayasambandhaupadhikah / tadrupyenaive ti / jñanasya
 nityatmasvabhavatvannityatvamiti tatkalavacchedapratiteraupadhikatvam
 sunisceyamiti bhavah / jñanavattvenaiva saksatkriyamanatvadatma
 jñanasvabhava ityarthah / saksatkaro vrttivisesah / sa
 catmano jñanavattvenaiveti yavat / tenatmanah svarupata eva
 prakasamanasya svape jñanavattvenaprakase 'pi na ksatih /na
 caivamapi aham sukhi, aham duhkhi, ahamicchami, aham
 dvisyamityatmanah saksatkare
 jñanavattvenaprakasadasiddhatvam heteriti vacyam; tatrapyahamiti
 anukulapratikulavisayakajñanavattvasyollekhat; sukhaderapi
 jñanavasthavisestatvacca / icchadipratyaksakale jñanasya
 svayamprakasatvadicchadyanubhavavattvenapyatmano bhanacca
 jñanavattvenaivatmana upalambhah setsyatiti canusandheyam / yadyapi
 jñanasyatmasvabhavatvadau srutireva jagarti / athapi
 yuktipradhanatvatprakaranasyasya yuktirevatra nidarsita / sastram
 cagre pradarsayisyate / na hi ti / acidrupah-caitanyanasrayah /
 sistam spastam / atra sankate sariravaditi ti /
 tadvattayai vopalabhyamanatvam na tatsvabhavakatvavyapyam /
 sariravattayai vopalabhyamanasyapyatmanah
 sarirasvabhavakatvabhavadityarthah / pariharati asiddhatva diti /

sankagranthasya vivaranam syadeta dityadi / sadhricina eva-sahita eva
/ pariharagranthasya vivaranam tannaiva mityadi /
sariravattayaivopalambha atmano 'siddhah /
yogadasayamavadhanadasayam manasanubhavadasayamapi
sariramvinaivatmano bhanat / tathaca na vyabhicara iti bhavah /
yogipratyakse atmacintane ca deham vina'tmabhanamuktva
laukikapratyakse 'pi tadaha janami ti /
sarirasyatmasvabhavatvabhavam dradhayati karme ti /
tattanmanusyadisariravisesavattayaivopalambhascatmano 'siddha iti ca
hardam / manasa iveti vaidharmyadrstantah / mano yathanuvartate na
tatha sariramekamiti yavat / muktavasthayamapi mano
'nuvrttyasayenedam / nanu sthulasarirasya nivrttavapi
suksmasarirasya sarvadanuvrttirvarate / tasya ca
natmasvabhavatvamiti tatra vyabhicara iti mandasankamapanudati
lingasye ti / apinanuvrttireva nasti pralaye mokse ceti vyajyate /
lingasarirasyatindriyatvaddhetvabhavanna vyabhicara iti ca bhavah
/ atredam bodhyam-atmadharmabhutajñanasvarupam tavannityameva / kintu
sankhocavikasasalinastasya
indriyadidvarakaprasaranadarthaprakasakatvamiti
punarthaprakasakatvavisistasyanityatvamisyate / ato
visistavisesananyatvam svarupato nityatvam ca
vyavasthapitam tasyatrete / atha nityatve jñanasya
caturdha'ksepamupaksipya pratiksipati bodhasvabhavya ityadina /
jñanasvabhavatve pumsah svapamurcchayoh svarupaprakasah
syaditi prathamaksepah / prakasapadarthavikalpenainam pariharati
vikalpe tyadina / jñanatiriktasya jñanajanyasya prakasasya sattve 'pi
atmani bodhena tasyajananam svape
tamogunapratibandhadgadhandhakarapratibandhadiva
caksusasyajananamiti bhavah / tathabhava iti /
bodhavattvamityarthah / bodhasya sattve svapa atmano vyavaharaprasanga
iti dvtiyaksepah / tamanubhasate atha matam iti / pariharati maivam
iti / vyavaharah kayiko viciko va'padyate / adyo na sambhavatityaha
kah khalvi ti / kimsabdah ksepe / na hyasa viti /
nityaprapratvadatmasvarupasyeti bhavah / dvtiyamanuvadati vyahara
iti / pariharati kimange ti / nirvikalpakam
vacakasabdadivisesananullekhi yajjñanam balamukadeh,
tatsattve 'pi na tadvisayasya vyaharanam drsyata ityarthah /
tathaca svavisayavyaharavyaptirjñanasya nastityasthane prasanga
iti bhavah / anubhave sati svapa atmano jagarane smrtiprasanga iti
trtiyaksepah / tamanuvadati smrti ti / pariharati avrttitva diti
/ sankavivaranam yadyucyete tyadi / pariharavivaranam tanne tyadi
/ na hi ti / buddhivrttivisesah-
dharmabhutajñanavasthavisesh / svapadikalikatmanubhavah
svabhavalaksana eva, natu dharmabhutajñanavasthaviseshalaksana
iti yavat / yene ti / jñanavrttereva smrtibijajasmskarajanakatvamiti
bhavah / kintu iti / svapadau
svabhavikadharmabhutajñanavattvenavasthamevatmanah, na tu

jñānasya vṛttaya iti bhavaḥ/ na ca bodhe ti /
 nityasvavisayakabodhasvabhavakatvadityarthah / dharmabhutajñānam
 tavat nityamatmavisayakam, indriyarthasannikarsadisahakarīsampattya
 punarvisayagrahiti ekadesimatenedam / yadva bodha eva svo bhavaḥ
 svarupam, tattvaccidrupatvadevasya-atmanah
 svavisayakasamskarajanakatvam kim na syaditi sankā / param
 prakaranavasatpurvoktarityaivartho 'tra susangataḥ /
 asya-nityabodhasya / nityabodhasya samskarajanakatvasankam pariharati
 anavarate ti / tatha-sati samagribalatpratiksanam
 saskarodayasambhavena samskaradharavisramabhavaprasanga / tatha
 ca
 klesakarmavipakasayanamatyantikanivṛttilaksanamoksasyasiddhipra
 sangah ityarthah / nityabodhasvarupasya
 samskarajanakatvedosamuktva nisprayojanatvamapyaha anubhave ce ti /
 samskarakalpanam hi anubhutacarasyananubhuyamanasya pratipattiyartham /
 nityanubhava eva jagrati kaḥ samskarakalpanaya artha iti bhavaḥ /
 svanurupatvam- anubhavasamanavisayakatvam / nijabijam-smrtibijam,
 samskaraḥ / nanvatmavisayinyapi smrtirdrstetyatrahā ya
 evaḥam iti / smrtisambhinnapratyayah-purvakalavacchedamse
 smtirupo vartamanakalavacchedamse
 'nubhavarupascatmasvarupagocarah pratyayah / kalavacchinne ti /
 atmasvarupamatrasya sada prakase 'pi tattatkaladyavacchinnyasya
 vṛttigrahyataya vṛttesca samskarajanakataya nirukta pratyaya
 upapadyata ityarthah / na svarupamatre-na svarupamatravisayakah /
 nityatmabodhasya samskarajanakatve badhakam prayojanabhavam
 cabhidhaya tasya svapadikalikasya
 samskarajanakatvasambhavamapyabhidhatte avisadasce ti /
 tamogunabhivhadavisadah,
 bahyantaravisesananavagahanannirvikalpascetyarthah /
 patiyasa-anabhibhutena / smrtibijam samskaraḥ /
 adhiyate-utpadyate / atredam bodhyam- yadyapi suptotthitasya
 sukhamahamasvapsa
 mityadipratisandhanabalatsvapakalikatmasvarupanubhavyasyapi
 samskarajanakatvamestavayam / athapi ekadesimatasritavado 'yam / ata
 evagre astu va ityadina paksantaram vaksyati / anubhave vartamane
 tavanmatravisayakasmrterudayayoge 'pi pratyavamarsasyadhikavisayasya
 samskarabaladudaye na ksatirīti / adhikamagre / nanu
 sarvada'tmasvarupanubhava ityanupapannam / visayanubhvakala eva
 sukhadinahamarthaprakasasyanubhavasiddhatvadityatrahā samyacce ti /
 ekakarenanubhutamane visesakarasphurterananubhavabhramah / atra
 nidarsanam sariradi / yatha jagare sadanubhuyamanasyapi
 karacaranadilaksanasya
 sarirasyagantukavisesasphuranavelayameva visesataḥ
 pratipattyanadanubhuyamanateva, yatha va'ntarasya jagarane
 sariradharanaprayatnasya sadanuvartamanasyapi
 buddhipurvahastadyutksepānakala eva
 sphutavabhasenanyadanubhuyamanateva, tatha prakṛte 'piti

bhavah / yadyapi sariradharanaprayatnasya
jivanayonisabditasyatindriyatvamisyate tarkikaih / athapi
adrstata eva jivanasyopapatteratindriyatnakalpanam gurubhutam /
jagare tu prayatnato 'pi sariratadavayavadhananamisyate / sa ca
prayatnah pratyaksayogya eva / nidrayam tvadrstata eva
sariradharanamiti hardamacaryatarananam / tat
drstantasyasya nanupapattiriti dhyeyam / svape 'pi bodhanuvrttau
samadhimuktayoh svapavisesaprasanga ityaksepantaramanudya
pariharati na cavikrte ti / avidyadiklesah,
tamogunabhibhavadyantasankucitajñanatvam ca svape / na hi tada
jñanena svatmaprakaso 'pi / mokse tu klesatyantaniivrttih,
avarananivrttya nityasankucitasarvavisayajñanata ceti
visesah / asamprajñate ti / samprajñateti kvacit pathah /
samadhau ca pumsah
paramavairagyanirodhasamskarapatavatmaikapravanamanaskatvaprayuktamok
sopayasiddhikrtah svapato mahan viseso 'stiti bhavah /
caritadhikarene ti tu samicinah pathah /
krtadhikarenetyarthah / apavargina-apavargopadhyakena /
kaivalyavasthatmasakrtakaranyogyeneti yavat / manasa iti
visesyamadhyaharyam / caritadhikarineti pathe tu
krtatmanetyarthah, krtakrtyeneti va / evam citsvarupatvam
citsvabhavatvam copapaditam prasaktaksepapariharanena / atha svape
'pi anutyaya vrttyaivatmanah prakasah setsyati, krtam
svaprakasatvenetyantarnidhaya svape 'pi buddhivrttiresavyeti
sankate katham puna riti / atrayam samuditasayah-svapo nama
tamogunanubhavah / risadudbuddhasattvasahakrtatama alambanatve tasya
sukhatvam, sattvakaryam ca laghutvadir / isadudbuddharajahsahitatama
alambanatve dukhatvam calatvadi ca /
sattvarajasoratyantabhibhavakaprodbuddhatama alambanatve ca
gadhamudhatvadi / svape tama anubhave satyeva tajjasamskaratah
prabodhe sukhamasvapsamityadipratisandhanasyopapattih nanyatheti /
ardhangikarena pariharati satyamevam iti /
niruktapratitavabhyupagamah / svapasya tamogunalambanavrttirupatve,
smrtirupatve ca svapadau niruktapratiteranabhyupagamah / tadaha
dattottaram iti / anumatika iti / vrttisamanyaviraha eva svapah /
yogyasmaranalingacca prakasasvabhavaya vrterabhavasya
tatkalinasyanumanam / dehendriyalaghavadilingacca
sukhatvadestatranumanam / purvadinakrtasyaparasmim dine
pratyabhijñabalatsvapakalikatmasattamse 'pyanumanarupaiveyam
pratitiriti bhavah / na vrttyantaravrttam iti / na
tamogunavisayakabuddhivrttirupatvam nidraya upagantavyam /
svapanumanadeva niruktapratiternirvahadityarthah / nidraya
vrttirupatvabhavapatañjalasutrasya ka gatiriti sankate katham
tarhi ti / uttarayati nirodhe ti / bhavalambanavrttisamanyabhavo
nidreti tatparyam / asyasca
vrttivanniroduddhatvasamanyadvrttitvopacara iti bhavah / atra
nidarsanam viparyayava diti / anyathakhyaterabhavena bhedagrahasyaiva

bhramasthalabhisiktasya viparyayasabditasya niroddhavyatvatatparyena
 vrttitvavannidraya api vrttitvam kirtyata iti bhavah / sa ce ti /
 sarvasamvidamarthavyabhicarah-yatharthakhyatitvalaksanonyayatattv
 asastryadhikaranasiddha ityarthah / niroddhavyatvam caisam
 kaivalyasadhanaparipanthitayetyaha kaivalye ti / kaivalyabhagi
 yaccit-moksadhikrtamatmasvarupam,
 tatpratyanikataya-tadabhimatasadhanasiddhivighatakatayaaitesam
 niroddhavyatvamityarthah / sukhamahamasvapsamiti pratiteh
 pratisandhanarupatvamupagamyapyaha astu ve ti /
 jñānavattayai vopalabhyamanatvadatmano bodhasvabhavatvamuktam /
 niruktaritya svape 'pi bodhanuvrttipratipadanacca tadeva
 pratisthapitam bhavisyatiti nasmakam kacit ksatih / yatti
 hrdayam vrttyaivatmanah prakaso na svarupata iti,
 tattvasamodakayitamiti ca purvottarabhyam sunirupitam
 bhavisyatiti bhavah / smaranani-pratisandhanarupani / yatah
 svatassato bodhadrte pumso yathoditam / tamah svapadikalinam na
 sidhyedhetvasiddhitah //27// uparatani hi prasvapakale
 sarvanyevendriyani saha manasa / samskarasya ca na smrteranyatra
 samarthyam / na ca svaprakasam tamah; arthantaravartino 'pyanisam
 prakasaprasangat / klptasca sarvarthasadhanataya bodha iti tenaiva
 karanavirahina sata svabhavabhuteno(dbhuteno)dbhutavrttestamaso
 'nyasya va'tmavartino gunasya sphuranamiti baladabhyupagamaniyam /
 nityaprakasascatma pramatrtvat / apramatrtvavyapakabaddham
 hyanityaprakasatvam vyapakaviruddhapramatrtvabhaginyatmani
 natmanam labhate / svapasya vrttitvopagame 'pi na
 jñānanyatvasiddhih / vrtteh karanajanyatvaditi parasya
 sankamanuvadati ahe ti / pariharati ittham iti /
 jñānasvabhavatvaniscayo 'nantaranirdisyamanaprakarenetyarthah / yata
 iti / svape karanayogatsvatahsiddha eva tamahprakasako bodha
 ityestavyamityarthah //27//

slokam svayameva vivrnoti uparatani ti / anyasya va-sukhaderva /
 uparatavyaparavatkarananam svape na jñānavrtteravasarah /
 atah svabhavikena bodhenaiva tamogunaprakasa iti baladestavyam
 yadi tamo 'nubhavah svapa isyate / tatsiddham bodhasvabhavatvamiti
 bhavah / vastuto jñānasya na svape
 tamahprakasakatvamatisankucitavrttitvat /
 svarupanubhavabalatsukhatvena tada bhasamanasyatmanah paramarsah
 param prabodha iti tu siddhantah / asvapsam iti
 svapakalamsayostvanumitirupaiva niruktapratitih / nityanubhavasya
 samskarajanakatve tu saksadeva svapakalinatmasvarupanubhavasya
 niruktapratibandhanahetutvam sukhatvenatmagahanamsa iti ca bodhyam /
 bodhasvabhavasyapyatmano vrttikala evastu prakaso na sarvadetyatra
 tavannityaprakasatvam sadhayati nityaprakasasce ti / apramatrtve ti
 / apramatrtvarupam yadvyapakam, tadvyapyamityarthah /
 svatahsiddhaprakasatvamapyasya jñātrbhavatah / ajñātrtvena hi
 vyapta parayattaprakasata //28// (ityatmano jñānasvabhavasya

nityasvaprakasatvasamarthanam) kah punarayam prakasah, yo 'sya nityo
'bhyupeyeta svabhavikasca? kascasyatmana sambandhah? / yadi
jñanameva; sambandhascasrayasrayitvam; tato hetvabhavena
sadhya bhavasya vyaptimupadarsayitum nidarsanataya
ghatadyupadatyam-yadanityaprakasamanyadhinaprakasam va
tadapramatr, yatha ghataditi / tatra ca visesanisedhasya
samanyabhyanuññaksepakatvadagantukam jñanam
ghatadavanumatamapadyeta / atha tanmabhuditi visayavisayibhava eva
sambandhah samgiyeta, tato nityavajjñanavisayatvamatmanah
prasatyeta / jñanavisayikarasca sadhanavisesayattatvena niyata iti
na
svabhavikatvasambhavah / acetanagocara eva tatha niyama iti cenna,
cetanantaravisayikare 'pi tathabhavadarsanat / na canatmagocara eva
sadhanasapeksatvaniyama iti vacyam / atmano
'pyanumanikagamikayogajñanavisayikare tatsapeksatvadarsanat /
viruddhe caikasyaikakriyayam karmakartrtve,
sucyagrasyevatmanivedhyavedhakatve /
nityatvaniratisayasukmatvavyapitvacitsvabhavyadirupena
pratyagarthasyaupadesikatvamanumanikatvam va, na svarupatah /
svarupapeksayaiva svatahsiddhirabhyupeyeta ityasamadheyo virodhah /
rupabhedena gamyagamakatvangikarapakse 'paksasyeva sabdaderna
svatahsiddhatvam /
(iti jñanasrayatvavisayatvayoh prakasamanatvarupatve
dosanukirtanam /) athocyeta-na prakaso jñanam / api tu
tannimittascetanetarasarvapadarthasadharano dharmah, yadvasat
prakasata iti prakhyopakhyepratayete sarvapadarthesvavisesena;
asrayasrayitvalaksanasca sambandhastena saha sarvabhavanam / sa
ca yathoditasadhanabaladeva samsiddhiko nityascatmana iti / parakrto
'yam paksah / na jñanatireki prakaso nama /
yadvyavaharopajanananugunam jñanam, tatprakasata ityucyate /
jñeyasya jñatuh svatmanasca vyavaharanugunam jñanamudayata iti
yuktah trisvapi ekarupah prakasatevyavaharah /
tattvantaraprakasabhyupagametsvabhavye jhr na ta ca punah kim
caitanyasrayanena? / na ca prakasa eva taditi vacyam, ghataderapi
prakasavattaya cetanatvaprasangat / yadyucyet-sati cetanavattve
pumsah prakasamanatvamiti: samvididanim ka varta? cetanaiva hi
sa, na cetayate / atha samvidastatsambandhadhinah sa dharmah iti cet;
kastaya sambandhah, yastannibandhanam? / nasrayasrayitvam;
ghatadestadabhavaprasangat / na visayavisayibhavah,
tasyaivanirupanat / anirupanam ca
bhrantiyadhikaranasiddhantarambhe samvitsiddhau canusandhatavyam /
atmanastasya caprakasa prasangasca / jñanadhinaprakasasrayataiva
siddhih, taya canumeyam jñanamiti paksah prageva pratiksiptah
/ svaprakasasamvidvadino 'pi vyavaharanukulye
vairupyamasakyapariharam / atmani samavetam jñanamasambandhinyarthe
prakasam vyavaharam va katham prasuvitetyapi cintyam /
indriyalingadisvakaranapratyasattivasaditi ma vocah / na khalu

labdhatmakam karyam svanimitkaranamanurudhya karyamarabhate / ma
bhududakaharanadi ghatadeh kulaladisamanadhistanam / na ca
nimittakarananase karyanasah / nasyati cendriyasamprayogadinase
rupadijñanam / ata indriyena saha caitanyamapi nissrtya tena
tenarthena sannikrsyate, hastadineva tvagindriyam / tatha sati hi
tadupadhikatvattajñanasya yuktam tadbhavanuvidhayitvam /
anyathotpannam jñanamindriyarthasannikarsanivrttau kimiti nivartate? /
jñanajanyarthadharmaprakasavadino 'pi samano 'yam dosah /
nimittakaranam hi jñanam / kutastannivrttau arthaprakaso nivartate?
kuto va yavattadbhavamavatisthate ? / nanu nityaprakasatvam
svabhavikabodhaktameva kim na syadityatraha svatahsiddhe ti /
vyapta-vyapya / vyapakabhavadvyapyabhava iti yavat /
jñatrtvasvabhavyadevananyadhinaprakasatvasiddhiriti bhavah /
jñanasya prakaso jñanantaranapekso 'pyatmasambandhapekso iti
jñane 'nanyadhinaprakasatvalaksanam sadhyam nasti, tena
sapakse jñane sati paksamatravrtti jñatrtvam
bhavatyasadhanamiti sankanavakasah /yadyapi kevalavyatirekino
na pramanatvam siddhante / athapi paraprakriyaya paran
pratyetatsamarthanam sambhavatyeva / siddhante tu purvoktanvayinaiva
svaprakasatvasiddhiratmanah / nityatvagrahakapramanabalaccatmanah
tatprakasasyapi nityatvamarthasiddham / srutibhisca
sakalarthapratisteti paramacaryanamasayah //28//

atha prasangat prakasa padartham nirnetum vimarsamupaksipati
kah puna riti / nityasyapi jñanasya
pratikarmavyavasthopapadakatvaccaitadvimarsasya prakrtopayogita / yadi
ti / prakasata ityatra dhatvarthah prakaso jñanam /
akhyarthascasrayatvamiti yadi kathyate ityarthah / etaddusayati
tata iti / tatra ce ti / vyatirekyudaharanavakye
nityaprakasarpavisesanisedhasya
prakasasamanyabhyupagamaparyavasayitvacca
ghatadavagantukajñanavattvamabhyupagatam bhavedityarthah / na
caivam sati tatra hetvabhavo 'jñatrtvam na syaditi vacyam /
anatmatvasyatrajñatrtvapadena vivaksitatvat /
prakasasrayatvamatrasya tu sadhanayogah siddhatvaditi ca bodhyam /
uktadosapariharaya prakarantaram sankate atha tanmabhu diti / yadi
jñanavisayatvam prakasamanatvamucyata iti yavat / etadapi dusayati
tata iti / nityaprakasavattvasadhanenatmanah sarvadikam
jñanavisayatvam prasajyata ityarthah / istamevedamiti cettatraha
jñane ti / jñanasya visayaprakasanavyaparo hi indriyadidvarakah /
ata itaranapekso nityasca jñanavisayabhava atmano duhsadha
ityarthah / tatha niyama iti / karanamapeksyaiva visayikaranamiti
niyama ityarthah / tatha bhava ti /
karanavyaparasapeksatvadarsanadityarthah / na ce ti /
svatmabhinnavisaya eva visayikarasya karanapeksatvamucyata iti na
ca vacyamityarthah / atmano 'piti / svatmaprakasane 'pi
sabdalingadikaranasapeksatvadarsanat niyamasankoco na karaniya

ityarthah / nanu svarupamatravisaayakam nityajñanam
sisadhayisitam / asya catmavisayikarane na karanapeksetyatraha
viruddhe iti / svarupamatrasyaiva kartrtvakarmatvayorupagamo viruddhah /
svarupamatrajñane akarabhedadavirodhasamarthanamapi na sambhavatityaha
nityatve tyadivakyadvayena / nanu svarupasyaiva gamyatvepi tasyaiva
gamakatvam samanyavisesadharmabhedaddhatetetyatraha rupabhedene ti
/ yatha sabdasabdasya sabdasabdavacyatve 'pi vacyata
srotragrahyagunatvakarena, vacakata canupurviviseseneti na
svayamprakasatvamapaksasya sabdasya, evam
grahyagrahakatavacchedakadharmabhede paksikrtasyapi atmano na
svaprakasatvam sidhyeditarthah/ evam vimarsakena paksadvayam
dusitam / atha bhattaprakriyamanuvadati athocyete ti / prakatyam
prakasah, asrayatvam ca sambandhah / prakasata iti
pratitivyavaharau ca prakatyasrayatvarthakaveva pracuryena
pravartete / jñanajanyah prakasasca
cetanacetanasarvapararthasadharanah / sa eva nityah
svabhavikascatmanah sadhyatam jñatrtvabaladiti
sankagrantharthah / prabhakaramukhena nirakarotimam paksam
parakrta iti / jñatavavyavaharasya svaprakasajñanata evopapatterna
jñanajanye jñatatakhye dharmantare pramanam kimapiti
parakaranaprakarah / trisvapyeke ti / prakaso jñanam,
tadadhinavyavaharanugunyam sambandhah prakasata ityatrakhyatartha
iti paksa eva jñeyajñanajñatrsu ekarthakata
prakasatevyavaharasya ghatata ityarthah /
tritayavyavaharanugunyapadanam ghatadijñanasya svabhava iti
hardam / jñanatiriktasya prakasasya nityasyatmanyupagame tatra
jñanam vyarthamiti caha tattvantare ti / svavisayakajñane
satyevatmanah prakasamanateti
ksemasadharanaprayojakatopagamannatmani caitanyasya vaiyarthyamiti
sankate yadyucyete ti / aksipati samvidi ti / samvit jñanameva, na
jñanasrayah / tatha ca caitanyasamavayitvasya
prakasamanataprayojakatve caitanye tadabhavatprakasamanata na
ghateteti bhavah / nanu caitanyasambandha eva prakasaheturupeyata iti
cettattraha kastaye ti / taya-cetanaya / sambandhavikalpena
dusanamatra kriyate / caitanyavadatmasamavetatvasya
caitanyasambandhatve ghataderaprakasapattih / tadaha ghatade riti
/ caitanyavisayatvasya tattve ca caitanyasyatmanascaprakasapattih /
tadaha atmana iti / atmanah-samvidah / tasya-pumsah /
prakasaprayojakasya caitanyavisayatvasyangulyagrenea
svatmasparsasyasakyatvaccaitanya, karmakartrtvavirodhadatmani
casambhava iti hardam / nanu karmakartrvirodhopagame 'stu
jñanasrayatayaivatmani prakasatevyavaharah / jñanasya
tvatindriyasya jñatatalingakanumanatprakatyam sambhavati
prakasatevyavaharanidanamityatraha jñanadhine ti /
jñananumanapratiksepacca jñanasya jñanarupatayaiva
prakasatevyavaharo vacyah / tatha ca prakatyena
jñanajadharmenarthesu, jñanarupataya jñane, jñanasrayatayaiva

catmani prakasatevyavahara iti trisvapi tasyaikaupyasambhava etanmata
 iti sthitam / evam bhattachmate jñeyajñānājñātrsu
 prakasatevyavaharasyaikaupyasambhavam gurumukhena procya gurumate 'pi
 trisu vyavaharanugunya aikarupyasambhavam vimarsaka udbhavayati
 svaprakase ti / jñānavisayatayar'the, jñānarupātaya jñāne,
 jñānasrayātaya catmani vyavaharanugunya vaktavyamiti gurumate 'pi
 vairupyamasakaparīharmityarthah / dusanantaramapyaha matadvaye
 atmani ti / atra sankā indriye ti /
 yadarthasambaddhendriyalīngadīna yajjñānam janitam, tat tasmīnarthē
 prakatātam vyavaharanugunya va nispadayātīti sankarthah
 / pratīkṣipātī na khalu labdhe ti / karyasya svotpattaveva
 nīmīttakarānapekṣa / na tu samutpānnasya svakaryajanāne 'pi / anyatha
 kulalāsannīdhana eva ghatēna jalāsyaaharanam, nanyatrepī
 syadītyarthah / jñānasyaiva svakaryānīspadāne
 svanīmīttapekṣetyasrayāne cedamāpī vaīsamyaṁ prasajyātā itī
 bhavah / kulaladīsamānadhīsthanam-kulaladīsamānadhīkaranam /
 vaīsamyaṁtaramapyaha na ce ti / anyatra nīmīttanāse
 karyānāsyaadarsanāt jñānasyaiva nīmīttanāsena nāsabhyupagāmenāpī
 vaīsamyaṁ prasaktam paksadvaye 'pītyarthah / kam tarhī
 prakasasya vyavaharasya vopapattih? tatrātī / itī indriyadīdvara
 prasrtasya tena saharthasannīkrstasya
 jñānasyarthaprakasakasyarthapkyavahara- janakatvam
 svīkaryāmanāyatyētī hardam / siddhāntīnam pakso 'yam / tathāsasātī
 tī / indriyēna saha pravrttyadīmattve hī jñānasya
 tadarthasannīkrstasya
 tatprakasakasyēndriyarthasannīkarsanvayavyatīrekanūvidhayanvayavyat
 īrekoṣapattīrītyarthah / anyathe tī /
 indriyadīdvarakājñānarthasannīkarsānyanupagāme nīmīttanāsasya
 karyānāse 'hetuvadīndriyarthasannīkarsadīnīvrttau
 jñānānīvrttīrna syadītyarthah / na ca sankhyadīnīdarsānenātra
 pratyavasthānam yuktaṁ;
 asiddhatvēna nāsasya sankhyāyā buddhīnāsatah /ekāsankhyāva
 sankhyātavadānyāpyadravyābhavīnī //29//sarva hyekāsrayā sankhyā
 nīyānītyarthavartīnī /yavadasrayāsatyeva sammātā sarvavādīnam
 //30//dvtīvadīka parardhāntā sankhyā yanekavartīnī /sāpī
 sankhyātvasāmānye sāti kasmāna tadrsī //31//nanu nāikatvam
 sankhyā; svarūpanātīrekat / atah sadhānavīkalamudāharānam /maivam /
 sankhyāiva sā; dravyāntare 'pyānūvrttēh / yādī ghatādeh
 svarūpamevāikatvam, tāto ghata ekah, pātā eka itī
 sarvadravyāsadhāranāyamekatvasyā na syāt / nāhī ghataśvarūpasyā
 pātāśvarūpēna sambhavātī samānadhīkaranāyāṁ ghatah pātā itī
 / astī tu tadēkatvasyā /
 nanu nīmīttanāsāyāpī karyānāse hetuvam kvacidestavyam /
 anyathāpekṣabuddhīnāsaddītvadernāsānyanupapattēh / tathā
 prakrte 'pī bhavīsyātīti sankatē na ce tī / parīharātī asiddhatvēnē tī
 / apekṣabuddhīnāsēna dvtīvadīnāsāyāsiddhatvēna na nīmīttanāsēna
 karyānāse dvtīvadernāsāyā nīdarsanātvam sambhavātītyarthah / eke

ti / yavadasrayabhavitvadekatvasyeva dvitvadeh
sankhyatvannapeksabuddhinasannasa ityarthah /
asiddhatvamenopapaditam bhavati / phalito 'tra
prayogah-dvitvadiryavadasrayasati sankhyatvadekatvavaditi
//29//30//31//

drstante hetvasiddhim sankate nanu naikatvam iti / pariharati
maivam iti / yadi ti /
tattadvyaktisvarupasyaivaikapratitivyavaharaniyamakatve ghata ekah,
pata eka ityadyanugatapatitivyavaharanupapattih /
tattadvyaktitvasyananugatav / ekatvasankhyayastathatve tu
ekatvenanugamadanugatapatityadyupapattiriti bhavah /
tarkikaprakriyayedam / kiñca-samnkhyaikata viruddhatvat
dvisankhyevanyasankhaya / ekam dvaviti na hyasti
samanadhikaranyadhah // 32 // yattu anekadravyavrttitve sati
gunatvat samyogavadayavaddravyabhavinidvitvadisankhyeti, tannanatve
'naikantikama / na hi satorapi ghatapatayostannanatvam nasyati / na
ca tat dvitvasankhyaiva / trayanam tadabhavaprasangat / na ca
tadekatvabhavamatram / tucchasyapi nanatvapatteh / drstante
hetvasiddhim sankate ' nanu naikatva 'm iti / pariharati ' maiva '-miti /
' yadi ' ti / tattadvyaktisvarupasyaivaikapratitivyavaharaniyamakatve
ghata ekah, pata eka ityadyanugatapatitivyavaharanupapattih /
tattadvyaktitvasyananugatav / ekatvasankhyayastathatve tu
ekatvenanugamadanugatapatityadyupapattiriti bhavah /
tarkikaprakriyayedam / svarupatve badhakamuktvaikatvasya sankhyatve
sadhakamapyaha ' sankhyakate ' ti / atra prayogah-ekatvam sankhya
sankhyantaraviruddhatvat dvitvadvaditi / hetum pakse ghatayati '
eka 'm iti / atredam
bodhyam-uddesyatavacchedakavacchinnaparyapterdvitvadisambandhataya
bhanat ekatvavacchinnaparyaptasca dvitvadisambandhatvabhavena na
ekam dvaviti prayogah / ekam dvitvavaditi tu syannama, atra
dvitvasamavayasyaiva svarupasambandhena bhanat, tasya
caikasminnapyabadhat / sankhyantaraviruddhatvam ca
saá!...khyÄ•ntaraparyÄ•ptyavacchedakÄ•vacchinnaparyÄ•ptikavá¹»ttikatvÄ•bhÄ•valaká
anamiti / dvitvaderyavadasrayabhavitvanumane drstante
sadhanavaikalyam parahrtametavata // 32 //
apeksikatvat dvitvadeh pratiyegyavavagrahat /bubhutsoparamaccapi
satya evanavagrahah // 33
//atascaitanyaivaivendriyadvarar'thasannikarsa eva
tadbhavanuvidhanopapattih /anyacca, arthasya prakasakam hi jñanam
bhavatam / sarvam ca prakasakam prakasyavastusannikrstameva
prakasakam drstam dipaprabhadi / atastadapi tatheti
yuktamasrayitum / vyomavadamurtasya na kriyavattvamiti cet, keyam
murtirnama ? yadvirahinah kriyayogah / yadi paribhasiki dravyatve
sati kvacitkateti /isyata eva sa caitanye / na hi tatsarvagatam dravyam,
tathasati yugapat sarvarthasiddhiprasangat / kvacitkatve tu tadvi
yadaikadaikendriyena samprayuktam tadarthabhimukham, na

tadendriyantaramadhitisthati / ata eva hi yugapajñānananutpattih /
 niratisayavegam ca tat,
 yugapadivatisighramanekendriyadhistanadarsanat / ato
 yathoditamamurtatvamasiddham / sparsavatta murtih,
 tadvitarahanniskriyatvamiti cet ; sabdenanaikantah / sa khalu
 sankhamukhaderdaviyaso 'pi desat nodanavisesena lostadiriva
 yavadvegam pratisthate sparsavihino 'pi / sparsarahitasyapi
 manaindriyasya kriyavattvam padarthavakyarthavidamubhayesamapi
 sammatameva /
 kathamatitanagatayorasatoscaitanyaena samprayoga iti cet, katham va
 visayabhavah, prakasamanatvam, sankhyadiyogo va tayoh ? yastatra
 nirvahah, sa evatrastu / api catitatayanagatataya ca tavapyadyapi
 vidyete iti tena rupena bodhasannikarse kanupapattih ? kiñca, yatha
 daviyasi dese sata dhruvasimsumaradina drk tu sannikrasyate,
 tatha daviyasi kale sata kalpadyantavartina svayambhuvadineti
 nalokam kiñcit / kiñca- satpratipaksamasankate 'yattvaneke 'ti /
 pariharati 'tadi 'ti / nanatvambahutvam / tasya ca
 vyasajyavrttitvaddvitvadivadgunatvameva / na tu bhedarupatvam /
 bhedasyavyasajyavrttitvaditi bhavah / nanu yavadasrayam sattve
 asrayopalambhakale niyamata ekatvasyeva dvitvaderupalambhah prasajyate
 iti cettatrahā 'apeksikatva 'diti /
 sambandhyantaragrahasapeksagrahasya dvitvadeh pratiyoginah
 sambandhyantarasyagrahanat, grahane va dvitvadibubhutsaya
 apeksabuddhesca tadvodhe saharanya virahena na sada graha iti
 bhavah / evam ca nimittanasanasyatvasya na nidarsanibhavitumalam
 dvitvadatyuktam bhavati / vastuto 'peksabuddhivisesatiriktam
 dvitvadikamevapramanikamiti tannasadhinatannasasya na taram
 prasaktiriti bodhyam // 33 //
 natitanagate buddherdure bhavitumarhatah /buddhya
 prakasamanatvadbuddhibodhhrsvarupavat // 34 //
 evam ca caitanyasya
 niratisayavegitayantaraladesakalagrahanabhimano
 'latacakragatakramavaddesabhedasamyogavibhagagrahanabhimanavat / api
 cendriyalingasamskaraderyadarthapratiniyatam rupam,
 tainavopaslisya nissaraccaitanyamapi tadgocarenaiva sannikrstate ;
 yatha gavadipadasaktirekabuddhisiddhe 'pi samanyavisesatmake vastuni
 samanyamsenaiva sambadhyate, yatha va vidhih
 praptamsapariharenapraptamsameva bhavanayah sprsati / ata
 indriyadidvarena caitanyam tadarthabhimukham nirgacchatiti nyayyam /
 yatha'ha bhagavan " tadasya harati prajñam vayurnavamivambhasi " iti /
 manusca, " indriyanam hi sarvesam yadyekam ksaratindriyam /
 tenasya ksarati prajña drteh padadivodakam // " iti /yattu
 gunascaitanyam guninamapahaya kathamanyato yatiti ; tadayuktam,
 prahananabhyupagamat / aprahayai vatmanamitastatascetana
 indriyadidvaranniscarati / vicchinnayasca tasyah
 sandhanasambhavah sasra evoktah / drsyante ca guna api
 sabdagandhasuryalokaratnprabhadayo gatimanto dharmyativartinasca /

atisuksmo duragamanadharmā bhautiko hi sabdah /nanu nabha iva vibhuh
 sabdo vyañjakadhvanivasena pradesika iva gatvara iva copalabhyate /
 tathahi-sabdah sarvavyapi ekadravyavartitve satyakasagunatvat
 tatparimanavat / maivam, atadgunatvat / vayaviyah sabdah, tena
 niyatasahotpattikatvat, tadiyasparsavat / yasca yena dravyena
 niyatasahotpattirgunah sa tadguna eva, yatha tathavidha rupadayah
 / niyatasahotpattisca vayuna sabdah / ubhayorapi
 bheridandavamsadalanadisamyogavibhagajatvaniyamat / utpadyate ca
 sabdah indriyagrahyatve sati gunatvat gandhadivat / krtakasca,
 kriyottaramevopalabhyatvat samyogadivat / na cabhivyañjakatvam
 prayatnadeh kalpyam, gauravat / tatpratitikanatvakalpanadapi
 tatkaranatvakalpanaiva hi laghvi / abhivyañjakasca
 ekadesavasthitane kendriyagrahyan yugapadabhivyañjanti, yatha pradipo
 rupasankhyaparimanani karakadimscaikapradesavartinah / na
 caivam talvadisamyogavibhagajanitapavana iti nasau vyañjakah /
 jñanasyarthasannikarsanupagame badhakamuktvar'thasannikarse
 sadhakam caha ' anyacce ' ti / jñanasya vahihprasarane
 'murtatvavirodhamasankate ' vyomava '- diti / murtatvavikalpenainam
 sankam nirasyati ' keyam ' ityadina / ' na hi ta ' diti /
 bandhadasayam jñanasyavibhutvameveti bhavah / ' na tade ' ti /
 ekendriyadhistanakale indriyantarasamprktam sattanna
 pravartayati tadarthasannikarsayetyarthah / evam
 cavibhudravyatvalaksanamurtatvasya jñane satvadamurtatvamasiddhamiti
 bhavah / sparsavattvam murtatvamiti pakse dosamaha ' sabdene ' ti
 / yasyasparsatvam tasyakriyatvamiti niyamo 'siddhah /
 sabdasyamurtasyapi kriyavattvat / tatha casparsasyapi jñanasya
 prasaranadau nanupapattiriti bhavah / anaikantyapradarsanam sabde
 tasya dravyatvamatenā / tasya dravyatve vimatyamapi
 sampratipannasthalantare taddarsayat ' sparse ' ti / yadva nanu
 sabdasyasrayadvaraiva gatirvacya / sabdasrayasca vayuh
 sparsavaniti na niruktaniyame ksatiriti cettatrahā ' sparse ' ti /
 padarthavidah kanadah, vakyarthavido jaiminiyah /
 ubhayesamapi sammatam manaso nihsparsasyapi kriyavattvamityarthah /
 arthasannakarsena jñanasyarthaprakasakatve 'titenanagatena
 var'thena sannikarsayogajñanana tattadarthaprakasavyavaharau na
 ghatete iti sankate ' kathamatite ' ti / pratibandimaha ' katham ve '
 ti / atitanagatayorvartamanajñanavisayatvam vaisesikamate,
 vartamanajñanadhinaprakasakhyadharmasamavayitvam bhattamate,
 matadvaye 'pi dvitvadisankhya ca vartamanapeksabuddhijanyatayoh
 katham ghatata ityarthah / uttarataulyam sphorayati ' yastatre ' ti /
 jñanavisayatve jñanadhinadharmabhaktve va jñanadhine
 vartamanatvamarthasya napeksitamityakamenapi svikaryam / asmabhirapi
 jñanasannikarsastathavopapadyata iti bhavah / vastutah siddhante
 dhvamsapragabhagabhavalaksanavasthantarena tayorapi jñanakale
 sattvajñanasannikarsa upapadyata evetyaha ' api ce ' ti /
 kanupapattirityatra kvacit ka namanupapattiriti pathah / nanvevamapi
 tattatkalasya jñanena grahanam na syadadyatanena,

tasyedanimbhavadityatraha ' kiñce ' ti / jñanasyativegitaya
tattatkalasannikarsena tattadgrahanamupapannamityarthah /
vyavahitakalasannikarse jñanasya nidarsanam vyavahitadesasannikarso
'tivegino nayanatejasah / duratve 'pi buddhya sannikarso ghatata
ityuktam / idanim buddhyapeksayaduratvameva netyaha ' natite ' ti /
buddhyaduratvameva buddhisannikarso bodhyabodhabodhdhrsadharana iti tu
siddhantah // 34 //

nityatvavadinah sabda nirbhagavyomavartinah

/sravanascetyabhivyaktiniyame nasti karanam // 35 //desaikye

grahakaikye ca vyañjakaikyam hi darsitam

/tadabhatvaprayatnotthamarutah karanam dhvaneh // 36 //ata eva ca

nanatvam pratyuccaranamisyatam /krtasya

karanayogaddhetupauskalyabhedatah // 37

//kiñcodattanudattatvadirghatvahravatadayah /gadistha yugapadbhanto

na bhindyuh svasrayan katham // 38 //sthanaikyapatasadrsyat

pratyabhijñapi naikyatah /pradipapratyabhijñeva jñapita bhedahetavah

// 39 //nanvevam caitanyasamyogah, samyogajo va kascitprakasah

praptah / ubhayamapi tanna caitanye sambhavati, bhedapeksatvat

sambandhasya / atmano 'pi na caitanyena samyogah, taddharmitvat / na hi

dharmadharminoh sambandhah samyogah / samavayo hi sah ;

ayutasiddhasambandhatvat / samyogastu prthaksiddhayordravyayoh

kriyanimitta praptih, akarya karanayorva tayornirantarasthitih /

caitanyasamyogasamavayayoranyatarasya, sambandhamatrasya va prakasatve

jñatrjñanajñeyasarirendriyevavyaptyativyapti

yathayogamadarsayitavye /

tattvantaraprakasabhyupagamastvanupalabdhibadhito na dusanantaram

prayojayati / ato yadvyavaharodayanugunam jñanam, tat prakasata

ityevabhyupagamo yuktah / tritayavyavaharanugunyam samvidastu

svabhava ityaparyanuyojyam nimittavairupyam / na hi svabhavah

paryanuyogamarhanti / evam cetsamyogasamavayavirahino 'pi padarthasya

nimittabhedanusarena vyavaharahetuh samviditi yuktamasrayitum

/ucyate / uktamatra, na nimittakaranamanurudhya karyam

svakaryamarabhata iti / vyavaharanugunasamvedanatve 'pi

prakasapadarthe pravrttinimittabhedo dusparihara eva /

bahuvrihisamasarayane samvidantarabhavena tasyam

tadabhavaprasangat / karmadharayasrayane

jñatrjñeyayorasamvedanatvenaprakasaprasangah /

vyavaharodayanugunyam ca vyavaharato 'vagantavyam / tatah prageva ca

bhavati viditavapratitirvyaharasca/yadyevam, kastarhi

prakasatepadarthah ? / na hi niravadyamekarupam

jñatrjñeyajñananugatam tamupalabhamahe / ucyate / nunam

bhavanasrutapurvi prathamadhikaranasya nyayatattve / abhihitam hi

tatredamanubhave smrtimupapadayadbhiih, 'anubhavaduratvam

smrtinimitta'm iti / etaduktam bhavati-samvidaduratvam prakasa iti

/aha-kimidamadura iti ? duradanyastadviruddhastadabhavo va ? tatha

visesanamupalaksanam va adura iti ? visesanatve paksatraye

'pi samvedanaduratvanusandhanapurvikaya prakasata iti pratitya

bhavitavyam / na ca tathasti / upalaksanatve svarupantaram vacyam /
 na ca davagamyata ityuktam / ucyate ; alamasthane sambhramena /
 nanvevamapi vyavahitadesakalasannikarsasya
 madhyavartidesakalasannikarsanantariyakataya madhyavartinamapi
 grahanam syaditi prasangamistatvena pariharati ' evam ce ' ti /
 nanvevamapi caksusa prasrtasya jñanasya rasadibhirapi sati
 sannikarse tena rupasyaiva prakasanam na tu rasaderiti vyavastha
 kathamityatrahā ' api ce ' ti / yadarthapratiniyatam rupam-yadartha eva
 vyavasthitam bodhajananasamarthyam /
 tena-tadarthapratiniyatatarupenendriyadina /
 tadgocarenaiva-tattadindriyadyogyarthenaiva / evam ca
 caksusajñanasya na rasadina sannikarsa iti bhavah /
 yogyamsenaiva sambandhe laukikam vaidikam ca nidarsanam ' yathe '
 ti ' yatha ve ' ti ca / gavadipadasaktestadvaktilaksanavisesena
 sambandhe tattatpadadvaktyantarabodho na syat / samanyamsena
 sambandhe tu syaditi gavadipadasambandhayogyatvam samanyasyaiva matam
 / vidhesca praptarthe 'nvayasya nirarthakatvadapraptenaivanvayayogyata
 mata / tena tena ca tattadanvaya isyate yatha, evam
 tattadaindriyikajñanasya tattadindriyadyarthenaiva sambandho
 mantavyah ; anyathandhabadhiradivilopaprasangat,
 avyavasthaprasangacceti bhavah / bhavanayah
 sadhyasadhanetikartavyatanvayitve 'pi bhavananyayinyaprapte
 sadhanamsa eva vidhitatparyamiti mimamsakah /
 tadarthabhimukhameva-indriyayogyarthaprakasanaikatatparam /
 sambandhamatram na sannikarsah / kintu sambandhavisesah / sa ca
 tattadindriyayogyarthenaiva tattadaindriyikajñanasyeti na caksusadina
 rasadeh prakasa iti hardam / caksusadijñanasya rasadina
 sambandha eva nastiti tu kascana paksah / praguktapaksa eva tu
 yuktah / indriyarthabhimukhataya jñanasya prasarane
 srimadgitavakyam pramanayati ' tadasye ' ti / " indriyanam hi
 caratam yanmano 'nuvidhiyate " iti purvardham /
 atmagrahanaprvrttam jñanamindriyarthapranam mana
 indriyadvara visayabhimukham nayatityarthah indriyadvarajñanasya
 prasarane manorvakyam ' indriyana 'm iti /
 ksarati-bahyavisayamabhisarati / tenendriyadvarena caitanyamipi
 nissarati carmabhastricacchidradvareva jalamityarthah / 'aprahayaive' ti /
 sankocavikasasalino
 jñanasyatmadharmasyaparitajyaivatmasambandham vikasavasthaya
 bahyarthasambandho ghatata iti yavat / gunasyapyasrayadanyatra
 gamane nidarsanamaha ' drsyanta ' iti /
 dharmyatitvandharmidesadhikadesasambandhitvam / gunatvam
 cayutasiddhaprakaratvalaksanam dravyadravyasadharanamatra vacyam,
 sabdagandhayoradravyayoralokaprabhayosca dravyayorgunatvenopadanat /
 gunasya gatimattvadi tu asrayamsadvara / na caivam
 dharmyatitvamasiddhamiti vacyam /
 prasiddhasrayasankhapuspadyatitve tatparyat / ' duradgandho
 vati ' tisrutirgandhasya gatimaha / sabdasya gatimattvam 'sankhanado

'ya' mityadyupalabdherdure 'pi' /
 nanvakasagunatvacchabdasyasrayadvarapi gatirnopapadyata ityatraha '
 atisuksma ' iti / bhautikah-bhutanjanitah /
 bheridandabhighatadinodbhute vayau sabdo jayate /
 asrayavayamsavisaranavasacca nanadiksu tasyapi sambandho
 ghatata iti bhavah / atisuksmatvadduragantrtvam vayoh /
 asrayadharmascasrayayinyupacarita iti bodhyam / nanvakasagunasya
 sabdasya vibhutvadeva na gamanapeksa / yatkrte vayaviyatvam
 kalpyeta / vyañjakayogidesa evopalambhaniyamacca na vibhutve 'pi
 sarvatropalambhaprasanga iti sankate ' nanu nabha ' iti / sabdasya
 vibhutvam sadhayati ' sabda ' iti / ghatakasasamyogadau
 vyabhicaravarana hetau visesanadalam / ghatadyekatvadau
 tadvaranaya visesyam / etaddusayati ' maiva ' m iti /
 svarupasiddhimaha ' atadgunatva ' diti /
 akasagunatvabhavadityarthah / nanvakasagunatvam sabdasya
 sastrasiddham katham pratiksipyata iti cet ; ucyate / agamanusare
 akasasyaiva na vibhutvamiti na taram tadgunasya vibhutvam / yuktya tu
 kevalaya vayaviyatvameva setsyati sabdasyeti hardam / yuktimevaha '
 vayaviya ' iti / vibhutvam pratiksipy nityatvamapi sabdasya
 pratiksipati mimamsakabhimatam ' utpadyate ce ' ti / anena
 vayaviyatvanumane sabdasya hetuvisesyamsasiddhirapi pariharta /
 nanu taduttarakalopalabhyatvam tadvyangyatvadapi
 ghatetetyaprayojakatvam heteriti sankam pratiksipati ' na ce ' ti /
 gauravat-taddhetutvakalpanatastadabhivyaktihetutvakalpanayam gauravat /
 vipakse gauravaprasangah svapakasyanugrahakastarka iti hrdayam /
 abhivyaktipakse 'nupapattimapyaha ' abhivyañjakasce ' ti / uccaranasya
 varnabhivyañjakatve yugapadeva nanavarnabhivyaktiprasangah /
 abhivyañjakasyaikadesasthaikendriya grahyasarvabhivyañjanasvabhavyaditi
 bhavah / varnabhivyañjakapavane vajatyaparikalpane
 tvatigauravam-vyaktihetutvakalpanam, vyaktivyavasthityai vyañjakai
 vajatyakalpanam cetyapi bodhyam / vyañjakatve dosamevopapadayati
 sardhaslokena ' nityatve ' ti / nityatvavadina iti sasthyantam / mate
 iti sesah / ekasrayakatvamekandriyagrahyatvam ca visesanadvayeva
 sucitam / tatha caikoccarene sarvavyañjanaprasango vyañjakatvapakse
 iti nigamayati ' desaikye ' iti / ' tadabhava ' diti /
 ekavyañjakavyangyatvabhavat
 dhvaneh-varnasyoccaranaprayatnotthitah
 kosthyamarutastalvadisthane 'bhighatam prapta utpadaka eva tasya
 tasya varnasyetyarthah / vyangyatvasambhavadutpadyatvapakse
 prasaktam pratyuccaranam gakaraderbhinnatvamapi sammantavyamevetyaha
 ' ata eve ' ti / viruddhadharmopalambhadapi bhedam gadeh sadhayati '
 kiñcodatte ' ti / adipadena taratvamandatvadi grahyam / ekasyaiva
 kalabhedena viruddhanvayasambhavaduyugapadbhanta ityuktam /
 bhantah-bhasamanah / vyañjakatvasambhavadeva vyañjakadharmah
 vyangyesamaropyanta ityapi durvacamityasayah / nanu so 'yam gakara
 ityadipratyabhijña katham pratyuccaranam bhede ? tatraha '
 sthanaikye ' ti / sadrsyamulatvadbhrantirupa seti bhavah // 35 //

36 //37 // 38 // 39 //

bhavatvanubhavaduram duradanyadvirodhi va /tadbhavasca prakasatvam
(stu) kimatra bahu jalpyate // 40 //prakasata iti pratibhaso 'pi
buddhiviprakarsapratyanikabodhatatsamsrsta padarthasvarupavimarsa
eva, bahyaprakasavat /tatrapa hyaloke tadvyaptabhubhagadau ca
prakatadiprakhyopakhye alokaduratvanimitte / yatha ca tatra tannimitta
santamasanivrttih, evamihapi jñanaduratvanimitta ajñananivrttih
/ ata eva canubhute anubhave cottarakalatulyatsmaranam /evam ca
caitanyasambandhavisayasavikalpo 'pyalabdhavakasa iti
niranuyojanuyoga eva / nairantaryapadaprayayamatyantamipyamatram ca
samyogah / sa eva paratantrasritah
samavayapadaparibhasabhumirvaisesikanamiti
narthantaravmurikrtya vikalpah sambhavati / yatha ca
samyogantarbhavah samavayasya, tatha sambandhavamarse
darsayisyamah / jñanaduratva prayukto vyavaharaksamatalaksano
va parah prakasah / sa ca satyapi svanimittapauskalye pratibandhat
yogyatavirahadva vyapitvasangitvadyatmadharmantaresu dehendriyadau
ca na sañjayate, caksussannikrsta iva kalindipayasi
ruparasadayah /
evam nityatvavibhutvapratiksepna vayaviyagunatvam
vyavasthapitam yuktya sabdasya visrtvaratvam ca / atmagunasya
caitanyasyanyatra sambandhamatre drstantah sabdo gandasca /
asrayamantaranyatra gamane drstantah suryaloko maniprabha ca /
dravyarupvadanyatra gamanam sambhavati /
asrayasambandhavicchedattaddharmatvam ca susthitamiti
praghattakartha / evamarthasambandhascaitanyasyoktah /
prakasatevyavaharasca caitanyasambandhaprayukta ityabhipretam / atra
prabhakarah sankate ' nanveva 'm iti / caitanyasamyogasya
prakasamanatavyavaharaniyamakatte caitanye tadasraye tadasraye ca
tadvyavaharanupapattih / caitanyasamavayasya tathatve ca
caitanyatadvisayayostadvyavaharanupapattih / caitanyasambandhamatrasya
tathatve cendriyaderapi prakasaprasangah / ato nimittavisesadeva
tattajjñanasya tattadarthavyavaharahetutvam svabhavatasca
svasvasrayavyavaharahetuvamestavyamityanarthakamartacaitanyasambandha
kalpanamiti samuditasayah / vibhudvayasya samyogo 'stiti pakse
kriyaya abhavattatra samyogam prakarantarena nirvakti ' akarye '
ti / avayavavayavibhinnayordravyayorantaralavyavahitasthitih samyoga
ityarthah / sa cavibhau kriyaya / vibhvestu svata eveti bhavah /
arthasambandhasya nirasadeva tajjanyadharmantaraprakasapakso
nirastah / dharmantaraprakase 'nupalabdhibadhamapyaha ' tattvantare '
ti / ' aparyanuyoja 'm iti / svayameva svasya vyavaharahetuh, svasrayasya
svasamavayat, visayasya tu svanimittanusrata iti prayojakavaisamyam
na dusanavahamityarthah / gurumate 'pyukte dosamaha vimarsakah '
ucyate ' iti / svanimittakaranavatyeva dese
svakaryajanakatvamadrstamanyatre
indriyasannikarsavatyevarthejñanena vyavaharo nispadyata iti na
samyagiti bhavah / dusanantara mapyaha ' vyavahare ' ti /

jñātrjñeyayohsvavyavaharanugunajñānakatvalaksanah
 prakasah / jñānasya tu svavyavaharanugunajñānatvalaksanah sa
 iti trisvanugatah prakasapadārtho nasyanugatavyavaharaniyamaka
 ityarthah / nanu jñānadhīnam vyavaharanugunyamevastu prakasah
 / sa canugata ityatrāha ' vyavaharodaye ' ti /
 vyavaharayogyatarupaprakasasya vyavaharata evanumeyataya
 vyavaharatpurvameva jayamanau
 viditavpratitivyavaharanupapannavītyarthah / evam vimarsakena
 prakasapadārtha akṣipte tatasthah sankate ' yadyeva ' m iti / ' na
 hi ' ti / jñānasambandhamatrasyaprakasamanarthasādhānyat
 samavayadescānanugatavadānyunanatiriktah prakasatēpadārtho
 durnirupa ityarthah /
 prakasatēpadārthah-prakasatēpadaghataprakṛtipratyayarthah /
 siddhanti samadhatte ' ucyate ' ityādina / prathamadhikāranasyeti
 saisikasasthi / anubhave smṛtim -anubhavavisayinim smṛtim /
 ' anubhavadurātva ' m iti /
 visayasyevanubhāvasyāpyanubhavadurātvaṁmastyēveti smṛtarupapadyata iti
 yavat / nanvastu namaitat / prakṛta kimayatam ? tatrāha ' etadukta ' m
 iti / samvidadurātvaṁ samvidō ' pyastityuktaprayam / tadrūpa eva
 prakasapadārthāstrisvanugata ityuktam bhavātītyarthah/ sankate ' m
 kimida ' m iti / nañō nanarthatvatprakteta kor'tha iti jijñāsaya
 sanka / nañō yam kañcanāpyarthamabhyupagamyā sankantaram ' tathe
 ' ti / durabhedadeh prakasapadārthatve durajñānapurvīkayāiva
 tatpratītya bhavitavyam / na ca tathopalabhyate / tasyopalaksanāteve
 tupalaksyakarantaram vacyam / nacatadasti / evam paksadvaye
 ' pyanupapattipratītiḥ sankabijam / vikalpasahatvatsamvidadurātvaṁ
 na prakasah syādityakṣepo va ' ki ' mityādih / pariharati ' ucyate
 ' iti / prathamavikalpam pratīvakti ' bhavatvanubhave ' ti / dvitīyākalpam
 pratīvakti ' tadbhavasce ' ti /
 anubhavadurābhinnatvamanubhavadurāvirodhitvaṁ va
 prakasatvaṁ-prakasamanatvaṁ, prakasapadārtha iti yavat /
 atranubhavapadam jñānasamanyarthakam / atredam hardam-sakha
 candra ityādivadupalaksyopalaksanayoh samanadhikāranānirdeśah
 ' tadbhavasca prakasatva ' m iti / tatha ca samvidadurātvaṁopalaksito
 dharmah prakasa iti // 40 //
 ato yathoktanītya'tma svatascaītanīyavīgrahah/jñā(bha)nasvabhava
 evanyatkarānāih pratīpadyate //41//
 yattu sukhādīnidarsānenatmāvisesāgunataya
 cīterāgantukatvaṁupapadītam, tadāpi gunāvṛttaparījñānena; yatah
 prakasapadārthavīcaro vṛttah prasāngīkah /
 visayavīttīvelāyamevatmano vīttīyādīnah prakasa iti vadāsya
 nīrasārtham prag yatsamārthītam jñānasvabhavatvaṁmatmano
 ' nyapeksāprakasatvaṁ ca, tānīgāmayati ata iti karīkāya / yato
 jñēyajñānājñānātsādhāranah prakaso nīrvaktum sākyate, atah
 paksasāpaksānugataprakasasiddhīya sājatīyētīkarīkōktayuktaya
 svadhīnasvaprakasa atma siddhah / sa ca jñānasvabhāvaka eva /
 natvagantukāmasya jñānam / caksurādīna prasṛtācca

dharmabhutajñanadarthantarasyapi prakasako bhavatyatmeti
 karikarthah / hanasvabhava iti pracinamudritapathastu na
 samicinah //41//
 svarupopadhayo dharma yavadasrayabhavinah /naivam sukhadi bodhastu
 svarupopadhiratmanah //42//
 yatha ca bodhopadhiratmabhavah, tathopapaditam / sukhaduhkhe ca
 natmadharmo, indriyasausthavanayasoreva tadbhavopapadanat /
 vyakarisyate caitadantimapadarthasamarthanavasara iti sadhanavikalata ca
 nidarsanasya / ragadvesadayo 'pi manovasthaviseseha na
 saksadatmagunah / vijñayate hi "kamah sankalpo vicikitsa
 sraddhasraddha dhrtiradhrtirhirdhirbhirityetatsarvam mana eve"ti
 / giyate ca 'iccha dvesah sukham dukkha'miti / 'cetanadhrti'riti
 ksetralaksanamaikapadyena / cetanaya dhriyamanah sanghato hi
 dehah / svavrttyanugunacaitanyamatradeva pravartamanam ksetramiti
 yavat / ata eva hyantaryamibrahmane 'yasya prthivi sariram'
 'yasyapah sariram' 'yasyatma sarira'mityadinirdesah / 'tani
 sarvani tadupu'riti ca purane / kimidam dhiriti ?
 utpreksabhiprayam tat, na jñaptivisayam / tasyah svabhavikatvasya
 tasyameva srutau sruyamanatvat / sruyate hi "na
 vijñaturvijñatorviparilopo vidyate" iti, "na hi
 drasturdasterviparilopo vidyate avinasitva"diti ca /
 jñaturavinasitvadeva jñanasyavinasamupapadayantiyam
 srutirjñatuh svarupaprayuktam jñanamiti darsayati / na ca
 drstivisesanataya drasturupadanamiti sampratam,
 pumllinganirdesavirodhat; hetosca sadhyasamatvapatteh /
 drastuh svarupanirdesaparatve 'pi
 drstipadasyasamadheyamahetutvam, svapaksahanisca / atmanastu
 nityatvamapracalyamanekanyayagamasiddham yuktam hetutaya
 vyapadestum / na hi sati padarthe tatsvarupopadhayo na bhavitumarhanti,
 sati kanaka iva paingalyam, prabheva ca pradipe /
 tenā•yamarthaā, ¥-Ä•tmasvabh•vabh•t•y•Ä•Ä•citerb•hy•bhyantaraviá!£ayaviÄ•eá!
 £asaá!fbandhaprak•rapr•ptadá!á!£á!-ighrÄ•tirasayativaktiÄ•rutimatispá!á!£á!
 ivijñativyapadesabhedayah svatmavabhasinyah
 samsarapavargavasthayorna jatucidviparilopo vidyata iti / 'sa yatha
 saindhavaghano 'nantaro 'bahyah krtsno rasaghana eva, evam va are
 ayamatma anantaro 'bahyah krtsnah praññanaghanah' tatha, 'svena
 bhasa svena jyotisa' 'atmajyotih samraditi hovaca' iti /
 tathapavargadasayamevacchandogah ' na pasyo mrtyum pasyati na
 rogam nota dukkhatam / sarvam ha pasyah pasyati' 'nopajanam
 smaran' iti, 'sa va esa etena daivena caksusa manasaitan kaman
 pasyan ramate' iti ca / anyasca 'janatyevayam purusah,
 jñatavyam tu na veda' ityadyah
 sakalakaranoparamadasayamapyatmanah prabodhamabhidadhanah srutayo
 bodhasvabhavatamasya dradhayanti / 'nirvanamaya evayamatma
 jñanamayo 'mala' ityadi ca purane / 'jyotisamapi tajjyoti'rityadi
 itihase / bhagavan saunakasca-
 "yatha na kriyate jyotsna malapraksalananmanoh /

dosaprahananna jñanamatmanah kriyate tatha //

yathodapanakaranat kriyate na jalambaram /
sadeva niyate vyaktimasatah sambhavah kutah //

tatha heyagunadhvamsadavabodhadayo gunah / prakasyante na
janyante nitya evatmano hi te // "iti / ata eva hi sutrakarasca 'jño 'ta
eva' iti / (iti dharmabhutajñananityatvasya srutyadibhih
pratisthapanam) tadevamatmasvabhavabhutasya caitanyasya caitanyasya
visayasamslesavisesesu niscayasamsayadivyavaharabhedah,
tattadvisesabhaji caitanye va / caitanyasya visayena
drdhasamyogo hi niscayah; tasyaiva
bahubhiryugapadarddhasamyogah samsayah; jñanavasananusarena
samslesah smaranamityadih / uktam ca 'atmadharmasya caitanyasya
visayena samyogo jñanamityucyate' iti / nacaivam
samyogasyobhayasritatvena visayasyapi jñatrtvaprasangah /
visayena samyogabhavat / caitanyena hi tasya samyogah,
bahyaprakasavat / yatha khalu alokasambandhe 'pi prakase suryadereva
prakasakatvam na ghatadeh / atha suryaditantratvadalokasya sa eva
taddharma tatsambandhenarthantarasya prakasa (ka) ityucyate, ihapi
tarhi caitanyasyatmadharmatvattenarthantaram sprsan sa eva
janatityupapadyate / tatsiddham caitanyasvabhava evayamatma
atmanam vidannevaste; anyattu nimittabhedanusarena janati na
janati ceti / (iti dharmabhutajñanasya
samsadyavantarabhedopapadanam) tadevam caitanyasvabhavah
parisphurannapyamatma gambhirajalasayacaraminavat
jalasamsrstaksiravacca na vivicya sphutam cakastiti
tadupapadananyayanugatah purvanumanabhedah vacanani cadriyante /
tairapyaparitusyanto yamaniyamadiyoga
nganusthanaksapitasuddhyavaranamalahnirodhabhyasaputapak
anirdhā<tarajastamaá, ¥kalaá¹...kasattvodrekasamutthasvetarasakalaviá¹ñayavailaká¹
anyaparoksajñanaya prayatante / bhavanaprakarsaparyante
caparoksajñanamudayata iti sarvavadinirvivadamiti na
tadupapadanayadya prayatyate / atha yadbodhasya
svabhavikatvapatipaksataya'gantukatvamuktam, tadanudya pratiksipati
yattu sukhaditi / tadapiti / gunavrttam-gunasvabhavah / sa ca
kah? / tatraha svarupopadhaya iti / svarupopadhitvam
svarupanirupakatvam / tathabhutanam dharmanam
yavadasrayabhavitvam svabhavah / anyesam tvagantukatvamiti
gunavrttam / astvevam, tatah kim? tatraha naivamiti / vaisayikasya
sukhaderagantukatvam syadeva / bodhasya
tvatmasvarupanirupakatvadatmanasca nityatvasya
sthapayisyamanatvannagantukatvam sadhayitum sakyata iti bava
//42//

yatha ceti / bodhopadhiriti bahuvrhih /
jñanabhinnasvarupanirupakadharmaka atmapadartha ityarthah /
jñanavattvenaivopalabhyamanatvayuktaya bodhopadhitvamamatmanah

samarhitam / visayasambandhakadacitkatvadvisayoparaktajñanasya
kadacitkatvapratitavapi jñanasvarupam nityameveti bhavah / yadyapi
jñanasyatmasvabhavatve nityatve ca sastramagre pramanikarisyate /
athapi yuktipradhanatvatprakaranasyasya yuktireva puraskrteti bodhyam /
anena jñanasyagantukatvanumane
svurupanirupakadharmabhinnatvamupadharityuktam bhavati / atha tatra
nidarsane hetvasiddhimapyaha sukheti / anukulapratikulajñananyeva
raddhante sukhaduhkharupani/ tesam ca paksantarbhavanna
nidarsanata / jñanavisesatirikte ca sukhaduhkhe
karanapatavapatavalaksane / tayosca natmagunatvamiti
hetvasiddhirdrstanta iti bhavah / antimeti /
svatahsukhityetadamsasamarthanavasara ityarthah / nanvevamapi
ragaderdrstantata syat,
atmavisesagunatvadagantukatvaccetyatraha rageiti / manovrttibheda
ragadayo natmadharmah /
kintvagnidharmasyausnyadestatsamsrstasthalyamiva
manodharmanamatmani kevalam pratitih / tatha cuktam
"nirvanamaya evayamatma jñanamayo 'malah / dukhajñanamala
dharmah prakrteste na catmanah/" iti bhavah /
ragaderantahkaranadharmatvam srutyamapi pratiyata ityaha
vijñayata iti / asminnarthe bhagavadvacanamapi samvadayati giyate ceti /
ksetrasritatvadantahkaranasya taddharma ragadayah
ksetradharmatvenoktah / nanvatra cetanadhrtirityapi / pathyate / ato
bodhasyapi natmadharmatvamityatraha cetanadhrtiriti / cetaneti
dhrtiriti ca na padadvayam / kintu cetanadhrtiriti samastam /
cetanena,cetanaya va adhrtiryasyeti cetanadharyam niyamatah
sariramiti sariralaksmocyate 'treti bhavah / tadaha svavrttiti /
vrttiti satta, pravrttirva / pravartamanam-prakarsena vartamanam
labdhasthitikam; pravrttimadva /
atmacaitanyasambandhadhinasvasattapravrttisamanyakam sariramiti
phalitor'thah / idameva sariralaksmas sadhu /
karacaranadimattvadilaksananamavyaptyadidosaditi hrdaye
nidhaya prthivyadinam
paramatmasariratvaparasroutavacananyupadatte ata eveti /
bhagavatsankalpatmakajñanenaiva
labdhasvarupasthitipravrttikatvatsarvasya tacchariratvam sosruyate
mukhyameveti bhavah / kimiti / nanvantahkaranadharmesu dhirapi
pathyate / tanna bodhasyatmasvabhavatvamiti garbhitam codyamatra /
pariharati utprekseti / cittavrttivisesesu utpreksa dhirtyucyata
ityarthah / yadyapi kamadikanamapi matamatmadharmatvam / param naite
svabhavika atmanah, kintu karmadyupadhinibandhanah /
kamaditattadbuddhivrttihetuvyaparavattaya ca manasastattadabhedanirdesa
aupacarikah srutau krta iti siddhantah /
athapyavasthavisesisistasya jñanasyaiva ragadirupataya
jñanakadacitkatvanumane na ragaderdrstantata sambhavati / naca
visistanidarsanena jñanamatrasyagantukatvam sadhyamiti vacyam /
avasthavisistasyaivopalabhyamanatayavisistejñanamatre

agantukatvasadhanayogat / tasya srutisiddhatve ca tannityatvamapi
 srutisiddhameveti dharmigrahakamanabadhah / asato 'vasthayogena ca
 jñananityatvameva yuktimaditi hardam / yathasrutam tvabhyupagamavadena
 / jñananityatve srutimudaharati sruyate hiti /
 vijñatitvadrstivadyavasthabhajo jñanasvarupasya nityatvamatra
 vivaksitam / viparilopah-vinasah / nanvatravinasitvamevoktam,
 nanadyanantatvam jñanasyetyatraha jñaturiti / svarupanirupakatvena
 nityatmasvarupaprayuktasya jñanasya puratanatvamapi phalatiti bhavah /
 na ceti / abhedena drstivisesanatvam drastrpadasya na
 yuktam, tathasati drasthya iti strilinganirdesena hi bhavyamiti
 bhavah / sabdavirodhamuktvarthavirodhamaha hetosceti /
 sadhyasamatvam-asiddhatvam /
 sarvakalavartamanatalaksananityatvarupasadhyasyevavinasitvarupahet
 orapyasiddhirityarthah / avinasitvasyaiva sadhyataya tasyaiva
 hetutvayoga iti va / arthantaraparavamasankya pariharati drasturiti
 / atra yojanayam drstipadam bhavapradhanam /
 jñanatvayogavyavacchedo drastuh sadhyah / atra caprayojakatvena
 heterahetutvam-asadhakatvam duspariharamiti bavah / svapakseti /
 atmano jñanarupatvopagama agantukajñanavadino
 'pasiddhantascetyarthah / advaityabhimate ca niruktasrutyarthe
 dusanamatrabhimatam / yatha-jñaturjñanasvarupanatireke sadhye
 vyadhikaranasiddhatvenatmanityatvasyahetutvam / jñaturahamartha
 syatmatvavinasitvopagame capasiddhinta iti /
 niruktasruterabhimatamartham vaktum visayam visodhayati vakyadvayena
 atmanastviti, nahi satiti ca / nityatmasvarupanirupakadharmatvam
 jñanasya nityatve heturvakyadvayena samasuci / atha srutivakyarthamaha
 teneti / drasturiti vyadhikaranavisesanam drsterjñanasya
 dharmabhutasya / atmano nityatva mavinasitvadatmana ityuktam /
 drasturiti dharminirdesaccatmasvarupanirupakadharmatvam jñanasya
 siddham / tatha ca phalitam hetumaha atmasvabhavabhutaya iti /
 nityatmasvabhavatvam hetuh / etena vyadhikaranasiddhisanka
 nirasta / visayavisesa
 saá¹fbandhaprakā•raá¹¥-indriyā•didvā•rakaprasá¹tibhedā•dhā•nacaitanyā•rthasaá¹¹
 bandhav isesalaksanah, tena prapto drstyadivypadeso yayeti
 samasah / drstiscaksusamadhyaksam / ghratirghranajam /
 rasayatih-rasanam / vaktih-sabdam jñanam /
 srutih-sravanamadhyaksam / matiranumanam /
 sprstih-sparsanamadhyaksam / vijñatirupasanam, yogajah
 saksatkaro va / svatmavabhasinyah-svaprasasayah /
 jñanasyatmasvabhavatve nityatve canya api srutirudaharati sa yatheti /
 anantara iti bahyah, abahya iti antarsca pradesah samastyena
 vivaksitah / katsnaryam catmanah svarupato dharmatasca / tathaca
 jñanasvarupatvam jñanasvabhavatvam catmanah sada labhyate /
 ukter'the srutyantaram svena bhasa svena jyotiseti / svarupato
 dharmatasca prakasarupatvamatrocyate / atmajyotirityapi niruktarthameva
 /suryadijyotirhijyotismajjyotirupam ca, tatha'tmapi /
 suryadijyotisah prakasa iva, atmano jyotirupam jñanam

svabhavikamiti catra vivaksitam / muktau jñananuvrttau
 srutimupaksipati tathapavargeti /
 svabhavikakaravirbhavalaksanayam muktau jñananuvrttya
 jñanasyatmasvabhavanubandhitvam prasidhyatiti bhavah / svape 'pi
 jñananuvrttiparam srutimaha anyasceti / sato 'pi
 jñanasyarthasannikarsabhavatsvape narthaprakasa iti
 janatyevetyaderarthah / nityatva atmasvabhavatve ca jñanasya
 smrtiscodaharati nirvaneti / purane-srimati vaisnave /
 jñanamaya iti / mayat pracurye / evakaro 'trapi sambadhyate /
 jñanapracura evetyavadharanena niruktarthalabhah / jyotismapiti
 mahabharate sribhagavadgitayam / jñananityatvadau
 sphutamsvivisnudharmavacanamupaksipati bhagavanityadina /
 ahetyadhyaharyam / uktarthe sutramapi pramanamityaha ata eva hiti /
 atah-srutita eva atma jñah-jñataiveti sutrarthah / jña
 evetyanena nityatvamatmasvabhavatvam ca jñanasya sutrakrdabhimatam /
 ata eva jñananityatve svape 'pi prakasah syadityasankya
 parihrtam pumstvadvadityanena / nanvevam
 jñanasyatmadharmabhutasya svabhavikatve tasya
 samsyaniscayadibhedah smrtyanubhavabhedasca katham? tatraha
 tadevamiti / yugapatjhatiti, nairantaryeneti yavat /
 jñanavasana-anubhavadhinasamskaro jñanasuksmamsah /
 caitanyarthasamslesavisesah,
 arthasamslesavisesavisistam caitanyameva va
 samsyaniscayadivypadesabhagityuktam / tatra prathamapakse sankate
 na caivamiti / samyogasya dvisthatvena cityarthasamyogasya jñanatve
 visayasyapi jñatrtvaprāsanga ityarthah / caitanyasya
 jñatrtvaprāsange kathañcidistapattisambhavadvisayasya
 jñatrtvam prasañjitam / yadva visayasya-visayasrayasya /
 yathasrute atmano 'pi tattajjñanasrayatvam na syat pakse 'smin /
 atah svasrayasrayatvasambandhena jñanavattvameva jñatrtvamatra
 pakse vacyamiti visaye na jñatrtvaprāsanga iti / pariharati
 visayeneti / visayeneti hetau tritiya / visayasabdo
 visayavyaparaparah / evamagre catanyenetyatrapi / ayam
 bhavah-arthagrahanartham vyapriyamanam hi caitanyameva / tathaca
 visayacaitanyasamyogasya tattadarthajñanatve 'pi tasya
 svanukulavyaprtimaccaitanyasrayatvasambandhenatmanyeva
 sattvattasyaiva jñatrtvam narthaderityupalambhabaladvavasthapyam,
 yatha alokathasamyogasyaiva prakasatve 'pi prakasakatvam
 svadharmabhutalokaprasaranavasatsuryadereva narthasya tadvaditi /
 yadva visayanuyogikasamyogabhavaditi visayenetyaderarthah /
 tasya samyogah-visayapratyogikasamyogah / evam prathamam
 paksamupapadya tattadarthasambaddham caitanyameva tattadarthajñanamiti
 dvitiyam paksam sankasamadhanamukhena vyavasthapayati atheti /
 prakasah-prakasakah /
 suryaditantratvam-suryadyadhinasvarupasthitipravrttikatvam
 tadaprthaksiddhavisesanatvam ca /
 tattadarthasambaddhalokasrayasyaiva suryadeh prakasakatvamiva

tattadarthasambaddhacaitanyavata atmana eva jñātrtvamityarthah /
ayameva mukhyah paksah / jñātrtvasya saksadatmani sangateriti
bhavah / ananyasadhana ityuktamananyadhinasiddhitvam
caitanyasvabhavatvam catmano nigamayati tatsiddhamiti / caitanyasvabhava
eva-jñātrtvasvabhava eva / anena jñānasyagantukatvam nirastam /
atmanam vidannevaste-nityananyadhinasvaprasavanevaste /
anematmanah prakasasyagantukatvam jñānaprayuktatvam ca vyavartitam
/ nimittabhedanusarena-
indriyalingadijñānarthasannikarsopadhyavvyatirekanuvidhanatah
/ sistam spastam / svayamprakasasyatmanah
sabdadipramanadhigocaravamapi sadhayati tadevamityadina /
asphutaprakase mino nidarsanam; avivekagrahane ca ksiram /
tadupapadananyayanugatah-atmanatmavivekopapadakavayavapañcakatmaka
nyayaprayojyah, anumanabhedah-anumanavisesah /
vacanani-pramanavakyani sastranugatani / tairapi iti /
anumanagamanam paroksaikahetutvena
prasphutaprakasasampadakatvattavanmatre 'paritosah
prasphutatmaprakasakanksinam yukta eva hi / mana
adigatajñānavaranadosaksapanam yoganganusthanena
sampadyata iti yamaniyameti dyotitam / nirodhabhyasah-yogabhyasah /
yogascittavrttinirodha iti hi yogasutram / yogabhyasaparipakato
rajastamahkalusyanivrttyodriktavisuddhasattve manasi
atmavivekasaksatkarayogyateti nirodhabhyasetyaderarthah /
vailaksanyasyatmagatasyaparoksañānaya,
prayatante-asiddhinispaternintaramatmatattvacintanapravrttimacaranti /
bhavaneti / atmano nirantaranucintanalaksane yoge
bhavanaprakarsaparyante nispanne sati,
cĀ•parokā¹ĀjĀ±Ā•nam-yogajadharmĀ•nugā¹hĀ«taviĀ»uddhamanojanyĀ•tmatattvasĀ•kā¹
atkarah,udayate-jayata ityarthah / evamatma
svatahsiddhyannagamenanumanatah / yogabhyasabhuva spastam
pratyaksena prakasyate //43// (ityatmapramananirupanaprakaranam)
athasya kalavacchedapariksa / tatra sugatamatanusarinah
sanmatranubandhinim ksanikatamacaksana nityatmadarsanameva
sarvanarthamulam manyamanah ksanabhanginamenam sangirante;
yat sat tat ksanikam, samscayamatmeti / katham punah
sanmatranubandhini ksanikata? / aksanikasya sattanupapatteh /
yanna kasmaicitkaryaya, antatah sarvajñyavijñānagotaravayapi na
prabhavati, na tasya sadbhavah sambhavyata ityarthakriyakaritaiva
satta bhavanam / na ca sa
svavyapakabhutakramayaugapadyavirahinyaksanike sambhavinityanyatra
niravakasataya ksanikatayaivanubadhyate / katham punah
kramayaugapadyayorarthakriyavyapakatvam? katham va
tayoraksanikannivrttih? / sruyatam / uktamartham
sangrhnati evamatmeti / svaprakasasyatmano dharmabhutam
jñānam visayadigrahane dehadivailaksanyagrahane catmana
upayujyata ityetavata siddham / evamatmani pramanapariksa vrta
//43//

atha nityatvam vyavasthavayitum vicaramupakramate athasyeti /
 asya-atmanah, kalavacchedapariksa-kalasambandhavisayavicarah /
 pravartate iti sesah / tatreti / atmanah kalasambandhe
 vicaravisaye ksanamatrakalasambandhinam
 vinasinatmanamamananti kecana vadinah (saugatah) iti yavat /
 kalasambandhah ksanikatvalaksana evetyamisamasayah /
 sattvat ksanikatvamatmana ityuktam / sattvasya ksanikatvavyapyatve
 siddhe sobhanamidam / tadeva kuta ityatah sattvam
 ksanikatvavyapyartham pariskaroti yanneti / arthakriyakartrtvameva
 sattvam, tacca ksanikatvavyapyamityasayah /
 sarvajñyavijñanam-buddhajñanam / ksanikatvavyaptimevopapadayati na
 ca seti / arthakriyakartrtvavyapakam kramakramanyatarat /
 taccaksanike sthire 'ghatamanam kartrtvam ksanike
 vyavastapayatiti sattva ksanikatvavyapyamevetyapatatiti bhavah /
 kramayaugapadyanyatarasya kartrtvavyapakatvam, tasya sthire 'sambhavam
 copapadayitum prasnah katham punariti / uttaram sruyatamityadina
 / arthakriyasu bhavanam kartrtvasya dvayi gatih / kramena
 yugapadveti na vidhantarasambhavah //44//
 bhavabhavavadanayoranyataranivrttavanyataravyavasthanadarthakriyajanan
 e bhavanam na trtiyaprakarasambhava iti
 kramakramapratibaddhavarthakriya / na caksa nika kramayaugapadye
 sambhavatah / (etavanevatmasiddhigranthabhaga upalabhyate) iti
 srimadvisistadvaitasiddhantapravartanadhurandharaparamacarya-
 sribhagavyamunamunisamanugrhite siddhitraye atmasiddhih //
 artheti / kiñcidarthakriyakaranam kramena, kiñciccakramena-yugapat
 / yaugapadyasambhave kramah, tadabhava ca yaugapadyam niyatamiti
 kramayaugapadyanyataravyapyavarthakriya bhavatityarthah //44/
 bhavatvevam / athapi sthire katham na sa? tatraha na ceti /
 granthabhago 'grimah kvapi netah samupalabhyate /
 vyakhyanam vihita yavadupalabdhasya saratah //

iti srinagapuri (tirunangura) divyadesabhijanena
 prativadibhayankaracaryamnvyabhuvanavidvadvara
 srikrnamacaryakhyacaryavaryaputraratnena
 catustantriparavararinadigantavisrantakirti-dayamurti-srimadbh
 asyakaradivyavamsavatirna-sribhutipurinivasarasika-vidvatsarva
 bhauma-harita-srimadasuriramanujacaryadesikendracaranakamalavariva
 syasamadhigatapadavakyapramanatantrahrdyena srivaisnavadasena
 pra.bha.annangaracaryena
 nyayavyakaranasiromaninobhayavedantavidusa
 pranitamatmasiddhervyakhyanam siddhañjanam jayatat ciram /