

**The First Two Chapters of Bhāskara's**  
*Śārīrakamīmāṃsābhāṣya*

— Critically Edited with an Introduction, Notes and an Appendix —

Dissertation

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# CONTENTS

<b>Zusammenfassung</b>	<b>iii</b>
<b>Introduction</b>	<b>v</b>
Bhāskara's works . . . . .	v
Commentary on the <i>Upaniṣads</i> . . . . .	v
Commentary on the <i>Bhagavadgītā</i> . . . . .	vi
Commentary on the <i>Brahmasūtra</i> . . . . .	vii
Previous studies . . . . .	viii
<i>Śārīrakamīmāṃsābhāṣya</i> . . . . .	ix
A critical edition by VAN BUITENEN . . . . .	x
VAN BUITENEN's draft . . . . .	x
Its rediscovery . . . . .	xi
Details about VAN BUITENEN's Edition . . . . .	xii
Mss used by VAN BUITENEN . . . . .	xvi
New Mss and the New Critical Edition of the BSBhbh . . . . .	xvii
New Mss . . . . .	xvii
New critical edition . . . . .	xviii
Interrelationships in Mss . . . . .	xx
The Date of Bhāskara . . . . .	xxiv
Reference to Bhāskara in later literatures . . . . .	xxv
Was Bhāskara Kashmirian? . . . . .	xxvi
Bhāskara's idea of <i>jñānakarmasamuccaya</i> . . . . .	xxix
Bhāskara's idea of <i>karman</i> . . . . .	xxxi
Bhāskara's idea of <i>jñāna</i> . . . . .	xxxi
Unity of two <i>kāṇḍas</i> . . . . .	xxxiii
Bhāskara's reference to the name Upavarṣa . . . . .	xxxvi
<b>Introduction to the Present Edition</b>	<b>xxxvii</b>
Sources . . . . .	xxxvii
Conventions in the Text and the Threefold Apparatus . . . . .	xxxviii
Conventions in the Text . . . . .	xxxviii
First Apparatus . . . . .	xxxix
Second Apparatus . . . . .	xxxix
Third Apparatus . . . . .	xl
Editorial Signs and Abbreviations in the Apparatus . . . . .	xl

## CONTENTS

General Abbreviations . . . . .	xlii
<b>Text</b>	
First <i>adhyāya</i> . . . . .	1
First <i>pāda</i> . . . . .	1
Second <i>pāda</i> . . . . .	62
Third <i>pāda</i> . . . . .	87
Fourth <i>pāda</i> . . . . .	122
Second <i>adhyāya</i> . . . . .	146
First <i>pāda</i> . . . . .	146
Second <i>pāda</i> . . . . .	182
Third <i>pāda</i> . . . . .	217
Fourth <i>pāda</i> . . . . .	239
<b>Notes</b>	<b>252</b>
<b>Bibliography</b>	<b>281</b>
Primary Literature . . . . .	282
Secondary Literature . . . . .	289
<b>Indices</b>	<b>299</b>
Index to Quotations by the first word of the quotations . . . . .	300
Index to Quotations by the title of the works . . . . .	323
Names of Persons, Schools, Books and Chapters . . . . .	330
Unidentified Quotations . . . . .	333
<b>A Diplomatic Edition of vB</b>	
Introduction . . . . .	i
Text . . . . .	1

## Zusammenfassung

Gegenstand vorliegender Dissertation ist die textkritische Neuedition der ersten beiden Kapitel des *Śārīrakamīmāṃsābhāṣya* des Bhāskara auf der Grundlage des Nachlasses von J.A.B. van Buitenen und der neu identifizierten Handschriften nebst Einleitung, Annotationen und Appendix.

### **Bhāskaras Kommentar zum *Brahmasūtra***

Das *Brahmasūtra* (1. Jh. v Chr) — eine Exegese der *Upaniṣaden* — ist von den Vedāntins bis zum heutigen Tag als “Heilige Schrift” überliefert worden. Der Text, auch “*Śārīrakamīmāṃsā* (die Untersuchung des Selbst)” genannt, stellt die Einheit des Selbst (*ātman*) mit dem Absoluten (*brahman*) ins Zentrum der Dogmatik.

Obleich die *Sūtren* selbst nicht leicht zu verstehen sind, ist dieses Material als historisches Dokument zu bewerten, insofern die *Sūtren* die damaligen und heute möglicherweise verlorenen Diskussionen über philosophische Themen mit älteren Vertretern aus den Traditionen der Sāṅkhya, Vaiśeṣika, Bauddha und Jaina wiedergeben.

Was die Exegese des *Brahmasūtra* betrifft, werden die Kommentare von Śāṅkara und Rāmānuja als repräsentativ betrachtet. Deshalb ist das *Brahmasūtra* meistens nach der Interpretation Śāṅkaras oder Rāmānujas studiert worden. Śāṅkaras Kommentar, der älteste vorhandene Kommentar, und sein Sub-Kommentar *Bhāmatī* von Vācaspati, wurden besonders in der Vedānta Tradition fälschlicherweise als Exposition der zuverlässigsten Interpretation des *Brahmasūtra* verstanden. Dieser weit verbreiteten Annahme zuwider, haben einige Studien darauf hingewiesen, daß Bhāskaras Kommentar der originalen Intention des *Brahmasūtra* getreuer sein könnte. Trotzdem sind bisher zu wenige Studien des Bhāskara Kommentars unternommen worden. Ein Grund für dieses Desideratum ist wohl im miserablen Zustand der 1915 herausgegebenen ersten und einzigen Ausgabe des Textes zu finden.

### **Nachlaß von van Buitenen**

Um diesen schlechten Zustand des Textes zu verbessern, hatte der 1979 verstorbene Chicagoer Professor J.A.B. van Buitenen einen kritischen Text aufgenommen. In einem 1961 veröffentlichten Artikel kündigte er an, daß er bald die Edition und eine englische Übersetzung publizieren wollte. Doch weder die Edition noch die Übersetzung wurden jemals vorgelegt, sondern galten als verloren.

40 Jahre später wurde die Edition van Buitenens wiedergefunden und ist zu Händen Prof. Slajes (MLU Halle) gekommen, durch den ich die Erlaubnis vonseiten Frau van Buitenen, der derzeitigen Besitzerin des Nachlasses, bekommen habe, das Material neu zu überarbeiten.

Das Material besteht aus dem handgeschriebenen Text in *Devanāgarī* Schrift sowie der maschinengeschriebenen Einleitung und Fußnoten. Der Text enthält viele Korrekturen, die vermutlich vom Editor van Buitenen eingesetzt wurden. Diese Korrekturen sind wegen der

## ZUSAMMENFASSUNG

Verwischung der Schrift meistens sehr schwer zu lesen. Weil die einfache Reproduktion wie z.B. in Form einer Fotokopie nicht der weiteren Nutzung dient, wurde eine diplomatische Edition vorbereitet. Diese diplomatische Edition wird als Appendix der Dissertation angehängt.

Van Buitenen kollationierte neun Handschriften, davon waren sieben unvollständig. Zwar hat seine Edition die fehlerhafte Erstaussgabe deutlich verbessert, kann aber nur eines von vielen Materialien bleiben, insofern sie noch unvollendet ist, und die Editionstechnik dem heutigen Standard nicht entspricht. Darüber hinaus hat diese Edition noch einige Mängel im Bereich der Lesartenaufnahme: mitunter fehlen einige Lesarten im Apparat, sind falsch verzeichnet und gelegentlich stimmt die kritisch edierte Lesart im Text nicht mit derjenigen, als solche im Apparat ausgezeichneten, überein.

### **Der neue kritische Text**

Für den neuen kritischen Text kollationierte ich neun neu identifizierte Handschriften, vier davon sind unvollständig, zwei Handschriften, welchen van Buitenen hohen Wert beimaß, kollationierte ich nach. Der Text und die Lesarten der Erstaussgabe Dvivedins wurden auch vollständig dokumentiert, was van Buitenen in seiner Edition unterlassen hatte.

Der kritisch edierte Text wird mit einem dreifachen kritischen Apparat präsentiert, damit Leser des Textes alle erforderliche Informationen auf einen Blick finden können. Wo die erste und/oder dritte Schicht des kritischen Apparates unnötig wird, entfällt sie.

Die zweite Schicht reproduziert alle Lesarten in den Handschriften und der Ausgabe. Die erste Schicht zeigt die Quellen der Zitate, während die dritte den Querverweisen im Text dient. Diese dritte Schicht hilft uns, die manchmal komplizierte Diskussionsstruktur zwischen *pūrvapakṣin* und *siddhāntin* nachzuvollziehen. Dem Text werden Notizen, die weitere Erklärung zu Text und Apparat geben, sowie Indices der Zitate und Quellen hinzugefügt.

### **Zukünftige Aufgabe**

Diese Dissertation, die sich auf das erste und zweite Kapitel des Werks beschränkt, wird als die Teilernte des laufenden DFG Projekt "Bhāskara" eingereicht. Der Rest, das dritte und vierte Kapitel, soll im Rahmen des Projekts weiter ediert werden.

Die lange verlorene englische Übersetzung von van Buitenen ist 2009 wiedergefunden und mir anvertraut worden. Nach der Vollendung des Textes will ich seine englische Übersetzung brauchbar reproduzieren und eine Neuübersetzung auf Grundlage des von mir neu edierten Textes unternehmen.

## Introduction

### Bhāskara's works<sup>1</sup>

Bhāskara, who may be assumed to have lived and worked a few decades later than Śāṅkara,<sup>2</sup> is claimed to have composed commentaries on the *Brahmasūtra*, the *Bhagavadgītā* and the *Upaniṣads*, but only two of them, namely a commentary on the *Brahmasūtra* (complete) and a commentary on the *Bhagavadgītā* (fragmentary), have survived to the present day.

### Commentary on the *Upaniṣads*

Though lost, we know from Bhāskara's explicit statements in the BSBhbh that he wrote a commentary on at least one of the *Upaniṣads*, namely the ChU.

BSBhbh ad III.1.8: *chāndogye cāyam evārtho 'smābhiḥ pradarśitaḥ*

In the *Chāndogya* [commentary], we have already illustrated the very same meaning.

BSBhbh ad IV.3.13: *tat sarvaṃ chāndogye vistareṇa pariḥṛtam*

All this has been thoroughly refuted in the *Chāndogya* [commentary].

These statements also tell us the chronological relationship between his commentaries on the ChU and the BSBhbh. Another example suggests that he completed the commentary on the ChU prior to the other two commentaries.

BSBhbh ad IV.1.15: “*tasya tāvad eva ciraṃ yāvan na vimokṣye 'tha sampatsya*” (ChU VI.14.2.) *iti | yāvac charīrān na vimokṣyate prārabdhakarmaphalabhogapratibandhāt tāvad evāsya viduṣaś ciraṃ | bhukte tu karmaṇi pratibandhābhāvāt | atha brahma sampatsyata ity arthaḥ |*

BhGBhbh 143.11-15: “*tasya tāvad eva ciraṃ yāvan na vimokṣye 'tha sampatsya*” (ChU VI.14.2.) *iti | yāvac charīrān na vimokṣyate prārabdhaphalakarmaphalabhogapratibandhāt tāvad evāsya viduṣaś ciraṃ | bhukte<sup>3</sup> tu karmaṇi pratibandhābhāvāt | atha sampatsye mucyata ity arthaḥ |*

<sup>1</sup>The following four sections: **Bhāskara's works**, **Previous studies** (p. viii.), *Śārīrakamīmāṃsābhāṣya* (p. ix.), **A critical edition by VAN BUITENEN** (p. x.) are based on KATO 2010 with some revisions.

<sup>2</sup>For further details about his date, cf. Section **Bhāskara: the Vedāntin** (p. xxiv.)

<sup>3</sup>The edition reads *bhūkte* from Ms L and reports a variant *bhūktelū* from Ms B. But the editor's reading *bhūkte* of Ms L is wrong. According to my countercheck, Ms L actually reads *bhukte* which corresponds to the reading of BSBhbh above. Also the form *bhūkte* (pres. 3rd. sg. *ātmanepada* of  $\sqrt{bhuj}$ ) is not suitable here. Therefore the reading is corrected to *bhukte*.

## INTRODUCTION

Bhāskara's comment on this passage of the ChU appears almost in the same wording both in the BSBhbh and the BhGBhbh which indicates that he first established his interpretation on the ChU, and then applied his prepared comments as necessary when giving commentaries on the other two.

There are also many passages in his BSBhbh and BhGBhbh where Bhāskara gives comments on the words of the other *Upaniṣads*.

A comment on BĀU:

BSBhbh 6.5-8: *tathā ca śrutiḥ “sa ya ātmānam eva lokam upāste na hāsya karma kṣīyata” (BĀU I.4.15.) iti | svataḥkṣaṇikasyāpi karmaṇo jñānarasavidhasyākṣayaphalatvān “na” “kṣīyata” ity ucyate*

BhGBhbh 129.17-19: *tathā ca śrutiḥ “sa ya ātmānam eva lokam upāste na hāsya karma kṣīyata” (BĀU I.4.15.) iti | jñānasahitaṃ karmākṣayaphalatvān “na” “kṣīyata” ity ucyate*

A comment on TU:

BSBhbh 39.18-40.2: *“tasyaiṣa eva śārīra ātmā yaḥ pūrvasya” (TU II.3; 4; 5; 6.) iti śārīrayogaḥ śrūyate | “tasya” pūrvasya vijñānamayasya “eṣa eva” śārīre bhavaḥ “śārīra” ātmā yaḥ sa ānandamaya ity arthaḥ |*

These fragments, when carefully retrieved and reconstructed, would give us a clue to know his understanding of the other *Upaniṣads* to some extent.

### Commentary on the *Bhagavadgītā*

Bhāskara's *Bhagavadgītābhāṣya*, also titled *Bhagavadāśayānusaraṇabhāṣya* has been preserved in an incomplete form. It breaks up in the middle of the ninth chapter. The only edition of the BhGBhbh, which was edited based on two solely extant manuscripts, includes his commentary up to the ninth with a bit of a hiatus.<sup>4</sup>

The first edition was published by Subhadropādhyāya. He used the following Mss for his edition:

- |      |   |
|------|---|
| Ms B | A paper Ms in <i>devanāgarī</i> also titled <i>Bhagavadāśayānusaraṇa</i> , Sarasvatī Bhavana, Varanasi, No. 16559, 2-70 folios, incomplete. |
| Ms L | A paper Ms in <i>śāradā</i> , Wellcome Library, London, No. alpha 1241, 27 folios, incomplete.  |

<sup>4</sup>A machine-readable e-text of this solely existing edition of the BhGBhbh was made available by the present author. (cf. the website of GRETEL [http://www.sub.uni-goettingen.de/ebene\\_1/fiindolo/gretel.htm](http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretel.htm))



## INTRODUCTION

Ms B lacks the first folio and starts with the second folio, therefore the edition also lacks the opening part. It has two major gaps from II.57 to III.3 and VI.3 to VI.26 and ends with the commentary on VII.16. Ms L starts with the commentary on IV.10 and extends to IX.33 where the edition also closes. It shares the same lacuna with Ms B in the sixth chapter.<sup>5</sup> Both cover a portion of the text of the BhG: I.1-47; II.1-57a; III.3-43; IV.1-42; V.1-29; VI.1-2; VI.26-47; VII.1-30; VIII.1-28; IX.1-33.<sup>6</sup> This edition thus is for the most part based on the *codex unicus*, either Ms B or Ms L and is full of the editor's emendations,<sup>7</sup> especially in the first half where the text has a weak evidence based only on the highly corrupt Ms B, and therefore, as SHOSHIN points out,<sup>8</sup> has to be carefully examined again.<sup>9</sup>

Bhāskara in fact wrote a commentary on the whole BhG of eighteen chapters as we know from the reference made by later commentators of the BhG such as Abhinavagupta, Vedānta Deśika and Jayatīrtha.<sup>10</sup> His main focus is, according to later critics, on interpreting the BhG as an exposition of *jñānakarmasamuccayavāda*.<sup>11</sup>

The fact that one of the Mss has been preserved in the *śāradā* script and that his BhG text on which he commented is the so-called Kashmir version, provides a good topic for discussion on the birthplace of Bhāskara, but we will discuss this in a later section.<sup>12</sup>

### Commentary on the *Brahmasūtra*

Bhāskara's commentary on *Brahmasūtra*, also called *Śārīrakamīmāṃsābhāṣya* survives in a complete form and has been published in 1915,<sup>13</sup> on which some studies have been conducted mainly in comparison with Śāṅkara's commentary on the BS.

RÜPING, for example, picked up some *sūtras* and compared commentaries of Śāṅkara and Bhāskara thereon, and successfully demonstrated "Abhängigkeit (dependency)" of Bhāskara on Śāṅkara.<sup>14</sup>

SARMA also asserts that Bhāskara's commentary on the BS "looks almost like a summary

<sup>5</sup>Cf. RAGHAVAN 1968a: 281-2.

<sup>6</sup>VAN BUITENEN 1965: 106.

<sup>7</sup>The editor gives no information about his footnotes, but we can at least understand the following conventions:

- a. In the text where two Mss are available, rejected variants are shown with the siglum V or L, or both when he emends the text and rejects both variants.
- b. In the text where a single Ms is available, the rejected reading of the Ms is shown without any siglum.

<sup>8</sup>SHOSHIN 1981: 7-8.

<sup>9</sup>The edition also has mistakes. See an example above (p. v. fn. 3)

<sup>10</sup>Cf. SARMA 1933: 670; 672, fn.23.

<sup>11</sup>Cf. SARMA 1933: 665-6.

<sup>12</sup>Section **Was Bhāskara Kashmirian?** (p. xxvi.)

<sup>13</sup>Cf. Section *Śārīrakamīmāṃsābhāṣya* (p. ix)

<sup>14</sup>RÜPING 1977: 25-64.

## INTRODUCTION

of Śaṅkara's," though he recognizes that there are indeed "many occasions" where Bhāskara rejects Śaṅkara's interpretations.<sup>15</sup>

However, their conclusion remains insufficient, because the theoretical dispute between Śaṅkara and Bhāskara does not lie where Bhāskara shows the similarity to Śaṅkara's interpretations or his "Abhängigkeit" on Śaṅkara.

As we evidently see from one of the opening passages of the BSBhbh, Bhāskara tries to give a most faithful exposition of the original ideas of the BS and to protect the original intention of the BS.

BSBhbh 1.7-8:

*sūtrābhiprāyasaṃvṛtyā svābhiprāyaparakāśanāt |*

*vyākhyātam yair idaṃ śāstram vyākhyeyam tannivṛttaye ||*

This teaching has to be explained in order to reject those who [previously] commented upon it by displaying their own intentions through concealing the true intention of the *sūtra*.

This means that Bāskara composed his commentary on the BS in order to correct the unfaithful interpretations of previous commentators or — if we take the plural *yair* as an honorific form — of his predecessor Śaṅkara.

Since Bhāskara thus claims to rectify the points where preceding commentators distorted its original intention, a detailed analysis of the points of "Unabhängigkeit" especially from Śaṅkara will be of greater interest.<sup>16</sup>

### Previous studies

These commentaries by Bhāskara are very important since they may preserve strands of traditions which interpreted these significant treatises in a historically more faithful manner than Śaṅkara presumably did.<sup>17</sup> However, compared with the case of Śaṅkara on whom a

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<sup>15</sup>SARMA 1933: 666.

<sup>16</sup>NAKAMURA, in his study of the BS, compared the three oldest commentaries by Śaṅkara, Bhāskara and Rāmānuja and concluded that "Bhāskara's commentary is the most faithful to the original intention of the *sūtra* and also very reliable with regard to the interpretation of each word of the BS. (translation by TK)" (NAKAMURA 1951: 393.)

<sup>17</sup>Up to date, it has been a widespread assumption that Vedānta, whose philosophical thought and religious views are based on the hermeneutics of scriptures such as the *Upaniṣads*, the BS and the BhG, is correctly interpreted by the famous philosopher Śaṅkara. This assumption however must be objectively reevaluated in the light of Bhāskara's commentaries.

VAN BUITENEN, for example, studied the BhG text both of Śaṅkara and Bhāskara and showed the superiority of Bhāskara's readings to Śaṅkara's vulgate readings. Cf. VAN BUITENEN 1965: 108.

## INTRODUCTION

considerable number of studies have been conducted, too little attention has been given to Bhāskara to date.<sup>18</sup>

This fact, however, does not mean that Bhāskara's thought or ideas are of less value than those of Śaṅkara. It simply stems from the miserable condition in which his original works have been preserved; presumable commentaries on the *Upaniṣads* have been lost, the corrupted commentary on the BhG is incomplete and the commentary on the BS is not entirely reliable, as we will discuss in the following section.

### *Śārīrakamīmāṃsābhāṣya*

The *editio princeps* of the *Śārīrakamīmāṃsābhāṣya* (a commentary on the *Brahmasūtra*) was published in 1915 by V.P. Dvivedin. This edition, according to the editor DVIVEDIN, is based on "a very brittle manuscript in Bengali character lacking some folios," and has been augmented by variants from a second Ms in *Devanāgarī* owned by Bābū Govindadāsa of Benares.<sup>19</sup> There is no doubt that DVIVEDIN also consulted one more Ms, since he occasionally reports variants from a third source,<sup>20</sup> but he does not mention any details of it.

The Sarasvatī Bhavana Library has preserved the draft of this edition, in which we can see the editor's corrections and editorial signs; numbering of *sūtras*, inserting notes, paragraphing, punctuating and so on.<sup>21</sup>

The "very brittle manuscript in Bengali character" dated Śaka 1546 (A.D. 1624) has also been preserved in the same library.<sup>22</sup> This Ms starts from the beginning and extends to the end, but it has many missing folios and lacunas in mid course.<sup>23</sup> The Ms is written by at least three or four different hands and not very easy to make out.<sup>24</sup>

Since its publication in 1915, DVIVEDIN's edition which has served as the only source-book for those who engaged in the study of Bhāskara and relevant fields, has been held in disrepute due to its being poorly edited. Some of these scholars have voiced their disappointment with the poor state of the only available edition:

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<sup>18</sup>Here are the studies that mainly focus on Bhāskara and his works: SIRCAR 1927; KANAKURA 1928; SARMA 1933; SRINIVASACHARI 1934; HIRIYANNA 1943; VAN BUITENEN 1965; INGALLS 1967; NAKAMURA 1968; GOPALASWAMY AIYENGAR 1971; RAGHAVAN 1968; RÜPING 1977; SHOSHIN 1979, 1981, 1983, 1985; KANNA 1998; KUMUDINI 2001; DEODHAR 2004.

<sup>19</sup>DVIVEDIN 1915: ii.

<sup>20</sup>*pā[thāntaraḥ] 3 pu[stake]*, e.g. BSBhbh(Dv): 1, fn.

<sup>21</sup>Dv<sup>fd</sup> A paper Ms in *devanāgarī*, Sarasvatī Bhavana Library, No. 92548, complete.

<sup>22</sup>Ms SB A paper Ms in Bengali character, Sarasvatī Bhavana Library, No. 28319, incomplete. In catalogue, this Ms is registered as written in *devanāgarī*, but it is a simple mistake. Cf. *A descriptive catalogue of the Sanskrit Mss acquired for and deposited in the University Library (Sarasvatī Bhavana)*, Vol. VII, Part I: 154-5.

<sup>23</sup>It has missing folios (folio no. 14-17, 40-45, 81-89) and many lacunas. For further details, see **the list of major lacunae** below. (p. xxi-xxiii.)

<sup>24</sup>DVIVEDIN presumed this Ms to be written "by many hands and a bit hurriedly as if it was done within a single day." (DVIVEDIN 1915: ii.)

## INTRODUCTION

HIRIYANNA 1943: 39. “a rather imperfect edition.”

NAKAMURA 1951: 375. (translation by TK) “it contains so many misprints and errors that make for difficult reading that it makes us feel as if we are reading an ill-preserved manuscript. But we have no alternative, since this is the only published version of his work. [...] we cannot trust Bhāskara’s commentary, for the reason given above.”

INGALLS 1953: 292. “published in only one edition, based on few and corrupt manuscripts, and badly edited.”

INGALLS 1967: 61, fn. 3. “The first ten pages contain about 200 errors of reading, transcription, and punctuation. The rate of error decreases as the work progresses but never becomes low enough for one to read the text with ease.”

RÜPING 1977: 6. “Einer der Gründe für die soeben gekennzeichnete Vernachlässigung Bhāskaras in der bisherigen Forschung dürfte die Tatsache sein, daß der Text seines BSBh (*sic.*) in der bis heute einzigen Ausgabe in einem überaus korrupten Zustand vorliegt. [...] für den schlechten Zustand des Textes ist offenbar neben der Überlieferung eine ungewöhnliche Unfähigkeit des Herausgebers V.P. Dvivedin mitverantwortlich.”

BRONKHORST 2004: 32-3. “the difficulty of access of Bhāskara’s work, along with the poor quality of the available edition”

It is evident that DVIVEDIN had trouble handling the very brittle (*atijarjara*) Ms and that he was well aware that his edition contained many errors “because it is difficult to understand [the text], because making mistakes is innate to human beings and because I am old and my eyesight is very poor.”<sup>25</sup>

“Such errors,” he continues, “will be corrected in the second edition.”<sup>26</sup> However a second revised edition never appeared.

### A critical edition by VAN BUITENEN

#### VAN BUITENEN’S draft

The late Prof. J.A.B. van Buitenen set out to work on the critical edition and English translation of the BSBhbh in light of the wretched condition of the *editio princeps*. VAN BUITENEN collected all known manuscripts within and outside of India and collated all possible variant readings among those manuscripts. Judging from what he stated in one of his articles,<sup>27</sup> he

<sup>25</sup>“*atra durūhatvād bhrānteh puruṣadharmatvāt vṛddhatvād indriyadaurbalyāt*” (DVIVEDIN 1915: x.)

<sup>26</sup>“*evaṃjātīyakāni bahūni skhalitāni vartante tāni dvitīyasaṃskarāṇe pariśuddhāni bhaviṣyanti*” (DVIVEDIN 1915: xi.)

<sup>27</sup>Van Buitenen 1961: 190, n. 1. Cf. also the summary of Bronkhorst cited in full below. (p. xi.)

## INTRODUCTION

must have completed his critical edition and translation of the BSBhbh. However his works have remained unpublished for some reason, which has prevented other scholars' attempts to conduct a serious study on Bhāskara since then.

Everything known about VAN BUITENEN'S unpublished materials up to the year 2004 has been summarized by Bronkhorst:<sup>28</sup>

J.A.B. van Buitenen stated in 1961 [...]: "A critical edition and annotated translation of the sūtrabhāṣya [of Bhāskara] by the present writer will soon be published in the Harvard Oriental Series."<sup>29</sup> In 1967 Daniel H.H. Ingalls stated [...]: "J.A.B. van Buitenen has prepared a critical edition of the surviving texts [of Bhāskara's commentaries on the Brahmasūtra and on the Bhagavadgītā], which will be shortly published in the Harvard Oriental Series together with an English translation from the same hand."<sup>30</sup> In an obituary [...] in 1988, Ingalls says various things about the Bhāskara project, among them the following (p. xx): "But then administrative work and family problems drained most of his [...] energy. [...] The Bhaskara was shelved, never to be mentioned again to me by word or by letter after 1966."<sup>31</sup> It appears that van Buitenen's work is now with Klaus Rüping.

According to INGALLS, he and VAN BUITENEN had originally planned to edit and translate the BSBhbh as well as the *Bhagavadgītābhāṣya* in cooperation:<sup>32</sup>

In 1956 van Buitenen received a Rockefeller Fellowship to work on Bhaskara with me at Harvard. [...] Originally he was to edit and translate the Brahmasutrabhāṣya and I was to do the Gitabhāṣya. Later I gave the Gitabhāṣya material to him so that he could do the whole.

The only publication that resulted from INGALLS' and VAN BUITENEN'S joint project was an edition of the BhGBhbh.<sup>33</sup>

### Its rediscovery

The location of the unpublished edition of the BSBhbh was investigated again in 2005 by Walter Slaje. As BRONKHORST had correctly presumed, it was in the possession of Klaus

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<sup>28</sup>BRONKHORST 2004: 34, fn. 3.

<sup>29</sup>VAN BUITENEN 1961: 190, fn. 1.

<sup>30</sup>INGALLS 1967

<sup>31</sup>INGALLS 1988

<sup>32</sup>INGALLS 1988: xx.

<sup>33</sup>This edition was published under the name of the editor, SUBHADROPADHYĀYA, to whom the *Gītābhāṣya* material must have been given by VAN BUITENEN. VAN BUITENEN refers to this edition as follows: "A preliminary edition of both Mss is under preparation by Dr. Subhadra Jha."(VAN BUITENEN 1965: 106, fn. 27.) See also Section **Commentary on the *Bhagavadgītā*** (p. vi.)

## INTRODUCTION

Rüping. According to the information received by SLAJE, after VAN BUITENEN's death on September 21, 1979,<sup>34</sup> the material came into the hands of J.W. de Jong and was then transferred to D.H.H. Ingalls. INGALLS entrusted the material to RÜPING, who had made a name for himself in the field with his 1977 monograph on Bhāskara. On September 5, 2005, shortly before RÜPING's demise, the material were finally handed over to SLAJE, under whose supervision I have been working on publishing the material with the written consent of VAN BUITENEN's widow<sup>35</sup>.

### Details about VAN BUITENEN's Edition

The edition was available in the form of a single photocopy. It contains 390 pages and consists of a typed introduction by the editor and a critical text in handwritten *devanāgarī* script with typed footnotes reporting variant readings.

In his introduction VAN BUITENEN says:<sup>36</sup>

This new and critical edition of Bhāskara's important work needs no justification for anyone who has tried to make use of the *editio princeps*. All available manuscripts were consulted and all but two fully collated for the text; *improved readings must run over a thousand* [emphasis by TK]. In assuring that no Mss were overlooked I was greatly helped by Dr. V. Raghavan of Madras who personally went through 400 catalogues and lists in his files for the important New Catalogus Catalogorum [...]. The manuscripts were collated by me personally or under my direct supervision. [...] Totally eleven Mss of the text have come to my knowledge. Nine of these have been collated; two were left aside.

VAN BUITENEN also supplied a stemma of the Mss consulted by him.

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<sup>34</sup>INGALLS 1988: xxi.

<sup>35</sup>Georgette van Buitenen (Mrs. van Buitenen), E-mail to Walter Slaje. 24 November 2005:

You (=Slaje) most certainly have my (Mrs. van Buitenen) permission to edit this seemingly "long lost" manuscript. It is gratifying to know that so many scholars have shwon (*sic.*) devoted interest in husband's work over the past many years. I thank all of you.

<sup>36</sup>VAN BUITENEN intro: iif.

INTRODUCTION

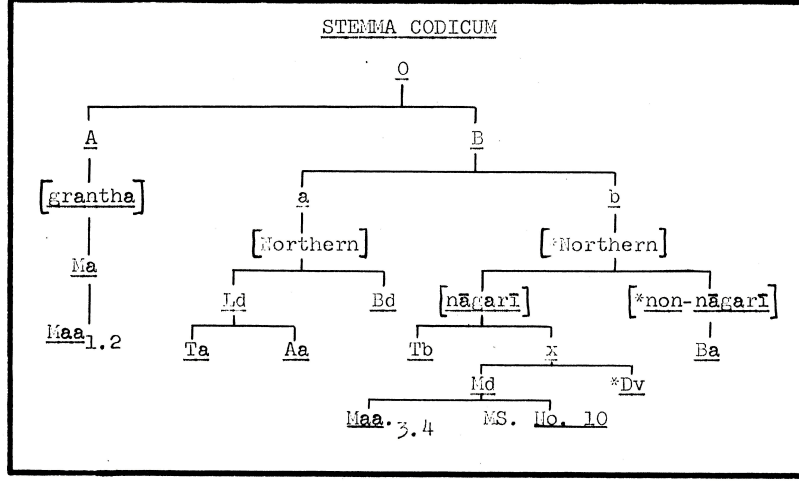


Figure 1: VAN BUITENEN's stemma codicum

The handwriting of *devanāgarī* text, which is in different hands, is for the most part easy to read. At some places the text was corrected, apparently based on original sanskrit Mss. The handwriting of the correctors in the margin is in many cases illegible as is seen in figure 2 below.

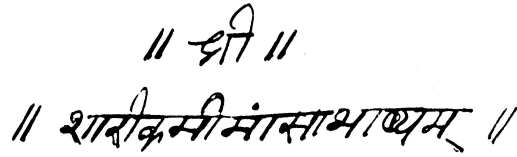
परिमण्डलपरिमाणभ्यां परमाणुभ्यां अणुके नाम कार्ये जायते ।  
 1/ श्री / इत्येव परमाणुयोसौ द्विलसंख्या सा द्वाणुकुण्डलं ह्रस्वं त्वं च  
 परिमाणान्तरमारभते । तेषु च या बहुलसंख्या सा महत्त्वं शिषिलं  
 च परिमाणान्तरमारभते । द्वाणुकगतमणुत्वं ह्रस्वं चानारभकमिति ।  
 10 तत्रेदमुच्यते । यथा तव द्वाणुकैभ्योऽणुह्रस्वपरिमाणेभ्यश्च्यणुकं  
 महद्दीर्घं च जायते । वाशब्दारथ्याहृत्य योजनाना कर्तव्या-  
 परिमण्डलाभ्यां अणुह्रस्वं द्वाणुकं जायते ह्रस्वपरिमण्डलाभ्यामिति च  
 2° ह्रस्वात् द्वाणुकात्परिमण्डलाच्च परिमाणोरिते विभज्य योजनीयमेवं-  
 मभाषि ब्रह्मणश्चेतनान्चेतनं जगदुत्पत्तय इत्यविरोधः । न चैत-  
 15 द्वाणुकं शक्यं - द्वाणुके च्यणुके चापरिमाणान्तरक्रान्त्वात्परिमण्डल्य-  
 14 कस्यगात्/उत्तमं / मणुत्वं नारभकमिति । तस्माद्दुत्पन्नं कार्यं क्षणमात्रं निर्गुणं भूत्वा  
 कारणगुणेन सम्बध्यत इत्यभ्युपगमात् । तस्मात् कारणगतं  
 समानजातीयं परिमाणान्तरं स्वभावादेव नारभते द्वित्वम् ।  
 संख्या पुनः समानजातीयत्वात् संख्यान्तरमारभतापि न पुनरणुत्वं  
 / पादेमण्डल्यं चानारभकमिति । तस्माद्दुत्पन्नं कार्यं क्षणमात्रं निर्गुणं भूत्वा /

Figure 2: Corrections between the lines and in the margin

## INTRODUCTION

Since corrections were made by different hands, it is very difficult to say which reading represents VAN BUITENEN's final judgement. It is also difficult to tell which corrections were added by VAN BUITENEN himself and which were made by someone else.<sup>37</sup> The number and variety of corrections to the main text, the footnotes and the marginal insertions give the impression that the document was not supposed to serve as the fair copy to be submitted to the printer.

With a view to faithfully preserving VAN BUITENEN's editorial achievements, the most effective procedure would be to produce a diplomatic edition of this draft, which was prepared by the present author.<sup>38</sup> The diplomatic edition, however is not a perfect way of utilizing his achievement. In this reproduction, only the text "after correction" is preserved as VAN BUITENEN's final readings as a matter of form, though as a matter of fact these corrections might not be only of VAN BUITENEN. Also this diplomatic edition forces us even to reproduce errors and mistakes. Here is an example of error being reproduced in the diplomatic edition:



The image shows two lines of handwritten text in Devanagari script. The first line is "॥ श्री ॥" and the second line is "॥ शारीकमीमांसाभाष्यम् ॥". The text is written in a cursive style with some ink bleed-through.

Figure 3: The title of VAN BUITENEN's edition (on the first page)

As shown above, the title reads *śārīka-*, which is obviously an error for *śārīraka-*. This reading is attested by Bhāskara himself, who uses the term *śārīraka* three times in the BSBhbh,<sup>39</sup> as well as by Upavarṣa, whose reference to *śārīraka* (i.e., the BS) is quoted by Bhāskara and Śaṅkara.<sup>40</sup> We can easily explain the wrong reading as due to a haplography and correct it to *śārīraka-*. Frequently, however, cases are more difficult to decide. Here is an example of a less obvious error.

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<sup>37</sup>We can see one such example in the first line in figure 4 below. (p. xv.) This correction cannot have been made by VAN BUITENEN; it was probably made by a transcriber who noticed that he had omitted a line by eyeskip, and then corrected the whole line and started a new one.

<sup>38</sup>See APPENDIX

<sup>39</sup>Cf. e.g. BSBhbh 23.19.

<sup>40</sup>Cf. BSŚbh ad BS III.3.53.



## INTRODUCTION

हृत् वृत्तिस्त्वाच्छ्रवणोऽपि ब्रह्मो यं न विदुः। आश्चर्यो वक्ता कुशलोऽस्य  
हृत् वृत्तिस्त्वाच्छ्रवणोऽपि ब्रह्मो यं न विदुः। आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलोऽनुविष्ट  
इति दर्शनादेकमेवाद्वितीयमहं क्त्वास्मीति चाभेदज्ञानानुत्पत्तेः तस्मिन्नि-  
वृत्ते तज्जिज्ञासानिवृत्तौ प्रसज्यमानायां प्रतिपन्नाशामान्तराणां चतुर्णाम-

Figure 4: A quotation of the *Kaṭha-Upaniṣad* II.7.

At the beginning of the third line, VAN BUITENEN reads *viduḥ*, which seems to be an error for *vidyuh*. However, here the criteria for identifying the error are far less clear than in the previously discussed case.

One argument against VAN BUITENEN's reading would be that Bhāskara himself quotes the same passage with the form *vidyuh* in the BhGBhbh.<sup>41</sup> Another argument would be that *vidyuh* also occurs in a printed edition of the *Upaniṣad*.<sup>42</sup> There is, however, a possibility that *viduḥ* actually was the authorial variant which was lost in the course of the transmission of the BhGBhbh and the KaṭhU and thus is not reported in the printed editions. If this is the case, a hasty correction would be a mistake and such procedure would in general bring in more errors and mistakes, and thereby diminish VAN BUITENEN's achievements. We would even be responsible for suppressing a variant reading of the *Upaniṣad*.

These considerations suggest that a diplomatic reproduction is actually the best method in terms of preserving VAN BUITENEN's edition, a mere reproduction, however, would not meet the current standards of scholarship.

There is also a question regarding the reliability of VAN BUITENEN's edition. According to VAN BUITENEN, "all available manuscripts were consulted and all but two fully collated for the text,"<sup>43</sup> which is quite dubious.

According to VAN BUITENEN's explanations of the stemma, he established his text by comparing the readings of hyparchetype A, which are derived mostly from Ms Ma, with readings from hyparchetype B, which are derived from North Indian Mss.<sup>44</sup> In order to establish the readings of both hyparchetypes, only samples were selected from the Mss in each group. VAN BUITENEN frequently adopts one reading as a sample from among other different readings of the same group. The problem is that we are not told from which Ms the adopted reading stems, since VAN BUITENEN only gives the abbreviation "e.c." (*exempli causa*) in his footnotes.

As far as I could ascertain from my countercheck of VAN BUITENEN's edition against other

<sup>41</sup>Cf. BhGBhbh: 61.9.

<sup>42</sup>Cf. LV which does not report any variants.

<sup>43</sup>VAN BUITENEN intro: ii. Cf. also the citation in full above. (p. xii.)

<sup>44</sup>See VAN BUITENEN intro: v.

## INTRODUCTION

Mss he claims to have consulted, VAN BUITENEN left many variant readings unreported. For example, a complete Ms Ld which belongs to B group in his stemma contains about 2000 variants which make for crucial differences in the respective context, but VAN BUITENEN does not report them. It is impossible to tell whether VAN BUITENEN intentionally did not report these readings or whether he just overlooked them. I also found that VAN BUITENEN hardly reports the variants given in DVIVEDIN's edition (Dv in his stemma), working as if it did not exist at all. In view of this, VAN BUITENEN's statement that "all available manuscripts were consulted and all but two fully collated,"<sup>45</sup> cannot be taken to imply that he reported all readings of all witnesses.

The hype-archetypal readings of A and B were obviously established by VAN BUITENEN through comparing the readings within each group. Then he established the best reading through a comparison between A and B.

We now turn our attention to the original Mss whose readings might have been "collated" but not "reported" by VAN BUITENEN.

### Mss used by VAN BUITENEN

VAN BUITENEN collected all existing eleven Mss and fully collated nine of them. Here is a list of Mss which VAN BUITENEN used for his edition:<sup>46</sup>

- |        |   |
|--------|---|
| Ms Aa  | A paper Ms in <i>devanāgarī</i> , Adyar Library, Chennai, Chennai, No. 77754, complete. (A transcript copied from a paper transcript in in <i>āndhra</i> character from Adyar Library, No. 8H23.)                               |
| Ms Ba  | A paper Ms in in <i>āndhra</i> character, Baroda Oriental Institute, Baroda, No. 7993, 99ff, incomplete (upto III.3.12).  |
| Ms Bd  | A paper Ms in <i>devanāgarī</i> , Bombay University Library, Mumbai, I.S.Desai collection No. 1246, incomplete (upto II.1.18).  |
| Ms Ma  | A palm-leaf Ms in <i>grantha-tamil</i> , Government Oriental Manuscripts Library, Madras, No. R6123, incomplete (first two <i>adhyāyas</i> ).   |
| Ms Maa | A paper Ms in in <i>āndhra</i> character, Mysore Oriental Research Institute, Mysore, No. A.29, complete. It contains a copy of Ms Ma above for the first <i>adhyāyas</i> and of Ms Md below for the last two <i>adhyāyas</i> . |
| Ms Md  | A paper Ms in <i>devanāgarī</i> , Mysore Oriental Research Institute, Mysore, No. C.1825, complete.   |
| Ms Ld  | A paper Ms in <i>devanāgarī</i> , dated A.D. 1854 ( <i>Samvat</i> 1911), British Library, London, I.O.San 3959, complete.   |

<sup>45</sup>VAN BUITENEN intro: ii. Cf. also the citation in full above. (p. xii.)

<sup>46</sup>For further details, cf. VAN BUITENEN intro: ii-v.

## INTRODUCTION

- Ms Ta A paper Ms in *devanāgarī*, Śrī Veṅkaṭeśvara Oriental Research Institute, Tirupati, No. 7066, incomplete (upto III.1.8).
- Ms Tb A paper Ms in *devanāgarī*, Śrī Veṅkaṭeśvara Oriental Research Institute, Tirupati, No. 2736, incomplete (upto I.4.22).
- Ms 10 A paper Ms in *āndhra* character, Government Oriental Manuscripts Library, Madras, No. D4687, complete. This is a copy of Md.
- Ms 11 A paper Ms in *devanāgarī*, Government Oriental Manuscripts Library, Madras, No. D4688.

VAN BUITENEN collated nine Mss and set aside two Mss, namely Ms 10 which is a mere copy of Ms Md and Ms 11 which was too broken to handle.<sup>47</sup>

### New Mss and the New Critical Edition of the BSBhbh

#### New Mss

VAN BUITENEN claims that all available manuscripts were collected and consulted with the help of V. Raghavan who was in charge of the project of publishing the *New Catalogus Catalogorum*.<sup>48</sup> His claim might have been fair at his time.

According to the recently published NCC vol.15, however, there are at least 7 more manuscripts that were unknown to the editor of the NCC and VAN BUITENEN. The total number of registered Mss in the NCC is 24. Since two Mss are redundantly registered, the actual number of Mss is 22. Of these, 11 were known to VAN BUITENEN, and 4 are untraceable because they are based on the information of too old sources. Here are the remaining 7 Mss whose sources could be traced from the information of NCC:

- Ms Aw A paper Ms in *devanāgarī*, Rajasthan Oriental Research Institute Alwar, Alwar, No. 6188 (old Cat.No.463. new Cat.No.3082.), complete.
- Ms IO A paper Ms in *devanāgarī*, dated A.D. 1772 (*Samvat* 1829), British Library, London, I.O. San 164, complete.
- Ms Mü A paper Ms in *devanāgarī*, Bayerische Staatsbibliothek, München, incomplete (I.1.4-I.4.8).
- Ms Jai<sub>1</sub> A paper Ms in *devanāgarī*, Maharaja Sawai Man Singh II Museum, Jaipur, No. 5789, complete.
- Ms Jai<sub>2</sub> A paper Ms in *devanāgarī*, Maharaja Sawai Man Singh II Museum, Jaipur, No. 5966, complete.

<sup>47</sup>VAN BUITENEN intro: ivf.

<sup>48</sup>VAN BUITENEN intro: ii. Cf. also the citation in full above. (p. xii.)

## INTRODUCTION

- Ms Dv<sup>fd</sup> A paper Ms in *devanāgarī*, Sarasvatī Bhavana Library, Varanasi, No. 92548, complete. This is the final draft of the first edition by DVIVEDIN.
- Ms SB A paper Ms in Bengali character, dated A.D. 1624 (*Śaka* 1546), Sarasvatī Bhavana Library, Varanasi, No. 28319, Complete (fol.81-89 missing). This Ms was used by DVIVEDIN for his edition.

In addition to these 7 Mss, there are two more Mss which were newly identified by the present author.

- Ms Jai<sub>3</sub> A paper Ms in *devanāgarī*, Maharaja Sawai Man Singh II Museum, Jaipur, No. 5789 (Jai<sub>1</sub>), incomplete (II.3.12-II.4.12). This Ms was wrongly inserted in Ms Jai<sub>1</sub>.
- Ms Jd A paper Ms in *devanāgarī*, Rajasthan Oriental Research Institute Jodhpur, Jodhpur, No. 38397. Complete (fol.94-100 missing).

### New critical edition

Although VAN BUITENEN's critical text is clearly superior to the first edition by DVIVEDIN, it still has to be improved in accordance with the current standards of scholarship. In fact, a complete reassessment of these materials with a view to establish the best possible text version is called for.

In this new critical edition, DVIVEDIN's edition which was almost neglected in vB, has been fully collated and all variants are reported in the apparatus. The present edition also can draw upon corrections given in VAN BUITENEN's draft. By reporting readings "after correction" along with those "before correction" the entire content of VAN BUITENEN's edition will become accessible, inclusive of all marginal and interlinear corrections. These corrections, as already pointed out, are by various hands and it is sometimes difficult to say to which hand a specific correction belongs; therefore all of them will be treated as being *post correctionem*.

Also we have picked up two important Mss of VAN BUITENEN; Ma of A group and Ld of B group on which van Buitenen laid weight for his edition,<sup>49</sup> and have counterchecked VAN BUITENEN's edition against these Mss.

<sup>49</sup>One of the reasons why VAN BUITENEN put much weight on Ld, I guess, is that he wrongly estimated this Ms to be fairly old. VAN BUITENEN reports the dating in the colophon of Ms Ld as being "*saṃvat* 1611," which can be converted to A.D. 1554 (or A.D. 1553 as VAN BUITENEN has it). Accordingly, this manuscript would indeed be a little older than DVIVEDIN's oldest Ms SB dated A.D. 1624. But this calculation is wrong. (VAN BUITENEN intro: iv.) As a matter of fact, Ld's colophon gives the date as *saṃvat* 1911, (cf. *Catalogue of Sanskrit Manuscripts in the Library of the India Office* Part I, p. 803.) which corresponds to A.D. 1854. (I thank Dr. Karl-Heinz Golzio for his kind help in calculating the date.) VAN BUITENEN must have misread the cipher nine in the colophon as a six. The additional information in the colophon (*caitraśuklapakṣe tithāḥ aṣṭamyaṃ guruvāsare*) confirms that *saṃvat* 1911 is the correct reading.

## INTRODUCTION

Moreover, we chose 6 accessible Mss; namely Aw, IO, Jai<sub>3</sub>, Jd, Mü and SB among the new 9 Mss listed above. They have been also fully collated and all variants have been reported in the apparatus.<sup>50</sup> Many variants from these 6 Mss would surely improve a situation of the text not only of the third and fourth *adhyāya* where VAN BUITENEN had a weak witness only of two Mss, but also of the whole BSBhbh.

One more important aspect is the identification of quotations, which was beyond the scope of VAN BUITENEN's edition.<sup>51</sup>

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<sup>50</sup>As for Mss Jai<sub>1</sub> and Jai<sub>2</sub> preserved in Maharaja Sawai Man Singh II Museum in Jaipur, the present author has not been given a permission for duplication and has so far been allowed to take down a note only on the part of the third *adhyāya*.

We have also counterchecked Dv against Dv<sup>f</sup>d as occasion arises.

<sup>51</sup>As shown in figure 4 above, the text contains a verse quoted from the *Kātha-Upaniṣad* II.7:

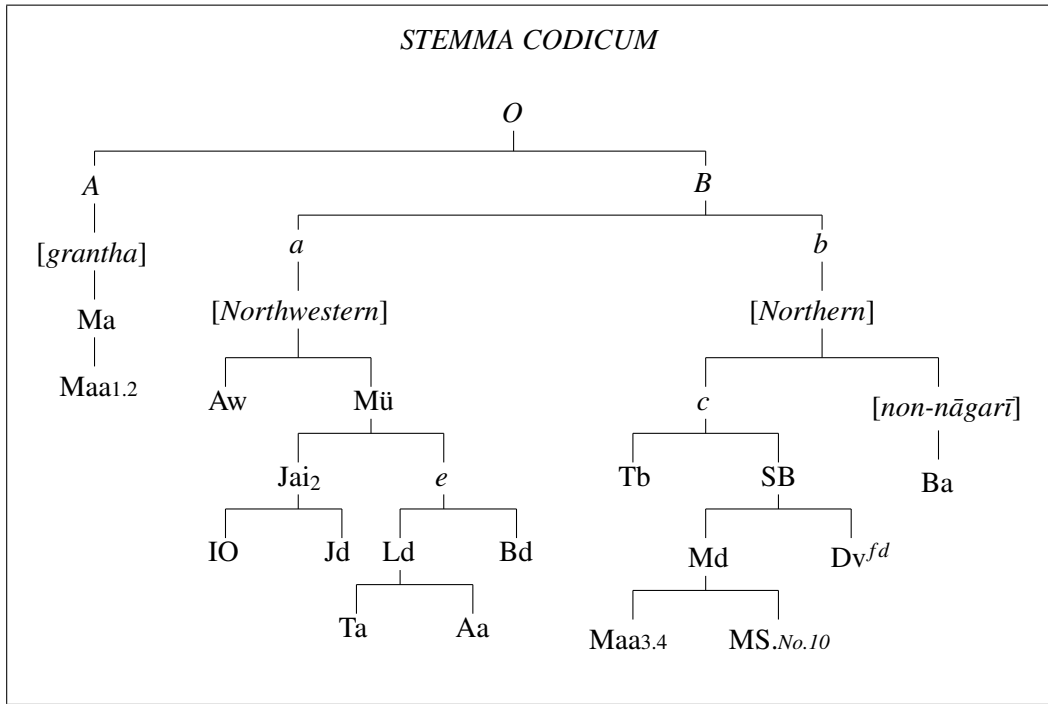
*śravaṇāyāpi bahubhir yo na labhyaḥ śṛṇvanto 'pi bahavo yaṃ na viduḥ |*  
*āścaryo vaktā kuśalo 'sya labdhā āścaryo jñātā kuśalo 'nuviṣṭaḥ ||*

The quotation is not identified in VAN BUITENEN's edition, nor is there any indication that it could be one.

INTRODUCTION

**Interrelationships in Mss**

Here is a new stemma. It is based mainly on the comparison of *lacunae* in Mss which are listed below.



INTRODUCTION

List of Major *lacunae* in Mss (I.1.1-II.1.30.)

	Ma	Aw	Mü	Ld	Bd	Ta	IO	Jd	Md	Ba	SB
I.1.1.											
I.1.4.											
I.1.7.											
I.1.12.											
I.1.20.											
I.1.21.											
I.1.22.											
I.1.29.											
I.2.15.											
I.2.24.											
I.2.26.											
I.3.27.											
I.3.28.											
I.4.5.											
I.4.8.											
II.1.10.											
II.1.13.											
II.1.14.											
II.1.18.											
II.1.30.											

INTRODUCTION

List of Major *lacunae* in Mss (II.1.31-III.2.33.)

	Ma	Aw	Ld	Ta	IO	Jd	Md	Ba	SB
II.1.31.									
II.2.13.									
II.2.16.									
II.2.18.									
II.2.20.									
II.2.24.									
II.2.43.									
II.3.12.									
II.3.17.									
II.3.24.									
II.4.4.									
II.4.5.									
II.4.12.									
II.4.18.									
III.1.5.									
III.1.8.									
III.1.20.									
III.1.21.									
III.2.11.									
III.2.33.									



INTRODUCTION

List of Major *lacunae* in Mss (III.2.34-IV.4.22.)

	Aw	Ld	IO	Jd	Md	Ba	SB
III.2.34.							
III.3.5.							
III.3.10.							
III.3.12.							
III.3.37.							
III.4.8.							
III.4.19.							
III.4.23.							
III.4.33.							
IV.3.12.							
IV.3.13.							
IV.3.15.							
IV.4.1.							
IV.4.9.							
IV.4.12.							
IV.4.13.							
IV.4.16.							
IV.4.21.							
IV.4.22.							

## The Date of Bhāskara

All we could have known about Bhāskara so far resulted generally not from the study on Bhāskara himself but from what scholars discussed in connection with the study on the most famous Vedāntin: Śaṅkara. The same is true of the discussion of his date. Some scholars have already fixed up his date between Śaṅkara and Vācaspatimiśra, which is quite reasonable. INGALLS, for example, fixed the upper limit of Bhāskara's date after Śaṅkara.<sup>52</sup>

There is no question about Vācaspati's reference to Bhāskara.<sup>53</sup> The *Vedāntakalpataru* explains that the *Bhāmatī* mentions Bhāskara's view more than ten times,<sup>54</sup> which also affords a strong evidence for Bhāskara's chronological precedence to Vācaspati.

Other evidences such as references to the BSBhbh in Prabhācandra's *Prameyakamalamārtaṇḍa* (c. 800 A.D.)<sup>55</sup> and Udayana's *Nyāyakusumāñjali* (c. 984 A.D.)<sup>56</sup> also might show us the lower limit of Bhāskara's date.

The question is how to fix his upper limit. SARMA points out the fact that Śaṅkara, in his commentary on the BhG, quotes "some (*kecit*)" followers of *jñānakarmasamuccayavāda* whom SARMA presumes to be Bhāskara. "Śaṅkara was very probably repudiating Bhāskara in his commentary on the *Gītā*,"<sup>57</sup> and therefore they knew each other. SARMA continues: "in the absence of any information regarding a commentator earlier than Śaṅkara on the *Gītā*, who could have interpreted the *Gītā* from the standpoint of *jñānakarmasamuccaya*, it would not be wide of the mark to assume that Bhāskara was the commentator."<sup>58</sup> This argument, however was a bit overhasty.<sup>59</sup>

In his commentary on the BhG, Bhāskara also quotes those who take the standpoint of *kevalajñāna* and refutes it.

*athaitadvyākhyāne karma niṣprajānam vaktavyam jñānād eva kevalād  
apavargam ity abhiprāyeṇa | tad asad ity ucyate |*

If someone, with the intention [of showing his own idea] that one can attain liberation only through knowledge, in commenting on this verse [of the BhG] says: it should be said that the ritual act is useless. We reply: it is wrong.

We can argue, in the same manner as SARMA did, that here Bhāskara refers to Śaṅkara, since we have no information about commentators who were in the standpoint of *kevalajñānavāda*

<sup>52</sup>cf. INGALLS 1967: 61.

<sup>53</sup>See SARMA 1933: 666-9; VAN BUITENEN 1961: 268.

<sup>54</sup>NAKAMURA 1950: 88-98.

<sup>55</sup>NAKAMURA 1950: 426-7.

<sup>56</sup>DVIVEDIN 1915: vii-viii.

<sup>57</sup>SARMA 1933: 666.

<sup>58</sup>SARMA 1933: 666.

<sup>59</sup>At the time of the publication of his article, his sources were very limited. He did not have an access to the BSBhbh. His sources were mainly from later commentaries in which Bhāskara had been quoted.

## INTRODUCTION

earlier than Bhāskara.<sup>60</sup>

Though both arguments lack conclusive evidence, there is at least no awkwardness in supposing that Bhāskara was a generation younger than Śaṅkara and knew Śaṅkara's works such as the *Upadeśasāhasrī* and his commentaries on the *Upaniṣads*, the BS and the BhG, and he commented on the BS and the BhG after Śaṅkara did. In his BSBhbh, Bhāskara extols the virtues of tradition<sup>61</sup> and intends to rectify Śaṅkara's wrong interpretation. In the present context, the standpoint of the BhG which had been handed down in the tradition which Bhāskara was following, might refer to *jñānakarmasamuccaya*, from which Śaṅkara's interpretation deviated.

VAN BUITENEN, although showing a disagreement with the chronological order of two commentaries on the BhG proposed by SARMA,<sup>62</sup> also concludes that Śaṅkara and Bhāskara were contemporaries and knew each other.

VAN BUITENEN's argument is based on "an illustrative instance (*dr̥ṣṭānta*)" which Bhāskara gave in his commentary on the ChU. Śaṅkara would have known this *dr̥ṣṭānta* from Bhāskara's commentary, and would have refuted it after quoting this *dr̥ṣṭānta* in the discussion of someone else, namely Bhāskara. Therefore, VAN BUITENEN concludes that Bhāskara first composed his commentary on the ChU, then Śaṅkara on the ChU and the BS, and then Bhāskara on the BS.<sup>63</sup>

VAN BUITENEN's understanding of their discussion regarding this *dr̥ṣṭānta* is clear and his reasoning is very logical. It remains however still unsure, since we have no other instance which would support his conclusion. If his assumption is correct, we expect to find Śaṅkara's argument against Bhāskara in his commentaries on the ChU and the BS, but this does not hold true.

Since Bhāskara's commentary on the ChU has been lost and is not available anymore, we cannot conclude this matter in a decisive manner.

### Reference to Bhāskara in later literatures

The name Bhāskara itself appears in later literatures. In the *Tattvaratnāvalī* (by a Buddhist: Advayavajra, 11c.),<sup>64</sup> for example, his name is mentioned in reference to those who follow Bhāskara's idea (*bhāskaramatasthītavedāntavādīn*).<sup>65</sup> Udayana (10c.) mentions "*bhāskaragotra*" in his *Nyāyakusumāñjali* and in its commentary *Prakāśa* Vard-

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<sup>60</sup>In the BhGBhbh, Bhāskara refers to his opponent's view in "*upadeśagrantha*." Here Bhāskara refutes Śaṅkara's *kevalajñānavāda* from the standpoint of *jñānakarmasamuccaya*. (BhGBhbh: 84.) Cf. MAYEDA 1973: 50.

<sup>61</sup>Bhāskara often emphasizes the importance of following tradition. Cf. BSBhbh: 148.

<sup>62</sup>VAN BUITENEN 1965: 105, fn. 26.

<sup>63</sup>VAN BUITENEN 1961: 272-73.

<sup>64</sup>NAKAMURA 1968

<sup>65</sup>NAKAMURA 1968: 119.

## INTRODUCTION

hamānopādhyāya (14c.) comments on it, “*bhāskaras tridaṇḍimatabhāṣyakāra*.”<sup>66</sup> Also in Kullūka’s *Manvarthamuktāvalī* (A commentary of *Manusmṛti*, 13c.), Bhāskara’s theory is called “*tridaṇḍivedāntasiddhānta*” and “*bhagavadbhāskarīyavedāntadarśana*.”<sup>67</sup> These references mean that he was regarded as the author of the *bhāṣya* who follows the discipline of “*tridaṇḍin*” and who holds a Vedāntic point of view.

His commentary on the BhG is also referred to by the later philosophers. Abhinavagupta, for example, named him once in his *Gūārthasaṅgraha*:

*atra cādhyāye yad avaśiṣṭam avalagnaṃ vaktavyam asti tat prāktanair eva  
tatrabhavadbhaṭṭabhāskarādibhir vitatya vimṛṣṭam iti* (GAS ad BhG XIII.2:  
675-6.)

Whatever remains to be said in connection with [the topics discussed] in this *adhyāya* has already been discussed in detail by [previous commentators such as] Bhaṭṭa Bhāskara and so on, [...].

Jayatīrtha (14c.), who belongs to Madhva’s tradition, refers to and criticizes Bhāskara’s idea expounded in his BhGBhbh.<sup>68</sup> These facts tell us at the same time that his name was widely known and indeed his impact lasted up to a fairly later period.

As a matter of fact Bhāskara has failed to establish a tradition as Śāṅkara did. Even if there had been some followers and sub-commentaries from their pens, they are lost and unavailable at any rate. But these references such as “*bhāskaramata*” and “*bhāskarīyavedāntadarśanānusārin*” bear testimony that Bhāskara’s theory had been handed down to some extent.

The present author has found one Ms titled *Bhaṭṭabhāskarasāra* in Maharaja Sawai Man Singh II Museum in Jaipur.<sup>69</sup> The work appears to be a compendium of the BSBhbh by a recent writer. This means that the BSBhbh has been studied until very recently. Unfortunately the permission to copy this Ms was not given and therefore we cannot go into any further details.

### Was Bhāskara Kashmirian?

The first verse of the *Bhagavadgītā* quoted by Bhāskara in his BhGBhbh reads as follows:

*dharmakṣetre kurukṣetre sarvaṣṭrasamāgame |  
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya ||* BhGBhbh ad I.1 (BhGBhbh:  
11)

<sup>66</sup>DVIVEDIN 1915: vii-viii.

<sup>67</sup>SHOSHIN 1983: 85-7.

<sup>68</sup>SHOSHIN 1989: 61-2.

<sup>69</sup>A paper Ms in *devanāgarī*, Maharaja Sawai Man Singh II Museum, Jaipur, No. 6129.

## INTRODUCTION

This version of the BhG is the so-called “Kashmir Recension” whose reading has been shared among Kashmirian authors. Since the publication by SCHRADER,<sup>70</sup> some scholars have worked on this local recension of the BhG. Among these, the most important in relation to Bhāskara is the edition of the BhG(K) by CHINTAMANI.<sup>71</sup> The existence of Bhāskara’s commentary was already pointed out in 1933 by SARMA. But he only discussed the possibility of the existence based on references to Bhāskara’s commentary in other literatures. He did not even know the existence of the manuscript of the BhGBhbh, when he published his article.<sup>72</sup> CHINTAMANI used “a fragmentary copy”<sup>73</sup> and pointed out that Bhāskara “follows the Kashmirian Recension in most of the place [*sic.*]”<sup>74</sup> There is no doubt, also according to the studies of RAGHAVAN and GOPALASWAMY AIYENGAR, that Bhāskara follows the BhG(K). However, when it comes to the question whether this Bhāskara was Kashmirian or not, they are very deliberate.

“The fact that Bhāskara’s Gītā text follows mostly readings designated Kashmirian is not enough to show that our Bhāskara was a Kashmirian.” (RAGHAVAN 1968: 282.)

“but this cannot be conclusive proof that Bhāskara was a Kashmirian.” (GOPALASWAMY AIYENGAR 1971: 53.)

BELVALKAR, on which RAGHAVAN based himself, picked up some examples where non-Kashmiri Mss report the BhG(K). He concludes:

“Not all the two hundred and more alleged Kashmirian pāṭhabhedas are exclusively Kashmirian. Quite a few are current outside Kashmir, and a few others are rejected by some of the Kashmirian writers and commentators themselves.”<sup>75</sup>

His argument is that it is difficult to determine particular Kashmirian recension itself. There are also no such regional peculiarity but the peculiarity derived from sectarian tradition where *pāṭhāntara* from the teacher of a tradition kept unchanged by the followers. However, it cannot be justified adequately, since he did not give sufficient examples where “quite a few [variant readings, TK] are current outside Kashmir.”

CHINTAMANI, showing the insufficiency of BELVALKAR’s conclusion,<sup>76</sup> states as follows:

<sup>70</sup>*The Kashmir Recension of the Bhagavadgītā*, Stuttgart, 1930.

<sup>71</sup>*Śrīmadbhagavadgītā with Sarvatobhadra* of Rājānaka Rāmakaṇṭha, Madras, 1941.

<sup>72</sup>SARMA states in a footnote: “There is a rumour going about that a Ms of Bhāskara’s Comm. exists somewhere in Kashmir.” (SARMA 1933: 669, fn.13.)

<sup>73</sup>CHINTAMANI 1941: xxviii.

<sup>74</sup>CHINTAMANI 1941: xxxi.

<sup>75</sup>BELVALKAR 1941, Introduction: 25.

<sup>76</sup>CHINTAMANI 1941: xxi-xxii.

## INTRODUCTION

“But almost all Kashmirian writers prior to the 12th century A.D. refer to the text of *Gītā*, of course current in Kashmir, which differs widely in extent and nature from the vulgate adopted by Śāṅkara and later non-Kashmirian writers.” (CHINTAMANI 1941: xx.)

“It is too well known that Kashmirian readings have not been adopted by any non-Kashmirian author.” (CHINTAMANI 1941: xxxi.)

The Kashmirian recension has been preserved only among Kashmirian authors and never among outsiders. This means that this recension did have a regional peculiarity.

The point in their argument is whether the so-called Kashmirian recension was current only within Kashmir or even outside Kashmir, on the basis of which we may conclude whether Bhāskara was a Kashmirian or not.

VAN BUITENEN showed a favor to the conclusion that Bhāskara was not from Kashmir and demonstrated that under a different reason. His assumption was that “Bhāskara had, besides Śāṅkara’s Vulgate, another text which must be considered a *Vorlage* of what now survives as the Kashmir version.”<sup>77</sup> Bhāskara’s text would have been prior to the so-called Kashmir recension and had no regional peculiarity. He added one more interesting evidence which would indicate that Śāṅkara and Bhāskara knew each other,<sup>78</sup> and concluded that Bhāskara was not from Kashmir but from South India.

Though VAN BUITENEN’S conclusion is very suggestive, we are still not thoroughly convinced, since Bhāskara’s edited BhG text is not reliable enough, as we have already discussed.<sup>79</sup>

There is also another factor which make matters more difficult. The readings of such a widespread text as the BhG were changed through textual transmission. With reference to this point, below is an example of a half *śloka* of the BhG XIII.61 quoted in BSBhbh *ad* I.2.6. Here I give the text in Dv:

*īśvaraḥ sarvabhūtānāṃ hr̥ddeśe vasate ’rjuna* | BSBhbh(Dv): 39.

As for the text in boldface, it is different from the vulgate recension. The vulgate, as Śāṅkara quotes it in his *bhāṣya* on BS I.2.6, reads “*hr̥ddeśe ’rjuna tiṣṭhati*”

Very uniquely, our Mss Aw, IO, Ld and Mü read “*hr̥dy eṣa vasate ’rjuna*,” which accords with the so-called Kashmirian recension.<sup>80</sup>

According to the information of the edition and Mss, there are three variations in reading of this passage.

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<sup>77</sup>VAN BUITENEN 1965: 104.

<sup>78</sup>Cf. VAN BUITENEN’S argument about *dr̥ṣṭānta* above. (p. xxv.)

<sup>79</sup>See Section **Commentary on the *Bhagavadgītā*** (p. vi.)

<sup>80</sup>cf. SCHRADER 1930: 41; CHINTAMANI 1941: Lxxix.

## INTRODUCTION

*hr̥ddeśe vasate 'rjuna*: BSBhbh(Dv), vB

*hr̥ddeśe 'rjuna tiṣṭhati*: a variant reported in Śaṅkara, Vulgate

*hr̥dy eṣa vasate 'rjuna*: Aw, IO, Ld, Mü, Kashmirian

This might be a good example of a genesis of variants in the BhG(K), which can be argued to have occurred in the following sequence.

*hr̥dy eṣa vasate 'rjuna*  
→*hr̥ddeśe vasate 'rjuna*  
→*hr̥ddeśe 'rjuna tiṣṭhati*

If we take the good possibility of such interpolations or changes in Mss, VAN BUITENEN's assumptive establishment of the interrelationship among the original BhG text, the vulgate and the BhG(K) should be carefully reconsidered, since these readings might have been changed intentionally or mistakenly by scribes of Mss who were well versed in the vulgate.

### **Bhāskara's idea of *jñānakarmasamuccaya***

Bhāskara is known for his idea that a combination of knowledge and ritual act (*jñānakarmasamuccaya*) leads to the highest goal, *i.e.* liberation (*mokṣa*). This idea is in complete opposition to Śaṅkara who insists on knowledge alone as the means to liberation.<sup>81</sup> According to Bhāskara, the idea of *jñānakarmasamuccaya* is the intention of the author of the BS.

BSBhbh 3.6-7:

*atra hi jñānakarmasamuccayāt kṣemaprāptiḥ sūtrakārasyaḥhipretā |*

For, here, the intention of the author of the *sūtra* is that liberation is attained through the combination of knowledge and ritual act.

This idea of *jñānakarmasamuccaya*, which Bhāskara claims to be traditional must have prevailed in the later phase of Brāhmaṇical tradition, when we consider the fact that the followers of the *pūrvamīmāṃsā* such as Śābara and Kumārila also shared this idea.<sup>82</sup> In this context, Bhāskara must have realized the full significance of ritual acts.

Being engaged in only ritual acts, however, is not sufficient to attain liberation according to Bhāskara.

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<sup>81</sup>About the difference in soteriological approach between Śaṅkara and Bhāskara, see KATO 2009.

<sup>82</sup>KATO 2009: 56-7.

## INTRODUCTION

BSBhbh 6.4-8:

“*tad yatheha karmajita (ChU VIII.1.6) iti kevalasya karmaṇaḥ kṣayitvam ucyate na jñānasahakāriṇaḥ | tathā ca śrutiḥ “sa ya ātmānam eva lokam upāste na hāsya karma kṣīyata (BĀU I.4.15) iti | svataḥkṣaṇikasyāpi karmaṇo jñānarasaviddhasyākṣayaphalatvān “na” “kṣīyata” ity ucyate |*

The passage “and as here in this world [the possession of a territory] won by action”<sup>83</sup> [of the ChU] teaches that [what is gained by] ritual alone comes to an end but [what is gained by ritual] along with knowledge does not. Also the *śruti* says: “And if someone venerates his self alone as his world, that rite of his will never fade away.”<sup>84</sup> This means that the ritual act, though itself not lasting, being blended by the flavour of knowledge (=combined with knowledge) [would] have imperishable fruits. Therefore it is said, “never” “fade away.”

Likewise, knowledge alone cannot lead us to liberation. More important to Bhāskara was a complete knowledge of rituals in order to combine them correctly with Upaniṣadic knowledge.

BSBhbh 3.8-9:

*karmaṇi cāparijñāte vidyāyāḥ kena samuccayaḥ kena neti vibhāgo na śakyate vaditum heyopādeyapratipattyabhāvāt |*

As long as ritual is not entirely understood, it is not possible to tell with which [ritual] Upaniṣadic knowledge (*vidyā*) should be combined and with which it should not be, since one cannot know [which ritual] should be abandoned and which should be carried out.

This statement is made in reply to an opponent who insists that one can attain the highest goal without performing or even knowing about rituals. This objection, presumably that of Śāṅkara, was unacceptable to Bhāskara, since he held the view that the enquiry into *jñāna* (*uttaramīmāṃsā*) remains incomplete without the enquiry into *karman* (*pūrvamīmāṃsā*). This is a common view among those who advocate *jñānakarmasamuccaya* and can probably be traced back to one of the oldest commentators Upavarṣa, whose commentaries on both the JS and the BS are lost and are known only from his name which is mentioned in the JSŚbh, the BSŚbh and the BSBhbh.<sup>85</sup>

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<sup>83</sup>OLIVELLE 1998: 275.

<sup>84</sup>OLIVELLE 1998: 51.

<sup>85</sup>JSŚbh *ad* I.1.5 (cf. VERPOORTEN 1987: 7), BSŚbh (125.10; 424.2), BSBhbh (6.19-20; 62.16-7; 63.2-3; 124.28).



## INTRODUCTION

### Bhāskara's idea of *karman*

Bhāskara categorizes *karman* into three types.

BSBhbh 8.5:

*karma ca trividham | kāmyaṃ nityaṃ naimittikaṃ ca |*

Ritual acts are divided into three categories; optional, obligatory, and occasional.

BSBhbh 3.9-11:

[...] *kāmyaṃ pratiṣiddhaṃ ca heyaṃ nityena karmaṇā samuccaya iti pratipādayituṃ śakyate |*

[...] it is possible to tell that optional and prohibited rituals should be abandoned and that [Upaniṣadic knowledge] should be combined with obligatory ritual.

Bhāskara states that optional rituals caused by desires such as “One who desires heaven should sacrifice (*svargakāmo yajeta*)”<sup>86</sup> or “One who desires a son should sacrifice (*putrakāmo yajeta*),”<sup>87</sup> should be abandoned and obligatory rituals lacking desires such as “One should perform obligatory rituals as long as one lives”<sup>88</sup> should be performed.<sup>89</sup>

### Bhāskara's idea of *jñāna*

“*Karman*” intended by Bhāskara is, as we have seen in the previous section,<sup>90</sup> obligatory ritual (*nityakarman*) that is to be performed regularly. In what way, then, does he understand the term “*jñāna*” ?

*prathamaṃ tāvad vākyād brahmasvarūpaviśayaṃ jñānam utpadyate |  
tac ca prameyarūpāvacchedakaṃ ghaṭādiviśayapratyakṣādijñānavat | idaṃ  
tūpāsanam nirṇīte vastutattve paścāt kriyate yathā gurum upāste rājānam*

<sup>86</sup>ĀpŚS X.2.1, etc., cf. BSBhbh 8.6.

<sup>87</sup>BhārŚS III.7.16, etc., cf. BSBhbh 8.6.

<sup>88</sup>cf. BSBhbh 8.9.

<sup>89</sup>This definition is quite similar to those of Pūrvamīmāṃsakas. For example, Kumāṛila says:

*mokṣārthī na pravarteta tatra kāmyaniṣiddhayoḥ |  
nityanaimittike kuryāt pratyavāyajihāsayā || ŚV V.10.110*

One who seeks for liberation should not engage in optional and prohibited rituals. Instead, in the desire of avoiding sins, he should perform obligatory and occasional rituals.

<sup>90</sup>See Section **Bhāskara's idea of *karman*** (p. xxxi.)

## INTRODUCTION

*upāsta iti | jñātasvarūpasya gurvāder upāsanaṃ bhavati | tac ca vidhigamyam |*  
BSBhbh ad III.3.1.

In the first stage, knowledge of the true nature of the absolute arises from an [Upaniṣadic] statement. And this [knowledge] determines the form of the object of cognition like knowledge of a pot etc. through [the means of valid cognition] such as perception. And in the second stage, once the true nature [of the object] has been adequately ascertained, dedication (*upāsana*) has to be done just as “he is dedicated to his teacher” and “he is dedicated to the king.” There is a dedication to the teacher etc. whose true nature [of being “a teacher”] is known. And this [dedication] is known from [Vedic] injunction.”

Bhāskara sets up two kinds of knowledge and takes a gradual approach to *jñāna*. In contrast to Śāṅkara who insists that knowledge of the absolute is nothing but liberation, Bhāskara adds a few more, but very important steps to liberation. Even if we know the true nature of the absolute, it is not our highest goal. We need to be dedicated to knowledge (*upāsana*) and combine this with obligatory ritual. Bhāskara’s usage of “knowledge” in the context of *jñānakarmasamuccaya* is connected by “dedication to” the absolute *brahman*, which itself is the knowledge and identified as such. The fact that he sometimes uses the compound “combination of ritual and *upāsana*” instead of *jñānakarmasamuccaya*<sup>91</sup> also shows that to him *jñāna* and *upāsana* were interchangeable terms.

Another significant point in his understanding of Upaniṣadic knowledge derives from relating *upāsana* to injunction (*vidhi*). This idea can be seen from his frequent references to the Upaniṣadic sentences, which contain injunctions such as “One should be dedicated to (*upāsita*),”<sup>92</sup> “One should hear (*śrotavya*)”<sup>93</sup> and so on. His uniqueness stands out when we refer again to Śāṅkara who is comfortable with the denotative knowledge “That you are (*tat tvam asi*).” This formulation of knowledge is clearly illustrated in association with two kinds of Upaniṣadic sources, that is, denotative and injunctive.

BSBhbh 4.17-5.3:

*ko 'sāv ātmety apekṣāyāṃ svarūpāvabodhaparāṇi “idaṃ sarvaṃ yad ayam ātmā (BĀU II.4.6.= IV.5.7.)” “sa ya eṣo 'nimaitadātmīyam idaṃ sarvaṃ (e.g. ChU VI.8.7; 9.4; 10.3.)” ityādīni prativedāntaṃ pravartante | vidite cātmātattve pratyayāvṛttīlakṣaṇaṃ tadupāsanaṃ upadiśyate “nididhyāsītavyo (BĀU II.4.5; IV.5.6.)” “vijñāya prajñāṃ kurvīta (BĀU IV.4.21.)” iti |*

With regard to the enquiry: “What is the Self (*ātman*) ?” there are statements in every *Upaniṣad* such as “all that is nothing but this self,”<sup>94</sup> “the finest essence

<sup>91</sup>e.g. “*karmopāsanaḥ ca samuccayo*” (BSBhbh 5.3.), “*samuccityopāsanaṃ*” (BSBhbh ad III.3.57.).

<sup>92</sup>e.g. BSBhbh 171.4. (ChU I.1.1.)

<sup>93</sup>e.g. BSBhbh 4.9, (BĀU II.4.5; IV.5.6.)

<sup>94</sup>OLIVELLE 1998: 129.

## INTRODUCTION

here — that constitutes the self of this whole world”<sup>95</sup> and so on, that serve to teach the true nature [of *ātman*]. When the nature of *ātman* is known, then the dedication to it, which is characterised by the repetition of knowledge, is taught as follows: “[on which] one should concentrate,”<sup>96</sup> “by knowing [that very one a wise Brahmin] should obtain insight for himself.”<sup>97</sup>

Upaniṣadic statements on knowledge are divided into two categories; firstly the identification of oneself with the absolute, and secondly, the dedication to the first one. Bhāskara’s interpretation of the second one (*upāsana*) as prescribed in the form of injunctions (= *vidhi*) shows that he considered *upāsana* as activity, which should be maintained by human effort. And this dedication to knowledge, combined with obligatory rituals also prescribed by injunctions, would lead to liberation.

### Unity of two *kāṇḍas*

Bhāskara combines the theories of Pūrvamīmāṃsakas and Uttaramīmāṃsakas, which we can appreciate as a unity of two traditions of the hermeneutics of the *Veda*, i.e. *karmakāṇḍa* and *jñānakāṇḍa* in its entirety.

Bhāskara, contrary to Śāṅkara, mentions and quotes Jaimini quite often as his authority (*pramāṇa*). Here are some examples:

Example 1:

BSBhbh 105.13-14:

*teṣāṃ hi śrautasamārteṣu karmasv adhikāra iti ṣaṣṭhe ’dhikāralakṣaṇe* (JS VI.1.1-3.) *sthāpitam* |

Because it has been established in the section QUALIFICATION OF SACRIFICES in the 6th *adhyaḥya* of JS that they are qualified for the ritual activities prescribed in *Vedas* and *Smṛtis*.

Example 2:

BSBhbh 151.13-15:

*anyo’nyavirodhe ca śrutyanusāriṇī smṛtir upādeyā | śrutau ca cetanaṃ jagadbījam uktam | tadviruddhā smṛtir apramāṇam | tad uktam pramāṇalakṣaṇe “virodhe tv anapekṣaṃ syād asati hy anumānam”*(JS I.3.3.) *iti* |

When [two *smṛtis* are] contradicting each other, the one which agrees with the *śruti* should be accepted. And [here] in the *śruti* it is stated that the sentient

<sup>95</sup>OLIVELLE 1998: 253.

<sup>96</sup>OLIVELLE 1998: 69.

<sup>97</sup>OLIVELLE 1998: 125.

## INTRODUCTION

being is the origin of the world. The *smṛti* which disagrees with this [statement] is not an authority. Therefore it is said in the section AUTHORITY [OF ŚRUTI AND SMṚTI]: “When there is conflict (between Veda and Smṛti), the Smṛti should be disregarded; because it is only when there is no such conflict that there is an assumption (of Vedic text in support of Smṛti).”<sup>98</sup>

Example 3:

BSBhbh *ad* III.3.26:

*tad uktam bādhalakṣaṇe “api tu vākyaśeṣaḥ syād anyāyatvād vikalpasya vidhīnām ekadeśaḥ syād” (JS X.8.4.) iti |*

Therefore it is said in the section EXCLUSION: “In reality, it should be taken as a supplementary statement; because option is most improper; it should therefore be taken as a part of the injunctions.”<sup>99</sup>

Example 4

BSBhbh *ad* III.3.33:

*tad uktam śeṣalakṣaṇe “guṇamukhyavyatikrame tadarthatvān mukhyena vedasaṃyoga” (JS III.3.9.) iti |*

Therefore it is said in the section SUBSIDIARY SACRIFICES: “When the primary and the subsidiary belong to two different Vedas, the Vedic characteristic of the subsidiary is to be determined by that of the primary.”<sup>100</sup>

Example 5:

BSBhbh *ad* III.3.43:

*tad dhi liṅgam prakaraṇād balīyaḥ | tad apy uktam śeṣalakṣaṇe “śrutiliṅgavākya prakaraṇasthānasamākhyānām samavāye pāradaurbalyam arthaviprakaśād” (JS III.3.14.) iti | pūrvasya balīyastvam uktam |*

The implied meaning is indeed more valid than the context. Therefore it is also said in the section SUBSIDIARY SACRIFICES: “Among ‘Direct Assertion,’ ‘Indicative Power,’ ‘Syntactical Connection,’ ‘Context,’ ‘Place’ and ‘Name,’ that which follows is weaker than that which precedes; because it is more remote from the final objective.”<sup>101</sup>

Example 6:

BSBhbh *ad* III.3.49:

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<sup>98</sup>JHA 1933: 92.

<sup>99</sup>JHA 1936: 2030.

<sup>100</sup>JHA 1933: 441.

<sup>101</sup>JHA 1933: 449.

## INTRODUCTION

*tad uktaṃ bhedalakṣaṇe “aveṣṭau yajñasamyogāt kratupradhānam ucyata”* (JS II.3.3.) *iti* |

Therefore it is said in the section DIFFERENCE: “In regard to the *Aveṣṭi*, what is asserted is the injunction of the sacrifice itself; because of the connection of the (previously enjoined Rājasūya) sacrifice (with the Kṣatriya only).”<sup>102</sup>

As is shown by these examples, Bhāskara is well versed not only in the JS but also in the hermeneutics of Pūrvamīmāṃsakas. Moreover, Bhāskara regards the JS and Śabara’s *bhāṣya* as being equally authoritative as the BS. Here is an example where Bhāskara treats Śabara on equal terms with the BS.

*na ca niyogasya vākyārthatve mīmāṃsāyāṃ bhāṣyākṣaraṃ śārīrake vā sūtrākṣaraṃ sūcakam asti | bhāvanāyās tu puruṣaprayatnarūpāyā vācakaṃ bhāṣyākṣaraṃ sūtrākṣaraṃ ca vidyate | bhāṣyākṣaraṃ tāvat “ye prāhuḥ — kim api bhāvayed iti te svargakāmapadasambandhāt — svargaṃ bhāvayed iti brūyur”* (JSŚbh ad II.1.1: v.l. *ya āhuḥ*) *iti bhāvārthādhikaraṇe spaṣṭam | sūtrākṣaram api “kṛtaprayatnāpekṣas tv”* (BS II.3.42.) *iti* | BSBhbh: 23.18-24.4.

There is no syllable (=word) in the commentary of the [*pūrva*] *Mīmāṃsā* or in the *śārīraka[-mīmāṃsā-]sūtra* (= BS) which points out that the order [of the sacrifice] is the meaning of the sentence.

There is, on the other hand, a syllable (=word) both in the commentary and in the *sūtra* [of the *Uttara-Mīmāṃsā*] which expresses [directly] the *bhāvanā* in the form of the human effort [as the meaning of the sentence].

First of all, here is [an example of] the syllable (=word) in the commentary, which is evidently said in the section THE WORD DENOTING ACTIVITIES: “those words that express the idea that ‘one should make something come about’ would be just those which, when combined with the term ‘desirous of heaven,’ would express the idea that ‘one should make heaven come about.’”<sup>103</sup>

Also here is a syllable (=word) in the BS, “But [the Lord] expects the effort made [by the human beings].”

In other places, Bhāskara quotes many passages whose sources are not exactly traceable and most of which are found in Śabara.<sup>104</sup> It is clear from these evidences, though I do not enumerate each and every, that Bhāskara’s *bhāṣya* owes much to Śabara’s *bhāṣya*.

Such methodology of Bhāskara tells us that Bhāskara intends the unity of *karman* and *jñāna* in terms of the combination not only of theories but also of two intellectual traditions.

<sup>102</sup>JHA 1933: 275.

<sup>103</sup>JHA 1933: 169.

<sup>104</sup>See e.g. BSBhbh: 8.7; 47.12-3; 116.9-10; 131.9-10.

## INTRODUCTION

### **Bhāskara's reference to the name Upavaṛṣa**

Bhāskara refers to the name of the previous teacher Upavaṛṣa. References occur three times. Here is an example which briefly shows Bhāskara's idea of *jñānakarmasamuccaya*.

*yadi punar ekatroktaṃ pramāṇam anyatrāpy ucyeta punaruktam eva syāt | ata evopavaṛṣācāryeṇoktaṃ prathamapāda "ātmalakṣaṇaṃ tu śārīrake vakṣyāma" iti | BSBhbh: 9.19-20.*

If one would mention in another place the *pramāṇa* which has been already discussed in one place, "[the fallacy] repetition" would [attach to him]. Therefore the teacher Upavaṛṣa says in his commentary [of the JS]: "We will discuss the topic 'the Self' in the commentary of the BS."

According to Bhāskara, Upavaṛṣa did not deal with the investigation of the Self (*ātman*) in the *pūrvamīmāṃsā* (*ekatra = prathamapāde*) but in the *uttaramīmāṃsā* (*anyatra = śārīrake*) in order to avoid the fallacy "repetition". It means that, apart from the original intention of Upavaṛṣa, Bhāskara at least regards *pūrvamīmāṃsā* and *uttaramīmāṃsā* as a single unit and therefore they should be interpreted as two portions of one complete *mīmāṃsā*.

## Introduction to the Present Edition

### Sources

The details of the printed edition of BSBhbh, VAN BUITENEN's draft and the Mss used for the present edition have been already described under each section. Here I give additional information about sources to which one needs to draw particular attention.

DVIVEDIN's edition which is indicated by the siglum Dv reports some variants in its footnote. Since DVIVEDIN gives no details as to which *pustaka* refers to which Ms, we just reproduce the information of the footnote. These variants have been recorded with following sigla.

- Dv(1) Variants from Ms 1. (*pā[thāntaraḥ] 1 pu[stake]*)
- Dv(2) Variants from Ms 2. (*pā[thāntaraḥ] 2 pu[stake]*)
- Dv(3) Variants from Ms 3. (*pā[thāntaraḥ] 3 pu[stake]*)
- Dv(misc.) Variants in the footnote, whose source DVIVEDIN does not mention.
- Dv<sup>fd</sup> Variants counterchecked by Dv<sup>fd</sup>

When we countercheck Dv with his final draft, we report the reading with the siglum Dv<sup>fd</sup>.

In the present edition, all information in VAN BUITENEN's draft have been recorded as far as possible. The readings before correction and after correction are reported with the sigla vB<sup>ac</sup> and vB<sup>pc</sup> respectively. We counterchecked vB with two Mss, namely Ma and Ld which VAN BUITENEN used for his edition and found so many variants left unreported in vB.<sup>105</sup> These variants are reported in full with the sigla Ma and Ld. When vB's report differs from our readings of Ma and Ld, we retain vB's readings with the sigla Ma(vB) and Ld(vB).

As for other 7 Mss consulted by VAN BUITENEN, this edition follows his sigla. For example the siglum Aa refers to Ms Aa whose readings have been recorded in vB.

- Aa Variants in Ms Aa recorded in vB
- Ba Variants in Ms Ba recorded in vB
- Bd Variants in Ms Bd recorded in vB
- Ma Variants in Ms Ma recorded in vB
- Ma(cc) **Variants in Ms Ma collated by the present editor**
- Maa Variants in Ms Maa recorded in vB
- Md Variants in Ms Md recorded in vB
- Ld **Variants in Ms Ld collated by the present editor**

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<sup>105</sup>Cf. Section **Details about vB** (p. xii)

## Introduction to the Present Edition

Ld(vB)	Variants in Ms Ld recorded in vB
Ta	Variants in Ms Ta recorded in vB
Tb	Variants in Ms Tb recorded in vB

For the present edition, 6 Mss of newly identified 9 Mss have been consulted and fully reported with sigla given above.<sup>106</sup>

Since Dv<sup>fd</sup> is a final draft of Dv, we countercheck against it, when for example we find obvious misprints.

As for Jai<sub>1</sub> and Jai<sub>2</sub>, the present editor has so far been given a permission to take down a note only of a part of Mss. The variants from these two Mss are reflected from III.2.12 to III.3.65, which has been prepared as a preliminary version.

## Conventions in the Text and the Threefold Apparatus

### Conventions in the Text

The present edition consists of four layers; the main text and the threefold apparatus. The apparatus is not always represented in three layers. When there is no relevant information to add, one or more layers do not appear on the page.

The purpose of the present edition is, needless to say, to establish the best reading among the variants recorded in the above mentioned edition and Mss and to approximate Bhāskara's original text more precisely. To this task we apply some general principles.

When all readings of Mss agree, the reading is regarded as a primary reading.<sup>107</sup> When the reading varies among Mss, the reading to which all variants could genetically be traced back is evaluated as primary.<sup>108</sup> In such a case, the reading based on unclear witness, for example, a variant in vB<sup>ac</sup>, vB<sup>pc</sup> and Dv are regarded as secondary. Occasionally we adopt an independent reading or an emended reading as primary, for which we give a reason in the NOTES. Likewise all other exceptional cases have been argued in the NOTES.

Pharagraphing, punctuation (insertion and removal of *daṇḍas*, dashes and quotation marks) and word-separating are editorial. They may differ from those of Dv and vB, but we do not reproduce the difference in principle.

Most Mss do not precisely obey the *sandhi* rules, in which cases we apply the *sandhi* according to expectation. Punctuation can change the sentence end, which causes change of the applicable *sandhi*. For example, *budhā iti* can be changed into *budhāḥ || iti*. Similarly, insertion of dashes and quotation marks could break the *sandhi*. For example, *nanu cedam* could be changed into *nanu ca — idam* and *ātmeti* into *ātmā" iti*. These changes and breaks are not reported in the apparatus.

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<sup>106</sup>See Section **New Mss** (p. xvii.)

<sup>107</sup>Cf. SRINIVASAN 1967: 29, § 1.4.1.

<sup>108</sup>Cf. *ibid.*, § 1.4.3.



## Introduction to the Present Edition

Insertion of *avagraha* is also editorial, since it is not always consistent in the Mss. But when vB, Dv and Mss do have *avagraha*, we report it as their interpretation in the apparatus.

*Sūtras* and their *Pratīkas* are represented in **boldface**. Changes of the word effected by *sandhi* rules and grammatical transformation are neglected. It is however exceptional, when the commentary paraphrases the word of the *sūtra*.

... **ḥṣīravād dhi || II.1.24 ||**

... yathā **ḥṣīraṃ** dadhibhāvāyāmbho himabhāvāya |

In this case, we take the suffixed form *ḥṣīraṃ* as a *pratīka* but do not regard *yathā* as a *pratīka*.

Also, when the word of the *sūtra* appears in an assumed question of the introductory part or in the *pūrvapakṣin*'s view, we do not regard the word as a *pratīka*. We only take the *sūtra* word as the *pratīka*, when the word is explained by those who are responsible for the explanation.

The signs Dv[100] etc. in the side margin show the page numbers of Dv's edition. When Dv and vB have a different numbering of the *sūtra*, we mark it in the side margin as, for example, Dv(I.4.12), vB(II.1.2).

### First Apparatus

The first apparatus identifies the quotation. Reference numbers in this apparatus indicate the numbers allotted to each quotation. Each location is given with reference to the numbering of the *Upaniṣads*, e.g. the BĀU I.1.1, *sūtra* number, e.g. the BS I.1.1; the JSŚbh *ad* I.1.1, or the page and line number, e.g. the BhGBhbh: 1.1-5, of the editions. If there are any variants in the editions, they are reported and the differences are printed in *italic*.

Text: "upanīya guruḥ śiṣyaṃ vedam adhyāpayed"<sup>23</sup>

Apparatus: <sup>23</sup> Manu II.140ab: *v.l.* upanīya *tu yah* śiṣyaṃ vedam adhyāpayed  
OLIVELLE 2005

These variants reported in the first apparatus are nevertheless not testimonial to the text, since the used editions are not always entirely reliable. Each matter has been discussed in the second apparatus and under the corresponding NOTE.

### Second Apparatus

The second one is the critical apparatus which records the readings in Mss. Reference numbers in this apparatus indicate the page and line numbers of the main text. Readings are represented in the following manner:

## Introduction to the Present Edition

Text page 10, line 15: ... **śuk**parighatṭitahṛdayo raikvam ...  
Apparatus: 15 śukpari° Mü] *śucā pari°* vB; *śu pari°* Ma; *sūpari°* Bd;  
*supari°* Md, Tb, IO, Jd; *sukapari°* Aw; *śukapari°* Ld;  
*sūpapari°* Dv, see NOTES

Here the reading “śukpari” in the lemma which belongs to Ms Mü is taken as primary and closed with a closing square bracket. The other readings are rejected and printed in *italics*. Sources are separated by semicolons. When there is anything to be discussed, we do it in the NOTES. The note number is equivalent to the page and line number. In this case, for example, it refers to NOTE 10.15.

### Third Apparatus

The third apparatus provides the cross reference in the present text and parallel discussions in Bhāskara’s own work and others’. It includes words and phrases which are not exactly the quotation but very close to it. Reference numbers in this apparatus indicate the page and line numbers of the main text. Each lemma followed by a colon refers to the page and line number of the present edition, the numbering of the *Upaniṣads*, e.g. BĀU I.1.1, or the page and line number, e.g. JSŚbh(F): 1.1-5, of the editions. Let us pick up some examples here:

Text page 35, line 10-11: ... yad uktam — vedāntānām kartṛpratipādanaparātvaṃ vā  
japārthatvaṃ veti ...  
Apparatus: 10-11 vedāntānām ... veti: cf. 32.5-6

The argument reviewed by *yad uktam* refers to the previous discussion which appeared in page 32 line 5-6.

Text page 140, line 15: ... visphuliṅganyāyena ...  
Apparatus: 15 visphuliṅganyāyena: cf. 130.10, BĀU II.1.20, see  
NOTES

Here the *visphuliṅganyāya* refers to the previous argument under page 130 line 10, which has been discussed along with a quotation from the BĀU II.1.20. In the same manner as in the second apparatus, we add NOTES as occasion arises. This case refers to NOTE 130.10.

### Editorial Signs and Abbreviations in the Apparatus

## Introduction to the Present Edition

<i>ab.oc.</i>	<i>aberratio oculi</i> = eyeskip
<i>ac</i>	<i>ante correctionem</i> = before correction
<i>cf.</i>	<i>confer</i>
<i>coni.</i>	<i>coniecit</i> = conjectured
<i>corr.</i>	<i>correctum</i> = correction
<i>ditt.</i>	dittography
<i>em.</i>	<i>emendavit</i> = emended
<i>eras.</i>	<i>erasit</i> = erased
<i>ibid.</i>	<i>ibidem</i> = in the same place
<i>id.</i>	<i>idem</i> = the same
<i>i.m.</i>	<i>in margine</i> = in the margin
<i>ins.</i>	<i>inseruit</i> = inserted
<i>lac.</i>	<i>lacuna</i>
<i>l.n.</i>	<i>legi nequit</i> = illegible
<i>m.c.</i>	<i>metri causa</i>
<i>misc.</i>	miscellaneous
<i>om.</i>	<i>omisit</i> = omitted
<i>pc</i>	<i>post correctionem</i> = after correction
<i>qtd.</i>	quoted in
<i>sec.m.</i>	<i>secunda manu</i> = by another hand
<i>unk.</i>	Unknown Source
<i>v.l.</i>	<i>varia(e) lectio(nes)</i> = variant reading(s)
...	suspension periods
[.....]	lacuna: the number of lacking syllables is unknown.
⋮	lacuna: the estimated number of lacking syllables is shown by ⋮s

## Introduction to the Present Edition

### General Abbreviations

Aa	Variants in Ms Aa recorded in vB
AĀ	<i>Aitareya-Āraṇyaka</i>
ABORI	<i>Annals of the Bhandarkar Oriental Research Institute, Poona.</i>
ALB	<i>Adyar Library Bulletin, Madras.</i>
ABrā	<i>Aitareya-Brāhmaṇa</i>
AKBh	<i>Abhidharmakośabhāṣya</i>
AU	<i>Aitareya-Upaniṣad</i>
ĀpDh	<i>Āpastamba-Dharmasūtra</i>
ĀpŚS	<i>Āpastamba-Śrautasūtra</i>
ĀrṣBrā	<i>Ārṣeya-Brāhmaṇa</i>
ASS	Ānandāśrama Sanskrit Series
AV	Atharvaveda
AVP	Paippalāda Saṃhitā of AV
Ba	Variants in Ms Ba recorded in vB
BAP	<i>Brahmāṇḍa-Purāṇa</i>
BauŚS	<i>Baudhāyana-Śrautasūtra</i>
BhārŚS	<i>Bhāradvāja-Śrautasūtra</i>
BĀU	<i>Brhadāraṇyaka-Upaniṣad</i> (When both recensions share the same reading.)
BĀU(K)	Kāṇva recension of BĀU
BĀU(M)	Mādhyandina recension of BĀU
BBU	<i>Brahmabindu-Upaniṣad</i>
Bd	Variants in Ms Bd recorded in vB
BhG	<i>Bhagavadgītā</i>
BhG(K)	<i>Bhagavadgītā, Kashmir Recension</i>

Introduction to the Present Edition

BhGBhbh	Bhāskara's <i>bhāṣya</i> on BhG
BHSD	<i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , Vol. II, Dictionary, ed. by Franklin Edgerton, Rinsen, Kyoto, 1985.
BP	<i>Brahma-Purāṇa</i>
BS	<i>Brahmasūtra</i>
BSBhbh	Bhāskara's <i>bhāṣya</i> on BS
BSi	<i>Brahmasiddhi</i>
BSŚbh	Śaṅkara's <i>bhāṣya</i> on BS
Bv	Bahuvrīhi Compound
ChU	<i>Chāndogya-Upaniṣad</i>
ChUŚbh	Śaṅkara's <i>bhāṣya</i> on ChU
Dv	<i>Brahmasūtra with a commentary by Bhāskarāchārya</i> , ed. by V.P. Dvivedin.
Dv(1)	Variants from the first Ms reported in the footnote of Dv.
Dv(2)	Variants from the second Ms reported in the footnote of Dv.
Dv(3)	Variants from the third Ms reported in the footnote of Dv.
Dv <sup>fd</sup>	readings counterchecked by Dv <sup>fd</sup>
GAS	<i>Gītārthasaṅgraha</i>
GauDh	<i>Gautamīya-Dharmaśāstra</i>
IHQ	<i>Indian Historical Quarterly</i>
IJ	<i>Indo-Iranian Journal</i>
ĪU	<i>Īśa-Upaniṣad</i>
JAOS	<i>Journal of the American Oriental Society</i> , New Haven.
JBrā	<i>Jaiminīya-Brahmaṇa</i>
JIBS	<i>Journal of Indian and Buddhist Studies</i> , Tokyo.
JOR	<i>Journal of Oriental Research</i> , Madras.
JS	<i>Mīmāṃsāsūtra</i>

Introduction to the Present Edition

JŚŚbh	Śabara's <i>bhāṣya</i> on JS
JU	<i>Jābāla-Upaniṣad</i>
KathU	<i>Kātha-Upaniṣad</i>
Kāś	<i>Kāśikāvṛtti</i> on Pāṇ
KāŚS	<i>Kātyāyana-Śrautasūtra</i>
KauBrā	<i>Kauṣītaki-Brāhmaṇa</i>
KauU	<i>Kauṣītaki(-Brāhmaṇa)-Upaniṣad</i>
KeU	<i>Kena-Upaniṣad</i>
KP	<i>Kūrma-Purāṇa</i>
Ld	<b>Variants in Ms Ld collated by the present editor</b>
Ld(vB)	Variants in Ms Ld recorded in vB
LV	<i>Eighteen Principal Upaniṣads</i>
Ma	Variants in Ms Ma recorded in vB
Ma(cc)	<b>Variants in Ms Ma collated by the present editor</b>
Maa	Variants in Ms Maa recorded in vB
Md	Variants in Ms Md recorded in vB
MaiU	<i>Maitrāyaṇī-Upaniṣad</i>
MaiS	<i>Maitrāyaṇī-Saṃhitā</i>
MāṇḍU	<i>Māṇḍūkya-Upaniṣad</i>
Manu	<i>Manusmṛti</i>
Mbh	<i>Mahābhārata</i>
MNU	<i>Mahānārāyaṇa-Upaniṣad</i>
Ms(s)	Manuscript(s)
MŚS	<i>Mānava-Śrautasūtra</i>
MuU	<i>Muṇḍaka-Upaniṣad</i>
Nbh	<i>Nyāyabhāṣya</i>

Introduction to the Present Edition

NCC	<i>New Catalogus Catalogorum</i>
Nir	<i>Nirukta</i>
NS	<i>Naiṣkarmyasiddhi</i>
NyS	<i>Nyāyasūtra</i>
NMañ	<i>Nyāyamañjarī</i>
Pāṇ	<i>Pāṇinisūtra</i>
PāṇMbh	<i>Patañjali's Mahābhāṣya on Pāṇinisūtra</i>
PāśS	<i>Pāśupatasūtra</i>
PAV	<i>Prakaṭārthavivarāṇa</i>
PBrā	<i>Pañcaviṃśa-Brāhmaṇa</i>
PEW	<i>Philosophy East and West, Honolulu.</i>
PP	<i>Pañcapādiā</i>
PU	<i>Praśna-Upaniṣad</i>
PW	<i>Sanskrit-Wörterbuch in kürzer Fassung von Otto Böhtlingk, St. Petersburg, 1879-89.</i>
ṚV	<i>Ṛgveda</i>
ŚatBrā	<i>Śatapatha-Brāhmaṇa</i>
ṢDS	<i>Ṣaḍdarśanasamuccaya</i>
SK	<i>Sāṅkhyakārikā</i>
Śrībh	<i>Śrībhāṣya of Rāmānuja.</i>
ŚU	<i>Śvetāśvatara-Upaniṣad</i>
ŚV	<i>Ślokavārttika</i>
ŚVKāś	<i>Kāśikā on ŚV</i>
SV	<i>Sambandhavārtika</i>
Ta	Variants in Ms Ta recorded in vB
TĀ	<i>Taittirīya-Āraṇyaka</i>
Tb	Variants in Ms Tb recorded in vB

## Introduction to the Present Edition

TBrā	<i>Taittirīya-Brāhmaṇa</i>
TK	editorial sign used by the present author
TRD	<i>Tarkarahasyadīpikā</i>
TS	<i>Taittirīya-Saṃhitā</i>
TU	<i>Taittirīya-Upaniṣad</i>
TvS	<i>Tattvasaṅgraha</i>
TvSP	<i>Tattvasaṅgrahapañjikā</i>
TvUS	<i>Tattvopalavasīṃha</i>
U	<i>Upaniṣad</i>
U <sub>Ed</sub>	Edition of the Upaniṣad
Uṅ	<i>Uṅādisūtra</i>
Upad	<i>Upadeśasāhasī</i>
VaiDh	<i>Vaikānasa-Dharmasūtra</i>
VaśDh	<i>Vaśiṣṭa-Dharmaśāstra</i>
vB	<i>Śārīrakamīmāṃsābhāṣya</i> , ed. by J.A.B. Van Buitenen, Ms. date unknown.
VP	<i>Vākyapadīya</i>
VS	<i>Vaiśeṣikasūtra</i>
VSC	Candrānanda's <i>Vṛtti</i> on VS
WZKS	<i>Wiener Zeitschrift für die Kunde Südasiens</i> (14-), Wien.
WZKSO	<i>Wiener Zeitschrift für die Kunde Süd- und Ostasiens</i> (1-13), Wien.
Yājña	<i>Yājñavalkyasmṛti</i>



TEXT



śrī

Śārīrakamīmāṃsābhāṣyam

janmabandhavinivṛttikāraṇaṃ  
brahmasūtram idam udbabhau yataḥ |  
5 śrotṛcittakamalaikabhāskaraṃ  
bādarāyaṇam ṛṣiṃ namāmi tam ||  
sūtrābhīprāyasaṃvṛtyā svābhīprāyaprakāśanāt |  
vyākhyātaṃ yair idam śāstraṃ vyākhyeyaṃ tannivṛttaye ||

athāto brahmajijñāsā || I.1.1 ||

10 caturṣv artheṣv **atha**śabdaprayogo dṛṣyate | yathānantarye | bhuktvātha vrajati |  
yathā pūrvavṛttāpekṣāyām | pūrvam kiṃcid uktvā vikalpāntaram kartum icchann  
āha — athāyam abhiprāya iti | yathā māṅgalye |  
“oṃkāraś cāthaśabdaś ca dvāv etau brahmaṇaḥ purā |  
kaṅṭhaṃ bhittvā viniryātau tasmān māṅgalikāv ubhau ||”<sup>1</sup> iti |  
15 yathādhikāre | “atha śabdānuśāsanam”<sup>2</sup> iti |  
tatra nādhikārārtho **brahmajijñāsā**yā anadhikāryatvāt | nāpi maṅgalārthaḥ |  
maṅgalasya vākyārthe ’nvayābhāvāt paṭahadhvanivac chravaṇamātragamyatvāt |

<sup>1</sup>unk. see NOTES <sup>2</sup>PāṇMbh ad I.1.1.

1 śrī] śrīmate rāmānujāya namaḥ Ma, Ld; śrīr astu | śrīmat hayavadanāya namaḥ Maa; śrīgaṇeśāya namaḥ Md; śrīlakṣmīṅṛṣiṃhāya namaḥ Ba; śrīmadanamohanadevo jayati || sanakādikaśiṣyāya nāradāya mahātmane | natvāhaṃ bhāskarācāryaḥ sūtrabhāṣyaṃ sa nirmame || Bd; śrīrāmo jayati Aa; śrīgaṇeśāya namaḥ śrīmate nimbādityāya namaḥ Aw; śrīgaṇeśāya namaḥ śrīmate nimbādityāya namaḥ || sanakādikaśiṣyāya nāradāya mahātmane | natvāhaṃ bhāskarācāryaḥ sūtrabhāṣyaṃ sa nirmame || IO; śrīrādhāramaṇo jayati | avighnam astu Jd, see NOTES 2 Śārīraka° em. ] Śārīka° vB, see NOTES 3 janmabandhavinivṛtti° Ma, B, Dv, Aw, IO, Ld, SB ] janmabandhavinivṛtta° Jd 4 udbabhau Ma, B, Dv, Aw, IO, Ld ] udyayau Dv(2), SB; udbubhau Jd 6 tam Ma, B, Dv, IO, Jd, Ld, SB ] tam || sanakādikaśiṣyāya nāradāya mahātmane | natvāhaṃ bhāskarācāryaḥ sūtrabhāṣyaṃ sunirmame || Aw 7 °saṃvṛtyā Dv, SB ] °saṃvṛtṭyā Ma, B, Aw, IO, Ld 8 yair Ma, B, Dv, Aw, IO, Ld ] yad Dv(2), SB 10 °prayogo Ma, B, Dv, Aw, IO, Jd, SB ] °prayogī Ld 10 vrajati B, Dv, Aw, IO, Jd, Ld, SB ] vrajati vedaṃ kṛtvātha vedaṃ karoti Ma, see NOTES 14 tasmān Ma, B, Dv, Aw, Jd, Ld, SB ] tena IO 16 nādhikārārtho Ma, B, Dv, Aw, IO, Jd, Ld ] nādhikāro ’rtho SB 16 maṅgalārthaḥ Ma, Dv, Aw, IO, Ld, SB ] maṅgalārthe B; maṅgalāyo Jd 17 °bhāvāt paṭahadhvanivac chravaṇa° B, Dv, Aw, IO, Jd, Ld ] °bhāvāc chravaṇa° Ma

pūrvavṛttāpekṣāyāś cānantaryāvvyatikāḍ ānantaryārtha iha gr̥hyate | tatra kim  
api pūrvavṛttam vaktavyam | tad ucyate — pūrvam karmavicāro vṛtto 'nantaram  
**brahmajijñāsā** prārabhyate |

Dv[2] atrāhuḥ — nāyam vṛttavartīṣyamāṇasambandha upapadyate |  
dharmajijñāsāyāḥ prāg apy adhītavēdāntasya **brahmajijñāsopapatteḥ** | na cātra 5  
kramasya pratipādakaṃ pramāṇam asti yathā hṛdayasyāgre 'vadyaty atha jihvāyā  
atha vakṣasa iti | na cātrāṅgāṅgibhāvaḥ prayājādivat | nāpy adhikṛtādhikāro  
godohanādivat | phalajijñāsāyābhēdāc ca | abhyudayaphalaṃ dharmajijñānaṃ  
niḥśreyasaphalaṃ brahmajijñānaṃ | sādhyāś ca dharmas tatra jijñāsyaḥ sid- 10  
dharūpaṃ brahmātra | codanāpravṛttibhedāc ca | anuṣṭhānaparyavasāyinī tatra  
codanā | brahmacodanā punar avabodhaparyavasāyinī nānuṣṭhāne pravartayati |  
yathā pratyakṣādīpramāṇaṃ svarūpāvabodhakaṃ na pravartakam evaṃ “tat  
tvam asy”ādivākyam svarūpāvabodhakaṃ na pravartakam iti |

yady evaṃ kasya tarhīdam ānantaryam |  
ucyate — nityānityavastuvivekaḥ śamadamādisādhanasampad 15  
ihāmūtraphalopabhogavirāgo mumukṣutvaṃ ceti | etatpūrvavṛttam  
etadānantaryam **athaśabdenocyate** | saty etasmin sādhanacatuṣṭaye **brah-  
majijñāsopapadyate** nānyatheti |

1 cānantaryāvvyatikāḍ Ma, B, Dv, Aw, IO, Jd, Ld] cānantaryāvvyabhicārād Dv(2), SB  
2 vṛtto 'nantaram Ma, B, Dv, Aw, IO, Ld, SB] vṛttānantaram Jd 3 prārabhyate Ma,  
B, Dv(2)(3), Aw, IO, Jd, Ld, SB] ārabhyate Dv 4 vṛttavartīṣyamāṇa° Dv, Aw, IO,  
Jd, Ld, SB] vṛttavartīṣyamāṇa° Ma, B 5 dharma° Ma, B, Dv, Aw, IO, Jd, Ld, SB]  
karma° Dv(2) 6 kramasya pratipādakaṃ B, Dv, Aw, IO, Jd, Ld, SB] kramapratipādakaṃ  
Ma 7 vakṣasa Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, SB] cakṣuṣa Dv 7 prayājādivat  
Ma, B, Dv, Aw, IO, Ld, SB] prayājādivat ete pañca prajāyā rayo yajati bahir yajati  
svāhākāraṃ yajati samidho yajati tanūnapātaṃ yajati darśapaurṇimāsādhikāriṇaḥ godohe  
pravṛttiḥ | darśapaurṇimāsayor adhikṛtasya Jd 7 adhikṛtādhikāro Ma, B, Dv, Aw, IO, Jd,  
Ld] adhikṛtādhikāro SB 8 abhyudayaphalaṃ Ma, B, Dv, Aw, IO, Ld] ābhyudayikaphalaṃ Jd  
8 dharmajijñānaṃ Ma, B, Dv, Aw, IO, Jd, Ld] karmajijñānaṃ Dv(2), SB 9 brahmajijñānaṃ Ma,  
B, Dv(2)(3), Aw, IO, Jd, Ld, SB] mokṣajijñānaṃ Dv 9 jijñāsyaḥ Ma, B, Dv, Aw, IO, Jd, Ld]  
jijñāsyaṃ SB 10 brahmātra B, Dv, Aw, IO, Jd, Ld] brahma tv iha Ma 10 codanā° Ma, B,  
Dv, Aw, IO, Ld] acodanā° Jd; codanācodanā° SB 12 pravartakam Ma, B, Dv, Aw, IO, Jd,  
SB] vṛvartakam Ld 12–13 evaṃ ... pravartakam iti Ma, B, Dv, IO, Jd, Ld, SB] lac. Aw  
15 ucyate B, Dv, Aw, IO, Jd, Ld, SB] atrocyate Ma 16 mumukṣutvaṃ Dv, Aw, IO, Jd, Ld, SB]  
mumukṣatvaṃ Ma, B 17 etasmin sādhanacatuṣṭaye B, Dv, Aw, IO, Jd, Ld] etasmiṃś ca Ma

4–13 nāyam ... pravartakam : cf. BŚŚbh: 4-5.

6–7 hṛdayasyāgre 'vadyaty atha jihvāyā atha vakṣasa : cf. ŚatBrā III.8.3.16-17.

12–13 tat tvam asy : ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.

15–18 nityānityavastuvivekaḥ ... nānyatheti : cf. BŚŚbh: 5.

15 śamadamādisādhanasampad : cf. BS III.4.27.

**ataḥśabdo** hetvarthaḥ | yataḥ śrutir eva karmaṇaṃ kṣayitvaṃ darśayati “tad yatheha karmajito lokaḥ kṣīyata evam evāmutra puṇyajito lokaḥ kṣīyata”<sup>3</sup> iti | jñānasya cāmṛtaphalatvaṃ darśayati “brahmaavid āpnoti param”<sup>4</sup> iti | **ato** hetor **brahmajijñāsā** kartavyeti |

- 5 atra brūmaḥ — yat tāvad uktaṃ dharmajijñāsāyāḥ prāg api **brahma-**  
**jijñāsopapatter** iti tad ayuktam | atra hi jñānakarmasamuccayāt kṣemaprāptiḥ  
sūtrakāraṣyābhipretā | tathā ca vakṣyati “sarvāpekṣā ca yajñādiśruter aśvavad”<sup>5</sup>  
iti | karmaṇi cāparijñāte vidyāyāḥ kena samuccayaḥ kena neti vibhāgo na śaky-  
ate vadituṃ heyopādeyapratipattyabhāvāt | pūrvavṛtte tu karmajñāne kāmyaṃ  
10 pratiṣiddhaṃ ca heyam nityena karmaṇā samuccaya iti pratipādayituṃ śaky-  
ate | karmasamṛddhyarthāni codgīthādyupāsānāny atra cintyante | teṣāṃ ca  
karmādhikṛtapuruṣaviṣayatvāt | avijñāte tu karmaṇi cintā nopapadyate | pūrvam  
tu dharmajijñāsā kartavyā puruṣamātraviṣayatvāt |

- svādhyāyavidheḥ svārthābodbodhaparyavasānād adhītavedasya gurukule  
15 tiṣṭhato ṛthābodbodho ṛvāsyambhāvīti | brahmajijñānaṃ tu mumukṣoḥ kasya-  
cid eva na ca gurukula eva vasataḥ | kasmāt | upāyāntarasāpekṣatvād  
“yajñena dānena”<sup>6</sup> iti | tathā “śānto dānta uparatas titikṣuḥ śraddhāvitto  
bhūtvātmany evātmānaṃ paśyed”<sup>7</sup> iti vihitam upāyāntaram | na  
ca svādhyāyavidhir upāyāntaram ākṣeptuṃ kṣamaḥ puruṣāntareṣu  
20 karmābodbodhasamartheṣu caritārthatvād ātmanaś ca durvijñeyatvād  
antaḥkaraṇasya ca rāgādyupahatavṛttitvāt |

Dv[3]

<sup>3</sup>ChU VIII.1.6. <sup>4</sup>TU II.1. <sup>5</sup>BS III.4.26. <sup>6</sup>BĀU(K) IV.4.22. <sup>7</sup>BĀU(M) IV.4.28.

1 kṣayitvaṃ Ma, B, Dv, Aw, IO, Jd, SB ] *kṣuyitvaṃ* Ld 1–3 tad yatheha ... darśayati Ma, B, Dv, Aw, IO, Ld ] *ab.oc.* Jd 3 cāmṛtaphalaṃ B, Dv, Aw, IO, Ld ] *cāmṛtaphalaṃ* Ma 6 kṣemaprāptiḥ Ma ] *mokṣaprāptiḥ* B, Dv, Aw, IO, Jd, Ld, SB, see Noreś 8 samuccayaḥ Ma, B, Dv, Aw, IO, Jd, SB ] *sa samuccayaḥ* Ld 9 vadituṃ Ma, B, Dv, Jd, Ld ] *avasituṃ* Dv(2), SB; *vedituṃ* Aw, IO 9 tu Ma, B, Aw, IO, Jd, Ld ] *om.* SB 11 codgīthādyupāsānāny Ma, B, Aw, IO, Jd, Ld, SB ] *vodgīthādyupāsānāny* Dv 12 avijñāte Ma, B, Dv, Aw, IO, SB ] *avijñāta* Ld 12–13 avijñāte tu ... puruṣamātraviṣayatvāt Ma, B, Dv, Aw, IO, Ld, SB ] *ab.oc.* Jd 13 tu Ma, B, Dv, Aw, IO, Ld ] *om.* SB 13 dharmajijñāsā Ma, B, Dv, Aw, IO, Ld, SB ] *karmajijñāsā* Dv(2) 14 svādhyāyavidheḥ svārthā<sup>o</sup> Aw, IO, Jd, Ld ] *svādhyāyavidheś cārthā<sup>o</sup>* Ma, B, Dv, SB 16 vasataḥ Ma, B, Dv, IO, Jd, Ld ] *sataḥ* Aw 16 upāyāntara<sup>o</sup> Dv, Aw, IO, Jd, Ld ] *jyāyāntara<sup>o</sup>* Ma, B 17 tathā Ma, B, Dv, Ld, SB ] *ta.* Aw, *yathā* IO, Jd 17–18 uparatas titikṣuḥ śraddhāvitto bhūtvātmany evātmānaṃ paśyed B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 20 ātmanaś Ma, B, Dv, Aw, Jd, SB ] *ātmānaś* IO, Ld 20 durvijñeyatvād Ma, B, Dv, Aw, IO, Ld, SB ] *durjñeyatvād* Jd 21 <sup>o</sup>upahatavṛttitvāt Ma, B, Dv, Aw, Ld, SB ] <sup>o</sup>*upahitavṛttitvāt* IO; <sup>o</sup>*upahitavṛttatvāt* Jd

1–4 ataḥśabdo ... kartavyeti : cf. BSŚbh: 5.

5–6 dharmajijñāsāyāḥ ... brahmajijñāsopapatter : cf. 2.5-5

9–10 kāmyaṃ ... samuccaya : cf. BhGBhbh: 119.14-15

11 codgīthādyupāsānāny : cf. ChU I.1.1.

“śravaṇyāpi bahubhir yo na labhyaḥ  
 śṛṇvanto ’pi bahavo yaṃ na vidyuh |  
 āścaryo vaktā kuśalo ’sya labdhā  
 āścaryo jñātā kuśalānuśiṣṭaḥ ||”<sup>8</sup>  
 iti darśanād “ekam evādvitīyam”<sup>9</sup> “ahaṃ brahmāsmi”<sup>10</sup> iti cābheda- 5  
 jñānānutpatteḥ |  
 tasmin nivṛtte tajjijñāsānivṛtau prasajyamānāyāṃ pratipannāśramāntarāṇāṃ  
 caturṇām apy āśramiṇām aviśeṣeṇa vedāntavidhyadhikāritā **brahmajijñāseyam**  
 prastūyate |

ko ’sau vidhiḥ | “śrotavyo mantavyaḥ”<sup>11</sup> “so ’nveṣṭavyaḥ sa vijijñāsitavyaś 10  
 ca”<sup>12</sup> “tadvijñānārthaṃ sa gurum evābhigacchet”<sup>13</sup> “mahāśālā mahāśrotriyā”<sup>14</sup>  
 iti ca darśanāt |

nanu “svādhyāyo ’dhyetavya”<sup>15</sup> iti śravaṇe saty adhyayane pravṛttiḥ | ad-  
 hyayane ca satī vedārthaśravaṇe pravṛttir itītaretarāśrayadoṣaḥ |  
 iti cen naitad evam | adhyayanavidhikāritaṃ ca śravaṇādivākyaśvīkaraṇam | 15  
 tac cādhyayanavidhiprayuktam | uktaṃ ca “upanīya guruḥ śiṣyaṃ vedam  
 adhyāpayed”<sup>16</sup> iti | śiṣyācāryasambandhasyānāditvād ito varṣasahasre ’py  
 āsīd iti nānavasthādoṣaḥ | śravaṇe cābhipravṛttasya — ko ’sāv ātmety  
 apekṣyāṃ svarūpāvabodhaparāṇi “idaṃ sarvaṃ yad ayam ātmā”<sup>17</sup> “sa

<sup>8</sup>KāthU II.7. <sup>9</sup>ChU VI.2.1; 2. <sup>10</sup>BĀU I.4.10. <sup>11</sup>BĀU II.4.5. (=IV.5.6.) <sup>12</sup>ChU VIII.7.1; 3.  
<sup>13</sup>MuU I.2.12. <sup>14</sup>ChU VI.4.5, see NOTES <sup>15</sup>ŚatBrā XI.5.6.3; 5.7.2; 3; 4; 10. <sup>16</sup>Manu II.140ab:  
 v.l. upanīya tu yaḥ śiṣyaṃ vedam adhyāpayed OLIVELLE 2005 <sup>17</sup>BĀU II.4.6. (=IV.5.7.)

1 śravaṇyāpi Ma, B, Aw, IO, Ld] śravaṇādibhir Dv, SB; śravaṇāyo ’pi Jd 1 labhyaḥ Ma,  
 B, Aw, Ld] labhyate Dv, SB; labhyeta IO, Jd 2 yaṃ na Ma, B, Dv, Aw, IO, Jd, Ld] om. Ld  
 2 vidyuh Ld, SB] viduḥ Ma, B, Dv, Aw, IO, Jd 3 kuśalo ’sya labdhā Ma, B, Dv, Aw, IO, Ld]  
 kuśalāsthūlāś ca Jd; kuśalo ’py anujñātā Dv(2), SB 4 kuśalānuśiṣṭaḥ Aw, Ld] kuśalo ’nuśiṣṭaḥ  
 Ma; kuśalo ’nuśiṣṭaḥ B, Dv, IO, Jd, SB 5–6 cābhedajñānānutpatteḥ Ma, B, Dv, Aw, IO,  
 Ld] cābhedajñānānutpatteḥ Dv(2); cābhedajñānānutpatteḥ Jd; abhedajñānānutpatteḥ SB  
 8 vedāntavidhyadhikāritā B, Dv, Aw, IO, Ld] vedāntādhikāritā Ma; vedāntavidhyadhikāriṇī Jd;  
 vedāntavidhikāritā SB 8 brahmajijñāseyam Ma, B, Dv, Aw, IO, Ld, SB] brahmajijñāsā seyaṃ  
 Jd 9 prastūyate Ma, B, Dv, Aw, IO, Ld, SB] prasūyate Jd 10–11 vijijñāsitavyaś ca Ma, B,  
 Dv, SB] vijijñāsitavyas Aw, IO, Jd, Ld 11 tadvijñānārthaṃ Ma, B, Dv, Aw, IO, Jd, SB] tad-  
 vinārthaṃ Ld 11 evābhigacchet Ma, B, Dv, IO, Jd, Ld, SB] evādhigacchet Aw 12 ca Ma]  
 om. B, Dv, Aw, IO, Ld, SB 13 pravṛttiḥ Ma, B, Dv, Aw, IO, Jd, SB] pravṛtteḥ Ld 14 ca  
 B, Dv, Aw, IO, Jd, Ld] om. Ma, SB 15 °kāritaṃ ca B, Dv, Aw, IO, Ld, SB] °kāritaṃ Ma;  
 adhyayanavidhikāritaṃ caṇḍa° Jd 16 tac cādhyayanavidhiprayuktam Ma, Ba, Bd, Aw, IO, Jd,  
 Ld] tac cādhyāpanavidhiprayuktam Dv; tathādhyāpanavidhiprayuktam 16 guruḥ B, Dv, Aw,  
 IO, Jd, Ld, SB] tu guruḥ Ma 18 āsīd iti Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup>] āsīdi SB<sup>ac</sup>  
 19 °parāṇi Aw, IO, Jd, Ld] °parāṇām Ma, B, Dv, SB 4.19–5.1 sa ya eṣo ’nimaitad° vB<sup>pc</sup>, Aw,  
 IO, Jd, Ld] sa eṣo yadanimaitad° vB<sup>ac</sup>, Dv, SB

ya eṣo 'nimaitadātmyam idaṃ sarvaṃ"<sup>18</sup> ityādīni pratedāntaṃ pravartante | vidite cātmatattve pratyayāvṛtilakṣaṇaṃ tadupāsanaṃ upadiśyate "nididhyāsītavyo"<sup>19</sup> "vijñāya prajñāṃ kurvīta"<sup>20</sup> iti | karmopāsanaṃ ca samuccayo vakṣyate | abhedajñānaṃ abhyasyamānaṃ ajñānavāsanaṃ  
 5 ācchinatti rāgādivāsanaṃ ca | karma punaḥ karmavāsanaṃ ity upariṣṭāt sthāsyati | svādhyāyavidhikāritetaravidhikāritā vāstu **brahmajijñāsā** | sarvathā dharmajijñāsāyāḥ pūrvabhāvitvaṃ siddham | tasmāt pūrvavṛttād dharmajijñānād anantaraṃ **brahmajijñāseti** yuktam |

yad apy uktam — aṅgāṅgibhāvābhāvād iti tad apy asiddham |  
 10 karmasamṛddhyarthino yajamānasyodgīthādyupāsanaṃ vihitatvāt "lokeṣu pañcavidhaṃ sāmopāsita"<sup>21</sup> ityādīnāṃ ca karmādhikṛtasyaivābhyudayarthino vidhānād godohanādivat |

yad apy uktam — phalajijñāsyabhedād iti tad api pratyuktam | samuccayābhyupagamāt kevalakarmanāṃ cābhyudayaphalaṃ dharmajijñānaṃ iṣṭam  
 15 eva | jijñāsyabhedāś codanāpravṛttibhedāś cāsmatpakṣe 'pi na virudhyata iti na kiṃcid dūṣaṇaṃ paśyāmaḥ | nityānityavivekādayo 'ntaḥkaraṇadharmāḥ pūrvatrāprakṛtāḥ svaśabdena cānirdiṣṭāḥ katham iva sūtrakārasya vivakṣitā iti pratipattum śakyate teṣāṃ anavasthitatvāt |

Dv[4]

<sup>18</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>19</sup>BĀU II.4.5. (=IV.5.6.) <sup>20</sup>BĀU IV.4.21. <sup>21</sup>ChU II.2.1; 3.

2 cātmatattve B, Dv, Aw, IO, Jd, Ld, SB ] *cāpi tattve* Ma 2 pratyayāvṛtilakṣaṇaṃ Ma, B, Dv, Aw, IO, Ld ] *pratyayalakṣaṇaṃ* Jd 2–3 upadiśyate Ma, Bd, Dv, Aw, IO, Jd, SB ] *udīśyate* Ld 3 nididhyāsītavyo Ma, B, Dv, Aw, IO, Jd, SB ] *nididhyāsītavyā* Ld 4 abhyasyamānaṃ ajñāna<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, SB ] *abhyasyamānajñāna<sup>o</sup>* Ma, Bd 5 ācchinatti Bd, Ta, Aa, Aw, IO, Jd, Ld, SB ] *ucchinatti* Ma, Dv 6 kāritetaravidhikāritā Dv, Aw, IO, Jd, Ld ] *svādhyāyavidhikāritā vetaravidhikāritā* Ma, B; *svādhyāyavidhikāritā itaravidhikāritā* SB 6 vāstu B, Dv, Aw, IO, Jd, Ld ] *vā* Ma 6 brahmajijñāsā B, Aw, IO, Jd, Ld ] *brahmajijñāsāstu* vB<sup>pc</sup>; *brahmajijñāsātaḥ* vB<sup>ac</sup>, Dv, SB 7 dharmā<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Ld ] *karma<sup>o</sup>* Dv(2), SB 7 jijñāsāyāḥ Dv, Aw, IO, Jd, Ld, SB ] *jijñāsāyāstu* Md, B 7 dharmajijñānād Ma, B, Dv, Aw, IO, Jd, Ld ] *karmajijñānād* SB 9 aṅgāṅgibhāvābhāvād vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *na cāṅgāṅgibhāva* vB<sup>pc</sup>, NOTES 10 lokeṣu Ma, B, Dv, Aw, IO, Ld, SB ] *laukikeṣu* Jd 11 pañcavidhaṃ sāmopāsita B, Dv, Aw, IO, Jd, Ld ] *pañcavidham* Ma 13 pratyuktam Dv, Aw, Jd, SB ] *prayuktam* Ma, B, IO, Ld 14 cābhyudayaphalaṃ Ma, B, Dv, Ld, SB ] *vābhyudayaphalaṃ* Aw, IO, Jd 14 dharmajijñānaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *karmajijñānaṃ* SB 15 jijñāsyabhedāś Ma, B, Aw, IO, Jd, Ld ] *jijñāsābhedaś* Dv, SB 15 cāsmatpakṣe 'pi B, Dv, Aw, IO, Jd, Ld, SB ] *cāsmatpakṣe* Ma 17 pūrvatrāprakṛtāḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *pūrvatra prakṛtāḥ* SB 17 cānirdiṣṭāḥ Ma ] *vānirdiṣṭāḥ* B, Dv, Aw, IO, Jd, Ld, SB 17 vivakṣitā Ma, B, Dv, Aw, IO, Jd, SB ] *vivikṣitā* Ld 18 pratipattum Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup> ] *pattum* SB<sup>ac</sup> 18 śakyate B, Dv, Aw, IO, Jd, Ld, SB ] *śakyante* Ma

9 na cāṅgāṅgibhāva: cf. 2.7

13 phalajijñāsyabhedād: cf. 2.8

15 codanāpravṛttibhedāś: cf. 2.10

16 nityānityavivekādayo: cf. 2.15

yad apy uktam — karmaṇām kṣayitvaṃ jñānasya ca niḥśreyasasādhanatvam  
**ataḥ**śabdena vyapadiśyata iti tad asat | **ataḥ**śabdo hi vṛttasyopadeśako het-  
varthatayā | yathā — kṣemaḥ subhikṣo 'yam ato 'ham asmin deśe vasāmīti |  
svavākyopāttasyārthāc ca gamyamānasya hetutvaṃ vadati | “tad yatheha kar-  
majita”<sup>22</sup> iti kevalasya karmaṇaḥ kṣayitvam ucyate na jñānasahakāriṇaḥ | 5  
tathā ca śrutih “sa ya ātmānam eva lokam upāste na hāsyā karma kṣīyata”<sup>23</sup>  
iti | svataḥkṣaṇikasyāpi karmaṇo jñānarasaviddhasyākṣayaphalatvān “na”<sup>24</sup>  
“kṣīyata”<sup>25</sup> ity ucyate |

katham ayam artho gamyate | “tad dhāsyāntataḥ kṣīyata”<sup>26</sup>  
ity “anevaṃvidaḥ”<sup>27</sup> karmakṣayam abhidhāyātmavidas tad- 10  
abhāvapratiṣṭādanaparivādaḥ vākyasya | tasmāt pūrvavṛttasya kar-  
majñānasyā**ataḥ**śabdenopadiśyate hetutvam |

tac cobhayatra brahmajñānaṃ prati hetutvam ārambhe phalaprāptau ca |  
karmaṇi pūrvavṛtte tadapekṣā **brahmajijñāsā** kartum śakyata ity ārambhe het- 15  
utvam | karmaṇā samuccitaṃ jñānaṃ kṣemaṃprāptinimitam iti phalaprāptau het-  
utvam |

anye punar anyathā sambandhaṃ varṇayanti — devādibhyo 'nrñbhāvaḥ  
pūrvavṛttaḥ prajñākaṣāyaparīpākaś ca | etadānantaryam **atha**śabdenocyata iti |

<sup>22</sup>ChU VIII.1.6, cf. 3.1 <sup>23</sup>BĀU I.4.15. <sup>24</sup>BĀU I.4.15. <sup>25</sup>BĀU I.4.15. <sup>26</sup>BĀU I.4.15. <sup>27</sup>BĀU  
I.4.15: yad iha vā apy anevaṃvin mahatpūnyaṃ karma karoti tad dhāsyāntataḥ kṣīyata eva

2 vyapadiśyata Ma, B, Dv, Aw, Jd, Ld, SB ] vyapadiśyeta IO 2 tad asat Dv, Aw, IO, Jd, Ld,  
SB ] tad apy asat Ma, B 2 hi vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] om. vB<sup>pc</sup> 2 vṛttasyopadeśako  
Aw, IO, Jd, Ld, SB ] vṛttasyopadeśako Ma, B, Dv 3 subhikṣo 'yam Ma, B, Dv, Aw, IO, Jd,  
Ld ] subhikṣāyam SB 3 ato Ma, B, Dv, Aw, IO, Jd, SB ] om. Ld 4 svavākyopāttasyārthāc  
ca gamyamānasya Dv, Aw, IO, Jd, Ld ] svavākyopāttasya arthāc vā gamyamānasya Ma, B;  
svavākyopāttasya arthābhyāgamyamānasya Dv(2); svavākyopāttasya arthābhyāgamamānasya  
SB 4–5 karmajita B, Dv, Aw, IO, Ld, SB ] karmacita Ma, Aa, Jd 6 hāsyā Ma, B, Dv ]  
hy asya Aw, IO, Jd, Ld, SB 7 °ākṣayaphalatvān Aw ] °ākṣayaphalatvān B, Dv, IO, Jd, Ld,  
SB; °ākṣayaphalarasatvān Ma 9 gamyate B, Dv, Aw, IO, Jd, Ld, SB ] 'vagamyate Ma, Ba  
9 dhāsyāntataḥ Ma, B, Ld ] vā syāt tataḥ Dv, Aw, IO, Jd, SB 10 “anevaṃvidaḥ Ma, B, Dv,  
Aw, IO, Jd, Ld ] “anevaṃ SB 11 pūrvavṛttasya Ma, B, Dv(2), Aw, IO, Jd, Ld, SB ] pūrvasya  
Dv 11–12 karmajñānasyātaḥ<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Ld ] jñānasya ataḥ<sup>o</sup> Dv(2), SB 13 ca  
Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 14 pūrvavṛtte B, Dv, Aw, IO, Jd, Ld ] vṛtte Ma, om. SB  
18 °parīpākaś IO, Jd, Ld, SB ] °parīpākaś Ma, B, Dv, Aw 18 etad<sup>o</sup> B, Dv, Aw, IO, Ld, SB ]  
tad<sup>o</sup> Ma; ta ed Jd

1–2 karmaṇām ... vyapadiśyata : cf. 3.1-4

2–3 ataḥśabdo ... vasāmīti : cf. JSSbh(F): 14.8-9

6–8 tathā ca śrutih ... ity ucyate : cf. BhGBhbh: 129.17-19

8 “na” “kṣīyata” : cf. 6.6



katham | vedena kila buddhipūrvasvādhyāyādhyayanaprabhṛtiṣu puruṣaḥ kar-  
masv eva pravartyate | tataḥ śāstrīyanaisargikavāsanayor udbhavābhībhavau |  
tataś ca puṇyāpuṇyayor upacayāpacayau | tataś cottamādhikāravidhiyogyaḥ  
puruṣo bhavati |

5 kaḥ punar uttamādhikāravidhir yaṃ prati karmabhiḥ puruṣo yogyatām  
āpādyate |

“ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavya”<sup>28</sup> iti | tatra  
yo ’yaṃ kartā bhoktā vijñānātmā lokaprasiddhaḥ sa darśanakriyākarmatvena  
niyamyate “draṣṭavya” iti | draṣṭavye ca vastuni vicikitsopajāyate — kiyat  
10 pāramārthikaṃ kiyad aupādhikam iti nānumānagamye | tataś ca tasmin  
ramamāṇasya nirupadravaṃ paramātmatattvam upadiśyate “śrotavya” iti |  
tasmiṃś ca śrute ’bhyupagamapradhānaṃ jñānam upadiśyate “mantavya” iti |  
tato dhyānaṃ “nididhyāsītavya”<sup>29</sup> iti | so ’yam anena caturvidhena vid-  
hinā dhyānaparyante vedārthe niyujyate | tatprayuktā ceyam **brahmajijñāsā**  
15 prastūyate |

Dv[5]

nanu ca mīmāṃsāyām eva dvādaśalakṣaṇyām śabdavyāpāraḥ kṛtsno  
nirūpitaḥ | tadvyatiriktaḥ śabdavyāpāro nāsti | kimarthaṃ pratijñāntaram ucyate |  
satyam evam | tathāpi darśapūrṇamāsākṣiptakalpasūtrādiprayogaśāstravad  
uttamādhikārakṣiptaṃ śārīrakaṃ śāstram ārabhyata iti |

<sup>28</sup>BĀU II.4.5. (=IV.5.6.), see NOTES <sup>29</sup>BĀU II.4.5. (=IV.5.6.)

1 buddhipūrvasvādhyāyādhyayanaprabhṛtiṣu *em.* ] *buddhipūrvakaṃ  
svādhyāyādhyayanaprabhṛtiṣu* Ma; *buddhipūrvam svādhyāyādhyayanaprabhṛti* B, Dv, Ld,  
SB; *buddhipū...svādhyāyādhyayanaṃ prabhṛti* Aw; *buddhipūrvasvādhyāyādhyayanaṃ prabhṛti*  
IO, Jd 2 pravartyate B, Dv, Aw, IO, Jd, Ld, SB ] *prartyate* Ma 2 udbhavābhībhavau Ma ]  
*bhavābhībhavau* B, Dv, Aw, IO, Jd, Ld, SB 3 cottamādhikāravidhiyogyaḥ B, Dv, Aw, IO,  
Jd, Ld, SB ] *ubhayādhikārayogaḥ* Ma 5 kaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *yaḥ* SB 5 yaṃ  
prati karmabhiḥ Ma, B, Dv, IO, Jd, Ld, SB ] *sampratikarmabhiḥ* Aw 6 āpādyate Dv, IO,  
Jd, Ld, SB ] *āpadyate* Ma, B, Aw 7 mantavyo Ma, B, Dv, IO, Jd, Ld, SB ] *mantavyā* Aw  
8 kartā bhoktā B, Dv, Aw, IO, Jd, Ld, SB ] *karmabhoktā* vB<sup>pc</sup> 10 nānumānagamye Ma, Dv(2),  
SB ] *nānumānāgamagamyate* B, Dv, Aw, IO; *nānumānāgamagamyate* Jd; *nānumānāvagamye* Ld  
11 ramamāṇasya Ma, B, Dv, Aw, Ld, SB ] *namamāṇasya* IO, Jd 11 paramātmatattvam B,  
Dv, Aw, IO, Jd, Ld, SB ] *āmatattvam* Ma; *paramārthāmatattvam* Ba 11 upadiśyate B, Aw,  
IO, Jd, Ld, SB ] *upadiśyate* Dv; *upadrśyate* Ma 11 śrotavya Ma, B, Dv, Aw, IO, Jd, Ld ] *om.*  
Dv(2), SB 13 ’yam anena vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *’manena* vB<sup>ac</sup> 16 ca mīmāṃsāyām  
vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, SB ] *dharmamīmāṃsāyām* vB<sup>pc</sup> 16 dvādaśalakṣaṇyām Ma, B, Dv,  
Aw, IO, Ld, SB ] *dvādaśalakṣaṇa*° Jd 16 śabdavyāpāraḥ kṛtsno B, Dv, Aw, IO, Jd, Ld, SB ]  
*śabdavyāpāro* vB<sup>pc</sup> 19 śārīrakaṃ śāstram Ma, B, Dv, Aw, IO, Jd, Ld ] *śārīrakaśāstram* SB

9 draṣṭavya: cf. 7.7, BĀU II.4.5. (=IV.5.6.)

11 śrotavya: cf. 7.7, BĀU II.4.5. (=IV.5.6.)

13 nididhyāsītavya: cf. 7.7

atra vadāmaḥ — tad idaṃ sambandhakathanam nyāyavido na śraddadhate | na hi dharmādhikārasya kṛtsnasya puruṣasamskāra-dvāreṇottamādhikāropayogitve 'sti kiṃcit pramāṇam | svādhyāyavidhis tāvat karmāvabodhārthaḥ | tadavabodhaś ca tadanuṣṭhānārtho dānādyarthaś ca | tathā coktaṃ samvartena —

“vidyādānena sumatir brahmaloke mahīyate |”<sup>30</sup> iti |

karma ca trividham | kāmyaṃ nityaṃ naimittikaṃ ca | tad api puruṣārthaṃ | kāmyaṃ tāvat “svargakāmaḥ”<sup>31</sup> “putrakāma”<sup>32</sup> iti tāvanmātropakṣiṇatvān nānyārthaṃ śakyaṃ kalpayitum | “yac chabda āha tad asmākaṃ pramāṇam”<sup>33</sup> iti hi nyāyavidaḥ | na ca yogyatā nāma prayojanāntaraṃ śabdād avagamyate |

yad api nityaṃ karma “yāvajjīvaṃ juhuyāt”<sup>34</sup> “sandhyām upāsita”<sup>35</sup> iti tat puruṣasyaiva pratyavāyaparihārtham abhyudayārthaṃ ca | “tac coktam akurvan vihitaṃ karma”<sup>36</sup> iti | śrutiś ca “trayo dharmaskandhā”<sup>37</sup> ity upakramya “sarva ete puṇyalokā bhavanti”<sup>38</sup> iti | bhāvanāsvābhāvād vāvaśyambhāvyaena kenāpi sāmānyena bhavitavyam iti puruṣārthaparyavasāyī sarvo vidhiḥ karmakāṇḍe | na tasya yogyatāpādanam nāmāparaṃ kāryaṃ śakyaṃ utprekṣitum atyantātīndriyatvād asyārthasya | divyadr̥ṣo hi te ye kalpayanti | puṇyāpuṇyopacayāpacayau ca puruṣārthau nottamādhikāropayogināu vidhānābhāvāt | yaṃ prati yo vidhiḥ pravṛttaḥ kratuṃ puruṣaṃ vā sa tadartha eva | nānyārthaḥ śakyaḥ kalpayitum | vistareṇa “tat tu samanvayāt”<sup>39</sup> ity atra nirākariṣyāmaḥ |

yad apy uktam — darśanakriyāvvyāpyatayā vijñānātmā niyamyata iti tad apy apavyākhyānam | tatrātmaśabdena paramātmā vivakṣitaḥ | katham | vākyaśeṣāt | “ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam”<sup>40</sup> iti

<sup>30</sup>Samvartasmṛti 89cd: v.l. vidyādānena puṇyena brahmaloke mahīyate <sup>31</sup>ĀpŚS X.2.1, etc. <sup>32</sup>BhārŚS III.7.16, etc. <sup>33</sup>unk. (qtd. JSŚbh ad III.2.35.) <sup>34</sup>BhārŚS VI.14.18. <sup>35</sup>VaiDh III.6. <sup>36</sup>Manu XI.44a. <sup>37</sup>ChU II.23.1. <sup>38</sup>ChU II.23.1. <sup>39</sup>BS I.1.4. <sup>40</sup>BĀU II.4.5.

7 nityaṃ Ma, B, Dv, Aw, IO, Jd, Ld] *nimittaṃ* SB 7 puruṣārthaṃ B, Dv, Aw, IO, Jd, Ld, SB] *gr̥hasthārthaṃ* vB<sup>pc</sup> 8 tāvanmātropakṣiṇatvān B, Dv, Aw, IO, Jd, Ld, SB] *tāvanmātropalakṣaṇatvān* vB<sup>pc</sup> 9 nānyārthaṃ śakyaṃ Ma, B, Dv, Aw, IO, Jd, SB] *nānyārthasakyaṃ* Ld 10 prayojanāntaraṃ Dv, IO, Jd, Ld, SB] *prayojanānantaraṃ* Ma, B, Aw 12 tat B, Dv, Aw, IO, Jd, Ld] *tad api* Ma 12–13 tac coktam akurvan B, Dv, Aw, IO, Jd, Ld, SB] *akurvan* Ma; *tathā coktam akurvan* Tb 13 iti B, Dv, Aw, IO, Jd, Ld, SB] *iti smṛtiḥ* Ma 13 śrutiś ca Ma] *śrutiś ca bhavati* B, Dv, Aw, IO, Jd, Ld, SB 14 vāvaśyambhāvyaena B, Dv, Aw, IO, Jd, Ld, SB] *cāvaśyambhāvyaena* Ma 18 puṇyāpuṇyopacayāpacayau ca B, Dv, Aw, IO, Jd, Ld] *puṇyāpuṇyopacayāpacayau* Ma, Tb, SB 18 nottamādhikāropayogināu Ma, B, Dv, Aw, IO, Ld, SB] *nottamādhikāraupayogināu* Jd 20 vistareṇa B, Dv, Aw, IO, Jd, Ld, SB] *vistareṇa ca* Ma 20 tu B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 23 vākyaśeṣāt Ma, B, Dv, Aw, Jd, Ld, SB] *vākyaśeṣāt* IO 24 matyā Ma, B, Dv, Aw, IO, Jd, Ld] *mananena* Dv(2); *manana* SB

22 darśanakriyāvvyāpyatayā ... niyamyata: cf. 7.7-9

- sarvavijñānapratijñānāt | na ca sakṛduccārito jīvaparahaḥ paramātmāparaś ca śakyo  
 grahītum | ekārthaniṣṭhatvād ekasmin prayoge | kiṃ cānadhigatārthagantṛtvād Dv[6]  
 vidhīnām pratyabhijñāpratyakṣaś cāyaṃ vijñānātmety ātmavāde sthāpitam |  
 na ca pratyakṣe vastuni vicikitsāgnyauṣṇyavat pratyutānumānāgamagamyē  
 5 sattāmātrāvagamāt tadviśeṣe vicikitsā syāt | tasmād ayam arthaḥ —  
 paramātmadarśanam kuryād iti | na ca darśane puruṣasya sākṣāt svātantryam  
 astīti darśanārthaḥ puruṣaprayatno vidhīyate | sa ca nirviṣayo na sambhavatīti  
 śravaṇādir upāyo vidhīyate | śravaṇādinopāyena prayatamānasyātmadarśanam  
 utpadyata iti |  
 10 yad apy uktam — prayogaśāstravad ārabhyata iti tad apy apeśalam |  
 yathā dharmajijñāsā vipratipattinirākaraṇārtham ārabdhā tathēyaṃ **brahma-**  
**jijñāsā** | sutarām cātra vipratipattayo bhavanti mokṣavādinām tīrthakarāṇām  
 bahutvāt | na ca brahmaviṣayo vicāro mīmāṃsāyām kvacid adhikaraṇe  
 vartate upadeśātideśavicārārthatvena kṛtsnasya śāstrasya paryavasānāt |  
 15 yathā ca tatra dvādaśalakṣaṇyā vinā dharmavicāro na parisamāpyate tathā  
 caturlakṣaṇyā vinā brahmavicāraḥ | prativākyaṃ ca vacanavyaktīnām durjñey-  
 atvād ajñānasamśayaviparyayā na nivartheran | pramāṇalakṣaṇam tu sādharmaṇam |  
 śrutyādipramāṇam cāvīruddham ekatra sthitam anyatrāśrīyata adhīta vedasya  
 śrotur ekatvāt |  
 20 yadi punar ekatroktaṃ pramāṇam anyatrāpy ucyeta punaruktam eva syāt | ata  
 evopavarṣacāryeṇoktaṃ prathamapāda “ātmavādaṃ tu śārīrake vakṣyāma”<sup>41</sup> iti |

<sup>41</sup>cf. BSSbh ad III.3.53.

1 sakṛduccārito Aw, IO, Jd, Ld, SB ] *sakṛduccarito* Ma, B, Dv 2 ekārthaniṣṭhatvād vB<sup>pc</sup>,  
 Dv(2)(3), Aw, IO, Jd, Ld, SB ] *ekārthanivṛttatvād ekaniṣṭhatvād* vB<sup>ac</sup>; *ekārthanivṛttatvād* Dv  
 3 °pratyakṣaś B, Dv, Aw, IO, Jd, Ld, SB ] °*pratyakṣasiddhaś* Ma 3 sthāpitam Ma, B, Dv,  
 Aw, IO, Jd, SB ] *sthāpitum* Ld 4 pratyutānumānāgamagamyē B, Dv, Aw, IO, Jd, Ld, SB ]  
*pratyutānumānāgamagamyē* Ma 6 paramātmā° Aw, IO, Jd, Ld ] *parātmā*° Ma, B, Dv, SB 6 darśane  
 Ma, B, Dv, Aw, IO, Jd, SB ] *darśanena* Ld 8 śravaṇādir upāyo Ma, B, Dv, IO, Ld, SB ]  
*śravaṇādirupāyo* Aw, Jd 8 °ātmadarśanam Ma, B, Dv, Aw, IO, Jd, SB ] °*ātmadarśam* Ld  
 9 utpadyata Ma, B, Dv, Aw, Jd, Ld, SB ] *utpadyanta* IO 10 prayogaśāstravad ārabhyata Ma,  
 B, Dv, Aw, IO, Jd, Ld ] *prayogaḥ śāstravad ārabhyata* SB 11 tathēyaṃ Ma ] *tathā* B, Dv, Aw,  
 IO, Jd, Ld, SB 14 vartate B, Dv, Aw, IO, Jd, Ld, SB ] *vidyata* Ma 14 upadeśātideśa° vB<sup>pc</sup>,  
 Dv(2)(3), Aw, IO, Jd, Ld, SB ] *upadeśādeśa°* vB<sup>ac</sup>; *upadeśa°* Dv 14 °vicārārthatvena Ma, B, Dv,  
 Aw, IO, Jd, SB ] °*vicārārthatvena* Ld 15 dharmavicāro Ma, B, Dv, Aw, IO, Jd, SB ] *dharmavīro*  
 Ld 16 prativākyaṃ ca B, Dv, Aw, IO, Jd, Ld, SB ] *prativākyaṃ* Ma 16–17 durvijñeyatvād Aw,  
 IO, Jd, Ld, SB ] *durvijñeyatvād* Ma, B, Dv 18 cāvīruddham Ma, B, Dv, Aw, IO, Ld, SB ] *virud-*  
*dham* Jd 20 punaruktam Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup> ] *punam* SB<sup>ac</sup> 21 ātmavādaṃ  
 B, Dv, Aw, IO, Jd, Ld, SB ] *ātmalakṣaṇam* Ma

3 ātmavāde: cf. JSSbh(F) ad I.1.5.

10 prayogaśāstravad ārabhyata: cf. 7.7-9

ataḥ pūrvokta eva sambandhaḥ |

**brahmaś**abdeneśvaro gr̥hyate | na brāhmaṇajātijīvavedacaturmukhānāṃ  
grahaṇaṃ brahmalakṣaṇasya vakṣyamāṇatvāt | **brahmaṇo jijñāseti** karmaṇi  
ṣaṣṭhī “kartṛkarmaṇoḥ kṛti”<sup>42</sup> iti viśeṣavidhānāt na sambandhasāmānye | ata  
eva caturthīvibhaktir api na yujyate — brahmaṇe jijñāseti | brahmaṇaś cepsī- 5  
tatamatvāt prādhānyaṃ sanvācyecchāyā upasarjanatvāt | iṣyamāṇam iha jñānaṃ  
pradhānam | jñānam api jñeyārtham iti brahmaṇaḥ prādhānyaṃ yuktam |

kiṃ punar idam jñānaṃ nāma |

atra kecin mīmāṃsakā āhuḥ — nityānumeyā jñānakriyā | tato  
ghatādiviṣayaṃ saṃvedanam utpadyate tat tasyāḥ phalam iti | yathā pākakriyāyā 10  
odana iti |

tad idam ayuktam iti brūmaḥ | jñānakriyākālpanāyāṃ pramāṇābhāvāt |  
Dv[7] yebhyaś cakṣurādibhyaḥ karaṇebhyaḥ kriyotpattir iṣyate tebhya eva pramitir  
iṣyatām | pramitiḥ saṃvedanam anubhava iti cānarthāntaram tadbhāvabhāvitvāt |  
ālokendriyamaṇasamskāreṣu hi satsu saṃvedanam utpadyata iti | tadabhāve 15  
notpadyate | yadi punar aparāṃ kalpyeta — tasyāpy anyat tasyāpy anyad  
ity anavasthā | na ca jñānakriyānumāne liṅgam asti | saṃvedanam iti cen  
na | agrhītasambandhatvāt | yadi liṅgī pratyakṣaḥ syāt tataḥ — anedamaṃ  
liṅgaṃ vyāptam iti śakyate sambandho grahītuṃ yathāgnidhūmayoḥ | na  
cātra jñānakriyā pratyakṣā | yadi ca pratyakṣā tata eva siddhatvāt kim 20  
anumānena | “jñātasambandhasyaikadeśadarśanād”<sup>43</sup> iti hy anumānalakṣaṇam |  
indriyaśaktayas tv arthāpattisamadhigamyā iti sthitam | na cārthāpattir asti | in-  
driyārthasannikarṣād anantaram anubhavotpatteḥ | ato ’nubhava eva jñānaṃ na

<sup>42</sup>Pāṇ II.3.65. <sup>43</sup>JSŚbh(F): 30.18

2 brāhmaṇajāti° Ma, B, Dv, IO, Jd, Ld, SB | brāhmaṇajātīḥ Aw 4 viśeṣavidhānāt B, Dv, Aw, IO,  
Jd, Ld, SB | vidhānāt Ma 5 yujyate B, Dv, Aw, IO, Jd, Ld, SB | gr̥hyate Ma 6 sanvācyecchāyā  
B, Dv, Aw, IO, Jd, Ld, SB | sanvācyāyā icchāyā Ma 7 brahmaṇaḥ prādhānyaṃ B, Dv, Aw,  
IO, Jd, Ld, SB | brahmaprādhānyaṃ Ma 7 yuktam Ma, B, Aw, IO, Jd, Ld, SB | uktam Dv  
11 odana Ma, B, Aw, IO, Ld, SB | odanam Dv; audana Jd 12 ayuktam iti brūmaḥ B, Dv, Aw,  
IO, Jd, Ld, SB | uktam ayuktam Ma 13 karaṇebhyaḥ B, Dv, Aw, IO, Jd, Ld, SB | om. Ma  
14 cānarthāntaram Ma, B, Dv, Aw, IO, Ld, SB | nārthāntaram Jd 15 °manasamskāreṣu B, Dv,  
Aw, IO, Jd, Ld | °manaskāreṣu Ma, Ba, SB 15 satsu Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup> | sat  
SB<sup>ac</sup> 15 saṃvedanam Ma, B, Dv, Aw, IO, Ld, SB | vedanam Jd 16 aparāṃ Aw, IO, Jd, Ld |  
aparāṃ jñānaṃ Ma, B, Dv, SB 17 anavasthā vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB | anavasthā syāt vB<sup>ac</sup>,  
Dv 17 saṃvedanam Ma, B, Dv, Aw, IO, Jd, SB | saṃvedadanam Ld 18 yadi Dv, B, Aw, IO,  
Jd, Ld, SB | yadi ca Ma 19 grahītuṃ Ma, B, Dv, IO, Jd, Ld, SB | gr̥hītuṃ Aw 20 cātra Ma,  
B, Dv, Aw, SB | ca IO, Jd, Ld 22 cārthāpattir Ma, B, Dv, Aw, IO, Jd, SB | cārthāpattir Ld  
23 jñānaṃ Dv, B, Aw, IO, Jd, Ld, SB | jñānaṃ yuktam Ma

5–6 cepsitatamatvāt: cf. Pāṇ I.4.49.

tadvyatiriktam kiṃcit | tasya hānādibuddhayaḥ phalam | pākādiṣu tūpapadyate  
kriyākārahaphalānām pratyakṣatvāt |

kiṃ punar jñānasya satattvam |

kecid āhuḥ — ātmaprabheyam indriyadvārebhyo vinirgatā viṣayeṣu var-  
5 tate 'nekacchidraghaṭamadyasthapradīpaprabhāvād iti |

tad idam asamyagdarśanam | kṣaṇikam idaṃ rūpādijñānam nityam  
ātmacaitanyam | katham nityānityayor aikyam | yadi ca viṣayaviṣayaṃ jñānam  
ātmacaitanyam eva syāt tataḥ sarvāṇi tāni yugapad avatiṣṭherann iti na kadācid  
viṣayavismarāṇam syāt | tasmād ālokendriyādibhyo jñānam utpadyamānam  
10 nirudhyamānam cānyad ātmacaitanyam cānyad iti yuktam |

jñātum icchā **jijñāseti** | prakṛtyarthapradhāneyam icchā | “dhātoḥ karmaṇa”<sup>44</sup>  
iti dhātuvācyasyārthasyepsitatamatvasmaraṇāt |

tat punar **brahma** prasiddham aprasiddham vā | yadi prasiddham na  
jijñāsyam | athāprasiddham nitarāṃ so 'yam anarthako **brahmajijñāsā**mbhaḥ |  
15 tad ucyate — prasiddham tāvad brahma āgamapramāṇagamyatvāt | “sad  
eva saumyedam agra āsīd ekam evādvitīyam”<sup>45</sup> iti jagatkāraṇopadeśāt |  
**brahma**śabdavyutpatteś ca | bṛṃhater dhātor **brahma** | yataḥ paraṃ  
bṛhadadhikam nāsti tan mūlakāraṇam eva pāriśeṣyāt | kāryaprapaṅce tu  
**brahma**śabdo gaunaḥ | mukhyapūrvaś ca gauno bhavati yathā — agnir  
20 māṇavaka iti |

kimarthā tarhi **jijñāsā** | tadviśeṣam prati vipratipattinirākaraṇārthā | kecit

<sup>44</sup>Pāṇ III.1.7. <sup>45</sup>ChU VI.2.1: v.l. *somyedam* LV

1 tasya vB<sup>pc</sup>, Aw, IO, Jd, Ld] *tasya ca* vB<sup>ac</sup>, Dv, SB 2 pratyakṣatvāt vB<sup>pc</sup>, Aw, IO,  
Jd, Ld, SB] *pratyakṣasiddhatvāt* vB<sup>ac</sup>, Dv 3 satattvam Ma, B, Dv, Aw, IO, Ld, SB] *sa-*  
*tyatvam* Jd 4 indriyadvārebhyo vinirgatā Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, SB] *in-*  
*driyadvāropādihinirgamā* Dv 5 °prabhāvād Ma, B, Dv, IO, Jd, Ld] °*prabhāvād* Aw, SB  
7 jñānam Dv, Aw, IO, Jd, Ld, SB] *jñānam nityam* Ma, B 9–10 utpadyamānam nirudhyamānam  
Dv, B, Aw, IO, Jd, SB] *utpadyamānam nirudhyamānam* Ma; *utpadyamānanirudhyamānam*  
Ld 10 cānyad ātmacaitanyam cānyad Ma, B, Dv, Aw, Ld, SB] *cātmacaitanyam nānyad* IO,  
Jd 11 prakṛtyarthapradhāneyam Ma, B, Dv, Aw, IO, Ld, SB] *prakṛtyarthapradhāno 'yam*  
Jd 12 °syepsitatamatvasmaraṇāt Ma, Tb, Aw, IO, Jd, Ld] °*syepsitatvasmaraṇāt* B;  
°*syepsitatvasmaraṇāt* Dv, SB 13 vā B, Dv, Aw, IO, Jd, Ld, SB] *vā syāt* Ma 14 jijñāsyam Dv,  
Aw, IO, Jd, Ld, SB] *jijñāsyāmānam* Ma 14 nitarāṃ B, Dv, Aw] *natarāṃ* Ma, Md, Aa, Jd, SB;  
*natarāṃjñā* IO, Ld 15 tāvad brahma B, Dv, Aw, IO, Jd, Ld, SB] *tāvad* Ma 16 saumyedam Dv,  
Aw, IO, Jd] *somyedam* Ma, B, Ld, SB 16 ekam evādvitīyam B, Dv, Aw, IO, Jd, Ld, SB] *ekam*  
Ma 18 eva pāriśeṣyāt Ma, B, Dv, Aw, IO, Jd, Ld] *epāriśeṣyāt* SB 19 mukhyapūrvaś B, Dv, Aw,  
IO, Jd, Ld] *mukhyapūrvakaś* Ma; *mukhyārthapūrvakaś* Dv(2)(3); *arthapūrvakaś* SB 21 tadviśeṣam  
prati B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma

19–20 agnir māṇavaka: JSSbh ad III.2.1; cf. Nbh ad IV.1.59.

Dv[8] triguṇaṃ pradhānaṃ jagatkāraṇaṃ āhuḥ | apare paramāṇuṃ pratijānate | ataḥ  
prastūyate **brahmajijñāsā** | brahma ca kāraṇātmanā kāryātmanā jīvātmanā ca  
tridhāvasthitam | tatrāviśeṣeṇa **brahmajijñāsā** prastūyate “brahmaivedaṃ sar-  
vam”<sup>46</sup> iti **brahmaśabdasyāviśeṣāt** |

tatra svarūpaṃ pramāṇaṃ ca prathamenādhyāyena pratipādyate | dvitīyena 5  
smṛtīvirodhaparihāraḥ paramatanirākaraṇaṃ ca tarkapāde śrūtīnāṃ ca paras-  
paravirodhaparihāraḥ | tṛtīyena saṃsāragativarṇanaṃ jīvasyāvasthābhedo  
brahmaṇaḥ satattvaṃ vidyānāṃ bhedābhedavicāro jñānakarmasamuccayaś ceti |  
caturthena jñānāvṛttir utkrāntir arcirādīmārganirūpaṇaṃ phalanirūpaṇaṃ ca  
kriyata iti || 1 || 10

kiṃ punaḥ — tad brahmeti lakṣaṇaṃ ucyate | kevalam āgamaika-  
samadhigamyatvāt tatprasiddham eva lakṣaṇaṃ darśayitum ācāryaḥ pravavṛte —

### janmādy asya yataḥ || I.1.2 ||

janmādir yasya tat | idaṃ **janmādi** sṛṣṭisthitipralayam | tadguṇasaṃvijñāno 15  
bahuvrīhir yathā — lambakarṇaṃ ānayeti | **asyeti** trijagan nirdīśyate | **yata**  
iti kāraṇaṃ | yasmād īśvarāt sarvajñāt sarvaśakteḥ paramakāraṇād **asya**  
jagato nāmarūpābhyāṃ vyākṛtasya vividhaviabhaktabhogyabhokṛṣamyuktasya  
niyatadeśakālaphalopabhogāśrayasyācintyaracanasya sṛṣṭisthitipralayāḥ pravart-  
tante tad brahmeti pratipattavyam | upādānakāraṇaṃ nimittakāraṇaṃ ceha  
lakṣitam | 20

<sup>46</sup>cf. ChU VII.25.2: ātmaivedaṃ sarvam; BĀU II.5.1-14: idaṃ brahmedaṃ sarvam; MuU II.2.12:  
brahmaivedaṃ viśvam; Mbh V.44.17c: brahmaiva vidvāṃs tenābhyeti sarvam

2 kāryātmanā Ma, B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, SB ] *om.* Jd<sup>ac</sup> 2–3 ca tridhāvasthitam vB<sup>pc</sup>, Dv,  
Aw, IO, Jd, Ld, SB ] *cāvasthitam* vB<sup>ac</sup>; *ca sthitam* Ma 5 prathamenādhyāyena Ma, B, Dv,  
IO, Jd, Ld, SB ] *prathamenādhyāye* Aw 5 dvitīyena B, Dv, Aw, IO, Jd, Ld, SB ] *dvitīyena*  
*ca* Ma 8 brahmaṇaḥ satattvaṃ vB<sup>pc</sup> ] *satattvaṃ* vB<sup>ac</sup>; *brahmasatattvaṃ* B, Dv, Aw, IO, Jd,  
Ld, SB<sup>pcins.im</sup> 9 utkrāntir Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, SB 9 phalanirūpaṇaṃ Ma, B,  
Dv, Aw, IO, Ld, SB ] *om.* Jd 12 pravavṛte B, Dv, Aw, IO, Jd, Ld, SB ] *pravartate* Ma, Ba  
14–15 tadguṇasaṃvijñāno bahuvrīhir Ma, B, Dv, Aw, Ld, SB ] *tadguṇasaṃvijñānabahuvrīhir*  
IO, Jd 15 nirdīśyate Ma, B, Dv, IO, Ld, SB ] *nidarśyate* 16 paramakāraṇād Ma, B, Dv,  
Aw, IO, Jd, Ld ] *kāraṇād* SB 17 vividhaviabhakta° B, Dv, Aw, IO, Jd, Ld, SB ] *vividhab-*  
*hakta°* Ma 17 °bhogyabhokṛṣamyuktasya Ma ] °bhokṛṣamyuktasya B, Dv, Aw, IO, Jd, Ld,  
SB 19 upādānakāraṇaṃ nimittakāraṇaṃ Aw, IO, Jd, Ld ] *upādānakāraṇaṃ ca nimittakāraṇaṃ*  
Ma, B; *upādānaṃ kāraṇaṃ* Dv; *upādānaṃ kāraṇaṃ nimittakāraṇaṃ* Dv(2)(3), SB

14–15 tadguṇasaṃvijñāno bahuvrīhir: cf. PāṇMbh ad I.1.27.

vaiśeṣikāḥ punar anumānena kevalaṃ nimittakāraṇam īśvaraṃ sādhayanti —  
buddhimatkāraṇapūrvakaṃ jagat sāvayavatvāt kāryatvād vā ghaṭādivad iti |

tad ayuktam | sambandhagrahaṇābhāvāt | na hi sāvayavenānena  
jagateśvarasya sambandho 'nubhūtapūrvas tasyāīndriyatvāt | “bud-  
5 dhimatkāraṇapūrvakam” iti ca siddhasādhanam | karmanimittatvāt  
saṃsārasya | karmaṇas ca buddhimatpūrvakatvāt | putrādijananaṃ api  
yat pramāṇāntarasiddhaṃ tad api buddhimatā kriyate | yathā ca dr̥ṣṭānte  
kumbhakārādir asarvajñaḥ śarīrendriyavāṃś ca kartā tathā dārṣṭāntike 'pi  
śarīrādīmattvaṃ rāgādīmattvaṃ ca prasajyate | tataś cānīśvaratvam | na ca —  
10 vādino yo 'bhimato dharmāḥ sa eva grahītavyo na pratīvādyukta iti niyantā  
kaścid asti | atyantāīndriye vastuni sādhyamāne yāvanto dharmā dr̥ṣṭānte  
dr̥ṣyante 'nvayavyatirekapariśuddhāḥ sambhavanti te sarve prasajyamānāḥ kena Dv[9]  
vāryante |

nanu caivam anumānocchedaḥ prasajyate | anityaḥ śabdaḥ kṛtakatvād  
15 ghaṭādivad iti dr̥ṣṭāntadharmās ca sarve śabde prasajyeraṃ |

atrocyate — na bhavatā samyag anumānavṛttaṃ vyajñāyi |  
pramāṇāntaragocare hi liṅgini tena vāritā dharmā nivartante pākyatvādayaḥ |  
yaḥ punaḥ pratyakṣādyaviruddho nityo 'nityo veti pratijñāyate sa tatra hetunā  
sādhayituṃ śakyate | atra punaḥ sāvayavatvād ity anena hetunā yāvanto  
20 dharmāḥ pratibaddhās te sarve prasajyanta eva | vādyuktavat pratīvādyuktam  
api dūṣaṇaṃ grahītavyam | evaṃ sāvayavatvād iti cānaikāntiko hetuḥ | na  
kevalam ayaṃ viruddha eva | katham | bījād aṅkuro jāyate | na tatra bud-  
dhimatkāraṇapūrvakatvam | pratyanumānaṃ ca — kṣityādīni vāyuparyantāni

1 kevalaṃ nimittakāraṇam B, Dv, Aw, IO, Jd, Ld, SB ] *kevalanimittakāraṇam* Ma 1 īśvaraṃ  
Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 4 'nubhūtapūrvas Ma, B, Dv, Aw, IO, Jd, Ld,  
SB ] *kāraṇānubhūtapūrvas* Dv(misc.) 4–5 buddhimatkāraṇapūrvakam vB<sup>ac</sup>, B, Dv, Aw, IO,  
Jd, Ld, SB ] *buddhimatkāraṇapūrvam* vB<sup>pc</sup> 5 iti ca B, Dv, Aw, IO, Jd, Ld, SB ] *iti*  
Ma 6 buddhimatpūrvakatvāt B, Dv, Aw, IO, Jd, Ld, SB ] *buddhimatkartpūrvakatvāt* Ma  
7 buddhimatā B, Dv, Aw, IO, Jd, Ld, SB ] *buddhimatā kartrā* Ma 8 śarīrendriyavāṃś ca Ma,  
B, Dv, Ld, SB ] *śarīrendriyavān* Aw, IO, Jd 9–11 prasajyate ... vastuni B, Dv, Aw, IO, Ld,  
SB ] *prasajya[.....]vastuni* Ma 11–12 dr̥ṣṭānte dr̥ṣyante B, Dv(2), Aw, IO, Jd, Ld, SB ] *dr̥ṣṭānte*  
Ma, Dv 14 prasajyate Aw, IO, Jd, Ld, SB ] *prasajyeta* Ma, B, Dv 15 °dharmās ca Aw, IO,  
Jd, Ld ] °*dharmāḥ* Ma, B, Dv, SB 17 pākyatvādayaḥ Ma, B, Dv, Aw, Ld, SB ] *pāvanatvādayaḥ*  
IO; *pāvanavādayaḥ* Jd 18 yaḥ B, Dv, Aw, IO, Ld, SB ] *ca* Ma: *om.* Jd 19 sāvayavatvād ity  
anena hetunā B, Dv, Aw, IO, Jd, Ld, SB ] *sāvayavatvena hetunā* Ma 21 evaṃ Ma, B, Dv, Aw,  
IO, Jd, SB ] *eva* Ld 21 cānaikāntiko Ma, B, Dv, Aw, IO, Jd, SB ] *cānaikāntisādhāraṇako* Ld

2 buddhimatkāraṇapūrvakaṃ ... ghaṭādivad: cf. VSC ad I.1.3: īśvaraś ca sādhitas tanubhu-  
vanādīnāṃ kāryatayā ghaṭādivad buddhimatkartṛkatvānumānena

19 sāvayavatvād: cf. 13.2

21 sāvayavatvād: cf. 13.2

kāryāṇi na bhavanti mahābhūtaśabdavācya tvād ākāśavat | ataḥ sāvayavatvāt  
kāryatvād ityādayo hetavo hetvābhāsā iti sthitam | ata evedaṃ sūtram  
anumānapradarśanārthaṃ na bhavati kiṃ tu vedavākyapradarśanārthaṃ |

kiṃ punas tad “yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty  
abhisamviśanti”<sup>47</sup> iti || 2 ||

5

janmādikāraṇaṃ brahmeti katham avagamyate | na hi pūrvasūtre viśiṣyoktaṃ  
yena pramāṇaviśeṣādvadhāraṇaṃ syāt | ata āha —

### śāstrayonitvāt || I.1.3 ||

śāstraṃ yoniḥ pramāṇaṃ yasya tat | idaṃ śāstrayoni brahma | “tasya bhāvaḥ”<sup>48</sup>  
śāstrayonitvam | śāstrapramāṇakatvād iti yāvat |

10

atra kecid āhuḥ — prapañcavilāyanadvāreṇātmanaḥ kāryatvān  
niyogaviśayatvam | ataś ca śāstrayonitvam | na ca svata upādhibandhanāyās  
ca kartavyatāyāḥ prāmāṇye kaścid viśeṣa iti |

tad idaṃ niṣpramāṇakam abhihitam | nitya ātmā kathaṃ kāryatvaṃ prati-  
padyate | kāryaś ced ghaṭavad anityaḥ syāt | kāryaś ca nityaś ceti paraspar-  
avyāhataṃ vacanam | na cānyasmin kṛte ’nyaḥ kṛto bhavati | na hi ghaṭe  
kṛte nabhaḥ kṛtaṃ bhavati | yadi śrutir brūyād — ātmānaṃ kuryād iti  
tadāśakyopadeśād apramāṇaṃ syād yathā — agninā siñced udakenādīpayed iti  
vacanam apramāṇam |

15

athaitaddūṣaṇabhayāt — prapañcavilāyanaṃ kuryād iti vākyārthaṃ  
kalpayet |

Dv[10]

20

<sup>47</sup>TU III.1. <sup>48</sup>Pāṇ V.1.119.

1 kāryāṇi na B, Dv, Aw, IO, Jd, Ld, SB ] *na buddhimatkāryāṇi* Ma 1 mahābhūtaśabda° B, Dv, Aw, IO, Jd, Ld, SB ] *mahāśabda°* Ma 3 anumānapradarśanārthaṃ Ma, B, Dv, Aw, IO, Jd, SB ] *anumānānapradarśanārthaṃ* Ld 4 punas Ma, B, Dv, Aw, IO, Jd, SB ] *tu nas* Ld 4 tad Dv, Aw, IO, Ld, SB ] *tad ucyate* Ma, B 5 abhisamviśanti Ma, B, Dv, Aw, IO, Ld, SB ] *abhisanti* Jd 6 viśiṣyoktaṃ Ma, B, Dv, IO, Jd, Ld, SB ] *viśeṣyoktaṃ* Aw 7 °viśeṣādvadhāraṇaṃ Dv, B, Aw, IO, Jd, Ld, SB ] °*viśeṣaṇādvadhāraṇaṃ* vB<sup>pc</sup>; °*viśeṣādvadhādvadhāraṇaṃ* Ld 11 °vilāyana° Ma ] °*pravilāpana°* B, Dv, Aw, IO, Ld, SB; °*pravilāpa°* Jd, see NOTES 12–13 °nibandhanāyās ca kartavyatāyāḥ B, Dv, Aw, IO, Jd, Ld, SB ] °*nibandhanāyāṃ vā kartavyatāyāṃ* Ma 13 prāmāṇye Ma, B, Dv, IO, Ld, SB ] *pramāṇe* Aw 14 niṣpramāṇakam B, Dv, Aw, IO, Jd, Ld, SB ] *niḥśrīkam* Ma 15–16 parasparavyāhataṃ vacanam Ma, B, Dv, Aw, IO, Jd, Ld ] *parasparavyāhatavacanam* SB 17 kuryād Ma, B, Dv, Aw, IO, Ld, SB ] *kāryād* Jd 20 athaitaddūṣaṇabhayāt Ma, B, Dv, Aw, IO, Ld, SB ] *anye taddūṣaṇabhayāt* Jd 20 °vilāyanaṃ Ma ] °*vilāpanam* Aw, Ld, Tb; °*pravilāpanam* Md, Ta, Aa, Ba, Dv, IO, Jd, SB



- tad apy asad śakyatvād vilāyanasyāśrutatvāc ca | na hi puruṣamātreṇa  
 pṛthivyādīni mahābhūtāni vilāyayitum śakyante | samāhite manasi suṣupte vā  
 sarvaṃ tirohitam vyutthitasya tad eva sarvaṃ purato 'vatiṣṭhate | na ca prapañca-  
 vilāyane kaścīd upāyo 'sti | na hi prapañcenaiva prapañcavilāyanaṃ śakyam kar-  
 5 tum anavasthāprasaṅgāt so 'py anyena tasya tasyāpy anyena tasyāpy anyeneti |  
 sādharmaṇaḥ prapañcaḥ pravilāyate viśiṣṭo vā | na tāvad viśiṣṭaḥ | ātmīya-  
 bandhakāraṇasyāvīdyākāmakarmalakṣaṇasya vināśanaṃ prapañcavilāyanaṃ  
 yadī manyase tatra nāsti viśaṃvāda iti | sādharmaṇe ca pravilāyite sarva-  
 muktīprasaṅgaḥ | śukena vyāsasūnūnā vināśitaṃ jagad adya na dr̥ṣyeta |  
 10 prapañcapravilayaviśayaś ca niyogo niyojyapuruṣādisāpekṣatvāt | tatra yadi  
 kartā pravilāyitā syāt tadedānīm niyogaḥ kriyeta | niyogo 'pi kāryarūpaś cet  
 kriyāvantaḥ prapañcavidhāḥ |  
 na ca prapañcarūpeṇa niyogena prapañcavilāyanaṃ sambhavati tulya-  
 tvāt | na ca niyogaḥ kārakatvenopadarśyate | kāryatvena paraṃ na ca  
 15 sādhyatvena sādhanāntaraṃ prapañcarūpaṃ abhyupagantavyam iti kutaḥ

1 tad Ma, B, Dv, SB] *om.* Aa, Ba, Aw, IO, Jd, Ld 1 apy Ma, B, Dv, Aw, IO, Ld] *om.* Jd  
 1 asad Ma] *om.* B, Dv, Aw, IO, Jd, Ld, SB 1 vilāyana° Ma] *vilāpana*° Tb; *pravilāpana*°  
 Md, Ta, Aa, Ba, Dv, Aw, IO, Jd, SB; *pravipana*° Ld 2 vilāyayitum Ma] *pralāpayitum* B;  
*pravilāpayitum* Dv, Aw, IO, Jd, Ld, SB 2 śakyante Ma, B, Dv, IO, Jd, Ld, SB] *śakyate* Aw  
 3 vyutthitasya Ma, B, Dv, Aw, IO, Ld, SB] *vyatthitasya tasya* Jd 4 °vilāyane Ma] °*pravilāpane*  
 B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup> 4 prapañcavilāyanaṃ Ma] *prapañcapravilāpanaṃ* Dv, Aw,  
 IO, Jd, Ld, SB 4–5 śakyam kartum Ma, B, Dv, Aw, IO, Jd, Ld] *kartum śakyam* SB 5 so 'py  
 anyena Dv, Aw, IO, Jd, Ld, SB] *om.* Ma; *so 'py anena* B 5 tasya tasyāpy anyena tasyāpy  
 anyeneti Aw, IO, Ld] *tasyānye tasyāpy anyeneti* Ma; *tasya tasyāpy anena tasyāpy aneneti* B;  
*tasyāpy anyena tasyāpy anyeneti* Dv; *tasyāpy anyena tasya tasyāpy anyeneti* Dv(2)(3); *tasya*  
*tasyāpy anyeneti* Jd; *tasya tasyāpy anyena tasya tasyāpy anyeneti* SB 6 sādharmaṇaḥ Ma]  
*sādharmaṇo vā* B, Dv, Aw, IO, Jd, Ld, SB 6 pravilāyate Ma] *pravilāpyate* B, Dv, Aw, IO,  
 Jd, Ld, SB 6 vā Ma, B, Ld] *vāsti* Dv, Aw, IO, Jd, SB 6 na tāvad viśiṣṭaḥ Ma] *om.* B, Dv, Aw,  
 IO, Jd, Ld, SB 7 °lakṣaṇasya B, Dv, Aw, IO, Jd, Ld, SB] °*lakṣasya* Ma 7 °vilāyanaṃ Ma]  
 °*pravilāpanaṃ* B, Dv, Aw, IO, Jd, Ld, SB 8 sādharmaṇe Ma, B, Dv, Aw, Ld, SB] *sādharmaṇaṃ* IO,  
 Jd 8 pravilāyite Ma] *pravilāpīte* B, Dv, Aw, IO, Jd, Ld, SB 10 °pravilayaviśayaś Dv(2)(3),  
 Aw, IO, Jd, Ld, SB] °*viśayaviśayaḥ* Ma; °*pravilayaḥ* B; °*pravilāpanaviśayaś* Dv; °*vilayaviśayaś*  
 vB(*coni.*) 10 niyojyapuruṣādi° Ma, B, Dv, Aw, IO, Jd, Ld, SB] °*niyojyaḥ puruṣādi*° vB(*coni.*)  
 10 tatra Dv, Aw, IO, Jd, Ld, SB] *om.* Ma, B 11 pravilāyitā Ma, B] *pravilāpītā* Dv, Aw, IO, Jd,  
 Ld; *vilāpītā* SB 11 syāt tadedānīm niyogaḥ kriyeta Dv, Aw, IO, Jd, Ld] *syān niyogaḥ kriyeta*  
 Ma, B; *syāt tadedānīm niyogaḥ kriyate* SB 11 niyogo 'pi Dv, Aw, IO, Jd, Ld, SB] *niyogo 'pi*  
*tadedānīm* vB<sup>pc</sup>; *niyogo 'pi kenedānīm* vB<sup>ac</sup>, Ma 11 kāryarūpaś cet B, Dv] *kāryatvāt* Ma;  
*kāryavaśāt* Dv(2), SB; *kāryarūpaṃ cet* Aw, IO, Jd; *kāryarūpaś ceti* Ld 12 kriyāvantaḥ Aw, IO,  
 Jd] *kriyāvata* B; *kriyāvataḥ* Dv, Ld, SB; *kriyāvat* Ma 12 prapañcavidhāḥ Aw, IO] *prapañca*  
*eva vā* Dv, SB; *prapañca eva* Ma; *prapañcavidhā* Jd; *prapañcavivāda* Ld 13 °vilāyanaṃ Ma]  
 °*pravilāpanaṃ* B, Dv, Aw, IO, Jd, Ld, SB 14 °padarśyate B, Dv, IO, Jd, Ld, SB] °*padiśyate* Ma;  
 °*padr̥śyate* Aw 14 kāryatvena B, Dv, Aw, IO, Jd, Ld, SB] *kiṃ tu kāryatvena* Ma 14 paraṃ na  
 ca B, Dv, Aw, IO, Jd, Ld, SB] *tasya* Ma 15 sādhyatvena Dv, Aw, IO, Jd, Ld, SB] *sādhyatve*  
 Ma, B

prapañcavilāyanasambhavaḥ |

kiṃ ca pratīvelāyām evātra pravilayo 'bhyupagamyate | anyatra punar  
agnihotrādaḥ pratītikālo 'nyo 'nuṣṭhānakālo 'nyaḥ | yadi ca pratītimātreṇa  
niyogasiddhir iheṣyate tathā sarvatrety anuṣṭhānalopaḥ prasajyeta | na hi —  
pravilayaḥ kartavya iti jñānamātrāt pravilayo jāyate | na ca dhyānaṃ pravilaya- 5  
hetur dhyātrdhyeyādiprapañcāpekṣatvāt | dhyānāc ca vyutthitasya pṛthivyādīnām  
tathāvasthānāt |

kiṃ ca — pravilāyanam vyāpārah kiṃ vābhāva iti | yadi vyāpārah  
prapañcas tadavastha eva | athābhāvas tadā tadviṣayo niyogo nopapadyate  
tasyāvastutvapatijñānāt | na hi śaśaviṣāṇaviṣayo niyogaḥ sambhavati | ata eva 10  
karmakāṇḍe 'pi “na kalañjaṃ bhakṣayed”<sup>49</sup> ity evamādiṣu niyogānupapattir ity  
alam atiprasaṅgena |

athātmajñānaviṣayo niyogaḥ parikalpyeta — ātmajñānam kuryād iti |

tad apy ayuktam | jñānasyāpuruṣatantratvāt | kriyā hi kartum anyathā vā 15  
kartum śakyate — aśvena gacchati padbhyām vā | puruṣecchānurodhivāt | na  
jñānam puruṣecchām anurudhyate pramāṇaprameyavaśavartivāt | tadupāyas tu  
Dv[11] śakyate vidhātum anuṣṭhātum ca śravaṇādīḥ | na tu sākṣāt svecchayā jñānam  
puruṣo niṣpādayitum śaknoti |

nanu ca svādhyāyādhyayanavidhinā jñānam vidhīyate |

na | tatrāpy adhyayanam eva vidhīyate | arthajñānam tu phalam | tac ca 20  
svapramāṇād agnihotrādivākyaṭ svaprimeye svayaṃ jāyate na puruṣecchayeti |

<sup>49</sup>cf. BhGBhbh: 10.4-5; BhGŚbh ad XIII.2; JSŚbh ad VI.2.19: na kalañjaṃ bhakṣayitavyam

1 °vilāyanasambhavaḥ Ma ] °pratīpādanaprilāpanasambhavaḥ B, Dv, Aw, IO, Jd, Ld, SB  
2 praṭīti° Ma, B, Dv, Aw, Ld, SB ] prapañca° IO, Jd 2 evātra B, Dv, Aw, IO, Jd, Ld, SB ]  
eva Ma 2 pravilayo B, Dv, Aw, IO, Jd, Ld, SB ] pravilāpo Ma, Tb 3 'nyo 'nuṣṭhāna° Ma, B,  
Dv, Aw, IO, Jd, SB ] 'nyānuṣṭhāna° Ld 4 iheṣyate Ma, B, Dv, Aw, IO, Ld, SB ] iheṣyate Jd  
4 sarvatrety B, Dv, Aw, IO, Jd, Ld, SB ] sa sarvatrety Ma; sā sarvatrety vB(coni.) 5 dhyānaṃ  
Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.lm.</sup> ] om. SB<sup>ac</sup> 6 °prapañcāpekṣatvāt Ma ] °prapañcāt  
B, IO, Jd; °prapañcapravilāyāpekṣatvāt Ba; °prapañcotpattitvād Dv, SB; °prapañcatvā° Aw  
8 pravilāyanam Ma ] pravilāpanam B, Dv, Aw, IO, Jd, Ld, SB 9 athābhāvas B, Dv, Aw,  
IO, Ld, SB ] om. Ma; abhāvas Ba, Tb 10 tasyāvastutvapatijñānāt Ma, B, Dv, Aw, IO,  
Jd, SB ] tasyāvastutvapatijñānāt Ld 11 kalañjaṃ Ma, B, Dv, Aw, IO, Ld, SB ] kartum Jd  
13 parikalpyeta Ma, Ba, Dv, SB ] parikalpitaḥ B, Aw, IO, Jd, Ld 14 tad apy Ma, B, Dv, Aw,  
IO, Jd, SB ] tad apy atad apy Ld 14 hi kartum B, Dv, Aw, IO, Jd, Ld, SB ] hi kartum akartum  
Ma 14–15 anyathā vā kartum Dv, Aw, IO, Jd, Ld, SB ] anyathā kartum vā Ma, B 17 śravaṇādīḥ  
Ma, B, Dv, IO, Jd, Ld, SB ] om. Aw 19 nanu B, Dv, Aw, IO, Jd, Ld, SB ] na tu Ma 19 ca  
Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 19 svādhyāyādhyayanavidhinā Ma ] svādhyāyavidhinā  
B, Dv, Aw, IO, Jd, Ld 20 tatrāpy adhyayanam Ma ] tatrādhyayanam B, Dv, Aw, IO, Jd, Ld,  
SB 20 eva Ma ] om. B, Dv, Aw, IO, Jd, Ld, SB 21 svaprimeye svayaṃ jāyate Ma, Dv ]  
svaprimeyeṣūpajāyate Bd, Tb, Ta, Aw, IO, Ld; svaprimeyeṣu prajāyate Jd; svaprimeyaṃ jāyate  
Ba; svaprimeyeṣv idam jāyate Dv(2), SB

idaṃ ca bhavān pṛṣṭo vyācaṣṭām — kim ātmajñānam utpannam anutpannam  
 veti | yady anutpannam viśayāsiddher na niyogasiddhiḥ | viśayasiddhyā hi  
 niyogasiddhir iṣyate yathā “svargakāmo yajeta” iti yāgasādhyā niyogasiddhiḥ |  
 5 puruṣārthasiddheḥ kim antargaḍunā niyogena kalpiteneti | tathā ca śrutis “tam  
 eva viditvāti mṛtyum eti nānyaḥ panthā vidyate ’yanāya”<sup>50</sup> iti |

jñānaniyogayoś ca yadi sambandho neṣyate ’nanvito vākyārthaḥ syāt |  
 atha sambandho ’sti tatrāpi guṇapradhānayoḥ parasparasambandha ity  
 avaśyam ekasya guṇabhāvo ’nyasya prādhānyam | yadi niyogo jñānārthaḥ syān  
 10 niyogasya vākyārthatayā sarvatra yat prādhānyam pratijñātam tad dhīyeta | atha  
 jñānam niyogasiddhyarthaṃ tato muktyarthatvaṃ na syāt | na cobhayārthatve  
 pramāṇam asti | na ca niyogo muktyarthaḥ ’śrutatvāt “tam eva viditvā” iti  
 jñānasyaiva sāksād upadeśāt | na ca jñānaśabdena niyogo vidhīyata ity atra  
 niyogaparikalpanam kalpanam evety uparamyate || 3 ||

15 nanu ca śāstrayonitvaṃ brahmaṇo nopapadyate | kasmāt | kāryaparadvā  
 vedasya | tathā hi “codanālakṣaṇo ’rtho dharmas”<sup>51</sup> “tasya jñānam upadeśas”<sup>52</sup>  
 “tadbhūtānām kriyārthena samāmnāya”<sup>53</sup> “āmnāyasya kriyārthatvād  
 ānarthakyam atadarthānām”<sup>54</sup> iti kāryaparadvānaiva tatra tatrānukramaṇāt |  
 na ca siddharūpe brahmaṇi vidhiḥ sambhavati | sādhyārthaviśayo hi saḥ | “sva-

<sup>50</sup>ŚU III.8; VI.15. <sup>51</sup>JS I.1.2. <sup>52</sup>JS I.1.5. <sup>53</sup>JS I.1.25. <sup>54</sup>JS I.2.1.

1 pṛṣṭo Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.im.</sup> ] *om.* SB<sup>ac</sup> 1 anutpannam B, Dv, Aw, IO, Jd,  
 Ld, SB ] *om.* Ma 2 veti B, Dv, Aw, IO, Ld, SB ] *neti* Ma; *ceti* Jd 2 viśayāsiddher Aw ]  
 viśayāsiddhir Ma, B, Dv, IO, Jd, Ld, SB 2 na niyogasiddhiḥ B, Dv, Aw, IO, Jd, Ld, SB ] *om.*  
 Ma 3 iṣyate B, Dv, Aw, IO, Jd, Ld, SB ] viśiṣyate Ma 3 yajeta Ma, B, Dv, IO, Jd, Ld, SB ]  
 yajata Aw 3 yāgasādhyā vB(*coni.*) ] yāgasiddhyā B, Dv, Aw, IO, Jd, Ld, SB; yāgasādhyā Ma  
 4 syāt B, Dv, Aw, IO, Jd, Ld, SB ] syād iti Ma 5 antargaḍunā B, Dv, Aw, IO, Ld, SB ] *om.*  
 Ma; *arthagaḍunā* Jd 5 kalpiteneti Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *jalpiteneti* Dv(2) 6 eva  
 Dv, Aw, IO, Jd, Ld, SB ] *evaṃ* Ma, B 6 eti nānyaḥ panthā vidyate ’yanāya B, Dv, Aw, IO,  
 Jd, Ld, SB ] *eti* Ma 7 yadi B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 7 ’nanvito Ma, Dv, SB ]  
 ’narthīto B, Aw, IO, Ld; *nāarthīto* Jd 11 muktyarthatvaṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *hy*  
*arthatvaṃ* Dv(1) 12 tam eva viditvā Dv, Aw, IO, Jd, Ld, SB ] *tam evaṃ viditvā* Ma, B; *tam eva*  
 Jd 13 upadeśāt Ma, Dv, SB ] *vaśaleśāt* Aw, IO, Jd, Ld, Ta; *uddeśāt* Tb 13 atra B, Dv, Aw, IO,  
 Jd, Ld, SB ] *ato* Ma 15 kasmāt Ma, B, Dv, Aw, IO, Jd, SB ] *tasmāt* Ld 17 tadbhūtānām Ma,  
 B, Dv, Aw, IO, Jd, Ld ] *tadbhūtātham* SB 17 kriyārthena Ma, B, Dv, Aw, IO, Ld, SB ] *kriyārthe*  
 Jd 17 samāmnāya Ma, B, Dv, Aw, IO, Jd, SB ] *samānāya* Ld 18 ānarthakyam Ma, B, Dv, Aw,  
 IO, Ld, SB ] *ānarthyam* Jd 19 siddharūpe Ma, B, Dv, Aw, IO, Ld, SB ] *śuddharūpe* Jd

12 tam eva viditvā : cf. 17.17, ŚU III.8; VI.15.

gakāmo yajeta” ity ākhyātaśabdebhyaḥ kriyā pratīyate | siddharūpe ca vastuni  
vākyam prayujyamānaṃ pramāṇāntarasāpekṣam | yathā — pacati gacchatīti  
pramāṇāntareṇopalabhya prayunkte | na ca loke svarūpaparaḥ prayogo dr̥śyate |  
nanu — nāyaṃ sarpo rajjur eveti dr̥śyate |

naitad evam | tatrāpi vidhir adhyāhriyate — mā bhaiṣīr iti | vṛddhavyavahāre 5  
yatparaḥ prayogo dr̥śyate tatparo vedo bhavitum arhati tatpūrvakatvāt tad-  
vyavahārasya |

kiṃ ca kāryapareṣu vākyeṣu prayujyamāneṣu padānām vācakaśaktir  
avadhāryate | gām ānayāśvam ānayeti | tathā — śuklām gām kṛṣṇām ity evaṃ 10  
jātiguṇakriyāvacanānām bahuśaḥ prayogadarśanāt sambandhavyutpattir bha-  
Dv[12] vati | na ca svarūpe vyutpattir dr̥śyate | ato vyutpattisūnyā svarūpāvagatiḥ |  
ato vedāntavākyānām karmāpekṣitakartuḥ svarūpasamarpaṇenārthavattvaṃ  
japārthatvaṃ vā | tathā coktam “upaniṣado vedādayo vedāntā”<sup>55</sup> iti kecid evaṃ  
mīmāṃsakā manyante |

apare punar mīmāṃsakadarśanānusāriṇo vedāntam evaṃ unnayanti — 15  
pratipattividhiviṣayatayā śāstrayonitvaṃ na svarūpaparatayā | tathā ca vidhiḥ  
“śrotavyo mantavyaḥ”<sup>56</sup> “so ’nveṣṭavyaḥ sa vijijñāsitavya”<sup>57</sup> iti | ko ’sāv ātmety  
apekṣyām sarveṣāṃ vedāntavākyānām svarūpapatipādanārthānām “sad eva  
saumyedam agra āsīd”<sup>58</sup> ity evamādīnām tādarthyenopayoga iti kṛtsno vedāntaḥ  
kāryapara iti | 20

bhavatu tāvad vedāntagatānām vākyānām evam advaitātmapratipattividhi-  
paratvena samanvayaḥ | karmakāṇḍasya tu kathaṃ samanvaya iti | na  
cānyatarasya parityāgaḥ prāmāṇyāviśeṣāt |

atrocyate — bhedābhedaviṣayayoḥ karmajñānakāṇḍayoḥ  
parasparavirodhād anyatarānugūnyenānyataravyākhyeyam | tatra 25

<sup>55</sup>unk. <sup>56</sup>BĀU II.4.5. (=IV.5.6.) <sup>57</sup>ChU VIII.7.1; 3. <sup>58</sup>ChU VI.2.1: v.l. *somyedam* LV

1 yajeta” ity ākhyātaśabdebhyaḥ Ma, B, Aw, IO, Jd, Ld, SB ] *yajetekhākhyātaśabdebhyaḥ* Dv  
1 pratīyate Ma, B, Dv, Aw, IO, Ld, SB ] *pratayate* Jd 3 prayunkte Ma, B, Dv, Aw, Jd, SB ]  
*prayunkte* IO, Ld 6 dr̥śyate Ma, B, Dv, Aw, IO, Jd, SB ] *dr̥śyeta* Ld 8 prayujyamāneṣu  
B, Dv, Aw, IO, Jd, Ld, SB ] *prayuktesu* Ma 9 gām Ma, B, Dv, Aw, IO, Jd, Ld ] *tena*  
*gām* SB 12 svarūpasamarpaṇenā<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, SB ] *svārūpanirūpaṇā<sup>o</sup>* vB<sup>ac</sup>;  
*svārūpanirūpaṇenā<sup>o</sup>* vB<sup>pc</sup> 13 japārthatvaṃ Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 13 tathā  
Ma, B, Dv, Aw, IO, Jd, SB ] *yathā* Ld 13 coktam upaniṣado vedādayo vedāntā iti Ma ]  
*coktaṃ sa vedāntā iti* B, Aw, IO, Jd, Ld; *om.* Ba; *coktam karmāpekṣā sarve vedāntā iti* Dv, SB  
15 °darśanānusāriṇo Ma, B, Dv, Aw, Ld, SB ] °*matānusāriṇo* IO; °*m anusāriṇo* Jd 15 vedāntam  
evaṃ Dv, Aw, IO, Jd, Ld, SB ] *vedāntārtham* Ma, B 15 unnayanti Ma, B, Dv(2)(3), Aw, IO,  
Jd, Ld, SB ] *samanvayanti* Dv 19 saumyedam Dv, Aw, Jd ] *somyedam* Ma, B, IO, Ld, SB  
22–24 karmakāṇḍasya . . . bhedābhedaviṣayayoḥ Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd

niḥśreyasaphalapatipādanaparasya vedāntasya na karmavidhiśeṣatvena  
 vyākhyānaṃ yuktam | karmavidhīnāṃ tu tādārthyam śakyam avagan-  
 tum | katham | ānvayikaṃ prāsaṅgikaṃ ca dvividhaṃ kāryam dr̥ṣyate |  
 “svargakāma” “grāmakāma” ity ānvayikaṃ kāryam | prāsaṅgikaṃ punaḥ  
 5 svābhāvīkīnāṃ bāhyābhyantarapravṛttīnāṃ uparamaḥ kalmaṣakṣayān  
 niyogaṇiṣṭhasya ca rāgādikṣayo dr̥ṣṭānuśravikabhogeṣv iti | tatra yady api  
 karmavidhibhir ānvayikaṃ kāryam āśritaṃ tathāpy uttamādhikāraavidhinā  
 prāsaṅgikaṃ kāryam apekṣitam iti | tad eva prādhānyena vivakṣyate | nais-  
 argikābhīniveśasiddham ca bhedaṃ āśritya karmavidhīnāṃ pravṛtter avirodhaḥ |  
 10 yathā śyenavidhiḥ śāstrāntaraṇiṣiddho hīmsāviṣaye “na hīmsyāt sarvā bhūtāni”<sup>59</sup>  
 iti mithyādarśinaṃ pratiśedham atikramyāvasthitaṃ puruṣam āśritya pravartate |  
 dr̥ṣyate ca loke mithyāviṣaya upadeśas tattvajñānārthaparaḥ | yathā kila —  
 kaścid rājaputras taskarair ānīya niṣādarājāya niveditaḥ | tena cāsau putratvena  
 15 pariḡr̥hīto mlecchācārābhiratir evāste | taṃ rājamantrī tatrāgatya mlec-  
 chajātyanugūṇam evācāraṃ kaṃcid anuvarṇya paścād — rājaputro ’si tvam na  
 mlecchaputra iti grāhite samastamlecchācāraṃ hitvā svarūpam eva pratipadyata  
 iti | tasmād vedāntānāṃ pratipattiniyogaparatvam na svarūpaparatvam |

iti prāpte brūmaḥ —

#### tat tu samanvayāt || I.1.4 ||

20 tuśabdaḥ pūrvapakṣam vyāvartayati | brahmasvarūpaṃ śāstram avabodhayati na Dv[13]  
 kevalam kāryam eva | kutaḥ | **samanvayāt** | samanvitāni hi brahmasvarūpa-  
 pratipādanaparatvena sṛṣṭiprakaraṇāgatāni vākyāni “sad eva saumyedam agra

<sup>59</sup>unk. (qtd. BSŚbh ad III.1.25.)

1 na B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 4 grāmakāma Ma, B, Dv, Aw, IO, Jd, SB ] *grāmākāma*  
 Ld 4 ānvayikaṃ Ma, B, Dv, IO, Jd, Ld, SB ] *ānvikaṃ* Aw 5 bāhyābhyantara° Dv, Aw, IO,  
 Ld, SB ] *bāhyābhyāntara°* Ma, B; *bāhyābhyantare* Jd 5 kalmaṣakṣayān B, Dv, Aw, IO, Jd,  
 Ld, SB ] *karmapraṣayān* Ma 6 rāgādikṣayo B, Dv, Aw, IO, Jd, Ld, SB ] *rāgādipraṣayo* Ma  
 8 vivakṣyate Ma, B, Dv, IO, SB ] *vivikṣyate* Aw; *vivakṣate* Jd, Ld 10 °niṣiddho hīmsāviṣaye  
 Aw, IO, Jd, Ld ] *°niṣiddhaviṣaye* Ma; *°niṣiddhahīmsāviṣaye* B; *°niṣiddham hīmsāviṣaye* Dv, SB  
 10 sarvā bhūtāni Aw, IO, Jd, Ld ] *sarvabhūtāni* Ma, B, Dv, SB 11 pravartate B, Dv, Aw, IO,  
 Jd, Ld ] *om.* Ma; *vartate* SB 12 ca B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 13 taskarair Ma,  
 B, Dv, Aw, IO, Jd, SB ] *takarair* Ld 13 ānīya Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, SB ] *om.*  
 Dv 14 mlecchācārābhiratir B, Dv, Aw, IO, Jd, Ld, SB ] *mlecchābhiratir* Ma 14 rājamantrī  
 Ma, B, Dv, Aw, IO, Ld, SB ] *rājamantri* Jd 14–15 mlecchajātyanugūṇam Dv, Aw, IO, Jd,  
 Ld, SB ] *mlecchajātyagūṇam* Ma, B 15 evācāraṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *ācāraṃ*  
 vB<sup>pc</sup> 15 kaṃcid Ma, B, Dv, Aw, IO, Ld, SB ] *kiṃcid* Jd 15 paścād B, Dv, Aw, IO, Jd, Ld,  
 SB ] *paścādbhūte* vB(*coni.*) 19 tat tu Ma, B, Dv, Aw, IO, SB ] *ya tu* Ld 20 avabodhayati  
 B, Dv, Aw, IO, Jd, Ld, SB ] *avagamayati* Ma 22 °gatāni vākyāni B, Dv, Aw, IO, Jd, Ld, SB ]  
 °gatavākyāni Ma 22 saumyedam Dv, Aw, IO, Jd ] *somyedam* Ma, B, Ld, SB

āsīd”<sup>60</sup> “ātmā vā idam eka evāgra āsīt”<sup>61</sup> “tasmād vā etasmād ātmana ākāśaḥ sambhūta”<sup>62</sup> ity evamādīni | na ca teṣāṃ brahmaparāṇām arthāntarakalpanā yuktā śrutahānyaśrutakalpanāprasaṅgāt | na ca kārya eva prāmāṇyaṃ pratipattum yuktam | svarūpāvabodhe ’pi prāmāṇyasyāvīśiṣṭatvāt | apauruṣeyatvaṃ hi prāmāṇye kāraṇam | tac cāvīśiṣṭam |

5

athocyate — agnihotrādivākyeṣu kāryāvagatiḥ prāmāṇye kāraṇam iti |

tad ayuktam | caityavandanavākye ’pi prasaṅgāt | athāpauruṣeyatve saty anapekṣatvāt pramāṇatā | tad apy anapekṣatvaṃ vedānte ’pi tulyam | loke vede ca padānām svārthapratyāyane ’napekṣatvam avīśiṣṭam | vākyānām tu laukikānām svarūpe kārye vā pramāṇāntarāpekṣayā prāmāṇyam | tad-abhāve ’prāmāṇyaṃ yathā — khapuṣpaṃ tiṣṭhati khapuṣpaṃ paśyed iti | vaidikānām apauruṣeyatvād anapekṣatvam | pramāṇāntarānadhigatatvāc ca mūlakāraṇasya nāpariniṣṭhitatvaṃ kāryatvaṃ vā prāmāṇye kāraṇam kiṃ tv anadhigatārthagantr̥tvaṃ | yathā hi pratyakṣapramāṇam siddharūpāvabodhakaṃ tadvat sṛṣṭivākyam api bhaviṣyati | na ca kāryapratijñāyām tava pramāṇāntaravad iti dr̥ṣṭānto ’sti |

10

15

yad uktam — svarūpapaṛaḥ prayogo nāstīti tad aparyālocitavacanam | kāryavac ca svarūpe prayogo dr̥ṣyate — nāyaṃ sarpo rajjur eveti | nātra vidhipadādhyāhārasyāvasaraḥ | rajjutattvāvabodhe hi bhayaṃ nivartate | tad-abhāve vidhiśatenāpi bhayaṃ na nivartate | sampūrṇatvāc cāpi vākyasya

20

<sup>60</sup>ChU VI.2.1: *v.l. somyedam* LV <sup>61</sup>AU I.1.1. <sup>62</sup>TU II.1.

1 eka Ma, B, Dv, SB ] *om.* Aw, IO, Jd, Ld 3 pratipattum B, Dv, Aw, IO, Jd, Ld, SB ] *pratiñātum* Ma 5–6 tac cāvīśiṣṭam ... prāmāṇyam Ma, B, Dv, Aw, Ld, SB ] *lac.* IO, Jd, see NOTES 6 prāmāṇye kāraṇam Ma, B, Dv, SB ] *prāmāṇyam* Aw, Ld 6 iti B, Dv, Aw, IO, Jd, Ld, SB ] *iti yuktam* Ma 7 ’pi prasaṅgāt Ma, B, Dv, Aw, IO, Jd, SB ] *tiprasaṅgāt* Ld 7 athāpauruṣeyatve Ma, B, Dv, Aw, IO, Ld, SB ] *athāpauruṣeyatvena* Jd 8 tad apy anapekṣatvaṃ Ma, B, Dv, SB ] *tathānapekṣatvaṃ* Aw; *tathāpy anapekṣatvaṃ* IO, Jd; *tadāpy anapekṣatvaṃ* Ld 9 ca padānām B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 9 avīśiṣṭam | vākyānām B, Dv, IO, Jd, Ld, SB ] *avīśiṣṭavākyānām* Ma; *avāśiṣṭam vākyānām* Aw 10 °pekṣayā prāmāṇyam Aw, IO, Jd, Ld ] °pekṣayām prāmāṇyam Ma, B, Dv, SB 11 khapuṣpaṃ tiṣṭhati B, Dv, Aw, IO, Jd, SB ] *khe puṣpaṃ tiṣṭhati* Ma; *khapuṣpaṃ tiṣṭhati khapuṣpaṃ tiṣṭhati* Ld 11 khapuṣpaṃ paśyed B, Dv, Aw, IO, Jd, Ld, SB ] *khe puṣpaṃ paśyed* Ma 12 anapekṣatvam B, Dv, Aw, IO, Jd, Ld, SB ] *anapekṣatvāt* Ma 13 nāpariniṣṭhitatvaṃ Ma, B, Dv, Ld, SB ] *nāpariniṣṭhitatvaṃ* Aw, IO, Jd 14 pratyakṣapramāṇam B, Dv, Aw, IO, Jd, Ld, SB ] *pratyakṣādīpramāṇam* Ma 14 siddharūpāvabodhakaṃ Ma, B, Dv, IO, Jd, Ld, SB ] *siddhasvarūpāvabodhakaṃ* Aw 15 sṛṣṭivākyam B, Dv, Aw, IO, Jd, Ld, SB ] *sṛṣṭivākyānām* Ma 15 api B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 19 vidhipadādhyāhārasyāvasaraḥ B, Dv, Aw, IO, Jd, Ld, SB ] *vidhipadasyāvasaraḥ* Ma 20 na Ma, B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, SB ] *om.* Jd<sup>ac</sup> 20 sampūrṇatvāc cāpi B, Dv, Aw, IO, Jd, Ld, SB ] *sampūrṇatvād* Ma

17 svarūpapaṛaḥ prayogo nāstīti : cf. 18.3

nādhyāhārasambhavaḥ | yadā tu vādinā vākyaṃ prayujyate prativādinam  
prati — nityaḥ śabdāḥ tattvena pratyabhijñānāt sāmānyavad iti tad api vastu-  
tattvāvabodhārtham | na tatra vidhir vidyate | hetubalāt tatrārthapratipattir na vid-  
hibalāt | nyāyasaahasrapratipādakaṃ ca bhāṣyaṃ na vidhiparam | tathā kva gato  
5 devadatta iti pṛṣṭe tīrthayātrām gata ity uttaram | evaṃ tatra tatra draṣṭavyam |

nanu svarūpāvabodhane saty api — kiṃ kāryam ity ākāṅkṣā jāyate |  
satyam | kāryavākye 'py apekṣāviśiṣṭā | āyāhi māṇavakety ukte kim-  
artham iti pṛcchati | bhoktum ity uttaram dīyate | svarūpaparam kāryaparam  
vā vākyaṃ kiṃcit prayojanam uddīśya prayujyate | na prayojanaśūnyam ity  
10 etāvān atra niyamaḥ | prayojanam niyoga eveti nāsti niyamaḥ | yathā karmakāṇḍe  
svargādiprāptiḥ phalam evam atrāpavargaprāptiḥ phalam ity upaśāmyatu Dv[14]  
bhavān |

yac cokatam — kāryapareṣu vākyeṣu sambandhagrahaṇāt tatraiva teṣāṃ śaktir  
nānyatreṭi |

15 tatrocyate — yady evaṃ kārye 'py agnihotrādaḥ teṣāṃ śaktiḥ sudurlabhā  
pratyakṣānumānaparicchinne 'rthe laukike vyavahāre śaktidarśanāt |

kiṃ ca sambandhagrahaṇakāle yad yad viśeṣaṇam drṣṭam  
deśakālaprayoktrādi tat sarvaṃ śakter niyāmakaṃ syāt |

atha —

20 sambandhagrahaṇopāyaḥ pratyakṣādi yadīṣyate |  
kāryam ca tadvad eveti tan na śakter niyāmakaṃ || iti |  
itaś ca kāryam aniyāmakaṃ nityatvāt sambandhasya |

2 śabdāḥ tattvena B, Dv, Aw, IO, Jd, Ld] śabdaḥ Ma, Ba, Md, SB 2 iti tad api B, Dv,  
Aw, IO, Jd, Ld, SB] atra tad iva Ma 3 vidyate B, Dv, Aw, IO, Jd, Ld, SB] vartate Ma  
3 tatrārthapratipattir vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] tatrārthapratītir vB<sup>pc</sup> 6 saty api B,  
Dv, Aw, IO, Jd, Ld, SB] satyam api Ma 6 ākāṅkṣā B, Dv, Aw, IO, Jd, Ld, SB] apekṣā Ma  
7 kāryavākye Ma, B, Dv, Ld, SB] kārye vākye Aw, IO, Jd 7 apekṣāviśiṣṭā | āyāhi vB<sup>pc</sup> |  
apekṣāviśiṣṭā yāhi vB<sup>ac</sup>, Dv, SB; apekṣāviśiṣṭāyāhi Aw, IO, Jd, Ld; apekṣāviśiṣṭāyohyāyāhi Ba  
7 māṇavakety Ma, B, Dv, Aw, IO, Jd, SB] māṇavakaity Ld 9 uddīśya B, Dv, Aw, IO, Jd, Ld,  
SB] uddīśya tena Ma 10 etāvān atra niyamaḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] etāvāṃs tu  
viśeṣaḥ vB<sup>pc</sup> 10 prayojanam Aw, IO, Jd, Ld, SB] prayojanam tu Ma, B; prayojanam ca Dv  
11 evam Ma, B] om. Dv, Aw, IO, Jd, Ld, SB 11 phalam B, Dv, Aw, IO, Jd, Ld, SB] om. Ma  
13 vākyeṣu Ma] om. B, Dv, Aw, IO, Jd, Ld, SB 15 tatrocyate Ma, B, Dv, Aw, Ld, SB] atro-  
cyate IO, Jd 15 sudurlabhā B, Dv, Aw, IO, Jd, Ld, SB] sulabhā Ma 16 'rthe B, Dv, Aw, IO,  
Jd, Ld, SB] om. Ma 16 vyavahāre B, Dv, Aw, IO, Jd, Ld, SB] vyavahāre teṣāṃ Ma 17 yad  
yad viśeṣaṇam Ma, B, Dv, Aw, Jd, Ld] yady aviśeṣaṇam IO; yad viśeṣaṇam SB 18 sarvaṃ  
śakter Ma, B, Dv, Aw, Ld, SB] sarvaśakter IO; sarvaṃ śaktair Jd 20 pratyakṣādi Ma, B, Dv,  
Jd, Ld, SB] pratyakṣādir Aw, IO 20 yadīṣyate Ma, B, Aw, IO, Ld, SB] yad īṣyate Dv; īṣyate  
Jd 21 śakter Ma, B, Dv, Aw, IO, Ld, SB] śaktair Jd 21 niyāmakaṃ B, Dv, Aw, IO, Jd, Ld,  
SB] niyāmaka Ma

yas tv anityo 'rthaḥ pākādi kārakaṃ so 'nurudhyate |  
 kiṃ ca —  
 upeyavedanaṃ yāvad upāyānāṃ pratīkṣaṇam |  
 upeye tu vidite nopāyaḥ punar apekṣyate ||  
 yathā ratnaparīkṣāśāstraṃ ratnānāṃ svarūpasamvedanārthaṃ svarūpe vidite 5  
 paścān nopāyaḥ punar apekṣyate |  
 kiṃ cānvayavyatirekābhyāṃ padaśaktiniścayaḥ | tato 'bhīdhīyamānānāṃ  
 padārthānāṃ samanvayo nānvitānāṃ abhihitānāṃ vā viniścayaḥ | pratipadaṃ ca  
 śaktyavagamo na padasamūhasya |  
  
 nanu ca padāntarāpekṣaṃ padaṃ prayujyate | tataś ca vākyasyaiva 10  
 vācakaśaktir naikaikasya padasya |  
 atrocyate — mukham astīti kiṃ nāma na pralapyate | yadi padāntarāpekṣā  
 padasya vācakaśaktiḥ syāt | tataḥ — gām ānāyety atra prayuktasya gopadasya —  
 gām paśyety atra vācakaśaktir na syād ānāyety prayogābhāvāt | tataś ca pra-  
 tivākyam sambandhagrahaṇāyaiva sthātavyaṃ na vyavahāraḥ kaścit sidhyeta | 15  
 kiṃ ca — aśvam ānāyety sannidhānād aśvapadasya gotvaṃ vācyam syāt  
 svato 'rthābhāvāt |  
  
 atha — aśvaśabdasyāśvatvaṃ vācyam ity abhyupagamyate gośabdasya  
 gotvaṃ siddham |  
 tarhi pratipadam arthabhedāḥ | na padāntarasannidhir nimittam | śaktimatām 20  
 eva padānāṃ sahaprayogaḥ prayojanāpekṣaḥ kārakānāṃ iva kāṣṭhādīnāṃ | na  
 ca padatvasāmānyagatā vācakaśaktiḥ sarvatra sarvārthapratītiprasaṅgāt | ataḥ  
 padavīśeṣagatā vācakaśaktiḥ | sā ca pratipadam anvayavyatirekasāmarthyād iti |  
 ato 'bhīdhīyamānānāṃ padārthānāṃ anvayo nānvitābhīdhīyamānāṃ śaktito 'vasthi-  
 1 yas ... 'nurudhyate] see NOTES 1 pākādi Ma, B, Dv, Aw, Ld, SB] *pākādiḥ* IO, Jd  
 4 nopāyaḥ punar Dv(2), Aw, IO, Jd, Ld, SB] *nopāyāntaram* Ma, B, Dv 4 apekṣyate Ma,  
 B, Dv, Aw, SB] *apekṣate* IO, Jd, Ld 5 ratnānāṃ svarūpa° Ma] *ratnasvarūpa°* B, Dv, Aw,  
 IO, Jd, Ld, SB 6 nopāyaḥ punar apekṣyate B, Dv, Aw, IO, Jd, Ld, SB] *nāpekṣyate* Ma 7–  
 8 padaśaktiniścayaḥ ... viniścayaḥ Ma] *padaśakter viniścayaḥ* B, Aw, IO, Jd, Ld; *padaśak-  
 ter vinirṇayaḥ* Dv; *padaśaktir viniścayaḥ* SB 9 padasamūhasya Ma, B, Dv, IO, Jd, Ld, SB]  
*padasamūhasya* Aw 10 padaṃ Ma] *tat* B, Dv, Aw, IO, Jd, Ld, SB 11 vācakaśaktir Ma, B,  
 Dv, Aw, IO, Ld, SB] *vādhakaśaktir* Jd 11 naikaikasya Ma] *naikasya* B, Dv, Aw, IO, Jd, Ld,  
 SB 12 padāntarāpekṣā Dv, Aw, IO, Jd, Ld, SB] *padāntarāpekṣā* Ma, B 13 padasya Dv, B,  
 Aw, IO, Jd, Ld, SB] *padāntarasya* Ma 14 vācakaśaktir B, Dv, Aw, IO, Jd, Ld, SB] *śaktir*  
 Ma 15 sidhyeta B, Dv, Aw, IO, Jd, Ld, SB] *sidhyed iti* Ma 16 ānāyety Aw, IO, Jd, Ld, SB]  
*ānāyety ānāyety* Ma, B, Dv 18 abhyupagamyate B, Dv, Aw, IO, Jd, Ld, SB] *asugamyate* Ma  
 20 arthabhedāḥ B, Dv, Aw, IO, Jd, Ld, SB] *anubhedāḥ* Ma 20 padāntarasannidhir nimittam  
 Ma, B, Dv, Aw, IO, Jd, SB] *padāntarasannidhinimittam* Ld 22 ca Ma] *om.* B, Dv, Aw, IO, Jd,  
 Ld, SB 22 padatvasāmānyagatā Ma, B, Dv] *padatvasāmarthyagatā* Dv(2)(3), Aw, IO, Jd, Ld,  
 SB 23 vācakaśaktiḥ B, Dv, Aw, IO, Jd, Ld, SB] *śaktiḥ* Ma 23 iti B, Dv, Aw, IO, Jd, Ld, SB]  
*om.* Ma



tam |

na ca sarveṣāṃ padānāṃ kāryaṃ vācyaṃ paryāyatvena sa-  
 haprayogānupapattes tarupādapaśabdavat | anvayavyatirekābhyāṃ  
 līṅādipratyayavācyaṃ kāryatvaṃ kāryasya | ato yatra līṅādayaḥ prayu-  
 5 jyante tatra kāryaparaḥ padasamanvayaḥ | yatra tu pramāṇāntarānadhigata-  
 svarūpapratipādanaṃ na tatra tatpara iti draṣṭavyam | na sarvatraikarūpāpādane  
 khedanīyaṃ manaḥ |

yadi ca durgrahabalena sarvatra kāryaparātvaṃ varṇyate sarvatra sar-  
 vaśaktīśvarasya tattvaṃ na sidhyati | kutaḥ |

10 vidhyarthavādamantrātmā tridhā vedo vyavasthitaḥ |  
 sa ced iṣṭaḥ kāryaparo na svarūpe pramāṇatā ||

kiṃ kena katham iti tryaṃśāpekṣo vidhiḥ | tryaṃśavyatiriktaṃ ca  
 niyogo nākṣipati | śeṣasya vākyajātasya “so ’rodīd”<sup>63</sup> ityādeḥ stut-  
 yarthena samanvayaḥ | mantrāṇāṃ ca prayogasmāraakatvena | ato ni-  
 15 ratiśayānandabrahmasvarūpapratipādakapramāṇābhāvaḥ | athavā tatparatvam  
 iṣyate kāryaparātā hīyeta | nobhayaparātvaṃ vākyabhedaprasaṅgāt | tasmād  
 avāśyaṃ svarūpaparatvam eveṣṭavyam īśvaram icchateti | ṣaṣṭhaś ca prapāṭhako  
 jagatkāraṇapratipādanaparātvenānekair drṣṭāntaiḥ paryavasitaḥ “tad dhāsyā  
 vijajñāv”<sup>64</sup> ity upasaṃhārāt |

20 vākyatātparyataḥ kalpyam atyantātīndriyaṃ yadi |  
 tātparyam kim abhipretam tacchabdena kim ucyate ||  
 niyogasya vākyārthatvenābhyupagamāt samastapadajātasya tatparatvaṃ

<sup>63</sup>TS I.5.1.1, cf. JSŚbh ad I.2.10. <sup>64</sup>ChU VI.16.3.

2–3 paryāyatvena sahaprayogānupapattes vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ]  
 paryāyārthasahaprayogānupapattes vB<sup>pc</sup> 4 līṅādipratyaya° Dv, Aw, IO, Ld ] līṅādipratyaya°  
 Ma, B, Jd, SB 4 līṅādayaḥ Dv, Aw, IO, Ld ] līṅādayaḥ Ma, B, Jd, SB 5 padasamanvayaḥ  
 Ma, B, Dv, IO, Jd, Ld, SB ] yad asamanvayaḥ Aw 6 na B, Dv, Aw, IO, Jd, Ld, SB ] om. Ma  
 6–7 sarvatraikarūpāpādane khedanīyaṃ B, Dv, Aw, IO, Jd, Ld, SB ] sarvatraikarūpāpādane  
 vedanīyaṃ Ma 8 yadi ca B, Dv, Aw, IO, Jd, Ld, SB ] yadi ca punar Ma 8–9 sarvatra  
 sarvaśaktīśvarasya tattvaṃ na sidhyati B, Dv, Aw, IO, Jd, Ld, SB ] sarvatra sarvajñam sar-  
 vaśaktim īśvarasatvatvaṃ prasiddhyatīti Ma 9 kutaḥ B, Dv, Aw, IO, Jd, Ld, SB ] ato ’pi Ma  
 10 vidhyartha° B, Dv, IO, Jd, Ld, SB ] om. Ma; vidhyarthaṃ Aw 12 tryaṃśavyatiriktaṃ  
 Ma, B, Dv ] tryaṃśavyatirekaṃ Dv(2), Aw, IO, Jd, Ld, SB 13 śeṣasya vākyajātasya Ma, Dv ]  
 śeṣavākyajātasya B, Aw, IO, Jd, Ld, SB 13 ityādeḥ Ma, B, Dv, Ld ] ityāde Aw, IO, Jd, SB  
 14–15 niratiśayānandabrahmasvarūpa° B, Dv, Aw, IO, Jd, Ld, SB ] niratiśayānandasvarūpa° Ma  
 15 athavā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] atha vB<sup>pc</sup> 16 kāryaparātā Ma, B, Dv, IO, Jd, Ld,  
 SB ] yāryaparātā Aw 16 hīyeta Ma, B, Dv, Aw, IO, Jd, SB ] hīyate Ld 18 tad dhāsyā Ma,  
 B, Dv, Aw, IO, Jd, Ld, Mü ] tattvasya Dv(2), SB 19 vijajñāv em. ] vijjñāv Ma, B, Aw, IO, Jd,  
 Ld, Mü; vijjñāsur Dv, SB, see NOTES 20 kalpyam Ma, B, Dv, Aw, IO, Mü, SB ] kalpyām Ld  
 22 samastapadajātasya IO, Jd, Ld, Mü ] samastasya padajātasya B, Dv, Aw, SB; samastasya  
 vedāntasya Ma

prasajyate | prapañcaviṣayaś ca niyogaḥ | niṣprapañcaṃ brahma | tayoh  
 parasparavirodhād asambandhaḥ | aṃśatrayavyatiriktatvāc ca brahmatattvaṃ  
 niyogasiddhau nāpekṣyate 'nuṣṭhātr̥bhiḥ | na ca niyogasya vākyārthatve  
 mīmāṃsāyāṃ bhāṣyākṣaraṃ śārīrake vā sūtrākṣaraṃ sūcakam asti |  
 bhāvanāyās tu puruṣaprayatnarūpāyā vācakatve bhāṣyākṣaraṃ sūtrākṣaraṃ 5  
 ca vidyate | bhāṣyākṣaraṃ tāvat “ye prāhuḥ — kim api bhāvayed iti  
 te svargakāmapadasambandhāt — svargaṃ bhāvayed iti brūyur”<sup>65</sup> iti  
 bhāvārthādhikaraṇe spaṣṭam | sūtrākṣaraṃ api “kṛtaprayatnāpekṣas tv”<sup>66</sup>  
 iti | śārīrendriyamanasām ātmādhiṣṭhitānām ceṣṭāviśeṣaḥ prayatnaḥ sar-  
 vadhātvarthasādhāraṇaḥ | dhātvarthās tu parasparaṃ bhidyante | prayatnas tu 10  
 na bhidyate | nadīśantaraṇakāṣṭhabhedanagamanādiṣu vispaṣṭam asau lakṣyate |  
 sa eva ca sādhyatvād vākyārtho lokavedayoḥ | niyogas tu taṣṭastho rāgādivat  
 pravṛtttau nimittamātraṃ na vākyārtha iti sthitam |

yad uktam — vedāntānām kartṛpratipādanaparātvaṃ vā japārthatvaṃ veti  
 Dv[16] tad evaṃ sati nirastam | na hi jagatkāraṇaṃ brahma karmakartṛtvena niyujy- 15  
 ate | jīvas tu niyujyate | tasya cāstitvaṃ pratyakṣeṇātmavāde sādhitam iti na  
 vedāntavākyāpekṣā | prakaraṇādyabhāvāc ca na karmaśeṣatvaṃ vedāntānām |  
 yad apy uktam — karmavidhīnām kāryadvayam ānvayikaṃ prāsaṅgikaṃ

<sup>65</sup>JŚŚbh ad II.1.1: v.l. *ya āhuḥ* kim api ... <sup>66</sup>BS II.3.42.

1 prasajyate Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *prasajyete* Mü 1 prapañcaviṣayaś ca niyogaḥ Ma, B, Dv, Aw, IO, Ld, SB ] *prapañcaviṣayaḥ śrutīyogaḥ* Jd 2 brahmatattvaṃ Dv, Aw, IO, Jd, Ld, Mü, SB ] *brahmas tattvaṃ* Ma; *brahmasatattvaṃ* B; *brahmaṇas tattvaṃ* vB(*coni.*) 3 nāpekṣyate Ma, B, Dv, Aw, IO, Mü, SB ] *nāpekṣate* Jd, Ld 4 sūcakam Dv, Aw, IO, Jd, Ld, SB ] *sūcakam* vB<sup>pc</sup>; *sūcam* 4–5 sūcakam ... sūtrākṣaraṃ vB(*ins.i.m.*), Dv, Aw, IO, Jd, Ld, Mü ] *om.* vB<sup>ac</sup> 5 vācakatve Bd, Ta, Tb, Aa, Aw, IO, Jd, Ld, Mü ] *vācakaṃ* Ma, Ba, Md, Dv, SB 5 sūtrākṣaraṃ Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *om.* Aw 6 bhāṣyākṣaraṃ tāvat B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 7 te ... brūyur iti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 8 api kṛtaprayatnāpekṣas B, Dv, Aw, IO, Jd, Mü, SB ] *prakṛtaprayatnāpekṣas* Ma; *api kṛtaprayatnāpekṣas* Ld 9 śārīrendriyamanasām ātmādhiṣṭhitānām Dv, Aw, IO, Jd, Ld, Mü, SB ] *śārīrendriyamanasātmādhiṣṭhitānām* Ma, B 11 °kāṣṭhabhedana° Bd, Ta, Aw, Jd, Ld, Mü, SB ] °kāṣṭhabhedana Ma, B, Dv, IO 11 gamanādiṣu B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *galanādiṣu* Ma 11 lakṣyate Ma, B, Dv, Aw, IO, Ld, SB ] *labhyate* Jd 14 kartṛ° Ma, B, Dv, Aw, Ld, Mü, SB ] *karṭṛnām kartṛ°* IO, Jd 14 japārthatvaṃ Ma, B, Dv, IO, Jd, Ld, SB ] *jayārthatvaṃ* Aw, Mü 14 veti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ceti* Ma 15 karmakartṛtvena Aw, IO, Jd, Ld, Mü, SB ] *karmasu kartṛtvena* Ma, B, Dv 16 cāstitvaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *astitvaṃ* Ma 16 pratyakṣeṇātmavāde Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *pratyag ity ātmavāde* Dv(1) 18 apy Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 18 prāsaṅgikaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ānuṣaṅgikaṃ* Ma

8 bhāvārthādhikaraṇe : JŚŚbh ad II.1.1-4.

8–13 sūtrākṣaraṃ ... iti sthitam : cf. 233.3-7

14 vedāntānām ... veti : cf. 18.12

16 ātmavāde : cf. JŚŚbh(F) ad I.1.5.

24.18–25.1 karmavidhīnām ... ceti : cf. 19.3

ceti tad utprekṣāmātram | ānvayikam evaikam kāryam | śrutatvāt | tryaṃśāpekṣo  
 hi vidhiḥ phalāṃśam karaṇāṃśam itikartavyatāṃśam cāpekṣate | paripūrṇe  
 ca tryaṃśe vidhiḥ parisamāptaḥ | katham kāryāntarāya kalpate | na  
 ca naisargikaprapaṅcoparamaḥ karmānuṣṭhānamātreṇa bhavati | yadā  
 5 jyotiṣtomādiṣu pravartate tatrāpi yajamānartviggrahacamasādiprapaṅco 'sty  
 eva | cakṣurādibhiḥ ca rūpādidarśanasya kvacit kasyacit prapaṅcasyoparamaḥ  
 kasyacid udbhava iti na prapaṅcoparamaḥ prayojanaṃ dr̥ṣyate | na ca karmaṇi  
 pravṛttānām trivargaparāṇām ātmajñānotpatteḥ prāgavasthāyām vartamānānām  
 dr̥ṣṭādr̥ṣṭaviṣayopabhogaś ca nivartate | karminām tu sutarām rāgo vivardhate |  
 10 tathā coktam bhagavatā “bhogaiśvaryaprasaktānām”<sup>67</sup> iti | śrutir api “yat  
 karmaṇo na pravedayanti rāgād”<sup>68</sup> iti | tasmāt prāsaṅgikam phalam evāsiddham |  
 yady apy asti tathāpy avivakṣitam | yaś cārthād artho na sa codanārtha iti nyāyāt |  
 tathā ca stutaśastrādhikaraṇe stutiśamsatyoḥ śrutam apūrvam eva prayojanaṃ  
 devatāsmaraṇam prāsaṅgikam iti sthitam | “aindryā gārhapatyam upatiṣṭhata”<sup>69</sup>  
 15 iti ca gārhapatyopasthāpanam prayojanam gamyamānam iti nendropasthānam |

<sup>67</sup>BhG II.45a. <sup>68</sup>MuU I.2.9. <sup>69</sup>MaiS III.2.4, cf. JSŚbh ad III.2.3-4.

1 tad utprekṣāmātram B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tadvat prekṣāmātram* Ma, Ba 1 tryaṃśā<sup>o</sup>  
 Ma, B, Dv, Aw, IO, Ld, SB ] *amśā<sup>o</sup>* Jd, Mü 2 phalāṃśam Ma, B, Dv, Aw, IO, Jd, Ld,  
 Mü ] *phalārthāṃśam* SB 2 karaṇāṃśam Ma, B, Dv, IO, Jd, Ld, SB ] *kāraṇāṃśam* Aw, Mü  
 2 cāpekṣate Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *cāpekṣyate* Aw 3 tryaṃśe B, Dv, Aw, IO, Jd, Ld,  
 SB ] *vidhyaṃśe* Ma 3 kāryāntarāya kalpate Ma, B, Dv, IO, Jd, Ld, Aw, SB ] *ya kalpate* Mü,  
 see NOTES 5 yajamānartviggraha<sup>o</sup> vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yajamānartagraha<sup>o</sup>* vB<sup>ac</sup>,  
 Ma 6 kasyacit Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, Mü, SB ] *om.* Dv 8 vartamānānām Ma,  
 B, Dv, Aw, Jd, Ld, Mü, SB ] *vartamānāyām* IO 9 °viṣayopabhogaś vB(coni.) ] °*viṣayopayogaś*  
 B, Dv, Aw, IO, Ld, Mü, SB; °*viṣayopayogaś* Jd; °*viṣayopabhogavaṃś* Ma 9 tu Ma, B, Dv,  
 IO, Jd, Ld, Mü, SB ] *om.* Aw 10–12 bhagavatā ... iti nyāyāt B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] *bhagava[.....]ś cārthād artho na sa deśanārtha iti rāyāt* Ma 11 prāsaṅgikam Ma, B, Aw,  
 IO, Jd, Ld, Mü, SB ] *prasaṅgikam* Dv 11 evāsiddham Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *eva*  
*siddham* Ld 12 tathāpy Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tathāpy asti tathāpy* Ld 12 sa co-  
 danārtha Ma, B, Dv, Ld, Mü, SB ] *saṃcodanārtha* Aw, Jd; *saṃcodanārtho na saṃcodanārtha*  
 IO 12 nyāyāt Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *nāyāt* Ld 13 stutaśastrādhikaraṇe *em.* ] *stu-*  
*tiśastrādhikaraṇe* vB<sup>pc</sup>; *stutiśastrādhikaraṇe* vB<sup>ac</sup>, B, Dv, Aw, Ld, Mü, SB; *śrutiśastrādhikaraṇe*  
 IO, Jd, see NOTES 13 stautiśamsatyoḥ śrutam Ma, Dv ] *stautiśamsāyaśrutam* B; *stauti śamśayaḥ*  
*śrutam* Dv(2), Aw, IO, Jd, Ld, Mü, SB 13 prayojanam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *na*  
*prayojanam* Ma 14 devatāsmaraṇam Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *devatādhikaraṇam* Jd  
 14 iti sthitam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *iti prayojanam iti sthitam* Ma 14 gārhapatyam  
 Ma, B, Dv, Aw, IO, Mü, SB ] *gārhapatyām* Jd; *gāhīpatyam* Ld 15 ca Dv, Aw, IO, Jd, Ld,  
 Mü, SB ] *om.* Ma, B 15 gārhapatyopasthāpanam Aw, IO, Jd, Mü ] *gārhapatyopasthānam* Ma,  
 B, Dv, Ld, SB 15 gamyamānam iti nendropasthānam Dv, Ld, Mü, SB ] *nendropasthānam*  
*gamyamānam iti* Ma; *gamyamānam nendropasthānam* B; *gamyamānam iti naindropasthānam*  
 Aw; *iti naindropasthānam* IO, Jd

13 stutaśastrādhikaraṇe : JSŚbh ad II.1.13-29.

yathā ca prakṛtir vikṛtiṃ nāpekṣate paripūrṇatvāt | vikṛtiś ca punaḥ prakṛtim  
apekṣate 'paripūrṇatvāt | evaṃ pūrvo vedabhāgaḥ paraṃ nāpekṣate | sa punaḥ  
pūrvam apekṣate | vedāntavākyair eva jñānasahakāritayā nityakarmopadeśāt  
“tam etaṃ vedānuvacanena”<sup>70</sup> iti | tataś cātmajñānādhikṛtasya karmabhir  
vināpavargānupapatter jñānena karma samuccīyate | 5

yat punaḥ — kevalakarmibhiḥ kriyamāṇaṃ karma puruṣayogyatāpādana-  
dvāreṇottamādhikāravidhiśeṣatvaṃ pratipadyate tad utprekṣāmātreṇa kalpitam |  
na ca laukikena dr̥ṣṭāntena vaidiko 'rtho nirūpayituṃ śakyate 'numānādīnām  
aviṣayatvāt |

yad apy uktam — bhedābhedayor virodha iti tad abhidhīyate — 10  
anirūpitapramāṇaprameyatattvasyedaṃ codyam |

ekasyaikatvam astīti pramāṇād avagamyate |

nānātvam tasya tatpūrvaṃ kasmād bhedo 'pi neṣyate ||

Dv[17] yat pramāṇaiḥ paricchinnam aviruddhaṃ hi tat tathā |

vastujātaṃ gavāśvādi bhinnābhinnam pratīyate || 15

na hy abhinnaṃ bhinnam eva vā kvacit kenacid darśayituṃ śakyate |  
sattājñeyatvadravyatvādisāmānyātmanā sarvam abhinnaṃ | vyaktyātmanā tu  
parasparavailakṣaṇyād bhinnam | tathā hi —

pratīyate ced ubhayavirodhaḥ ko 'yam ucyate |

virodhe cāvirodhe ca pramāṇaṃ kāraṇaṃ matam || 20

ekarūpaṃ pratītatvād dvirūpaṃ tat tathesyatām |

ekarūpaṃ bhaved ekam iti neśvarabhāṣitam ||

<sup>70</sup>BĀU IV.4.22, see NOTES

1 vikṛtiṃ nāpekṣate Ma, B, Dv, Aw, Jd, Mü, SB ] *vikṛtināpekṣate* IO, Ld 1 vikṛtiś ca Dv, Aw, IO, Jd, Ld, Mü, SB ] *vikṛtiḥ* Ma, B 1–2 prakṛtim ... sa Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma, B 2 apekṣate Dv, Aw, Ld ] *upekṣyate* Mü; *apekṣyate* SB 2 nāpekṣate Dv, IO, Jd, Ld, SB ] *nāpekṣyate* Aw, Mü 4 etaṃ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *evaṃ* Jd 4 cātmajñānādhikṛtasya Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *cātmajñānādhikṛtasya* Ld 6 yat B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tat* Ma 8 vaidiko 'rtho Ma, B, Dv, Aw, Ld, Mü, SB ] *vaidikārtho* IO, Jd 12 avagamyate Ma, B, Aw, IO, Jd, Ld, Mü, SB ] *eva gamyate* Dv 13 tatpūrvaṃ Aw, IO, Jd, Ld, Mü, SB ] *tatpūrvaṃ* Ma, B, Dv 14 tathā vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yathā* vB<sup>ac</sup> 16 vā B, Dv, Aw, IO, Ld, Mü, SB ] *vā vastu* Ma; *om.* Jd 16 śakyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *śakyam* Ma 17 sattājñeyatvadravya<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *sattājñeyatve dravya<sup>o</sup>* Ld 17 vyaktyātmanā IO, Jd, Ld, Mü, SB ] *vyaktātmanā* Ma, B, Dv, Aw 17 tu vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ca* vB<sup>pc</sup> 18 paraspara<sup>o</sup> Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *parasparaṃ* Aw 18 °vailakṣaṇyād bhinnam Ma, B, Dv, Aw, IO, Ld, Mü, SB ] °vailakṣaṇyābhinnam Jd 19 ced Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, Mü, SB ] *tad* Dv 19 ubhayavirodhaḥ Aw, IO, Jd, Mü ] *ubhayaṃ virodhaḥ* Ma, B, Dv, Ld, SB 1 neśvara<sup>o</sup> B, Dv, Aw, IO, Ld, Mü, SB ] *naiśvara<sup>o</sup>* Jd; *ceśvara<sup>o</sup>* Ma

6–7 kevalakarmibhiḥ ... pratipadyate: cf. 19.6-8

19–20 pratīyate ... matam: cf. 174.3-4

1 ekarūpaṃ ... neśvarabhāṣitam: cf. ŚV V.3.219cd: ekākāraṃ bhaved ekam iti neśvarabhāṣitam

nanu śītoṣṇayor yathā parasparaṃ virodhas tathā bhedābhedayoḥ | kim idam ucyate — nāsti virodha iti |

atrocyate — bhavataḥ prajñāparādho 'yam | na vastuvirodhaḥ | katham |  
 5 saḥānavasthānaṃ chāyātapavad bhinnadeśavartitvaṃ ca śītoṣṇavad virodho nāma | etad ubhayam iha kāryakāraṇayor brahmaprapaṅcayor nāsti tadutpat-  
 tes tatraivāvasthites tatraiva ca pralayāt | virodhe hi trayam etan nopapadyate |  
 na hi kṛṣṇānunāṅkurotpattyādīlakṣaṇaḥ sambandho dṛśyate | kāraṇena hi  
 10 mṛtsuvarṇādinā kāryaṃ sarvadānusūyūtaṃ dṛśyate | tatrākṣiṇī nimīlya paras-  
 parāsaṅgatīlakṣaṇo virodho vaijātyād vaktavyo bhavet prāthamikaśrotriyaśrotra-  
 pratāraṇārthaṃ vā |

śītoṣṇayor bhinnādhāravartinor na kadācid utpādyotpādakalakṣaṇaḥ sambandhaḥ | na vādhārādheyalakṣaṇa iti yuktas tayoh parasparaṃ virodhaḥ | tasmāc chītoṣṇavad ity ayuktaṃ dṛṣṭāntābhīdhānam |

15 atra prāgalbhyāt kaścid āha — yathā saṃśayajñānaṃ sthāṇur vā puruṣo vety apramāṇaṃ tathā bhedābhedajñānaṃ iti | tad asat |

parasparopamardena na kadācit sahashtitiḥ |

prameyāniścayāc caiva saṃśayasyāpramāṇatā ||

atra punaḥ kāraṇaṃ pūrvasiddhaṃ mṛtsuvarṇādīlakṣaṇaṃ tataḥ kāryaṃ paścāj  
 20 jāyamānaṃ tadāśritam eva jāyate | kāraṇasamavetā hi kāryabuddhiḥ | na kāraṇasvarūpopamardena deśataḥ kālato vā pṛthagbhūtaṃ kāryaṃ dṛśyate | tasmād yat kiṃcid etad yat prapaṅcamithyātvapratijñānaṃ |

Dv[18] na ca puruṣāpekṣayā mithyātvam satyatvam vā prapaṅcasya kalpayitum

4 bhavataḥ B, Dv, Aw, IO, Ld, Mü, SB ] *pravataḥ* Ma; *bhava*<sup>o</sup> Jd 5 ca Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma, B 5 śītoṣṇavad Ma, B, Dv, Aw, IO, Mü, SB ] *śītoṣṇavad* Ld 6 etad Dv, Aw, IO, Jd, Ld, Mü, SB ] *tad* Ma, B 7 tatraivāvasthites vB<sup>ac</sup>, B, Dv, IO, Jd, Ld, Mü, SB ] *tatraiva cāvasthites* vB<sup>pc</sup>; *tatraivāvasthite* Aw 7 ca Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB 7 virodhe Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *virodhi* Ld 8 kṛṣṇānunāṅkurotpattyādi<sup>o</sup> vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *kṛṣṇānunāṅkurasoyotpattyādi<sup>o</sup>* vB<sup>pc</sup> 9 nimīlya Ma, B, Dv, Aw, IO, Mü, SB ] *nimīlya* Jd, Ld 10 vaijātyād B, Dv(2), Aw, IO, Jd, Ld, Mü, SB ] *vaijātyād* Ma, Dv 12 śītoṣṇayor B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *śītoṣṇayor punar* Ma 12 utpādyo<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *pādyo* Ld 13 na vādhārādheya<sup>o</sup> Aw, IO, Ld, Mü, SB ] *nādhārādheya<sup>o</sup>* Ma, B, Dv; *na vācārāpa<sup>o</sup>* Jd 13 parasparaṃ virodhaḥ B, Dv, Aw, IO, Jd, Ld, Mü ] *parasparavirodhaḥ* Ma, SB 15 vety Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *cety* Ld 17 na B, Dv, Aw, IO, Ld, Mü, SB ] *tatra jñānayoḥ ubhayor na* Ma(*ins.*); *om.* Jd 18 caiva B, Dv, IO, Jd, Ld, Mü, SB ] *ca* Ma; *caivaṃ* Aw 20 °samavetā Ma ] °*samānārthā* B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup>; °*samānatārtha* SB<sup>ac</sup> 21 dṛśyate Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *dṛśya* Mü 1 tasmād yat kiṃcid vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tasmān na kiṃcid* vB<sup>pc</sup> 1 prapaṅcamithyātva<sup>o</sup> Ma, B, Aw, IO, Jd, Ld, Mü, SB ] *prapaṅca mithyātva<sup>o</sup>* Dv 1 °*pratiñānaṃ* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °*pratiñāpanam* vB<sup>pc</sup>

14 chītoṣṇavad: cf. 27.4

śakyam — mumukṣūn prati mithyetarān prati satyam iti | na hi — rūpam  
andhān praty asatyam itarān prati satyam iti śakyam vaktum | na hi  
puruṣasvarūpānurodhino bhāvo yena tadapekṣayā satyatvam asatyatvaṃ vā bha- 5  
jeran | tathā ca —

narabhedān na hi jñeyā vastunaḥ sadasatyatā |  
na hi rūpam anandhānām satyam andheṣv asad bhavet ||

yathā sahasraraśmiḥ stuvantaṃ nindantaṃ ca tapati |

kiṃ ca — mumukṣūn praty avastutvam itarān prati vastutvam iti yugapat 10  
tathyamithyātvaprasaṅgaḥ | kiṃ ca —

prapañcāstitvam ajñasya tasyaiva jñāninaḥ punaḥ |  
sa eva kila nāstīti kathaṃ grāhyaṃ vaco bhavet ||  
na hi dvicandraḥ prāg āsīt paścān nāstīti yujyate |  
dvicandrajñānatulyatvaṃ pratyakṣādes tv apekṣate || 15

mithyātvaṃ kilāgamena pratyakṣādijñānasya pratipādyetety upagamāt sar-  
vadaivam — mithyātvaṃ dvicandrajñānavad iti yuktam abhyupagantuṃ  
nārddhajaratīyanyāyāśrayaṇam | yathāgamenāpi mithyātvaṃ na pratipādyate  
tathā “tadananyatvaṃ”<sup>71</sup> ity atra vakṣyāmaḥ | na ca timiravat prapañcamithyātve  
kāraṇadoṣo grhyate | ataḥ — bhinnābhinnarūpaṃ brahmeti sthitam |  
saṅgrahaślokaḥ —

kāryarūpeṇa nānātvam abhedaḥ kāraṇātmanā |  
hemātmanā yathābhedaḥ kuṇḍalādyātmanā bhidā ||<sup>72</sup> iti

<sup>71</sup>BS II.1.14. <sup>72</sup>see NOTES

3 mithyetarān B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *mithyā gatavān* Ma 3 na hi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 3–4 rūpam andhān B, Dv, Aw, IO, Ld, Mü, SB ] *rūpam arthān* Ma; *rūpasambandhān* Jd 4 itarān prati satyam iti Ma, B, Dv, Aw, IO, Jd, Mü, SB<sup>pcins.i.m.</sup> ] *iti* Ld; *itarān prati* SB<sup>ac</sup> 4 na hi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *na hi sa* Ma 5 °svarūpānurodhino Ma, B, Dv, Ld, Mü, SB ] °svarūpāvarodhino Aw, IO, Jd 5 bhāvo yena Ma, SB ] *bhāvā yena* B, Dv; *bhāvayeran* Aw, IO, Jd, Ld, Mü 7 narabhedān B, Dv, Aw, IO, Jd, Ld, Mü ] *rab-*  
*hedān* Ma; *na bhedān* SB 8 satyam andheṣv B, Dv, Aw, IO, Ld, Mü, SB ] *satyasandheṣv* Ma, Jd 9 sahasraraśmiḥ stuvantaṃ Ma, B, Dv, Aw, IO, Ld ] *sahasraraśmistuvantaṃ* Jd, Mü, SB 12 ajñasya Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *añkasya* Jd 13 nāstīti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nāstīti bruvan* Ma(gloss *sec.m.*) 13 grāhyaṃ Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, Mü, SB ] *sahyaṃ* Dv 15 tv apekṣate Aw, IO, Jd, Ld, Mü, SB, Tb ] *tu nesya* Ba; *tvayekṣyate* Bd; *tvayēṣyate* Ma, Md; *tv apekṣyate* Dv 16 upagamāt Aw, IO, Jd, Ld, Mü, SB ] *abhyupagamāt* B, Dv; *atrābhyupagamāt tatra* Ma 17 abhyupagantuṃ Ma ] *abhyupagantavyaṃ* B, Dv, Aw, IO, Jd, Ld, Mü, SB 18 nārddhajaratīya° Ma ] *bālārdhajaratīya°* Aw, IO, Jd, Ld, Md, Mü, SB; *pālārdhajaratīya°* Bd; *jalāt arthaṃ jaratīya°* Ba; *bālyam tv ardhajaratīya°* Dv 18 °āśrayaṇam Ma, B, Dv, Aw, IO, Jd, Ld, SB ] °āśrayaṇam Mü 18 yathāgamenāpi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yathā cāgamenāpi* Ma; *tathā cāgamenāpi* Ba 18 mithyātvaṃ na Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *mithyātvena* Ld 28.17–29.20 tathā . . . kāryarūpeṇa B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tathā tadanu[.....]rūpeṇa* Ma 28.19–29.1 °mithyātve kāraṇa° B, Dv, SB ] °*mithyātvaṃ kāraṇa°* Aw, IO, Jd, Mü; °*mithyātvakāraṇa°* Ld 1 ataḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *tataḥ* Jd 4 bhidā Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *bhedā* Mü

5 vedānte nipuṇaṃ manyāḥ kaścīd āha — atrāpy avidyā kāraṇadoṣa  
iti | yady evam avidyāvataṃ yad utpannaṃ jñānaṃ tac cen mithyety  
upagamyate brahmajñānaṃ api mithyā syād aviśeṣāt | avidyāvān eko  
hi śrotā “tat tvam asy”ādivākyaśravaṇe ’dhikriyate | yadi ca tasyāvidyā  
nāsti śravaṇamananavidhānaṃ evānarthakaṃ syāt | ataś ca mūlocchedāt  
10 satyavādaprasaṅgaḥ |

kā ceyam avidyā bhavato ’bhipretā | kiṃ bhedadarśanam uta tadviparītetī |  
yadi tāvad bhedadarśanam avidyābhyupeyeta tatredaṃ vaktavyam —  
kathaṃ bhedadarśanasyāvidyātvam | kiṃ vidyāto ’nyatvād avidyota vidyāyā Dv[19]  
abhāva itī |

15 na tāvad abhāvaḥ | saṃvedanasya pratyakṣatvāt | iyāṃs tu viśeṣaḥ — para-  
vidyāparavidyā cetī | tathā cōktaṃ “dve vidye veditavye”<sup>73</sup> “parā caivāparā ca”<sup>74</sup>  
iti | na ca paryudāsaḥ sambhavatī | na hi bhedajñānaṃ dravyaṃ guṇaḥ kriyā vā  
yena vidyāto ’nyat syāt | vidyete jñānaṃ ucyate | bhedajñānaṃ api jñānaṃ evete |  
atha tadviparītavidyā tatrāpi kiṃ nityānityā vā | sā ca brahmaṇaḥ kiṃ  
jīvasyete |

yady anādir avidyā tadānīm anirmokṣaprasaṅgaḥ | tasyā ucchettum aśaky-  
atvād brahmavat | athādīmatī kuto jāyate | yadi cōtpadyate kāryatvād vas-

<sup>73</sup>MuU I.1.4. <sup>74</sup>MuU I.1.4.

5 vedānte Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *vedānteti* Ld 5 āha Ma, B, Dv, Aw, Jd, Ld, Mü, SB ]  
*āhuḥ* IO 5 atrāpy Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, Mü, SB ] *om.* Dv 7 upagamyate Aw, IO,  
Jd, Ld, Mü, SB ] *abhyupagamyate* Ma, B, Dv 7 aviśeṣāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.*  
Ma 7 eko Aw, IO, Jd, Ld, Mü ] *eva* Ma, B, Dv, SB 9 evānarthakaṃ Ma ] *anarthakaṃ* B, Dv,  
Aw, IO, Jd, Ld, Mü, SB 9 ataś vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *tataś* vB<sup>pc</sup> 9 mūlocchedāt  
Ma, B, Dv ] *mūlachedya* Aw; *mūlacheda*<sup>o</sup> IO; *mūlachedya*<sup>o</sup> Jd; *mūlachedāt* Ld, SB; *mūlachedā*<sup>o</sup>  
Mü 10 satyavāda<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *chūnyavāda*<sup>o</sup> Ma 11 ’bhipretā ...  
Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *rūpaparatvam eveṣṭavyam* (23.17) ... *itīkartavyatāṃśaṃ cāpe*  
(25.2) [...] *yasyāpi prapañco* (30.14) ... Mü, see NOTES 11 tadviparītetī Ma ] *tadvyatirik-*  
*teti* B, Dv, Aw, IO, Jd, Ld, SB, see NOTES 12 bhedadarśanam B, Dv, Aw, IO, Jd, Ld, SB ]  
*bhedadarśanam ity* Ma 12 avidyābhyupeyeta Ma, Bd, Aw, IO, Jd<sup>pc</sup>, SB ] *avidyābhyupeyete*  
B, Dv, Ld; *asiddhābhyupeyeta* Jd<sup>pc</sup> 12 tatredaṃ Dv, Aw, IO, Jd, Ld, SB ] *tatraivaṃ* B;  
*tadaivaṃ* Ma 13 avidyota Ma ] *avidyātha* B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, SB 15 saṃvedanasya Ma ]  
*saṃvedanatvasya* B, Dv, Aw, IO, Jd, Ld, SB 15–16 paravidyāparavidyā B, Dv, Aw, IO, Jd, Ld,  
SB ] *paravidyā* Ma 16 veditavye Ma, B, Dv, IO, Jd, Ld, SB ] *viditavye* Aw 18 vidyete B, Dv,  
Aw, IO, Jd, Ld, SB ] *vidyete hi* IO 19 sā ca B, Dv, Aw, IO, Jd, Ld, SB ] *sāpi* Ma 19 brahmaṇaḥ  
kiṃ vB<sup>ac</sup>, B, Dv, IO, Jd, Ld, SB ] *kiṃ brahmaṇo* vB<sup>pc</sup>; *brahmaṇa kiṃ* Aw 1 jīvasyete Ma, Dv,  
Aw, IO, Jd, Ld, SB ] *jīvasya veti* vB(coni.); *jīvasyete* B 2 tasyā ucchettum Ma, B, Dv ] *tasyāḥ*  
*pratichettum* Aw, IO, Jd, Ld; *tasyāḥ chettum* SB 3 brahmavat Ma, B, Dv, Aw<sup>pc</sup>, IO, Jd, Ld, SB ]  
*brahmatvāt* Aw<sup>ac</sup> 3 kuto jāyate Aw, IO, Jd, Ld, SB ] *kutaḥ sā jāyate* Ma, B, Dv 3 cōtpadyate  
Ma, Aw, IO, Jd, Ld ] *cōtpadyeta* B, Dv, SB 3 kāryatvād B, Dv, Aw, IO, Jd, Ld, SB ] *kāryatve*  
Ma 3–4 vastutva<sup>o</sup> Ma, B, Dv, Ld, SB ] *vastu*<sup>o</sup> Aw, IO, Jd

8 tat tvam asy : ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.

tutvaprasaṅgaḥ | tatra — avastubhūtāvidyēti vivakṣā hīyate | na hy avastu  
śāśaviṣṇam utpadyate |

5

na ca brahmaṇo 'vidyā | tasya viśuddhacidrūpatvān niratiśayānandarūpatvāc  
ca | na ca jīvasya | brahmavyatirikta jīvānabhyupagamāt | pratibimbarūpasya ca  
jīvasya kalpitasyāvastutvāt | hanta nirāśrayāvidyābhāvapadavīm prāptā | tasmān  
na bhedadarśanam avidyā |

nāpīśvarasya | kiṃ tarhi | jīvasya vastubhūtasya dehādiṣv anātmasu  
viparītajñānaṃ brahmasvarūpāpratipattiś ca | tad ubhayaṃ grahaṇāgrahaṇam  
avidyā | sā “tat tvam asy”ādivākyaśravaṇajanitayā vidyayā nivartate |

10

na prapañcadarśanam | brahmakāryatvāt prapañcasya vastutvam | brahmaiva  
hi kāraṇātmanā kāryātmanā vāvasthitam ity uktam | na hi brahmaviṣayaṃ  
jñānaṃ mithyā bhavitum arhati |

15

yady evaṃ prapañcasatyatve kathaṃ bhavatpakṣe mokṣa iti |

yasyāpi prapañco mithyā tasyāpi kathaṃ mokṣa iti vaktavyam | yathā svap-  
naprapañco nivṛtto 'pi punaḥ punar utpadyate tathā jāgratsvapnaprapañco 'pi  
muktasyāpy utpadyeta | tathā suṣuptipralayayos timirarūpāvasthitā vidyā punaḥ  
prapañcahetuḥ | tadvad anavasthāyini ca vidyā pradīpajvālāvāt | tasyāṃ  
dhvastāyāṃ tamovad avidyā punar uttiṣṭhet |

nanu jñānenonmathitasya kathaṃ punar utpattiḥ |

4 avastubhūtāvidyēti Ma, B, Dv, Aw, Ld, SB ] *vastubhūtāvidyēti* IO, Jd 4 vivakṣā Aw, IO, Jd,  
Ld ] *prati jñā* Ma, B, Dv, SB; *vivakṣāprati jñā* Dv(3) 5 utpadyate Ma, B, Dv, IO, Jd, Ld, SB ]  
*udyate* Aw 6 ca vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, SB ] *om.* vB<sup>pc</sup> 6 viśuddhacid<sup>o</sup> B, Dv, Aw, IO, Jd,  
Ld, SB ] *viśuddhavidyā<sup>o</sup>* Ma 7 ca Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, SB 7 pratibimbarūpasya  
B, Dv, Aw, IO, Jd, Ld, SB ] *pratibimbasvarūpasya* Ma 8 kalpitasyāvastutvāt B, Dv, Aw, IO,  
Jd, Ld, SB ] *kalpitasyāvastutvāt* Ma 8–9 tasmān na Ma, B, Dv, Aw, IO, Ld, SB ] *tasmāc  
ca* Jd 10 nāpīśvarasya B, Dv, Aw, IO, Jd, Ld, SB ] *nāpi seśvarasya* IO 10 dehādiṣv Ma,  
B, Dv, SB ] *bhedādiṣv* Aw, IO, Jd, Ld 11 brahmasvarūpāpratipattiś Ma, B, Dv, Aw, Ld, SB ]  
*brahmarūpāpratipattiś* IO, Jd 11 ubhayaṃ grahaṇā<sup>o</sup> Ma, B, Dv, Aw, SB ] *ubhaya grahaṇā<sup>o</sup>* IO,  
Jd, Ld 13 brahmakāryatvāt vB<sup>ac</sup>, Dv, B, Aw, IO, Jd, Ld, SB ] *brahmakāryārthatvāt* vB<sup>pc</sup> 13–  
14 brahmaiva hi B, Dv, Aw, IO, Jd, Ld, SB ] *brahmaiva* Ma 18 utpadyate Ma, B, Dv, Aw, IO, Jd,  
Mü, SB ] *utpadyate* Ld 18 jāgratprapañco vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *jāgratprapañco*  
vB<sup>ac</sup>, Dv 1 muktasyāpy B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *punas tasyāpy* Ma 1 utpadyeta Ma,  
B, Dv, Aw, Ld, Mü ] *upapadyate* IO, Jd, SB 1 tathā Aw, IO, Jd, Ld, Mü ] *yathā* vB<sup>ac</sup>, B, Dv,  
SB; *tathā ca* vB<sup>pc</sup> 1 suṣuptipralayayos vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *svapnapralayayos*  
vB<sup>pc</sup> 1 vidyā Aw, IO, Jd, Ld, Mü, SB ] *'vidyā* Ma, B, Dv 1–2 punaḥ prapañcahetuḥ Ma, B,  
Dv, Aw, IO, Ld, Mü, SB ] *punaḥ [punar utpadyate (30.15) ... punaḥ] prapañcahetuḥ* (ditt.) Jd  
2 tadvad anavasthāyini vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *asthāyini* vB<sup>pc</sup> 2 ca vidyā B,  
Dv, Aw, IO, Jd, Ld, Mü, SB ] *cāvidyā* Ma 3 dhvastāyāṃ Ma, B, Dv, Aw, IO, Jd, Mü, SB ]  
*dhvamstāyāṃ* Ld

12 tat tvam asy : ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.

10–11 brahmaiva ... vāvasthitam : cf. 12.2



5 atrocyate — katham unmathanam matam | jñānasyāpi prapañcatvāt | na prapañcena prapañconmathanam sambhavati tulyaśaktivāt |

athātmarūpaṃ jñānam | yady evaṃ sarvadātmarūpasyāvasthitatvāt prapañcapratibhāsānupapattis tamasa iva pradīpasannidhau | tataś ca saṃsārābhāvān nityamuktiprasaṅgaḥ | tasmād āgamena bandhamokṣavyavasthā vaktavyā na tarkeṇānavasthitatvāt |

10 asmatpakṣe muktaḥ sarvātmā bhavati | tathā cāha “sarvātmā bhavati”<sup>75</sup> Dv[20]  
 “sarvajñaḥ sarvam evāviveśa”<sup>76</sup> iti | “tad dhaitat paśyann ṛṣir vāmadevaḥ pratipede ’ham manur abhavaṃ sūryaś ca”<sup>77</sup> iti muktyavasthāyām api pūrvavat prapañcasadbhāvaṃ darśayati |

15 atrāha — astu tāvat kevalād eva jñānān muktiḥ karmanirapekṣāt | caturvidhaṃ hi karmakāryam — utpādyam āpyaṃ vikāryaṃ saṃskāryaṃ ceti | na tāvan mokṣākhyam brahmasvarūpaṃ utpādyam anityatvaprasaṅgāt | ato notpattyarthaṃ agnihotrādikarma | nāpi karmaṇā brahmāpyate sarvagatvena nityāptasvarūpatvāt | na ca kriyayā vikriyate carmavad anityatvaprasaṅgāt | nāpi saṃskriyate nityasyātiśayāsambhavāt | ataḥ kāryānupraveśo na śakyate vyutpādayitum iti |

atrocyate — satyaṃ trividhaṃ karma na sambhavatīti | āpyaṃ tu na śakyate

<sup>75</sup>cf. BĀU I.5.20: sarveṣāṃ bhūtānāṃ ātmā bhavati; BĀU(M) IV.4.28: sarvasyātmā bhavati; KauU IV.17; 18: sarveṣāṃ ātmā bhavati <sup>76</sup>PU IV.11. <sup>77</sup>BĀU I.4.10.

5 unmathanam matam vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] unmathanamatam vB<sup>pc</sup>  
 6 sambhavati vB<sup>ac</sup>, B, Dv, Aw, Jd, Ld, Mü, SB ] om. vB<sup>pc</sup>; na sambhavati IO 7 athātmarūpaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] athātmasvarūpaṃ vB<sup>pc</sup> 7 sarvadātmarūpasyā<sup>o</sup> Ma, IO, Jd, Mü, SB ] sarvadātmasvarūpasyā<sup>o</sup> B, Dv, Aw, Ld 8 bhāsānupapattis Aw, IO, Jd, Ld, Mü, SB ] bhāsānupapattis Ma, B, Dv 8 iva Ma, B, Dv, IO, Jd, Ld, Mü, SB ] eva Aw 8 tataś B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ataś Ma 11 bhavati vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] bhavati sarvataḥ vB<sup>ac</sup>, Dv 12 evāviveśa Ma, B, Dv, IO, Ld, Mü, SB ] evāviveśa Aw; eva viveśa Jd 12 tad Ma, B, Dv, Aw, Ld, Mü, SB ] yad IO, Jd 12 dhaitat Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] etat Dv(1) 13 manur abhavaṃ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] manubhavaṃ Jd 13–14 pūrvavat prapañca<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, Mü, SB ] sūryādiprapañca<sup>o</sup> Ma 15 atrāha Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] atrāhuḥ IO 15 tāvat Aw, IO, Jd, Ld, Mü ] tarhi Ma, B, Dv, SB 15 nirapekṣāt Ma, B, Dv ] nirapekṣā ca Aw; nirapekṣā IO, Jd, Ld, Mü, SB 16 hi Ma, B, Dv, Aw, IO, Ld, Mü, SB ] om. Jd 16 karmakāryam Ma ] karmakāraṅgam B, Dv, Aw, IO, Jd, Ld, Mü, SB 16 āpyaṃ Ma, B, Aw, IO, Jd, Ld, Mü ] prāpyaṃ Dv, SB 2 karmaṇā Ma, B, Dv, Aw, IO, Jd, Ld, SB ] karma karmaṇā Mü 2 brahmāpyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] brahmāptiḥ Ma 2 sarvagatvena Aw, IO, Jd, Ld, Mü, SB ] sarvagatatvena Ma, B, Dv 5 vyutpādayitum B, Dv, Aw, IO, Jd, Ld, Mü, SB ] kalpayitum Ma 6 satyaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] asatyaṃ Ma 6 sambhavatīti Ma, B, Dv, Aw, Ld, Mü, SB ] sambhavati IO, Jd

15 kevalād ... muktiḥ : cf. BhGBhbh: 83.9

12 caturvidhaṃ ... saṃskāryaṃ ceti : cf. Upad Padyabandha XVII.49; NS I.53, see NOTES

nirasitum | yathaiva jñānenāvidyānivr̥ttidvāreṇa brahmasvarūpam avāpyata ity  
 abhyupagamyate tathā karmasahitenety abhyupagantavyam “yajñena dānena”<sup>78</sup>  
 iti viniyogāt | yadi ca nityaprāpto mokṣaḥ syād ayatnena siddhatvāt sarvo loko  
 mucyeta | athāvidyā vyavadhānāt tannivr̥ttidvāreṇa tannivr̥ttiś ca vidyayā vi- 10  
 rodhād iti manyase | atrocyate — tadviparītaṃ te prasajyate |

bhedavijñānam avidyā bhavato ’bhipretā | na taddhriyamāṇaśārīrasya kasy-  
 acid bhedajñānaṃ nivartate cakṣurādīnāṃ tannimittatvāt | na ca nimitte sati  
 naimittikaṃ na bhavati karmaṇāṃ tadbhogārthatvāt | kathaṃ bhogārthatvam |  
 dehendriyaviṣayavibhāgajñānahetutvāt | 15

api cetaretarahetutvam avidyākāmakarmaṇāṃ bījāṅkuravad yataḥ  
 saṃskāracakram avirugṇam anuvartate | tataś cādvaitajñānaṃ bādhyatām  
 eti | pratipakṣabalīyastvād apavargābhāvaḥ prasajyate |

na ca — bādhyamānākāraṃ bhedajñānaṃ tiṣṭhatīti śakyate ’nanumatena  
 vaktuṃ sthitinimittābhāvāt | nimittasadbhāve hi nivṛttam api mithyājñānaṃ 20  
 punar utpadyate | dvicandrarajjusarpādaḥ bhrāntitvena niścite pravṛttir  
 nopapadyate | dṛśyate ca śaucācamanavyākhyānabhojanādaḥ kṣutpipāsayor  
 anivr̥ttatvāt tatprerito ’svatantraḥ pravartate | bādhitakalpaṃ cājñānam  
 iti svānubhavaviruddhaṃ bruvann unmattān na viśiṣyate | na cāvidyāyāḥ  
 sāvaśeṣatvaṃ śakyaṃ kalpayitum avastutvāt | na hi śaśaviṣāṇasya sāvaśeṣatvaṃ  
 niravaśeṣatvaṃ vāsti |

- 5 yadi ca bhedajñānaṃ sarvātmanā nivarteta sampradāyavicchedaḥ  
 syāt | asiddhaś cāyaṃ hetur virodhād iti | manuvyāsayājñavalkyādīnāṃ  
 upadeśakartṛvopalabdheḥ | śabdādibhedapratibhāse hi sampradāyopapattiḥ | Dv[21]

<sup>78</sup>BĀU IV.4.22; VI.2.16, cf. 26.4

8 tathā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tathā hi* vB<sup>pc</sup> 9 syād B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *sūd* Ma 9 sarvo loko Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *sarvaloko* Ld 10 tannivr̥ttidvāreṇa Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *na nivṛttidvāreṇa* Mü 11 atrocyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tatrocyate* Ma 12 na tad° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *na ca* Ma 13 nivartate Ma, Aw, IO, Jd, Ld, Mü, SB ] *vinivartate* B, Dv 13 tannimittatvāt B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, Mü, SB ] *tannivr̥ttatvāt* Ma, Jd<sup>ac</sup> 14 kathaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *kathaṃ ca* Ma 17 avirugṇam vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *aviralam* B, Dv; *avirugṇam* Ma 18 eti Ma, B, Dv, SB ] *iti* Aw, IO, Jd, Ld, Mü 18 pratipakṣabalīyastvād B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *pakṣabalīyastvād* Ma 18 apavargābhāvaḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *apavargābhāvaḥ* Jd 19–20 śakyate ’nanumatena vaktuṃ Aw, IO, Jd, Ld ] *anunmattena vaktuṃ śakyate* Ma; *śakyate ’nunmattena vaktuṃ* B, Dv, SB; *śakyate ’nanumatena vaktuṃ* Mü 20 nivṛttam B, Dv, Aw, IO, Jd, Ld, SB ] *nimittam* Ma; *nivṛttim* Mü 22 śaucācamana° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ācamana°* Ma 1 tatprerito Ma, B, Dv, Aw, Ld, Mü, SB ] *tatpravṛtto* IO; *tatpravṛttau* Jd 1 bādhitakalpaṃ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *bādhitakalpaṃ* Jd 1–2 cājñānam iti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ca[.....]m evāsyeti* Ma 3 avastutvāt Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *avasthitvāt* Jd 5 nivarteta B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nivarteta tataḥ* Ma 7 °bhedapratibhāse B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °bhedapratibhāse Ma

- “tad dhaitat paśyann”<sup>79</sup> iti ca yugapad ubhayānūvṛttiśruteḥ | niḥsambodho  
nirāsvādas tvatpakṣe mokṣaḥ syāc caityanyamātrāvaśeṣatvāt | vadanti kecit —  
10 “śṛgālatvaṃ vane varam”<sup>80</sup> iti |  
asmatpakṣe tu na bhedajñānanivṛttir avidyānivṛttiḥ | kiṃ tarhi | śārīrādāv  
anātmany ātmabuddhīnivṛttiḥ | tatra ca siddho hetuḥ | tannivṛtttau śārīrapātād  
anantaram sarvajñāḥ sarvaśaktir niratiśayasukhasaṃvedī mukto bhavātīti ni-  
ravadyam |  
15 api cānekajanmasaṅcitānāṃ karmaṇām ārabdhānārabdhaphalānāṃ katham  
tannivṛttir jñānavirodhābhāvāt |  
bandhakāraṇatvād apavargahetuḥ jñānenāsti virodhaḥ | iti cet katham bandha-  
hetutvam avagatam |  
śāstrād iti cet tarhy āgato ’si madīyaṃ panthānam | kutas  
20 te ’vidyāmātravādināḥ tadvyatiriktaṃ karma tadvibhāgo vā abāhyārthavāditvāt |  
asmatpakṣe tu yujyate | yathā śāstrān nityakarmasamuccitād ātmajñānād  
avidyākāmakarmalakṣaṇabandhanivṛttis tathā “yajñādiśruter aśvavad”<sup>81</sup> ity atra  
darśayiṣyāmaḥ || 4 ||

sāṅkhyās tu triguṇam acetanaṃ pradhānaṃ jagatkāraṇam anumāya tatraiva  
vedāntavākyaṇi yojayantaḥ pratyavatiṣṭhante — cetanasya brahmaṇo ja-

<sup>79</sup>BĀU I.4.10. <sup>80</sup>unk. see NOTES <sup>81</sup>BS III.4.26.

8 niḥsambodho B, Dv, IO, Jd, Ld, Mü, SB ] *niḥsambodhaś ca* Ma; *nisambodho* Aw  
9 °mātrāvaśeṣatvāt Ma, B, Dv, Aw, Ld, Mü, SB ] °mātrāviśeṣatvāt IO, Jd 11 na Ma, B, Dv,  
Aw, IO, Jd, Ld, Mü ] *om.* SB 12 tannivṛtttau Ma, B, Dv, Aw, Ld, Mü, SB ] *tannivṛtteḥ* IO,  
Jd 13 anantaram B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ūrdhvaṃ* Ma 13–14 niravadyam Ma, B,  
Dv, Aw, IO, Ld, Mü, SB ] *niravedyam* Jd 15 ārabdhānārabdha° Ma, B, Dv, Aw, IO, Jd, Ld,  
SB ] *ārabdha°* Mü 16 tannivṛttir Ma, B, Dv, Aw, Ld, Mü ] *anivṛttir* IO, Jd; *tannivṛtti°* SB  
17 apavargahetuḥ jñānenāsti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *apavargārthena jñānenāsti* Ma 17–  
18 bandhahetutvam Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *bantutvam* Ld 19 tarhy B, Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *om.* Ma 19 panthānam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yat sthānam* Dv(1)  
20 °vādināḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] °vādināṃ Ld 20 abāhyārthavāditvāt Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *bāhyārthamithyāvāditvāt* Ma; *bāhyārthavāditvāt* B 21 śāstrān nitya° Ma, B,  
Dv, Aw, IO, Jd, Mü, SB ] *śāstrānitya°* Ld 22 avidyākāmakarma° B, Dv, Aw, IO, Jd, Ld, Mü,  
SB ] *avidyākarma°* Ma 1 pradhānaṃ vB<sup>pcins.i.m.</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* vB<sup>ac</sup>, Ma  
1 jagatkāraṇam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 1 anumāya Ma, B, Aw, IO, Jd, Ld,  
Mü, SB<sup>pc</sup> ] *anumāyate* Dv; *anumāya* SB<sup>ac</sup> 2 pratyavatiṣṭhante Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
*pratyavatiṣṭhanti* Mü

2 cetanasya brahmaṇo : cf. BS I.1.1.

2–3 jagatkāraṇatve : cf. BS I.1.2.

gatkāraṇatve yat pratijñātaṃ śāstrayonitvaṃ “sad eva saumyedaṃ agra āsīd”<sup>82</sup>  
ityādivākyasamanvayāt tad asiddham | “sac”chabdo vastumātravācī pradhāne ’py  
avakalpate | ato na cetanaṃ jagatkāraṇam |

5

iti prāpte bravīti —

### īkṣater nāsabdāṃ || I.1.5 ||

na pradhānaṃ jagatkāraṇam | **aśabdāṃ** hi tat | na vidyate śabdaḥ śrutir yasya tad  
**aśabdāṃ** | kasmāt | **īkṣater** īkṣaṇāśravaṇāt “tad aikṣata bahu syāṃ prajāyeya”<sup>83</sup>  
iti | **īkṣater** iti dhātvarthanirdeśo lakṣaṇayā na dhātunirdeśo yathā “itikar- 10  
tavyatāvidher yajateḥ pūrvavattvaṃ”<sup>84</sup> iti | īkṣaṇaṃ paryālocanam adhyavasāyaḥ  
pratyakṣas | tad acetanasya nopapadyate || 5 ||

atrāha — gauṇam īkṣaṇaṃ bhaviṣyati | acetane ’pi cetanavad upacāradarśanāt |  
yathāsannapatanam kūlam ālakṣya — kūlam pipatiṣatīti prayujyate tathā  
pradhāne pratyāsannasarge niyamena pravṛttim ālocya cetanopacāro bhaviṣyati | 15  
bhavati cehāpy acetanayor aptejasor upacāras “tat teja aikṣata”<sup>85</sup> “tā āpa  
aikṣanta”<sup>86</sup> iti | tasmād gauṇam īkṣaṇam |  
atra pratividhatte —

### gauṇas cen nātmasābdāt || I.1.6 ||

Dv[22]

<sup>82</sup>ChU VI.2.1: v.l. *somyedam* LV <sup>83</sup>ChU VI.2.3. <sup>84</sup>JS VII.4.1. <sup>85</sup>ChU VI.2.3. <sup>86</sup>ChU VI.2.4.

3 sad eva Ma, B, Dv, IO, Jd, Ld, Mü ] *sadaiva* Aw 3 saumyedaṃ Dv, Aw, IO, Jd, Mü ]  
*somyedam* Ma, B, Ld, SB 2–6 <sup>o</sup>kyasamanvayāt ... na pra<sup>o</sup> Ma, B, Dv, Aw, IO(*ins.i.m.*), Jd,  
Ld, Mü, SB ] *om. IO<sup>ac</sup>* 5 avakalpate Ma, B, Dv, Aw, IO, Mü, SB ] *avakalpyate* Jd, Ld 8 na  
Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *om. Ld* 8 śabdaḥ śrutir Ma, B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, Mü, SB ]  
*śrutīḥ śabdo* Jd 8 yasya Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *yasya sa* Aw 10 īkṣater iti B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *īkṣater iti ca* Ma 10 dhātvarthanirdeśo lakṣaṇayā na dhātunirdeśo B,  
Dv, Aw, IO, Jd, Ld, Mü, SB ] *dhātvarthanirdeśenekṣayā* Ma 11 iti Ma ] *om. B, Dv, Aw, IO, Jd,*  
Ld, Mü, SB 11–12 adhyavasāyaḥ pratyakṣas Aw, IO, Jd, Ld, Mü, SB ] *adhyavasāyapratyayam*  
Ma; *adhyavasāyaḥ pratyakṣam* B, Dv 12 tad acetanasya B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tac*  
*cācetanasya* Ma 13 bhaviṣyati B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *bhavati* Ma 14 kūlam Ma,  
B, Dv, Aw, IO, Ld, Mü, SB ] *kulam* Jd 14 kūlam Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *kulam* Jd  
15 ālocya Aw, Ld, Mü ] *ālocyate* Ma; *ālokya* Ma, B, Dv, IO, Jd, SB 15 cetanopacāro B, Dv,  
Aw, IO, Ld, Mü, SB ] *cetanavad upacāro* Ma; *cetanopalakṣaṇo* Jd 1–2 tat teja aikṣata tā āpa  
aikṣanta Ld ] *tat teja aikṣata* Ma, B, Dv, SB; *tā āpa aikṣanta tat teja aikṣata* Aw, IO, Jd, Mü; *tat*  
*teja aikṣata tā āpa aikṣanta yajatiṣu ye yajāmaḥ kuryān nānuyājeṣu* Dv(3)

3 śāstrayonitvaṃ : cf. BS I.1.3.

1–2 sad ... samanvayāt : cf. BS I.1.4.

- 5 **gauṇam** Īkṣaṇam ity ayuktam | kasmāt | **ātmaśabdāt** | “seyam devatā”<sup>87</sup> ity atra “hantāham imās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaraṇāṇi”<sup>88</sup> iti | tathā “sa ātmā tat tvam asi śvetaketa”<sup>89</sup> iti | **ātmaśabdaś** cetanavacano loke prasiddhaḥ | tena jīvaṃ vyapadiśati devatā | jīvaś ca prāṇānāṃ dhārayitā pratyakṣādipramāṇasiddhaḥ | tatr**ātmaśabdaprayogo** yujyate | yady acetanaṃ pradhānaṃ jagatkāraṇaṃ guṇavṛtṭyā kalpyeta tad eva devatāśabdena parāmrśyeta | tataś ca — acetanaṃ cetanasyātmeti viruddham āpadyeta | tato mukhyam evekṣitṛtvam | kūle tu yuktam **gauṇatvaṃ** pramāṇāntarādhīnatvāl laukikasya prayogasya | aptejasor api prakṛtadevatānupraveśāt tadīyam evekṣitṛtvam kāryagataṃ copadiśyeta ity adoṣaḥ || 6 ||
- 15 atrātmaśabdo ’cetane pradhāne lakṣaṇayā prayujyate puruṣopakāritvāt | yathā rājñāḥ sarvārthakāriṇi pattigaṇake bhavaty ātmaśabdaprayogo — mamātmā bhadrāsena iti | athavā cetanācetanayoḥ sādharmaṇo ’yam ātmaśabdo yathā jyotiḥśabdaḥ kratujvalanayor iti |  
atrottaraṃ paṭhati —

### tanniṣṭhasya mokṣopadeśāt || I.1.7 ||

nāyam ātmaśabdo “gauṇo” atra sambhavati | prakṛter jagatkāraṇa**niṣṭhasya**

<sup>87</sup>ChU VI.3.2. <sup>88</sup>ChU VI.3.2. <sup>89</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.

5 gauṇam Īkṣaṇam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *gauṇo* ’yam Īkṣatir Ma 7 sa Ma, B, Dv, Aw, Ld, Mü, SB ] *om.* IO, Jd 8 cetanavacano Ma, B, Dv, Aw, Ld, Mü, SB ] *cetanāvacano* IO, Jd 8 vyapadiśati Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *vyapadiśanti* Mü 8 prāṇānāṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *prāṇā* SB 9–10 yady acetanaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yadyācetanam* Ma 10 tad eva Aw, Ld, Mü, SB ] *tadā* Ma; *tadāiva* B, Dv, IO, Jd 11 parāmrśyeta Aw, Mü, SB ] *parāmrśyeta* Ma, B, Dv, IO, Jd, Ld 11 viruddham Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *viruddham* Jd 11 āpadyeta B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *āpadyate* Ma 11 tato vB<sup>ac</sup>, Ma, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ato* vB<sup>pc</sup> 12 kūle Ma, B, Dv, Aw, IO, Ld, SB ] *kūle* Jd, Mü 13 laukikasya prayogasya Dv, Aw, IO, Jd, Ld, Mü, SB ] *laukikaprayogasya* Ma, B 14 copadiśyeta Aw, IO, Jd, Mü, SB ] *vyāpadiśyeta* Ma; *cāpadiśyeta* B, Dv, Ld 14 ity adoṣaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 15 atrātmaśabdo Aw, IO, Jd, Ld, Mü, SB ] *atrāhātmaśabdo* B, Dv; *ātmaśabdo* ’py Ma 15 lakṣaṇayā Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *lakṣa[.....]ṇayā eras.* IO 16 pattigaṇake B, Dv, Aw, IO, Jd, Ld, Mü ] *paṅktigaṇake* Ma; *pattigaṇe* SB 16 ātmaśabdaprayogo B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ātmaśabdo prayogo* Ma 17 sādharmaṇo ’yam Ma, B, Dv, IO, Jd, Ld, SB ] *sādharmaṇayor ayam* Aw; *sādharmaṇayo ’yam* Mü 35.13–36.17 yathā jyotiḥśabdaḥ ... nāyam ātmaśabdo Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *om.* Jd

5 gauṇam Īkṣaṇam : cf. 34.11

9–10 aptejasor ... adoṣaḥ : cf. 35.14

4 nāyam ... gauṇo : cf. BS I.1.6.

śvetaketos “tat tvam asi”<sup>90</sup> ity upadiśya **mokṣa upadiśyate** “tasya tāvad eva 5  
ciraṃ yāvan na vimokṣye ’tha sampatsya”<sup>91</sup> iti | yāvac charīrān na vimokṣyate  
prārabdhakarmaphalabhogapratibandhāt tāvad evāsya viduṣaś ciraṃ | bhukte tu  
karmaṇi pratibandhābhāvāt | atha brahma sampatsyata ity arthaḥ | takāralopo ’tra  
cchāndaso draṣṭavyaḥ |

yadi cācetaṇaṃ pradhānaṃ “tat tvam asi”<sup>92</sup> iti grāhayet tathā mithyāvādi 10  
śāstraṃ na pramāṇaṃ syāt | mātāpitṛvacanād api pratyayitaraṃ yathābhūtavādi  
śāstram | tvatpakṣe mithyādr̥ṣṭer **mokṣopadesānupapattiḥ** | senāpatau tu  
pramāṇāntaravaśād upacāro yuktaḥ |

na cāyaṃ sādharmaṇaḥ | anekāśaktikalpanāyā apanyāyatvāt | yatra gauṇyā 15  
vṛtṭyā prayoga upapadyate tatrārthāpattikṣayād vācakaśaktikalpanam ayuktaṃ  
yathā — agnir māṇavaka iti | cetanopakāritvaṃ cālocyānātmany ātmaśabdo loke  
prayujyate — bhūtātmandriyātmēti | yatra punar gauṇī vṛtṭir na sambhavati  
tatrānekaśaktikalpanā yathā — akṣāḥ pādā iti | jyotiḥśabdo ’pi tamaḥpratipakṣe Dv[23]  
mukhyaḥ | sa ca gauṇyā vṛtṭyā kratau yujyate | jyotīṃṣi stomā asyeti jyotiṣomaḥ |

<sup>90</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>91</sup>ChU VI.14.2. <sup>92</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.

5 upadiśya Ma, B, Dv, IO, Jd, Ld, SB ] *upadeśya* Aw, Mü 7 ciraṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ciraṃ vilambaḥ* Ma 7 bhukte Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *bhukte* IO 8 pratibandhābhāvāt Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *pratibandhobhāvāt* Ld 8–9 ’tra cchāndaso B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 10 tathā Aw, IO, Jd, Ld, Mü ] *tato* Ma, B, Dv, SB 11 na B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] *om.* Ma, SB<sup>ac</sup> 11 pratyayitaraṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *pratyāyitavyaṃ* Dv(2); *pratyayitavyaṃ* SB 11 yathābhūtavādi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yathābhūtārthavādi* Ma 12 tu B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ca* Ma 13 pramāṇāntaravaśād vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü ] *pramāṇāntarāvakaśād* vB<sup>pc</sup>; *pram[....]ntaravaśād* SB 14 cāyaṃ vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *tv ayaṃ* B, Dv 14 apanyāyatvāt B, Dv, IO, Jd, Ld, Mü, SB ] *anyāyatvāt* Ma; *apy anyāyatvāt* Aw 14 yatra vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü ] *atra* vB<sup>ac</sup>, Ma, Bd; *tatra* B, Dv, SB 15 upapadyate Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *upa[....]te* SB 15 <sup>o</sup>kalpanam Dv, Aw, IO, Jd, Ld, Mü, SB ] <sup>o</sup>kalpanām Ma, B 16 cālocyānātmany Dv, Aw, IO, Ld, SB ] *cālocyātmany* Ma, B; *cātmanocya anātmany* Jd; *ca locyānātmany* Mü 16–17 loke prayujyate Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *lo[....]jyate* SB 17 sambhavati B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *bhavati* Ma 1 tamaḥpratipakṣe Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *amaḥpratipakṣe* SB<sup>pcins.i.m.</sup>; *amaḥprati* SB<sup>ac</sup> 2 sa ca gauṇyā Ma ] *sa ca gauṇaḥ gauṇyā* Dv; *sa gau sa gauṇyā* Ba, Md; *satre gauṇaḥ* Aw, Mü; *sa ca gau[ṇyā] ... sāmartyāt (39.4)* ] *ins.* IO; *sa ca gauṇa* Jd; *sa ca gauṇaḥ* Ld, SB 37.15–39.3 vṛtṭyā ... padānām Ma, B, Dv ] *lac.* Aw, IO, Jd, Ld, Mü, SB, see NOTES 2 vṛtṭyā kratau vB<sup>pc</sup>, Dv ] vṛtṭyārtau vB<sup>ac</sup> 2 yujyate vB<sup>ac</sup>, Dv, IO ] *prayujyate* vB<sup>pc</sup>

5 tat tvam asi : cf. 35.3

1–4 tasya ... ity arthaḥ : BhGBhbh: 143.11-15, see NOTES

10 tat tvam asi : cf. 35.3

12 senāpatau ... yuktaḥ : cf. 35.11

16 yathā agnir māṇavaka iti : cf. 11.19

1 akṣāḥ pādā : cf. JSSbh ad V.4.13.

arthavādadarśanāt “etāni vāva tāni jyotīṃṣi ya etasya stomā”<sup>93</sup> iti | sa eva prakṛto  
“vasante vasante jyotiṣā yajeta”<sup>94</sup> iti nirdiśyate || 7 ||

5 itaś ca nātmaśabdo gauṇaḥ —

### heyatvāvacanāc ca || I.1.8 ||

yady anātmaivācetanam pradhānam — jagatkāraṇam “tat tvam asīti” śvetake-  
tor upadiṣṭam syāt sa ca pitropadiṣṭam pramāṇīkurvann andhagolāṅgūlanyāyena  
na kadācin mucyeta | tasya tato **heyatvam** vaktavyam | **na cāvocat** |  
10 sanmātrakāraṇaṇiṣṭhaiva ṣaṣṭhaprapāṭhakaparīsamāptiḥ | ataḥ sacchabdavācyam  
cetanam brahmeti niścīyate |

pratiñāvirodhāc **ca** | “uta tam ādeśam aprākṣo yenāśrutam śrutam bha-  
vaty amataḥ matam avijñātam vijñātam”<sup>95</sup> iti | pradhāne vijñāte hi tatkāryam  
mahadādi vijñātam syān na bhokṛtvargāḥ | brahmaṇi punaḥ kāraṇe vijñāte  
15 bhokṛtṛbhogyavargau vijñātau syātām tadananyatvāt || 8 ||

itaś ca na pradhānam sacchabdavācyam |

### svāpyayāt || I.1.9 ||

vB(I.1.10)

“yatraitat puruṣaḥ svapiti nāma satā saumya tadā sampanno bhavati | svam apīto  
bhavati | tasmād enaḥ svapitīty ācakṣata”<sup>96</sup> iti | svapitināmanirvacanena “svam  
apīto bhavati”<sup>97</sup> iti **svasmin** prakṛte sacchabdavācye jīvasyā**pyayam** darśay-  
ati | yadi prakṛtam cetanam syāt tatas tasmim cetanasya **svāpyaya** upapadyate |  
**apyayaḥ** pralayaḥ sacchabdavācyenaikābhāvaḥ | tasmān nācetanam sacchabda-  
vācyam || 9 ||

<sup>93</sup>TBrā I.5.11.1. <sup>94</sup>cf. JSŚbh ad III.3.19; VI.2.31; BSSbh ad I.1.23. <sup>95</sup>ChU VI.1.3: v.l. uta tam  
ādeśam aprākṣyo yenāśrutam ... LV, see NOTES <sup>96</sup>ChU VI.8.1: v.l. somya LV <sup>97</sup>ChU VI.8.1.

4 vasante vasante Ma, IO ] *vasante* B, Dv 4 yajeta Dv, IO ] *yajata* Ma, B 7 jagatkāraṇam “tat  
tvam asīti” B, Dv, IO ] *tad asīti* Ma 8 andha° Ma, B, Dv ] *adha°* IO 12 pratiñāvirodhāc ca Dv ]  
*pratiñāvirodhāc ca* || I.1.9 || vB, see NOTES 12 śrutam Ma, B, Dv ] *om.* IO 16 na pradhānam  
Ma, B ] *pradhānam na* Dv, IO 18 saumya vB<sup>ac</sup>, Dv, IO ] *somya* vB<sup>pc</sup> 19 enaḥ Ma, B, Dv ]  
*ete* IO 1 sacchabdavācye Ma, B, Dv ] *sacchabdavācyo* IO 2 cetanasya svāpyaya Ma, B, Dv ]  
*cetanasya svāpyaya* IO 3 sacchabdavācyenaikābhāvaḥ B, Dv, IO ] *sacchabdavācyenaikābhāvaḥ*  
Ma

10 sanmātrakāraṇaṇiṣṭhaiva ṣaṣṭhaprapāṭhakaparīsamāptiḥ : ChU VI, cf. BSŚbh.

15 tadananyatvāt : cf. BS II.1.14.

37.19–38.1 svam apīto bhavati : cf. 37.15, ChU VI.8.1.

itaś ca

5

vB(I.1.11) **gatisāmānyāt || I.1.10 ||**

**gatiḥ** avagatiḥ | athavā **gatiḥ** pravṛttiḥ | tasyās tulyatvāt | sarvavedānteṣu jagatkāraṇāvagatis tulyā na tārkkikasamaya iva bhinnaprasthānā | “yathāgner jvalataḥ sarvā diśo visphuliṅgā vipraṭiṣṭherann evam evaitasmād ātmanaḥ prāṇā yathāyatanam vipraṭiṣṭhante prāṇebhyo devā devebho lokā”<sup>98</sup> iti | “tasmād vā etasmād ātmana ākāśaḥ sambhūta”<sup>99</sup> iti |  
 “yaḥ sarvajñaḥ sarvavid yasya jñānamayaṁ tapaḥ”<sup>100</sup> iti |  
 mahad etat prāmānyakāraṇam yat sarvavedāntānām saṁvāditvam || 10 ||

itaś ca —

vB(I.1.12) **śrutatvāc ca || I.1.11 ||**

15

sākṣāc **ceśvaraḥ** sarvajño jagatkāraṇam śvetāśvatarāṇam mantropaniṣadi śrūyate |

“na tasya kaścit patir asti loke  
 na ceśitā naiva ca tasya liṅgam |  
 sa kāraṇam karaṇādhipādhipo  
 na cāsya kaścij janitā na cādhipaḥ ||”<sup>101</sup> iti |

tasmāt sarvajñaḥ brahma jagataḥ kāraṇam iti siddham sthitam śāstrayonitvam brahmaṇaḥ || 11 ||

tat kāraṇātmanā kāryātmanā ca dvirūpeṇāvasthitam ity uktam | kva punas tatkāryarūpaṁ nirdiśyate kva vā tadviparītam kāraṇam evopadiśyate iti |

<sup>98</sup>KauU III.3; IV.18. <sup>99</sup>TU II.1. <sup>100</sup>MuU I.1.9ab. <sup>101</sup>ŚU VI.9.

5 itaś ca IO] *itī* Ma; *iti* B, Dv 7 avagatiḥ Ma, B] *svagatiḥ* Dv, IO 8 bhinnaprasthānā Aw, IO] *bhinnaprasthānāvagatiḥ* Ma, B, Dv 8 yathāgner Ma, B, Dv] *yathāhaviṣo* Aw; *yathāhṛdiśo* IO 9 vipraṭiṣṭherann Ma, B, Dv] *°di praṭiṣṭherann* Aw, IO 9 ātmanaḥ Aw, IO] *ātmanaḥ sarve* Ma, B, Dv 10 vipraṭiṣṭhante Ma, B, Dv] *praṭiṣṭhante* Aw, IO 13 prāmānyakāraṇam B, Dv, Aw, IO] *kāraṇam* Ma 13 yat Ma, B, Dv] *yaṁtāta* Aw; *yaṁtāt* IO 13 saṁvāditvam B, Dv, Aw, IO] *saṁvāditvatulyatvam* Ma 20 sa Ma, B, Dv] *sat* Aw, IO 20 karaṇādhipādhipo Ma, B, Dv] *kāraṇādhipādhipo* Aw; *karaṇādhipo* IO 1 kāraṇam B, Dv, Aw, IO] *karaṇam* Ma 1 iti siddham sthitam B, Dv, Aw, IO] *iti sthitam* Ma 3 tat B, Dv, Aw, IO] *tac ca* Ma 3 ca Ma] *om.* B, Dv, Aw; *°vad* IO

1 brahma jagataḥ kāraṇam: cf. BS I.1.2.

1–2 śāstrayonitvam brahmaṇaḥ: cf. BS I.1.3.

3 tat ... dvirūpeṇāvasthitam: cf. 12.2



- 5 tadvivekadarśanāyottaraḥ prārambhaḥ | vākyārtheṣu vacanavyaktīnām vicitrpratibhānotpatteḥ śābdapramāṇaprakārair eva śrutyādibhiḥ ṣaḍbhis tadanusāriṇā ca tarkeṇa sarvatra nirṇayaḥ kriyate | padānām parasparasaman-vaye vākyaikavākyatve ca teṣāṃ sāmartyāt |

**ānandamayo 'bhyāsāt || I.1.12 ||**

vB(I.1.13)

- 10 taittirīyake 'nnamayaṃ prānamayaṃ manomayaṃ vijñānamayaṃ cānukramyāmnāyate “tasmād vā etasmād vijñānamayād anyo 'ntara ātmānandamaya”<sup>102</sup> iti |

- tatra saṃśayaḥ — kim **ānandamaya**śabdena prakṛtaṃ brahmocyate kiṃ vā tato 'rthāntaram iti | kiṃ punar atra yuktaṃ | **ānandamayaḥ**  
 15 prāptaiśvārya hiraṇyagarbhādir vyapadiśyate na mukhyaḥ paramātmā | kasmāt | priyādyavayavayogāc chārīratvaśravaṇāt “tasya priyam eva śira”<sup>103</sup> iti | yathānnamayādīnām avayavayogād ayuktam ātmatvam evam tatrāpi syāt | vikārāpanna eva kaścīd ātmā nirdiśyate | **ānandamaya** iti ca vikāre mayatpratyaśravaṇāt | “tasyaiśa eva śārīra ātmā yaḥ pūrvasya”<sup>104</sup> iti śārīrayogaḥ śrūyate | “tasya”<sup>105</sup> pūrvasya vijñānamayasya “eṣa eva”<sup>106</sup> śārīre

<sup>102</sup>TU II.5. <sup>103</sup>TU II.5. <sup>104</sup>TU II.3; 4; 5; 6. <sup>105</sup>TU II.3; 4; 5; 6. <sup>106</sup>TU II.3; 4; 5; 6.

5 tadvivekadarśanāyo° B, Dv, Aw, IO] *tadvivekapradarśanāyo°* Ma; *tadviśeṣakadarśanāyo°* Ba  
 5 'ttaraḥ prārambhaḥ Aw, IO] *'ttaraprārambhaḥ* Ma, B, Dv 7 tadanusāriṇā ca Dv, Aw, IO]  
*tadanusārīc ca* vB<sup>ac</sup>; *tadanusāriṇā* vB<sup>pc</sup> 7 tarkeṇa Ma, B, Aw, IO] *tarkeṇa ca* Dv 7 padānām  
 Ma, B, Dv, Aw, Jd, Ld, Mü] *padānām* SB 10 manomayaṃ vijñānamayaṃ B, Dv, Aw, IO, Jd, Ld,  
 Mü, SB] *vijñānamayaṃ manomayaṃ* Ma 11 tasmād B, Dv, Aw, IO, Jd, Ld, Mü, SB] *asmād*  
 Ma 11 vā Ma, B, Dv, Aw, IO, Jd, Mü, SB] *vārā* Ld 15 °garbhādir Ma, B, Dv, Aw, Mü, SB]  
 °garbho hi Jd; °garbhādi Ld 15 vyapadiśyate Ma, B, Dv, Aw, Mü, SB] *vyāpadiśyate* IO, Ld;  
*vyadiśyate* Jd 16 priyādyavayavayogāc Ma, B, Dv, IO, Jd, Ld, Mü, SB] *priyādyavayavayogāt*  
*[dānteṣu (38.3) ... kriyate (39.3)] ins.* Aw, see Nōres 16 chārīratvaśravaṇāt B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB] *chārīratvāc chravaṇāc ca* Ma 17 ayuktam Dv(3), Aw, IO, Jd, Ld, Mü] *amukhyam*  
 Ma, B, Dv, SB; *anuktam* Dv(2) 17 evam Ma, B, Dv, Aw, IO, Jd, Mü] *aivam* Ld; *eva* SB  
 17 tatrāpi B, Dv, Aw, IO, Jd, Ld, Mü, SB] *atrāpi* Ma 39.18–40.1 mayatpratyaśravaṇāt Ma,  
 B, Dv, Aw, IO, Jd, Mü, SB] *mayatpratyaśravaṇāt* Ld 1 yaḥ pūrvasya ... śārīra ātmā  
 Ma, B, Dv, Aw, IO, Jd, Ld, SB] *lac.* Mü 1 pūrvasya Ma, B, Dv, IO, Jd, Ld, SB] *sarvasya*  
 Aw 2 śrūyate Ma, B, Dv, Aw, Ld, Mü, SB] *yataḥ śrutes* IO, Jd 2–3 śārīre bhavaḥ śārīra vB<sup>pc</sup>,  
 Dv, Aw, Ld, SB] *śārīraḥ śārīre bhavaḥ* vB<sup>ac</sup>; *pūrve bhavaḥ śārīre bhavaḥ* IO; *pūrve bhavaḥ*  
*śārīrabhavaḥ* Jd

39.18–40.1 vikāre mayatpratyaśravaṇāt: cf. Pāṇ IV.3.134; IV.3.143.

2 tasya: cf. 40.15, TU II.3; 4; 5; 6.

2 eṣa eva: cf. 40.15

2–3 śārīre bhavaḥ: cf. Pāṇ IV.3.53.

bhavaḥ “śārīra”<sup>107</sup> “ātmā yaḥ”<sup>108</sup> sa ānandamaya ity arthaḥ | tasmāt saṃsāry evānandamayaḥ |

iti prāpte brūmaḥ — para evānandamayo na vikārāpannaḥ | kutaḥ | 5  
Dv[25] abhyāsād ānandaśabdasya “yad eṣa ākāśa ānando na syāt”<sup>109</sup> “saiṣānandasya mīmāṃsā”<sup>110</sup> “ānando brahmeti vyajānād”<sup>111</sup> “ānandaḥ brahmaṇo vidvān”<sup>112</sup> “etam ānandamayam ātmānam upasaṅkrāmati”<sup>113</sup> iti |

yat punar uktam — annamayādivad amukhya ātmeti nāyaṃ doṣaḥ | sarvāntaraśruter ānandamayaḥ paramātmēti niścīyate | annamayādīnām 10  
āpekṣikam āntaratvaṃ śākhācandranyāyena pratipattisaukaryārtham upa-  
nyasyate “satyaṃ jñānam anantaṃ brahma”<sup>114</sup> iti prakṛtasya brahmaṇaḥ  
pratipīḍāyīṣitatvāt | upakramopasaṃhārayor ekārthatvam ekavākyatvāt | yathā  
jāteṣṭau “vaiśvānaraṃ dvādaśakapālaṃ nirvapet putre jāte tasya yadaṣṭākāpālo  
bhavati”<sup>115</sup> ity aṣṭādīnām upanyāso dvādaśakapālaprasaṃsārtha evam atrāpy 15  
anyārtho ’nnamayādyupanyāso na mukhyārthapratipattiyartho nopāsanārtho  
vā vākyabhedaprasaṅgāt | na cātropāssveti vidhiḥ śrūyate | phalaṃ tv anyataḥ  
siddham anūdyate | manomaye tūbhayaṃ nāsti | chāndogye hi saptame  
“nāmopāssva”<sup>116</sup> iti prativākyam vidhiśruteḥ | phalaśrutyā cāvāntarapurūṣārtho  
vivakṣito ’vagamyate | tasmād ānandamayapratipādanaparam kṛtsnam

<sup>107</sup>TU II.3; 4; 5; 6. <sup>108</sup>TU II.3; 4; 5; 6. <sup>109</sup>TU II.7. <sup>110</sup>TU II.8. <sup>111</sup>TU III.6. <sup>112</sup>TU II.9.  
<sup>113</sup>TU II.8. <sup>114</sup>TU II.1. <sup>115</sup>TS II.2.5.3: v.l. om. tasya <sup>116</sup>ChU VII.1.4.

1–3 śārīra ... vikārāpannaḥ B, Dv, Aw, IO, Jd, Ld, SB ] om. Dv(1) 5 para evānandamayo Ma, B, Aw, IO, Jd, Ld, Mü ] brahmaivānandamayo Dv; [... ]vānandamayo SB 7 vyajānād Ld, SB ] vyajānād vB<sup>pc</sup>, Dv; vyajānād Aw, IO, Jd, Mü; vyākhyānād Dv(2), see NOTES 8 upasaṅkrāmati Ma, B, Dv, SB ] anusāṅkrāmati Aw, IO, Jd, Ld, Mü 7–8 annamayādivad ... niścīyate Ma, B, Dv, Aw, IO, Ld, Mü, SB ] om. Jd 11 āntaratvaṃ Aw, IO, Jd, Mü ] antaratvaṃ Ma, B, Dv, Ld, SB 13 pratipīḍāyīṣitatvāt Ma, B, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] pratipīḍāyīṣitatvāt Md, Ba, Dv 13 ekavākyatvāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ekārthavākyatvāt Ma 40.11–46.17 yathā jāteṣṭau ... pucchaṃ prati<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] lac. SB, see NOTES 14 jāteṣṭau Ma, B, Dv, IO, Jd ] jāte ’ṣṭau Ld; jyoteṣṭau Mü 14 yadaṣṭākāpālo Ma, B, Dv, Aw, IO, Ld, Mü ] yadaṣṭākāpālaṃ Jd 15 ity Ma, B, Dv, Aw, IO, Ld, Mü ] om. IO, Jd 15 aṣṭādīnām Aw, IO, Jd, Ld, Mü ] aṣṭatvādīnām Ma, B, Dv 16 anyārtho Ma, B, Dv, Aw, IO, Ld, Mü ] anārtho Jd 16 mukhyārtha<sup>o</sup> Ma, B, Dv, Aw, IO, Ld, Mü ] sukhārtha<sup>o</sup> Jd 16 °pratipattiyartho Ma, B, Dv, Aw, Ld, Mü ] °pratītyartho IO, Jd 1 vā B, Dv, Aw, IO, Jd, Ld, Mü ] om. Ma 1 phalaṃ tv Ma, B, Dv, Aw, IO, Ld, Mü ] phalatvam Jd 2 anūdyate Ma, B, Dv, Aw, IO, Ld, Mü ] anudyate Jd 3 prativākyam B, Dv, Aw, IO, Jd, Ld, Mü ] vākyam Ma, Md 3 vidhiśruteḥ Ma, Dv, Aw, IO, Jd, Ld, Mü ] vidhiśrutyā B 3 phalaśrutyā Dv, Aw, IO, Jd, Ld, Mü ] phalateś Ma, B 4 °pratipādanaparam Ma ] °pratipādanaṃ B, Dv, Aw, IO, Jd, Ld, Mü

3 śārīra : cf. 40.15

3 ātmā yaḥ : cf. 40.15

9 annamayādivad amukhya ātmeti : cf. 39.13

- 5 prakaraṇaṃ na svaniṣṭham iti |  
yad uktam — avayavayoga iti tat prāyovṛtṭyāpi puruṣavidhatvakalpanārtho  
nāvayavaśārīrapratipattiyartha ity adoṣaḥ || 12 ||

**vikāraśabdān neti cen na prācuryāt || I.1.13 ||**

vB(I.1.14)

- 10 **vikārārthavācino** mayatpratyayasya darśanād annamayādivad amukhya  
ātmānandamaya **iti cen na** | **prācuryārthe** 'pi mayāto vidhānāt | “tat  
prakṛtavacane mayad<sup>117</sup> iti hi prabhūtatāyāṃ vidhīyate | yathā — anna-  
mayo yajña iti || 13 ||

**taddhetuvyapadeśāc ca || I.1.14 ||**

vB(I.1.15)

- 15 **tasya** prakṛtasya brahmaṇa ānandahetutvaṃ **vyapadiśati** śrutiḥ “eṣa hy  
evānandayāti<sup>118</sup> iti | ānandayātīty arthaḥ | yo hy anyebhyo dhanam prayacchati  
sa pracuradhana iti prasiddham | evaṃ yo jīvān ānandayati sa pracurānanda iti  
gamyate || 14 ||

**māntravarṇikam eva ca gīyate || I.1.15 ||**

vB(I.1.16)

yan mantreṅoktaṃ tan māntravarṇikam “satyaṃ jñānam anantaṃ brahma<sup>119</sup> iti |  
tad **evātrānandamayaśabdena gīyate** || 15 ||

**netaro 'nupapatteḥ || I.1.16 ||**

vB(I.1.17) Dv[26]

<sup>117</sup>Pāṇ V.4.21. <sup>118</sup>TU II.7. <sup>119</sup>TU II.1.

6 prāyovṛtṭyāpi vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü] *pracayāvṛtṭyā* Ma; *prāyāpattiyāpi*  
Dv 6 °vidhatvakalpanārtho Ma, Aw, IO, Jd, Mü] °vidhitvakalpanārtho B, Dv, Ld  
10 prācuryārthe 'pi Ma, B, Dv] *prācuryārthena* Aw; *prācuryārthe* IO, Jd, Ld, Mü 10–11 tat  
prakṛtavacane em.] *tatprabhūtavacane* Ma; *prabhūtavacane* B, Dv, Aw, IO, Jd, Ld, Mü, see  
NOTES 11 prabhūtatāyāṃ Aw, IO, Jd, Ld, Mü] *prabhūtatāyāṃ* Ma, B, Dv 11–12 yajña Ma, B,  
Dv, Aw, IO, Mü] *yajñaṃ* Jd; *yāga* Ld 14 ānandahetutvaṃ Ma, B, Dv, Ld] *ātmānandahetutvaṃ*  
Aw, IO, Jd, Mü 15 evānandayāti B, Dv, IO, Ld] *eva* Ma; *evānandayati* Aw, Jd, Mü 16 evaṃ  
Ma, B, Dv, Aw, Ld, Mü] *eva* IO, Jd 16 yo B, Dv, Aw, IO, Jd, Ld, Mü] *yo yo* Ma 18 ca Ma,  
B, Dv, Aw, Ld, Mü] om. IO, Jd 1 tan māntravarṇikam “satyaṃ jñānam anantaṃ brahma” B,  
Dv, Aw, IO, Ld, Mü] “*satyaṃ jñānam anantaṃ brahma*” iti *tanmāntravarṇikam* Ma

6 avayavayoga: cf. 39.13

11–12 annamayo yajña: cf. Kāś ad Pāṇ V.4.21.

1 satyaṃ jñānam anantaṃ brahma: 40.10

**itaro** jīvaḥ saṃsārī nānandamayaḥ | kasmāt | **anupapatteḥ** | ānandamayaṃ prakṛtya “so ’kāmayata bahu syāṃ prajāyeya”<sup>120</sup> iti sraṣṭṛtvaṃ śrūyamāṇaṃ jīve nopapadyate | “sac ca tyac cābhavad”<sup>121</sup> iti ca sarvātmakatvam || 16 ||

vB(I.1.18)

**bhedavyapadeśāc ca || I.1.17 ||**

itaś **ca** nānandamayaḥ saṃsārī | prakṛtam ānandamayaṃ rasaśabdenoktvā tathetaraṃ labdhāraṃ darśayati “raso vai saḥ | rasaṃ hy evāyaṃ labdhvānandī bhavati”<sup>122</sup> iti | na hi labdhaiva labdhavyo bhavatīti |

atra kecit svamatikalpitadarśanaparitrāṇāya sūtrārthaṃ vināśayanto vyācakṣate — na hīśvarād anyāḥ saṃsārī vidyate | sa eva saṃsārī | tatra “netaro ’nupapatter” “bhedavyapadeśāc ca” iti kathaṃ sūtradvayam |

iti cen naiṣa doṣaḥ | upādhikṛtabhedamātrāṅgīkaraṇād idam ucyate | yathā — ghaṭākāśaḥ paṭākāśa ity ākāśasya **bhedavyapadeśaḥ** kalpanāmātreṇeti | tad etad ayuktam | yathāśrutāsūtrārthasambhave bhañktvā vyākhyānasyāpanyāyatvāt | yathā ceśvarād anyasya saṃsāritvaṃ jīvaparayoś ca bhedābhedau tathottaratra “aṃśo nānāvypadeśād”<sup>123</sup> ity evamādu vispaṣṭaṃ vakṣyāmaḥ || 17 ||

**kāmāc ca nānumānāpekṣā || I.1.18 ||**

vB(I.1.19)

<sup>120</sup>TU II.6. <sup>121</sup>TU II.6. <sup>122</sup>TU II.7. <sup>123</sup>BS II.3.43.

4 kasmāt B, Dv, Aw, IO, Jd, Ld, Mü] *om.* Ma 5 sraṣṭṛtvaṃ Ma, B, Dv, IO, Jd, Ld, Mü] *sṛṣṭatvaṃ* Aw 6 sarvātmakatvam B, Dv, Aw, IO, Jd, Ld, Mü] *sarvātmakatvam* Ma 4–5 bhedavyapadeśāc ca | itaś ca nānandamayaḥ saṃsārī Dv, Aw, IO, Jd, Ld, Mü] *itaś ca nānandamayaḥ saṃsārī* | *bhedavyapadeśāc ca* Ma, B 8 ānandamayaṃ rasaśabdenoktvā Dv(1), Aw] *ānandamayaṃ rasaśabdenoktvā* Ma, Ba, Md; *ānandamayaśabdenoktvā* Bd, Tb; *ānandamayaśabdenoktvā* Dv, IO, Jd, Ld, Mü 9 tathetaraṃ Dv, Aw, IO, Jd, Ld, Mü] *tato ’nyaṃ* Ma, B 10 na hi B, Dv, Aw, IO, Jd, Ld, Mü] *om.* Ma 11 atra B, Dv, Aw, IO, Jd, Ld, Mü] *tatra* Ma 11 vināśayanto B, Dv, Aw, IO, Jd, Ld, Mü] *vināśanto* Ma 12 tatra Ma, B, Dv, Aw, IO, Ld, Mü] *om.* Jd 14 iti cen B, Dv, Aw, IO, Jd, Ld, Mü] *iti* Ma 15 ghaṭākāśaḥ Ma, B, Dv, Aw, IO, Jd, Mü] *ghaṭākāśaḥ* Ld 15 paṭākāśa vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Mü] *karakākāśa* vB<sup>pc</sup>; *maṭākāśa* Ld 15 bhedavyapadeśaḥ kalpanā<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Mü] *bhedavyapadeśakalpanā<sup>o</sup>* Ld 15 kalpanāmātreṇeti B, Dv, Aw, IO, Jd, Ld, Mü] *kalpanāsūtreṇeti* Ma 16 bhañktvā Aw, IO, Mü] *bhaktvā* Ma, B, Dv; *bhañktā* Jd; *bhañkyā* Ld 1 ceśvarād anyasya saṃsāritvaṃ Ma, B] *ceśvarānyasya saṃsāritvaṃ* Dv, Aw, Ld; *ceśvarānyasya saṃsāritvaṃ* IO, Jd, Mü 2 aṃśo Ma, B, Dv, Ld] *aṃśe* Aw, Mü; *om.* IO, Jd 2 vispaṣṭaṃ Ma, B, Dv, Ld] *viśiṣṭaṃ* Aw, IO, Jd, Mü

4–5 ānandamayaṃ prakṛtya : cf. 39.8, TU II.5.

13 netaro ’nupapatter : BS I.1.16.

13 bhedavyapadeśāc ca : BS I.1.17.

- 5 nanu ca sattvaḡuṇasyānandahetoḡ pradhāne vidyamānatvāt tad eva pradhānam  
ānandamayam syāt |  
nety ucyate | anumīyata ity **anumānam** pradhānam | tad**apekṣā** cāsminn  
ānandamayavākye **nāsti** | kutaḡ | **kāmāc ca** | “so ’kāmayata bahu syām”<sup>124</sup>  
iti | **kāmaś** cecchā | cetanadharmo nācetanasya | gatisāmānyasamarthanāyedaḡ  
10 prasaṅgād uktam || 18 ||

**asminn asya ca tadyogaḡ śāsti || I.1.19 ||**

vB(I.1.20)

- itaś cānandamayaḡ | paro na saṃsārī na pradhānam | **asminn** ānandamaye  
prakṛte **’sya** jīvasya pratibuddhasya **tadyogaḡ** tena yogaḡ muktiḡ **śāsti**  
śāstram | “yadā hy evaiṣa etasminn adṛṣye ’nātmye ’nirukte ’nilayane ’bhayaḡ  
15 pratiṣṭhāḡ vindate | atha so ’bhayaḡ gato bhavati”<sup>125</sup> iti | tad etasmin muk-  
tiśāsanam paramātmaparigrahe ’vakalpate nānyatheti sthitam |

Dv[27]

atra kecid imaḡ siddhāntam dūṣayitvā pucchabrahmapratipādanāya  
yatante — nānandamayasya brahmatvam vikārāthamayaḡpravāhapatitvat |  
ayam api vikārārtha eva yuktaḡ priyaśīrastvādyavayavayogāc ca “brahma  
pucchaḡ pratiṣṭhā”<sup>126</sup> iti caikasyāvayavāvayavitvāsāmañjasyād “brahma puc-  
cham”<sup>127</sup> ity atra ca brahmaśabdaprayogād “asann eva sa bhavati asad brahmeti

<sup>124</sup>TU II.6. <sup>125</sup>TU II.7. <sup>126</sup>TU II.5. <sup>127</sup>TU II.5.

8 ānandamayavākye Ma, B, Ld ] *ānandamaye vākye* Dv, Aw, IO, Jd, Mü 8 kāmāc ca B, Dv,  
Aw, IO, Jd, Ld, Mü ] *kāmāt* Ma 9 gatisāmānyasamarthanāyedaḡ Ma, B, Dv, IO, Ld, Mü ]  
*gatisāmānyasamarthanāyedaḡ* Aw, Jd 7–8 asminn asya ca tadyogaḡ śāsti | itaś cānandamayaḡ  
... pradhānam Dv, Aw, IO, Jd, Ld, Mü ] *itaś cānandamayaḡ ... pradhānam | asminn asya ca*  
*tadyogaḡ śāsti* Ma, B 11 ca Ma, B, Dv, Aw, Ld, Mü ] *om.* IO, Jd 12 itaś Ma, B, Dv, Aw, Ld,  
Mü ] *ataś* IO, Jd 13 tadyogaḡ Ma, B, Dv, Aw, IO, Jd, Mü ] *tadyoga* Ld 14 ’nātmye ’nirukte  
Ma, B, Dv, Ld ] *’nānirukte* Aw; *nāghe nirukte* IO; *’nādye ’nirukte* Jd; *’nāyaghe ’nirukte* Mü  
15 gato Ma, B, Dv, Aw, IO, Jd, Mü ] *gatā* Ld 15 etasmin B, Dv, Aw, IO, Ld, Mü ] *eta* Ma;  
*etad asmin muktiḡ* Jd 16 ’vakalpate B, Dv, Aw, IO, Jd, Ld, Mü ] *kalpate* Ma 16 sthitam Ma,  
B, Dv, IO, Jd, Ld, Mü ] *sthitim* Aw 18 vikārāthamayaḡpravāhapatitvat Ma, B, Dv, Aw, IO,  
Ld, Mü ] *vikārāthamayaḡpravāhapatitvat* Jd 1 api vikārārtha Ma, B, Dv, Aw, IO, Ld,  
Mü ] *avikārārtha* Jd 1 priyaśīrastvādyavayavaḡ Ma, B, Dv, IO, Jd ] *priyaśīrastvādyavayavaḡ* Aw,  
Ld, Mü 1 ca B, Dv, Aw, Jd, Ld, Mü ] *om.* Ma, IO 3 ca Ma, B, Dv, Aw ] *om.* IO, Jd, Ld, Mü  
3 brahmaśabdaprayogād B, Dv, Aw, IO, Jd, Ld ] *brahmaśabdaprayogād* Ma

8 so ’kāmayata bahu syām : cf. 41.2

9 gatisāmānyaḡ : cf. BS I.1.10.

43.14–44.15 nānandamayasya ... priyaśīrastvādyavayavayogāt : cf. 39.10-15

2–3 brahma puccham : cf. 44.15

veda cet<sup>128</sup> iti cānukarṣāt |

kiṃ cānandamaye brahmaṇy abhyupagamyamāne saviśeṣaṃ 5  
brahmābhyupagataṃ syāt | nirviśeṣaṃ tv iha vākyaśeṣe śrūyate “yato vāco  
nivartanta”<sup>129</sup> iti |

kiṃ cānandapracura ity ukte duḥkhālpavāpam api gamyate | prācuryaśya  
pratiyogyalpatāpekṣitvāt | prātipadikamātrābhyāsāc ca nānandamayābhyāsāḥ  
śakyate varṇayitum | tato “brahma pucchaṃ pratiṣṭhā”<sup>130</sup> iti brahma pratipat- 10  
tavyam | ānandamayas tu saṃsārī kaścid iti |

sūtrāṇi tv evaṃ yojayitavyāni | “ānandamaya”<sup>131</sup> ity asmin vākye  
“brahma pucchaṃ pratiṣṭhā”<sup>132</sup> iti prakṛtaṃ brahma pratipattavyam | kasmāt |  
nirvikāraśyānandaprātipadikasya “abhyāsāt”<sup>133</sup> | “vikāraśabdān neti cet”<sup>134</sup>  
vikāraśabdo ’vayavaśabdaḥ pucchaśabda ity arthaḥ | 15

tattottaram — “na prācuryāt”<sup>135</sup> | prācuryaṃ prāyovṛttiḥ | sarvatra puc-  
chaśabdaprayogānuvṛtṭyātrāpi pucchaśabdaḥ prayuktaḥ | na ca tatparatvena  
pucchaṃ parāyaṇam | sarvasyānandajātasyeti pucchaśabdaḥ prayujyate na  
pucchatvavivakṣayā | aparāṇy api sūtrāṇi yathāsambhavaṃ yojanīyānīti |

atra vadāmaḥ — svamatyutprekṣitahetvābhāsaviḥṅmbhiteyaṃ gamanikā na 20  
śrūtyanugatā sūtrānugatā vā | katham | iha tāvad anyasyārthāntarasyaśaṅkīrtanāt  
prakaraṇaparyavasānam ānandamaye lakṣyate | āntaraśrutīś ca tasmāt  
sarvaṃ bodhayati | yady apy annamaye vikārārthe mayatpratyayaḥ  
prāṇamayādiṣu tu na vikārārthaḥ sambhavati | pañcavṛtteḥ prāṇasyaikatvān

<sup>128</sup>TU II.6: *bhavati* (m.c.) <sup>129</sup>TU II.4; 9. <sup>130</sup>TU II.5. <sup>131</sup>BS I.1.12. <sup>132</sup>TU II.5. <sup>133</sup>BS I.1.12.  
<sup>134</sup>BS I.1.13. <sup>135</sup>BS I.1.13.

4 cānukarṣāt vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü] *cānukramaṇāt* vB<sup>pc</sup> 6 vākyaśeṣe Ma, B, Dv, Aw,  
IO, Jd, Mü] *vākyaśeṣe* Ld 8 duḥkhālpavāpam B, Dv, Aw, IO, Jd, Ld, Mü] *duḥkhāstītvam* Ma  
8 api Ma, Dv, IO, Jd, Ld, Mü] *om.* B; *avi*<sup>o</sup> Aw 8 gamyate B, Dv, Aw, IO, Jd, Ld, Mü] *gamyeta*  
Ma 9 prātipadika<sup>o</sup> Dv, Aw, IO, Jd, Ld, Mü] *prātipādika*<sup>o</sup> Ma, B 12 tv evaṃ Ma, B, Dv, Aw,  
IO, Ld, Mü] *caivaṃ* Jd 9–10 ānandamaya . . . pratipattavyam B, Dv, Aw, IO, Jd, Ld, Mü] *lac.*  
Ma 12 asmin Aw, IO, Jd, Ld, Mü] *etasmin* Ma, B, Dv 16 na prācuryāt prācuryaṃ prāyovṛttiḥ  
Ma, B, Dv(3), Aw, IO, Jd, Ld, Mü] *na prāyāpattiḥ* Dv 19 aparāṇy Ma, B, Aw, Jd, Ld] *parāṇy*  
Dv; *parāyaṇy* IO, Mü 21 sūtrānugatā Dv, Aw, IO, Jd, Mü] *om.* Ma, B; *sūtrānugatānugatā* Ld  
21 °ntarasya<sup>o</sup> Aw, IO, Jd, Ld, Mü] °ntaratamasy<sup>o</sup> Ma, B, Dv 1 prakaraṇa<sup>o</sup> Ma, B, Dv, Aw, IO,  
Ld, Mü] *karaṇa*<sup>o</sup> Jd 1 lakṣyate Ma, B, Dv, Aw, IO, Ld, Mü] *labhyate* Jd 1 āntaraśrutīś vB<sup>ac</sup>,  
Dv, Aw, IO, Jd, Ld, Mü] *antaraśrutīś* vB<sup>pc</sup> 1–2 tasmāt sarvaṃ B, Dv, Aw, IO, Jd, Ld, Mü] *tasyātmatvaṃ* Ma 2 vikārārthe IO, Jd, Mü] *vikārārtho* B, Dv, Aw, Ld

4 iti cānukarṣāt : cf. TU II.5-6: brahma pucchaṃ pratiṣṭhā | tad apy eṣa śloko bhavati | asann eva  
sa bhavati asad brahmeti veda cet |

10 brahma pucchaṃ pratiṣṭhā : cf. 44.15

13 brahma pucchaṃ pratiṣṭhā : cf. 44.15

na prakṛtīvikārabhāvaḥ sambhavati | tatrāyam artho niścitaḥ | svārthe  
 5 mayatpratyayo vṛttibāhulyavivakṣayā vā | tataḥ pareṣu vikāravivakṣā nāstīty  
 ānandamaye dvidhā mayatpratyayo ghaṭate | yadi cānanda evānandamayaḥ  
 prabhūtānando vā | bhavati caikasyāpi śabdasya sāmartyād bhinnārthatā  
 vivakṣayā | yathā — paurṇamāsyāṃ paurṇamāsyā yajeteti saptamyantaḥ  
 10 kālavācī tṛtīyāntaḥ kālayuktakarmavacanaḥ | bahudhāpi vivakṣā lokavedayoḥ  
 śabdaprayogeṣu |

yad apy uktam — priyaśirastvādyavayavasāṅkīrtanād iti tad aviruddham Dv[28]  
 anyārthatvāt | loke 'pi sarvabhūtānāṃ yat pṛtīsāmānyam modādayaś ca  
 pṛtīviśeṣāś tat sarvam asyaivānandasyāṃśa iti pradarśanāt | tathā ca śrutyanta-  
 taram “etasyaivānandasyānyāni bhūtāni mātrām upajīvanti”<sup>136</sup> iti | evamarthaś  
 15 ca mayataḥ prayogo 'kṣayānandaḥ parameśvara iti śataguṇottarottarakrameṇa  
 pratipādanāt | ata evaitat pariḥṛtaṃ bāhulyasyālpavāpekṣitvād iti |  
 na hi svātmany eva prācuryam alpatvam apekṣate | yathā pracu-  
 raprakāśaḥ savitetīnduvahniprabhṛtīn anapekṣya prayujyate | modādīnāṃ  
 ca jīvagatānāṃ uccāvacaprabhedāt tannivṛttyarthaṃ kāraṇagatam ānandaguṇam  
 mayatpratyayam vinaivopasaṃharaty “ānanda ātmā”<sup>137</sup> iti | “brahma pucchaṃ  
 18 pratiṣṭhā”<sup>138</sup> iti ca prastutasyānandajātasyāśrayabhūtaṃ nirdīśati | na hi  
 guṇo guṇinam antareṇātmānaṃ labhate śītoṣṇādivat | etad uktam bhavati  
 pūrvavat — puruṣavidhatvakalpanayā niratīśayānandaguṇam brahmeti | anyathā

<sup>136</sup>BĀU IV.3.32. <sup>137</sup>TU II.5. <sup>138</sup>TU II.5.

4 artho niścitaḥ Ma, B, Dv, Aw, IO, Jd, Mü] *arthāniścitaḥ* Ld 5 tataḥ vB<sup>ac</sup>, B, Dv, Aw, IO,  
 Jd, Ld] *ataḥ* vB<sup>pc</sup> 7 bhinnārthatā Ma, B, Dv, IO, Jd, Ld, Mü] *bhinnārthatā* Aw 8 vivakṣayā  
 B, Dv, Aw, IO, Jd, Ld, Mü] *vivakṣā* Ma 8 paurṇamāsyā B, Dv, Aw, IO, Ld, Mü] *om.* Ma;  
*paurṇamāsyāṃ* Jd 9 bahudhāpi Ma, B, Dv, IO, Jd, Ld, Mü] *bahudhā* Aw 13 sarvam  
 asyaivānandasyāṃśa Ma, Aw] *sarvasyaivānandasyāṃśa* B, Dv; *sarvasyaivānandarūpāṃśa* IO,  
 Jd, Ld, Mü 13 pradarśanāt Aw, IO, Jd, Ld, Mü] *pradarśanārthatvāt* Ma, B, Dv 14 iti Ma]  
*om.* B, Dv, Aw, IO, Jd, Ld, Mü 14 evamarthaś Ma, Ld, Mü] *evamarthaṃ* B, Dv; *eva-*  
*marthe* Aw, IO, Jd 15 'kṣayānandaḥ Bd, Dv, Aw, IO, Jd, Ld, Mü] *vivakṣayānandaḥ* Ma,  
 B 15 °ottarottarakrameṇa Aw, Mü] °ottarakrameṇa Ma, B, Dv, IO; °ottarokam anena Jd;  
 °ottaratatkrameṇa Ld 16 bāhulyasyālpavāpekṣitvād Ma] *bāhulyasyānyatrālpavāpekṣitvād*  
 B; *bāhulyasyānyatrālpāpekṣatvād* Aw, IO, Jd, Mü; *bāhulyasyānyatrālpāpekṣatvād* Dv, Ld  
 17 prācuryam Dv, Aw, IO, Jd, Ld, Mü] *prācuryaprācuryam* Ma, B, see NOTES 17 apekṣate  
 B, Dv, Aw, IO, Jd, Ld, Mü] *evāpekṣate* Ma 18 savitetīnduvahni° Dv, Aw, IO, Jd, Ld, Mü]  
*savitetīnduvahni°* Ma, B 18 anapekṣya Aw] *apekṣya* Ma, B, Dv, IO, Jd, Ld, Mü, see NOTES  
 1 mayatpratyayam Aw, IO, Jd, Ld, Mü] *mayatpratyayena* Ma, B, Dv 3 etad B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB] *ata etad* Ma 4 puruṣavidhatvakalpanayā Ma] *puruṣavidhatvakalpanayā* B, Aw, IO,  
 Jd, Ld, Mü, SB; *puruṣavidhatvakalpanayā* Dv

4–5 svārthe mayatpratyayo : cf. Kāś ad Pāṇ V.4.21.

11 priyaśirastvādyavayavasāṅkīrtanād : cf. 44.15

16 bāhulyasyālpavāpekṣitvād : cf. 44.5

1–2 brahma pucchaṃ pratiṣṭhā : cf. 44.15

4 puruṣavidhatvakalpanayā : cf. 41.2

sukharahitaṃ brahma vaiśeṣikādimatavat prāpnoti | śrutyantaraṃ ca “vijñānam  
 ānandaṃ brahma”<sup>139</sup> iti | sati caivam anantaraśloke “asann eva sa bhavati”<sup>140</sup> iti  
 guṇimātranirdeśe ’pi guṇapratipattiḥ | saguṇasya brahmaṇaḥ prastutatvāt | yathā  
 “sā vā eṣā sarvadevatyā yad ajā vasā vāyavyām ā labheta”<sup>141</sup> iti vasāguṇāyām  
 ajāyām prakṛtāyām kevalena guṇavacanena saguṇā gr̥hyate “chāgāyai vapāyai  
 medaso ’nubrūhi”<sup>142</sup> ity etasmin mantre |

yad apy uktam — nirviśiṣṭaṃ brahmātra vivakṣitam iti tad apy ayuktam |  
 ānandaguṇasya brahmaṇo vivakṣitatvāt | ata evottaratra kevalena guṇavacanena  
 guṇī nirdiśyate “saiśānandasya mīmāṃsā”<sup>143</sup> “ānandād dhy eva khalv imāni  
 bhūtāni jāyanta”<sup>144</sup> iti | “yato vāco nivartanta”<sup>145</sup> iti ca rāgādidoṣadūṣitayor  
 vānmanasor agocaraṃ brahmety arthaḥ | śuddhayos tu gocara eva | tathā  
 ca śrutyantaraṃ “dr̥śyate tv agryayā buddhyā”<sup>146</sup> “jñānaprasādena viśud-  
 dhasattva”<sup>147</sup> iti ca | tasmān niravadyam ānandamayenaivopasaṃhāraḥ  
 kriyate | purastād ānandaprācuryaṃ pratipādyā “etam ānandamayam ātmānam  
 upasaṅkrāmati”<sup>148</sup> iti sa ca tasya brahmatve ’vakalpate | bhārgavyāṃ ca  
 vāruṇyāṃ vidyāyāṃ viduṣo muktiphalam upasaṃhartum ānandamayāntā śrutiḥ  
 pravṛttā “etam ānandamayam ātmānam upasaṅkramyemāṃl lokān kāmānī  
 kāmārūpy anusañcarann”<sup>149</sup> iti | upasaṅkramaṇam ca vidyāsāmarthyād ar-  
 cirādīmargeṇa saṃsāramaṇḍalam atītya hiraṇyagarbhaparyantaṃ samprāpya

<sup>139</sup>BĀU III.9.28. <sup>140</sup>TU II.6. <sup>141</sup>TS III.4.3.2, see NOTES <sup>142</sup>ŚatBrā III.8.2.26; KāŚS VI.6.22:  
*v.l. chāgasya vapāyai medaso ’nubrūhi* (qtd. JSŚbh *ad* II.1.20, VI.8.31, BSŚbh *ad* III.3.56: *v.l.*  
*chāgasya vapāyā medaso ’nubrūhi*) <sup>143</sup>TU II.8. <sup>144</sup>TU III.6. <sup>145</sup>TU II.4; 9. <sup>146</sup>KaṭhU III.12.  
<sup>147</sup>MuU III.1.8. <sup>148</sup>TU II.8. <sup>149</sup>TU III.10.5.

5 brahma Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *brahmat*<sup>o</sup> Ld 6 sati caivam B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *evam* Ma 6 sa Ma, B, Dv, IO, Ld, Mü, SB ] *om.* Aw 7 prastutatvāt  
 Ma, B, Aw, IO, Jd, Ld, Mü ] *prastutatvaṃ syāt* Dv, SB 8 sā Ma ] *om.* B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB 8 sarvadevatyā Ma, B, Dv, IO, Ld, SB ] *sarvadaivatyā* Aw, Jd, Mü 8 yad  
 ajā Jd ] *padajā* Ma, B, Dv, Aw, IO, Ld, SB; *vadajā* Mü, see NOTES 8 vasāguṇāyām Ma,  
 B, Dv, Aw, IO, Jd, Ld, Mü ] *vasāguṇāyām* SB 9–10 vapāyai medaso ’nubrūhi Ma, B, Dv ]  
*vasāpaikamadasau ’nubrūhi* Aw, IO; *\*kamadasau ’nubrūhi* Jd; *vapāyaikamadasau ’nubrūhi* Ld;  
*vapāyaikabrūhi* Mü; *vapāyaikamadaso ’nubrūhi* SB 11 nirviśiṣṭaṃ B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] *nirviśeṣaṃ* Ma 11 vivakṣitam Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *vivikṣitam* Aw 11 tad  
 apy ayuktam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tad ayuktam* Ma 15 vānmanasor Ma, B, Dv,  
 Aw, IO, Jd, Mü, SB ] *vānmanasaṃyor* Ld 15 tu Aw, IO, Jd, Ld, Mü, SB ] *tu punar* Ma, B, Dv  
 1 bhārgavyāṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 3 kāmānī Ma, Mü ] *kāmānvā* Tb,  
 Aw, IO, Jd; *kāmānī* Ba; *kāmātmā* Dv, SB; *kāmān vā kāmān vā* Ld 5 saṃsāramaṇḍalam B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *saṃsāram aguṇam* Ma 5 samprāpya Aw, IO, Jd, Ld, Mü ] *samprāptiḥ*  
 Ma, B, Dv, SB

6 anantaraśloke “asann eva sa bhavati”: cf. 46.17; 44.17

11 nirviśeṣaṃ brahmātra vivakṣitam: cf. 44.17

14 yato vāco nivartanta: cf. 44.3

1 bhārgavyāṃ ca vāruṇyāṃ vidyāyāṃ: cf. TU III.



paramātmanaikatā | tatra yady ānandamayasya brahmatvaṃ na syān nirviṣayā  
 upasaṅkramaśrutir uparudhyeta | dvitīyāvibhaktiś ca nopapadyeta | anyasya  
 cāśrutasya kalpanāyāṃ svamanīṣikaiva syāc chrutahānyaśrutakalpanāprasaṅgāt | Dv[29]  
 10 brahmaṇā vipaścītā<sup>150</sup> iti | “saha”<sup>151</sup> iti sarvaiḥ kāmāiḥ sahaśnute  
 brahma prāpnotīty arthaḥ | vibhaktivatyayo ’tra draṣṭavyaḥ | anyathā  
 brahmaṇo ’prādhānyaṃ syāt “sahayukte cāpradhāna”<sup>152</sup> iti smaraṇāt | yathā  
 “saha śākhayā prastaraṃ praharati”<sup>153</sup> iti prastareṇa saha śākhāṃ praharatīty  
 arthaḥ | tasmāt sampradāyaparaṃparāvyaḅhyānaṃ śobhanam iti sthitam || 19 ||

15 **antas taddharmopadeśāt || I.1.20 ||**

vB(I.1.21)

“atha ya eṣo ’ntar āditye hiraṇmayāḥ puruṣo dṛśyate hiraṇyaśmaśrur hiraṇyakeśa  
 ā praṇakhāt sarva eva suvarṇaḥ | tasya yathā kapyāsaṃ puṇḍarīkam evam akṣiṇī |  
 tasyod iti nāma | sa eva sarvebhyaḥ pāpmabhya uditaḥ | udeti ha vai sarvebhyaḥ  
 pāpmabhyo ya evaṃ veda”<sup>154</sup> “ity adhidaivatam”<sup>155</sup> “athādhyātmaṃ”<sup>156</sup> “ya  
 eṣo ’ntar akṣiṇī puruṣo dṛśyata”<sup>157</sup> iti chāndogye śrūyate |

5

<sup>150</sup>TU II.1. <sup>151</sup>TU II.1. <sup>152</sup>Pāṇ II.3.19: v.l. sahayukte ’pradhāna <sup>153</sup>unk. (qtd. JSŚbh ad  
 IV.2.10; VI.4.43), cf. ĀpŚS III.6.6. <sup>154</sup>ChU I.6.6-7. <sup>155</sup>ChU I.6.8. <sup>156</sup>ChU I.7.1. <sup>157</sup>ChU  
 I.7.5.

6 paramātmanaikatā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *paramātmanaikābhāvaḥ* Ma 6 yady  
 Ma, B, Dv, Aw, IO, Mü, SB ] *yad* Jd; *yathā*<sup>o</sup> Ld 6 ānandamayasya brahmatvaṃ Ma, B, Dv,  
 Aw, Ld, Mü, SB ] *ānandamayatvaṃ* IO, Jd 6 nirviṣayā Aw, IO, Jd, Ld, Mü ] *nirviṣayatvād*  
 Ma, B, Dv, SB 7 dvitīyāvibhaktiś vB<sup>ac</sup>, B, Dv, IO, Ld, Mü, SB ] *dvitīyāpi vibhaktiś*  
 vB<sup>pc</sup>; *taditīyāvibhaktiś* Aw; *dvitīyāvibhaktiś* Jd 7 ca nopapadyeta Ma, B, IO, Jd, Ld ]  
*cānupadyeta* Dv, Aw, SB; *cānupadyeta* Mü 8 cāśrutasya Dv, IO, Ld ] *śrutasya* Ma, B;  
*cāśruta*<sup>o</sup> Aw, Jd, Mü 9 copasaṅkramaṇaphalaśrutir B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *co-*  
*pakrame phalaśrutir* Ma 9 bādhyeta Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *bādhyate* Mü 9 sarvān  
 kāmān Ma, B, Dv, Ld, SB ] *sarvakāmān* Aw, IO, Jd, Mü 9–10 saha brahmaṇā vipaścītā  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 10 iti Ma ] *om.* B, Dv, Aw, IO, Ld, Mü  
 10 saha B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 11 draṣṭavyaḥ Ma, B, Dv, Aw, IO,  
 Jd, Mü, SB ] *dravyaḥ* Ld 11 anyathā Ma ] *anyathā hi* B, Dv, Aw, IO, Jd, Ld, Mü, SB  
 12 cāpradhāna vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *’pradhāna* vB<sup>pc</sup> 13 praharatīty Aw, IO,  
 Jd, Ld, Mü ] *praharayatīty* Ma, B, Dv, SB 14 sampradāyaparaṃparāvyaḅhyānaṃ Ma ] *sam-*  
*pradāyaparaṃparayā ca tadvyākhyānaṃ* B, Dv; *sampradāyaparaṃparācāraṇaṃ vyākhyānaṃ*  
 Aw; *sampradāyaparaṃparayā tadvyākhyānaṃ* Ld; *sampradāyaparaṃparātadvyākhyānaṃ* IO,  
 Jd, Mü, SB; *sampradāyaparaṃparasya ca tadvyākhyānaṃ* Ba 14 sthitam Ma, B, Dv, Aw, Ld,  
 Mü, SB ] *siddham* IO, Jd 2 suvarṇaḥ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *suvaḥ* Mü 48.12–  
 49.16 evam akṣiṇī . . . yuktaḥ saṃśayaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *lac.* SB 3 pāpmabhya  
 Ma, B, Dv ] *pāpebhya* Aw, IO, Jd, Ld, Mü 3 uditaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* Mü  
 3 udeti Ma, Jd ] *udita* B; *udite* Dv, *uditi* Aw, IO, Ld, Mü 4 veda” “ity adhidaivatam” B, Dv,  
 Aw, IO, Ld, Mü ] *veda atha daivam* Ma

9 copasaṅkramaṇaphalaśrutir : cf. 46.14, TU II.8.

11 vibhaktivatyayo : cf. PāṇMbh ad III.1.85.

tatra saṃśayaḥ — kim āditye cakṣuṣy upāsyatvena kaścit saṃsārī nirdiśyate  
kiṃ veśvara iti |

kiṃ tāvad yuktam | prāptotkarṣaḥ kaścit saṃsārīti | kutaḥ | rūpaśravaṇāt |  
arūpā ca parā devatā “aśabdān asparśān arūpān avyayam”<sup>158</sup> iti śruteḥ |  
ādhāraśravaṇād vā | sarvagatā ca parā devatā | aiśvaryaṃ yādāvacaṇāc ca 10  
“ye cāmuṣmāt parāñco lokā”<sup>159</sup> “ye caitasmād arvāñca”<sup>160</sup> iti | tasmād  
ādityādikṣetrajñāḥ |

iti prāpte brūmaḥ — **antar** maṇḍalābhyantare cākṣiṇi copadiśyamānaḥ para  
evātmā bhavitum arhati | kasmāt | **taddharmopadeśāt** | sarvapāpmodayo nāma  
**tasya dharmāḥ** | tannirvacanārtham evainam unnāmānaḥ karoti “tasyod iti 15  
nāma”<sup>161</sup> iti | akṣipuruṣasyāpi tad eva nāmātidīśyate “yannāma tannāma”<sup>162</sup> iti |  
na ca saṃsārī kaścit sarvapāpavinirmukto ’sti | anyathā  
saṃsāritvānupapatteḥ | na caiśā śrutir anyathā pariṇetuṃ śakyā hetv-  
abhāvāt | nanu rūpādīśravaṇaḥ hetuḥ | na | parameśvarasyāpi sarvaśaktivād  
upāsakānugrahāya rūpopādānasambhavāt | 20

kiṃ māyāmayaṃ rūpam | neti brūmaḥ | pāramārthikam evaitat |  
yāthātathyajñāpakam hi śāstram | yatra kāraṇamātrasvarūpaṃ vivakṣyate  
tatra tatparās tāḥ śrutayo “asthūlam anaṅv ahrasvam adīrgham”<sup>163</sup>  
“arūpam avyayam”<sup>164</sup> ity evamādyāḥ | sthānavyapadeśāś copāsanārtha eva |

<sup>158</sup>KāthU III.15. <sup>159</sup>ChU I.7.7. <sup>160</sup>ChU I.7.8. <sup>161</sup>ChU I.6.7. <sup>162</sup>ChU I.7.5. <sup>163</sup>BĀU III.8.8.  
<sup>164</sup>KāthU III.15.

6 tatra Ma, B, Dv, Aw, Ld, Mü] atra IO, Jd 6 cakṣuṣy upāsyatvena Aw, IO, Jd, Mü] cakṣuṣi  
copāsyatvena Ma, B, Dv, Ld 6 saṃsārīMa, B, Dv, Aw, IO, Ld, Mü] saṃsārī Jd 6 nirdiśyate  
B, Dv, Aw, IO, Jd, Ld, Mü] uddiśyate Ma; vyapadiśyate Maa 8 rūpaśravaṇāt Ma, B, Dv, Aw,  
IO, Jd, Mü] rūpaśravaṇād arūpaśravaṇād Ld 9 arūpā ca parā devatā B, Dv, Aw, IO, Jd, Ld,  
Mü] arūpāya vā devatā Ma 9 śruteḥ B, Dv, Aw, IO, Jd, Ld, Mü] śrūyate Ma 10 śravaṇād  
vā B, Dv, Aw, IO, Jd, Ld, Mü] śravaṇāc ca Ma 10 sarvagatā ca B, Dv, Aw, IO, Jd, Ld]  
sarvagatā Ma 11 caitasmād B, Dv, Aw, IO, Jd, Ld, Mü] vaitasmād Ma 13 maṇḍalābhyantare  
B, Dv, Aw, IO, Jd, Ld, Mü] maṇḍalāntare Ma 14 kasmāt Ma] om. B, Dv, Aw, IO, Jd, Ld,  
Mü 15 evainam B, Dv, Aw, IO, Jd, Ld, Mü] eva caitam Ma 17 °vinirmukto ’sti B, Dv, Aw,  
IO, Jd, Ld] °vinirmuktas tathā sati Ma 18 pariṇetuṃ Ma, B, Dv, Aw, IO, Jd, Mü] pariṇetu  
Ld 19 nanu B, Dv, Aw, IO, Jd, Ld, Mü] na tu Ma 1 yāthātathyajñāpakam Aw, Jd, Ld]  
yāthābhūtārthajñāpakam Ma, B, Dv; yāthātathyajñāpakam IO, Mü 1–2 kāraṇamātrasvarūpaṃ  
vivakṣyate tatra tatparās tāḥ B, Aw, IO, Ld, Mü] kāraṇarūpavivakṣāmātravivakṣa tatparas Ma;  
kāraṇamātrasvarūpaṃ vivakṣate tatra tatparās tāḥ Dv; kāraṇamātrasya rūpaṃ vivakṣate tatra  
tatparas tāḥ Jd 2 śrutayo Ma, B, Dv, Aw, IO, Jd, Mü] śrutayo Ld 2 asthūlam anaṅv ahrasvam  
vB<sup>pc</sup>, Dv, Ld] asthūlamāna eva hrasvam vB<sup>ac</sup>; asthūlam ahrasvam Aw, IO, Jd, Mü

15–16 tasyod iti nāma : cf. 48.13

17 saṃsārī kaścit sarvapāpavinirmukto : cf. 44.9

maryādāvacanam cādhidaivādhyātmavibhāgāpekṣayā | sarveśīrtvam evānena  
 5 prakāreṇoktaṃ bhavati | na hi niraṅkuśam aiśvaryam īśvarād anyatrāvakaḷpate |  
 “saivark tat sāma tad ukthaṃ tad yajus tad brahma”<sup>165</sup> iti sarvātmatvam anyatra Dv[30]  
 nāvakaḷpate | “tad ya ime viṇāyāṃ gāyanti etaṃ te gāyanti”<sup>166</sup> iti laukikasyāpi  
 gānasyaitadviśayatvaṃ darśayati | tadanyatra nāvakaḷpate || 20 ||

### bhedavyapadeśāc cānyaḥ || I.1.21 ||

vB(I.1.22)

10 itaś cādityādikṣetraññād **anyaḥ** | katham | **bhedavyapadeśāt** | “ya āditye  
 tiṣṭhann”<sup>167</sup> iti || 21 ||

### ākāśas talliṅgāt || I.1.22 ||

vB(I.1.23)

chāndogye śrūyate “asya lokasya kā gatiḥ iti | ākāśa iti hovāca | sarvāṇi ha vā  
 imāni bhūtāny ākāśād eva samutpadyante | ākāśam pratyastaṃ yanti | ākāśo hy  
 15 evaibhyo jyāyān | ākāśaḥ parāyaṇam”<sup>168</sup> iti |

tatra saṃśayaḥ — kim ākāśaśabdena bhūtam ākāśam ucyate kiṃ vā paraṃ  
 brahmeti | kutaḥ saṃśayaḥ | prayogadarśanād ubhayatra | bhūtākāśe tāvat  
 prasiddhaḥ prayogaḥ | paramātmāny apy “ākāśo vai nāma nāmarūpayor nir-  
 vahitā | te yadantarā tad brahma”<sup>169</sup> iti | ato yuktaḥ saṃśayaḥ |

kiṃ tāvat prāptam | lokaprasiddher bhūtākāśo gr̥hyate |  
 nanu sarvabhūtotpattipralayavacanam bhūtākāśe nopapadyate | pa-  
 vanādyapekṣayotpattipratyastamayaśrutir ākāśe ’vakaḷpiṣyate |

atra kaścid āha — nanu pūrvapakṣe karmaśāstram idaṃ prāpnoti na

<sup>165</sup>ChU I.7.5. <sup>166</sup>ChU I.7.6. <sup>167</sup>BĀU III.7.9. <sup>168</sup>ChU I.9.1. <sup>169</sup>ChU VIII.14.1.

4 cādhidaivādhyātmā<sup>o</sup> Ma, B, Dv, IO, Jd, Ld, Mü ] cādhidaivātma<sup>o</sup> Aw 4 sarveśīrtvam vB<sup>pc</sup>,  
 Dv, Aw, IO, Ld, Mü ] sarveśīrtvam vB<sup>ac</sup>; sarveśīrtm Jd 5 anyatrāvakaḷpate Ma, B, Dv, Aw, IO,  
 Jd ] anyatrāvakaḷpyate Ld, Mü 7 nāvakaḷpate Ma, B, Dv, Aw, IO, Jd, Mü ] nāvakaḷpyate Ld  
 4–5 tad ya . . . nāvakaḷpate Ma, Dv, Aw, Mü ] lac. Md, Ta, Dv(3), IO, Jd, Ld 7 tad ya ime Ma ]  
 tad yadi Dv; yad yadi Aw, Mü 7 iti Ma ] om. Dv, Aw, Mü 8 gānasyaitadviśayatvaṃ Dv, Aw,  
 Mü ] gānasyāpy etadviśayatvaṃ Ma 8 tadanyatra B, Dv, Aw, Mü ] tad apy Ma 14 pratyastaṃ  
 Ma, B, Dv, Aw, IO, Ld, Mü ] pratyayas taṃ Jd 14 yanti Ma, B, Dv, Aw, IO, Mü ] yānti  
 Ld 16 bhūtam ākāśam Aw, IO, Jd, Ld, Mü ] bhūtākāśam Ma, B, Dv 18 nāma IO, Jd, Ld,  
 Mü ] om. Ma, B, Dv, Aw, see NOTES 19 te Dv, Aw, IO, Jd, Ld ] ye Ma, B 19 yadantarā  
 Ma, B, Dv, IO, Jd, Ld ] padantarā Aw 1 gr̥hyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] dr̥ṣyate  
 Ma 2–3 pavanādyapekṣayotpattipratyastamayaśrutir B, Dv, Aw, IO, Jd, Ld, Mü, SB ] pa-  
 vanādyapekṣayotpattih pratyastamayaśrutir Ma 3 ’vakaḷpiṣyate Ld ] ’vakaḷpiṣyati Ma, B, Dv,  
 Aw, IO, Jd, Mü, SB, see NOTES 4 karmaśāstram Ma, B, Dv, IO, Jd, Ld, Mü, SB ] kramaśāstram  
 Aw

vidyāśāstram iti |

5

atrocyate — kenaitat paribhāṣitaṃ śāstre karma na vidhātavyam iti | bhavatu  
karmaśāstram ko virodhaḥ | siddhāntābhīprāyeṇa tu brahmaśāstram iti gīyate | na  
hi pūrvapakṣo vedāntavākyaṛtho bhrāntiprabhavatvāt |

evam prāpte 'bhīdhīyate — **ākāśaḥ** parameśvaraḥ syāt | kutaḥ |  
**talliṅgāt** | **liṅgam** avyabhicārī dharmāḥ | tena dharmivīśeṣaḥ paricchidyate  
dhūmenevāgniḥ | kiṃ punas **talliṅgam** | sarvabhūtotpattiḥ pratyastamayaś  
ca | na hi sarveṣāṃ bhūtānāṃ bhūtākāśād utpattiḥ pralayo vā śrūyate | kiṃ  
tarhi | parameśvarād eva | bhūtaśabdaś ca jīvas tadadhiṣṭhitabhūtavacanaś  
cobhayathopapadyate | tatrākāśasyāpy utpattipralayau parāyattāv iti sarv-  
abhūtaśrutis tatra nāvakalpate | tasmād **ākāśaḥ** paramātmā | prayogaś ca  
darśitaḥ | kriyāyogena vākāro 'bhīvidhau — sarvam abhivyāpya kāśata ity  
**ākāśas tatsādṛśyād veti** || 22 ||

10

Dv[31]

15

vB(I.1.24)

### ata eva prāṇaḥ || I.1.23 ||

“yā devatā prastāvam anvāyattā”<sup>170</sup> ity upakramya śrūyate “katamā sā devateti |  
prāṇa iti hovāca | sarvāṇi ha vā imāni bhūtāni prāṇam evābhisamvīśanti | prāṇam  
abhy ujjihate | saiṣā devatā prastāvam anvāyattā”<sup>171</sup> iti |

tatra saṃśayaḥ — kiṃ pañcavṛtteḥ **prāṇasya** parigrahaḥ kiṃ vā

<sup>170</sup>ChU I.11.4. <sup>171</sup>ChU I.11.4-5.

6 śāstre Aw, IO, Jd, Ld, Mü, SB ] *vedāntaśāstreṇa* vB<sup>pc</sup>; *vedāntaśāstre* vB<sup>ac</sup>, B, Dv 6 karma  
Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *krama* Aw 2–3 bhavatu ... brahmaśāstram iti vB<sup>pcins.i.m.</sup>,  
Dv, IO, Jd, Ld, SB ] *om.* vB<sup>ac</sup> 7 karmaśāstram Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *kra-*  
*maśāstram* Aw 7 siddhāntābhīprāyeṇa tu vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü ] *siddhāntābhīprāye-*  
*nanu* Ma; *siddhāntābhīprāyeṇa* SB 7 brahmaśāstram iti Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *brah-*  
*maśāstra* Mü 8 pūrvapakṣo B, Dv, Aw, IO, Ld, Mü, SB ] *pūrvapakṣārtho* Ma 10 liṅgam  
Ma, Aw, IO, Jd, Mü, SB ] *talliṅgam* B, Dv 11 dhūmenevāgniḥ Ma, B, Dv, Aw, IO, Ld, Mü,  
SB ] *dhūmenāgniḥ* Jd 13–14 jīvas tadadhiṣṭhitabhūtavacanaś co° Dv(3), Aw, IO, Jd, Ld, Mü ]  
*jīvādhiṣṭhitabhūtavacano mahābhūtavacano vo°* vB(em.); *jīvabhūtavacano mahābhūtavacano vo°*  
Ma; *jīvādhiṣṭhitabhūtavacano mahābhūtavacanaś co°* B, Dv, SB 14 tatrākāśasyāpy Ma, B, Dv,  
Ld, Mü, SB ] *tatrāpy ākāśasyāpy* Aw; *tatrāpy ākāśasya* IO, Jd 14 parāyattāv B, Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *parāyajñāv* Ma 15 paramātmā Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *paramā* Jd  
16 vākāro Aw, IO, Jd, Ld, SB ] *vākāśo* Ma, B, Dv; *vākāśe* Mü 16 'bhīvidhau Ma, B, Dv, Aw,  
Ld, Mü, SB ] *vidhau* IO; 'vidhau Jd 16 abhivyāpya kāśata Aw, IO, Jd, Ld, Mü ] *abhivyāpya*  
*prakāśata* Ma, B, Dv, SB 17 tatsādṛśyād veti Ma, B, Dv, Aw, Ld, Mü, SB ] *tatsādṛśyatvād veti*  
Jd; *tatsādṛśyāc ceti* Jd 18 ata eva prāṇaḥ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] [.....] Mü, see NOTES  
1 yā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yā vā* Ma 51.16–58.15 °ni prāṇam ... kasmāt | upakra°  
Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *lac.* SB 3 ujjihate Ma, B, Dv, Aw, IO, Ld, Mü ] *ujjihate* Jd  
4 kiṃ pañcavṛtteḥ Ma, B, Dv, IO, Jd, Ld, Mü ] *kiyañcavṛtteḥ* Aw

5 parasyopādānam iti | lokaprasiddheḥ pañcavṛtteḥ parigrahaḥ |  
 iti prāpte brūmaḥ — **ata eva** pūrvanirdiṣṭāt “talliṅgāt”<sup>172</sup> **prāṇaḥ**  
 paramātmā | saṃveśanodgamaṇaṃ pārameśvaraṃ liṅgam | “abhy ujjihata”<sup>173</sup> ity  
 udgamaṇam utpattir ity arthaḥ |

nanu pūrveṇaiva nyāyena siddhatvāt pṛthagārambho na yuktaḥ | yadi vā tulyā  
 10 śāṅkā syāt | tato ’yuktam ārabdhum |  
 atrocyate — pūrvatrottipralayau na śrutiprasiddhau bhūtākāśe | atra  
 punaḥ **prāṇe** prasiddhau | katham | “yadā vai puruṣaḥ svapiti prāṇaṃ tarhi  
 vāg apy eti prāṇaṃ cakṣuḥ prāṇaṃ manaḥ prāṇaṃ śrotram | yadā prabud-  
 hyate prāṇād evādhi punar jāyanta”<sup>174</sup> iti | pratyakṣaṃ caitat **prāṇavṛttau**  
 15 vartamānāyām indriyavṛttayaḥ parilupyante | bhūtānāṃ cendriyasāratvāt  
 tadudgamaṇasaṃveśanavādī vākyaśeṣas teṣāṃ udgamaṇasaṃveśanapara iti na  
 virudhyate |

kiṃ codgīthapratīhārayor annādityau devate | tayoś cābrahmatvāt  
 tatsāhacaryāt prāṇo ’pi tathābhūto gr̥hyata iti |

viśeṣāśāṅkāparihāras tu — na bhūtānāṃ saṃveśanodgamaṇaṃ śrūyate  
 karaṇavṛttimātropasaṃhāraḥ śrūyate | tatra ca bhūtodgamaṇasaṃveśanavādīnī  
 śrutir aparādhītā syāt | api ca svāpakālāpekṣayā saṃveśanaṃ vyākhyeyam iha  
 cāviśeṣeṇa śrūyate | tat paramātmapakṣe yujyate | ata eva śrutyā nirṇīyate

<sup>172</sup>BS I.1.22. <sup>173</sup>ChU I.11.5. <sup>174</sup>ŚatBrā X.3.3.6.

6 pūrvanirdiṣṭāt talliṅgāt Ma, B, Aw, IO, Jd, Ld, Mü] *pūrvanirdiṣṭāt liṅgāt* Dv  
 7 saṃveśanodgamaṇaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü] *sarvabhūtasamveśanodgamaṇaṃ*  
 vB<sup>pc</sup> 7 liṅgam Dv, Aw, IO, Jd, Ld, Mü] *karma pratīyate* Ma; *om.* B 7 abhy ujjihata Dv,  
 Aw, Ld, Mü] *ujjihata* Ma, B; *aty ujjihata* IO, Jd 9 vā B, Dv, Aw, IO, Jd, Ld, Mü] *ca* Ma  
 10 ārabdhum Dv, Aw, IO, Jd, Ld, Mü] *ārabdham* Ma, B 11 pūrvatrottipralayau Ma, B,  
 Dv, Aw, Jd, Ld, Mü] *pūrvottipralayau* IO 12 prāṇe Ma] *om.* B, Dv, Aw, IO, Jd, Ld, Mü  
 13 prāṇaṃ manaḥ prāṇaṃ śrotram Ma, B, Aw, IO, Jd, Ld, Mü] *prāṇaṃ śrotram prāṇaṃ manaḥ*  
 vB<sup>pcem</sup>, Dv; *śrotram prāṇaṃ prāṇaṃ manaḥ* vB<sup>ac</sup>, see NOTES 13 yadā Aw, IO, Jd, Ld, Mü] *sa*  
 yadā Ma, B, Dv 14 jāyanta Ma, B, Dv, IO, Jd, Mü] *jāyanta* Ld 15 parilupyante Dv]  
*paritusyante* Ma, B, Aw, IO, Jd, Ld, Mü 16 tadudgamaṇasaṃveśanavādī Ma, Aw, IO, Jd, Ld,  
 Mü] *udgamaṇasaṃveśanavādī* B, Dv 16 vākyaśeṣas B, Dv, Aw, IO, Jd, Ld, Mü] *vārthaśeṣas*  
 Ma 16 udgamaṇa<sup>o</sup> Aw, IO, Ld, Mü] *evodgamaṇa<sup>o</sup>* Ma, B, Dv; *udyamaṇa<sup>o</sup>* Jd 18 annādityau  
 vB(em.), Aw, IO, Jd, Mü] *atrādityau* Dv, Ld, see NOTES 19 tatsāhacaryāt Ma, B, Dv, Aw, Ld]  
*sāhacaryāt* IO, Jd, Mü 1 viśeṣāśāṅkāparihāras Dv, Aw, IO, Jd, Ld, Mü] *viśeṣāśāṅkā* | *parihāras*  
 Ma, B 3 aparādhītā Ma, B, Dv, Aw, Jd, Ld, Mü] *aparādhinī* IO 4 cāviśeṣeṇa Aw, IO, Jd, Ld,  
 Mü] *vā viśeṣeṇa* Ma, B, Dv 4 paramātmapakṣe B, Dv, Aw, IO, Jd, Ld, Mü] *paramātmāpekṣa*  
 Ma 4 ata Ma, B, Dv, IO, Jd, Ld, Mü] *eta* Aw

7 ujjihata: cf. 51.17

11 pūrvatrottipralayau na śrutiprasiddhau bhūtākāśe: cf. 50.8

16 tadudgamaṇasaṃveśanavādī vākyaśeṣas: cf. 51.16

sāhacaryam akiṃcitkaram | yathaiṅnādityayoḥ parasparavailakṣaṇyam evaṃ 5  
 tābhyāṃ prāṇasya | “prāṇasya prāṇam”<sup>175</sup> “prāṇabandhanam hi saumya  
 mana”<sup>176</sup> iti parasminn api **prāṇa**śabdaprayogāt | prakarṣeṇāniti sthitim labhate  
 tasmin kṛtsnam jagad iti **prāṇaḥ** || 23 ||

vB(I.1.25)

 **jyotiś caraṇābhidhānāt || I.1.24 ||**

“atha yad antaḥ paro divo jyotir dīpyate viśvataḥ prṣṭheṣu sarvataḥ prṣṭheṣu 10  
 anuttameṣūttameṣu lokeṣv idam vāva tad yad idam asminn antaḥ puruṣe jy-  
 otir”<sup>177</sup> iti |

Dv[32] tatrāyam arthaḥ sāmśayikaḥ — kiṃ **jyotiḥ**śabdenādityādijyotir abhidhīyate  
 kiṃ vā paramātmēti | prāṇākāśayor asādhāraṇadharmāśruter nirṇayaḥ kṛtas 15  
 tathā sarvapāpmodayaśrutyā maṇḍale prakaraṇād āntaraśrutyā cānandamayaḥ |  
 atra tu nirṇāyakavākyaśeṣāśravaṇāt prakaraṇānuvṛteś cāsiddhatvāt tad-  
 vyutpādanārtham ārabhyate |

kiṃ tāvat prāptam | **jyotiḥ**śabdēna tamaso nivartakam prasiddheḥ  
 pariḡhyate | “dīpyata”<sup>178</sup> iti ca tasyaivopapadyate | paramātmāni tu na  
**jyotiḥ**śabdaprasiddhiḥ | na ca dīptikriyāṃ kurvann āste | “viśvataḥ prṣṭheṣu”<sup>179</sup>  
 iti cādhārabahutvaṃ tasmin nopapadyate dyumaryādatvaṃ ca sarvagatatvāt |

<sup>175</sup>BĀU IV.4.18. <sup>176</sup>ChU VI.8.2: v.l. *somya* LV <sup>177</sup>ChU III.13.7. <sup>178</sup>ChU III.13.7. <sup>179</sup>ChU III.13.7.

5 sāhacaryam Dv, Aw, IO, Jd, Ld, Mü] *caryamātram* Ma; *sāhacaryamātram*  
 B 5 yathaiṅnādityayoḥ Ma, B, Aw, IO, Jd, Ld, Mü] *yathaiṅnādityayoḥ* Dv  
 5 parasparavailakṣaṇyam Ma, B, Dv, IO, Jd, Ld, Mü] *parasparaṃ vailakṣaṇyam* Aw  
 5 evaṃ Ma, B, Dv, Aw, Ld, Mü] *eva* IO, Jd 6 prāṇasya | “prāṇasya Aw, IO, Jd, Ld, Mü] *prāṇasya*  
 Ma, B, Dv 6 hi Ma, B] *om.* Dv, Aw, IO, Jd, Ld, Mü 6 saumya vB<sup>ac</sup>, Dv, Aw,  
 IO, Jd, Ld, Mü] *somya* vB<sup>pc</sup> 7 prakarṣeṇāniti *em.*] *prakarṣeṇāniti* Ma, B, Dv, Aw, IO, Jd,  
 Ld, Mü, see NOTES 9 jyotiś caraṇābhidhānāt Ma, B, Dv, Aw, IO, Jd, Ld] *om.* Mü, see NOTES  
 11 anuttameṣūttameṣu Ma, B, Dv, Aw, IO, Jd, Ld] *anuttameṣu* Mü 11 asminn antaḥ B, Dv,  
 IO, Jd, Ld, Mü] *anantaḥ* Ma; *asminn antaḥ* Aw 15 tathā B, Dv, Aw, IO, Jd, Ld, Mü] *om.* Ma  
 15 prakaraṇād āntaraśrutyā cānandamayaḥ Ma, B, Dv, IO, Jd, Mü] *prakaraṇād āntaraśrutyā*  
*cānandamaye* Aw; *prakaraṇāntaraśrutyā cānandamayaḥ* Ld 16–17 tadvyutpādanārtham B,  
 Dv, Aw, IO, Jd, Ld, Mü] *tadvyutpādanam* Ma 1 tasyaivopapadyate Aw, IO, Jd, Ld, Mü]  
*tasyaivopapatteḥ* Ma, B, Dv 2 kurvann āste Ma, B, Dv, Aw, Ld, Mü] *kurvatāste* IO, Jd  
 2 viśvataḥ Dv, Aw, IO, Jd, Ld, Mü] *viśvataḥ* Ma, B 3 dyumaryādatvaṃ B, Dv, Aw, IO, Jd,  
 Ld, Mü] *om.* Ma

14 prāṇākāśayor asādhāraṇadharmāśruter nirṇayaḥ kṛtas : cf. BS I.1.22-23.

15 sarvapāpmodayaśrutyā maṇḍale : cf. BS I.1.20.

15 prakaraṇād āntaraśrutyā cānandamayaḥ : cf. BS I.1.12.

1 dīpyata : cf. 52.6, ChU III.13.7.

2 viśvataḥ prṣṭheṣu : cf. 52.6, ChU III.13.7.

nanu kāryajyotiṣo 'pi dyumaryādatvam asiddham arvāg api divo darśanāt |  
 5 astu tarhi prathamajam atrivṛtkṛtaṃ tejaḥ | na | tasya prayojanābhāvāt |  
 nanu cedam evopāsanam bhavatprayojanam bhavatu | na | trivṛtkaraṇasya  
 sarvprayojanārthatvāt | na cātrivṛtkṛtasya prasiddham astitvam | dyu-  
 maryādatvam cāsiddham | evaṃ tarhi kāryajyotir evāstu | tasyopāsanārtham dyu-  
 maryādatvam | na tu niṣpradeśasya brahmaṇaḥ | “cakṣuṣyaḥ śruto bhavati”<sup>180</sup> ity  
 10 alpaphalaśravaṇāc ceti |

evaṃ prāpte 'bhidhīyate — **jyotiḥ** paraṃ brahma | kutaḥ | pūrvatra  
**caranābhidhānāt** “tripād asyāmṛtam divi”<sup>181</sup> iti | idam uktaṃ bhavati —  
 prakṛtaṃ brahmāsmiṃ pratyabhijñāyate prasiddhānuvādāt | katham | yaccha-  
 bdena vyapadeśāt “yad ataḥ paro divo jyotiḥ”<sup>182</sup> prasiddham | “idaṃ vāva  
 15 tad”<sup>183</sup> iti viśeṣavidhānāt | kaukṣeye 'nale paraṃ **jyotir** adhyasyopāsanīyam iti  
 tātparyārthaḥ | **jyotiḥ**śabdo brahmaṇy api prayuktaḥ |

“tad devā jyotiṣāṃ jyotir āyur hopāsate 'mṛtam ||”<sup>184</sup> iti |  
 “dīpyata”<sup>185</sup> iti copapadyate nityaprakāśarūpatvāt | vartamānapratyayaś  
 caivam upapadyate | adhikaraṇanirdeśaś copāsanārthaḥ | dyumaryādatvam  
 ca saṃsāraṇīyāt kālalokātmakād ādityamaṇḍalāt paraṃ avasthitam |  
 kāraṇarūpaṃ brahma tribhir jāgratsvapnasuṣṭyākhyaiḥ pādair upalakṣitam |

<sup>180</sup>ChU III.13.8. <sup>181</sup>ChU III.12.6, see NORES <sup>182</sup>ChU III.13.7. <sup>183</sup>ChU III.13.7. <sup>184</sup>BĀU  
 IV.4.16cd. <sup>185</sup>ChU III.13.7.

5 prathamajam atrivṛtkṛtaṃ B, Dv, Aw, IO, Jd, Ld, Mü] *prathamaśalatrivṛtkṛtaṃ* Ma  
 6 bhavatprayojanam Ma, B, Dv, Aw, IO, Ld, Mü] *om.* Jd 8 cāsiddham B, Dv, Aw, IO, Jd,  
 Ld, Mü] *vāsiddham* Ma 8 evāstu B, Dv, Aw, IO, Jd, Ld, Mü] *eva* Ma 9 tu B, Dv, Aw, IO,  
 Jd, Ld, Mü] *om.* Ma 11 jyotiḥ Ma, B, Dv, Aw, Jd, Ld, Mü] [*jyotiś caranābhidhānāt*] *jyotiḥ*  
*ins.i.m.* IO 12 idam B, Dv, Aw, IO, Jd, Ld, Mü] *etad* Ma 13 brahmāsmiṃ Aw, IO, Jd, Ld, Mü]  
*brahmāsmiṃ vākye* Ma, B, Dv 13 pratyabhijñāyate Ma, B, Dv, Aw, Ld, Mü] *pratiñāyate* IO, Jd  
 13 prasiddhānuvādāt Ma, B, Dv, Aw, IO, Jd, Mü] *prasiddhyanuvādāt* Ld 13–14 yacchabdena  
 vyapadeśāt Ma, B, Dv] *yad tadantavyapadeśān na* Aw, IO, Ld, Mü; *yadantavyapadeśāt* Jd 14–  
 15 vāva tad Ma, B, Dv] *vāva yat tad* Aw, IO, Jd, Ld, Mü 15 kaukṣeye Ma, B, Dv, Aw, IO, Jd,  
 Mü] *kaukṣeye* Ld 15 'nale B, Dv, Aw, IO, Jd, Ld, Mü] *om.* Ma 15 adhyasyopāsanīyam B,  
 Dv, Aw, IO, Jd, Ld, Mü] *apy asyopāsanīyam* Ma 17 devā Ma, B, Dv, IO, Ld, Mü] *deva* Aw, Jd  
 17 jyotiṣāṃ Ma, B, Dv, Aw, IO, Jd, Mü] *om.* Ld 17 hopāsate 'mṛtam B, Aw, IO, Jd, Ld, Mü]  
*hopāsate* *amṛtam* Ma; *hopāsate mṛtam* Dv 1–2 vartamānapratyayaś caivam Ma, B, Dv, Aw,  
 Ld, Mü] *vartamānam pratyayaś caivam* IO; *vartamānapratyayasyaivam* Jd 3 saṃsāraṇīyāt  
 Ma, B, Dv, Aw, IO, Ld, Mü] *saṃsāraṇīyāt* Jd 3 kālalokātmakād Ma, B, Dv, IO, Jd, Ld,  
 Mü] *kālalokātmakād* Aw 3 avasthitam B, Dv, Aw, IO, Jd, Ld, Mü] *sthitam* Ma 4 tribhir Ma,  
 B, Dv, IO, Ld, Mü] *tribhi* Aw; *om.* Jd 4 °suṣṭyākhyaiḥ Ma, B, Dv, Mü] °*suṣṭyākhyaiḥ* Aw,  
 IO, Jd, Ld

5 prathamajam atrivṛtkṛtaṃ tejaḥ : cf. ChU VI.3–4.

14 yad ataḥ paro divo jyotiḥ : cf. 52.6

14–15 idaṃ vāva tad : cf. 52.7, ChU III.13.7.

1 dīpyata : cf. 52.6

tair asaṃsprṣṭaṃ kāraṇarūpaṃ brahmeti vivakṣitvocyate | na punar 5  
avyāpitvavivakṣayety adoṣaḥ |

yat punaś “cakṣuṣyaḥ śruto bhavati” ity alpaphalatvam uktaṃ tad apy anu-  
papannam | na hi — iyate phalāya brahmopāsanam iti niyamo ’sti | yatra  
yathopāsanam tatra tathā phalam | tathācāgnirahasye vājināṃ śrutiḥ “taṃ yathā  
yathopāsate tad eva bhavati”<sup>186</sup> iti || 24 || 10

### chando’bhidhānān neti cen

vB(I.1.26)

### na tathā ceto ’rpaṇanagadāt tathā hi darśanam || I.1.25 ||

“gāyatrī vā idaṃ sarvaṃ bhūtaṃ yad idaṃ kiṃ ca”<sup>187</sup> iti gāyatrīākhyasya **ccha-**  
Dv[33] **ndaso ’bhidhānān na** pūrvaprakaraṇe brahma nirdiṣṭam astu |

**iti cen na** tatra **cchando’bhidhānaṃ tathā | chandovacanena** 15  
gāyatrīśabdena saṅkhyāsāmānyena caturbhiḥ pādaiḥ pādavadbrahmābhidhīyate  
tasmiṃś cittasamādhānopadeśavivakṣayā | evam anyatrāpi saṅkhyāsāmānyāc  
**chando’bhidhāyī** śabdo ’rthāntareṣu prayujyamāno dr̥śyate | tad yathā “te vā  
ete pañcānye pañcānye daśa santa”<sup>188</sup> ity upakramya “saiṣā virāḍ annādī”<sup>189</sup>  
iti saṃsargavidyāyām | evaṃ chandasi na brahmopāsanam | atra yat kaiścit  
kalpyate — gāyatrīchandasi brahmopāsanam iti tan nirastaṃ bhavati | na  
cātra prasiddhā gāyatrī pratyabhijñāyate | “saiṣā catuspadā ṣaḍvidhā”<sup>190</sup> iti  
5 ṣaḍakṣaraiḥ pādaiś catuspadā gāyatrī nirdiṣyate | prasiddhā tu tripadāṣṭākṣaraiḥ

<sup>186</sup>ŚatBrā X.5.2.20. <sup>187</sup>ChU III.12.1. <sup>188</sup>ChU IV.3.8. <sup>189</sup>ChU IV.3.8. <sup>190</sup>ChU III.12.5.

6 avyāpitva° Ma, B, Dv, Aw, IO, Jd, Mü] *avyāpitva*° Ld 7–8 anupapannam *em.*] *upa-*  
*pannam* Ma, B, Dv, IO, Jd, Mü; *upannam* Aw, see NOTES 8 brahmopāsanam iti niyamo  
Ma, Aw] *brahmopāsananiyamo* B, Dv, IO, Jd, Ld 9 tathācāgnirahasye Dv, Aw, IO, Jd,  
Ld, Mü] *tathāgnirahasye* Ma, B 10 bhavati Ma, B, Dv, IO, Jd] *bhavanti* Aw, Ld, Mü  
15 chandovacanena B, Dv, Aw, IO, Jd, Ld, Mü] *chandovane* Ma 16 °sāmānyena Ma, IO,  
Jd] °sāmānyāc B, Dv, Aw, Ld, Mü 16 pādavadbrahmābhidhīyate vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld,  
Mü] *pādabrahmābhidhīyate* vB<sup>ac</sup>; *pādavadbrahmādhīyate* Ma 17 citta° Ma, B, Dv, IO, Jd, Ld,  
Mü] *cit*° Aw 18 śabdo Ma, B, Aw, IO, Jd, Ld, Mü] *chando* Dv 18 tad yathā Dv, Aw, IO,  
Jd, Mü] *yad yathā* B, Ld; *tathā* Ma 54.18–55.1 te vā ete pañcānye pañcānye daśa santa Aw]  
*te vā ete pañcadaśa santa* Ld, Ta, Ba, Tb; *te vā ete pañca ye pañca daśa santa* Md, Bd; *te vā ete*  
*pañcānye daśa santa* Ma; *te vā ete pañca ye pañcadaśa sapta* Dv; *te vā ete pañcadaśa santa* IO,  
Jd, Mü 1 upakramya Ma, Aw, IO, Mü] *upakramyāha* B, Dv, Ld 1 annādī Ma, B, Dv, Aw, IO,  
Jd, Ld] *ubhādī* Mü 3 kalpyate Ma, B, Dv, Aw, Jd, Ld, Mü] *kalpate* IO 4 ṣaḍvidhā Ma, B,  
Dv, Aw, IO, Jd, Mü] *ṣaḍvidho* Ld

7 cakṣuṣyaḥ śruto bhavati : cf. 53.6, ChU III.13.8.

7 alpaphalatvam uktaṃ : cf. 53.6

9 agnirahasye : ŚatBrā X.

2 saṃsargavidyāyām : ChU IV.3.



pādaiḥ | vājasaneyināṃ tu “sa yām evāmūm anvāha eṣaiva sā”<sup>191</sup> ity up-  
 anayakāle ’dhigatā pratyabhijñāyate pādakalpanā | tatrānyathopāsyābhede ’pi  
 prakārabhedād eva sarvatra vidyābhedaḥ śāṅḍilyavidyātau | tasmād iha  
 vidyābhedaḥ | “etāvān asya”<sup>192</sup> iti puruṣasūkte mantraḥ | tac ca sūktaṃ  
 10 śvetāśvatarāṇāṃ paravidyādhikāre paṭhitam | tataś ca na mantreṇa **cha-**  
**ndo** nirdiṣṭam itīyaṃ śrūtir nopapadyate **chando**mātrābhidhāne “tad etad  
 ṛcābhyanūktam”<sup>193</sup> iti | tasmād ayam asya gāyatrībrāhmaṇasya tātparyārthaḥ |  
 vikārapādair viśiṣṭam brahma hṛdayakamale dvārapāloṣanaparyantam  
 upāsyam amṛtatvaphalāyati | “atha yad ata” iti ca pratīkopāsanam anyad eva  
 15 phalāntarāyati || 25 ||

**bhūtādipādavyapadeśopapatteś caivam || I.1.26 ||**

vB(I.1.27)

itaś **caivam** pūrvavākye prakṛtaṃ brahmeti **bhūtādipādavyapadeśopapatteḥ** |  
 bhūtapṛthivīśarīrahṛdayāni nirdiśyāha “saiśā catuspadā ṣaḍvidhā gāyatrī”<sup>194</sup> iti |  
 vākprāṇābhyāṃ ca ṣaḍvidhatvam | ṣaḍakṣaraiḥ pādair asti catuspadā gāyatrīti |  
 smaranti ca —

“indrah śacīpatir balena vīlitaḥ |

<sup>191</sup>BĀU(M) V.15.7. <sup>192</sup>ṚV X.90.3. (qtd. ChU III.12.6.) <sup>193</sup>ChU III.12.5. <sup>194</sup>ChU III.12.5.

6 sa vB<sup>pc</sup> ] *om.* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü 6 evāmūm vB<sup>pc</sup> ] *evām* vB<sup>ac</sup>; *evārtham*  
 Dv; *evāmum* Aw, IO, Jd, Ld, Mü 7 pratyabhijñāyate pādakalpanā Ma, B, Dv, Aw, IO, Ld ]  
*pratyabhijñāyate (55.18) catuspadā ṣaḍvidheti ṣaḍakṣaraiḥ pādaiś catuspadā gāyatrī nirdiśya*  
*pādakalpanā* Mü 9 vidyābhedaḥ Ma ] *vidyābhedaḥ* B, Dv, Aw, IO, Jd, Ld, Mü 9 etāvān B,  
 Dv, Aw, IO, Jd, Ld, Mü ] *tāvān* Ma 9 iti Dv, Aw, IO, Jd, Ld ] *iti ca* Ma, B 9 puruṣasūkte  
 Ma, B, Dv, IO, Ld, Mü ] *puruṣasūkteḥ* Aw 9–10 sūktaṃ śvetāśvatarāṇāṃ Dv, Aw, IO, Jd, Mü ]  
*śvetāśvatarāṇāṃ sūktaṃ* Ma, B; *sūtraṃ śvetāśvatarāṇāṃ* Ld 10 parā° Ma, B, Dv, IO, Jd, Ld,  
 Mü ] *pari*° Aw 11 chando° Ma, B, Dv, Aw, IO, Jd, Mü ] *chodo*° Ld 12 ṛcābhyanūktam Ma,  
 B ] *antarābhyanūktam* Dv; *ṛcābhyanūktam* Aw, IO, Ld, Mü; *rugābhyanūkaṃ* Jd 12 ayam B,  
 Dv, Aw, IO, Jd, Ld, Mü ] *om.* Ma 12 tātparyārthaḥ Ma, B, Dv, Aw, Jd, Ld, Mü ] *tātparyo ’rthaḥ*  
 IO 13 vikārapādair Aw, Ld, Mü ] *vikārapādyair* Ma, B, Dv, IO, Jd 13 dvārapāloṣana° B,  
 Dv, Aw, IO, Jd, Ld, Mü ] *dvārayogopāsana*° Ma 14 ata Ma, Aw, Jd ] *atra* B, Dv, IO, Ld, Mü  
 14 pratīkopāsanam Ma, B, Dv, Aw, Ld, Mü ] *prakopāsanam* IO, Jd 15 phalāntarāyati Ma, B,  
 Dv, Aw, IO, Ld, Mü ] *phalāntarāyeveti* Jd 1 catuspadā B, Dv, Aw, IO, Jd, Ld, Mü ] *catuspa*  
 Ma 1 iti Aw, IO, Jd, Ld, Mü ] *om.* Ma, B, Dv 2 ṣaḍakṣaraiḥ Ma, B ] *ṣaḍakṣaraparaiḥ* Dv;  
*ṣaḍakṣaraiḥ padaiḥ* Aw; *ṣaḍakṣarapadaiḥ* IO, Jd, Ld, Mü 4 balena vīlitaḥ Ma, B ] *bālana*  
*vīḍitaḥ* Dv, Mü; *balena vīḍitaḥ* Aw, IO, Ld; *balena vīḍitaḥ* Jd, see NOTES

8 śāṅḍilyavidyā: ChU III.14.

14 atha yad ata: cf. 52.6, ChU III.13.7.

13–14 bhūtapṛthivīśarīrahṛdayāni nirdiśyāha ... ṣaḍvidhatvam: cf. ChU III.12.1–5.

duścyavano vṛṣā samatsu sāsahīḥ ||<sup>195</sup>  
iti śaunakādayaḥ || 26 ||

5

**upadeśabhedān neti cen**

vB(I.1.28)

**nobhayasminn apy avirodhāt || I.1.27 ||**

pūrvatra “tripād asyāmṛtaṃ divi” iti dyaur adhikaraṇatvenopadiṣṭā | atra punaḥ  
pañcamyā | ato ’pratyabhijñānam |

10

**iti cen nāyaṃ doṣaḥ | ubhayasminn apy avirodhāt** | saptamyante pañ-  
camyante caikatvaṃ na virudhyate | yathā — vṛkṣāgre śyeno vṛkṣāgrāt parataḥ  
śyena iti | tasmāt param eva jyotiḥśabdavācyam na kāryajyotir iti siddham || 27 ||

vB(I.1.29) Dv[34]

**prāṇas tathānugamāt || I.1.28 ||**

asti kauṣītakināṃ pratardanavidyā “pratardano ha vai daivodāsir indrasya  
priyaṃ dhāmopajagāma yuddhena ca pauruṣeṇa ca”<sup>196</sup> ity ārabhyāmnātā |  
tatra śrūyate “sa hovāca prāṇo ’smi prajñātmā taṃ mām āyur amṛtam ity  
upāssva”<sup>197</sup> iti | tathottaratra “atha khalu prāṇa eva prajñātmedaṃ śarīraṃ  
parigrhyothāpayati”<sup>198</sup> iti | tathā “na vācaṃ vijijñāsīta vaktāraṃ vidyād”<sup>199</sup> iti |  
samāptau ca “sa eṣa prāṇa eva prajñātmānando ’jaro ’mṛta”<sup>200</sup> iti |

15

kim atra “prāṇa”śabdena vāyumātram abhidhīyate kiṃ devatota jīvo ’thavā  
paraṃ brahmeti nānāliṅgadarśanāt saṃśayaḥ |

5 kim tāvad yuktaṃ | devatātmendraḥ “prāṇa”śabdo bhavet “prāṇo vai

<sup>195</sup>ṚVprāṇīśākhya XVI.17. <sup>196</sup>KauU III.1. <sup>197</sup>KauU III.2. <sup>198</sup>KauU III.3. <sup>199</sup>KauU III.8.  
<sup>200</sup>KauU III.8.

5 duścyavano Ma, B ] duścavano Dv, Aw, IO, Jd, Mü; duścāvano Ld 5 samatsu  
sāsahīḥ Ma, B ] samarasuptāsaheṣadbhir Dv; samaraṃ suśāsaheṣadbhir Aw, IO, Ld, Mü;  
samaraṃstaṣāsaheṣadbhir Jd 9 pūrvatra Ma, B, Dv ] pūrvam Aw, IO, Jd, Ld, Mü 9 °opadiṣṭā  
Ma, B, Dv, IO, Jd, Ld, Mü ] °opadeṣṭā Aw 11 ubhayasminn Ma, B, Aw, IO, Jd, Ld, Mü ]  
ubhayam Dv 12 caikatvaṃ Dv, Aw, IO, Jd, Ld, Mü ] vaikatvaṃ vB<sup>ac</sup>; arthaikatvān B;  
cārthaikatvān vB<sup>pc</sup> 12 virudhyate Dv, Aw, IO, Jd, Ld, Mü ] virudhyete Ma, B 13 param  
eva Dv, Aw, IO, Jd, Ld ] param eva brahma Ma, B 13 na Ma, B, Dv, Aw, IO, Jd, Ld ] om. Mü<sup>pc</sup>  
13 kāryajyotir Dv, Aw, IO, Jd, Ld, Mü ] kāryam jyotir Ma, B 18 upāssva Ma, B ] upāsva Dv,  
Aw, IO, Ld, Mü; upāsta Jd 2 ca “sa eṣa B, Dv, Aw, IO, Jd, Ld, Mü ] ca “eṣa prāṇa eṣa Ma  
2 ’jaro Ma, B, Dv, Ld ] ’nanto Aw, IO, Jd, Mü 3 devatota IO, Jd, Ld, Mü ] devatātmota Ma,  
B; devatātmā uta Dv, Aw 19–1 prāṇo . . . devatā Ma ] prāṇo hi balaṃ tasya tejo devatā B, Dv,  
Aw, IO, Jd, Ld, Mü

9 pūrvatra . . . dyaur adhikaraṇatvenopadiṣṭā : cf. 53.9, ChU III.12.6, see NOTES

9–10 atra punaḥ pañcamyā : cf. 52.6, ChU III.13.7.

15 kauṣītakināṃ pratardanavidyā : KauU III.1-8.

3 prāṇa : cf. 56.14, KauU III.3.

balam<sup>201</sup> iti | balasya cendro devatā | “yā ca kācana balakṛtir indrakarmaiva tad<sup>202</sup> ity abhyuktavacanāt | mukhyapraṇo vā syāt prasiddheḥ |

10 itī prāpte ’bhīdhīyate — **prāṇaḥ** paramātmā | **tathā** brahmapratipādana-  
paratvena vākyānām samanvayāt | upakrame tāvad “varam vṛṇīṣva<sup>203</sup>  
itīndreṇoktaḥ pratardanaḥ provāca “tvam eva me varam vṛṇīṣva yaṃ tvam  
manuṣyāya hitatamaṃ manyasa<sup>204</sup> itī | hitatamaṃ ca brahmaprāpter anyan  
nopapadyate | “taṃ mām āyur amṛtam ity upāssva<sup>205</sup> itī ca brahmapari-  
grahe ’vakalpate | “sa eṣa prāṇa eva prajñātmānando ’jaro ’mrta<sup>206</sup> itī  
copasaṃhāro ’vakalpate || 28 ||

15

**na vaktur ātmopadeśād iti ced  
adhyātmasambandhabhūmā hy asmin || I.1.29 ||**

vB(I.1.30)

pūrvapakṣābhīprāyaḥ pradarsīyate — **na** | **vaktur** indrasyātmopadeśāt | vīgra-  
havān devatāvīśeṣaḥ svam ātmānaṃ pratardanāyovāca “mām eva vijñānī<sup>207</sup>  
“prāṇo ’smi prajñātmā<sup>208</sup> itī | niścīte ca devatātmopadeśa upakramavaśena  
“ānando ’jaro ’mrta<sup>209</sup> ity upasaṃhāro netavyaḥ | kasmāt | upakrame  
yad vijñātaṃ tad anupajātavirodhitvāt tathaiva grahītavyam | tadvirodhitvād  
upasaṃhāravijñānaṃ tadvaśe nāvatiṣṭhate | anyathā hy ekavākyatā na syāt |

<sup>201</sup>BĀU V.14.4. <sup>202</sup>unk. (qtd. BSSbh ad I.1.29: v.l. yā ca kācid balakṛtir indrakarmaiva tad)  
<sup>203</sup>KauU III.1. <sup>204</sup>KauU III.1. <sup>205</sup>KauU III.2. <sup>206</sup>KauU III.8. <sup>207</sup>KauU III.1. <sup>208</sup>KauU III.2.  
<sup>209</sup>KauU III.8.

6 cendro vB<sup>pc</sup> ] om. vB<sup>ac</sup> 6 yā ca kācana balakṛtir vB(coni.) ] yā cakāra balakṛtir Ma; yā ca  
kācana kṛtir B, Dv, Aw, IO, Jd; yā ca kācana kṛter Ld, Mü 8 tathā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld,  
Mü ] tathā hi vB<sup>pc</sup> 9 vṛṇīṣva Ma, B, Dv, IO, Jd, Ld, Mü ] vṛṇīṣva Aw 10 vṛṇīṣva Ma, B,  
Dv, IO, Jd, Ld, Mü ] vṛṇīṣva Aw 11 ca B, Dv, Aw, IO, Jd, Ld, Mü ] om. Ma 12 ity Ma, B,  
Dv, Ld ] om. Aw, IO, Jd, Mü 12 upāssva em. ] upāssva Ma, B, Dv, Aw, IO, Ld, Mü: uāsta Jd,  
see NOTES 13 ’jaro Ma, B, Dv, Ld ] ’nanto Aw, Mü; ’ntaro IO, Jd 15 vaktur B, Dv, Aw, IO,  
Jd, Ld, Mü ] cakṣur Ma 17 °prāyaḥ Ma, B, Dv, Ld ] °prāya° Aw, IO, Jd, Mü 17 pradarsīyate  
Ma, B, Dv ] pradarsīte Aw, IO, Jd, Mü; pradarsīte Ld 17 vaktur B, Dv, Aw, IO, Jd, Ld, Mü ]  
cakṣur Ma 2 netavyaḥ Ma, B, Dv, Aw, Jd, Ld, Mü ] tretavyaḥ IO 3 vijñātaṃ Ma, B, Dv,  
Aw, IO, Jd, Ld, Mü ] vijñānaṃ SB 3 anupajātavirodhitvāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
upajātavirodhitvāt Ma 3 tadvirodhitvād Ma, B, Dv, Aw, IO, Jd, Mü, SB ] taduparodhitvād Ld  
4 ekavākyatā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ekavācyatā Ma

7 mukhyapraṇo : cf. BS I.1.31.

12 taṃ mām āyur amṛtam ity upāssva : cf. 56.13

13 sa eṣa prāṇa eva prajñātmānando ’jaro ’mrta : cf. 57.16, KauU III.8.

1 prāṇo ’smi prajñātmā : cf. 56.13

2 ānando ’jaro ’mrta : cf. 57.16

iti prāpte samādhānam ucyate — **adhyātmāsambandhabhūmā hy asminn** 5  
 iti | **ātmany adhy** upari vartamānaḥ **sambandho 'dhyātmāsambandhaḥ** |  
 pratyagātmaviśayasambandhabhūyastvād ity arthaḥ | **asminn** adhyāye  
 “yāvad dhy asmiñ śārīre prāṇo vasati tāvad āyur”<sup>210</sup> iti prāṇasyaiva  
 Dv[35] prajñātmanaḥ svātantryaṃ darśayati | tathā “prāṇa eva prajñātmedaṃ śārīraṃ  
 pariḡrhyothāpayati”<sup>211</sup> iti “na vācaṃ vijijñāsīta vaktāraṃ vidyād”<sup>212</sup> iti 10  
 copakramya “tad yathā rathasyāreṣu nemir arpitā nābhāv arā arpitā evam  
 evaitā bhūtamātrāḥ prajñāmātrāsv arpitāḥ prajñāmātrāḥ prāṇe 'rpitāḥ | sa  
 eṣa prāṇa eva prajñātmānando 'jaro 'mrta”<sup>213</sup> iti sarvāśrayaṃ nābhībhūtaṃ  
 paramātmānam evopasaṃharati | “sa ma ātmeti vidyād”<sup>214</sup> iti copasaṃharati |  
 “ayam ātmā brahma sarvānubhūr”<sup>215</sup> iti ca śrutyantaram | tasmād 15  
 ātmaviśayavākyaabhūyastvān na devatātmopadeśaḥ śakyō vijñātum || 29 ||

kathaṃ tarhi vaktur ātmopadeśaḥ | tad ucyate —

vB(I.1.31)

**śāstradr̥ṣṭyā tūpadeśo vāmadevavat || I.1.30 ||**

indro devatāviśeṣaḥ svam ātmānaṃ paramātmatvena — aham eva paraṃ brah-  
 mety āreṣa darśanena paśyann upadiśati sma “mām eva vijānīhi”<sup>216</sup> iti | yathā  
 “tad dhaitat paśyann ṛṣir vāmadevaḥ pratipede 'haṃ manur abhavaṃ sūryaś  
 ca”<sup>217</sup> iti | tasmād vaktur ātmopadeśaḥ paramātmaparigrahe na virudhyate || 30 ||

punaḥ pratyavatiṣṭhate — yady api devatātmopadeśo na bhavati tathāpi

<sup>210</sup>KauU III.2. <sup>211</sup>KauU III.3. <sup>212</sup>KauU III.8. <sup>213</sup>KauU III.8. <sup>214</sup>KauU III.8. <sup>215</sup>BĀU II.5.19.  
<sup>216</sup>KauU III.1. <sup>217</sup>BĀU I.4.10.

8 dhy Aw, IO, Jd, Ld, Mü, SB ] *adhy* Ma, B, Dv, see NOTES 10 pariḡrhyothāpayati Ma, B,  
 Dv, IO, Ld, Mü, SB ] *pariḡrhyothāya patati* Aw 11 nābhāv Ma, B, Dv, Aw, Jd, Ld, Mü, SB ]  
*nānāv* IO 11 arā Ma, B, Dv ] *arā* Aw, IO, Jd, Ld, Mü, SB 12 evaitā Ma, B, Dv, Aw, IO, Jd,  
 Ld, Mü ] *aitā* SB 12 bhūtamātrāḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *bhūtamātrā* Ld 12–13 sa  
 eṣa Ma, B, Dv ] *sa eva* Aw, IO, Jd, Ld, Mü, SB, see NOTES 13 sarvāśrayaṃ B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *sarvātmāśrayaṃ* vB(*coni.*); *sarvātmāśrayā* Ma 15 sarvānubhūr Aw, IO, Jd,  
 Ld, Mü, SB ] *sarvānubhūr* Ma, B, Dv, see NOTES 16 ātmaviśaya° Ma, B, Dv, IO, Jd, Ld, SB ]  
*ātmaviśayaka°* Aw, Mü 16 na Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 1 sma B, Dv, Aw, Jd,  
 Ld, Mü, SB ] *om.* Ma

9 prāṇa eva prajñātmedaṃ śārīraṃ pariḡrhyothāpayati : cf. 56.14

10 na vācaṃ vijijñāsīta vaktāraṃ vidyād : cf. 57.15

1 mām eva vijānīhi : cf. 57.13

3 vaktur ātmopadeśaḥ : BS I.1.29.

19–1 yady api ... śakyata : cf. 57.17–18

- 5 dhyānabrahmopadeśaparvatvam asminn adhyāye pratipattum śakyata iti |  
tad etac codyam upanyasya nirākartum āha —

**jīvamukhyaprāṇaliṅgān neti cen  
nopāsātraividhyād āśritatvād iha tadyogāt || I.1.31 ||**

vB(I.1.32)

- na brahmapratipattir ekāntenāśrayitum śakyā | kutaḥ | **jīvaliṅgān**  
10 **mukhyaprāṇaliṅgāc** ca | **jīvaliṅgaṃ** tāvan “na vācam vijijñāsīta vaktāraṃ  
vidyād”<sup>218</sup> iti | **mukhyaprāṇaliṅgam** “atha khalu prāṇa eva prajñātmedaṃ  
śarīraṃ pariḡrhyothāpayati”<sup>219</sup> iti | tasmān **na** brahmavākyam |  
**iti cen naitad** evam | **upāsātraividhyāt** | evaṃ sati trividham upāsanaṃ  
prasajyeta — **jīvopāsanaṃ mukhyaprāṇopāsanaṃ** brahmopāsanaṃ ceti | atra  
15 copakramopasaṃhārayor ekārthaparvatvād ekam idaṃ vākyam niścitam |

kathaṃ punar upakramopasaṃhārayor ekārthaparvatvam |

hitatamopadeśād upakrame “taṃ mām āyur amṛtam ity upāssva”<sup>220</sup>  
ity amṛtaśabdāt “sa eṣa prāṇa eva prajñātmānando ’jaro ’mrta”<sup>221</sup> ity  
upakramopasaṃhārau dṛśyete | tanmadhyapatitānāṃ vākyānāṃ tat-

<sup>218</sup>KauU III.8. <sup>219</sup>KauU III.3. <sup>220</sup>KauU III.2. <sup>221</sup>KauU III.8.

5 dhyānabrahmopadeśaparvatvam IO, Jd, Ld, Mü, SB ] *na brahmopadeśaparvatvam* Ma, B, Dv;  
*dhānabrahmopadeśaparvatvam* Aw 6 tad etac vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, SB ] *tad eva* vB<sup>pc</sup>;  
*tadetr* Jd; *tevantāc* Mü 6 nirākartum āha vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nirākaroti*  
vB<sup>pc</sup> 8 nopāsātraividhyād Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *nopāsātraividhyā* Aw 8 āśritatvād  
iha tadyogāt Ma, Aw, IO, Jd, Mü ] *om.* B, Dv, Ld, SB 9 na B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*nāsminn adhyāye* Ma 9 ekātenā<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *ekānkātenā<sup>o</sup>* Ld 10 na  
vācam Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 12 brahmavākyam B, Dv, Aw, IO, Jd, Ld, Mü,  
SB ] *brahmacaryam* Ma 13 upāsātraividhyāt Ma, B, Dv, Aw, IO, Jd, Mü ] *gupāsātraividhyod*  
Ld; *upāsanasya traividhyāt* SB 14 brahmopāsanaṃ ceti | atra B, Dv, IO, Jd, Mü, SB ] *cety*  
*atra brahmopāsanaṃ* Ma, Aw, Ld 11–12 ekārthaparvatvād ... upakramopasaṃhārayor Ma,  
B, Dv, Aw, IO, Ld, Mü, SB ] *om.* Jd 15 idaṃ B, Dv, Aw, IO, Ld, Mü, SB ] *padaṃ* Ma  
16 ekārthaparvatvam vB<sup>pc</sup>, Dv, IO, Jd, Ld, Mü, SB ] *ekārthaparvatvād ekam idaṃ vākyam niściti-*  
*tam* vB<sup>ac</sup>; *akārthaparvatvam* Aw 1 hitatamopadeśād upakrame Ma, B, Dv, Aw, Ld, Mü, SB ]  
*hitatamo* IO, Jd 1 taṃ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *tan* Jd 1 mām āyur Dv, Aw, IO, Mü,  
SB ] *māmāyur* Ma, B; *māyur* Jd; *āyur* Ld 1 upāssva Ma, B, Jd ] *upāssva* Dv, Aw, IO, Ld, Mü, SB  
2–3 ity upakramopasaṃhārau B, Dv, Aw, IO, SB ] *ity ekarūpāv upakramopasaṃhārau* Ma; *ity*  
*upakramopasaṃhāra* Jd; *ity upakramopasaṃhāro* Ld, Mü 3 dṛśyete Ma, B, Dv, Aw, IO, Ld, Mü,  
SB ] *dṛśyate* Jd 3 tanmadhyapatitānāṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tanmadhyapatitānāṃ*  
*ca* Ma 3–4 tatparatvenānvayo B, Dv, Ld, SB ] *tatparatvenānvayo* Ma; *tatparatvenāmnāyo*  
Aw, IO, Jd, Mü

10–11 na vācam vijijñāsīta vaktāraṃ vidyād: cf. 57.15

11–12 atha khalu ... pariḡrhyothāpayati: cf. 56.14

1 hitatamopadeśād: cf. 57.4, KauU III.1.

paratvenānvayo yukto nārthāntaratvaṃ vākyabhedadoṣaprasaṅgāt |  
**jīvapraṇalīṅgayoś** ca paramātmāparatvena pariṇetuṃ śakyatvāt | **prāṇas** 5  
 tāvat paramātmā | yatas tathā caśrutiḥ —

Dv[36] “na prāṇena nāpānena martyo jīvati kaścana |  
 itareṇa tu jīvanti yasminn etāv upāśritau ||”<sup>222</sup> iti ||

**jīvalīṅgam** api pariṇetuṃ śakyam “na vācam vijijñāsīta vaktāraṃ vidyād”  
 iti | vacanakriyāhetubhūtaṃ paramātmānam ātmatvena vidyād ity arthaḥ | tathā 10  
 ca śrutiḥ —

“yad vācānabhyuditaṃ yena vāg abhyudyate |  
 tad eva brahma tvam viddhi nedam yad idam upāsate ||”<sup>223</sup> iti |

“yena vāg”<sup>224</sup> indriyaṃ pravartyate sarvāntaraṃ “tad eva brahma  
 tvam viddhi”<sup>225</sup> | “nedam”<sup>226</sup> dṛśyajātaṃ śārīrendriyaṣayasāñjñam 15  
 “yad idam upāsate”<sup>227</sup> prāṇiṇaḥ sevanta ity arthaḥ | evaṃ ca sarva-  
 kāryakāraṇapratyākhyānenāntaryāmiṇaṃ sāmānyabhūtaṃ veditavyam  
 uktvopasamharati “na gandhaṃ vijijñāsīta ghrātāraṃ vidyāt”<sup>228</sup> “tad yathā  
 rathasyāreṣu nemir arpitā nābhāv arā arpitā evam evaitā bhūtamātrā”<sup>229</sup> ity  
 uktvā “sa eṣa prāṇa eva prajñātmānando ’jaro ’mrto na sādhunā karmaṇā bhūyān

<sup>222</sup>KaṭhU V.5. <sup>223</sup>KeU I.5. <sup>224</sup>KeU I.5. <sup>225</sup>KeU I.5. <sup>226</sup>KeU I.5. <sup>227</sup>KeU I.5. <sup>228</sup>KauU III.8.  
<sup>229</sup>KauU III.8.

4 nārthāntaratvaṃ B, Dv, Aw, IO, Jd, SB ] *nārthāntaraparatvaṃ* Ma; *nārtho ’ntaratvaṃ* Ld  
 6 paramātmā vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *paramātmāparatvaṃ* vB<sup>ac</sup> 6 yatas B, Dv, Aw, IO,  
 Jd, Ld, SB ] *om.* Ma 3–7 tathā caśrutiḥ ... vidyād ity arthaḥ Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
*ab.oc.* Mü 7 nāpānena Ma, B, Dv, IO, Jd, Ld, SB ] *nāpānena* Aw 5–7 itareṇa ... vidyād  
 ity arthaḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *om.* Jd 9 śakyam Ma, B, Dv, Aw, IO, Jd, Ld,  
 Mü ] *om.* SB 9 na B, Dv, Aw, IO, Ld, SB ] *om.* Ma 10 vacana° Ma, B, Dv, IO, Ld, SB ]  
*cana°* Aw 12 vāg abhyudyate Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *vācābhyudyate* Jd 12 upāsate  
 Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *upāsī [yasminn (60.5) ... yad idam upāsate* Mü 16 ca B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 60.16–61.1 sarvakāryakāraṇa° B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] *sarvakāraṇa°* Ma 1 °ntaryāmiṇaṃ vB<sup>pc</sup>, Aw, Jd, Mü ] °ntaryāmiṇaṃ vB<sup>ac</sup>, Dv, IO, Ld, SB  
 2 gandhaṃ vB(*em.*) ] *vācam* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü; *rasam gandhaṃ* Ma; *cāyaṃ* SB  
 2 ghrātāraṃ vB<sup>pc</sup> ] *vaktāraṃ* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü; *bhāvaṃ* SB 3 arpitā nābhāv  
 arā arpitā evam B, Dv ] *arpitā* Ma; *arpitā evam* Aw, IO, Jd, Ld, Mü, SB 3 evaitā bhūtamātrā B,  
 Dv ] *eva bhūtamātrā* Ma, Aw, IO, Jd, Ld, Mü, SB 4 sa eṣa Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *sa*  
*eva* SB 4 ’mrto B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *’mrta iti* Ma 4 na Aw, IO, Jd, Ld, Mü, SB ]  
*sa na* Ma, B, Dv, see NOTES

9 na vācam vijijñāsīta vaktāraṃ vidyād: cf. 57.15, KauU III.8.

14 yena vāg: cf. 60.9, KeU I.5.

14–15 tad eva brahma tvam viddhi: cf. 60.9, KeU I.5.

15 nedam: cf. 60.9, KeU I.5.

16 yad idam upāsate: cf. 60.9, KeU I.5.

- 5 bhavati no evāsādhunā kanīyān | eṣa hy eva sādhu karma kārayati taṃ yam ebhyo lokebhya unninīṣata eṣa u evāsādhunā karma kārayati taṃ yam adho ninīṣata eṣa lokapāla eṣa lokādhipatiḥ sa ma ātmeti vidyād”<sup>230</sup> iti | anyatrāpi brahmaṇi **prāṇaśabdapravṛtter āśritatvāt** | “prāṇabandhanaṃ hi saumya mana”<sup>231</sup> iti | **iha ca tadupapatteḥ** |
- 10 apare tu — trividham upāsanam iha vivakṣitam iti sūtrārthaṃ varṇayanti — prāṇopāsanam jīvopāsanam brahmopāsanam iti | etad uktaṃ bhavati — prāṇadharmeṇa jīvadharmeṇa svadharmeṇa tulyopāsyam iti || 31 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
prathamādhyāyasya prathamāḥ pādaḥ samāptaḥ

<sup>230</sup>KauU III.8: *v.l.* ... eṣa lokādhipatiḥ eṣa lokaśaḥ sa ma ... LV <sup>231</sup>ChU VI.8.2: *v.l.* prāṇabandhanaṃ hi *somya mana* LV

5 bhavati *em.* ] *om.* B, Dv; *bhavād* Ma; *na bhavati* Aw, IO, Jd, Ld, Mü, SB, see NOTES 5 no evāsādhunā B, Dv, Aw, IO, Jd, Ld, SB ] *asādhunā* Ma; *no evānāsunā* Mü 6 unninīṣata B, Dv, Aw, IO, Ld, Mü, SB ] *unninīṣati* Ma; *unninīṣata* Jd 6 u Ma, B, Dv, SB ] *om.* Aw, IO, Jd, Ld, Mü 6 taṃ yam Ma, Aw, Ld ] *taṃ yam ebhyo lokebhyo ninīṣate* B, Dv; *yam* IO, Jd, Mü, SB 6 ninīṣata B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ninīṣati* Ma 8 saumya vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *somya* vB<sup>pc</sup> 8–9 iha ca tadupapatteḥ Ma ] *iha tu hy anupapatteḥ* B, Dv, Jd, Mü, SB; *iha tu dyanupapatteḥ* Aw, IO, Ld 12 svadharmeṇa B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 12 tulyopāsyam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *brahmopāsyam* Ma 13 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte ] *śrīśārīrakamīmāṃsābhāṣye bhāskarabhaḡavatpraṇīte* vB, Aw, Mü; *śārīrakamīmāṃsābhāṣye bhagavabhāskarapraṇīte* IO; *śrīśārīrakamīmāṃsābhāṣye nimbabhāskarācāryapraṇīte* Jd; *śārīrakamīmāṃsābhāṣye bhāskarabhaḡavatpraṇīte* Dv, Ld, SB, see NOTES

8 prāṇabandhanaṃ hi saumya mana: cf. 52.2  
6–7 apare ... brahmopāsanam iti: cf. 59.10

śrutilingavākyaaprakaraṇasthānasamākhyānām evānyo'nyabalābalāvadhāraṇa-  
sandihyamānavacanavyaktiṣu vākyeṣu nirṇayārthaṃ dvītīyatṛtīyau pādāv  
ārabhyete |

**sarvatra prasiddhopadeśāt || I.2.1 ||**

5

“sarvaṃ khalv idaṃ brahma taj jalān iti śānta upāsīta | atha khalu kratumayaḥ  
puruṣo yathākratur asmiṃ lōke puruṣo bhavati tathetaḥ pretya bhavati | sa  
kratum kurvīta | manomayaḥ prāṇasārīra”<sup>1</sup> ityādi samāmnāyate |

tatra saṃśayaḥ — kim atra manomayatvādidharmaḥ śārīra upāsyatvenopa-  
diśyate kiṃ vā brahmeti | kiṃ tāvat prāptam | śārīra iti | kutaḥ | tasya hi 10  
manomayatvādilingāvyaḥcārān na parasya | “aprāṇo hy amanāḥ śubhra”<sup>2</sup> iti  
manaḥprāṇasambandhābhāvaśruteḥ |

nanu ca liṅgac chrutir balīyasī | śrūyate ca brahmaśabdaḥ |

satyam evam | iha tu brahmaśrutir anyārthā | śamavidhiparaṃ hīdaṃ  
vākyam | katham | yasmāt sarvam idaṃ vikārajātaṃ brahmaiva tajjatvāt tal- 15  
layatvāt tadanatvāc ca | sarvasya caikatve na kvacid rāgādayaḥ pravarteran |

<sup>1</sup>ChU III.14.1-2. <sup>2</sup>MuU II.1.2.

2 śrutilingavākyaaprakaraṇasthānasamākhyānām Ma, B, Dv, Aw, Jd, Ld, Mü ] *śru-  
tiliṅgavākyaaprakaraṇasthānasamākhyānām samavāye pāradaurbalyam arthaviprakaśād  
iti jaiminisūtreṅoktabalābala*<sup>o</sup> IO; *śrutilingavākyaaprakaraṇasamākhyānām* SB 2 evānyo'nya<sup>o</sup>  
B, Dv, Aw, Jd, Ld, Mü, SB ] *anyo'nya*<sup>o</sup> Ma 2–3 °balābalāvadhāraṇasandihyamāna<sup>o</sup> B, Dv, Aw,  
IO, Jd, Ld, Mü, SB ] °*balābalāvadhāraṇayā sandihyamāna*<sup>o</sup> Ma 3 vākyeṣu B, Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *ca vākyeṣu* Ma 4 ārabhyete Ma, B, Dv, IO, Jd, Ld ] *ārabhyete* Aw, Mü, SB  
6 atha Ma, B, Dv, Aw, IO, Ld, Mü ] *om.* Jd 6 kratumayaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*mayaḥ* SB 7 puruṣo Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *puruṣe* Jd 7 tathetaḥ Ma, B, Dv,  
Aw, IO, Jd, Ld, SB ] *tathetaraḥ* Mü 11 amanāḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *amanāḥ* Aw  
12 °sambandhābhāva<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, Mü ] °*sambandhabhāva*<sup>o</sup> Ma; °sambandhāva<sup>o</sup> SB  
13 nanu ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *na ca* Ma 13 chrutir Ma, Ld, SB ] *tacchrutir*  
B, Dv, Aw, IO, Jd, Mü 13 ca brahmaśabdaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *śabdaḥ* SB  
13–14 brahmaśabdaḥ ... anyārthā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *brahmaśabdo brahmaśruter*  
*anyārthatvāt* Ma 14 śamavidhiparaṃ Ma ] *samavidhiparaṃ* B, Dv, SB; *sāmaavidhiparaṃ* B,  
IO, Ld, Mü; *sāmadhiparaṃ* Jd; *sāmaavidhipara* Aw 15–16 tallayatvāt Aw, IO, Jd, Ld, Mü, SB ]  
*tallatvāt* Ma, B, Dv 16 tadanatvāc Ma, B, Dv, Aw, Jd ] *tadanatvāc* IO, Ld, Mü; *tadanyatvāc*  
SB 16 caikatve na kvacid rāgādayaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vaikatve kva rāgaveyaḥ*  
Ma

2 śrutilingavākyaaprakaraṇasthānasamākhyānām: cf. JS III.3.14.



ataḥ “śānta upāsīta”<sup>3</sup> iti | “sa kratuṃ kurvīta”<sup>4</sup> ity upāsanam vidhīyate |  
 ato manomayatvādibhir dharmair viśiṣṭasya jīvasyopāsanam atra vidhīyate |  
 aṅīyastvaśrutiś ca “eṣa ma ātmāntar hr̥daye ’ṅīyān vrīher vā yavād vā”<sup>5</sup>  
 iti jīvasyārāgramātrasyāvakalpatē nāprameyasya brahmaṅaḥ | jyāyastvam tu  
 5 brahmabhāvāpekṣayāvakalpayiṣyate |

iti prāpte brūmaḥ — paraṃ brahmātropāsyam | kutaḥ | **sarvatra**  
 sarveṣu vedānteṣu mūlakāraṇasya **prasiddhasyātropadeśāt** “sarvam khalv idaṃ  
 brahma”<sup>6</sup> iti |

10 nanv anyārthaṃ brahmagrahaṇam ity uktam |  
 satyam | tathāpi sannihitatvāt tadapekṣayā prakaraṇagatānām uttareṣāṃ Dv[38]  
 vākyaṅam pravṛtteḥ “śānta upāsīta”<sup>7</sup> ity ukte kim upāsītety apekṣā jāyate |  
 tatrāyaṃ vidhir avatarati “sa kratuṃ kurvīta”<sup>8</sup> | kratuḥ saṅkalpaḥ samādhir ity  
 arthaḥ | “brahmopāsīta”<sup>9</sup> iti prakṛtena brahmapadena nirākāṅkṣam vākyaṃ sam-  
 padyate | asya ca sāmānyavidher guṇaviśeṣavidhānārtham uttaram vākyaajātam |  
 15 jīvasya punar upakrame ’nupādānān nottaratrānuvṛttir iti na tasyopāsyatvam |  
 manomayatvam brahmaṅy upapadyate | manasā viśuddhenopalabhyate | ato  
 “manomaya”<sup>10</sup> ucyate | prāṇapreritaśārīravṛttitvāc ca “prāṇaśārīra”<sup>11</sup> ucyate |

<sup>3</sup>ChU III.14.1. <sup>4</sup>ChU III.14.1. <sup>5</sup>ChU III.14.3. <sup>6</sup>ChU III.14.1. <sup>7</sup>ChU III.14.1. <sup>8</sup>ChU III.14.1.  
<sup>9</sup>ChU III.14.1. <sup>10</sup>ChU III.14.2. <sup>11</sup>ChU III.14.2.

2 ato B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *atho* Ma 2 jīvasyopāsanam atra B, Dv, Aw, Mü, SB ]  
*jīvopāsanasya mantram* Ma; *upāsanam atra* IO, Ld; *upāsanam iha* Jd 3 aṅīyastvaśrutiś vB<sup>pc</sup>,  
 Aw, IO, Jd, Ld, Mü ] *aṅīyastvaśrutiś* vB<sup>ac</sup>, Dv; *aṅīyas* Ma 3 ātmāntar hr̥daye B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *ātmahr̥daye* Ma 5 brahmabhāvāpekṣayā<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
*brahmabhāvāpekṣayā<sup>o</sup>* Mü 5 \*kalpayiṣyate Ma, Aw, IO, Jd, Mü, SB ] \**kalpiṣyate* B, Dv; *kalpa-*  
*iṣyate* Ld 6 sarvatra Ma, B, Dv, Aw, Ld, Mü, SB ] *sarvataḥ* IO, Jd 7 vedānteṣu B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *vedeṣu* Ma 9 nanv anyārthaṃ Dv, Aw, IO, Jd, Ld, Mü, SB ] *na nvyārthaṃ*  
 Ma, B 10 tathāpi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yathāpi* Ma 10 sannihitatvāt Ma, B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *sadvihitatvāt* Dv(2) 11 pravṛtteḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*pravṛtṭiḥ* Ma 12 kurvīta Aw, IO, Ld, Mü, SB ] *kurvīti* Ma, B, Dv 13 prakṛtena Ma, B, Dv,  
 IO, Jd, Ld, Mü, SB ] *prakṛteḥ prakṛtena* Aw 14 sāmānyavidher Ma, B, Aw, IO, Jd, Ld, Mü, SB ]  
*sāmānyavidher* Dv 16 manomayatvam vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *manomayatvam*  
*ca* vB<sup>pc</sup> 17 °vṛttitvāc B, Dv, Aw, IO, Ld, Mü, SB ] °*vartitvāc* Ma; °*pravṛttitvāc* Jd 17 ca B,  
 Dv, Aw, IO, Jd, Ld, Mü, SB ] *cātmā* Ma

1 śānta upāsīta: cf. 62.6

1 sa kratuṃ kurvīta: cf. 62.6

7–8 sarvam khalv idaṃ brahma: cf. 62.6

9 anyārthaṃ brahmagrahaṇam: cf. 62.14

11 śānta upāsīta: cf. 62.6

12 sa kratuṃ kurvīta: cf. 62.6

13 brahmopāsīta: cf. 62.6

17 manomaya: cf. 62.8

17 prāṇaśārīra: cf. 62.8

“aprāṇo hy amanā”<sup>12</sup> iti kevalakāraṇavivakṣayety avirodhaḥ || 1 ||

### vivakṣitagūṇopapatteś ca || I.2.2 ||

vaktum iṣṭā **guṇā vivakṣitāḥ** satyasaṅkalpādayaḥ | te parasmin brahmaṇy **upa-**  
**padyante** |

kathaṃ punar akrīme vede vaktum icchā sambhavati | 5  
nāyaṃ doṣaḥ | upādeyatvenānupādeyatvena ca vivakṣitvatvaṃ  
avivakṣitvatvaṃ cocyate | yad upāsanārtham upādīyate tad vivakṣitam ity  
ayaṃ sūtrapalambhaḥ || 2 ||

### anupapattes tu na śārīraḥ || I.2.3 ||

tuśabdo ’vadhāraṇārthaḥ | brahmaivopāśyaṃ **na śārīraḥ** | kasmāt | tasmin 10  
satyasaṅkalpādīnām **anupapatteḥ** || 3 ||

jīvaviśayaḥ pūrvapakṣa ity pradarśanārtham vyatirekakathanārtham ca sūtram —

### karmakartrvyapadeśāc ca || I.2.4 ||

itaś **ca** na śārīro “manomayaḥ”<sup>13</sup> | yasmāt tasya **kartr**venopāsakatvena  
**vyapadeśaḥ** | **karmat**venopāśyatvena prāpyatvena ca brahma **vyapadiśyata** 15  
“etaṃ itaḥ pretyābhisambhavitāsmi”<sup>14</sup> iti | “etaṃ” prakṛtaṃ manomay-  
atvādiguṇam ātmānam “itaḥ” śārīrapātād ūrdhvam “abhisambhavitā”  
prāptāsmi | yasyaivaṃ niścītā buddhiḥ sa prāpnoti | upāsaka ity arthaḥ || 4 ||

<sup>12</sup>MuU II.1.2. <sup>13</sup>ChU III.14.2. <sup>14</sup>ChU III.14.4.

1 avirodhaḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB] *adoṣaḥ* vB<sup>pc</sup> 3 satyasaṅkalpādayaḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB] *satyasaṅkalpatvādayaḥ* Jd 7 avivakṣitvatvaṃ Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd, Mü 8 ayaṃ B, Dv, SB] *om.* Aw, IO, Ld, Mü 8 sūtrapalambhaḥ *em.*] *sūtrapālambhaḥ* Ma, B, Dv, SB; *asūtrapalambhaḥ* Aw, IO, Jd, Ld, Mü, see NOTES 9 śārīraḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB] *śārīraḥ* Jd 10 brahmaivopāśyaṃ Ma, B, Dv, Aw, Ld, Mü, SB] *brahmaivopāśyaḥ* IO, Jd 11 anupapatteḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB] *upapatteḥ* Aw 12 pradarśanārtham vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB] *darśanārtham* vB<sup>pc</sup> 12 vyatirekakathanārtham Ma, B, Dv, IO, Jd, Ld, Mü, SB] *vyatirekathanārtham* Aw 14 manomayaḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB] *mayaḥ* Aw 15 ca Ma, B, Dv, Aw, IO, Jd, Ld, SB] *om.* Mü 17 śārīrapātād Ma, B, Dv, Aw, IO, Ld, Mü, SB] *śārīrapātām* Jd 18 yasyaivaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *yasyaiva* vB<sup>pc</sup>

1 aprāṇo hy amanā: cf. 62.11

3 satyasaṅkalpādayaḥ: cf. ChU III.14.2.

14 manomayaḥ: cf. 62.8

## śabdaviśeṣāt || I.2.5 ||

samānaprakaraṇe vājināṃ śrutir “yathā vrīhir vā yavo vā śyāmāko vā Dv[39]  
 śyāmākataṇḍulo vā evam ayam antar ātman puruṣaḥ hiraṇmaya”<sup>15</sup> iti | “antar  
 ātmann” iti saptamyanto jīvavacanah | tato ’nyaḥ prathamāntaḥ śabdaviśeṣaḥ |  
 5 tayoś ca bhedād upāsako jīvo nopāsyā iti || 5 ||

## smrteś ca || I.2.6 ||

“īśvaraḥ sarvabhūtānāṃ hr̥dy eṣa vasate ’rjuna |”<sup>16</sup> iti |  
 tad evaṃ caturbhiḥ sūtrair jīvaparayor bhedaḥ pratipādito nyāyopapannaś ca  
 pratyakṣānumānāgamasiddhatvāt | abhedaḥ siddho “nānyo ’to ’sti draṣṭā”<sup>17</sup> “tat  
 10 tvam asi”<sup>18</sup> iti |  
 tad etad bhedābhedadarśanaṃ sūtrakārābhipretam arocayamānāḥ kecin  
 māyāvādinō vadanti — īśvarasyaiva saṃsāritvam | tadamśabhūto jīvo nāsti |  
 avidyākālpitopādihikṛtabhedād vyavahāraḥ saṃsārīti |  
 tad etad ayuktam | neśvarasya saṃsāritvam avidyāyogāt | “vijñānam  
 15 ānandaṃ brahma”<sup>19</sup> iti niratiśayānandarūpatvāt svabhāvasiddhavidyārūpatvāc  
 ca | na tasyāvidyāyogaḥ sambhavati | sa ca sarvajñaḥ sarvaśaktiḥ san kasmād  
 ātmānaṃ saṃsāriṇaṃ kuryāt | yo hi paratantraḥ sa bandhanāgāre praveśyate ’pi |

<sup>15</sup>ŚatBrā X.6.3.2: v.l. ... śyāmākataṇḍulo vaivam ayam ... <sup>16</sup>BhG(K) XVIII.61ab. <sup>17</sup>BĀU III.7.23. <sup>18</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>19</sup>BĀU III.9.28.

3 śyāmākataṇḍulo Dv, Aw, IO, Jd, Ld, Mü, SB ] śyāmākataṇḍulo Ma; śyāmākataṇḍulo B  
 3 puruṣaḥ hiraṇmaya Ma ] hiraṇmayāḥ puruṣa B, Dv, Aw, IO, Jd, Ld, Mü, SB; hiraṇmayapurūṣa  
 Ld 4 saptamyanto Ma, B, Dv, IO, Jd, Ld, Mü, SB ] saptamyantaṃ Aw 4 ’nyaḥ Ma ] yaḥ  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB 6 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 7 hr̥dy  
 eṣa Aw, IO, Ld, Mü ] hr̥ddeśe Ma<sup>pc</sup>, B, Dv, Jd, SB, see NOTES 7 vasate ’rjuna Ma, B,  
 Dv, Aw, IO, Jd, Ld, Mü ] ’rjuna tiṣṭhati Dv(2); ’rjuna SB 7 iti vB<sup>pc</sup>, Dv, Aw, Ld ] om.  
 vB<sup>ac</sup> 9–11 pratyakṣānumānāgamasiddhatvāt ... arocayamānāḥ B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] pratyakṣānumānāḥ Ma 9 abhedaḥ Aw, IO, Jd, Ld, Mü, SB ] abhedaś ca B, Dv 9 ’to ’sti  
 Aw, IO, Jd, Ld, Mü ] ’to ’trāsti B, Dv, SB, see NOTES 11 sūtrakārābhipretam Aw, IO, Jd, Ld,  
 Mü, SB ] sūtrakārābhimatam B, Dv 12 jīvo Aw, IO, Jd, Ld, Mü, SB ] jīvo nāma vB(p.c.);  
 nāmā vB<sup>ac</sup>, Dv 14–15 avidyāyogāt | vijñānam ānandaṃ brahma Ma, B, Dv, Aw, IO, Jd, Ld,  
 SB ] l.n. Mü 15 ānandarūpatvāt Ma, Aw ] ānandasvarūpatvāt B, Dv, IO, Jd, Ld, Mü, SB  
 15 svabhāva° Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] svabhāva° IO 16 sa B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] om. Ma 17 sa bandhanāgāre Ma, B, Dv, Aw, Jd, Mü, SB ] saṃbandhanāgāre IO; sar-  
 vadhanāgāre Ld 17 praveśyate ’pi IO, Jd, Ld, Mü, SB ] praviśyetaṃ vB<sup>pc</sup>, Aw; praviśyate ’pi  
 vB<sup>ac</sup>, B, Dv

8 caturbhiḥ sūtrair : BS I.2.3-6.

12 tadamśabhūto : cf. BS II.3.43.

tasmāt tadaṃśabhūtasya jīvasyāvidyākāmakarmayogāt tu saṃsāritvam | yathā  
caitat tathottaratra nipuṇaṃ vakṣyāmaḥ || 6 ||

**arbhakaukastvāt tadvyapadeśāc ca neti cen  
na nicāyyatvād evaṃ vyomavac ca || I.2.7 ||**

arbhakam alpam oko nīḍam āyatanam yasyāsāv **arbhakaukāś** “tasya bhāvas”<sup>20</sup> 5  
tattvam | tataḥ paricchinnāyatanatvād “eṣa ma ātmāntar hṛdaya”<sup>21</sup> iti svaśabdena  
**ca vyapadeśād** “aṅīyān”<sup>22</sup> iti jīva evopāsyo **na** sarvagataḥ paramātmā |

**iti cen naitad** evam | alpaparimāṇahṛdaye **nicāyyatvād evaṃ** vyapadiśy-  
ate na sarvagatatvanivṛttyartham | aṅīyastvaṃ ca sūkṣmatvavivakṣayā na  
parimāṇālpatayā | “jyāyān pṛthivyā”<sup>23</sup> ity uttaratra śrutivirodhāt | yathā **ca** 10  
sūcīpāśāpekṣayākāśālpatvaṃ vyapadiśyate tadvat || 7 ||

**sambhogaprāptir iti cen na vaiśeṣyāt || I.2.8 ||**

Dv[40] sarvahr̥dayasambandhāt sukhaduḥkhādyupabhogaprāptiḥ |

**iti cen na | vaiśeṣyāt |** viśeṣo hi jīvaparayor bhavati | jīvasya

<sup>20</sup>Pāṇ V.1.119. <sup>21</sup>ChU III.14.3. <sup>22</sup>ChU III.14.3. <sup>23</sup>ChU III.14.3.

1 jīvasyāvidyākāmakarmayogāt vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, Mü, SB ] jīvasyāvidyākarmayogāt  
vB<sup>pc</sup>; jīvasyāvidyākāmakarmayogā<sup>o</sup> Jd 1 tu saṃsāritvam Ma, B, Dv, Aw, IO, Ld, Mü, SB ]  
°nusāritvam Jd 2 tathottaratra vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] tathottaratra vB<sup>ac</sup>, Dv 3 ca  
Ma ] om. B, Dv, Aw, IO, Jd, Ld 3–4 cen na nicāyyatvād Ma, B, Dv, Aw, IO, Ld, Mü ] cen  
nīṭyanicāyyatvād Dv(2), SB; cen na nicāyyatvād Jd 4 vyomavac Ma, B, Aw, IO, Jd, Ld, Mü ]  
vyomavañ Dv 4 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 5 yasyāsāv Ma, B, Dv, Aw,  
IO, Jd, Ld, Mü ] yasya SB 6 tataḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 6 ma vB<sup>pc</sup>,  
Aw, IO, Jd, Mü, SB ] om. Ma; me vB<sup>ac</sup>, Dv, Ld 6 svaśabdena B, Dv, Aw, IO, Jd, Ld, Mü,  
SB ] svaśabde Ma 7 na B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 8 alpaparimāṇahṛdaye B,  
Dv, Aw, IO, Ld, Mü, SB ] alpaparimāṇe hṛdaye Ma; alpaparimāṇā hṛdaye Jd 8 nicāyyatvād  
B, Dv, Aw, IO, Jd, Ld, Mü, SB ] nicāyyatvād upāsyatvād Ma 8–9 vyapadiśyate vB<sup>pc</sup>, Aw,  
IO, Jd, Ld, Mü, SB ] vyapadiśyate vB<sup>ac</sup>, Dv 9 sarvagatatvanivṛttyartham vB<sup>pc</sup>, IO, Jd, Ld,  
Mü, SB ] sarvagatanivṛttyartham vB<sup>ac</sup>, Dv; sarvagatatvaṃ nivṛttyartham Aw; sarvagatatvam  
iti Ma 10 uttaratra śrutivirodhāt Ma, B, Aw, IO, Jd, Ld, Mü, SB ] uttaraśrutivirodhāt Dv  
11 sūcīpāśāpekṣayākāśālpatvaṃ B, Aw, IO, Jd, Mü, SB ] sūcīpāśāpekṣayākāśālpatvaṃ Ma;  
sūcīpāśāpekṣayākāśālpatvaṃ Ld; sūcīpāśāpekṣayākāśālpatvaṃ Dv 11 vyapadiśyate B, Dv, Aw,  
IO, Jd, Ld, Mü, SB ] vyapadiśyate na sarvagatatvaṃ nivṛtvaṃ Ma 13 °sambandhāt B, Dv, Aw,  
IO, Jd, Ld, Mü, SB ] °sambandhatvāt Ma 13 upabhogaprāptiḥ Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
upaprāptiḥ Mü 14 vaiśeṣyāt Dv, Aw, IO, Jd, Ld, SB ] vaiśeṣyāt Ma, B 14 jīvasya Aw, IO, Jd,  
Ld, Mü, SB ] jīvasya hi Ma, B, Dv

6 eṣa ma ātmāntar hṛdaya : cf. 63.3

7 aṅīyān : cf. 63.3

sukhaduḥkhopabhoge karma nimittam neśvarasya | apahatapāpmādiguṇas  
cāsau śrūyate | na ca deśaprāptimātreṇa tadīyadharmaprāptiḥ | na hi nab-  
haso 'gnideśasambandhād dāhayogaḥ | tasmā jīvasyaivopabhogo na parasyeti  
siddham || 8 ||

5 **attā carācaragrahaṇāt || I.2.9 ||**

kaṭhavallīṣu paṭhyate |

“yasya brahma ca kṣatram cobhe bhavata odanaḥ |

mṛtyur yasyopasecanam ka itthā veda yatra saḥ ||”<sup>24</sup> iti |

odanagrahaṇena bhojyam nirdīśyate | tasya ca bhoktrā bhavitavyam iti **attā**

10 pratīyate |

sa kim agnir jīvaḥ paramātmēti sandihyate | trayāṇām iha prakṛtatvāt |

agnir attēti tāvat pratipattavyam | tasya brahmakṣatrādyadane sāmartyāt |

vijñānātmā vā syāt tasya bhokṛtvaprasiddheḥ “pippalam svādv atti”<sup>25</sup> iti | na

paraḥ | “anaśnann”<sup>26</sup> iti pratiśedhāt |

15 evam prāpte brūmaḥ — **attā** para eva | sthāvarajaṅgamagrahaṇāt | nanu  
nāstīha tādrśaḥ śabdaḥ | tathāpi sāmartyād gamyate mṛtyūpasecanagrahaṇāt |  
mṛtyur vināśas tena vyāptir upasecanam abhipretam | kṛtsnam ca tena vyāptam  
kāryajātam | tac copasaṃharann īśvara evāttety upapadyate | na ca jīvasyaitat

<sup>24</sup>KaṭhU II.25. <sup>25</sup>MuU III.1.1; ŚU IV.6, see NOTES <sup>26</sup>MuU III.1.1; ŚU IV.6.

1 sukhaduḥkhopabhoge Ma] *sukhaduḥkhabhoge* B, Dv, Aw, IO, Jd, Ld, Mü, SB  
1 apahatapāpmādi° vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB] *apahatapāpmatvādi°* vB<sup>pc</sup> 1 °guṇas  
Ma, B, Dv, Jd, Ld, Mü] °*guṇas* Aw, IO 2 deśaprāptimātreṇa B, Dv, Aw, IO, Jd, Ld, Mü, SB]  
*deśavyāptimātreṇa* Ma 3 °sambandhād B, Dv, Aw, IO, Jd, Ld, Mü, SB] °*sambandhatvād* Ma  
3 dāhayogaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *dāhādiguṇayogaḥ* Ma 7 yasya brahma ca B,  
Dv, Aw, IO, Jd, Ld, Mü, SB] *yasya ca brahma ca* Ma; *yasya ca brahma* SB 9 odanagrahaṇena  
B, Dv, Aw, IO, Jd, Ld, Mü, SB] *utpādanagrahaṇena* Ma 12 tāvat pratipattavyam Aw, Ld,  
Tb, Dv(2), Mü, SB] *yāvat pratipattavyam* IO, Jd; *prāptam* Ma, Ba; *tāvat prāptam* Md, Bd  
12 brahmakṣatrādyadane Ma] *brahmakṣatrādidahane* B, Dv; *brahmakṣatrādidahana°* Aw, IO,  
Jd, Ld, Mü; *brahmakṣatrādigrahaṇe* SB 13 na B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma  
14 anaśnann Ma, B, Dv, Aw, IO, Ld, Mü, SB] *nastasmim* Jd 15 brūmaḥ Ma, B, Dv, Aw, Ld,  
Mü, SB] *om.* IO, Jd 16 gamyate Dv(3), Aw, IO, Jd, Ld, Mü, SB] *grhyate* Dv(2); *avagamyate*  
Ma, B, Dv 16 mṛtyūpasecanagrahaṇāt B, Dv, Aw, IO, Ld, SB] *mṛtyūpasecanavacanāt* vB<sup>pc</sup>;  
*mṛtyūpasecane grahaṇāt* Jd; *mṛtyūpasecanagrahaṇāt* Mü 17 vyāptir Ma, B, Dv, IO, Jd, Ld,  
Mü, SB] *vyāpter* Aw 18 evāttety B, Dv, Aw, IO, Jd, Ld, Mü, SB] *attety* Ma

2 apahatapāpmatvādiguṇas cāsau śrūyate: cf. ChU VIII.1.5.

sāmarthyam | na cāgner ākāśadyupasaṃhāre | na cātrāgniḥ sāksāt prakṛto 'sti vidyāgneḥ prakṛtatvāt | “anaśnann”<sup>27</sup> iti ca karmaphalabhogapratīṣedhaḥ | upasecanaśrutyā sarvaprāpter brahmakṣatragrahaṇam anuvādamātram | anyavṛtttau vākyabhedaprasaṅgāt || 9 ||

**prakaraṇāc ca || I.2.10 ||**

5

parasyaitat **prakaraṇam** | “na jāyate mriyate vā vipaścid”<sup>28</sup> iti prakṛtatvāt | buddhau viparivṛttiḥ sannidhir adhikāra iti cānarhāntaram | ato liṅga**prakaraṇābhyām** para eveti sthitam || 10 ||

**guhām praviṣṭāv ātmānau hi taddarśanāt || I.2.11 ||**

kāṭhavallīṣv evaṃ paṭhyate |

10

Dv[41]

“ṛtaṃ pibantau sukṛtasya loke guhām praviṣṭau parame parārdhe | chāyātapau brahmavido vadanti pañcāgnayo ye ca triṅcīketāḥ ||”<sup>29</sup> iti |

tatra sandehaḥ — kiṃ buddhijīvau nirdiṣṭāv uta jīvaparamātmānāv iti |

kim atra yuktam | buddhijīvau **guhām praviṣṭāv** iti | viśeṣaṇāt | na sarvagatasya brahmaṇo guhāpraveśakalpanaṃ yuktam | śarīraṃ hrdayaṃ vā **guhā** | “sukṛtasya loka”<sup>30</sup> iti cāntaḥkaraṇajīvayor upapadyate | antaḥkaraṇayukto hi

15

<sup>27</sup>MuU III.1.1; ŚU IV.6. <sup>28</sup>KāṭhU II.18. <sup>29</sup>KāṭhU III.1. <sup>30</sup>KāṭhU III.1.

1 °upasaṃhāre B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °upasaṃhāraḥ Ma, Md 1 cātrāgniḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB ] cātrātrāgniḥ Aw 1 'sti vB<sup>ac</sup>, Dv, SB ] om. vB<sup>pc</sup>; aṃte B, Aw, Jd, Ld, Mü; 'te IO 2 vidyāgneḥ Ma, B ] ity agneḥ Dv, Aw, IO, Jd, Ld, Mü, SB 2 anaśnann Ma, B, Dv, Aw, IO, Ld, Mü, SB ] anamrann Jd 3 anyavṛtttau vB<sup>pc</sup> ] anyavṛtttau Dv, Aw, IO, Jd, Ld, Mü, SB 4 vākyabhedaprasaṅgāt Ma ] vākyabhedāt B, Dv, Aw, IO, Jd, Ld, Mü, SB 7 buddhau Ma, B, Dv, Ld, SB ] buddhiḥ Aw, Mü; buddhi<sup>o</sup> IO, Jd 7 viparivṛttiḥ Ma, B, Dv ] parivṛttiḥ Aw, IO, Ld, Mü, SB; parivṛtta<sup>o</sup> Jd 7 cānarhāntaram B, Dv, Aw, IO, Ld, Mü, SB ] na cārthāntaram Ma; vānarhāntaram Jd 8 ato B, Dv, Aw, IO, Jd, Ld, Mü, SB ] atho Ma 8 eveti B, Dv, Aw, IO, Jd, Ld, SB ] eva Ma; randheti Mü 9 hi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 11 guhām Ma, B, Dv, Aw, IO, Ld, Mü, SB ] grhām Jd 15 brahmaṇo Ma, B, Dv, Aw, IO, Ld, Mü, SB ] viṣṇor Jd 16 cāntaḥkaraṇajīvayor upapadyate | antaḥkaraṇayukto Ma, B, Dv, Aw, IO, Ld, Mü, SB ] cāntaḥkaraṇayukto Jd

2 anaśnann: cf. 67.14, MuU III.1.1; ŚU IV.6.

2–3 upasecanaśrutyā: cf. 67.7–8, KāṭhU II.25.

6 parasyaitat prakaraṇam: cf. 67.7–8, KāṭhU II.

16 sukṛtasya loka: cf. 68.11

jīvaḥ karmakṛte loke phalam ṛtaṃ vyapadiṣṭaṃ bhunkte na paraḥ |

iti prāpte brūmaḥ — **guhāṃ praviṣṭāv ātmānau** | **hīti** hetau | yasmāt **tau** ca cetanatvāt samānasvabhāvau | saṅkhyāśravaṇena ca samānajātīyapratipattir dr̥śyate | “asya gor dvitīyo ’nveṣṭavya”<sup>31</sup> iti gaur eva pratīyate nāśvaḥ |

- 5 yad uktam — guhāpraveśakalpanam ayuktam iti |  
tan na | kalpyate **taddarśanāt** | praveśasya śrutyantare **darśanāt** | “yo veda nihitaṃ guhāyām”<sup>32</sup> “ātmānam anviccha guhāṃ praviṣṭam”<sup>33</sup> “guhāhitam gahvareṣṭhaṃ purāṇam”<sup>34</sup> iti | katham atra mānam iti cen nāyaṃ virodhaś chat-trinyāyenopapatteḥ |
- 10 yadi vā — jīvaḥ pibati | tam itaraḥ pāyayātīty ubhayoḥ pānakartṛtvaṃ pramāṇāntarasiddham anūdyate | chāyātapavad anyo’nyavilakṣaṇatvān na virudhyate “chāyātapāv”<sup>35</sup> iti || 11 ||

### viśeṣaṇāc ca || I.2.12 ||

gantrgantavyabhedena **viśeṣaṇāt** |

- 15 “so ’dhvanaḥ pāram āpnoti tad viṣṇoḥ paramaṃ padam ||”<sup>36</sup> iti |  
“dvā suparṇā”<sup>37</sup> ity atrāpy ayam eva nyāyaḥ | punaḥ prakaraṇe śvetāśvatarāṇām

<sup>31</sup>unk. (qtd. BSŚbh ad I.2.11.) <sup>32</sup>TU II.1; Mu II.1.10. <sup>33</sup>unk. (qtd. BSŚbh ad I.2.11.) <sup>34</sup>KaṭhU II.12. <sup>35</sup>KaṭhU III.1. <sup>36</sup>KaṭhU III.9cd. <sup>37</sup>MuU III.1.1; ŚU IV.6.

1 karmakṛte Ma] *karmakṛto* B, Dv, SB; *karmakṛtaṃ* Aw, IO, Jd, Ld, Mü 1 ṛtaṃ vyapadiṣṭaṃ Aw, IO, Ld, Mü] *amṛtapānavyapadiṣṭaṃ* Ma; *amṛtavvyapadiṣṭaṃ* B; *amṛtavvyapadeśyaṃ* Dv, *ṛtaṃ upadiṣṭaṃ* Jd; *ṛtavvyapadeṣṭaṃ* SB, see NOTES 1 na paraḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *na para iti cāntaḥkaraṇajīvayor upapadyate* | *antaḥkaraṇayukto hi jīvaḥ* (ditt.) SB 2 ātmānau hīti hetau Ma, Aw<sup>pc</sup>, IO, Jd, Ld, Mü, SB] *ātmānau hīti hi hetau* Ma, B, Dv 3 ca cetanatvāt Aw, IO, Jd, Ld, Mü, SB] *nacatataśmāt* Ma; *cetanatvāt* B, Dv 3 saṅkhyāśravaṇena B, Dv, IO, Ld, Mü, SB] *saṅkhyāśravaṇe* Ma, Md, Aw; *saṅkhyāśabdena* Jd 3 ca Ma, B, Dv, Aw] *om.* IO, Jd, Ld, Mü, SB 4 dvitīyo ’nveṣṭavya Ma, B, Dv, Aw, IO, Ld, Mü, SB] *dvayo neṣṭavya* Jd 5 °kalpanam ayuktam B, Dv, Aw, IO, Jd, Ld, Mü, SB] °*kalpanayuktam* Ma 6 tan na kalpyate Ma] *na kalpate* B, Dv, Ld, Mü, SB; *na kalpate* Aw, IO, Mü, see NOTES 7 anviccha B, Dv, Aw, IO, Ld, Mü, SB] *anvicchan* Ma 7–8 guhāhitam gahvareṣṭhaṃ purāṇam Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *guhāhitagatyupaviṣṭhaṃ purāṇam* SB 8 atra mānam Ld, Bd, Md, Ta, Dv, SB] *amṛtapānam* vB(*coni.*); *atra pānam* Tb, Aw, IO, Jd; *tathāmṛtapānam* Ma; *atra pāpānam* Mü 10 vā Ma, B, Dv, Aw, IO, Jd, Ld, SB] *om.* Mü 11 anūdyate B, Dv, Aw, IO, Jd, Ld, Mü, SB] *anūdyata iti* Ma 16 suparṇā Ma, B, Dv] *suparṇāv* Aw, IO, Jd, Ld, Mü; *suparṇa* SB 16 punaḥ prakaraṇe Aw, IO, Jd, Ld, Mü] *paraprakaraṇe* Ma, B, Dv; *prakaraṇe* SB

5 guhāpraveśakalpanam ayuktam : cf. 68.15

12 chāyātapāv : cf. 68.12

16 śvetāśvatarāṇām ... paṭhyate : ŚU IV.6.

apy ayaṃ mantraḥ paṭhyate | anantaraś ca mantras tāv eva darśayati —  
 “samāne vṛkṣe puruṣo nimagno ’nīśayā śocati muhyamānaḥ |  
 juṣṭaṃ yadā paśyaty anyam īśam asya mahimānam iti vītaśokaḥ ||”<sup>38</sup>  
 iti |  
 tad evaṃ śrutisūtrakārau jīvaparayor bhedaṃ darśayataḥ | 5  
 kecit tu śrutyartham ācāryoktiṃ ca pṛṣṭhataḥ kṛtvā māyāmātraṃ svabuddhyā  
 kalpayitvānyad eva darśanaṃ racayanti |  
 tan na | tatrāyam api |  
 “gatānugatiko loko na lokaḥ pāramārthikaḥ |  
 paśya lokasya mūrkhataṃ nāśitaṃ tāmrahājanam ||”<sup>39</sup> iti || 12 || 10

### antara upapateḥ || I.2.13 ||

“ya eṣo ’ntar akṣiṇi puruṣo dṛśyate”<sup>40</sup> “eṣa ātmeti hovāca etad amṛtam abhayam  
 etad brahma”<sup>41</sup> iti chāndogye śrūyate |

Dv[42] tatra sandehaḥ — kiṃ chāyātmākṣisthāne nirdīśyate kiṃ jīvaḥ | adhiṣṭhātṛ  
 devatādityo ’thaveśvara iti | kiṃ tāvan naḥ pratibhāti | chāyātmā | tasya 15  
 dṛśyatvaprasiḍdheḥ | vijñānātmano vāyaṃ nirdeśaḥ | sa hi rūpagrahaṇārthaṃ  
 cakṣuṣi sannihito bhavati | devatā vā “raśmibhir eṣo ’smin pratiṣṭhita”<sup>42</sup>  
 iti śruteḥ | ātmatvāmṛtatvādi ca devatājīvayoḥ kathaṃcid upapadyate | ato

<sup>38</sup>MuU III.1.2; ŚU IV.7. <sup>39</sup>unk. see NOTES <sup>40</sup>ChU I.7.5. <sup>41</sup>ChU IV.15.1; VIII.3.4; 7.4; 8.3; 10.1; 11.1. <sup>42</sup>BĀU V.5.2.

1 apy Ma, B, Dv, Aw, Ld, Mü, SB ] *om.* IO, Jd 1 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma  
 2 nimagno B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nimnago* vB(*em.*); *nirā amagno* Ma 3 anyam Ma,  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pcins.i.m.</sup> ] *om.* SB<sup>ac</sup> 3 īśam Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ]  
 īśo SB 3 mahimānam iti Ma, B, Dv ] *mahimānam eti* Aw, IO, Jd, Ld, Mü, SB 6 ācāryoktiṃ  
 Ma, B, Dv, SB ] *ācāryoktaṃ* Aw, IO, Jd, Ld, Mü 6 svabuddhyā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*abuddhyā* SB 9 loko na Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 9 lokaḥ pāramārthikaḥ B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *lokas tatyavikakaḥ* Ma, see NOTES 10 paśya Ma, B, Dv ] *yasya* Aw,  
 IO, Jd, Ld, Mü, SB 10 nāśitaṃ B, Dv ] *nāthitam* Ma; *nāśitaṃ tāṃ* Aw; *nāśitānām* IO, Jd, Ld,  
 Ta, Mü 10 tāmrahājanam Ma, B, Dv ] *prabhājanam* Aw, IO, Jd, Ld, Ta, Mü, SB 11 antara  
 upapateḥ B, Dv, Aw, Jd ] *āntara upateḥ* IO, Ld, Mü 12 ’ntar B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*om.* Ma 12 eṣa Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *eṣa ta* Aw 14 tatra B, Dv, Aw, IO, Jd, Ld,  
 Mü, SB ] *atra* Ma 14 kiṃ Ma, IO, Jd, Ld, SB ] *kiṃ vā* B, Dv, Aw, Mü 14 ’dhiṣṭhātṛ B,  
 Dv, Aw, IO, Jd, Ld, Mü, SB ] *’dhiṣṭhātṛi vā* Ma 15 naḥ Ma, B, Aw, IO, Jd, Ld, Mü ] *na* Dv,  
 SB 15 pratibhāti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *pratibheti* Ma 15 chāyātmā Ma, B, Dv,  
 Aw, IO, Jd, Ld, Mü ] *chāyā* SB 16 nirdeśaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *deśinirdeśaḥ* SB  
 16 rūpagrahaṇārthaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *rūpagrahaṇāya* Ma 17 cakṣuṣi B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *cakṣus* Ma 17 pratiṣṭhita Ma, B, Dv, IO, Jd, SB ] *pratiṣṭhata* Aw, Mü;  
*pratiṣṭheta* Ld 18 kathaṃcid Dv, Aw, IO, Jd, Ld, Mü, SB ] *kathaṃcid* Ma, B



neśvaragrahaṇaṃ sthānaviśeṣanirdeśāt |

iti prāpte brūmaḥ — para eva cakṣuṣy antaraḥ puruṣa eva ihopadiṣṭaḥ |  
kasmāt | ātmavāmṛtatvādyupapatter mukhyayā vṛtṭyā | śabdārthaś prathamam  
pratīyate sa śabdārtho netaraḥ | pauraṣeyo hi saḥ | saṃyadvāmādyupapatter  
5 “etaṃ saṃyadvāma ity ācakṣate | etaṃ hi sarvāṇi vāmāny abhisamṃyanti”<sup>43</sup> “eṣa  
u eva vāmanīr eṣa hi sarvāṇi vāmāni nayati”<sup>44</sup> | kalyāṇānīty arthaḥ | “eṣa u eva  
bhāmanīr eṣa hi sarveṣu lokeṣu bhāti”<sup>45</sup> iti || 13 ||

### sthānādivyapadeśāc ca || I.2.14 ||

kathaṃ punaḥ sarvagatasya sthānavyapadeśa ity |  
10 upāsanārtham iti brūmaḥ | yathā “daharam puṇḍarīkam”<sup>46</sup> “āditye”<sup>47</sup>  
“cakṣuṣi”<sup>48</sup> “tiṣṭhann”<sup>49</sup> iti ca tatra tatra sannidhānaṃ darśayatīti | ādigrahaṇam  
upāsanārtham | nāmarūpam apy asya nirdiśyate | “tasyod iti nāma  
hiraṇyaśmaśrur”<sup>50</sup> ityādi | caśabdaḥ sambhāvanāyām || 14 ||

### sukhaviśiṣṭābhīdhānād eva ca || I.2.15 ||

<sup>43</sup>ChU IV.15.2. <sup>44</sup>ChU IV.15.3. <sup>45</sup>ChU IV.15.4. <sup>46</sup>ChU VIII.1.1; 2. <sup>47</sup>ChU I.6.6. <sup>48</sup>ChU  
I.7.5. <sup>49</sup>BĀU III.7.9; 18. <sup>50</sup>ChU I.6.6.

1 sthānaviśeṣa<sup>o</sup> Ma, B, Dv, Aw, Ld, Mü, SB ] sthānanirviśeṣa<sup>o</sup> IO, Jd 2 antaraḥ B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] abhyantaraḥ Ma 2 puruṣa eva Aw, IO, Jd, Ld, Mü, SB ]  
puruṣa Ma, B, Dv 2 ihopadiṣṭaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ihopadiśyata iti Ma  
3 ātmavāmṛtatvādyupapatter B, Dv, Aw, Jd, Ld, Mü, SB ] ātmavāmṛtatvādyupapadyate IO;  
ātmānāmṛtatvād upapatter Ma 3–4 mukhyayā ... saṃyadvāmādyupapatter Ma, B, Dv, IO,  
Jd, Ld, Mü, SB ] lac. Aw 3 śabdārthaś ca B, Dv, IO, Jd, Ld, Mü ] śabdādyarthaś ca Ma;  
śabdārthaḥ SB 3 prathamam Ma, B, Dv ] om. IO, Jd, Ld, Mü, SB 4 sa Ma, B, Dv, IO, Jd,  
Mü, SB ] om. Ld 4 saṃyadvāmādyupapatter vB<sup>pc</sup>, IO, Jd, Ld, Mü ] saṃyadvāmādyupapattes  
ca vB<sup>ac</sup>, Dv; saṃyatyāyā ity upapattes ca Dv(2); saṃyatyāyā ity upapatter SB 5 saṃyadvāma  
Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] saṃyatyāyā SB 5 etaṃ hi B, Dv ] etarhi Ma; etāni Aw, IO, Jd,  
Ld, Mü, SB 5 abhisamṃyanti Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] abhisanti SB 5–6 eṣa u eva  
vāmanīr B, Dv, Aw, IO, Jd, Ld, Mü, SB ] eṣa eva vāmanīr Ma 6 vāmāni B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] vāmāni Ma 6–7 eṣa u eva bhāmanīr B, Dv, Aw, IO, Jd, Ld, Mü, SB ] eṣa eva hāmanīr  
Ma 7 bhāti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] bhāmani Ma 10–11 yathā ... darśayatīti ] see  
NOTES 10 āditye B, Dv, Aw, IO, Jd, Ld, Mü, SB ] aṣṭameyaś Ma 11 tiṣṭhann B, Dv, Aw, IO,  
Jd, Ld, Mü ] om. Ma 11 tatra tatra B, Dv, Aw, IO, Jd, Ld, Mü, SB ] tatra Ma 11 sannidhānaṃ  
B, Dv, Aw, IO, Jd, Ld, Mü, SB ] sannihitayānaṃ Ma 12 apy asya Ma, B, Dv, Aw<sup>pcins.i.m.</sup> ] ca  
Ld; om. IO, Jd, Mü; asya SB 12 tasyod iti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] tasyāditi Ma 14 ca  
Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma, B

10 āditye: cf. 48.11

11 cakṣuṣi: cf. 48.15

12–13 tasyod iti nāma hiraṇyaśmaśrur: cf. 48.13

pūrvatra **sukhaviśiṣṭasya** brahmaṇo 'bhīdhānāt tad **eva** prakṛtam atra parāmr̥ṣyate saṃyadvāmādiguṇavidhānārthaṃ gatividhānārthaṃ ca “prāṇo brahma kaṃ brahma khaṃ brahma”<sup>51</sup> iti | tatra sukhātmā samastajagadvidhārayitā “prāṇa”<sup>52</sup> iti nirdiśyate | tad**viśiṣṭaṃ** brahmopāsyam ity arthaḥ | “kaṃ brahma”<sup>53</sup> ity anena **sukhaviśiṣṭatvam** ucyate | kaṃkhaṃśabdaś 5  
cānyo'nyavyavacchede | na tu brahmasambandhārthaṃ punar uktam | “yad vāva kaṃ tad eva khaṃ yad eva khaṃ tad eva kam”<sup>54</sup> iti kaṃśabdena sukhavācinākāśe viśeṣite bhūtākāśo nivartate | khaṃśabdena cākāśavācinā sukhe viśeṣite sāmānyasukhanivṛttiḥ | tad evaṃ — niratiśayānandaguṇaṃ brahma prāṇaviśiṣṭaṃ copāsyam iti samudāyārthaḥ | **caśabdo** hetusamuccayārthaḥ | 10  
Dv[43] avadhāraṇārtha **evakāraḥ** | “yathā puṣkarapalāśa āpo na śliṣyanta evam evaṃvidi pāpaṃ karma na śliṣyata”<sup>55</sup> itīyaṃ śrutir anyatra nāvakalpate |  
atrāvasare “ata eva tad brahma”<sup>56</sup> iti sūtram anye paṭhanti | tat punar gatārtham ity anyair nābhīdhīyate || 15 ||

<sup>51</sup>ChU IV.10.4. <sup>52</sup>ChU IV.10.4. <sup>53</sup>ChU IV.10.4. <sup>54</sup>ChU IV.10.5. <sup>55</sup>ChU IV.14.3. <sup>56</sup>cf. Śrībhāṣya ad I.2.16.

1 pūrvatra Ma, B, Dv, Aw, Ld, Mü, SB ] *sarvatra* Jd 1–3 °viśiṣṭasya ... brahma” iti B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *lac.* Ma 2 saṃyadvāmādiguṇavidhānārthaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *sampadyāmādiguṇavidhānārthaṃ* SB 3 kaṃ brahma Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 3 sukhātmā *em.* ] *sūtrātmā* Ma, B, Dv, SB; *sūtreṇa* Aw, IO, Jd, Ld, Mü, see NOTES 3–4 samastajagadvidhārayitā Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *sa sarvajagadvidhārayitā* Jd 4 prāṇa B, Dv, IO, Jd, Mü, Ld, SB ] *prāṇaḥ prati* Ma 5–7 kaṃkhaṃśabdaś ... yad vāva kaṃ B, Dv, Aw, IO, Ld, Mü, SB ] *kaṃ khaṃśabdayoś cānyo'nyavyavacchede punar uktaṃ yad ca* Ma 6 cānyo'nyavyavacchede B, Dv, Ld, SB ] *cānyo'nyāvachchede* Aw, IO, Mü 7 vāva kaṃ Ma, B, Dv ] *eva kaṃ* Aw, IO, Jd, Ld, Mü; *vācakaṃ* SB 7 tad eva khaṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *tad evavaṃ* Mü 7 yad eva khaṃ B, Dv, Aw, IO, Ld, Mü, SB ] *yad eva kaṃ* Ma, Jd 7 tad eva kam Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *tad eva kham* Jd 8 nivartate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nivartyante* Ma 8 cākāśavācinā B, Dv, Aw, IO, Jd, LdB, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ākāśavācinā* Ma 8–9 sukhe viśeṣite B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *sukhaviśeṣite* Ma 9 °nivṛttiḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °*vinivṛttiḥ* Ma 10 copāsyam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vopāsyam* Ma 10 samudāyārthaḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *samudāyārthāḥ* Ld 10 caśabdo B, Dv, Aw, IO, Jd, Ld, SB ] *cakāro* Ma 11 avadhāraṇārtha B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *avadhāraṇārtha eva* Ma 11 puṣkarapalāśa Aw, IO, Jd, Ld, Mü, SB ] *puṣkarapalāśe* Ma, B, Dv 13 ata Ma, B, Dv ] *om.* Aw, IO, Jd, Ld, Mü, SB, Ta; *ta* Bd 13–14 punar gatārtham B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *punar uktārtham* Ma

1 pūrvatra : cf. ChU IV.10.4.

2 saṃyadvāmādiguṇavidhānārthaṃ : cf. 71.5, ChU IV.15.2.

2 gatividhānārthaṃ : cf. ChU I.8.4.

4 prāṇa : cf. 72.2

5 kaṃ brahma : cf. 72.2

## śrutopaniṣatkagatyabhidhānāc ca || I.2.16 ||

śrutopaniṣada ātmavidyā yenāsau śrutopaniṣatkaḥ | upaniṣīdanti viśīryante  
 saṃsāragranthayo yasyāṃ sā upaniṣadvidyā mukhyayā vṛtṭyā | tatsamyogād  
 grantho 'py upaniṣad ucyate | tasya brahmavido yā gatir devayānākhyā  
 5 prasiddhā | śrutyantare “athottareṇa tapasā brahmacaryeṇa śraddhayā  
 anviṣyādityam abhijayante | etad vai prāṇānām āyatanam etad amṛtam  
 abhayam etat parāyaṇam | etasmān na punar āvartanta”<sup>57</sup> iti | saive-  
 hopakośalasya śrutopaniṣatkasyābhidhīyamānā dṛśyate “te 'rciṣam ab-  
 hisambhavanti”<sup>58</sup> iti | tayā prasiddhayā gatyā brahmanirdeśo 'yam iti  
 10 niścīyate 'nyathānupapattyā || 16 ||

## anavasthiter asambhavāc ca netaraḥ || I.2.17 ||

na cchāyāpuruṣaḥ | kasmāt | anavasthiteḥ | na hy asau cakṣuṣy avasthito  
 yenāsyopadeśaḥ syāt | puruṣāntarasannidhāne hi dṛśyate | na ca tathā vākyārthaḥ  
 śakyah kalpayitum yathāśrutopapatteḥ | asambhavāc cātmatvāmṛtatvādīnām |  
 15 acetanatvād vijñānātmadevatayor asambhavaḥ | na cāmṛtatvam abhayatvaṃ ca  
 jīvasyopapadyate sarvadā sāṃsārikatayāghrātātāt | devatāyāś ca bhayam asti |  
 tathā ca —

“bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ |

bhīṣāsmād agniś cenduś ca mṛtyur dhāvati pañcamaḥ ||”<sup>59</sup> iti |

<sup>57</sup>PU I.10. <sup>58</sup>ChU V.10.1. <sup>59</sup>TU II.8: v.l. bhīṣāsmād vātaḥ pavate bhīṣā udeti sūryaḥ LV

1 °niṣatkagaty° B, Dv, Aw, Jd, Ld, Mü ] °niṣatkaryagaty° Ma 1 ca vB<sup>pc</sup>, Aw, Mü ] om. vB<sup>ac</sup>, B,  
 Dv, IO, Jd, Ld 2 śrutopaniṣada em. ] śrutā upaniṣada B, Dv, Aw, IO, Jd, Ld; śruta upaniṣat  
 Ma; śrutī upaniṣada, see NOTES 3 yasyāṃ Ma, B, Dv ] yasyāḥ Aw, IO, Ld, Jd, Mü, SB  
 3 tatsamyogād Ma, B, Dv, Aw, Ld, Mü, SB ] samyogād IO, Jd 4 tasya brahmavido B, Dv,  
 SB ] yasya brahmavido Aw, IO, Jd, Ld, Mü; tatrasyabrahmavido Ma 4 yā gatiḥ Ma, B, Dv, Mü,  
 SB ] svāgatiḥ Aw, IO, Jd, Ld 5 śraddhayā vidyayātmānam Ma, B, Dv ] śraddhayātmānam Aw,  
 IO, Jd, Ld, Mü; śraddhayā viānam SB 6 anviṣyādityam em. ] anviṣyād ity B, Dv; om. Aw,  
 IO, Jd, Ld, Mü, SB, see NOTES 6 abhijayante Ma, B, Dv, IO, Jd, SB ] abhisañjayante Aw, Ld  
 7 āvartanta Ma, B, Dv, SB ] āvartata Aw, Jd, Ld, Mü; āvartita IO 7–8 saivehopakośalasya  
 Ma, B, Dv, SB ] vaidehopakośalasya Aw, IO, Jd, Ld, Mü 9 prasiddhayā Ma, B, Dv, IO, Jd,  
 Ld, Mü, SB ] śraddhayā Aw 9 gatyā Ma ] om. B, Dv, Aw, IO, Jd, Ld, Mü, SB 12 cakṣuṣy  
 avasthito Ma, B, Dv, Aw, IO, Jd, SB ] cakṣuṣāvasthito Ld, Mü 13 tathā Dv, Aw, IO, Jd, Ld, Mü,  
 SB ] tayā Ma, B 14 śakyah kalpayitum B, Dv, Aw, IO, Jd, Ld, Mü, SB ] kalpayitum yuktaḥ  
 Ma 15 vijñānātmadevatayor B, Dv, Aw, IO, Jd, Ld, Mü, SB ] vijñānātmadevatayor apy Ma  
 15 asambhavaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] asambhavaḥ samānaḥ Ma 16 sāṃsārikatayā°  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB ] sāṃsārikamattayā° Ma 73.19–74.4 mṛtyur dhāvati ... lokam  
 paraṃ ca Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pcins.i.m.</sup> ] om. SB<sup>ac</sup>

7–8 °opakośala°: cf. ChU IV.10.1; 14.1: v.l. °opakośala° LV; °opakośala° MORGENROTH 1958.

mantravarṇād vidvadbhiḥ samāhitacetobhir dṛśyata iti draṣṭavyam || 17 ||

**antaryāmy adhidaivādhilokādiṣu  
taddharmavyapadeśāt || I.2.18 ||**

Dv[44] “ya imaṃ ca lokaṃ paraṃ ca lokaṃ sarvāṇi ca bhūtāny antaro yamayati”<sup>60</sup>  
ity upakramya śrūyate “yaḥ pṛthivyāṃ tiṣṭhan pṛthivyā antaro yaṃ pṛthivī na 5  
veda yasya pṛthivī śārīraṃ yaḥ pṛthivīm antaro yamayaty eṣa ta ātmāntaryāmy  
amṛta”<sup>61</sup> iti | tatra “adhidaivatam”<sup>62</sup> “adhilokam”<sup>63</sup> “adhivedam”<sup>64</sup> “adhiya-  
jñam”<sup>65</sup> “adhibhūtam”<sup>66</sup> “athādhyātmaṃ”<sup>67</sup> ca kaścīd antaravasthito yamayitā  
ca “antaryāmī”<sup>68</sup> iti vyapadiśyate |

tatra sandehaḥ — kiṃ devatātmā yamayitā kaścīd kiṃ vā jīvaḥ kiṃ vā 10  
paramātmēti |

kiṃ tāvad yuktam | jīvaḥ syāt | sa hi kāryakaraṇasaṅghātam  
ātmīyabhogārtham antaravasthito “yamayati”<sup>69</sup> iti śliṣyate | na paramātmā |  
tasyākāryakaraṇatvāt | devatā vābhīmānīniṇī niyantrī syāt |

iti prāpta ucyate — antaryāmī para eva | kutaḥ | **taddharmavyapadeśāt** | 15  
sarvabhūtāniyamayitṛtvaṃ nāma **tasya dharmo** nānyasyāvakalpate | samastaṃ

<sup>60</sup>BĀU(M) III.7.3: yo ’ntaro BĀU(K) III.7.1, see NOTES <sup>61</sup>BĀU(K) III.7.3. <sup>62</sup>BĀU(K) III.7.14:  
adhidaivatam BĀU(M) <sup>63</sup>BĀU(M) III.7.14: om. BĀU(K) <sup>64</sup>BĀU(M) III.7.14: om. BĀU(K)  
<sup>65</sup>BĀU(M) III.7.14: om. BĀU(K) <sup>66</sup>BĀU III.7.15. <sup>67</sup>BĀU III.7.16. <sup>68</sup>BĀU(K) III.7.3. <sup>69</sup>BĀU  
III.7.

1 vidvadbhiḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] vadbhiḥ Ma 2 adhidaivādhilokādiṣu Ma, B, Dv,  
Aw, Jd, SB<sup>pc</sup> ] adhidaivādiṣu Ld; adhidaivādhilokādiṣu IO, Mü, see NOTES 4 bhūtāny antaro B,  
Dv ] bhūtāni cāro Ma; bhūtāny yo ’ntaro Aw, IO, Ld, Mü, SB; bhūtāniyantaro Jd 7–8 tatra ...  
kaścīd B, Dv, Aw, IO, Jd, Ld, Mü ] atra lokam adhidaivadadhiyajñam adhibhūtam adhyātmaṃ  
ca kaścīd Ma 7 adhilokam Ma, B, Dv, Aw, IO, Ld, Mü ] adhilaukikam Jd 8 yamayitā Ma, B,  
Dv, Aw, IO, Ld, Mü ] ayamayitā Jd; yami SB 9 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma  
10 tatra B, Dv, Aw, IO, Jd, Ld, Mü, SB ] atra Ma 10 yamayitā Ma, B, Dv, Aw, IO, Jd, Ld,  
Mü ] dyarahitā SB 12 kāryakaraṇa° em. ] kāraṇa° Ma; kāryakāraṇa° B, Dv, Aw, IO, Ld, Mü,  
SB, NOTES 13 ātmīyabhogārtham antaravasthito Aw, IO, Jd, Ld, Mü, SB ] ātmīyaṃ bhogārtham  
antaravasthito vB<sup>ac</sup>, B, Dv; bhogāyāntaravasthito vB<sup>pc</sup> 13 yamayati B, Dv, Aw, IO, Jd, Ld, Mü ]  
yamayaty antaryāmī Ma; gamayati SB 14 tasyākāryakaraṇatvāt IO, Mü ] tasyākāryakāraṇatvāt  
Ma, B, Dv, Aw, Jd, SB; tasya kāryakaraṇatvāt Ld, see NOTES 14 vābhīmānīniṇī Ma, B, Dv, Aw,  
IO, Jd, Mü ] cābhīmānīniṇī Ld, SB 14 niyantrī Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] yantrī SB  
15 prāpta B, Dv, Aw, IO, Jd, Ld, Mü, SB ] prāpya Ma 16 °niyamayitṛtvaṃ Aw, IO, Jd, Ld,  
Mü, SB<sup>pc</sup> ] °yamayitṛtvaṃ Ma, B, Dv 16 nānyasyāvakalpate vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, Mü, SB ]  
nānyasyaivāvakalpate vB<sup>pc</sup>; nānyo ’syāvakalpate Jd

9 antaryāmī: cf. 74.6

13 yamayati: cf. 74.7

hi vikārajātam anupraviśya kāraṇatvān mṛdādivat sarvajñatvāt sarvaśaktitvāc ca  
niyamayitṛtvam upapannam | ātmavam amṛtatvaṃ ca tasminn eva mukhyam |  
ataḥ śrutilingābhyām — īśvaro ’ntaryāmīti niścīyate |

śrutir nāma yatra śravaṇād evārtho ’vagamyate na nimittāntarāt sa  
5 śrutyarthaḥ | śravaṇaṃ śrutiḥ | yatra sāmārthyād arthanirṇayas tal liṅgam |  
saṃhatyārthābhidhānaṃ padānāṃ yatra tad vākyam mukhyayā vṛtṭyā gaunṛyā  
lakṣaṇayā vā | prakaraṇaṃ tu vyākhyātaṃ purastāt | “yaṃ pṛthivī na veda”<sup>70</sup> iti  
ca devatāparigrahe nopapadyate | sā hi svātmānaṃ vijānīyāt | “eṣa ta ātmā”<sup>71</sup>  
iti vāvyatirekaśāṭhī jīvaparigrahe nopapadyate | yaṃ niyamayaty antaryāmī  
10 tadīyam eva kāryakaraṇam anupraviśya niyamayati sarvaśaktitvād iti nāsya  
kāryakaraṇam aparam apekṣaṇīyam || 18 ||

### na ca smārtam ataddharmābhilāpāt || I.2.19 ||

yady apy adṛṣṭatvādayo dharmāḥ pradhānasyāpi sambhāvyaṃ tathāpi na  
smārtam pradhānam iha niyantrtayā parigrhyate | smṛtipratipannaṃ smārtam |  
15 kasmāt | ataddharmābhilāpāt | tasya dharmas taddharmaḥ | na tad-  
dharmo ’taddharmaḥ | tasyābhilāpād abhidhānāc cetanadharmopadeśād ity  
arthaḥ | “adrṣṭo draṣṭāśrutāḥ śrotā”<sup>72</sup> iti | “īkṣater nāśabdām”<sup>73</sup> ity atra nirastam

<sup>70</sup>BĀU III.7.3. <sup>71</sup>BĀU III.7.3. <sup>72</sup>BĀU III.7.23. <sup>73</sup>BS I.1.5.

1 hi B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 1 kāraṇatvān mṛdādivat B, Dv, Aw, IO, Jd, Ld, Mü, SB] *kāf[....]divat* Ma 1 sarvajñatvāt sarvaśaktitvāc Dv(2)(3), Aw, IO, Ld, Mü, SB] *sarvajñatvāc* vB<sup>ac</sup>; *sarvajñāt sarvaśaktivā* Jd; *sarvajñatsarvaśaktitvāc* vB<sup>pc</sup>; *sarvaśaktitvāc* Dv 4 evārtho B, Dv, Aw, Jd, Ld, Mü, SB] *eva tadartho* Ma; *evārthā* IO 4 ’vagamyate vB<sup>ac</sup>, B, Dv, Aw, Jd, Ld, Mü, SB] *gamyate* vB<sup>pc</sup> 4 sa Ma, B, Dv, IO, Jd, Ld, Mü, SB] *om.* Aw 5 arthanirṇayas Aw, IO, Jd, Ld, Mü] *arthaniścayas* Ma, B, Dv, SB 6 padānāṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 6 yatra B, Dv, Aw, IO, Jd, Ld, Mü, SB] *ye* Ma 8 devatāparigrahe nopapadyate Ma, B, Dv, Aw, Jd, Ld, Mü, SB] *devatāparigrahe nopapadyate* IO 9 vāvyatireka<sup>o</sup> Aw, IO, Jd, Ld, Mü] *avyatireka<sup>o</sup>* Ma; *cāvyatireka<sup>o</sup>* B, Dv; *patireka<sup>o</sup>* SB 10 eva kāryakaraṇam IO, Jd, Ld, Mü, SB] *eva kāryakaraṇam* Ma, B, Dv, Aw, see NORES 10 niyamayati B, Dv, Aw, IO, Jd, Mü, SB] *yamayati* Ma; *niyamati* Ld 10–11 nāsya kāryakaraṇam Aw<sup>pc</sup>, IO, Jd, Ld, Mü] *nāsya kāryakaraṇam* Ma, B, Dv, SB, see NORES 13 adṛṣṭatvādayo Ma] *adṛṣṭādayo* B, Dv, SB; *adṛṣyatvādayo* Aw, Jd, Ld, Mü; *adṛṣatvādayo* IO 14 niyantrtayā Ma] *niyantr* B, Dv, Aw, IO, Jd, Ld, Mü, SB 16 tasyābhilāpād Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *tasyābhilāpād* SB 16 abhidhānāc B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 17 draṣṭāśrutāḥ Ma, B, Dv, Aw, Jd, Mü, SB] *śrutāḥ* IO; *draṣṭāśrutāḥ* Ld

7 prakaraṇaṃ tu vyākhyātaṃ purastāt: cf. BS I.2.10.

7 yaṃ pṛthivī na veda: cf. 74.5

8 eṣa ta ātmā: cf. 74.6

apy adṛṣṭatvādīdharma sambhavād āśaṅkya punar nirasyate || 19 ||

Dv[45] yady acetanatvāt pradhānam antaryāmī na sambhavati mā bhūt | cetanatvāt tu  
jīvaḥ syāt | sa hi draṣṭā śrotā ca |  
ity āśaṅkya nirākaraṇāyāha —

śārīras cobhaye 'pi bhedenainam adhīyate || I.2.20 ||

5

neti pūrvasūtrāc caśabdenānukṛṣyate | na jīvo 'ntaryāmī | tasya pṛthivyādiṣu niya-  
manasāmarthyam na sambhāvya | atra caikasyaiva sarvavikāreṣu niyantrtvam  
śrūyate | **api cobhaye** kāṇvā mādhyaṇḍināś ca vijñānātmanor **bhedenainam** an-  
taryāmiṇam **adhīyate** | “yo vijñāne tiṣṭhann”<sup>74</sup> iti kāṇvāḥ | “ya ātmani tiṣṭhann”<sup>75</sup>  
iti mādhyaṇḍināḥ | “vijñāna”śabdena vijñānapradhāno jīva ucyate |

10

atra kecid āhuḥ — katham ekasmin dehe dvau draṣṭārau sambhavata iti |  
ko virodho yenaivam ucyata iti | śrutir hi “nānyo 'to 'sti draṣṭā”<sup>76</sup> iti prakṛtād  
antaryāmiṇo 'nyam vārayatīti |

atrocyate — yathaveyam evābhedaṃ darśayati tathā pūrvam  
udāhṛtam | “ātmani tiṣṭhann”<sup>77</sup> iti bhedaṃ darśayati | kiṃ na paśyasi |

15

<sup>74</sup>BĀU(K) III.7.22. <sup>75</sup>BĀU(M) III.7.22. <sup>76</sup>BĀU III.7.23. <sup>77</sup>BĀU(M) III.7.22.

1 adṛṣṭatvādī<sup>o</sup> Ma, Aw, IO, Jd, Ld, Mü, SB ] *adṛṣṭādī<sup>o</sup>* B, Dv 1–4 punar nirasyate . . . ity āśaṅkya  
Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *ab.oc.* Mü 2 acetanatvāt pradhānam Ma, B, Dv(2)(3), Aw,  
IO, Jd, Ld, SB ] *acetanam* Dv 2 antaryāmī *em.* ] *antaryāmi* Ma, B, Dv, Aw, IO, Jd, Ld, SB  
2 sambhavati Ma, B, Dv ] *bhavati* Aw, IO, Jd, Ld, SB 5 'pi IO, Jd, Ld, SB ] *'pi hi* Ma, B, Dv,  
Aw; *'pi hita<sup>o</sup>* Mü 5 adhīyate Ma, B, Ld ] *abhidhīyate* Dv, Aw, IO, Jd, Mü, SB 6 pūrvasūtrāc  
Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *pūrvasūtrā* Aw 6–7 pṛthivyādiṣu niyamasāmarthyam na  
sambhāvya B, Dv, Aw, IO, Jd, Mü, SB ] *na pṛthivyādiṣu niyamasāmarthyam sambhāvya*  
Ma; *pṛthivyādiṣu niyamasāmarthyam na sambhāvya* Ld 8 kāṇvā Ma, B, Dv, IO, Ld, Mü ]  
*nvā* Aw; *kāṇva<sup>o</sup>* Jd, SB 8 vijñānātmanor Ma, B, Dv, SB ] *vijñānātmano* Aw, IO, Jd, Ld, Mü  
9 adhīyate Ma, B, Ld ] *abhidhīyate* Dv, Aw, IO, Jd, Mü, SB 9 yo vijñāne tiṣṭhann B, Dv, Aw,  
IO, Jd, Ld, Mü, SB ] *ya ātmani tiṣṭhann* Ma 9 ya ātmani tiṣṭhann B, Dv, Aw, IO, Jd, Ld, Mü ]  
*yo vijñāne tiṣṭhann* Ma 10 vijñānaśabdena Ma, Aw, IO, Jd, Ld, Mü, SB ] *vijñānaśabdena ca*  
B, Dv 10 ucyate Aw, IO, Jd, Ld, Mü, SB ] *evocyate* Ma, B, Dv 11 atra Ma, B, Dv, Aw, Jd,  
Ld, Mü, SB ] *om.* IO 11 katham vB<sup>pc</sup>, SB ] *nanu katham* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü  
12 iti vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *iti cet* vB<sup>pc</sup> 12 nānyo 'to 'sti Ma, B, Dv, Aw, IO,  
Jd, Mü, SB ] *yo 'sti* Ma; *nānyo 'to* Ld 13 'nyam Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB  
14 evābhedaṃ IO, Jd, Ld, Mü ] *evābheda<sup>o</sup>* Aw; *eva bhedaṃ* B, Dv; *bhedaṃ* Ma; *na cābhedaṃ*  
SB 15 ātmani B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ya ātmani* Ma 15 kiṃ B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] *om.* Ma

15 ātmani tiṣṭhann : cf. 76.9

na hy asyāḥ śruter vacanaṃ subhagāvacanam ivānādaraṇīyam |  
 prāmāṇyatulyatvād ato bhedābhedau grahītavyau | na ca tātparyakṛto  
 viśeṣo 'ntaryāmisvarūpavijñānaparatvāt prakaraṇasya niyantran-  
 tarāśaṅkānivrtyartham api śakyate varṇayitum | nānyaḥ sarvasya draṣṭāsti |  
 5 sarvathā “yaṃ pṛthivī na veda”<sup>78</sup> iti devatādikṣetraijñāntam upanyastaṃ  
 tadapalāpo na yujyate || 20 ||

### adrśyatvādiguṇako dharmokteḥ || I.2.21 ||

ātharvaṇe śrūyate | “atha parā yayā tad akṣaram adhigamyate |”<sup>79</sup>  
 “yat tad adreśyam agrāhyam agotram avarṇam  
 10 acakṣuḥśrotraṃ tad apāṇipādam |  
 nityaṃ vibhuṃ sarvagataṃ susūkṣmaṃ  
 tad avyayaṃ yad bhūtayoniṃ paripaśyanti dhīraḥ |”<sup>80</sup> iti |

tatreḍaṃ cintyate — kiṃ pradhānam adrśyatvādiguṇakam atha  
 vijñānātmātha paramātmēti |  
 15 kiṃ tāvat prāptam | pradhānam iti | pūrvatra draṣṭṛtvādiguṇāsambhavāt  
 paryudastam | iha tv adrśyatvādiguṇāsambhavād vivakṣā yukteti |  
 nanu cātrāpi “yaḥ sarvajñaḥ sarvavid”<sup>81</sup> iti guṇāntaram na sambhavati |  
 nāyaṃ doṣaḥ | “akṣarāt parataḥ paro”<sup>82</sup> yaḥ sarvajño bhaviṣyatīti |  
 akṣaravācyam tu pradhānam eveti manyate pūrvapakṣavādī |  
 20 jīvo vā bhūtayoniḥ | tasya svakarmārjitatvād bhūtānāṃ nimittabhāvo 'sti | Dv[46]  
 “yoni”śabdo 'smin pakṣe nimittavacano vyākhyeyaḥ | api cācetanānāṃ

<sup>78</sup>BĀU III.7.3. <sup>79</sup>MuU I.1.5. <sup>80</sup>MuU I.1.6. <sup>81</sup>MuU I.1.9. <sup>82</sup>MuU II.1.2.

1 subhagāvacanam Ma, B, Dv, SB ] *sabhaṅgāvacanam* Aw, IO, Jd, Ld, Mü 1 ivānādaraṇīyam  
 Ma, B, Dv, IO, Ld ] *iva nādaraṇīyam* Aw, Mü; *ivādaraṇīyam* Jd, SB 3 prakaraṇasya B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *praṇasya* Ma 3–4 niyantrantarāśaṅkā° B, Dv, Aw, IO, Jd, Ld, Mü ]  
*niyantrantarāśaṅkā°* Ma; *nirantarāśaṅkā* SB 5 sarvathā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *sar-*  
*vathā tu* Ma 5 devatādikṣetraijñāntam upanyastaṃ Aw, IO, Jd, Ld, Mü ] *devatādikṣetraijñān*  
*upanyasya* Ma, B, Dv, SB 9 adreśyam Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *adreśyam* Ld  
 11 susūkṣmaṃ B, Dv, Aw, IO, Jd, SB ] *sa sūkṣmaṃ* Ma; *sūkṣmaṃ* Ld 13 tatreḍaṃ Ma, B, Dv,  
 IO, Jd, Ld, Mü, SB ] *atreḍaṃ* Aw 14 vijñānātmātha Ma, B, Dv, Aw, IO, Jd, SB ] *vijñānātmārtha*  
 Ld; *vijñānātmā* Mü 15 °guṇāsambhavāt vB<sup>pc</sup>, Aw ] °*guṇatvāsambhavāt* vB<sup>ac</sup>, B, Dv, IO, Jd, Ld,  
 Mü, SB 16 tv B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *punar* Ma 16 vivakṣā vB<sup>ac</sup>, B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *tadvivakṣā* vB<sup>pc</sup> 17 cātrāpi Ma, B, Dv, SB ] *cāpi* Aw, IO, Jd, Ld, Mü 17 na  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 18 yaḥ Ma, Aw, IO, Jd, Ld, Mü, SB ] *yaḥ sa* B, Dv  
 19 akṣaravācyam vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *akṣaraśabdavācyam* vB<sup>pc</sup>

16 pūrvatra ... paryudastam : cf. BS I.1.5.

21 yoni : cf. 77.12, MuU I.1.6.

pr̥thivyādīnāṃ dr̥ṣṭāntāntarenopādānād acetanaṃ pradhānaṃ yuktataraṃ  
grahītum | ūrṇanābhiśarīraṃ ca sūtrasya yonīś cetanādhiṣṭhitam | na cetanād eva  
sūtraṃ jāyata iti cetanasya yonitvaṃ nāsti |

iti prāpte 'bhidhīyate — **adr̥śyatvādiguṇakaḥ** paro bhavitum arhati | kutaḥ |  
**dharmokteḥ** | tadavyabhicārī **dharmā ihocyate** “yaḥ sarvajñaḥ sarvavid yasya 5  
jñānamayaṃ tapa”<sup>83</sup> iti | anantaraṃ ca “yathā sudīptāt pāvakād visphuliṅgāḥ  
sahasraśaḥ prabhavanti sarūpās tathākṣarād vividhāḥ saumya bhāvā”<sup>84</sup> iti |  
prakṛtād bhūtayoner akṣarād utpattiṃ darśayati |  
“yathā sataḥ puruṣāt keśalomāni  
tathākṣarāt sambhavatīha viśvam |”<sup>85</sup> iti | 10  
viśeṣakramaś caivam |  
“sa brahmavidyāṃ sarvavidyāpratiṣṭhām  
atharvāya jyeṣṭhaputrāya prāha ||”<sup>86</sup> iti |  
tadapekṣayottarāṇi vākyaṇi pravṛttāni “dve vidye veditavye”<sup>87</sup> iti coktvā  
“atha parā yayā tad akṣaram adhigamyata”<sup>88</sup> iti | paratvaṃ ca vidyāyāḥ 15  
parabrahmaprāptihetutvāt | kiṃ ca “tad akṣaram”<sup>89</sup> ity apekṣāyāṃ “yat  
tad adreśyam”<sup>90</sup> ityādy āmnātam | tatra katham akasmāt kūṣmāṇḍapātravat  
pradhānaṃ pratīyate || 21 ||

### viśeṣaṇabhedavyapadeśābhyāṃ ca netarau || I.2.22 ||

<sup>83</sup>MuU I.1.9. <sup>84</sup>MuU II.1.1: v.l. *somya* LV <sup>85</sup>MuU I.1.7cd. <sup>86</sup>MuU I.1.1cd. <sup>87</sup>MuU I.1.4.  
<sup>88</sup>MuU I.1.5. <sup>89</sup>MuU I.1.5. <sup>90</sup>MuU I.1.6.

1 dr̥ṣṭāntāntarenopādānād vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *dr̥ṣṭāntatvenopādānād* vB<sup>pc</sup>  
2 grahītum vB(*corr.sec.m.*), Aw, IO, Jd, Ld, Mü ] *gr̥hītam* Dv, SB 3 jāyata B, Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *jñāyata* Ma 4 adr̥śyatvādiguṇakaḥ Ma, B, Dv, Ld, SB ] *adr̥śyādiguṇakaḥ*  
Aw, IO, Jd, Mü 6 yathā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 7 saumya vB<sup>ac</sup>, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *somya* vB<sup>pc</sup> 13 atharvāya jyeṣṭhaputrāya Aw, IO, Jd, Mü, SB ]  
*atharvāya jyeṣṭhāya putrāya* B, Dv; *atharvāpakṣe svaputrāya* Ma; *atharvāya jyeṣṭhaputrāya* Ld  
14 tadapekṣayottarāṇi Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tadapekṣāntarāṇi* Dv(2) 14 dve  
vidye IO, Jd, Ld, Mü, SB<sup>pcins.i.m.</sup> ] *dve eva tu vidye* Ma, B, Dv; *dvai vidye* Aw, see NOTES  
15 vidyāyāḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vidyāyāyoḥ* Ma 16 parabrahma<sup>o</sup> Ma, B, Dv,  
Aw, Ld ] *paraṃ brahma<sup>o</sup>* IO, Jd, Mü, SB 16 kiṃ ca Aw, IO, Jd, Ld, Mü ] *kiṃ* Ma, B, Dv;  
*kiṃcid* SB 16 tad akṣaram Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *akṣaram* SB 16–17 yat tad  
adreśyam Ma, B, Dv ] *yat tad adreśyam* Aw, IO, Ld, Mü, SB; *tat tad adreśyam* Jd 17 akasmāt  
Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *akasmād viśeṣaṇāt* IO

15 atha parā yayā tad akṣaram adhigamyata : cf. 77.8

16 tad akṣaram : cf. 77.8

16–17 yat tad adreśyam : cf. 77.9



na jīvaḥ | na pradhānam | kasmāt | **viśeṣaṇāt** | “divyo hy amūrtaḥ  
 puruṣaḥ sabāhyābhyantaro hy ajo ’prāṇo hy amanāḥ śubhra”<sup>91</sup> iti | saprāṇaḥ  
 samanās ca jīvaḥ | pradhānād **bhedena** bhūtayonir **yad iṣyate** | pareṇa  
 ślokapādena “akṣarāt parataḥ para”<sup>92</sup> iti sarvasmāt paro ’vikāraḥ | akṣaraṃ  
 5 bhūtasūkṣmaṃ yad avyākṛtākāśam iti prasiddhaṃ vedāntavādinām | tādrśād  
 akṣarāt pradhānaśabdavācyāt svavikārebhyaḥ parāt paro bhūtayoniḥ “sarvajñaḥ”  
 “sarvavid” iti **bhedena vyapadiśyate** | atra ca bhūtayonau bhūtasūkṣme  
 cākṣaraśabdaḥ prayuktaḥ | tatra vyutpattibhedād arthabhedāḥ | na kṣarati na  
 cyavata ity akṣaraṃ bhūtayoniḥ | āsnute vyāpnoti svavikārān ity akṣaraṃ  
 10 bhūtasūkṣmam || 22 ||

### rūpopanyāsac ca || I.2.23 ||

yo ’yaṃ bhūtayoniḥ kāraṇātmā sa eva kāryātmanāvasthita iti darśayitum **rūpam**  
**upanyasyate** |

“agnir mūrdhā cakṣuṣī candrasūryau  
 15 diśaḥ śrotre vāg vivṛtās ca vedāḥ |  
 vāyuḥ prāṇo hṛdayaṃ viśvam asya  
 padbhyāṃ pṛthivī hy eṣa sarvabhūtantarātmā ||”<sup>93</sup> iti |

Dv[47]

hiraṇyagarbhasyaitad rūpam iti kecid vadanti |  
 tad ayuktam | prakaraṇavirodhāt | prakaraṇini paramakāraṇe yadīdaṃ **rūpaṃ**  
 20 nopapadyate tadānyatra sañcāryetāprastute | pratyuta hiraṇyagarbhasyāpīdaṃ

<sup>91</sup>MuU II.1.2. <sup>92</sup>MuU II.1.2. <sup>93</sup>MuU II.1.4.

1 viśeṣaṇāt Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *viśeṣaṇāt* Mü 3 pradhānād vB<sup>ac</sup>, B, Dv, Aw, Ld, Mü, SB ] *pradhānāc* ca vB<sup>pc</sup>; *pradhāna*<sup>o</sup> IO, Jd 3 yad iṣyate IO, Jd, Mü, SB ] *nirdiśyate* vB<sup>ac</sup>, B, Dv; *vyapadiśyate* vB<sup>pc</sup>; *diśyate* Aw; *yādiśyate* Ld 5–6 tādrśād akṣarāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tādrśākṣarāt* Ma 6 parāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *yat* Ma 9 cyavata ity Ma, B ] *cyavata* Dv, Aw, IO, Jd, Ld, Mü, SB 11 rūpopanyāsac Ma, B, Dv, IO, Ld, Mü, SB ] *rūpomanyāsac* Aw 12 kāraṇātmā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *kāraṇātmā* SB 15 vāgvivṛtās ca vedāḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vāgvivṛtadevatāḥ* Ma 18 hiraṇyagarbhasyaitad Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *hiraṇyagarbhe ’syaitad* Ld 19 prakaraṇini Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *prakaraṇinī* Jd 19 yadīdaṃ B, Dv, Aw, Ld, Mü ] *yad idam* IO, Jd, SB; *yadīṣṭam* Ma 20 nopapadyate vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nopapadyeta* vB<sup>pc</sup> 20 tadānyatra B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *anyatra* Ma 20 sañcāryetāprastute Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *sañcāryeṇa prastute* Jd 20 pratyuta Ma, B, Dv, Aw, IO, Ld, SB ] *prastuta* Dv(1), Mü; *om*. Jd 20 hiraṇyagarbhasyāpīdaṃ Ma, B, Dv, IO, Jd, Mü, SB ] *hiraṇyagarbhasthāyīdam* Aw; *hiraṇyagarbhasthāpīdam* Ld<sup>pc</sup>

4 akṣarāt parataḥ para : cf. 77.18

6–7 sarvajñaḥ sarvavid : cf. MuU I.1.9.

7–8 bhūtayonau bhūtasūkṣme cākṣaraśabdaḥ prayuktaḥ : cf. 77.8–12, MuU I.1.5–6.

9 āsnute vyāpnoti : cf. Uṇ III.70.

**rūpaṃ** paramātmadvāreṇopacaryate nānyatheti sthitam || 23 ||

**vaiśvānaraḥ sādharmaśabdaviśeṣāt || I.2.24 ||**

“ko na ātmā kiṃ brahma”<sup>94</sup> ity “ātmānam evemaṃ vaiśvānaraṃ  
sampratyadhyeṣi | tam eva no brūhi”<sup>95</sup> iti copakramya  
dyusūryavāvākāśajalapṛthivīnām sutejastvādiguṇayogam evaikopāsananindayā 5  
ca dyumūrdhādibhāvam upadiśyāmnāyate “yas tv etam evaṃ prādeśamātram  
abhivimānam ātmānam vaiśvānaram upāste | sa sarveṣu lokeṣu sarveṣu bhūteṣu  
sarveṣv ātmasv annam atti | tasya ha vā etasyātmano vaiśvānarasya mūrdhaiva  
sutejāś cakṣur viśvarūpaḥ prāṇaḥ pṛthagvartmātmā sandeho bahulo bastir eva  
rayiḥ pṛthivy eva pādāv ura eva vedir lomāni barhir hṛdayaṃ gārhapatyo 10  
mano’nvāhāryapacana āsyam āhavanīya”<sup>96</sup> iti |

tatra sandihyate — kim udarastho ’gnir upadiśyate kiṃ vā bhūtāgnis tadab-  
himāninī vā devatā śārīro vā parameśvara iti |

kiṃ punar atra yuktam | jātharāgniḥ | tatra vaiśvānaraśabdaprasiddher  
“ayam agnir vaiśvānaro yo ’yam antaḥ puruṣe yenedam annaṃ pacyata”<sup>97</sup> iti 15  
prayogāt | bhūtāgnir vā | sāmānyenāpi loke vaiśvānaraśabdaprayogadarśanāt | ab-  
himāninī vā devatā | “vaiśvānaraṃ ketumahnām akṛṇvann”<sup>98</sup> iti “vaiśvānarasya

<sup>94</sup>ChU V.11.1. <sup>95</sup>ChU V.11.6. <sup>96</sup>ChU V.18.1-2. <sup>97</sup>BĀU V.9.1. <sup>98</sup>RV X.88.12.

1 rūpaṃ Ma, B, Dv, IO, Jd, Ld, Mü, SB ] svarūpaṃ Aw 1 °dvāreṇopacaryate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °dvāreṇaivopacaryate Ma 1 sthitam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 3 na Ma, B, Dv, Aw, IO, Jd, Ld, SB ] nu Mü 3 ātmānam Ma, B, Dv, Aw, IO, Jd, Mü ] ātmanam Ld 3–4 vaiśvānaraṃ sampratyadhyeṣi Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] vaiśvānarapratyadhyeṣi SB 5 sutejastvādiguṇayogam vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] sutejastvādiguṇayogena Ma 5 evaikopāsana° Aw, IO, Jd, Ld, Mü, SB ] ekaikopāsana° Ma, B, Dv 6 tv etam Ma, B, Dv, Aw, Ld, Mü, SB ] tv enavam IO; caivam Jd 7 abhivimānam Ma, B, Dv, IO, Jd, Ld, Mü, SB ] abhimānam Aw 7 sa B, Dv, Aw, Jd, Ld, Mü, SB ] om. Ma, IO 8 sarveṣv ātmasv annam Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] sarve devānnam SB 8 ha Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] om. SB 8 etasyātmano Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] etasyātmanā IO 80.9–82.18 pṛthag° ... nāyaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] lac. Ba 9 °vartmātmā Dv, Aw ] °vartmā Ma, B, SB; °dharmātmā IO, Jd, Ld, Mü, see NOTES 9–10 bastir eva rayiḥ B, Dv, Aw, IO, Jd, Ld, SB ] kastareva mayi Ma; bastir eva rayi Mü 10 pādāv Ma, B, Dv, IO, Jd, Ld, Mü, SB ] pādā Aw 10 eva vedir B, Dv, Aw, IO, Ld, Mü, SB ] eva ca vedir Ma; eva vedir° Jd 10 barhir hṛdayaṃ B, Dv, Aw, IO, Ld, Mü, SB ] ca hṛdayaṃ Ma; bahirhṛdayaṃ Jd 11 °pacana Ma, B, Dv, Ld, Mü, SB ] °pacanam Aw, IO, Jd 11 āsyam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ā[.....] Ma 11 āhavanīya Ma, B, Dv, Aw, Ld, Mü, SB ] āhavanīyam IO, Jd 13 vā Aw, IO, Jd, Ld, Mü, SB ] vā uta vB<sup>ac</sup>, Dv; vota vB<sup>pc</sup> 14 jātharāgniḥ Aw, IO, Jd, Ld, Mü ] jātharo ’gniḥ Ma, B, Dv, SB 15 ayam Dv, Aw, IO, Jd, Ld, Mü, SB ] ayagam Ma, B 16 vaiśvānaraśabdaprayogadarśanāt B, Dv, SB ] vaiśvānaraśabdadarśanāt Ma; vaiśvānaraśabdapradarśanāt Aw, IO, Jd, Ld, Mü

sumatau syāma rājā hi kaṃ bhuvanānām abhiśrīr<sup>99</sup> iti ca | brahmātmaśabdau  
ca guṇavṛtṭyā yojanīyau | yadi vā bṛhattvād brahma āpnoter ātmeti vyut-  
pattiyā kayācid apekṣayā yojanīyam | vaiśvānaraśabdaprasiddher balīyastvāt |  
ātmaśabdasya mukhyārthatvāśrayaṇe jīvo grahītavyaḥ | vaiśvānaraśabdas tu tatra  
5 gauṇas tadupakāritvāt | udarāgninā jīvasyopakāraḥ pratyakṣo nirvartyate na  
paramātmanah | kaścit punar ātmaśabdānurodhād iha śārīra eva pūrvapakṣayati |  
atra vaiśvānaraśabdānupapattiḥ | siddhānte cāgner nirākaraṇam anupapannaṃ  
syāt |

evam prāpte 'bhidhīyate — **vaiśvānaraḥ** paramātmā | kutaḥ |  
10 **sādhāraṇaśabdaviśeṣāt** | **sādhāraṇaśabd**ayor ātmavaiśvānaraśabd<sup>ayor</sup> Dv[48]  
**viśeṣāt** | trayāṇaṃ sādhāraṇo vaiśvānaraśabdo dvayor ātmaśabdo jīvaparayoh |  
tathāpīha yena para evāvagamyate sa viśeṣo vidyate | “mūrdhaiva sutejā”<sup>100</sup>  
ityādīviśeṣaḥ paramesvarasyopapadyate tadvikāratvāt | paramakāraṇasya hi  
dyuprabhṛtayaḥ pṛthivīparyantā avayavā vyapadeṣṭuṃ budhyante nānyasya | “ko  
15 na ātmā kiṃ brahma”<sup>101</sup> iti copakramaḥ paramātmaparigrahe 'vakalpate | bal-  
avac copakrame yad vijñānam anupasañjātavirodhitvāt uttarakālīnaṃ tadavirod-  
hitvāt tadvaśenaivopatiṣṭhate | tathā copasaṃhāra “evam hāsya sarve pāpmānaḥ  
pradūyanta”<sup>102</sup> iti sarvapāpmapradāhaś ca paramātmaparigrahe 'vakalpate || 24 ||

<sup>99</sup>RV I.98.1: *v.l.* abhiśrīr <sup>100</sup>ChU V.18.2. <sup>101</sup>ChU V.11.1. <sup>102</sup>ChU V.24.3.

1 sumatau Ma, B, Dv, Aw, IO, Jd, Mü] *svamatau* Ld, SB 1 abhiśrīr Ma, B, Dv, SB] *abhidhīr*  
Aw, IO, Jd, Mü; *abhir* Ld 1 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 2 guṇavṛtṭyā Ma,  
B, Dv, Aw, Jd, Ld, Mü, SB] *guṇavṛtṭyo* IO 2–3 yadi vā ... yojanīyam vB<sup>pc</sup>, Dv, Aw, IO, Jd,  
Ld, Mü, SB] *om.* vB<sup>ac</sup> 3 yojanīyam vB<sup>pc</sup>, Dv, Aw, Ld, SB] *yaujanīyau* IO, Jd, Mü 3–  
4 vaiśvānaraśabdaprasiddher ... grahītavyaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *ab.oc.* Ma, Dv(1)  
4 ātmaśabdasya Dv, Aw, IO, Jd, Ld, Mü, SB] *ātmaśabdasya vā* Ma, B 4 °tvāśrayaṇe Ma, B,  
Dv, Ld, SB] °tvāśrayaṇe Aw, Jd, Mü; °tvāśrayaṇo IO 5 tadupakāritvāt Ma, B, Dv, Aw, Ld, Mü,  
SB] *tadupakāratvāt* IO, Jd 5 udarāgninā B, Dv, Aw, IO, Jd, Ld, Mü, SB] *udaragate agninā* Ma  
6 paramātmanah Aw, IO, Jd, Ld, Mü, SB] *paramātmana iti* Ma, B, Dv 6 pūrvapakṣayati Ma, B,  
Aw] *pūrvapakṣapatitaḥ* Dv, IO, Jd, SB; *pūrvapakṣayati taḥ* Ld; *pūrvayati taḥ* Mü 7 atra Ma, B,  
Dv] *tatra* Aw; *om.* Ld, IO, Jd, Mü, SB 10 °viśeṣāt B, Dv, Aw, IO, Jd, Ld, Mü, SB] °viśeṣayor  
Ma 11 viśeṣāt B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 12 evāvagamyate B, Dv, Aw, IO,  
Jd, Mü, SB] *eva gamyate* Ma, Ld 14 avayavā Ma, B, Dv, Aw, IO, Jd, Mü, SB] *avavayavā* Ld  
14 budhyante Aw, IO, Jd, Ld, Mü, SB] *yuḥyante* Ma, B, Dv 16 anupasañjātavirodhitvāt B, Dv,  
Aw, Ld, SB] *anupatavirodhitvāt* Ma; *anusañjātavirodhitvāt* IO, Jd, Mü 16 uttarakālīnaṃ Ma,  
Aw] *taduttarakālīnaṃ* B, Dv, IO, Jd, Ld, Mü, SB 17 tadvaśenaivo° Ma] *tadbaleṇaivo°* B, Dv;  
*tadvaco naivo°* Aw, IO, Jd, Ld, Mü, SB 17 hāsya Ma, B, Dv, IO, Jd, Ld, Mü, SB] *hy asya* Aw

12 mūrdhaiva sutejā : cf. 80.8

14–15 ko na ātmā kiṃ brahma : cf. 80.3

**smaryamāṇam anumānam syād iti || I.2.25 ||**

itaś ca para eva | **iti**śabdo hetvarthaḥ | **smaryamāṇarūpam anumānam** |  
 anumīyate śrutir yena tad **anumānam** | kiṃ punā rūpasmarāṇam |  
 “dyām mūrdhānam yasya viprā vadanti  
 khaṃ vai nābhiṃ candrasūryau ca netre |  
 diśaḥ śrotre viddhi pādaḥ kṣitiṃ ca  
 so 'cintyātmā sarvabhūtapraṇetā ||”<sup>103</sup> iti || 25 ||

5

**śabdādibhyo 'ntaḥpratiṣṭhānān neti cen  
 na tathādr̥ṣṭyupadeśād asambhavāt  
 puruṣam api cainam adhīyate || I.2.26 ||**

10

idānīm pūrvapakṣābhīprāyaṃ pradarsya parihartum ārabhyate — **śabdādibhyo**  
 hetubhyo **na** parameśvaro 'tra grahītavyaḥ | **śabdā** tāvad arthāntare  
 rūḍhaḥ | **ādi**śabdena gārhapatyādyagnitretākālpanaṃ gr̥hyate | tathā “tad yad  
 bhaktaṃ prathamam āgacchet tad dhomīyam”<sup>104</sup> iti jātharānalo niścīyate |  
**tathāntaḥpratiṣṭhānāt** “puruṣe 'ntaḥpratiṣṭhitam veda”<sup>105</sup> iti | kāyāgner 15  
 antaḥpratiṣṭhitatvaṃ prasiddham iti | dyumūrdhatvādayaś ca vaiśvānarasyaiva  
 bhūtāgner vā devatāyā veti kathamecit kalpanīyā **iti cet tathādr̥ṣṭyupadeśān**  
**nāyam virodhaḥ** | **tathā** tena prakāreṇa jātharavaiśvānaraguṇaviśiṣṭasya  
 parasyopāsanopadeśāt | yathā śāṅḍilyavidyāyām “prāṇaśarīro bhārūpa”<sup>106</sup> iti |

<sup>103</sup>unk. (qtd. BŚŚbh ad I.2.25), see NOTES <sup>104</sup>ChU V.19.1. <sup>105</sup>SatBrā X.6.1.11. <sup>106</sup>ChU III.14.2.

5 vai Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *cai* Ld 5 nābhiṃ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *nābhi*  
 Ld 5 ca Ma, B, Dv, Aw, IO, Jd, Mü ] *om.* Ld, SB 6 diśaḥ Ma, B, Dv ] *diśaś ca* Aw, IO, Jd,  
 Ld, Mü, SB 6 viddhi Ma, B, Dv ] *vibr*<sup>o</sup> Aw; *divi* IO, Jd, Ld, Mü, SB 8 'ntaḥpratiṣṭhānān Ma,  
 B, Dv, Ld, Mü ] *'ntaḥpraviṣṭhānān* Aw, IO, Jd; *pratiṣṭhānān* SB 9–17 na tathādr̥ṣṭyupadeśād  
 ... kathamecit kalpanīyā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 9 tathādr̥ṣṭyupadeśād asamb-  
 havāt B, Dv, Aw, IO, Jd, Ld, Mü ] *tathādr̥ṣṭyupadeśasambhavāt* Ma 10 puruṣam Ma, B, Dv,  
 Aw, Ld, Mü ] *puruṣavidham* IO(ins.i.m.); *om.* Jd 10 api Ma, B, Dv, Aw, IO, Ld, Mü ] *om.*  
 Jd 10 cainam B, Dv, Aw, IO(ins.i.m.), Ld, Mü ] *enam* Ma; *om.* Jd 10 adhīyate Ma, B,  
 Dv, Aw, IO(ins.i.m.), Ld, Mü ] *om.* IO<sup>ac</sup>, Jd 11–17 idānīm ... tathādr̥ṣṭyupadeśān Ma ] *lac.*  
 B, Dv, Aw, IO, Jd, Ld, Mü, see NOTES 11 ārabhyate vB(em.) ] *ārabhate* Ma 12 grahītavyaḥ  
 vB(em.) ] *gr̥hītavyaḥ* Ma 14 bhaktaṃ vB(em.) ] *bhaktah* Ma 14 tad dhomīyam vB(em.) ] *tad*  
*romīyam* Ma 14 niścīyate vB(em.) ] *niścīya* Ma 15 'ntaḥpratiṣṭhitam em. ] *'ntaḥpratiṣṭhiṃ* Ma  
 15 veda vB(em.) ] *vedeta* Ma 16 antaḥprati<sup>o</sup> vB(em.) ] *antaprati<sup>o</sup>* Ma 16 dyumūrdhatvādayaś  
 em. ] *dyumūrdhatvādayaś* vB 18 °viśiṣṭasya para<sup>o</sup> Ma, B, Dv, SB ] °viśiṣṭasya nara<sup>o</sup> Aw;  
 °viśiṣṭapara<sup>o</sup> IO, Jd, Ld, Mü 19 bhārūpa Ma, B, Dv ] *bhaktarūpa* Aw, IO, Jd, Ld, Mü, SB

19 śāṅḍilyavidyāyām: ChU III.14.

kasmād evam | vyākhyāyate — anyathā parameśvarānāśrayaṇe dyu-  
lokādyavayavasyā**sambhavaḥ** syāt | na hi vikārāntaram avayavo bhāvayati sam-  
bandhahetvabhāvāt | paramakāraṇasya tūtpādakavāt tadātmanāvasthānād asti  
tādātmyalakṣaṇaḥ sambandhaḥ | **api cainaṃ puruṣam adhīyate** vājasaneyinaḥ  
5 “sa eṣo ’gnir vaiśvānaro yat puruṣaḥ sa yo haitam evam agniṃ vaiśvānaraṃ  
puruṣavidhaṃ puruṣe ’ntaḥpratiṣṭhitam veda”<sup>107</sup> iti | īśvarasya puruṣatvaṃ  
puruṣavidhatvaṃ ca “mūrdhaiva sutejā”<sup>108</sup> iti śrutikalpitaṃ sarvātmatvād up-  
apadyate | kevalakaukṣeyāgniparigrahe puruṣe ’ntaḥpratiṣṭhitatvaṃ syān na  
puruṣavidhatvam || 26 ||

10 **ata eva na devatā bhūtaṃ ca || I.2.27 ||**

**ata evoktebhyo hetubhyo na devatā na bhūtāgniḥ pratīyate || 27 ||**

**sākṣād apy avirodhaṃ jaiminiḥ || I.2.28 ||**

nāyaṃ vaiśvānaraśabdo jāṭharāgnyabhiprāyeṇa prayukto yadanurodhāt  
tadguṇakasyeśvarasyopāśanaṃ kalpyeta | yaugiko ’yaṃ śabdo ’tra —  
15 viśvān narān nayatīti vaiśvānaraḥ | svārthe taddhito rākṣasavāyasādivat |  
ābhimukhyenāpi citraṃ jagan nirmimīte | abhigataś cāsau vi-

<sup>107</sup> ŚatBrā X.6.1.11. <sup>108</sup> ChU V.18.2.

1 °ānāśrayaṇe B, Dv, Aw, IO, Jd, Ld, SB | °ānāśrayaṇe Ma; *parameśvarāśrayaṇe* Mü 1–  
2 dyulokādyavayava° Ma | *dyulokādyavaya°* B, Dv, Aw, IO, Jd, Ld, Mü, SB 2 vikārāntaram  
Aw, IO, Jd, Ld | *vikārasya vikārāntaram* Ma, B, Dv, Mü<sup>pcins.i.m.</sup>, SB 2 avayavo Ma, B, Dv,  
Aw, IO, Jd, Ld, Mü | *samavāyo* Dv(2), SB 2 bhāvayati IO, Jd, Ld, Mü | *bhavati* Ma, B, Dv;  
*bhāva iti* Aw; *bhāvata* SB 3 paramakāraṇasya tūtpādakavāt B, Dv, Aw, IO, Jd, Ld, Mü, SB |  
*paramakāraṇasyotpādakavāt* Ma 3 tadātmanā° Ma, B, Dv, IO, Ld, Mü, SB | *tadātmatā°* Aw,  
Jd 4 puruṣam B, Aw, IO, Jd, Ld, Mü, SB | *puruṣavidham* Ma, Dv 4 adhīyate Ma, B, Dv, IO,  
Ld, SB | *abhidhīyate* Aw, Jd, Mü 5 agniṃ Ma, B, Dv, Jd, Ld, Mü, SB | *agnir* Aw; *agni°* IO  
9 puruṣavidhatvam B, Dv, Aw, IO, Jd, Ld, Mü, SB | *puruṣavitvaṃ syāt* Ma 11 na bhūtāgniḥ  
Ma, B, Dv, Aw, IO, Ld, Mü | *bhūtāgniḥ* Jd; *na bhūtāgniḥ* SB 12 jaiminiḥ Ma, B, Dv, IO, Jd,  
Ld, Mü, SB | *jaimini* Aw 13 nāyaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB | [.....] *nāyaṃ* vB, see  
NOTES 13 jāṭharāgny° Ma, B, Dv, IO, Jd, Ld, Mü, SB | *jāṭharāgniḥ* Aw 13 yadanurodhāt Ma,  
B, Dv, Aw, IO, Jd, Ld, Mü, SB | *tadanurodhāt* vB(em.) 14 tadguṇaka° Ma, B, Dv, IO, Ld, Mü,  
SB | *tadguṇa°* Aw, Jd 14 ’tra B, Dv, Aw, IO, Jd, Ld, Mü, SB | *om.* Ma 15 viśvān Ma, B,  
Dv, IO, Jd, Ld, Mü, SB | *vaiśvān* Aw 15 rākṣasavāyasādivat B, Dv, Aw, IO, Jd, Ld, Mü, SB |  
*rākṣasavāyasavat* Ma 16 ābhimukhyenāpi Dv, Aw, IO, Jd, Ld, Mü, SB | *ābhimukhyena* Ma, B  
16 citraṃ Dv, Aw, IO, Jd, Ld, Mü, SB | *vicitraṃ* Ma, B 83.16–84.1 vīgatamānaś Dv, Aw, IO,  
Jd, Ld, Mü, SB | *vīgatamānaś* Ma, B

6 puruṣe ’ntaḥpratiṣṭhitam veda: cf. 82.15

15 viśvān narān nayatīti: cf. ChUŚbh ad V.18.1.

gatamānaś ceti vābhivimānaḥ | vaiśvānaraśabdasya yaugike 'rthe sati jāṭharānalaviśiṣṭātmapāsanam anabhipretaṃ bādarāyaṇasyāpi | chāndogyaśruter ayam atra samudāyārthaḥ | “adhidaivatam yo 'sau”<sup>109</sup> puruṣavigrahaḥ paramātmā dyuprabhr̥tibhir avayavaiḥ pravibhaktō darśitaḥ | tasmin svāvayavān mūrdhādīn yathākramaṃ sampādyā — ahaṃ vaiśvānaraḥ 5 paramātmāsmīty upāsīteti | yuktaṃ caitad agnirahasye vaiśvānaravidyāyām adhyātmam upāsanam | atra “adhidaivatam”<sup>110</sup> iti bhinnaprasthānatvāc chruter nānyatarānurodhenānyatarabādhaḥ kalpyaḥ | yady api pratyabhijñānam tathāpy upāsanāprakārabhedād vyavastheti | gārhapatyādikalpanam āhutiparyantaṃ vaiśvānaravidyāṅgatvenopadiṣṭam ity adoṣaḥ || 28 || 10

### abhivyakter ity āśmarathyaḥ || I.2.29 ||

prādeśamātraśrutim vyācaṣṭe | pūrveṣām upāsakānām anugrahāyānanta-syāpīśvarasya prādeśamātram **abhivyajyata ity āśmarathyo** manyate | athavā dyulokādiṣu prādeśeṣu mīyate paricchidyata iti prādeśamātraḥ || 29 ||

### anusmṛter bādarih || I.2.30 ||

prādeśamātreṇa hr̥dayenānusmaraṇāt prādeśamātra ity ucyata iti **bādarih** manyate sma || 30 ||

<sup>109</sup>ChU I.3.1: v.l. adhidaivatam ya evāsau LV <sup>110</sup>ChU I.3.1.

1 vābhivimānaḥ | vaiśvānaraśabdasya Dv, Aw, Mü ] vābhivimānaḥ [.....] vaiśvānaraśabdasya vB; abhimāno vaiśvānaraśabdasya IO; abhivimāno vaiśvānaraśabdasya Jd; vābhivimāno vaiśvānaraḥ śabdasya Ld, vābhivimāno vaiśvānaraśabda SB, see NOTES 1 yaugike Ma, B, Dv, Aw, Ld, Mü, SB ] yogike Jd 2 jāṭharānala° vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] jāṭharānalaguna° vB<sup>pc</sup> 2 anabhipretaṃ Ma, B, Dv(2)(3), Aw, IO, Jd, Ld, Mü, SB ] anabhidhyetaṃ Md; anabhidhyātaṃ Dv 3 adhidaivatam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] adhidai Ma 4 tasmin B, Dv, Aw, IO, Jd, Ld, Mü, SB ] kasmīn Ma 6 paramātmāsmīty B, Dv, Aw, IO, Jd, Ld, Mü, SB ] paramātmāstīty Ma 6 yuktaṃ Aw, IO, Jd, Ld, Mü, SB ] uktaṃ Ma, B, Dv 7 adhyātmam Ma, B, Dv, Aw, IO, Jd, SB ] adhyātmam Ld, Mü 7 upāsanam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] upāsanāncordhvadyate Ma 11 āśmarathyaḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] āśvarathyaḥ Ld 12 °mātraśrutim Ma, B, Dv, IO, Jd, Mü ] °mātraṃ śrutim Aw; °mātraśrutir Ld; °mātraṃ śrutir SB 12 upāsakānām Ma, B, Dv, Aw, Mü ] upāsanānām IO, Jd, Ld; upāsanām SB 13 āśmarathyo Ma, B, Dv, Aw, IO, Jd, Mü, SB ] āśvarathyo Ld 13 athavā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] anyathā Ma 14 prādeśeṣu Ma ] prādeśeṣu B, Dv, Aw, IO, Ld, Mü, SB; upadeśeṣu Jd 14 mīyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] gīyate Ma 15 anusmṛter Ma, B, Dv, Aw, IO, Jd, Mü ] anusmater Ld

1 vābhivimānaḥ: cf. 80.6, ChU V.18.1.

6 agnirahasye vaiśvānaravidyāyām: ŚatBrā X.

7 adhidaivatam: cf. 84.3

12 prādeśamātraśrutim: cf. 80.6, ChU V.18.1.

**sampatter iti jaiminis tathā hi darśayati || I.2.31 ||**

Dv[50]

bādarāyaṇābhiprāyo 'smābhir uktaḥ — “adhidaivatam”<sup>111</sup>  
vyāpyāvasthitasypāsanam iti | jaiminer ācāryasyābhiprāyo 'dhunā varṇyate —  
**sampattinimitā** prādeśāsrutir iti jaiminir ācāryo dadarśa |

- 5 kiṃ svabuddhyā | nety ucyate | **tathā hi darśayati** | samānaprakaraṇe  
vājasaneyibrāhmaṇam dyulokaprabhṛtīn avayavān yathākramaṃ  
mūrdhaprabhṛticivukaparyanteṣu dehāvayaveṣu sampādayati “sa hovāca  
mūrdhānam upadiśan — eṣa vā atiṣṭhā vaiśvānara iti | cakṣuṣī upadiśann  
uvāca — eṣa vai sutejā vaiśvānara iti | nāsike upadiśann uvāca — eṣa vai  
10 pṛthagvartmā vaiśvānara iti | mukhyam ākāśam upadiśann uvāca — eṣa vai  
bahulo vaiśvānara iti | mukhyā apa upadiśann uvāca — eṣa vai rayir vaiśvānara  
iti | civukam upadiśann uvāca — eṣa vai pratiṣṭhā vaiśvānara iti”<sup>112</sup> |

- “civukam” adharam mukhaphalakam ucyate | vājasaneyake dyaur  
atiṣṭhāguṇā ādityaś ca sutejastvaguṇaḥ | chāndogye tu dyauḥ sutejastvaguṇā  
15 ādityaś ca viśvarūpaguṇa iti prakāro bhidyate | cīyamānāgnisambandhitvena  
tatra vaiśvānaraśabdaḥ prayuktaḥ | na ca chāndogyavat “ko na ātmā kiṃ  
brahma”<sup>113</sup> iti brahmopakramo 'sti | tasmād vidyābhedaḥ || 31 ||

<sup>111</sup>ChU I.3.1. <sup>112</sup>ŚatBrā X.6.1.11. <sup>113</sup>ChU V.11.1.

3 vyāpyāvasthitasypāsanam Ma, B, Dv] *vyāpārasthitasypāsanam* Aw, IO, Jd, Ld, Mü;  
*vyāpārasthitaṃ vyāpārasthitasypāsanam* SB 3–4 jaiminer ... prādeśāsrutir Ma, B, Dv,  
Aw, Mü, SB] *om.* Dv(3), IO, Jd, Ld 4 dadarśa B, Dv, Aw, Ld, Mü, SB] *darśayati*  
Ma 6 vājasaneyibrāhmaṇam Ma, B, Dv, Aw, Jd, Ld, Mü, SB] *vājasaneyibrāhmaṇam*  
IO 7 mūrdhaprabhṛticivuka° Aw, IO, Jd, Ld, Mü] *mūrdhaprabhṛtiṣu civuka°* Ma, B, Dv;  
*mūrdhaprabhṛtiṣu ca civuka°* SB 8 upadiśan Ma] *upadiśann uvāca* B, Dv, Aw, IO, Jd, Ld,  
Mü, SB 8–9 eṣa vā atiṣṭhā ... nāsike Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Jd 8 vā Aw, IO,  
Ld, Mü, SB] *vai* Ma, B, Dv 8 atiṣṭhā Ma, B, Dv, Aw, IO, Ld, Mü] *pratiṣṭhā* Dv(1); *adhiṣṭhā*  
SB 8–12 cakṣuṣī ... pratiṣṭhā vaiśvānara Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Dv(3) 9 sutejā  
B, Dv, Aw, IO, Jd, Mü, SB] *om.* Ma; *svatejā* Ld 9 nāsike upadiśann Ma, B, Dv, Aw, IO, Jd,  
Ld, SB] *nāsike 'pa upadiśann* Mü 10–11 pṛthagvartmā ... apa upadiśann uvāca — eṣa vai Dv,  
B, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 10 mukhyam ākāśam Ma, B, Dv, Aw, IO, Ld, Mü, SB]  
[*cakṣuṣī* (85.8) ... *pṛthagvartmā vaiśvānara iti*] *mukhyam ākāśam* Jd 11 bahulo B, Dv, Aw,  
IO, Jd, Mü, SB] *bahuloka* Ld 11–12 mukhyā ... rayir vaiśvānara iti vB<sup>pc</sup>, Dv, Aw, IO, Ld,  
Mü, SB] *om.* vB<sup>ac</sup>, Jd 11 apa Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *api* SB 13 mukhaphalakam  
Ma, B, Dv, Aw, IO, Mü] *mukhaphalam* Jd, Ld, SB 13 vājasaneyake Ma, B, Dv, Aw, IO, Jd,  
Mü, SB] *vājasaneyike* Ld 14 atiṣṭhāguṇā Ma, Aw, IO, Jd, Ld, Mü, SB] *atiṣṭhātvaguṇā* B,  
Dv 14 ādityaś ca Ma, B, Dv] *āditya* Aw, IO, Jd, Ld, Mü, SB 14 sutejastvaguṇaḥ Ma, B,  
Dv, Aw, IO, Mü] *sutejastvaguṇāḥ* Jd; *svatejastvaguṇaḥ* Ld, SB 14 sutejastvaguṇā Ma, B, Dv,  
Aw, IO, Jd, Mü] *svatejastvaguṇā* Ld, SB 15 viśvarūpaguṇa Ma, B, Dv, Aw, IO, Ld, Mü, SB]  
*viśvarūpaguṇā* Jd 16 na ca Ma, B, Dv, Aw, Ld, Mü, SB] *na* IO, Jd

2 bādarāyaṇābhiprāyo 'smābhir uktaḥ : cf. BS I.2.24; 2.28.

2 adhidaivatam : cf. 84.3

16–17 ko na ātmā kiṃ brahma : cf. 80.3

yady evaṃ kathaṃ “puruṣavidhaṃ puruṣe ’ntaḥpratiṣṭhitam veda”<sup>114</sup> iti vacanam | ata āha —

**āmananti cainam asmin || I.2.32 ||**

enaṃ nityam agnim **asminn** eva sampādyamānaṃ “puruṣavidhaṃ puruṣe ’ntaḥpratiṣṭhitam”<sup>115</sup> iti ca samāmananti vājasaneyinaḥ | “civukam upadiśann”<sup>116</sup> ity uktvānantaram etat paṭhyate | “antaḥ”śabdaś cāsyā bilādyapekṣayā || 32 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
prathamādhyāyasya dviṭīyaḥ pādaḥ samāptaḥ

<sup>114</sup>ŚatBrā X.6.1.11. <sup>115</sup>ŚatBrā X.6.1.11. <sup>116</sup>ŚatBrā X.6.1.11.

3 cainam Ma, B, Dv, Aw, IO, Jd, Ld, SB] *cainam* Mü 4 enaṃ Aw, IO, Ld, Mü] *evaṃ* Ma, B, Dv, SB; *ekaṃ* Jd 5–6 upadiśann Ma, B, Dv, Aw, IO, Jd] *upadiśyann* Ld 8 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte] *śrībhāskarācāryaviracite śārīrakamīmāṃsābhāṣye* vB; *śrībhāskarācāryaviracite brahmasūtrabhāṣye* Dv; *om.* Aw, IO, Jd, Ld, Mü, SB

4–5 puruṣavidhaṃ puruṣe ’ntaḥpratiṣṭhitam : cf. 86.1

5–6 civukam upadiśann : cf. 85.12



**dyubhvādyāyatanam svaśabdāt || I.3.1 ||**

“yasmin dyauḥ pṛthivī cāntarikṣam  
 otaṃ manaḥ saha pṛṇaiś ca sarvaiḥ |  
 5 tam evaikam jānathātmānam anyā  
 vāco vimuñcathāmṛtasyaiśa setuḥ ||”<sup>1</sup>  
 iti śrūyate |

atra sandehaḥ — yad etad dyuprabhṛtīnām saptamyantam āyatanam  
 nirdiṣṭam kiṃ tat paraṃ brahma syād āhosvid arthāntaram iti |  
 10 kiṃ tāvat prāptam | pradhānam āyatanam | svavikārasya hi kāraṇam  
 āśrayaḥ | kasmād evam | setuśruteḥ | pāravān hi setur avagato loka | na  
 brahmaṇaḥ pāravattvam “anantam apāram”<sup>2</sup> iti śravaṇāt | ātmaśabdaś caivaṃ  
 tadupakāritvāt pradhānaviṣayaḥ prayukta iti vyākhyeyam | yady ātmaśruteḥ se-  
 tuśruteś ca jīvo vā grahītavyas tasyāpy āyatanatvam upapadyate karmanimit-  
 15 takadyulokādyupapatteḥ | siddhānte yam arthaṃ sūtrakāro nirākaroti sa eva sar-  
 vatra pūrvapakṣe pradarśanīyo na yaḥ kaścit svamanīṣikayā |

atrocyate — paraṃ brahma **dyubhvādyāyatanam** | dyauś ca bhūś ca  
 dyubhuvau | dyubhuvāv ādī yasya tat | idaṃ **dyubhvādi** | tasyā**āyatanam** |  
**āyatanaś**abdo napuṃsakaliṅgaḥ | tatra **dyubhvādyāyatanam** iti pāṭho  
 20 yuktaḥ | kasmāt | **svaśabdād** ātmaśabdāt | “tam evaikam”<sup>3</sup> iti vikārajātaṃ

<sup>1</sup>MuU II.2.5. <sup>2</sup>BĀU(K) II.4.12; BĀU(M) IV.5.13. <sup>3</sup>MuU II.2.5.

3 yasmin dyauḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *asmin dyauś ca Ma* 3 cāntarikṣam Ld] *cāntarikṣam* Ma, B, Dv, SB; *antarikṣam* Aw, IO, Jd, Mü 6 vimuñcathāmṛtasyaiśa Ma, B, Dv, Aw, IO, Jd, Mü, SB] *vimuñcathāmṛtasyau* Ld 8 atra Ma, B, Dv, Aw, Ld, Mü, SB] *tatra* IO, Jd 8 sandehaḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB] *sandehaḥ* Aw 12 anantam apāram Dv, Aw, IO, Jd, Ld, Mü] *anantapāram* Ma, B, SB 12 caivaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *ca* Ma 13 yady ātmaśruteḥ B, Dv, Aw, IO, Jd, Ld, Mü] *yad vātmaśruteḥ* Ma; *yady ānaśruteḥ* SB 13–15 setuśruteś ... yam arthaṃ B, Dv, Aw, IO, Jd, Mü, Ld, SB] *lac.* Ma 14–15 karmanimittakadyulokādyupapatteḥ Dv(3), Aw, IO, Ld, Mü] *karmanirtakadyulokādyupapatteḥ* Jd; *karmanimittam iti dyulokādyupapatteḥ* Dv(2); *karmanimittatvād dyulokādyupapatteḥ* B, Dv; *karmanimittam iti dyulokādy upapadyate* SB 16 pradarśanīyo B, Dv, Aw, Ld, Mü, SB] *pradarśayati* Ma; *nidarśanīyo* IO, Jd 18 dyubhuvau dyubhuvāv Aw, IO, Jd, Mü, SB] *dyubhuvau tau dyubhuvāv* Ma, B, Dv; *dyubhu dyubhu* Ld 19 napuṃsakaliṅgaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *napuṃsakaliṅgaṃ* SB

20 tam evaikam : cf. 87.5

tasminn eva cetasopasaṃhṛtya “tam eva”<sup>4</sup> kāraṇ“ātmānaṃ”<sup>5</sup> “jānatha”<sup>6</sup>  
upāsītety arthaḥ | sarvatra hi vidinopakramyopāsīnopasaṃharaty upāsīnā co-  
pakramya vidinopasaṃharati śrutiḥ | ato yatrānyataropādānaṃ tadaikārthataiva  
pratyetyavā |

ye punaḥ prapañcaṃ bahir apohya cetanamātraṃ dhyeyam 5  
upadiśanti teṣāṃ “sarvaṃ taṃ parādād”<sup>7</sup> iti śrutivirodhaḥ | setuśrutiś  
Dv[52] cāmṛtatvādhāraṇamātravivakṣayā tadadhīnam amṛtatvam ity arthaḥ | na  
pāravattvavivakṣayeti | na sarvathā setusāmyam |

kaścid āha — ātmajñānaṃ setuśrutyā nirdiṣtam iti | tad ayuktam |  
“eṣa”<sup>8</sup> ity anantaravṛttasya pradhānasya vācakaṃ sarvanāma nopasarjanasya 10  
jñānasyeti || 1 ||

### muktopasṛpyavyapadeśāt || I.3.2 ||

itaś ca parapratiṭī rāgadveṣādidoṣamuktair vidvadbhir **upasṛpyaṃ** gantavyam  
āyatanam nirdiśyate |

“tathā vidvān nāmarūpād vimuktaḥ

15

<sup>4</sup>MuU II.2.5. <sup>5</sup>MuU II.2.5. <sup>6</sup>MuU II.2.5. <sup>7</sup>BĀU II.4.6. (=IV.5.7.) <sup>8</sup>MuU II.2.5.

1 eva cetasopasaṃhṛtya Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *evopasaṃhṛtya* SB 1 kāraṇātmānaṃ  
B, Dv, Aw, IO, Ld, Mü, SB ] *kāraṇam ātmānaṃ* Ma 2 vidinopakramyopāsīnopasaṃharaty  
Ma, B, Dv, Aw, IO, Mü, SB ] *vidinopakramyopāsīnopasaṃharaty* Jd; *vidinoy-  
ayakramopāsīnopasaṃharaty* Ld 2–3 upāsīnā copakramya vidinopasaṃharati Ma, B,  
Dv, Aw, Ld, Mü, SB ] *om.* IO, Jd 3 ato yatrānyataropādānaṃ Ma, B, Dv, Aw, IO, Jd, Ld,  
Mü ] *atopādānaṃ* SB 3 tadaikārthataiva Ma, B, Dv, Aw, Ld, Mü, SB ] *tadekārthataiva* IO,  
Jd 4 pratyetyavā Ma, Tb, Dv, SB ] *pravācyā* Ld, Ta; *prayujyā* Bd, Aw, Mü; *pratyamucyā*  
Md; *prayupā* IO, Jd; *pratyacyā* Ba 5 prapañcaṃ bahir apohya cetanamātraṃ dhyeyam vB<sup>pc</sup> ]  
*prapañcaṃ bahihṛtya caityanamātraṃ dhyeyam* vB<sup>ac</sup>; *prapañca bahir apo cetanamātrasyeyam*  
Ma; *prapañcaṃ bahiraṅgo dyucaityamātraṃ dhyeyam* B; *prapañcabahiraṅgo dyucaī-  
tanyamātraṃ dhyeyam* Dv, IO, Jd, Ld, Mü, SB; *prapañcabahiraṅgo dyucaityamātraṃ dhyeyam*  
Aw 6 sarvaṃ taṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *sarvatrā* SB 6 parādād Ma, B, Dv,  
Aw, IO, Ld, SB ] *parād* Jd, Mü 7 cāmṛtatvādhāraṇa° B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*cāmṛtatvapīdhāraṇa°* vB<sup>ac</sup>; *cāmṛtatvavidhāraṇa°* vB<sup>pc</sup>; *cāmṛtatvād vidhāraṇa°* Ma 8 sarvathā  
vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *sarvātmanā* vB<sup>pc</sup> 9 setuśrutyā Ma, B, Dv, IO,  
Jd, Ld, Mü, SB ] *setuśrutyādi* Aw 10 pradhānasya B, Dv, IO, Jd, Ld, Mü, SB ] *om.* Ma;  
*pradhānasya* Aw 10 sarvanāma nopasarjanasya vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *sarvathā  
nopasarjanasya* vB<sup>ac</sup>; *sarvanāmnopasarjanasya* Dv 11 °pasarjanasya jñānasyeti B, Dv, Aw, IO,  
Jd, Ld, SB ] °pasarjanasyeti Ma 12 muktopasṛpyavyapadeśāt Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*muktopasṛtasavyapadeśāt* SB 13 parapratiṭī Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *parapratiṭī*  
SB 14 nirdiśyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nirdiśati* Ma 15 tathā Aw, Ld, Mü ] *tatā  
hi* Ma, B, Dv, SB; *yathā* IO, Jd

1 tam eva °ātmānaṃ jānatha : cf. 87.5, MuU II.2.5.

10 eṣa : cf. 87.6

parāt paraṃ puruṣam upaiti divyam ||<sup>9</sup> iti || 2 ||

**nānumānam atacchabdāt || I.3.3 ||**

anumīyata ity **anumānam** pradhānam nāyatanam | **tadvācakaśabdābhāvāt** |  
itarasya cetanasyāsti “yaḥ sarvajñaḥ sarvavid”<sup>10</sup> iti || 3 ||

5 bhavatu tarhi śārīraḥ | tasya paryāyeṇa sarvajñatvopapatter ātmatvasya ca | ata  
āha —

**prāṇabhṛc ca || I.3.4 ||**

**na** mukhyayā vṛttyā sarvajñatvaṃ tasyāvakaḥpyate | **na ca** paryāyavācī śabdo `tra  
prayuktaḥ | pṛthaggyogakaraṇam uttarārtham || 4 ||

10 **bhedavyapadeśāt || I.3.5 ||**

“tam evaikam”<sup>11</sup> iti jñātrjñeyatayā **bhedavyapadeśāt** || 5 ||

**prakaraṇāt || I.3.6 ||**

15 par**prakaraṇam** cedam | upakrame pṛṣṭatvāt “kasmin nu bhagavo vijñāte sar-  
vam idaṃ vijñātaṃ bhavati”<sup>12</sup> iti | prakaraṇe ca jātiguṇakriyāśabdāḥ prayu-  
jyamānāḥ sannihitārthaviṣayā evety āgneyyadhikaraṇe sthitam || 6 ||

**sthityadanābhyām ca || I.3.7 ||**

<sup>9</sup>MuU III.2.8. <sup>10</sup>MuU I.1.9. <sup>11</sup>MuU II.2.5. <sup>12</sup>MuU I.1.3.

2 nānumānam atacchabdāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nānumānaśabdāt* Ma 3 pradhānam  
nāyatanam Ma ] *pradhānam* B, Dv, Aw, IO, Jd, Ld, Mü, SB, see NOTES 4 cetanasyāsti Ma, B,  
Dv, IO, Jd, Ld, SB ] *cetanasyāpti* Aw; *cetanasyāptiḥ* Mü 7 ca Ma, B, Dv, IO, Jd, Ld, Mü, SB ]  
*ca na* Aw 8 mukhyayā Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *svayā* Jd 8 tasyāvakaḥpyate B, Dv, Aw,  
IO, Ld, Mü, SB ] *tasyāvakaḥpyate* Ma, Jd 9 pṛthaggyogakaraṇam Ma, B, Dv, IO, Jd, Ld, Mü, SB ]  
*pṛthagpokayogakaraṇam* Aw 10 bhedavyapadeśāt Ma, B, Dv, IO, Jd, Ld, SB ] *bhedavyapadeśāt ca*  
Aw, Mü 12 prakaraṇāt Ma, B, Jd, Ld ] *prakaraṇāt ca* Dv, Aw, Mü, SB 15 āgneyyadhikaraṇe  
vB<sup>pc</sup>, Aw, Ld, Mü ] *āgneyyadhikaraṇe* vB<sup>dc</sup>, Dv, IO; *āgneyyadhikaraṇe* Jd, SB

11 tam evaikam : cf. 87.5

15 āgneyyadhikaraṇe : cf. JS III.2.20-24.

Dv[53] itaś ca “na”<sup>13</sup> “prāṇabhṛt”<sup>14</sup> | “dvā suparṇā”<sup>15</sup> iti śubhāśubhaphalabhojanād  
 “atti”<sup>16</sup> iti vyapadiśyate | “anaśnann”<sup>17</sup> ity audāsīnyena **sthitiḥ** | “ab-  
 hicākaśīti”<sup>18</sup> dīpyata ity arthaḥ | atrāpi sūtrakāro jīvaparayor bhedam up-  
 agamyā jīvanirākaraṇaṃ cakāra | apare tu svānubhavam apy apahnuvānā bhedam  
 māyāmātraṃ saṅgirante | bhūtayonivākya nirākṛtam api pradhānaṃ setuśrutya 5  
 punar āśaṅkya nirastam ity apaunaruktyam || 7 ||

### bhūmā samprasādād adhy upadeśāt || I.3.8 ||

idam āmnāyate “bhūmā tv eva vijijñāsītavya iti | bhūmānaṃ bhagavo vijijñāsa  
 iti | yatra nānyat paśyati nānyac chṛṇoti nānyad vijānāti sa bhūmā | atha yatrānyat  
 paśyaty anyac chṛṇoty anyad vijānāti tad alpam”<sup>19</sup> iti | 10

tatra saṃśayaḥ — kiṃ prāṇo bhūmā kiṃ vā para iti |

kiṃ tāvad yuktam | bhūmeti bahutvaṃ vaipulyam ucyate | tat kasyety  
 apekṣāyāṃ “prāṇo vā āśāyā bhūyān”<sup>20</sup> iti prakaraṇāt prāṇo bhūmeti gamyate |  
 kiṃ ca punaḥ praśnaprativacanābhāvāt | yathā “asti bhagavo nāmno bhūya”<sup>21</sup> iti  
 “vāg vāva nāmno bhūyast”<sup>22</sup> iti na tathātra “asti bhagavaḥ prāṇād bhūya” iti | 15  
 ativādītvaṃ prāṇopāsakasya vratam uktvā satyādiparaṃparayā bhūmno ‘vatārāt  
 prāṇasyaivāyāṃ guṇo na parasyeti niścīyate |

<sup>13</sup>BS I.3.3. <sup>14</sup>BS I.3.4. <sup>15</sup>RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.) <sup>16</sup>RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.) <sup>17</sup>RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.) <sup>18</sup>RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.) <sup>19</sup>ChU VII.23.1-24.1. <sup>20</sup>ChU VII.15.1. <sup>21</sup>ChU VII.1.5. <sup>22</sup>ChU VII.2.1.

1 śubhāśubhaphalabhojanād Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *śubhāśubhaphalaṃ bhojanād* SB 2-3 abhicākaśīti Ma] *abhicākaśīti* B, Dv, Aw, IO, Jd, Ld, Mü, SB 4 tu Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Jd 4 apahnuvānā Ma, B, Dv, Aw, IO, Ld, Mü, SB] *upahnuvānā* Jd 6 ity Ma, B, Dv, Aw, IO, Ld, Mü, SB] *apy* Jd 7 bhūmā Ma, B, Aw, IO, Jd, Ld, Mü, SB] *bhūmā* Dv 8 eva Ma, B, Aw, IO, Jd, Ld, Mü, SB] *evam* Dv 9 nānyac chṛṇoti nānyad vijānāti Ma, B, Dv] *nānyad vijānāti nānyac chṛṇoti* Aw, IO, Jd, Ld, Mü; *yatra nānyac chṛṇoti nānyad vijānāti* SB 9 sa Ma, B, Dv] *tad* Aw, IO, Jd, Ld, Mü; *om.* SB 9 bhūmā Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 9 atha Ma, B, Dv] *om.* Aw, IO, Jd, Ld, Mü, SB 9-10 yatrānyat paśyaty anyac chṛṇoty anyad vijānāti Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 10 tad alpam Ma, B, Dv, Aw, IO, Jd, Mü] *tadyanyam* Ld, SB 11 tatra Ma, B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, Mü, SB] *atra* Jd<sup>ac</sup> 11 vā Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Jd 12 bahutvaṃ vaipulyam Ma, B, Dv, IO, Jd] *bahutvavaipulyam* Aw, Ld, Mü, SB 13 gamyate Ma, B, Dv, Aw, IO, Jd, Ld, SB] *gamyate kiṃ ca gamyate* Mü 15 vāg Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Jd 17 prāṇasyaivāyāṃ Ma, B, Dv, Aw, IO, Ld, Mü, SB] *prāṇasyevāyā*<sup>o</sup> Jd

5 bhūtayonivākya: cf. 77.12, MuU I.1.6.

5 setuśrutya: cf. 87.6, MuU II.2.5.

16 ativādītvaṃ prāṇopāsakasya vratam uktvā: cf. ChU VII.15.1-4.

16 satyādiparaṃparayā bhūmno ‘vatārāt: cf. ChU VII.16.1-23.1

kathaṃ punaḥ prāṇaparigrahe “yatra nānyat paśyati”<sup>23</sup> ity etad vacanam |  
 nāyaṃ virodhaḥ | suṣuptāvasthāyāṃ prāṇagrasteṣu karaṇeṣu  
 darśanādivyavahāranivṛtteḥ | “yo vai bhūmā tat sukham”<sup>24</sup> ity apy aviruddham  
 “atraiṣa devaḥ svapnān na paśyaty athaitasmiñ śarīre sukhaṃ anubhavati”<sup>25</sup> iti |  
 5 nanu ca “tarati śokam ātmaivid”<sup>26</sup> ity ātmajñānavivakṣayā prakaraṇotthānaṃ  
 prāṇaparigrahe nāvakalpate | tathā “ātmataḥ prāṇa ātmata āśā”<sup>27</sup> ity  
 upasaṃhāraḥ |

evaṃ manyate pūrvapakṣavādī — bhūmaparyantā prāṇavidyaiva | ataḥ  
 paramātmavidyā bhaviṣyatīti |

10 evaṃ prāpte ’bhidhīyate — paramātmāiva **bhūmā** | ataḥ **samprasādād adhy  
 upadeśāt** | samprasādaty asmiñ jīva itī suṣuptasthānam ucyate | tena ca prāṇo  
 lakṣyate | tatra ca prāṇo jāgartīti | prāṇād upariṣṭād upadiśyamānatvād bhūmna  
 ity arthaḥ |

nanv asiddho hetuḥ | atrocyate — nāsiddhaḥ | katham | “eṣa tu vā ativa-  
 15 dati yaḥ satyenātivadati”<sup>28</sup> iti | na prāṇavādy ativādīty avacchedāya “tu”śabdaḥ |  
 yaḥ satyarūpaṃ brahmaṣayam vadaṇaṃ karoti so ’tītya prāṇaparyantaṃ  
 prapañcaṃ vadatīti mukhyaṃ tasyātivāditvam iti | “satyaṃ jñānam anantam”<sup>29</sup>  
 iti “satya”śabdaḥ paramātmābhidhāyī | “so ’haṃ bhagavaḥ satyenātivadāni”<sup>30</sup> iti

Dv[54]

<sup>23</sup>ChU VII.24.1. <sup>24</sup>ChU VII.23.1. <sup>25</sup>PU IV.6: v.l. ... paśyaty atha tadaitasmiñ śarīra etat sukham bhavati LV <sup>26</sup>ChU VII.1.3. <sup>27</sup>ChU VII.26.1. <sup>28</sup>ChU VII.16.1. <sup>29</sup>TU II.1. <sup>30</sup>ChU VII.16.1.

2 suṣuptāva° vB(all Mss), Dv, Aw, IO, Jd, Ld, Mü, SB ] suṣuptyava° vB(em.) 3 apy Ma, B, Dv, Aw, IO, Ld, Mü, SB ] om. Jd 4 atraiṣa B, Dv, Aw, IO, Jd, Ld, Mü, SB ] athaiṣa Ma 4 na B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 4 athaitasmiñ Aw, IO, Jd, Ld, Mü, SB ] atha etasmiñ Ma, B; atha yad etasmiñ Dv 4 śarīre sukhaṃ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] śarīreṣu yāṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] bhavati vB(em.); sambhavati Ma 5 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 5 prakaraṇotthānaṃ Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] prakaraṇotthāne IO 6 ātmataḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] ātmanaḥ SB 6 ātmata āśā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] ātmatayāśā SB 10 ataḥ Aw, IO, Jd, Ld, Mü, SB ] kutaḥ Ma, B, Dv 10 samprasādād Ma, B, Dv, Aw, Ld, Mü, SB ] sampradāyād IO, Jd 11 suṣupta° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] suṣupti° Ma 11 ucyate Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] om. SB 12 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] hi Ma 12 upadiśyamānatvād B, Dv, Aw, IO, Jd, Ld, Mü, SB ] utpaśyamānatvād Ma 15 yaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] yat Ma 15 prāṇavādy° Dv, IO, Jd, Ld, Mü, SB ] prāṇavady° Ma, B; prāṇavādyasv Aw 16 yaḥ B, Dv, Aw, IO, Ld, Mü, SB ] iyaṃ Ma; om. Jd 16 vadaṇaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] ativadaṇaṃ vB<sup>pc</sup> 18 anantam iti B, Dv, Aw, IO, Jd, Ld, SB ] anantam iti ca Ma; anantaṃ brahma iti Mü 18 °bhidhāyī Dv, Aw, IO, Jd, Ld, Mü, SB ] °bhidhāyīti Ma, B 18 so ’haṃ Ma, B, Dv, Aw, Ld, Mü, SB ] so ’yaṃ IO, Jd 18 bhagavaḥ Ma, B, Dv, Aw, Jd, Mü, SB ] bhagavataḥ Ld 18 satyenātivadāni” iti ca Ma, B, Dv, Aw, IO, Ld, Mü ] satyenātivadatīti ca Jd; satyenātivadānāti ca SB

1 yatra nānyat paśyati : cf. 90.9

15 tu : cf. 91.14, ChU VII.16.1.

ca prāṇātīvāditvaparitvāgena satyavadanānujñānaṃ prāṇaprakaraṇavicchedaṃ  
 jñāpayati | ato vijñānādisādhanaparamparayā tasyaiva satyasya bhūmna **upadeśa**  
 iti niścīnumaḥ | atha “ātmataḥ prāṇa ātmata āśā”<sup>31</sup> iti prāṇasyāpy utpat-  
 tim ātmano darśayati | “tarati śokam ātmavid”<sup>32</sup> iti “tasmai mṛditakaṣāyāya  
 tamaṣaḥ pāraṃ darśayati bhagavān sanatkumāra”<sup>33</sup> ity upakramopasaṃhārayor  
 ekaviṣayatvāt sa evātra prakaraṇī | sarvam anyat prāṇaparyantaṃ prāsaṅgikam |  
 ātmajñānāc cānyatrāmṛtatvaṃ nopapadyate || 8 ||

### dharmopapatteś ca || I.3.9 ||

“yatra nānyat paśyati”<sup>34</sup> yatra bhūmni sukhe vartamāno ’nyad duḥkhaṃ na  
 paśyatīty arthaḥ | anyaśabdaḥ prakṛtāt sukhād anyat tatpratiyogi duḥkham  
 āha | na punar vastvantarābhāvo ’tra vivakṣitaḥ | na ca niḥsambodho mokṣo  
 bhūmnaḥ sukhasya muktaṃ prati śrutyaiva darśitatvāt | amṛtatvaṃ ca parasminn  
 evāvakalpate | tathā cāha —

“na paśyo mṛtyuṃ paśyati na rogaṃ nota duḥkhatām |  
 sarvaṃ hi paśyaḥ paśyati sarvam āpnoti sarvaśaḥ ||”<sup>35</sup> iti |  
 tasmād bhūmā paramātmēti siddham || 9 ||

### akṣaram ambarāntadhrteḥ || I.3.10 ||

<sup>31</sup>ChU VII.26.1. <sup>32</sup>ChU VII.1.3. <sup>33</sup>ChU VII.26.2. <sup>34</sup>ChU VII.24.1. <sup>35</sup>ChU VII.26.2.

1 prāṇātīvāditvaparitvāgena Ma, B, Dv, Aw, IO, Ld, Mü, SB ] prāṇādivāditvaparitvāgena Jd  
 1 °vicchedaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] °paricchedaṃ vB<sup>pc</sup>; °vidam Mü 2 jñāpayati  
 Aw, IO, Jd, Ld, Mü, SB ] vijñāpayati Ma, B, Dv 2 °sādhanaparamparayā B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB ] °sādhanayā Ma 3 ātmata Ma, B, Dv, Aw, Mü, SB ] ātmā IO; ātmā āśeti prāṇa  
 ātmā (ditt.) Jd; ā...ta Ld; ātmatayā SB 5 pāraṃ Ma, B, Dv, Aw, IO, Jd, SB ] paraṃ Ld; pā  
 Mü 6 prāsaṅgikam Ma, B, Dv, Aw, IO, Jd, Ld, SB ] saṅgikam Mü 9 vartamāno Ma, B, Dv,  
 Aw, Ld, SB ] vartamāne IO, Jd; vartane Mü 10 tatpratiyogi Ma ] pratiyogi B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB 11 na Ma, B, Dv, Aw, IO, Ld, Mü, SB ] om. Jd 11 na ca Ma, B, Dv, Aw, IO,  
 Jd, Ld, SB ] ca Mü 12 bhūmnaḥ sukhasya Ma ] bhūmasukhasya B, Dv, Aw, IO, Jd, Ld, Mü,  
 SB 13 evāvakalpate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] eva kalpate Ma 14 na Ma, B, Dv, Aw,  
 IO, Jd, Ld, SB ] om. Mü 14 na rogaṃ Aw, Mü ] nota rogaṃ vB<sup>pc</sup>; nota rāgaṃ B, Dv, Ld;  
 nata rāgaṃ IO, SB; ta rogaṃ, see NOTES 14 nota Ma, B, Dv, Aw, Ld, Mü, SB ] tona IO, Jd  
 14 duḥkhatām Aw ] duḥkhiām Ma, B, Dv, IO, Jd, Ld, Mü, SB 15 sarvaṃ hi B, Dv, Aw, IO, Jd,  
 Ld, Mü, SB ] sarvaḥ Ma 16 siddham Ma, B, Dv, Aw, IO, Jd, Ld, SB ] si[... ] Mü 17 akṣaram  
 ambarāntadhrteḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] akṣarānam ambarādhrteḥ SB

3 ātmataḥ ... āśā: cf. 91.6

4 tarati śokam ātmavid: cf. 91.5

9 yatra nānyat paśyati: cf. 90.9

“kasmīn nu khalv ākāśa otaś ca protaś ceti | sa hovāca | etad vai tad akṣaraṃ gārgi  
brāhmaṇā abhivadanty asthūlam anaṅv ahrasvam adīrgham alohitam asneham  
acchāyam”<sup>36</sup> iti śrūyate |

5 tatrāyam arthaḥ sāmśayikaḥ — kim akṣaraśabdena pradhānam ucyate kiṃ vā  
brahmeti |

kiṃ tāvat prāptam | pradhānaṃ vaktuṃ yuktam | tasya  
svavikāradhāraṇopapatter otaprotatvaṃ yujyate | asthūlādi ca tasmīn  
upapannaṃ rūpādihīnatvābhyupagamāt |

10 kecid — akṣaraśabdasya varṇe prasiddhatvād akṣaram omkāra iti  
pūrvapakṣayanti | vaiyākaraṇadarśanaṃ ca “sphoṭaḥ śabda”<sup>37</sup> ity avatārya  
gakārādayo varṇā eva śabdā iti sthāpayanti |

tad etad adhikaraṇenāsambaddham | “alohitam asneham acchāyam”<sup>38</sup> ity  
evamādipratiśedhānupapatteḥ | pradhānasya tu yujyate | vikāradharmāṇāṃ  
kāraṇaprasakteḥ kāryakāraṇayoś cānanyatvābhyupagamāt sāṅkhyānām |  
15 kiṃ ca vṛttikāreṇa mīmāṃsāyām “atha gaur ity atra kaḥ śabda”<sup>39</sup> iti  
sphoṭanirākaraṇaṃ kṛtaṃ na sūtrakāreṇa | atrāpi yadi vaktavyaṃ vṛttikārair  
evocyatāṃ na sūtrakārasopari tadadhyāropaḥ kartavyaḥ | yatra vedavākye  
sandeho jāyate tannirākaraṇe sūtrakārapravṛttiḥ | prathamatantrasiddhatvāc  
cātra sphoṭanirākaraṇaṃ niṣphalaṃ syāt | yatra vipratipattis tannirākaraṇārthaṃ  
20 yuktam vaktum | nānyatreṭi pradhānatve ’kṣaram |

Dv[55]

iti prāpte brūmaḥ — **akṣaram** brahma | kasmāt | **ambarāntadhr̥ter**

<sup>36</sup>BĀU III.8.7-8. <sup>37</sup>PāṇMbh ad I.1.70. <sup>38</sup>BĀU III.8.8. <sup>39</sup>JSŚbh(F): 38.3

1 kasmīn B, Dv, Aw, IO, Ld, Mü, SB ] *tasmīn* Ma 1 etad vai tad B, Dv, Aw, IO, Jd, Ld, SB ] *etad* Ma 2 ahrasvam adīrgham Ma, B, Dv, Aw, IO, Jd, Mü ] *ahrasvadīrgham* Ld, SB 2 alohitam asneham Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *alohitasneham* Aw 4 vā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om*. Ma 6 prāptam | pradhānaṃ vaktuṃ yuktam B, Dv, Aw, IO, Jd, Ld, Mü<sup>pc</sup>, SB ] *yuktam* | *pradhānam* Ma 7 svavikāradhāraṇopapatter Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *svavikārasvavikāradhāraṇopapatter* Jd 7 otaprotatvaṃ Ma, B, Dv(2), Aw, IO, Jd, Ld, Mü, SB ] *otatvaṃ* Dv 8 upapannaṃ Aw, Ld, Mü, SB ] *upapadyate* Ma; *upapatteḥ* B, Dv; *upapatte* IO, Jd 9 kecid B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *kecid atra* 9 varṇe prasiddhatvād Ma, B, Dv, Ld, SB ] *varṇaprasiddhatvād* Aw, IO, Jd, Mü 10 ca Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *om*. Jd 12 °sambaddham Ma, B, Dv ] °*sambandham* Aw, IO, Jd, Ld, Mü, SB 16 sūtrakāreṇa Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *sūtra* Ld 17 yatra Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *tra* Mü 17 vedavākye Aw, IO, Jd, Ld, Mü ] *vedavākyāt* Ma, B, Dv, SB 18–19 tannirākaraṇe ... yatra vipratipattis Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *om*. Mü 19 °nirākaraṇaṃ niṣ° B, Dv, Aw, IO, Jd, Ld, SB ] °*nirākaraṇaṃ amandaṃ niṣ°* Ma 20 pradhānatve ’kṣaram B, Dv, Aw, IO, Jd, Ld, SB ] *pradhānam akṣaram* Ma; *pradhānaṃ tv akṣaram* Mü 21 kasmāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om*. Ma

12 alohitam asneham acchāyam : cf. 93.2

ākāśaparyantasya dhāraṇāt || 10 ||

nanūktaṃ pradhāne 'py upapadyata iti | tatrottaraṃ paṭhati —

**sā ca praśāsanāt || I.3.11 ||**

sā ca dhṛtiḥ parasyaiva | kutaḥ | **praśāsanāt** | “etasya vā akṣarasya praśāsane  
gārgi sūryācandramasau vidhṛtau tiṣṭhata”<sup>40</sup> iti | **praśāsanam** ājñāpayitṛtvam 5  
cetanadharmah || 11 ||

**anyabhāvavyāvṛtteś ca || I.3.12 ||**

yady api praśāsanam pradhāne kathamcit prakalpyeta tathāpy atra tasya  
grahaṇam nāsti | katham | **anyasya bhāvasya** pradhānasya **vyāvṛttiśruteḥ** | “tad  
vā etad akṣaram gārgy adṛṣṭam draṣṭr aśrutam śrotr amatam mantr avijñātam 10  
vijñātr | nānyad ato 'sti draṣṭr”<sup>41</sup> iti | tasmāt param evākṣaram sthitam || 12 ||

**īkṣatikarmavyapadeśāt saḥ || I.3.13 ||**

“etad vai satyakāma param cāparam ca brahma yad oṃkāraḥ | tasmād  
vidvān etenaivāyatanenaikataram anveti”<sup>42</sup> iti prakṛtya śrūyate “yaḥ punar etaṃ  
trimātreṇom ity etenaivākṣareṇa param puruṣam abhidhyāyīta”<sup>43</sup> iti | 15

tatra sandehaḥ — kim aparaṃ brahma dhyātavyaṃ kiṃ vā param iti |  
ubhayoḥ prakṛtatvāt |

“sa sāmabhir unnīyate brahmalokam”<sup>44</sup> iti lokaśruter aparaṃ brahmeti

<sup>40</sup>BĀU III.8.9. <sup>41</sup>BĀU III.8.11. <sup>42</sup>PU V.2. <sup>43</sup>PU V.5. <sup>44</sup>PU V.5.

1 dhāraṇāt Ma, B, Dv, Aw, IO, Jd, Mü, SB] *dhāraṇāt* Ld 4 ca Ma, B, Dv, Aw, IO, Ld, Mü, SB] *om.* Jd 4 parasyaiva B, Dv, Aw, IO, Jd, Ld, Mü, SB] *parameśvarasyaiva* Ma 4 etasya vā akṣarasya *em.*] *etasyaivākṣarasya* Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB, see NOTES 5 ājñāpayitṛtvam Ma, B, Dv, IO, Jd, Ld, Mü, SB] *ājñāya pitṛtvam* Aw 8 pradhāne Ma] *pradhāne 'pi* B, Dv, Aw, IO, Jd, Ld, Mü, SB 8 prakalpyeta Ma, Aw, IO, Jd, Ld, Mü] *prakalpyate* B, Dv, SB 8 atra Aw, IO, Jd, Ld, Mü, SB] *hy atra* B, Dv; *om.* Ma; 9 vyāvṛttiśruteḥ Ma, B, Dv, Aw, Ld, Mü, SB] *vyāvṛtti śrūyates* IO; *vyāvṛttes tad* Jd 11 vijñātr Ma] *vijñātr iti* B, Dv, Aw, IO, Jd, Ld, Mü, SB 11 draṣṭr Ma, B, Dv, IO, Jd, Ld, SB] *draṣṭā* Aw, Mü 11 sthitam B, Aw, IO, Jd, Ld, Mü, SB] *iti sthitam* Ma; *sthitam iti* Dv 13 satyakāma Ma, B, IO, Jd, Ld, Mü, SB] *satyakāmaḥ* Dv, Aw 13–14 tasmād vidvān Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *tadvidvān* SB 14 °āyatanenaikataram *em.*] °āyatanena *ekatarām* Ma, B, Dv; *etenaivāyatanenaikataram* Aw<sup>pc</sup>, IO, Jd, Ld, Mü, SB 14 etaṃ Ma, B, Dv, Aw, Ld, Mü, SB] *etat* IO, Jd 15 abhidhyāyīta Ma, B, Dv, Aw] *abhidhyāyīti* Ld; *abhidhyāyati* IO, Jd, Mü; *abhidhyāyīta* SB 16 param Ma, B, Dv, IO, Ld, Mü, SB] *aparam* Aw; *parām* Jd



pūrvah pakṣaḥ | katham paraṃ puruṣam iti viśeṣaṇaṃ puruṣāntarāpekṣayā vā  
piṇḍāpekṣayā vā bhaviṣyati |

- iti prāpte pratividhīyate — sa eva paramātmābhidyeyo ya  
**īkṣatikarmatvena vyapadiṣṭaḥ** | “sa etasmāj jīvaghanāt parāt paraṃ puriśayaṃ  
5 puruṣam īkṣata”<sup>45</sup> iti parapuruṣaśabdābhyāṃ pratyabhijñānāt | jñānasya cedam  
phalam — yo dhyāyati paraṃ puruṣam sa tam eva paśyatīti | śrutyā viśeṣaṇāt Dv[56]  
prakṛtabuddhir aparaviṣayā bādhyate | “yat tac chāntam ajaram amṛtam abhayaṃ  
paraṃ ca”<sup>46</sup> ity upasaṃhārāt paraśabdaḥ paramātmāparō niścīyate | parasya ca  
prakṛtatvāt | aparagrahaṇaṃ caikaikamātropāsanāpekṣaṃ draṣṭavyam |  
10 “jīvaghanād”<sup>47</sup> iti ko ’rthaḥ | tad ucyate — ghano mūrṭiḥ |  
avidyākarmabhyāṃ mūrṭibhāvam āpanno jīvaḥ paramātmano ’ṃśaḥ |  
śarīrendriyebhyaś ca paras tasmāt | athavā kāryabrahmaloko  
hiraṇyagarbhanivāso lokānāṃ paro lokaḥ | karaṇaparivṛttānāṃ tatra ghan-  
abhāvopapatteḥ | tataḥ parāt paramātmā | “sa sāmabhir unnīyate brah-  
15 malokam”<sup>48</sup> iti brahmaiva loka iti vyākhyeyam | na hi saḅṇanirguṇakṛto  
bhedo ’stīti vakṣyāmaḥ || 13 ||

### dahara uttarebhyaḥ || I.3.14 ||

“atha yad idam asmin brahmapure daharaṃ puṇḍarīkaṃ veśma daharo ’sminn

<sup>45</sup>PU V.5. <sup>46</sup>PU V.7. <sup>47</sup>PU V.5. <sup>48</sup>PU V.5.

1 pūrvah pakṣaḥ Aw, IO, Jd, Ld, Mü] *pūrvapakṣaḥ* Ma, B, Dv, SB 2 piṇḍāpekṣayā vā  
Ma] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB 3 sa Ma, B, Dv, Aw, IO, Ld, Mü, SB] *ata* Jd  
3 paramātmābhidyeyo ya B, Dv, Aw, IO, Jd, Ld, Mü, SB] *paramātmā ya evābhidyāna* Ma  
4 vyapadiṣṭaḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB] *vyapadiṣṭaḥ* Ld 4 sa etasmāj Ma, B, Dv, Aw,  
IO, Jd, Ld, Mü] *sa eva tasmāj* SB 4 parāt B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 6 eva  
paśyatīti Ma, B, Dv, Aw, SB] *eva paśyatīti ca* Ld, Mü; *evekṣata iti ca* IO, Jd 6 śrutyā IO, Jd,  
Ld, Mü] *paraśrutyā* vB<sup>pc</sup>; *param iti śrutyā* B; *param iti ca śrutyā* Dv, Aw, SB 8 ātmāparō  
B, Dv, Aw, IO, Jd, Ld, Mü] *ātmaviśayo* Ma; *ātmano* SB 9 aparagrahaṇaṃ B, Dv, Aw, IO,  
Jd, Ld, Mü, SB] *aparagrahane* vB(*coni.*); *aparigrahane* Ma, see Notes 9 °pekṣaṃ draṣṭavyam  
Ma, Dv, Aw, IO, Jd, Ld, Mü, SB] *°pekṣā draṣṭavyā* B 11 mūrṭibhāvam B, Dv, Aw, IO, Jd, Ld,  
Mü, SB] *mūrṭabhāvam* Ma 11 paramātmano ’ṃśaḥ Ma] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB  
13 paro lokaḥ Aw, IO, Jd, Ld, Mü] *paralokaḥ* Ma, B, Dv, SB 13 °parivṛttānāṃ Ma, B, Dv,  
IO, Jd, Ld, Mü, SB] *°parivṛttānāṃ* Aw 14 tataḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB] *ataḥ* Jd  
14 parāt B, Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma 15 brahmaiva Ma, B, Dv, Aw, IO, Jd, Ld,  
SB] *brahmaiva lokam iti brahmaiva* (ditt.) Mü 18 atha Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.*  
SB 18 yad idam asmin B, Dv, Aw, IO, Ld, Mü] *yat tasmin* Ma; *ca yad idam asmin* Jd

10 jīvaghanād: cf. 95.4

14–15 sa sāmabhir unnīyate brahmalokam: cf. 94.18

antar ākāśaḥ | tasmin yad antas tad anveṣṭavyaṃ tad vāva vijijñāsitavyam<sup>49</sup> iti śrūyate |

“daharo ’sminn antar ākāśa<sup>50</sup> ity atra sandehaḥ — kiṃ bhūtākāśaḥ kiṃ vā jīvo ’tha para eveti |

bhūtākāśa itī brūmaḥ prasiddheḥ |

nanu “yāvān vā ayam ākāśas tāvān eṣo ’ntar hṛdaya ākāśa<sup>51</sup> ity ekasyaivopamānopameyabhāvo nopapadyate | nāyaṃ virodho bāhyābhyantarakṛtaṃ bhedaṃ aṅgikṛtyopapatteḥ |

jīvo vā syāt | tannivāsivād daharaśrutyupapatteś ca | daharam alpam | ārāgramātraś ca jīvaḥ | tathā hi śrutir “ārāgramātro hy avaro ’pi drṣṭaḥ<sup>52</sup> |

itī prāpte ’bhidhīyate — para eva **daharākāśaḥ** | kasmāt | **uttareb-  
hyo** vākyaśeṣagatebhyo hetubhyaḥ | “yāvān vā ayam ākāśa<sup>53</sup> itī pra-  
siddhenākāśenopamīyate daharākāśaḥ | bhinnayoś copamānopameyabhāvo  
gogavayavan naikasyaiva | śrutyarthaparityāgaprasaṅgāt | “ubhe asmin  
dyāvāpṛthivī antar eva samāhite<sup>54</sup> itī samastavikārādhāratvaṃ para-  
makāraṇasyopapadyate | “eṣa ātmāpahatapāpmā vijara<sup>55</sup> ity ātmatvādir  
apahatapāpmatvādivad anyatra nāvakalpate | ata eva jīvo ’pi na gr̥hyate |  
daharatvaṃ punaḥ puṇḍarīkadaharatvenaupādhikam | tannivṛtyartham eva  
copamānopādānam || 14 ||

<sup>49</sup>ChU VIII.1.1. <sup>50</sup>ChU VIII.1.1; 2. <sup>51</sup>ChU VIII.1.3. <sup>52</sup>ŚU V.8. <sup>53</sup>ChU VIII.1.3. <sup>54</sup>ChU VIII.1.3. <sup>55</sup>ChU VIII.1.5.

1 vāva Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] vā IO 3 atra Ma, B, Dv, Aw, Ld, Mü, SB ] om. IO, Jd 4 eveti Ma, B, Dv, Aw, IO, Jd, Ld, SB ] veti Mü 5 brūmaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *pratīmaḥ* Ma 6 nanu Ma ] *nanu ca* B, Dv, Aw, Ld, Mü, SB; *yadi ca nanu ca* IO, Jd 6 yāvān vā Ma, B, Dv, Aw, IO, Jd, Ld<sup>pc</sup>, Mü, SB ] *yāvān vidhṛtir* (97.11) ... *tataś ca* (99.4) vā Ld<sup>ac</sup> 6 tāvān eṣo ’ntar hṛdaya ākāśa Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tāvān eṣo ’ntar hṛdaya ākāśas tāvān eṣo ’ntar hṛdaya ākāśa* (ditt.) Ld 7 ekasyaivopamāno<sup>o</sup> vB<sup>ac</sup>, B, Dv, IO, Jd, Mü, SB ] *ekasyopamāno*<sup>o</sup> vB<sup>pc</sup> 8 bāhyābhyantara<sup>o</sup> Dv, Aw, IO, Jd, Ld, Mü, SB ] *bāhyābhyantara*<sup>o</sup> Ma, B 9 jīvo Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *jīvā* Mü 9 tannivāsivād Aw, IO, Jd, Mü, SB ] *annivāsivād* Ma, Ld; *antarnivāsivād* B, Dv, see NOTES 9 daharaśruty<sup>o</sup> Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *aharaśruty*<sup>o</sup> Aw 10 ārāgramātraś ca Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *ārāgramātra*<sup>o</sup> SB 14 naikasyaiva Ma, B ] *naikasyaika*<sup>o</sup> Dv, Aw, IO, Jd, Ld, Mü, SB 14 śrutyarthaparityāga<sup>o</sup> Ma, B, Dv, SB ] *śrutyānuparityāga*<sup>o</sup> Aw, IO, Jd, Ld, Mü 17 ’pi Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *pa* Aw 18 °daharatvenaupādhikam vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] °*daharatvenaivaupādhikam* vB<sup>ac</sup>, Dv 19 copamānopādānam vB<sup>pc</sup>, IO, Ld, SB ] *copamopādānam* vB<sup>ac</sup>, Dv; *copamopamānopādānam* Aw, Mü; *copameyopamānopādānam* Jd

3 daharo ’sminn antar ākāśa: cf. 95.18

9 daharaśruty<sup>o</sup>: cf. 95.18-1, ChU VIII.1.1.

12 yāvān vā ayam ākāśa: cf. 96.6

**gatiśabdābhyāṃ tathā hi dr̥ṣṭaṃ līṅgaṃ ca || I.3.15 ||**

uttare hetavaḥ sāmānyoktāḥ prapañcyante | “evam evemaḥ sarvāḥ prajā ahara-  
har gacchantya etaṃ brahmalokaṃ na vindanti”<sup>56</sup> iti prajānāṃ **gatiḥ** yaś ca Dv[57]  
brahmalokaśabdāḥ **tābhyāṃ** daharākāśaṃ brahma pratipadyāmahe | **tathā hi**  
5 **dr̥ṣṭaṃ** “satā saumya tadā sampanno bhavati”<sup>57</sup> iti | “teṣāṃ evaiṣa brah-  
maloka”<sup>58</sup> iti vākyaśeṣo **līṅgaṃ** | athavā **līṅgaṃ** sāmārthyaṃ brahmaiva loka iti  
viśeṣaṇasamāsaparigrahe | na hi prajānāṃ aharaḥ brahmaṇaś caturmukhasya  
lokagamaṇaṃ sambhavati || 15 ||

**dhṛteś ca mahimno ’syāsminn upalabdheḥ || I.3.16 ||**

10 **dhṛteś ca** hetoḥ para evāyam | “atha ya ātmā sa setur vidhṛtir eṣāṃ  
lokānāṃ asambhedāya”<sup>59</sup> iti | “vidhṛtir”<sup>60</sup> vidhārayitety arthaḥ kartari  
vyutpatteḥ | adhyātmādhidaivatabhedabhinnānāṃ lokānāṃ vidhārayitā | asamb-  
hedāyāsaṅkarāyāvidāraṇāya vā | tena hi vidhṛtā lokā na sphuṭante | asya **ca**  
**mahimno** ’pi **dhṛter asminn** īśvare ’nyatropalabdher “etasya vā akṣarasya  
15 praśāsane gārgi”<sup>61</sup> iti || 16 ||

**prasiddheś ca || I.3.17 ||**

<sup>56</sup>ChU VIII.3.2. <sup>57</sup>ChU VI.8.1: v.l. *somya* LV <sup>58</sup>ChU VIII.4.3. <sup>59</sup>ChU VIII.4.1. <sup>60</sup>ChU VIII.4.1. <sup>61</sup>BĀU III.8.9.

2 prapañcyante Ma, B, Aw, IO, Jd, Mü, SB ] *prapañcyate* Dv, Ld 2 sarvāḥ prajā Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *sarvaprajā* IO 4 pratipadyāmahe Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *pratipadyāmahe* SB 5 satā Dv, IO, Jd, Mü, SB ] *sattā* Aw, Ld; *satām* Ma, B 5 saumya vB<sup>ac</sup>, Dv, Aw, IO, Ld, Mü, SB ] *somya* vB<sup>pc</sup>; *saumyena* Jd 6 vākyaśeṣo Ma, B, Dv, Ld, SB ] *vākyaśeṣe* Aw, IO, Mü; *vākyaśeṣa*° Jd 7 brahmaṇaś caturmukhasya B, Dv, Aw, IO, Jd, Mü, SB ] *brahmacaturmukhasya* Ma; *brahmaṇaś caturmukhasya* Ld 9 mahimno Ma, B, Dv, Aw, Ld, Mü, SB ] *mahi* IO; *mahiso* Jd 10 atha ya Ma, B, Dv ] *ayam* Aw, IO, Ld, Mü, SB; *om*. Jd 11 vidhṛtir Ma, B, Dv, Aw, SB ] *dhṛtir* Ld, Mü; *om*. IO, Jd 11 vidhārayitety Ma, B, Dv, Aw ] *dhārayitety* IO, Jd, Ld, Mü; *vidhārayitety* SB 12 adhyātmādhidaivata° vB<sup>pc</sup> ] *adhyātmādhidaiva*° vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB; *adhyātmādhideva*° Mü 13 °saṅkarāyāvidāraṇāya Ma, B, Aw, IO, Jd, Ld, Mü, SB ] °*saṅkarāya vidāraṇāya* Dv 13 vā B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ca* Ma 13 vidhṛtā Ma, B, Dv, Ld, Mü, SB ] *vidhṛtavatā* Aw, IO, Jd 14 ’pi dhṛter Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *vidhṛter* Mü 14 ’nyatropalabdher Ma, B, Dv, Aw, IO, Jd, Ld, SB ] °*nyatropalabdher* Mü 14 etasya vā akṣarasya *em.* ] *etasya vākṣarasya* Ma, B, Dv; *etasyaivākṣarasya* Aw, IO, Jd, Ld, Mü, SB, see NOTES

14 etasya vā akṣarasya praśāsane gārgi : cf. 94.4

parasminn apy ākāśaśabdaprasiddheḥ | “ākāśo vai nāma nāmarūpayor nir-  
vahitā”<sup>62</sup> iti || 17 ||

### itaraparāmarśāt sa iti cen nāsambhavāt || I.3.18 ||

itarasya jīvasya vākyaśeṣe parāmarśād “atha ya eṣa samprasādo ’smāc charīrāt  
samutthāya paraṃ jyotir upasampadya svena rūpeṇābhiniṣpadyata eṣa ātmeti 5  
hovāca”<sup>63</sup> iti | **sa** evopakrame daharākāśaḥ |

**iti cen na** | **asambhavāt** | apahatapāpmatvādīnāṃ guṇānām tasminn **asamb-  
havāt** || 18 ||

### uttarāc ced āvirbhūtasvarūpas tu || I.3.19 ||

**uttarāt** prājāpatyād vākyād “ya ātmāpahatapāpmā”<sup>64</sup> ity upakramya “ya 10  
eṣo ’kṣiṇi puruṣo dṛṣyata eṣa ātmā”<sup>65</sup> iti jīvaḥ pratīyate | **sa** evopakrame ’pi  
daharākāśaḥ syāt | tathottaratrāpy anukarṣaṇaṃ bhavaty eva “etaṃ tv eva te  
bhūyo ’nuvyākhyāsyāmi”<sup>66</sup> iti | “ya eṣa svapne mahīyamānaś caraty eṣa ātmā”<sup>67</sup>  
iti “tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnaṃ na vijānāti”<sup>68</sup> iti 15  
Dv[58] suṣuptāvasthāyām api **sa** eva vyākhyeyatvenānukṛṣyate | punaś copasaṃharaty  
evam eva “eṣa samprasādo ’smāc charīrāt samutthāya paraṃ jyotir upasam-  
padya”<sup>69</sup> tato jīva eveti **cet** |

paricodanānivr̥ttyarthas **tuśabdaḥ** | jīvo ’**trāvirbhūtasvarūpo**

<sup>62</sup>ChU VIII.14.1. <sup>63</sup>ChU VIII.3.4. <sup>64</sup>ChU VIII.7.1. <sup>65</sup>ChU VIII.7.4. <sup>66</sup>ChU VIII.9.3. <sup>67</sup>ChU VIII.10.1. <sup>68</sup>ChU VIII.11.1. <sup>69</sup>ChU VIII.3.4.

1 ākāśo vai Ma, B, Dv, Ld, SB ] *ākāśo ha vai* Aw, IO, Jd, Mü 1 nāma Ma, Aw, IO, Mü, SB ]  
*om.* B, Dv, Jd, Ld, see NOTES 3 itaraparāmarśāt sa iti cen B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *itara-  
parāmarśādīcen* Ma 4 atha ya Ma, B, Dv, Ld ] *apya* Aw; *atha* IO, Jd, Mü, SB 6 evopakrame  
B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *evopakrame ’to* Ma 7 ’pāpmatvādīnāṃ Ma ] *’pāpmādīnāṃ*  
B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> 7 tasminn B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *asminn* Ma  
9 āvirbhūtasvarūpas Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *āvirbhūtaviśvarūpas* Jd 10 ya Ma, B,  
Dv ] *vā* Aw, IO, Jd, Ld, Mü, SB 10 upakramya Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *upakramaḥ*  
SB 12 anukarṣaṇaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *anukarṣaṇaṃ* SB 12 bhavaty eva Ma,  
B, Dv, Ld, SB ] *bhavatv* Aw, IO, Jd; *bhavaty* Mü 12 etaṃ tv eva B, Dv, Aw, Jd, Mü ] *om.*  
Ma; *etatvaṃ va* IO; *taṃ tv eva* Ld, SB 13 bhūyo ’nuvyākhyāsyāmi B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] *vyākhyāsyāmi* Ma 13 eṣa ātmā Ma ] *eṣa ta ātmā* B, Dv, Aw, IO, Jd, Ld, Mü, SB  
14 samprasannaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *sampannaḥ* SB 15 suṣuptāva° vB(all Mss),  
Dv, Aw, IO, Jd, Ld, Mü, SB ] *suṣuptyava°* vB(em.) 16–17 upasampadya B, Dv, Aw, IO, Ld,  
Mü, SB ] *upapadyate* Ma 17 tato Aw, IO, Jd, Ld, Mü, SB ] *ity ato* Ma, B, Dv

1 ākāśo vai nāma nāmarūpayor nirvahitā : cf. 49.15

16 eṣa ... upasampadya : cf. 98.4

vivakṣitaḥ | āvirbhūtaṃ svarūpaṃ yasya so 'yam āvirbhūtasvarūpaḥ |  
paramātmasthāyāyāṃ jīvo vivakṣyate na jaivena rūpeṇa | anāvirbhūtaṃ  
hi tasya jīvāvasthāyāṃ pararūpaṃ avidyākāmakarmatiraskṛtatvāt | tat punar  
vidyayābhisampattavyam | tenākāreṇa jīvo nirdiśyate | tataś cāpapatapāpmādayo  
5 dharmā upapadyante | jaive hi rūpe te virudhyante || 19 ||

yady evaṃ jīvarūpopanyāsaḥ kimarthaḥ “ya eṣo 'kṣiṇi”<sup>70</sup> ity āśaṅkyāha —

### anyārthaś ca parāmārśaḥ || I.3.20 ||

caśabdaḥ sambhāvanāyām | anādikālapravṛttapratyayādīpramāṇasiddhakartṛ-  
bhoktrādirūpaṃ parāmārśyate 'nūdyate prajāpatinā paramarūpaṃ maghavate  
10 karatalasthābilvavat pradarśayitum ity avirodhaḥ | prasthānādisrutayaḥ kāścit  
paraṃ pratipādyā tad asīti grāhayanti yathā “tat tvam asi”<sup>71</sup> iti | kāścit punar  
jīvam evādhikṛtya tāṃ tāṃ avasthāṃ pratyākhyāya tasya paramātmārūpaṃ  
darśayanti | yathā “katama ātmeti | yo 'yaṃ vijñānamaya”<sup>72</sup> ity upakramya  
“anasthiko 'śarīraḥ”<sup>73</sup> “sa vā eṣa mahān aja ātmā”<sup>74</sup> ity upasaṃhārāt |  
15 paramātmanā sampannasyaikātmanaḥ kartṛbhoktravarūpād vinivṛtṭiḥ | sā ca

<sup>70</sup>ChU VIII.7.4. <sup>71</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>72</sup>BĀU IV.3.7.  
<sup>73</sup>BĀU(M) IV.4.10. <sup>74</sup>BĀU(K) IV.4.22; 24; 25.

2 jaivena Ma, B, Dv, SB] *jīvena* Aw, IO, Jd, Ld, Mü 3 jīvāvasthāyāṃ B, Dv, Aw, IO,  
Jd, Ld, Mü, SB] *saṃsārāvasthāyāṃ* Ma 3 pararūpaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB]  
*paramarūpaṃ* Ma 3 tat Ma, B, Dv, Aw, SB] *om.* IO, Jd, Ld, Mü 5–7 °dayo dharmā  
upapadyante ... parāmārśaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pcins.i.m.</sup>] *om.* SB<sup>ac</sup> 5 hi  
Ma, Aw, Ld] *om.* B, Dv, SB<sup>pc</sup>; *ye hi* IO, Jd, Mü 5 virudhyante Ma, B, Dv, Aw, IO,  
Ld, Mü, SB<sup>pc</sup>] *virudhyete* Jd 6 jīvarūpopanyāsaḥ Ma, B, Dv, Aw, IO, Ld, Mü, SB<sup>pc</sup>] *jīvaḥ*  
*popanyāsaḥ* Jd 6 ya Ma, B, Dv, Ld] *sa* Aw, IO, Jd, Mü, SB<sup>pc</sup> 7 ca Ma, B, Dv,  
Aw, IO, Ld, Mü, SB<sup>pc</sup>] *om.* Jd 8 sambhāvanāyām Ma, B, Dv, Aw, IO, Jd, Mü, SB]  
*sambhāvanānām* Ld 8–9 anādikālapravṛttapratyayādīpramāṇasiddhakartṛbhoktrādirūpaṃ  
Aw, IO, Jd, Ld, Mü] *anādikālapravṛtṭam pratyakṣādīpramāṇasiddham kartṛbhoktrādirūpaṃ*  
Ma; *anādikālapravṛttapratyakṣādīpramāṇasiddhakartṛbhoktrādirūpaṃ* B, Dv;  
*anādikālapravṛttapramāṇasiddhakartṛbhoktrādirūpaṃ* SB 9 paramarūpaṃ B, Dv, Aw,  
IO, Jd, Ld, Mü, SB] *paraṃ rūpaṃ* Ma 10 karatalasthābilvavat vB<sup>ac</sup>, B, Dv, Aw, IO, Jd,  
Ld, Mü] *karatanyasthābilvavat* vB<sup>pc</sup>; *karatalasthābilvavat* SB 10 ity avirodhaḥ B, Dv, Aw,  
IO, Jd, Ld, Mü, SB] *virodham api* Ma 10 °śrutayaḥ Ma] °gatayaḥ B, Dv, Aw, IO, Jd, Ld,  
Mü, SB 11 grāhayanti yathā “tat tvam asi” iti B, Dv, Aw, IO, Jd<sup>pc</sup>, Ld, Mü] *om.* Ma, Jd<sup>ac</sup>  
12 evādhikṛtya Ma] *evādhikṛtām* B, Dv, Aw, IO, Jd, Ld, Mü, SB 12 tasya Ma] *tataḥ* B,  
Dv, Aw, IO, Jd, Ld, Mü; *om.* SB 13 darśayanti B, Dv, Ld, Mü] *darśayati* Ma, Aw, IO,  
Jd, SB 13 ātmeti Ma] *ātmā* B, Dv, Aw, IO, Jd, Ld, Mü, SB 14 anasthiko Ma, B, Dv,  
Aw, IO, Jd, Ld, SB] *anavasthiko* Mü 14 vā eṣa Ma, B, Dv, SB] *eva* Aw, IO, Jd, Ld, Mü  
15 paramātmanā B, Dv, Aw, IO, Jd, Ld, Mü, SB] *paramātmanā ca* Ma 15 sampannasyaikā<sup>o</sup>  
Ma, B, Dv, IO, Jd, Ld, SB] *sampannasyaivā<sup>o</sup>* Aw, Mü 15 kartṛbhoktravarūpād vinivṛtṭiḥ Ma]  
*kartṛbhoktravarūpavinivṛtṭiḥ* B, Dv, Aw, IO, Jd, Ld, Mü, SB

6 ya eṣo 'kṣiṇi: cf. 98.10

śrutyā darśitā | “āsarīraṃ vāva santam na priyāpriye spr̥ṣataḥ”<sup>75</sup> | “asmāc charīrāt samutthāya”<sup>76</sup> iti ca | prārabdhakarmaphalabhogasyāvaśyambhāvitvād dhriyamāṇaśarīrasyāvaśyambhāvī sukhaduḥkhānubhavaḥ | tasmāj jīvavad eva yuktam iti ye pratijānate te śrutim ativartante dr̥ṣṭānubhavaṃ ca bādhanate || 20 ||

**alpaśruter iti cet tad uktam || I.3.21 ||**

5

daharaśruter na parameśvara **iti cet** tatra yad vaktavyaṃ **tad uktam** purastād “arbhakaukastvād”<sup>77</sup> iti || 21 ||

**anukṛtes tasya ca || I.3.22 ||**

Dv[59] “na tatra sūryo bhāti na candratāraṃ  
nemā vidyuto bhānti kuto ’yam agniḥ |  
tam eva bhāntam anubhāti sarvaṃ  
tasya bhāsā sarvam idaṃ vibhāti ||”<sup>78</sup>  
iti śrūyate |

10

tatra sandehaḥ — kiṃ yaṃ bhāntam anubhāti sarvaṃ yasya ca bhāseḍaṃ sarvaṃ jagad viśeṣeṇa bhāti sa tejodhātuḥ kaścīd athavā parameśvara iti |

15

kiṃ tāvad yuktam | tejodhātuḥ | kasmāt | pūrvatra daharaśravaṇe ’pi vākyaśeṣaiḥ paramātmā nirṇītaḥ | atra tu viśeṣahetvabhāvān na paro gṛhyate | sūryādīnām ca tejaḥsvabhāvānām bhānapratīṣedhāt tatsamānajātīyam eva tejaḥ pratīyate | kiṃ ca samānajātīye ’nuśabdo dr̥ṣṭo yathā gacchantam anugacchati |

<sup>75</sup>ChU VIII.12.1. <sup>76</sup>ChU VIII.3.4. <sup>77</sup>BS I.2.7. <sup>78</sup>ŚU VI.14.

3 °āvaśyambhāvī Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] °āvaśyambhāva° SB 3–4 jīvavad eva yuktam iti ye Aw, IO, Jd, Mü ] *jīvavad eva yuktam iti* Ld; *jīvann eva mukta iti ye* Ma; *jīvavad eva muktam iti ye* B, Dv; *jaivadehamuktaye* Dv(2), SB, see NOTES 4 pratijānate Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *jānāte* Ld 4 ca vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *om.* vB<sup>ac</sup>, B, Dv 5 cet Ma, B, Dv, Aw, Ld, Mü, SB ] *ca* IO, Jd 6 tatra B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 8 anukṛtes Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *anuvṛttes* Jd 10–11 kuto ... bhāntam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 12 tasya Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tasya ca* Ld 12 sarvam idaṃ Ma, B, Dv, Aw, Jd, Ld, SB ] *idaṃ sarvaṃ* IO, Mü 13–14 iti ... anubhāti sarvaṃ Ma, B, Dv, Aw, Mü, SB ] *om.* IO, Jd, Ld 14 kiṃ Ma ] *om.* B, Dv, Aw, Mü, SB 14 anubhāti sarvaṃ Ma, B ] *anubhātīdaṃ sarvaṃ* Dv, SB; *anubhāntam idaṃ sarvaṃ* Aw, Mü 14–15 yasya ca bhāseḍaṃ sarvaṃ jagad Ma, B, Dv, Aw, Ld, Mü, SB ] *yad* IO, Jd 16 kasmāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *syāt* Ma 16 daharaśravaṇe ’pi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *daharaśrutāv api* Ma 19 anugacchati Aw, IO, Jd, Ld, Mü, SB ] *anugacchanti* Ma, B, Dv

1–2 asmāc charīrāt samutthāya: cf. 98.4

16 pūrvatra daharaśravaṇe: cf. 95.18

iti prāpte 'bhidhīyate — prājño bhavitum arhati | kutaḥ | **anukṛteḥ** |  
 anukaraṇam anukṛtiḥ | “tam eva bhāntam anubhāti sarvam”<sup>79</sup> iti bhāntaṃ  
 vijñaptirūpeṇa prakāśamānam anubhāti sarvam | svayam api prakāśate |  
 yathāgniṃ bhāntam ayahṇiṇḍo 'nubhāty anukaroti | sarve ca tejodhātavas tas-  
 5 minn apratiśiddhāḥ | ye prasiddhās tasya bhautikatejo vyatiriktaṃ brahma  
 nirdiṣṭam anugamyate | samatve cānubhānaṃ nopapadyate | na hi pradīpaḥ  
 pradīpam anubhāti | na cānukaraṇaṃ samānajātīyaviṣayam eva | bhaumaṃ rajo  
 vāyumaṃ vahantaṃ anuvahatīti | **tasya ceti** ślokasya caturthaḥ pādo nirdiśyate |  
 “tasya bhāsā”<sup>80</sup> iti ca tṛtīyayā hetvapadeśāt prājño gamyate || 22 ||

10 **api ca smaryate || I.3.23 ||**

prājñasyaivātmanaḥ sūryādīprakāśananimittatvam | teṣāṃ **ca** tatrāpravṛttiḥ  
**smaryate** | “yad ādityagataṃ tejo”<sup>81</sup> “na tad bhāsayate sūrya”<sup>82</sup> iti || 23 ||

**śabdād eva pramitaḥ || I.3.24 ||**

15 tathā —  
 “aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati |”<sup>83</sup>  
 “aṅguṣṭhamātraḥ puruṣo jyotir ivādhūmakah |  
 īśāno bhūtabhavyasya sa evādyā sa u śvaḥ | etad vai tat ||”<sup>84</sup>  
 itivac chrūyate |

<sup>79</sup>ŚU VI.14cd. <sup>80</sup>ŚU VI.14d. <sup>81</sup>BhG XV.12ab. <sup>82</sup>BhG XV.6a. <sup>83</sup>KaṭhU IV.12. <sup>84</sup>KaṭhU IV.13.

3 svayam B, Dv, Aw, IO, Jd, Ld, Mü, SB] *ayam* Ma 4 sarve Ma, B, Dv, Aw, IO, Jd, Mü, SB] *sarvaṃ* Ld 4–5 tasminn apratiśiddhāḥ Aw, IO, Ld, Mü, SB] *tasminn pratiśiddhāḥ* Ma, B, Dv; *tasminn apraśiddhā* Jd 5 bhautikatejo Dv, Aw, IO, Jd, Ld, Mü, SB] *bhautikatejaso* Ma, B 5 vyatiriktaṃ Dv, Aw, IO, Jd, Ld, Mü] *'vyatiriktaṃ* Ma, B; *vyatirikta*<sup>o</sup> SB 6 cānubhānaṃ Ma, B, Dv, Aw, Ld, Mü, SB] *cānumānaṃ* IO, Jd 9 ca Aw, IO, Jd, Ld, Mü, SB] *om.* Ma, B, Dv 9 tṛtīyayā hetvapadeśāt Ma, B, IO, Jd, Ld, Mü, SB] *tṛtīyapādahetvapadeśāt* Dv; *tṛtīyayā hetūpadeśāt* Aw 10 ca Ma, B, Dv, Aw, Mü] *om.* IO, Jd, Ld, SB 11 <sup>o</sup>prakāśananimittatvam Ma, B, Dv, Ld, Mü, SB] <sup>o</sup>prakāśananimittatvam Aw; *prakāśanam iti tattvam* IO, Jd 11 tatrāpravṛttiḥ B, Dv, Aw, IO, Ld, Mü, SB] *tatra pravṛttiḥ* Ma; *tatrāpravṛttaḥ* Jd 12 tejo B, Aw, IO, Jd, Ld, Mü, SB] *tejo jagad bhāsayate 'khilam* Ma, Dv 12 na tad bhāsayate sūrya Ma, B, Aw, IO, Jd, Ld, Mü, SB] *om.* Dv 12 bhāsayate Ba, Ma, Tb, Aw, IO, Jd, Ld, Mü, SB] *bhāsate* Bd, Md 14 madhya ātmani Ma, B, Dv, SB] *madhyamātmani*<sup>o</sup> Aw, IO, Jd, Ld, Mü 17 sa evādyā sa u Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *sa evāyaṃ* SB 17 śvaḥ Ma, B, Dv, Aw, Ld, SB] *śvasaḥ* IO, Jd, Mü 18 itivac Aw, Ld] *iti ca* Ma, B, Dv, SB; *itivad tac* IO, Jd, Mü

2 tam eva bhāntam anubhāti sarvam: cf. 100.11

9 tasya bhāsā: cf. 100.12

atra sandehaḥ — kiṃ vijñānātmota paramātmēti | kiṃ tāvat prāptam |  
vijñānātmēti | parimāṇāśruteḥ | na hy anantasyāpārasya parimāṇāśrutir upapady-  
ate | jīvasyāpīśānatvaṃ svagocarābhiprāyam avakalpate | sāvitryupākhyāne vā —  
“atha satyavataḥ kāyāt pāśabaddhaṃ vaśaṃ gatam |  
aṅguṣṭhamātraṃ puruṣaṃ niścakarṣa yamo balāt ||”<sup>85</sup>  
iti smr̥ter jīvo niścīyate |

5

tatra brūmaḥ — **pramitaḥ** paramātmā | kutaḥ | **śabdād eva** “īśāno  
Dv[60] bhūtabhavyasya”<sup>86</sup> iti | sarveśīṭṭvam apratihataṃ śrūyamāṇam īśvaraṃ gamay-  
ati | na hi lakṣaṇayā śrutir bhāṅktuṃ śakyate | śrutilakṣaṇāviṣaye hi śrutir  
balīyasī || 24 ||

10

nanu cāṅguṣṭhaśrutir api bhāṅktuṃ na śakyate | tatra brūmaḥ —

### hr̥dy apekṣayā tu manuṣyādhikāratvāt || I.3.25 ||

aṅguṣṭhamātraparimāṇena **hr̥daya**kamalamukulenopalabhyatvāt tatpari-  
māṇā**apekṣayā** vyapadeśo na virudhyate |  
nanu ko viśeṣaḥ — aṅguṣṭhaśrutir gauṇīśānaśrutir mukhyeti |  
tad ucyate — “etad vai tad”<sup>87</sup> iti sarvanāmaśruteḥ prakṛtaparāmarśāt | etad  
vai tad yat pṛṣṭam | brahmety arthaḥ |  
“anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt |  
anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada ||”<sup>88</sup> iti |

15

<sup>85</sup>Mbh III.281.16: v.l. *tataḥ* satyavataḥ ... <sup>86</sup>KaṭhU IV.12. <sup>87</sup>KaṭhU IV.12. <sup>88</sup>KaṭhU II.14.

1 atra Aw, IO, Jd, Ld, Mü] *tatra* Ma, B, Dv, SB 1 paramātmēti Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *parātmēti* SB 2 parimāṇāśruteḥ Ma, B, Aw, IO, Jd, Ld, Mü] *paramātmāśruteḥ* Dv; *śruteḥ* SB 2 hy Ma, Aw, IO, Jd, Ld, Mü, SB] *tv* B, Dv 3 vā B, Dv, Aw, IO, Jd, Ld, Mü, SB] *ca* Ma, see NOTES 8 sarveśīṭṭvam Ma, IO, Jd, Mü, SB] *sarveśīṭṭvam* B, Dv, Aw, Ld 9 bhāṅktuṃ Aw, IO, Jd, Ld, Mü, SB] *bhāṅktuṃ* Ma, B, Dv 9 śrutilakṣaṇā° Dv, Aw, IO, Jd, Ld, Mü, SB] *śrutilakṣaṇa*° Ma, B 11 api Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 11 bhāṅktuṃ Aw, IO, Jd, Ld, Mü, SB] *bhāṅktuṃ* Ma, B, Dv 11 tatra vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *atra* vB<sup>pc</sup> 12 hr̥dy apekṣayā B, Dv, Aw, IO, Jd, Ld] *hr̥dayāpekṣayā* Ma; *hr̥dayā* SB 13 aṅguṣṭhamātraparimāṇena Ma, B, Dv, Aw, IO, Ld, Mü] *aṅguṣṭhamātraparimāṇo na* Jd; *aṅguṣṭhamātraṃ parimāṇena* SB 14 na Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 17 vai tad Ma, B, Dv, Aw, Ld, Mü, SB] *om.* IO, Jd 18 anyatrādharmād Ma, B, Dv, IO, Jd, Ld, Mü, SB] *om.* Aw 18 kṛtākṛtāt Ma, B, Dv, Aw, Jd, Ld, Mü, SB] *kṛtāt* IO 19 bhūtāc ca bhavyāc ca *em.*] *bhūtabhavyāc ca* Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB, see NOTES 19 paśyasi B, Dv, Aw, IO, Jd, Ld, Mü, SB] *paśyati* Ma

7–8 īśāno bhūtabhavyasya: cf. 101.17

16 etad vai tad: cf. 101.17



nanu hr̥dayānām anavasthitatvāt tadapekṣayāṅguṣṭhaśrutir na śakyā netum |  
atrocyate — **manuṣyādhikāratvāt** | manuṣyahṛdayāpekṣayopapadyate |  
teṣām hi śrautasmar̥teṣu karmasv **adhikāra** iti ṣaṣṭhe 'dhikāralakṣaṇe sthāpitam |  
“atha satyavataḥ kāyād”<sup>89</sup> iti yad uktam jīvābhiprāyaṃ tat paraloka-  
5 vyavahārasatyatāpratipādanāyety aviruddham || 25 ||

### tadupary api bādarāyaṇaḥ sambhavāt || I.3.26 ||

manuṣyahṛdayāpekṣayāṅguṣṭhaśrutir ity uktam | teṣām śāstre 'dhikārād iti |  
tatprasāṅgena devādīnām api paravidyāyām adhikārapratipādanārtham idam  
adhikaraṇam ārabhate sma | **tadupary api** manuṣyāṇām upariṣṭād ye vartante  
10 devādayas tām **apy** adhiakaroti śāstram iti **bādarāyaṇa** ācārya manyate sma |  
kutaḥ | teṣām **apy** arthitvasambhavāt | apavargaviṣayam arthitvaṃ sambhavati  
prapañcaviṣayasyaiśvaryaśyānityatvadoṣaparyālocanāt | sāmāthyam api samb-  
havati mantrārthavādetihāsapurāṇebhyo vighrahavattvādyavagamāt | pariñānaṃ  
ca teṣām sārvaṭrikam asti | tathā ca “agne naya supathā”<sup>90</sup> iti mantra 'gneḥ  
15 sarvajñatvaṃ darśayati “viśvāni deva vayunāni vidvān”<sup>91</sup> iti | vayunāni jñānānīti |  
liṅgaṃ ca bhavati | “ekaśataṃ ha vai varṣāṇi maghavān prajāpatau brah-  
macaryam uvāsa”<sup>92</sup> “bhṛgur ha vai vāruṇiḥ | varuṇaṃ pitaram upasasāra”<sup>93</sup> iti |

<sup>89</sup>Mbh III.281.16ab. <sup>90</sup>ṚV I.189.1. <sup>91</sup>ṚV I.189.1. <sup>92</sup>ChU VIII.11.3. <sup>93</sup>TU III.1.

1 tadapekṣayā° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *apekṣayā°* Ma 1 na śakyā B, Dv, Aw, IO, Jd, Ld, SB ] *aśakyā* Ma 2 manuṣyādhikāratvāt Ma, B, Dv, IO, Jd, Ld, SB ] *hr̥dyapekṣayā tu manuṣyādhikāratvāt* Aw, Mü 2 manuṣyahṛdayāpekṣayopapadyate Aw, IO, Jd, Ld, Mü, SB ] *manuṣyahṛdayāpekṣā ity upapadyate* Ma; *manuṣyahṛdayāpekṣayopapatteḥ* B, Dv 5 °vyavahārasatyatā° Aw, IO, Jd, Ld, Mü ] °vyavahārasya pūjā° Ma, B, Dv, SB 5 aviruddham vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *apy aviruddham* vB<sup>pc</sup> 8 devādīnām Ma ] *devānām* B, Dv, Aw, IO, Jd, Ld, Mü, SB 8 idam Ma, B, Dv, Ld, SB ] *om.* Aw, IO, Jd, Mü 9 ye vartante B, Dv, Jd, Ld, Mü, SB ] *vartante ye* Ma; *ye vartate* Aw, IO 10 sma B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 11 arthitvasambhavāt Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *arthitvasambhavāt* SB 12 °nityatvadoṣa° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °nityatvadoṣa° Ma 13 vighrahavattvādyavagamāt Ld, Mü ] *vighrahavattvābhyupagamāt* B, Dv, IO, Jd, SB; *vighrahavattvābhyupagamāt* Aw; °pi gamāt Ma 15 sarvajñatvaṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *sarvajñam* Mü 15 vidvān iti vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vidvān iti viśvarūpajñānavān ity arthaḥ* vB<sup>pc</sup> 15 jñānānīti B, Dv, Aw, IO, Ld, Mü ] *prajñānāni* vB<sup>pc</sup>; *vijñānīti* Jd; *prajñānānīti* SB 16 maghavān Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *bhavaḥ* D(2), SB 17 ha B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 17 upasasāra Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *apāsasāda* Jd

3 ṣaṣṭhe 'dhikāralakṣaṇe : JS VI.1.1-3.

4 atha satyavataḥ kāyād : cf. 102.4

Dv[61] yat karmānadhikārahākāraṇaṃ “na devā devāntarābhāvād”<sup>94</sup> ityādi tad iha nāsti |  
paravidyāyā manovṛttimātraviṣayatvāt |

kiṃ punaḥ kāraṇaṃ mahatā yatnena devānām adhikāraḥ pratipādyate | asti  
prayojanam | brahmopāsanasiddhyarthaṃ tāvad vighrahavattvādiratipādanaṃ  
kartavyaṃ śarīrendriyamanobhir vinopāsānānupapatteḥ | tadupāsakānām ca 5  
sāyujyaṃ sālōkyam ca phalaṃ śrūyate | tataś cendrādibhāvaprāptānām api  
manuṣyāṇām | kathaṃ nāma | brahmavidyābhyāsāt | tata eva muktir anāyāsena  
syād ity evam idaṃ nirūpyate | “tad yo yo devānām pratyabudhyata”<sup>95</sup> iti  
darśanāt || 26 ||

### virodhaḥ karmaṇī cen nānekapratipatter darśanāt || I.3.27 || 10

vighrahavattvam asmadādivad devānām | evaṃ saty abhyupagantavyaṃ  
śravaṇamanānididhyāsaṇeṣu śarīrendriyamanoyuktasya pravṛttisambhavāt |  
tataś ca **karmaṇī** yāge **virodhaḥ** |

**iti cen nāyaṃ** virodhaḥ | **anekapratipatter** anekavighrahapratipatter ity  
arthaḥ | kathaṃ gamyate | **darśanāt** | “kati devā”<sup>96</sup> ity upakramya “trayaś ca trī ca 15  
śatā trayaś ca trī ca sahasrā”<sup>97</sup> ity uktvā “mahimāna evaiṣām ete | trayas triṃśat  
tv eva devā ity”<sup>98</sup> ekaikasyānekarūpatāṃ darśayati | yogaśāstreṣu cānekaśarīre  
yogaṃ yoginām varṇayanti |

“prāpnuyād viṣayān kaiścit kaiścīd ugraṃ tapaś caret |  
saṅkṣipec ca punas tāni sūryas tejogaṇān iva ||”<sup>99</sup> iti | 20

<sup>94</sup>JSŚbh ad VI.1.5. <sup>95</sup>BĀU I.4.10. <sup>96</sup>BĀU III.9.1. <sup>97</sup>BĀU III.9.1. <sup>98</sup>BĀU III.9.2. <sup>99</sup>Mbh  
XII.289.27: v.l. prāpnuyād viṣayāṃś caiva punas cograṃ tapaś caret; saṅkṣipec ca punaḥ pārtha  
sūryas tejogaṇān iva

1 yat karmānadhikārahākāraṇaṃ Aw, IO, Jd, Ld, Mü ] yat karmādhikārahākāraṇaṃ B, Dv, SB;  
karmaṇādhikārahākāraṇaṃ Ma 1–3 na devā ... punaḥ kāraṇaṃ Ma, B, Dv, Aw, IO, Ld, Mü,  
SB ] ab.oc. Jd 1 devā Ma, B, Dv, Aw, Ld, SB ] devasā° IO; om. Mü 1 devāntarābhāvād  
B, Dv, Aw, Ld, SB ] devāntarābhāvād Ma 2 paravidyāyā Ma, B, Dv ] paravidyāyāṃ Aw, IO,  
Ld, Mü, SB 2 manovṛttimātraviṣayatvāt B, Dv, Aw, IO, Ld, Mü ] manovṛttiviṣayatvāt Ma;  
manomātravṛttiviṣayatvāt SB 4 brahmopāsanasiddhyarthaṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
brahmopāsanaṃ siddhyarthaṃ Mü 6 sāyujyaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] sārebhyaṃ SB  
8 evam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] evamarthaṃ Ma 8 yo yo Ma, B, Aw, IO, Jd, Ld, Mü,  
SB ] yo Dv 8 pratyabudhyata B, Dv, Aw, IO, Jd, Ld, Mü, SB ] abudhyata Ma 8 iti B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] om. Ma 10 cen nānekapratipatter darśanāt B, Dv, Aw, Ld, Mü, SB ]  
cen nānekapratipatter darśanam IO, Jd; pratipatter darśanāt Ma 12 śarīrendriyamanoyuktasya  
pravṛttisambhavāt Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] śarīrendriyamanoyuktapravṛttisambhavāt SB  
14 anekapratipatter Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] om. SB 14 anekavighrahapratipatter B,  
Dv, Aw, IO, Jd, Ld, Mü, SB ] anekavighrahapatter Ma 16 śatā trayaś ca trī ca B, Dv, Aw, IO, Jd,  
Ld, Mü, SB ] om. Ma 16–17 triṃśat tv eva devā Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] triṃśatve  
vedavāda IO 17 cānekaśarīre Aw, IO, Jd, Mü ] cānekaśarīra° Ma, B, Dv, Ld, SB 18 yoginām  
Ma, B, Dv, Aw, Mü, SB ] yoginām ca IO, Jd; yoginā Ld

tataś ca bahuṣu yāgeṣu sannidhānam | adṛṣyatvaṃ cāntardhānaśaktiyogād upa-  
padyate |

- anekapratipatter darśanād** ity asyāparā vā vyākhyā | **anekā** nānārūpā  
**pratipattiḥ** | tasyā **darśanāt** | yathaiko vipro yugapad anekatra bhojayituṃ  
5 na śakyate sa eva svasthānasthito yugapad anekair namaskriyate | tathātra  
svasthānasthitāṃ devatām uddīśya svaṃ svaṃ dravyam utsrjantīty upapady-  
ate || 27 ||

**śabda iti cen nātaḥ prabhavāt  
pratyakṣānumānābhyām || I.3.28 ||**

- 10 vigrahavattve 'smadādivad utpattimattvād anityatvaṃ prasajyate | tataś ca  
vaidike vasvādīś**abde** devatādivācīni virodhaḥ syād vedasyādimattvaprasaṅgāt |  
**iti cen nāsti** virodhaḥ | kasmāt | **ataḥ** śabdād eva jagataḥ **prabhavād**  
utpatteḥ | pralayakāle 'pi hi brahmaṇi sūkṣmarūpeṇa vedarāśir avasthitaḥ |  
srṣṭivelāyāṃ parameśvarānugrahād ādyasya śārīriṇo hiraṇyagarbhasya |  
15 yaḥ pūrvasmiṅ janmani dvaitaikatvabhāvanayā prajāpatir bhaviṣyāmīti  
karma kṛtavān sa hiraṇyagarbha ucyate | tasya manasi vedo 'vasthāntaram  
āpannaḥ suṣuptapratibuddhasyeva prādurbhavati | tena pradīpasthānīyena  
suranaratiryagādīpravibhaktāṃ jagadabhidheyabhūtaṃ nirmimīte | ayam atra  
**prabhavo** 'bhipretaḥ |  
20 "janmādy asya yata"<sup>100</sup> ity upādānakāraṇavivakṣayoktam | katham idaṃ  
gamyate | **pratyakṣānumānābhyām** śrutismṛtibhyām ity arthaḥ | **pratyakṣam**  
śrutir anapekṣatvāt | **anumānam** smṛtir anumīyamānaśrutisāpekṣatvāt | "eta iti  
vai prajāpatir devān asrjatāsṛgram iti manuṣyān indava iti pitṛm tirāḥ pavitram

<sup>100</sup>BS I.1.2.

1 bahuṣu yāgeṣu B, Dv, IO, Ld, SB ] *bahu yāgeṣu* Ma; *bahuṣu yogeṣu* Aw, Jd, Mü 1 adṛṣyatvaṃ  
cāntardhāna° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *adṛṣyantardhāna°* Ma 3 ity asyāparā vā Aw, IO,  
Ld, Mü, SB ] *ity arthaḥ syāparā* Ma; *ity asyāparā* B, Dv, Jd 3 nānārūpā Aw, IO, Jd, Ld, Mü,  
SB<sup>pc</sup> ] *nānārūpa°* Ma, B, Dv; *nārūpā°* SB<sup>ac</sup> 6 utsrjantīty Ma, B, Dv, Aw, IO, Jd, Mü, SB ]  
*utsrjyantīty* Ld 105.6–106.14 upapadyate ... vācakarūpeṇa B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*lac.* Ma 11 vasvādī° B, Dv, Ld, SB ] *'vasthādī°* Aw, IO, Jd; *'trasthādī°* Mü 13 'pi B, Dv, Aw,  
IO, Jd, Mü, SB ] *om.* Ld 14 ādyasya B, Dv, Aw, Ld, Mü ] *yasya* IO, Jd; *ādyā°* SB 15 janmani  
dvaitaikatva° B, Dv, Ld, SB ] *janmany advaitaikatva°* Aw, IO, Jd, Mü 15 bhaviṣyāmīti Ma, B,  
Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] *bhaviṣyāmī* SB<sup>ac</sup> 17 āpannaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*anāpannaḥ* SB 17 suṣupta° B, Dv, Aw, IO, Jd, Ld, Mü ] *suṣupti°* vB<sup>pc</sup> 17 °pratibuddhasyeva  
Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] °*pratibuddhasyaiva* SB 18 suranaratiryagādī° B, Dv, Aw, IO,  
Jd, SB ] *suranaratiryagādī°* Ld; *suranaratiryagādī°* Mü 20 ity B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*anvayād ity* Dv(1) 22 eta iti Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *etad iti* Jd 23 asrjatāsṛgram iti  
Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *asrjateti* SB

iti grahān āśava iti stotraṃ viśvānīti śāstram abhi saubhagety anyāḥ prajā<sup>101</sup> iti |  
smṛtir api —

“anādinidhanā nityā vāg utsrṣṭā svayambhuvā |  
ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ ||”<sup>102</sup> iti |

paurāṇikās tathā —

“nāmarūpaṃ ca bhūtānāṃ karmaṇāṃ ca pravartanam |  
vedaśabdebhya evādau nirmame sa maheśvaraḥ ||”<sup>103</sup>

“sarveṣāṃ ca sa nāmāni karmāṇi ca pṛthakpṛthak |  
vedaśabdebhya evādau pṛthak samsthās ca nirmame ||”<sup>104</sup> iti |

kaḥ punar atra śabdo ’bhipretaḥ |

varṇātmako lokaprasiddher upavarṣācāryāgamāc ca | na vaiyākaraṇakalpitaḥ  
sphoṭaḥ | tasya cānupapattir uktā prathamatantra ity atra nocyate |  
abahuśrutapratipattiyartham diṅmātram pradarsyate |

“sphoṭaḥ śabda”<sup>105</sup> iti sa eva cārthapratyāyako vācakarūpeṇa sa evāvasthito  
vyavahārahetuḥ | varṇās cārṇtarūpā mānasāḥ parikalpitāḥ |

kiṃ ca varṇebhyo ’rthapratītir nopapadyate | katham | ekaikavarṇopalabdḥau  
pratītyabhāvāt | na ca yugapad avatiṣṭhante kṣaṇadhvaṃsivāt | na ca tadu-

<sup>101</sup>PBrā VI.9.15, cf. ṚV IX.62.1. <sup>102</sup>KP I.2.28cd-29ab: v.l. anādinidhanā divyā vāg ... ādau vedamayī bhūtā yataḥ ... <sup>103</sup>KP I.7.67cd-68ab: v.l. nāmarūpaṃ ca bhūtānāṃ prakṛtānāṃ prapañcanam <sup>104</sup>Manu I.21: v.l. sarveṣāṃ tu sa ... cf. OLIVELLE 2005 <sup>105</sup>PāṇMbh ad I.1.70.

1 āśava B, Dv, Aw, IO] āśava Jd; āśuva Ld, Mü, SB 1 śāstram B, Dv, Aw] śāstram IO, Jd, Ld, Mü, SB 1 abhi B, Dv] iti Aw, IO, Jd, Ld, Mü, SB 1 saubhagety B, Dv] saubhagāyety Aw, IO, Jd, Ld, Mü, SB 2 api Ma, B, Dv, Aw, IO, Jd, Ld, Mü] om. SB 3 anādinidhanā Ma, B, Dv, Aw, IO, Ld, Mü, SB<sup>pc</sup>] anādimadhyanidhanā Jd; anādidhanā° SB 3 nityā B, Dv, Aw, Ld, Mü, SB] om. IO, Jd 5 tathā B, Dv, IO, Jd, Ld, SB] tathā ca Aw 6 nāmarūpaṃ B, Aw, IO, Jd, Ld, Mü, SB] nāmarūpe Dv 7 vedaśabdebhya Ma, B, Dv, Aw, IO, Jd, Ld, Mü] vedaśabdebhya SB 7 nirmame B, Dv, IO, Jd, Ld, Mü, SB] nirmime Aw 7 sa maheśvaraḥ B, Dv, Aw, Ld, Mü, SB] jagad īśvaraḥ IO, Jd 8 sa nāmāni B, Dv, Aw, Jd, Ld, Mü, SB] samānāni IO 9 samsthās B, Dv, Aw, Jd, Ld, Mü, SB] samsthā IO 11 upavarṣā° B, Aw, IO, Jd, Ld, Mü, SB] upavarṣā° Dv 11–12 vaiyākaraṇakalpitaḥ sphoṭaḥ B, Dv, IO, Jd, SB] vaiyākaraṇakalpitaspḥoṭaḥ Aw, Ld, Mü 13 abahuśruta° B, Dv, IO, Jd, Ld, Mü, SB] abahuśruta° Aw 14 iti sa B, IO, Jd, Ld, Mü] iti jñāte sa Dv, Aw, SB 14 eva cārtha° B, Dv, Aw, IO, Jd, Mü, SB] vacārtha° Ld 14 °pratyāyako B, Dv, IO, Jd, Ld, Mü, SB] °pratyāpako Aw 15 mānasāḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB] mānasāḥ Ld 16 °varṇopalabdḥau B, Dv, Aw, IO, Jd, Ld, Mü, SB] °varṇopalabdḥā Ma 17 yugapad Ma, B, Dv, Aw, IO, Jd, Ld, SB] yugavad Mü 17 kṣaṇadhvaṃsivāt Ma, B, Dv, Aw, Jd, Ld, Mü, SB] kṣaṇadhvaṃsivatvāt IO

11–12 vaiyākaraṇakalpitaḥ sphoṭaḥ: cf. 93.10

12 tasya cānupapattir uktā prathamatantra ity atra nocyate: cf. 93.18

14 sphoṭaḥ śabda: cf. 93.10

palabdhir arthapratītihetuḥ | tasyāś ca kṣaṇikatvāt kramabhāvitvāc ca | ata  
eva varṇasmṛtir api nārthapratītihetuḥ | pūrvapūrvavarṇajanitasamskārasahitād  
antyād varṇād arthapratītiḥ | iti cen na | samskārakalpanāyām pramāṇābhāvāt |

kena punaḥ pramāṇena sphoṭo gr̥hyate | pratyakṣeṇety āha | tathā hi gaur ity  
5 ukte 'kramaikākārā buddhir utpadyate | tathā cāha —

“nā dair āhitabījāyām antyena dhvaninā saha |

āvṛttaparipākāyām buddhau śabdo 'vadhāryate ||<sup>106</sup> iti |

Dv[63]

atra brūmaḥ — gaur ity atra gākāraukāravisarjanīyā iti bhagavān  
upavarṣācārya ity āgamaparaṃparayā | tannyāyopapannaṃ ca varṇānām  
10 śabdatvam | katham | aśvadevadattādiśabdeṣu śrotreṇa varṇā eva  
gr̥hyante na varṇavyatiriktam | avaiyākaraṇaḥ kaścit pratipadyate —  
adhyetāraś copādhyāyasakāśād upaśrutya svaramātrākṣarakramayuktān  
varṇān manasāvadhāryāvartayanto dṛśyante | ekaikasya varṇasya svarasya  
vānyathākarāṇe bhartsayitvāyathārūpapratipādanaṃ kurvanto dṛśyante |  
15 sambandhagrahaṇakāle ca yāvanto yādṛśā ye yatra prayujyante varṇās  
teṣāṃ eva sambandhān nānāpārśvabhāḥ pratipadyante na varṇavyatiriktasya  
sphoṭasyānupalakṣitasya sambandhāt | kālāntare ca tebhya eva ca  
yathāvadhāritasambandhebhyo 'rtham pratipadyante yāvad dvitrāṇām varṇānām

<sup>106</sup>VP I.86.

2 pūrvapūrvavarṇajanita° B, Aw, IO, Jd, Ld, Mü, SB ] *pūrvavarṇajanita*° Ma; *pūrvapūrvajanita*°  
Dv 3 antyād B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 3 °kalpanāyām vB<sup>ac</sup>, B, Dv, Aw, IO, Jd,  
Ld, SB ] °kalpanāyāḥ vB<sup>pc</sup> 3 pramāṇābhāvāt Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *pramāṇābhāvāt*  
SB 4 pratyakṣeṇety āha B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 5 'kramaikākārā Ma, B, Dv,  
Aw, IO, Jd, Mü, SB ] 'tra saikākārā Ld 6 nā dair Ma, B, Dv, SB ] *nāden*° Dv(3), Aw, IO, Jd,  
Ld, Mü 6 āhitabījāyām Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *āhitabījāyām* Dv(2) 6 antyena  
B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *anyena* Ma 6 dhvaninā Ma, B, Dv, Aw, IO, Ld, Mü, SB ]  
*dhṛtinā* Jd 7 āvṛtta° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *āpta*° Ma 8 gākāraukāravisarjanīyā  
Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *gākāravisarjanīyā* IO 9 °parāyātanyāyopapannaṃ Aw, IO,  
Jd, Ld, Mü ] °parāyātanyāyopapannaṃ Dv, SB; °parāyātanyāyopapannaṃ vB<sup>pc</sup> 10 varṇā  
Ma, B, Dv, Ld, Mü, SB ] *varṇa* Aw; *śabda* IO, Jd 11 na vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] *na ca* vB<sup>pc</sup> 12–13 adhyetāraś ... manasāvadhāryāvartayante B, Dv, Aw, Ld, Mü,  
SB ] *lac.* Ma, IO, Jd 13 manasāvadhāryāvartayanto dṛśyante Aw ] *manasāvadhāryāvartayante*  
Ld, Mü; *manasāvadhārya vartayanto dṛśyante* vB<sup>pc</sup>, Bd, Md, Tb; *manasāvadhārya varṇayanto*  
*dṛśyante* vB<sup>ac</sup>, Dv; *manasāvadhāryāvartayanto dṛśyante* SB 13 varṇasya Ma, B, Dv, Aw,  
IO, Jd, Ld, Mü ] *om.* SB 13 svarasya vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *om.* vB<sup>ac</sup>,  
Dv 14 bhartsayitvāyathārūpapratipādanaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *bhartsayitvā*  
*yathāsvarūpaṃ sampādanaṃ* Ma 15 yādṛśā ye Aw, Ld, Mü ] *yādṛśair* Dv; *yāvatodṛśāye* IO;  
*dṛśāye* Jd; *yādṛśā* Ma, B; *yādṛśe* SB 16 sambandhān nānāpārśva° B, Dv, Aw<sup>pc</sup>, IO, Jd, Ld,  
Mü ] *sambandham bālā pārśva*° Ma; *sambandhān nānaḥ pārśva*° SB 17 sambandhāt B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *sambandham* Ma 17 ca Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB  
18 yathāvadhārita° Ma, B, Dv, Aw, Ld, Mü, SB ] *yathāvadhārayita*° IO, Jd 18 yāvad Ma, B,  
Dv, Ld, SB ] *yā ca* Aw, IO, Jd, Mü

vācakaśaktiṃ vyāsayjavṛttim ānītām ālambyaivaikākārā buddhir utpadyate | atas  
caikabuddher anyathāsiddhatvāt kiṃnimitā sphoṭakalpanā |

atha varṇebhyo 'rthapratyayānupapattir iti ced varṇānām sphoṭābhivyaktāv  
anupapattiḥ samānā | na ca gākāroccāraṇavelāyām padasphoṭaḥ  
pratiyate | atha dhārṣṭyāt kaścid brūyāt prathamavarṇavelāyām apy 5  
abhivyajyata ity anubhavaśūnyam bruvataḥ kimuttaram syāt | tatra  
pūrvavarṇajanitasamśkārasahitenāntyena varṇena sphoṭo 'bhivyajyata ity  
abhyupagantavyam | tatra samśkāravarnakalpanā sphoṭakalpanā tasyā vā  
grhītasambandhasya vācakaśaktikalpaneti kalpanātrayam | asmatpakṣe  
samśkārakalpanāmātram iti viśeṣaḥ | api ca saṅkalanāpratyayasamārūdhās 10  
trayo varṇā vācakās teṣāṃ sambandhagrahaṇāt kramoccāraṇānantarasmṛtyā  
pratyāyayantīti sarveṣāṃ naḥ pratyakṣam | tasmād varṇā eva śabdā iti sthi-  
tam || 28 ||

### ata eva ca nityatvam || I.3.29 ||

yad uktam — vigrahavattve saty anityatvam vedasya prāpnoty an- 15  
ityārthābhīdhānād iti tatra brūmaḥ — **ata eva** śabdaprabhavatvāc  
chabdapūrvakatvāt sṛṣṭeḥ śabdārthasambandhānām trayāṇām **nityat-**  
**vam** | sambandhakartuś cāsmaraṇād iti **ca** | gavādīśabdānām tāvad

1 ānītām Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *ānītāyām* SB 1 ālambyaivaikākārā B, Dv ] *alam-*  
*byaivaikākārā* Aw; *ālambyaivaikā* IO, Ld, Mü; *ālambyaivaikā* Jd; *ālambyo vaikārikā* SB 1 utpadyate  
Aw, IO, Jd, Ld ] *upapadyate* Ma, B, Dv, Mü, SB 1 atas Ma, B, Dv, Ld, Mü, SB ] *tataś* Aw,  
IO, Jd 3 °papattir Ma, Aw ] °papatter B, Dv, IO, Jd, Ld, Mü, SB<sup>pc</sup> 3 iti ced Ma, B, Dv, Aw,  
IO, Jd, Ld, Mü, SB<sup>pc</sup> ] *iced* SB<sup>ac</sup> 3–4 sphoṭābhivyaktāv anupapattiḥ B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] *sphoṭābhivyaktyānupapattiḥ* Ma 4 padasphoṭaḥ Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *yad*  
*asphoṭaḥ* Aw 5 dhārṣṭyāt Ma ] *cet* B, Dv, Aw, IO, Jd, Ld, Mü; *om.* SB 5 brūyāt Ma, B,  
Dv, Aw, IO, Jd, Ld, Mü ] *l.n.* SB 6 bruvataḥ Aw, IO, Jd, Ld, Mü, SB ] *brūvataḥ* Ma, B, Dv  
7 °sahitenāntyena Ma ] °sahitena B, Dv, Aw, IO, Jd, Ld, Mü; °sahita° SB 7 'bhivyajyata B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *vyajyata* Ma 8 abhyupagantavyam Aw, IO, Jd, Ld, Mü, SB ] *upa-*  
*gantavyam* Ma, B, Dv 8 tasyā Ld ] *tasya* Ma, B, Dv, Aw, IO, Jd, Mü, SB 8–9 vā grhīta° Ma,  
B, Dv, Ld, SB ] *cāgrhīta°* Aw, IO, Jd, Mü 9 °sambandhasya vB<sup>ac</sup>, B, Dv, IO, Jd, Ld, Mü, SB ]  
°sambandhasyaiva vB<sup>pc</sup>; °sambandhasya ca Aw 10 ca vB<sup>pc</sup> ] *om.* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld,  
Mü, SB 10 saṅkalanā° Ma, B, Dv, Aw, IO, Mü ] *saṅkalpanā°* Jd, Ld 11 °smṛtyā B, Dv, Aw, IO,  
Jd, Ld, Mü, SB ] *smṛtāḥ* Ma 12 pratyāyayantīti Ma, B, Dv, SB ] °yajanti Aw, IO, Jd; °yayan-  
tīti Ld; *yeyajantīti* Mü 12 śabdā iti Ma, B, Dv, Ld ] *śabda iti* Aw, IO, Jd, Mü, SB 15 vedasya B,  
Dv, Aw, IO, Jd, Ld, Mü, SB ] *vedaḥ* Ma 18 sambandhakartuś Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*kartuś* SB 18 ca vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *caśabdaḥ* vB<sup>pc</sup> 108.18–109.2 tāvad  
... indrādīśabdānām Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB

15 vigrahavattve ... anityārthābhīdhānād: cf. 105.10-11

18 gavādīśabdānām ... ākṛter abhidhāyakatvān: cf. JŚŚbh ad I.3.35.

vṛddhavyavahāre 'nvayavyatirekābhyām ākr̥ter abhidhāyakatvān na  
 vyaktīnām anityānām vācyatvam | indrādiśabdānām apy ākr̥tiyogo  
 mantrārthavādebhyo 'vagamyate | viśvakarmapraṇīte ca śāstre devānām  
 ākr̥tviśeṣā uktāś citrakarmaprasiddhyartham “yamaṃ daṇḍahastam ālikhanti  
 5 varuṇam pāśahastam”<sup>107</sup> iti | itihāse cākṛtiyogaḥ suprasiddho dṛśyate | athavā  
 sthānasambandhāt tasya ca nityatvāt — yo yas tatsthānam adhiṣṭhātī sa sa  
 indra ity ucyate pṛthivīpativat | itaraiśvaryavacanāc cendraśabdaḥ pācakādivat |  
 tasmān **nityenārthena nityasya śabdasya nityaḥ** sambandha upapadyate || 29 ||

Dv[64]

**samānanāmarūpatvāc cāvṛttāv apy  
 avirodho darśanāt smr̥teś ca || I.3.30 ||**

10

nanu vṛddhavyavahārasyānāditve sati vācyavācakasambandhasyākṛtimattvopa-  
 patter upapadyate vedaprāmāṇyam | yadā khalu bhavataḥ sakalam jagat pralīyate  
 jāyate cābhinavam tadā samastasya vicchedanāt katham vedasya nityatvam  
 katham ca tatprabhavatvam jagataḥ pratijñātam ity āśaṅkyāha — **āvṛttāv**  
 15 **apy avirodha** iti | caśabdā tuśabdārthe | **apiśabdaḥ** sambhāvanāyām |  
 sṛṣṭipralayātmikāyām **āvṛttāv** abhyupagamyamānāyām **na** tvadukto  
**virodhaḥ** | suṣuptapratibuddhanyāyena kalpāntaravṛttapadārthasmarāṇopapatteḥ  
 kalpādāv īśvarānugrahāt prajāpateḥ | na hi pralayo 'smābhir atyanta-

<sup>107</sup>unk. (qtd. *Bhāmatī ad I.3.32.*)

1 ākr̥ter Ma, Dv, SB ] jāter Aw, IO, Jd, Ld, Mü 1 abhidhāyakatvān B, Dv, Aw, IO, Ld, Mü, SB ]  
 abhidhāyeyatvān Ma; abhidhāyatvān Jd 3 'vagamyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] gamyate  
 Ma 4 citrakarmaprasiddhyartham Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] cī[tāvad vṛddhavyavahāre  
 (108.18) . . . indrādiśabdānām] (000.000) trakarmaprasiddhyartham SB 5 iti em. ] om. Ma, B,  
 Dv, Aw, IO, Jd, Ld, Mü, SB, NOTES 5 itihāse Ld, Mü ] iti bhāse Aw, IO, Jd; ity abhyāse Ma, B,  
 Dv; ity abhyāse SB 5 suprasiddho Ma, B, Dv ] svaprasiddho Aw, IO, Jd, Ld, Mü, SB 5 dṛśyate  
 B, Dv, Aw, IO, Jd, Ld, SB ] darśato Ma 5–6 athavā sthānasambandhāt Ma, B, Aw, IO, Jd, Ld,  
 Mü, SB ] atha nānāsthānasambandhāt Dv 6 sa sa Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] sa IO  
 7 pṛthivīpativat vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] pṛthivīpatit vB<sup>ac</sup> 7 itaraiśvaryavacanāc  
 cendraśabdaḥ Aw, IO, Jd, Ld, Mü ] indrater aiśvaryavacanāt tasyendraśabdaḥ Ma; itaraiś-  
 varyavac cendraśabdaḥ Dv, SB 7 pācakādivat Ma, B, Aw, IO, Mü ] yāvākādivat Dv, SB;  
 pāvākādivat Ld 9 samānanāmarūpatvāc Dv, Aw, IO, Jd, Ld, Mü, SB ] samānarūpatvāc Ma,  
 B 10 smr̥teś ca Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] smr̥teḥ SB 12 bhavataḥ Ma, B, Dv, Ld, SB ]  
 bhagavataḥ Aw, IO, Mü; bhagavati Jd 12 pralīyate Dv, Aw, IO, Jd, Ld, Mü, SB ] pralīyate B;  
 pravilīyate Ma 13 samastasya vicchedanāt B, Dv, Aw, Ld, Mü, SB ] samastasya vicchedāt IO,  
 Jd; samastavastūcchedanāt Ma 13 katham vedasya Ma, B, Dv, Aw, IO, Ld, Mü, SB ] vedasya  
 Jd 14 ca B, Dv, Aw, IO, Jd, Mü, SB ] vā Ma; om. Ld 14 pratijñātam Aw, IO, Ld, Mü ]  
 pratijñāyata Ma, B, Dv, SB; pratijñāta Jd 17 suṣupta<sup>o</sup> Ma, B, Dv, Aw, IO, Jd, Mü, SB ] suṣupti<sup>o</sup>  
 Ld 17 kalpāntaravṛtta<sup>o</sup> Ma, B, Dv, Aw, IO, Mü, SB ] kalpāntaravṛtta<sup>o</sup> Jd; kalpāntaravṛtti<sup>o</sup> Ld  
 17 °papatteḥ B, Dv, Aw, IO, Ld, Mü, SB ] °papattiḥ Ma

vināso 'bhipreyate | suṣuptāvasthāyām iva sūkṣmatāpattimātram | vidyamānasya  
cābhivyaktikaraṇamātram sṛṣṭiḥ | katham | **samānanāmarūpatvāt** |  
kalpāntarātītair indrādibhiḥ kalpādaḥ sṛjyamānānām **nāmavācakaḥ** śabdo  
**rūpam** ākr̥tiḥ | katham tulyanāmarūpatvaṃ gamyate | **darśanāt smrteś ca** |

“yo brahmāṇaṃ vidadhāti pūrvam

yo vai vedāṃś ca prahiṇoti tasmai |

taṃ ha devam ātmabuddhiprakāśam

mumuksur vai śaraṇam ahaṃ prapadye ||”<sup>108</sup> iti |

tathā “sūryācandramasau dhātā yathāpūrvam akalpayat”<sup>109</sup> | yathā pūrvasmin

kalpe dhātā prajāpatiḥ sṛṣṭavāṃs tathāsminn api kalpe sūryācandramasāv akarod

ity arthaḥ | tathā “yo ha vā aviditārṣeyacchandodaivatabrahmaṇena mantreṇa

yājayati vādhyāpayati vā sthāṇuṃ varcchati garttaṃ vā prapadyata”<sup>110</sup> ity up-

akramya “tasmād etāni mantrāni vidyād”<sup>111</sup> iti cchāndogyaśrutiḥ | śau-

nakādibhiś ca madhucchandaḥprabhṛtayo “agnim īla”<sup>112</sup> ityādīnām ṛcām ṛṣayaḥ

smaryante | smrtir api —

“ṛṣīnām nāmadheyāni yāś ca vedeṣu dr̥ṣṭayaḥ |

śarvāryante prasūtānām tāny evaibhyo dadāty ajaḥ ||”<sup>113</sup>

Dv[65]

“yathartuṣv ṛtuliṅgāni nānārūpāni paryaye |

dr̥ṣyante tāni tāny eva tathā bhāvā yugādiṣu ||”<sup>114</sup>

“yathābhīmānino 'tītās tulyās te sāmpratāir iha |

<sup>108</sup>ŚU VI.18. <sup>109</sup>RV X.190.3. <sup>110</sup>ĀrṣBrā I.1.6: v.l. ... garttaṃ vā padyati <sup>111</sup>ĀrṣBrā I.1.6.

<sup>112</sup>RV I.1.1. <sup>113</sup>Mbh XII.224.56: v.l. ... vedeṣu sṛṣṭayaḥ; śarvāryanteṣu jātānām tāny ...

<sup>114</sup>Mbh I.1.37: v.l. yathārtāv ṛtuliṅgāni ...

1 suṣuptāva° vB(all Mss), IO, Jd, SB] *suṣuptyava*° vB(em.), Dv, Aw, Ld, Mü 1 iva Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 3 sṛjyamānānām nāmavācakaḥ B, Dv, Aw, IO, Ld, Mü, SB] *sṛjyamānaḥ vācakaḥ* Ma; *sṛjyamānānām nāmavācaka*° Jd 6 vai Ma, B, Dv, IO, Jd] *om.* Aw, Ld, Mü, SB 6 prahiṇoti Ma, B, Dv, IO, Jd, Ld, Mü, SB] *prahiṇoti* Aw 7 ha Ma, B, Dv, Aw, IO, Jd, Ld, SB] *om.* Mü 7 °prakāśam vB<sup>ac</sup>, B, Dv] °*prasādam* vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB, see NOTES 8 iti Ma] *iti śruteḥ* B, Dv, Aw, IO, Jd, Ld, Mü, SB 10–11 sūryācandramasāv akarod ity B, Aw, IO, Jd, SB] *sūryācandramasau karotīty* Ma, Dv; *sūryacandramasāv akarod ity* Ld, Mü 11 aviditārṣeyacchandodaivata° Ma, B, Dv, IO, Jd, Ld, SB] *aviditārtheyacchandodaivataṃ* Aw, Mü 12 varcchati Ma, B, Aw, IO, Ld, Mü, SB] *varcchati* Dv; *vacchati* Jd 12 garttaṃ Ma, B, Dv] *ga*° Aw, Mü; *garjam* IO, Jd; *garttuṃ* Ld, SB 13 mantrāni vidyād B, Dv, Ld] *mantrāni vidyād* Ma, IO, Jd, SB; *mantra* °*vidyād* Aw; *mantra* °*vidyād* Mü 14 madhucchandaḥ° Aw, IO, Jd, Ld, Mü, SB] *madhucchanda*° Ma, B, Dv 14 ṛcām Aw, IO, Jd, Ld, Mü, SB] *om.* Ma, B, Dv 14 ṛṣayaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *om.* SB 15 smaryante Ma, B, Dv, Ld, SB] *smārta*° Aw, IO, Jd, Mü 16 dr̥ṣṭayaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *dr̥ṣṭayāḥ* SB 17 śarvāryante Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *śarvāryante* SB 17 prasūtānām B, Dv, Aw, IO, Jd, Ld, Mü, SB] *prasūtānām* Ma 17 tāny Ma, B, Dv, SB] *tān* Aw, IO, Jd, Ld, Mü 17 dadāty Ma, B, Dv, Aw, Jd] *dadāty* IO, Ld, Mü, SB 18 paryaye Ma, B, Dv, Ld, Mü, SB] *paryadhāt* Aw; *parye* IO, Jd 20 yathābhīmānino B, Dv] *tathā hi mānino* Ma; *yathābhīmānino* Aw, IO, Jd, Ld, Mü, SB 20 'tītās Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *'tītās* SB 20 te Ma, B, Dv, Aw, IO, Ld, Mü, SB] *teṣām* Jd



devā devair atītaiḥ hi rūpair nāmbhir eva ca ||<sup>115</sup> iti |

atra mīmāṃsakāś codayanti — kathaṃ yugādau kasyacit puruṣasya sam-  
pradāyam antareṇa vedagrahaṇam | ekasya ca pratibhāne vedasya kṛtakatvaṃ  
prasajyate |

- 5 atra vadāmaḥ — vedasya tāvat prāmāṇyaṃ prathamapādoktena nyāyena  
vācyavācakasambandhanityatvād asmāyamāṇakartṛkatvāt | prayājādivad  
anapekṣatvād anadhigatārthagantṛtvāt | āvayoḥ samānam | siddhārthasvarūpe  
prāmāṇyaṃ ca purastāt pratipāditam | tena yathā svargāstitvaṃ bhavān prati-  
padyate tathāham api sṛṣṭisthitipralayakāraṇam paramātmānam sarvajñaṃ  
10 sarvasaktiṃ pratipadye | sa ca sarvajñaḥ prāṇinām upabhogakālam jñātvā  
prathamam bhūtasūkṣmam avyākṛtākāśam sṛjati tadanantaram hiraṇyagarbham |  
tasminn anupraviśya tadātmanā sthitvākāśādikrameṇāṇḍam sṛṣṭvā tataḥ  
sthāvaraparyantam sṛjati prāṇinām karmānurūpeṇa | na ca tasyātmanah  
prayojanam kiṃcid asty āptakāmatvāt | “apahatapāpmā vijaro vimṛtyuḥ”<sup>116</sup>  
15 “satyakāmaḥ satyasaṅkalpa”<sup>117</sup> iti niratiśayānandasadbhāvaḥ śrūyate | “eta-  
syaivānandasanyāni bhūtāni mātrām upajīvanti”<sup>118</sup> iti saṃsāriṇaḥ sarve  
tadīyam evānandaikadeśam upajīvanti bruvaṃs tasya prayojanābhāvaṃ  
darśayati | svabhāvatas tu pravartate tatra | yathedaṃ jagad āvirbhavati punaś ca  
tasminn eva pralayakāle ’vatiṣṭhate tathā vedo ’pi tasmin brahmaṇi pratiṣṭhitaḥ  
20 sargādau tadanugrahāt prajāpater manasi prādurbabhūveti na kaścid doṣaḥ |  
paramātmanaś ca nityatvāt tadātmatvāc ca vedasya sutarām nityatvam upa-

<sup>115</sup>unk. (qtd. BSSbh ad I.3.30.), see NOTES <sup>116</sup>ChU VIII.1.5; 7.1; 7.3. <sup>117</sup>ChU VIII.1.5; 7.1; 7.3.  
<sup>118</sup>BĀU IV.3.32.

3 pratibhāne Dv, Aw, IO, Jd, Ld, Mü, SB ] *pratibhāre* Ma; *pratibhāve* B  
6 asmāyamāṇakartṛkatvāt B, Dv, Aw, Jd, Ld, Mü, SB ] *asmāyamāṇakartṛkatvāt* IO; *as-  
māyamāṇakartṛtvāt* Ma 6 prayājādivad Dv, Aw, IO, Jd, Mü, SB ] *prayāsādivad* B, Ld;  
*pratyakṣādivad* Ma 7 siddhārtha° Aw, IO, Jd, Ld, Mü ] *svasiddhārtha°* Ma, B, Dv, SB 10 sa  
ca Ma, B, Dv, Aw, Ld, Mü ] *sa eva* IO, Jd; *ca* SB 11 avyā° B, Dv, Aw, IO, Jd, Ld, Mü,  
SB ] *avyayam avyā°* Ma 12 tasminn anupraviśya Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tasmin nu  
praviśya* Ld 12 tataḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 13 karmānurūpeṇa Ma, B,  
Dv, Ld, SB ] *karmānurūpaṃ* Aw, IO, Jd, Mü 14 asty āpta° Ma, B, Ld ] *asyāpta°* Dv, SB; *apy  
āpta°* Aw, IO, Jd, Mü 14 apahatapāpmā Aw, IO, Jd, Ld, Mü, SB ] *apahatapāpmā* Ma, B, Dv  
15 satyasaṅkalpa iti niratiśayā° Ma, B, Ld ] *satyasaṅkalpādir atiśayā°* Dv, Aw, IO, Jd, Mü, SB  
15 °sadbhāvaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °*svabhāvaḥ* Ma 15 śrūyate Ma, Aw, IO, Jd,  
Ld, Mü, SB ] *śrūyante* B, Dv 17 tadīyam evānandaikadeśam Aw, IO, Jd, Ld, Mü ] *tadīyam  
ānandaikadeśam* Ma, B, Dv; *tadīyanandaikadeśam* SB 17 upajīvanti Ma, B, Dv, Aw, IO,  
Jd, Mü, SB ] *upajīvanti* Ld 18 jagad āvirbhavati Ma, B, Dv ] *jagad āvirbhavati* Aw; *jagadādir  
bhavati* IO, Jd, Ld, Mü, SB 18 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 19 tathā B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *yathā* Ma

5 prathamapādoktena: JS I.1.

padhyate saṃsārasya cānāditvāt | yathā tava suptāvasthāyām vedāḥ pralīnā iva  
pratibodhe cāvīrbhavanti tathā sṛṣṭipralayayor iti sthitam || 30 ||

### madhvādiṣv asambhavād anadhikāraṃ jaiminiḥ || I.3.31 ||

“asau vā ādityo devamadhv”<sup>119</sup> iti **madhvādiṣū**pāsyāntarābhāvād  
ādityavasvādīnām **anadhikāraḥ** siddhaḥ | tatas ca vidyātvasāmānyād brah- 5  
mavidyāyām **anadhikāraṃ jaiminir** manyate sma || 31 ||

Dv[66] nanv asamartho hetur vidyātvasāmānyād iti | na hi kvacid anadhikārād any-  
atrānadhikāro ’numātuṃ śakyate | karmakāṇḍe tathā darśanād ity āśaṅkyāha —

### jyotiṣi bhāvāc ca || I.3.32 ||

**jyotir**maṇḍale savitrādayaḥ śabdāḥ prayujyante na vigrahavatīṣu devatāsu | avi- 10  
grahavatām cendrādīnām katham adhikāra iti mukhyahetūpanyāsaḥ || 32 ||

### bhāvaṃ tu bādarāyaṇo ’sti hi || I.3.33 ||

**tu**śabdāḥ pakṣavyāvṛttau | adhikārabhāvaṃ bhagavān **bādarāyaṇo** mene |  
yasmād **asti** śrautaṃ darśanam | “tad yo yo devānām pratyabudhyata sa  
eva tad abhavat | tatharṣiṇām | tathā manuṣyānām”<sup>120</sup> iti “indro ha vai 15  
devānām abhipravavrāja”<sup>121</sup> iti ca | yad uktam — vigrahavattvaṃ nāstīti tad  
ayuktam | upaniṣatsu devatopāsanasya tatsāyujyādīprāpteś cābhīdhānād “devo

<sup>119</sup>ChU III.1.1. <sup>120</sup>BĀU I.4.10. <sup>121</sup>ChU VIII.7.2: v.l. indro haiva devānām ... LV

1 cānāditvāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vānāditvāt* Ma 1 yathā Ma, B, Dv, IO, Jd,  
Ld, SB ] *tathā* Aw, Mü 3 madhvādiṣv asambhavād Ma, B, Dv, Aw, IO, Ld, Mü ] *madhvādiṣu*  
*sambhavād* Jd 3 anadhikāraṃ Ma, B, Dv, Aw, Ld, Mü ] *adhikāraṃ* IO, Jd 4 asau vā Ma,  
Aw, IO, Jd, Ld, Mü ] *asāv* B, Dv, SB 4 ādityo B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *āditya* Ma  
4 iti madhvādiṣū° Aw, IO, Jd, Ld, Mü ] *ityādiṣū*° Ma, B, Dv, SB 4 °pāsyāntarābhāvād B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] °*pāsyāntarābhāvād* Ma 5 anadhikāraḥ siddhaḥ B, Dv, Ld, SB ]  
*anadhikāraṃ vṛddham* Ma; *anadhikārasiddhaḥ* Aw, IO, Jd, Mü 7 kvacid Ma, B, Dv, Aw, Jd,  
Ld, Mü, SB ] *kaścid* IO 7 anadhikārād Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *anadhikārā*° SB 7–  
8 anyatrānadhikāro Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 8 ’numātuṃ B, Dv, Aw, IO, Jd,  
Ld, Mü, SB ] *’numānaṃ* Ma 13 bādarāyaṇo Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *badarāyaṇo* Aw  
14 śrautaṃ Aw, IO, Ld, Mü, SB ] *śrautaṃ* Ma, B, Dv; *śrotaṃ* Jd 14 tad Ma, B, Dv ] *tatas*  
*ca* Aw, IO, Jd, Ld, Mü, SB 14 yo yo Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *yo* SB 15 ha vai Aw,  
IO, Jd, Ld, Mü, SB ] *ha ve* Ma, B, Dv, see NOTES 16 °vavrāja Ma, B, Dv, SB ] °*vavraja* Aw,  
IO, Mü; *vrāja* Jd 16–17 vigrahavattvaṃ ... ayuktam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma  
17 tatsāyujyādi° Ma, Aw, Ld, Mü, SB ] *sāyujyādi*° B, Dv; *tatsāyujya*° IO, Jd

bhūtvā devān apyeti”<sup>122</sup> iti | tathā “kati devā yājñavalkya”<sup>123</sup> ity upakramya  
 “trayaś ca trī ca śatā trayaś ca trī ca sahasrā”<sup>124</sup> ity anekarūpopādānam aiś-  
 varyayogād upanyasya “mahimāna evaiṣām ete | trayastriṃśat tv eva devā”<sup>125</sup>  
 5 iti tātparyato devatānirūpaṇam | brāhmaṇe cōktaṃ “aṣṭau vasava ekādaśa  
 rudrā dvādaśādityāḥ prajāpatiś ca vaṣaṭkāraś ca”<sup>126</sup> itīndro vaṣaṭkāraśabdena  
 tatroktaḥ | api ca mantrārthavādetihāsapurāṇebhyo ’ṣṭaguṇaiśvaryopetāḥ samad-  
 higamyante | na ca mantrārthavādaprabhavasya jñānasya mithyātvaṃ vaditum  
 śakyaṃ kāraṇadoṣabādhakapratyayābhāvāt |  
 tridhā hi mantrārthavādāḥ | pramāṇāntaraviruddhārthavācino  
 10 viruddhārthaviṣayāḥ pramitārthāś ceti | yathā “dhūma evāgner divā dadṛśe  
 nārcir”<sup>127</sup> iti | “agnir himasya bheṣajam”<sup>128</sup> “pūta eva sa tejasvy annāda indriyāvī  
 paśumān bhavati”<sup>129</sup> iti | tatra viruddhārtheṣu guṇavādo ’vatiṣṭhate | tatrāpi  
 paurvāparyānvayād eva guṇaniṣṭhatā pratīyate | pramitārthāviruddhārtheṣu tu  
 śrūyamāṇam evālabanaṃ yuktam | na hi nirālabanaṃ vijñānam astīti sthitam  
 15 nirālabanaavāde |

nanu parārthatvād arthavādānām śrūyamāṇārthatvaṃ nāstīti |

tad idam asamīkṣitam vacanam | na hi parārthatvaṃ mithyātvaheṭuḥ |  
 ubhayaṃ hi mithyākāraṇam kāraṇadoṣo bādhakapratyayo vety uktam |

<sup>122</sup>BĀU IV.1.2. <sup>123</sup>BĀU III.9.1. <sup>124</sup>BĀU III.9.1. <sup>125</sup>BĀU III.9.2. <sup>126</sup>KauBrā XII.7.21: v.l.  
 ... dvādaśādityā indro dvātriṃśat prajāpatiś trayastriṃśat <sup>127</sup>unk. (qtd. JŚŚbh ad I.2.2; 12), cf.  
 TBṛā II.1.2.10. <sup>128</sup>TS VII.4.18.2. <sup>129</sup>TS II.2.5.3-4: v.l. om. sa

1 devā Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *davā* Ld 2 trayaś ca trī ca śatā Ma ] om. B, Dv, Aw,  
 IO, Jd, Ld, Mü, SB 3 evaiṣām Ma, B, Dv, IO, Ld, Mü, SB ] *eva caiṣām* Aw, Jd 3 ete B, Dv,  
 Aw, IO, Jd, Ld, Mü, SB ] *eke* Ma 4 brāhmaṇe Ma, B, Aw, IO, Jd, Ld, Mü, SB ] *brahmaṇā* Dv  
 6–7 samadhigamyante Dv, Aw, IO, Jd, Ld, Mü, SB ] *samadhigamyate* Ma, B 8 śakyaṃ Ma, B,  
 Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] om. SB<sup>ac</sup> 8 kāraṇa° Aw, IO, Jd, Ld, Mü, SB ] *kāraṇa°* Ma, B,  
 Dv 8 °pratyayābhāvāt Ma, Aw ] °*pratyakṣābhāvāt* B, Dv, Jd, Ld, Mü, SB; °*pratyakṣābhāvāt* IO  
 9 tridhā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *trividhā* vB<sup>ac</sup> 9–10 °vācino viruddhārthaviṣayāḥ  
 B, Dv, Aw, Ld, SB ] om. Ma; °*vācino* ’*varuddhārthavācinaḥ* IO; °*vācino* ’*viruddhārthavācinaḥ*  
 Jd; °*vācino* ’*viruddhārthaviṣayāḥ* Mü 10 dhūma Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *dhūmā* SB  
 10–11 evāgner divā dadṛśenārcir B, Aw, IO, Jd, Ld, Mü, SB ] *eva na darśe nāgnir* Ma; *evāgner*  
*divā darśanārcir* Dv 11 tejasvy Aw, IO, Jd, Ld, Mü, SB ] *tejasvī* Ma, B, Dv 11 indriyāvī  
 Ma, Bd, Tb, Ba ] *indriyādi* Md, Tb, Jd, Ld; *indriyādī* Aw, IO, Mü; *indriyavācī* Dv; *indrāpa*  
 SB 13 pramitārthāviruddhārtheṣu Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *pramitārthāviruddheṣu* SB  
 14 evālabanaṃ yuktam | na hi Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *l.n.* Mü 16 parārthatvād  
 arthavādānām Ma, B, Dv, Aw, Mü, SB ] *parārthavādānām* IO, Jd, Ld 16 śrūyamāṇārthatvaṃ  
 B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *śrūyamāṇasatyatvaṃ* Ma 18 ubhayaṃ hi B, Dv, Aw, IO,  
 Jd, Ld, Mü, SB ] *ubhayaṃ* Ma 18 mithyākāraṇam Aw, IO, Jd, SB ] *mithyākāraṇa°* Ld, Mü;  
*mithyātvakāraṇam* Ma, B, Dv 18 kāraṇadoṣo Aw, IO, Jd, Ld, Mü, SB ] *doṣo* Ma; *kāraṇadoṣo*  
 B, Dv 18 bādhakapratyayo vety uktam Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *bādhakapratyuktam*  
 IO

15 nirālabanaavāde: cf. JŚŚbh(F): 26.

na hi prayājādīnām svarūpābhāvaḥ parārthatvād abhyupagamyate | na  
 Dv[67] ca garbhadasādīnām | vidyamānasya hi svārthatā parārthatā vā nāsataḥ  
 śaśaviṣāṇasyobhayam dr̥śyate | arthavādagatebhyaḥ padebhyaḥ padārthapratītiḥ |  
 tato vākyārthāvagatiḥ | tasyās tu kratvarthapurūṣārthopayogitvābhāvān nindā  
 stutir vā prayojanaṃ kalpyate | na hi prayojanavaśāt sadasattve | kiṃ 5  
 tarhi | pratyayavaśāt | tṛṇaloṣṭādivat | ato vighrahavattvādi pratīyamānaṃ  
 pramāṇāntarāvīruddhaṃ ca pratītiśaraṇair yuktam abhyupagantum iti ca | vidhib-  
 hir eva rūpavattvam apekṣitam | evaṃ hi śrūyate “yasyai devatāyai havir gr̥hītaṃ  
 syāt tām manasā dhyāyed vaśatkarīṣyann”<sup>130</sup> iti | nīrūpasya dhyānānupapatter  
 mantrārthavādasamarpitaṃ rūpaṃ āśrayaṇīyaṃ na svabuddhikalpitaṃ ity alam 10  
 atiprasaṅgena |

yat punar devatādhikaraṇe vighrahavattvādinirākaraṇaṃ tad devatātaḥ  
 phalam iti sāṅkhyādayo manyante tad abhiniveśanirākaraṇamātraparam iti  
 draṣṭavyam || 33 ||

**śug asya tadanādaraśravaṇāt tadādravaṇāt sūcyate 15**  
**hi || I.3.34 ||**

manovrttimātrasādhyatvād vidyāyām sūdrasyāpy adhikāram āśaṅkya nirākriyate  
 liṅgadarśanāc ca | saṃvargavidyāyām jānaśrutim pautrāyaṇaṃ sūdraśabdena  
 parāmṛśati | “ahahāre tvā sūdra tavaiva saha gobhir astv”<sup>131</sup> iti |

<sup>130</sup>ABrā III.8.1. <sup>131</sup>ChU IV.2.3.

1 prayājādīnām Ma, B, Dv, Aw, IO, Jd, SB ] *prajādīnām* Ld, Mü 2 garbhadasādīnām  
 Ma, B, Dv, Ld, Mü, SB ] *garbhavasādīnām* Aw, IO, Jd 2 parārthatā Ma, B, Dv, Aw,  
 IO, Ld, SB ] *om.* Jd, Mü 3 padebhyaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pcins.i.m.</sup> ]  
*om.* SB<sup>ac</sup> 4 ṛthopayogitvābhāvān B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ṛthāpayogitvā* Ma  
 6 ato vighrahavattvādi Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *ato vighrahavattvādivad ato vighra-*  
*havattvādi* Ld 6 vighrahavattvādi pratīyamānaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vighra-*  
*havattvādi nirākaraṇaṃ tad devatātaḥ phalam iti sāṅkhyādayo manyante pratīyamānaṃ* Ma  
 7 abhyupagantum iti ca B, Dv, Aw, IO, Jd, Ld, Mü ] *abhyupagantaṃ hi svārthatā parārthatā*  
*vā nāsataḥ śaśaviṣāṇasyobhayam dr̥śyate | arthavādagatebhyaḥ padebhyaḥ padārthapratītiḥ |*  
*tato vākyārthāvagatiḥ | tasyās tu kratvarthapurūṣā nanv api ca* Ma; *abhyupagantaṃ ca* SB  
 8 devatāyai Ma, B, Aw, IO, Jd, Ld, Mü, SB ] *devatāyāi* Dv 8 gr̥hītaṃ Ma, B, Dv, IO, Jd,  
 Ld, Mü, SB ] *gr̥hīta* Aw 9 manasā Ma, B, Dv ] *om.* Aw, IO, Jd, Ld, Mü, SB 9 ṛkarīṣyann Ma,  
 B, Dv, Aw, IO, Jd, Mü, SB ] *ṛkarīṣyann* Ld 10–11 alam atiprasaṅgena Ma, B, Dv, Aw, IO, Ld,  
 Mü, SB ] *artham iti prasaṅgena* Jd 15 śug asya Ma, B, Aw, IO, Jd, Ld ] *sūdrasya* Dv, Mü, SB  
 17 vidyāyām Aw, IO, Jd, Ld, Mü ] *vidyāyāḥ* Ma, B, Dv, SB 18 jānaśrutim Ma, B, Dv, Aw, IO,  
 Jd, Mü, SB<sup>pc</sup> ] *janaśrutim* Ld 19 ahahāre tvā B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma; *ahahāre*  
*tvām* Mü

12 devatādhikaraṇe : cf. BS I.3.26-33.

18 saṃvargavidyāyām : ChU IV.1-3.

siddhāntas tu — na tasyāvaidyatvāt karmaṇīva brahmavidyāyām ad-  
hikāraḥ | upanayanādhyayanārthādhigamanābhāvāc ca | yal liṅgayuktaṃ na tat  
samartham | yaugikas tatra śūdraśabdaḥ prayuktaḥ | katham | haṃsavacanād **asya**  
jānaśruteḥ **śug** utpannā | śoko jātaḥ | “kaṃ vara enam etat santaṃ sayugvānam iva  
5 raikvam āttha”<sup>132</sup> ity **anādaraśravaṇāt** | tadabhāvanayā **śuk**parighaṭṭitahṛdayo  
raikvam ṛṣim ādudrāvājagāma | tasmād dhetoḥ śūdra ity uktam |  
kiṃ punaḥ kāraṇaṃ śūdraśabdena jānaśrutim abhāṣīt |  
ucyate — raikveṇa rājñāḥ śugutpannā ātmanaḥ paro’kṣajñānotthāpanāya —  
nāhaṃ kṛpaṇo dhanārthī sarvajño ’smīti prakāṣayitum || 34 ||

10

**kṣatriyatvāvagates cottaratra caitrarathena liṅgāt || I.3.35 ||**

itaś **ca** jānaśruteḥ **kṣatriyatvam** | katham | saṃvargavidyāyām **uttaratra**  
vākyaśeṣe **caitrarathena** bhīpratārīṇā saha samuccāraṇāl **liṅgād avagamyate** |  
samānajātīyānām evaikasyāṃ vidyāyām saṅkīrtanaṃ yuktam | kiṃ punas

Dv[68]

<sup>132</sup>ChU IV.1.3: v.l. kamvara enam ... LV

1 tasyāvaidyatvāt Ma ] *tasya vaidyatvāt* B, Dv, Aw, IO, Jd, Ld, Mü, SB 1–2 adhikāraḥ Aw, IO, Jd, Ld, Mü ] *anadhikāraḥ* Ma, B, Dv, SB 2 °rthādhigamanābhāvāc ca | yal liṅgayuktaṃ em. ] °rthādhigamanābhāvāt | *yal liṅgayuktaṃ* Ma; °rthādhigamanābhāvāc ca | *liṅgam uktaṃ* Aw, Mü; °rthādhigamanābhāvārthaliṅgayuktaṃ B; °rthādhigamābhāvārthaliṅgayuktaṃ Dv, Ld, SB; °rthādhigamābhāvād aliṅgayuktaṃ IO, Jd 4 śoko jātaḥ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] om. Ld 4 kaṃ vara enam etat santaṃ B, Dv, Ld, Mü ] *īśvara etam etat satvaṃ* Ma; *kaṃ vara enam etat satam* Aw; *kaṃ vara enam etam satam* IO, Jd; *kaṃ vara enam etam santaṃ* SB 4 sayugvānam Ma, B, Dv, Ld, SB ] *yugvānam* Aw; *sāyanam* IO; *sāpanam* Jd; *pagvānam* Mü 5 tadabhāvanayā Ta, Aw, IO, Jd, Mü ] *tadādravaṇāt* | *tayā* vB; *tadābhavanāt tayā* Md; *tadābhavanām tayā* Ba, SB; *tadābhavatayā* Ld; *tadābhavanapā* Bd; *tadābhavat tapaupā* Dv 5 śukpari° Mü ] *śucā pari°* vB; *śu pari°* Ma; *sūpari°* Bd; *supari°* Md, Tb, IO, Jd; *sukapari°* Aw; *śukapari°* Ld; *sūpapari°* Dv, SB 5–6 °ghaṭṭitahṛdayo raikvam Ma, B, Aw, IO, Jd, Ld, Mü, SB ] °ghaṭṭitahṛdayor aikyam Dv 6 ṛṣim ādudrāvājagāma Ma, B ] *ṛṣīdrudrāvājagāma* Dv; *ṛṣim anududrāvājagāma* Aw, IO, Jd, Ld, Mü, SB 6 tasmād B, Aw, IO, Jd, Ld, SB ] *etasmād* Ma, Dv 6 uktam Ma, B, Aw, IO, Jd, Ld, SB ] *uktiḥ* Dv 7 kiṃ punaḥ kāraṇaṃ śūdraśabdena jānaśrutim abhāṣīt B, Dv, Aw, Ld, Mü, SB ] *kiṃ punaḥ kāraṇaṃ śūdraśabdena jānaśrutir abhāṣīt* IO, Jd; *kiṃ punaḥ kāraṇaṃ śūdraśabdena jānaśrutim abhāṣīt placed after anādaraśravaṇāt* (115.5) Ma 7 punaḥ Aw, IO, Jd, Ld, Mü, SB ] *punar atra* Ma, B, Dv 8 ucyate Aw, IO, Jd, Mü ] *sūcyate* Ld; *sūcyate hi* Ma, B, Dv; *sūcyete hi* SB 8 raikveṇa vB<sup>pc</sup>, Ld ] *raikyena* vB<sup>ac</sup>, Dv, Aw, Jd, SB; *raikena* IO, Mü 8 °tthāpanāya Aw, IO, Jd, Ld, Mü, SB ] °tthāpanāyāha Ma, B, Dv 9 prakāṣayitum B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *prakāṣayitum* Ma 10 kṣatriyatvāvagates Aw, Ld ] *kṣatriyatvavagates* Ma, B, Dv, IO, Mü; *kṣatriyatvaṃ gates* Jd; *kṣatriyavagates* SB, see Noreś 10 cottaratra caitrarathena Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *cottaracaitrarathena* SB 11–12 uttaratra vākyaśeṣe Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *uttaratra cākāśe* SB 115.12–116.1 °ṇā saha ... abhipratārī° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] om. Ma 13 evaikasyāṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *ekasyāṃ* SB

11 saṃvargavidyāyām: ChU IV.1-3.

talliṅgam | “atha ha śaunakaṃ ca kāpeyam abhipratāriṇaṃ ca kākṣaseniṃ pariviṣyamāṇau brahmacārī bibhikṣa”<sup>133</sup> iti | kathaṃ punar abhipratāriṇaś caitrarathatvaṃ kāpeyena śaunakena yogāt | “etena vai caitrarathaṃ kāpeyā ayājayaṃs tam ekākinam annādyasyādhyakṣam akurvaṃs tasmāc caitraratho nāmaikaḥ kṣatrapatir jāyata”<sup>134</sup> iti chandogānāṃ dvirātre śrūyate || 35 ||

5

### saṃskāraparāmarśāt tadabhāvābhilāpāc ca || I.3.36 ||

itaś ca vidyāyām anadhikāraḥ | saṃskārasyopanayanasya parāmarśāt saṅkīrtanāt | vidyāpradeśe “taṃ hopeninye”<sup>135</sup> “adhīhi bhagava”<sup>136</sup> iti | ta-sya cābhāvābhilāpād abhidhānāt | “śūdraś caturtho varṇa ekajātir”<sup>137</sup> “na ca saṃskāram arhati”<sup>138</sup> iti smṛteḥ || 36 ||

10

### tadabhāvanirdhāraṇe ca pravṛtteḥ || I.3.37 ||

śūdratvābhāvanirdhāraṇe nirṇaye sati jābālam upanetum anuśāsituṃ ca gau-

<sup>133</sup>ChU IV.3.5. <sup>134</sup>PBrā XX.12.5: v.l. etena vai citrarathaṃ kāpeyā ... caitrarathinām ekaḥ kṣatrapatir jāyate <sup>135</sup>ŚatBrā XI.5.3.13. <sup>136</sup>ChU VII.1.1. <sup>137</sup>GauDh X.50. <sup>138</sup>Manu X.126.

1 ca kāpeyam Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *kāmyapeyam* SB 1 abhipratāriṇaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü] *abhipratāritāṃ* SB 2 pariviṣyamāṇau Ld] *pariviṣyamāṇo* Ma, B; *parivikṣyamāṇo* Dv, Jd; *parivikṣamāṇo* Aw, IO, Mü, SB 2 bibhikṣa Ma, B, Dv, Aw, Ld, Mü, SB] *bibhikṣa* IO; *bibhikṣarati* Jd 2 punar Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup>] *om.* SB<sup>ac</sup> 3 kāpeyena śaunakena yogāt B, Dv, IO, Jd, Ld, Mü] *om.* Ma; *kāpeyena śaunakena yogāt* Aw; *kāyena śaunakena yogāt* SB 3 vai B, Dv] *om.* Aw, IO, Jd, Ld, Mü, SB 3 kāpeyā Ma, B, Dv, IO, Jd, Ld, Mü, SB] *kāpeyā* Aw 4 ayājayaṃs Ma, B, Aw, IO, Jd, Ld, Mü] *ayājayaṃs* Dv; *apājayaṃs* SB 4 annādyasyādhyakṣam Ma, B, Dv] *annācyasvādhyāyam* Aw; *anvācyā svādhyāyam* IO; *anyācyā svādhyāyam* Jd; *annācyasyasvādhyāyam* Ld; *annācyam ādhāyam* Mü; *annādyasādhyāyam* SB 4 akurvaṃs Aw, IO, Jd, Ld, Mü, SB] *akurvata* Ma, B, Dv 4 caitraratho Aw, IO, Jd, Ld, Mü, SB] *caitrarathir* Ma, B, Dv 5 kṣatrapatir B, Dv, IO, Jd, Ld, SB] *kṣatriyapatir* Ma, Aw, Mü 5 jāyata SB] *ajāyata* Ma, B, Dv, Aw, IO, Jd, Ld, Mü 6 °parāmarśāt B, Dv, Aw, Ld, Mü, SB] °*parāmarśanāt* Ma; °*paraṃparāmarśāt* IO, Jd 7 anadhikāraḥ B, Dv, IO, Jd, Ld, Mü, SB] *anadhikāram* Ma; *anādhikāraḥ* Aw 7 °syopanayanasya vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB] °*sya copanayanasya* vB<sup>ac</sup>, B, Dv 7 parāmarśāt B, Dv, Aw, IO, Jd, Ld, Mü, SB] *parāmarśanāt* Ma 8 saṅkīrtanāt Aw, IO, Jd, Ld, SB] *tatsaṅkīrtanāt* Ma, B, Dv 8 bhagava Ma, B, Dv, Aw, IO, Jd, Mü] *bhagavat* Ld 9 cābhāvābhilāpād Aw, IO, Jd, Ld, Mü] *bhāvābhilāpād* Ma, B, Dv, SB, see NOTES 9 abhidhānāt Ma, B, Dv, Aw, SB] *om.* IO, Jd, Ld, Mü 9 ca Dv, Aw, IO, Jd, Ld, Mü, SB] *om.* Ma, B 10 smṛteḥ Ma] *śruteḥ* B, Dv, Aw, IO, Jd, Ld, Mü, SB 11 tadabhāvanirdhāraṇe ca pravṛtteḥ B, Dv, Aw, IO, Ld, Mü, SB] *om.* Ma; *tadbhāvanirdhāraṇe ca pravṛtteḥ* Jd 12 śūdratvābhāvanirdhāraṇe Ma, B, Dv, Aw, IO, Jd, Mü, SB] *śūdratvābhāvāsya nirdhāraṇe* Ld 116.12–117.1 gautamasya Ma, B, Dv, Aw, IO, Ld, Mü, SB] *gotram asya* Jd

tamasya **pravṛtteḥ** “samidhaṃ saumyāhara | upa tvā neṣye na satyād agā”<sup>139</sup>  
iti || 37 ||

**śravaṇādhyayanārthapraṭiṣedhāt smrteś ca || I.3.38 ||**

**śravaṇādhyayanatadarthaparījñānatadanuṣṭhānānām** **praṭiṣedhāc**  
5 **ca smaraṇāt** | “athāsya vedam upaśṛṅvatas trapujatubhyāṃ śro-  
trapratipūraṇam”<sup>140</sup> | “tasmāc chūdrasamīpe nādhyetavyam”<sup>141</sup> iti || 38 ||

**kampanāt || I.3.39 ||**

kāṭhavallīṣu paṭhyate —

“yad idaṃ kiṃ ca jagat sarvaṃ prāṇa ejati niḥsṛtam |  
10 mahad bhayaṃ vajram udyataṃ ya etad vidur amṛtās te bhavanti ||”<sup>142</sup>  
iti |

tatra saṃśayaḥ — kiṃ pañcavṛttir vāyuh “prāṇaḥ”<sup>143</sup> kiṃ vā brahmeti |  
kiṃ tāvad yuktaṃ | prasiddher vāyuh prāṇaḥ samaṣṭivyaṣṭibhāvenāvasthitaḥ |  
yady apīdaṃ brahmaprakaraṇaṃ tathāpi tataḥ śrutir balīyasīti pūrvaḥ  
15 pakṣaḥ | tatra “jagat”<sup>144</sup> parivartamānam “ejati”<sup>145</sup> kampate “vajram”<sup>146</sup> aśaniḥ Dv[69]

<sup>139</sup>ChU IV.4.5: v.l. samidhaṃ somyāhara ... LV <sup>140</sup>GauDh XII.4: v.l. ... atha hāsya vedam ...  
<sup>141</sup>VaśDh XVIII.12. <sup>142</sup>KāthU VI.2. <sup>143</sup>KāthU VI.2. <sup>144</sup>KāthU VI.2. <sup>145</sup>KāthU VI.2.  
<sup>146</sup>KāthU VI.2.

1 saumy° Dv, Aw, IO, Jd, Ld, Mü, SB ] *saumy*° Ma, B 1 satyād agā B, Dv, Aw, Mü, SB ]  
*satyād ayāgā* Ma; *satyād āgā* IO, Jd; *satyāgā* Ld 3 °praṭiṣedhāt smrteś Ma, B, Dv, Aw, SB ]  
°*praṭiṣedhasmrteś* IO, Jd, Ld, Mü 4 °parījñāna° B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °*parījñāna*°  
Ma 4–5 praṭiṣedhāc ca smaraṇāt Ma, B, Dv, Aw, SB ] *praṭiṣedhasmaraṇāt* IO, Jd, Ld, Mü  
5 athāsya B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* Ma, SB 5 upaśṛṅvatas B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] *upaśṛṅvann* Ma 5 trapujatubhyāṃ Ma, B, Dv, IO, Jd, Ld ] *trayujatubhyāṃ* Aw, Mü;  
*trapujābhyāṃ* SB 5–6 śrotrapratipūraṇam Ma ] *śrotraparipūraṇam* B, Dv, Ld, SB; *śrotraṃ*  
*paripūrṇam* Aw, IO, Jd, Mü 6 nādhyetavyam Ma, Jd ] *nādhyetavya* B, Dv, Aw, IO, Ld, Mü, SB  
7 kampanāt Ma, B, Dv, IO, Ld, Mü, SB ] *kampanāc ca* Aw 9 kiṃ ca Ma, B, Dv, IO, Jd, Ld,  
Mü, SB ] *kiṃcit* Aw 9 niḥsṛtam Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *niścitam* Aw 10 bhavanti  
Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *bhavati* Ld 13 yuktaṃ Aw, IO, Jd, Ld, Mü, SB ] *yaktaṃ* Ma,  
B, Dv 13 prāṇaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 14 tathāpi Ma, B, Dv, Aw, IO, Jd,  
Mü, SB ] *tapi* Ld 14 tataḥ Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB 14–15 pūrvaḥ pakṣaḥ  
vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *pūrvapakṣaḥ* vB<sup>pc</sup> 15 parivartamānam Ma, B, Dv, Aw,  
IO, Jd, Ld, Mü ] *parimānam* SB 15 aśaniḥ Ma, B, Dv, IO, Jd, Ld ] *aśani* Aw, Mü; *śaśaṇeniḥ*  
SB

12 prāṇaḥ: cf. 117.9

15 jagat: cf. 117.9

15 ejati: cf. 117.9

15 vajram: cf. 117.10

prasiddheḥ |

evam prāpte brūmaḥ — brahmaiva pratipattavyam | kasmāt | pūrvāpara-  
paryālocanāt pratīteḥ |

“tad eva śukraṃ tad brahma tad evāmṛtam ucyate |”<sup>147</sup>

iti purastād upakramāt | uttaratrāpi —

“bhayād asyāgnis tapati bhayāt tapati sūryaḥ |

bhayād indras ca vāyus ca mṛtyur dhāvati pañcamaḥ ||”<sup>148</sup> iti |

tanmadhyapatite ’smin vākye brahmaiva nirdiṣṭaṃ gamyate na vāyuḥ | kasmāt |  
jagataḥ **kampanāt** | brahmaṇo hi nikhilaṃ jagad bibhyat kampate svavyāpāre  
niyamena pravartata ity arthaḥ || 39 ||

5

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### jyotir darśanāt || I.3.40 ||

“eṣa samprasādo ’smāc charīrāt samutthāya paraṃ jyotir upasampadya svena  
rūpeṇābhiniṣpadyata”<sup>149</sup> iti |

tatra sandehaḥ — jyotis tamo’pahaṃ tejaḥ kiṃ vā brahmeti |

kiṃ tāvad yuktam | tamo’pahaṃ tejaḥ prasiddheḥ | “atha yad ataḥ paro  
divo jyotir”<sup>150</sup> iti parapratyabhijñānāt “paraṃ jyotir”<sup>151</sup> ity adhyavasitam iha tan  
nāstīti pūrvaḥ pakṣaḥ |

15

siddhāntas tu brahmapratipādanāya prakaraṇasamutthānād “ātmāpahata-  
pāpmā”<sup>152</sup> ity upakramād “etaṃ tv eva te bhūyo ’nuvyākhyāsyāmi”<sup>153</sup>

<sup>147</sup>KāthU VI.1. <sup>148</sup>KāthU VI.3. <sup>149</sup>ChU VIII.3.4. <sup>150</sup>ChU III.13.7. <sup>151</sup>ChU VIII.3.4. <sup>152</sup>ChU  
VIII.7.1. <sup>153</sup>ChU VIII.9.3.

3 pratīteḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tatpratīteḥ* Ma 4 śukraṃ Ma, Aw, IO, Mü, SB ]  
*śuklaṃ* B, Dv, Ld; *sūktaṃ* Jd 5 iti Ma, B, Dv, Ld, SB ] *om.* Aw, IO, Jd, Mü 5 purastād  
Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *parastād* Jd 13 °bhiniṣpadyata B, Dv, Aw, IO, Jd, Ld,  
Mü, SB ] °*bhisampadyata* Ma 14 jyotis Aw, IO, Jd, Mü ] *kiṃ* Ma, B, Dv; *om.* Ld, SB  
14 tejaḥ Ma, B, Dv, Aw, Ld, Mü, SB ] *om.* IO, Jd 14 brahmeti B, Dv, Aw, IO, Jd,  
Ld, Mü, SB ] *paraṃ brahmeti* Ma 17 pūrvaḥ pakṣaḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*pūrvapakṣaḥ* vB<sup>pc</sup>, SB 18 brahmapratipādanāya Ma ] *tadbrahmapratipādanāya* B, Dv, Aw,  
IO, Jd, Ld, SB; *tadbrahmabrahmapratipādanāya* Mü 18 prakaraṇasamutthānād B, Aw, IO, Jd,  
Mü ] *prakaraṇasamutthānāya* Ma; *prakaraṇaṃ samutthāya* Dv, SB; *prakāraṇasamutthānād* Ld  
19 upakramād B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *upakramya* Ma

12–13 eṣa ... rūpeṇābhiniṣpadyata : cf. 98.4

15–16 atha yad ataḥ paro divo jyotir : cf. 52.6

16 paraṃ jyotir : cf. 118.12

18–19 ātmāpahatapāpmā : cf. 98.10

19 etaṃ tv eva te bhūyo ’nuvyākhyāsyāmi : cf. 98.12



ity anusandhānād “aśarīraṃ vāva santaṃ na priyāpriye spr̥ṣata”<sup>154</sup> ity avadhāraṇād “aśarīro vāyur”<sup>155</sup> iti ca dr̥ṣṭāntopādānāt paramakāraṇaṃ jyotir jīvasyopasampattavyam | “atha yad ata”<sup>156</sup> iti parasminn api jyotiḥśabdadarśanād iti sthitam || 40 ||

5 **ākāśo ’rthāntaratvādivyapadeśāt || I.3.41 ||**

“ākāśo vai nāma nāmarūpayor nirvahitā te yadantarā tad brahma tad amṛtaṃ sa ātmā”<sup>157</sup> iti śrūyate |

tatra sandehaḥ — kiṃ bhūtākāśaḥ kiṃ vā para iti |

10 bhūtākāśa iti prāptam | avakāśādīdānena tasya nāmarūpanirvahaṇaṃ sambhavati |

iti prāpta ucyate — para evākāśaḥ | kasmāt | **arthāntaratvena vyapadeśād** ākāśasya “te yadantarā”<sup>158</sup> iti | ākāśasyāpi nāmarūpatvāt tadvyatirekeṇābhīdhānāt | **ādīśabdena** brahmatvāmṛtatvātmatvasaṅkīrtanaṃ yujyate | “ākāśas talliṅgād”<sup>159</sup> iti spaṣṭaliṅganāmarūpanirvahaṇam anyatrāpi syād  
15 ity āsaṅkātikrekaḥ || 41 ||

**susuptyutkrāntyor bhedena || I.3.42 ||**

Dv[70]

<sup>154</sup>ChU VIII.12.1. <sup>155</sup>ChU VIII.12.2. <sup>156</sup>ChU III.13.7. <sup>157</sup>ChU VIII.14.1. <sup>158</sup>ChU VIII.14.1. <sup>159</sup>BS I.1.22.

1 santaṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *santi* Mü 2 dr̥ṣṭāntopādānāt Ma, Aw, IO, Jd, Mü, SB ] *dr̥ṣṭāntotpādānāt* B, Dv, Ld 3 api vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *hy eva* vB<sup>pc</sup> 4 °śabdadarśanād iti Aw, IO, Jd, Mü ] *°śabdasya darśanāyeti* vB<sup>pc</sup>; *°śabdadarśanāyeti* vB<sup>ac</sup>, B, Dv, Ld, SB 5 ’rthāntaratvādivyapadeśāt Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *’rthāntarādivyapadeśāt* Jd 6 vai B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *ha vai* Ma 6 nāma SB ] *om.* Ma, B, Dv, Aw, IO, Jd, Ld, Mü, see NOTES 6 nirvahitā Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *nirvihitā* Jd 9 bhūtākāśa Aw, IO, Mü ] *bhūtākāśam* Ma, B, Dv, Jd, Ld, SB 9 avakāśādīdānena Ma, B, Dv ] *avakāśadānena* Aw, IO, Jd, Ld, Mü, SB 11 arthāntaratvena vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *antaratenā* vB<sup>ac</sup>, Dv 12 te yadantarā” iti | ākāśasyāpi B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *te yadantareṇākāśasyāpi* Ma 12–13 nāmarūpatvāt tadvyatirekeṇābhīdhānāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *nāmarūpaśabdena vyatirekeṇābhīdhānāt* vB<sup>pc</sup> 13 °ātmatvasaṅkīrtanaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *°ātmasaṅkīrtanaṃ* Mü, SB 13–14 yujyate B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *gr̥hyate* Ma 14 anyatrāpi Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *anyadāpi* SB 16 bhedena Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *bhedana* SB

1 aśarīraṃ vāva santaṃ na priyāpriye spr̥ṣata: cf. 100.1

3 atha yad ata: cf. 118.15

6–7 ākāśo ... ātmā: cf. 98.1

12 te yadantarā: cf. 119.6

“vyapadeśād”<sup>160</sup> iti vartate | bṛhadāraṇyake ṣaṣṭhaprapāṭhake “katama ātmeti | yo ’yaṃ vijñānamayaḥ prāṇeṣu hṛdy antarjyotiḥ puruṣa”<sup>161</sup> ity upakramyātmaviṣayaṃ nirūpaṇaṃ kriyamāṇam — kiṃ saṃsārisvarūpaparam kiṃ vā paramātmavarūpaparam iti saṃśaye “vijñānamayaḥ prāṇeṣv”<sup>162</sup> iti liṅgāt saṃsārisvarūpapradhānam anvākhyānam |

5

iti prāpte brūmaḥ — pararūpaparam iti | kutaḥ | **suṣuptāv utkrāntau** ca śārīrād **bhedena** parasya “vyapadeśāt”<sup>163</sup> “prājñenātmanā sampariṣvaktō na bāhyaṃ kiṃcana veda”<sup>164</sup> iti prakṛṣṭayā sarvajñalakṣaṇayā prajñayā yuktaḥ prājñāḥ parameśvaraḥ | tena “sampariṣvaktō”<sup>165</sup> jīvaḥ | tathotkrāntāv apy “ayaṃ śārīra ātmā prājñenātmanānvārūḍha utsarjan yāti”<sup>166</sup> iti | yaḥ punar upakrame prāṇasambandhaḥ so ’nuvādaḥ pramāṇāntarasiddheḥ | sarvopādhirahitacaitanyānandasvarūpapratipādanāya | tathā hi “sa vā eṣa mahān aja ātmā”<sup>167</sup> ity upasaṃharati | asaṅgo hy ayaṃ “puruṣo”<sup>168</sup> “ananvāgataṃ puṇyenānanvāgataṃ pāpena | tīrṇo hi tadā sarvāñ śokān hṛdayasya bhavati”<sup>169</sup> iti puṇyapāpābhyām asaṃprktaṃ samastaśokātītaṃ vijñānātmanaḥ paraṃ rūpaṃ paramātmasañjñam darśayati || 42 ||

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15

### patyādiśabdebhyaḥ || I.3.43 ||

itaś ca “sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatir”<sup>170</sup> iti **patyādiśabdebhyaḥ** paramātmā niścīyate || 43 ||

<sup>160</sup>BS I.3.41.      <sup>161</sup>BĀU IV.3.7.      <sup>162</sup>BĀU IV.4.22.      <sup>163</sup>BS I.3.41.      <sup>164</sup>BĀU IV.3.21.      <sup>165</sup>BĀU IV.3.21.      <sup>166</sup>BĀU IV.3.35.      <sup>167</sup>BĀU(K) IV.4.22; 24; 25.      <sup>168</sup>BĀU IV.3.21.      <sup>169</sup>BĀU IV.3.22.      <sup>170</sup>BĀU IV.4.22.

1 iti vartate vB<sup>pc</sup>, Aw, IO, Jd, Ld, Mü, SB ] *ity anuvartate* vB<sup>ac</sup>, B, Dv 1 katama Dv, Aw, IO, Jd, Ld, Mü, SB ] *katamaṃ* Ma, B 2 hṛdy Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *hṛd* SB 3 kriyamāṇam Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Mü 5 anvākhyānam Ma, B, Dv, Aw, Ld, SB ] *anvākhyātam* IO, Jd, Mü 6 pararūpaparam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *paravarūpaparam* Ma 7 ca Ma, B, Dv, SB ] *om.* Aw, IO, Jd, Mü; *va* Ld 7 śārīrād bhedena Ma, B, Dv, SB ] *śārīrabhedena* Aw, IO, Jd, Ld, Mü 8 sarvajñalakṣaṇayā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *sarvalakṣaṇayā* SB 9 prājñāḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 10 ayaṃ śārīra Ma, B, Dv ] *aśārīra* Aw, IO, Jd, Mü, SB; *śārīra* Ld 10 utsarjan yāti Ma, B, Dv ] *utsarjayātīti* Aw, IO, Jd, Mü, SB; *utsarjayātīti* Ld 13 ananvāgataṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *anvāgataṃ* Ma 14 puṇyenānanvāgataṃ Ma, B, Dv, Aw, Mü, SB ] *puṇye ’nanvāgataṃ* IO, Jd; *puṇyenānanvāgataḥ* Ld, see NOTES 15 samastaśokātītaṃ vijñānātmanaḥ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *samastaśokātītavijñānātmanaḥ* SB 16 °sañjñam B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °sañjñam Ma 18 sarvasya vaśī B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *sarvavaśī* Ma

2 katama ... puruṣa: cf. 99.13

7 vyapadeśāt: cf. 120.1

9 sampariṣvaktō: cf. 120.7

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
prathamādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

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1 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte Mü, SB] śrībhāskarācāryapraṇīte śārīrakamīmāṃsābhāṣye vB; śrībhāskarācāryaviracite śārīrakamīmāṃsābhāṣye Dv; śārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte Aw; śārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte IO, Ld; śrīśārīrakamīmāṃsābhāṣye nimbabhāskarācāryapraṇīte Jd

**ānumānikam apy ekeṣām iti cen  
na śarīrarūpakavinyastagr̥hīter darśayati ca || I.4.1 ||**

**ānumānikam** anumāne bhavaṃ pradhānam **apy ekeṣām** śākhinām śabdavad  
upalabhyate | **api**śabdaḥ sambhāvanāyām | kaṭhavallīṣu paṭhyate “mahataḥ 5  
param avyaktam avyaktāt puruṣaḥ para”<sup>1</sup> iti | “puruṣo”<sup>2</sup> bhoktā “avyaktaṃ”<sup>3</sup>  
pradhānam iti | tatra kramaḥ sāṅkhyoktaḥ pratyabhijñāyata **iti cen na** | **śarīra**sya  
ratharūpakavinyastasyāvyaktaśabdena grahaṇāt | kenacit sādṛṣyena vastvantare  
vastvantarakalpanaṃ **rūpakam** | yathā bhāratāmṛtaṃ cakravākastanīti |  
“ātmānaṃ rathinaṃ viddhi śarīraṃ ratham eva tu | 10  
buddhiṃ tu sārathiṃ viddhi manaḥ pragraham eva ca ||  
indriyāṇi hayān āhur viṣayāṃs teṣu gocarān |  
ātmendriyamanoyuktaṃ bhoktety āhur manīṣiṇaḥ ||”<sup>4</sup> iti ||  
rathakṣptiṃ darśayitvendriyādibhyaḥ paratvena —  
“so ’dhvanaḥ pāram āpnoti tad viṣṇoḥ paramaṃ padam ||”<sup>5</sup> 15  
**iti darśayati** | katham |  
“indriyebhyaḥ parā hy arthā arthebhyas ca paraṃ manaḥ |  
manasas tu parā buddhir buddher ātmā mahān paraḥ ||  
mahataḥ param avyaktam avyaktāt puruṣaḥ paraḥ |  
puruṣān na paraṃ kiṃcit sā kāṣṭhā sā parā gatiḥ ||”<sup>6</sup> iti | 20  
indriyebhyo hy arthānām paratvam iti grāhyatvād utkr̥ṣṭavacano ’tra

<sup>1</sup>KaṭhU III.11ab. <sup>2</sup>KaṭhU III.11. <sup>3</sup>KaṭhU III.11. <sup>4</sup>KaṭhU III.3-4. <sup>5</sup>KaṭhU III.9cd. <sup>6</sup>KaṭhU III.10-11.

3 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 4 ānumānikam Aw, IO, Jd, Ld, Mü, SB ]  
*anumānikam* Ma, B, Dv 4 śākhinām B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 6 avyaktam  
B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 6 para B, Dv, Aw, IO, Jd, Ld, Mü, SB ]  
*paraḥ puruṣān na paraṃ kiṃcid* Ma 7 kramaḥ vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, Mü, SB ] *brūmaḥ*  
vB<sup>pc</sup> 8 ratharūpakavinyasta° Ma, B, Dv, Aw, Ld, Mü, SB ] *ratharūpakavinyāsas tā°* IO, Jd  
9 vastvantarakalpanaṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *vastvantarakalpanaṃ kalpanaṃ* Ma  
15 pāram Aw, IO, Jd, Ld, Mü, SB ] *param* Ma, B, Dv, see NOTES 17 arthā Ma, B, Dv, Aw, IO,  
Jd, Mü, SB ] *artha* Ld 18 paraḥ Ma, B, Dv, Aw, Jd, Ld, Mü, SB ] *paramaḥ* IO 21 hy B, Dv,  
Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 21 grāhyatvād Aw, IO, Jd, Ld, Mü, SB ] *grahaṇād* Ma, B,  
Dv

4 anumāne bhavaṃ : *cf. Pāṇ IV.3.53.*

6 puruṣo : *cf. 122.6*

6 avyaktaṃ : *cf. 122.6*

“para”śabdaḥ | pūrvasmin granthe śārīrasya sannidhānād avyaktaṃ śārīraṃ  
 pratīyate pārīṣeṣyāc ceti | “na”śabdāt sarvasmāt paramapadasya paratvam iha  
 vivakṣitaṃ durvijñeyatvāt | tathā ca —

Dv[72]

- “eṣa sarveṣu bhūteṣu gūḍhātmā na prakāśate |  
 5 dr̥śyate tv agryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ||”<sup>7</sup> iti |  
 vaiṣṇavasya padasya dūradarśārhatvam uktvā tatpratītyupāyaṃ darśayati |  
 “yacched vānmanasī prājñas tad yacchej jñāna ātmani |  
 jñānam ātmani mahati niyacchet tad yacchec chānta ātmani ||”<sup>8</sup> iti |  
 vācam samastabāhyendriyavyāpāraṃ manasi samyacched ity arthaḥ |  
 10 tac ca mano jñānātmani buddhisvarūpe niyamayet | mano nāma  
 saṅkalpakāmasmaranādihetuḥ | buddhiḥ punar adhyavyavasāyātmikā | tasyāś  
 ca dharmo ’haṃkāraḥ | te buddhimanasī dve antaḥkaraṇe vedāntavādina  
 icchanti | tāṃ buddhiṃ mahaty ātmani kṣetrajñe bhoktari sthāpayet |  
 taṃ ca śānte prapañcātīte sarvavyāpiny amṛtarase saṃsṛjet | sa evāham  
 15 asmīti bhāvayet | sanakādyaiś ca yogaśāstre ’yam eva yogaḥ pradarśyate  
 “dhyānaṃ dhāraṇā samādhir”<sup>9</sup> iti | dhyānam abhipretārthaprāptyarthaṃ cit-  
 taikāgratocyate | prāṇendriyabuddhimanasāṃ yugapatsandhānaṃ dhāraṇā |  
 śraddhāprayatnābhyāṃ nityacintā samādhiḥ | uktaṃ ca sanakena —  
 “na yogād uttamaṃ hy asti yoga eva parā gatiḥ |  
 20 devā maharṣayaś caiva yogena śreṣṭhatāṃ gatāḥ ||  
 kliśyamāṇo ’pi kurvīta nigrahaṃ manasaḥ sadā |  
 na nirvedaṃ munir gacchet kuryād evātmano hitam ||”<sup>10</sup> iti || 1 ||

<sup>7</sup>KaṭhU III.12. <sup>8</sup>KaṭhU III.13. <sup>9</sup>unk. <sup>10</sup>unk.

2 pārīṣeṣyāc vB<sup>pc</sup>, Dv, SB ] *pārīṣeṣāc* vB<sup>ac</sup>; *pārīṣeṣāc* Aw, IO, Jd, Ld, Mü 2 naśabdāt B,  
 IO, Jd, Ld, Mü ] *caśabdaḥ* Ma; *caśabdāt* Aw; *naśabdaḥ* SB 4 gūḍhātmā Ma, B, Dv, IO,  
 Jd, Mü, SB ] *gūḍhotmā* Aw, Ld 4 prakāśate Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *prakāśate*  
 Ld 6 dūradarśārhatvam Aw, IO, Ld, Mü, SB ] *duravagatatvam* Ma; *durdarśatvam* B, Dv; *du-  
 radarśārhatvam* Jd 6 tatpratīty<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tatpratīpatty<sup>o</sup>* Ma 7 °manasī  
 Ma, B, Dv, IO, Jd ] °manasi Aw, Ld, Mü, SB 8 jñānam ... chānta ātmani Ma, B, Dv, Aw, IO,  
 Ld, Mü, SB ] *om.* Jd 8 niyacchet tad yacchec Ma ] *niyacchec* Dv; *tad yacchec* Aw, IO, Ld, Mü,  
 SB 8 chānta Dv, Aw, IO, Ld, Mü, SB ] *chrānta* Ma, B 10 niyamayet Ma, B, Dv, Aw, Jd, Ld,  
 Mü, SB ] *niyamayan* IO 13 tāṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *tāṃ ca* Ma 13 kṣetrajñe  
 Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *kṣetrajñebhyaḥ* SB 13 bhoktari sthāpayet Ma, B, Dv, Aw,  
 IO, Jd, Ld, Mü ] *bhoktr̥bhyaḥ paristhāpayet* SB 15 sanakādyaiś ca B, Ld ] *sāgādaḥ ca* Ma;  
*sanakādaḥ ca* Md, Bd, Dv, Mü, SB; *sanakādi ca* Tb; *sanakādi<sup>o</sup>* Aw, IO, Jd 16 °prāptyarthaṃ B,  
 Dv, Aw, IO, Jd, Ld, Mü, SB ] °prāptyarthā Ma 18 nityacintā Ma, B, Dv, Aw, IO, Jd, Ld, Mü ]  
*nityacintyā* SB 18 sanakena Ma, B, Dv, Ld, Mü, SB<sup>pc</sup> ] *sanakaiḥ* Aw, IO, Jd 20 yogena Ma,  
 B, Dv, Aw, IO, Ld, Mü, SB ] *yoginaḥ* Jd 20 gatāḥ Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *gatāṃ gatāḥ*  
 Mü 21 kliśyamāṇo *em.* ] *kliśyamāṇo* Ma; *śliśyamāṇo* B, Dv, Aw, IO, Jd, Ld, Mü, SB

1 para: cf. 122.19, KaṭhU III.11.

2 na: cf. 122.20, KaṭhU III.11.

**sūkṣmaṃ tu tadarhatvāt || I.4.2 ||**

kathaṃ punaḥ śārīram avyaktaśabdārham ity āśaṅkānivṛttyarthas tuśabdaḥ | śārīrakāraṇaṃ bhūtasūkṣmam avyaktaṃ tadīśvaraśaktir ādyatatvam acetanaṃ yataḥ sarvo 'yam ākāśādir acetanaprapaṅco jāyate | kāraṇaṃ uktvā kāryaṃ sthūlam api śārīram uktam | kāryakāraṇayor ananyatvād ity abhiprāyaḥ | kiṃ 5  
punaḥ kāraṇaṃ sthūlaśārīre prakṛte bhūtasūkṣmaṃ vyapadiśyate | tadarhatvād avyaktaśabdārhabhāvāt || 2 ||

**tadadhīnatvād arthavat || I.4.3 ||**

Dv[73] yad avyākṛtam abhyupagamyate tad eva naḥ pradhānam ity āśaṅkyāha — 10  
**tadadhīnatvād** īśvarādhīnatvād avyākṛtāvasthāyās tvadabhipretam nityam acetanaṃ pradhānam na sidhyati | tac cāvyākṛtam **arthavad** abhyupagamyate prajoyanavat | na hi tena vinā prapaṅcotpattiḥ sambhavaṭīti kecid evaṃ vyācakṣate |

aparā vyākhyā — “sūkṣmaṃ”<sup>11</sup> liṅgaśārīram sthūlaśārīrāpekṣayā “sūkṣmaṃ”<sup>12</sup> iti vyapadiśyate | kasmāt | “tadarhatvād”<sup>13</sup> avyaktaśabdasya | 15  
pañcānāṃ bhūtānāṃ pratipurusaṃ sūkṣmāvasthā kācit karmakāritāsti | “tadantarapratipattau raṃhati”<sup>14</sup> ity atra prasādhyate | tasmīṅ śārīre pañca vāyava ekādaśendriyaśaktayo buddhiś ceti | “tad idaṃ liṅgaśārīram puryaṣṭakam”<sup>15</sup>

<sup>11</sup>BS I.4.2. <sup>12</sup>BS I.4.2. <sup>13</sup>BS I.4.2. <sup>14</sup>BS III.1.1. <sup>15</sup>unk.

1 tadarhatvāt Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *dehitvāt* Jd 3 avyaktaṃ tad° Aw, IO, Jd, Ld, Bd, Tb, Mü ] *avyākṛtam* vB<sup>pc</sup>; *avyaktīkṛtam* vB<sup>ac</sup>, Md, Dv; *avyaktitam* SB<sup>pcins.i.m.</sup> 3 ādyatatvam Aw, IO, Jd, Ld, Mü ] *ādyam tattvam* Ma, B, Dv, SB 4 ākāśādir Dv, Aw, IO, Jd, Ld, Mü, SB ] *ākādir* Ma, B 4 acetanaprapaṅco B, Dv, Aw, Jd, Ld, Mü ] *acetanaḥ prapaṅco* Ma; *acetanaṃ prapaṅco* IO, SB 4 kāraṇaṃ uktvā B, Aw, IO, Jd, Ld, Mü, SB ] *kāraṇoktyā* Ma; *kāraṇaṃ muktvā* Dv 4 kāryaṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *kāryaḥ* SB 5 kāryakāraṇayor B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *kāryakāraṇaṃ* Ma 5 ananyatvād B, Dv, Ld, Mü, SB ] *anyatvād* Aw; *abhinnatvād* IO, Jd 6 prakṛte bhūtasūkṣmaṃ Ma, B, Aw, IO, Jd, Ld, Mü, SB ] *prakṛtabhūtasūkṣmaṃ* Dv 6 tadarhatvād B, Aw, IO, Jd, Ld, Mü, SB ] *tadarhatvād* Dv; *tadarhatvād ity āha* Ma 7 avyaktaśabdārhabhāvāt Ld, Mü ] *avyaktaśabdābhāvāt* B, Dv; *avyaktaśabdābhāvāt* SB; *avyaktaśabdārhatvāt* Ma, Aw, IO, Jd 8 arthavat B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 9 abhyupagamyate Dv, Aw, IO, Ld, Mü, SB ] *abhyupagate* Ma, B 9 naḥ Ma, B, Aw, IO, Jd, Ld, Mü ] *om.* Dv, SB 9 āśaṅkyāha Dv, Aw, IO, Jd, Ld, Mü, SB ] *āśaṅkyāha* Ma, B 10 īśvarādhīnatvād Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *īśvarādhīnatvād īśvarādhīnatvād* Ld 12 prajoyanavat B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *prajoyanavāt* Ma 14 aparā vyākhyā Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *om.* Ld 14 liṅgaśārīram Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *śārīram* SB 15 kasmāt Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tasmāt* Ld 16 kācit Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma, B 17 raṃhati Ma, B, Aw, IO, Jd, Ld, Mü ] *vahanti* Dv; *rahati* SB 18 puryaṣṭakam Ma, B, Dv, IO, Jd, Ld, Mü, SB ] *pāryaṣṭakam* Aw

iti gīyate | tena baddho baddha ucyate | tena ca mukto mukta ucyate | tad etad āha — **tadadhīnatvād arthavat** | sūkṣmaśārīrā**dhīnatvād** bandhamokṣayor **arthavad** iti | raṃhatīty asmin sūtre dṛṣṭāntavacanam | indriyebhyaḥ paratvaṃ yathārthānāṃ tathā mahato jīvād avyaktasya paratvam | “śārīraṃ ratham”<sup>16</sup>  
 5 ity atrāpi liṅgaśārīram upāttaṃ tena vinā saṃsaraṇabhogayor abhāvāt |  
 ataḥ prakṛtam eva sūkṣmaśārīram ity upapannaṃ dvitīyaṃ vyākhyānam |  
 liṅgaśārīrahitaḥ paramātmēti | tataḥ paratvaṃ tasyopapadyata iti || 3 ||

### jñeyatvāvacanāc ca || I.4.4 ||

**jñeyatv**ena sāṅkhyaiḥ pradhānaṃ smaryate “guṇapuruṣavivekajñānān muktir”<sup>17</sup>  
 10 iti | iha **ca** tadabhāvān na pradhānam avyaktam || 4 ||

### vadātīti cen na prājño hi prakaraṇāt || I.4.5 ||

jñeyatvaṃ **vadati** śrutir **iti cet** —

“aśabdān asparśān arūpān avyayaṃ  
 tathārasaṃ nityaṃ agandhavaś ca yat |  
 15 anādy anantaṃ mahataḥ paraṃ dhruvaṃ  
 nicāyā taṃ mṛtyumukhāt pramucyate ||”<sup>18</sup> iti |

**na** | **prājño hi** | tasya hīdaṃ **prakaraṇaṃ** “puruṣān na paraṃ kiṃcid”<sup>19</sup> ity  
 upakramāt | na ca pradhānasya prakriyāsti |

<sup>16</sup>KaṭhU III.3. <sup>17</sup>unk. (qtd. BŚBh ad I.4.4: v.l. *guṇapuruṣāntarajñānāt kaivalyam*) <sup>18</sup>KaṭhU III.15. <sup>19</sup>KaṭhU III.11.

1 baddho Ma, B, Dv, Ld, Mü, SB ] *bandho* Aw, IO, Jd 1 ca B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *om.* Ma 1 mukta SB ] *mukta ity* Ma, B, Dv, Aw, IO, Jd, Ld, Mü 1 etad Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *om.* SB 2–3 bandhamokṣayor arthavad iti | raṃhatīty asmin sūtre Aw ] *bandhamokṣayoḥ* | *arthavad iti* Ma, B, Dv, Ld, SB; *raṃhatīty asmin sūtre bandhamokṣayor arthavad iti* IO, Jd, Mü 4 ratham Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *cārtham* SB 5–6 liṅgaśārīram ... vyākhyānam Ma, B, Dv, Aw, IO, Ld, Mü, SB ] *om.* Jd 5 saṃsaraṇabhogayor vB<sup>pc</sup>, Aw, IO, Ld, Mü, SB ] *saṃsaraṇaṃ rogayor* vB<sup>ac</sup>, Dv 7 °rahitaḥ B, Dv, Aw, IO, Jd, Ld, Mü, SB ] °*rahitaś ca* Ma 7 tataḥ paratvaṃ Ma, B, Dv, Aw, IO, Jd, Mü, SB ] *tapahparatvaṃ* Ld 7 tasyo° B, Dv, Aw, IO, Ld, Mü, SB ] *parasyo°* Ma 10 ca Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB 10 tadabhāvān Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *tadbhāvān* SB 10 na pradhānam Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *nāpradhānam* SB 11 vadātīti Dv, Aw, IO, Jd, Ld, Mü, SB ] *vadantīti* Ma, see NOTES 125.11–127.10 prakaraṇāt ... aviśeṣāt B, Dv, Aw, IO, Jd, Ld, Mü, SB ] *lac.* Ma 11 prakaraṇāt B, Dv, Aw, IO, Jd, Mü, SB ] *karaṇāt* Ld 12 jñeyatvaṃ vadati Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *jñeyatvavad iti* SB 16 pramucyate B, Dv, IO, Jd, Ld, Mü, SB ] *pramukhāt pramucyate* Aw 18 prakriyāsti Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *kriyāsti* SB

3–4 indriyebhyaḥ ... paratvam: cf. 122.17–19, KaṭhU III.10–11.

kathaṃ punar īśvaraviṣayaṃ jñānaṃ jīvasya muktikāraṇam | na hi  
goviṣayeṇa jñānena taimirikasya dvicandrajñānaṃ nivartate | vacanaśamarthyād  
bhavatīti cen na | vacanaśatenāpy anivṛttāvidyasya muktir upapādayituṃ śaky-  
ate | jñānam ajñānasya nivartakaṃ dr̥ṣṭārthatvāt | tac ca prakāśakatvāt pradīpavat |

Dv[74] atrocyate — na gopuruṣavad atyantabhedo jīvaparayoh | yad eva para- 5  
rūpādarśanaṃ saivāvidyā | sā ca vidyayā nivartate | tataś ca svarūpaṃ prati-  
padyata iti citram | ata idam uktam “nicāyya taṃ mṛtyumukhāt pramucyata”<sup>20</sup>  
iti || 5 ||

### trayāṇām eva caivam upanyāsaḥ praśnaś ca || I.4.6 ||

itaś ca nāvyaktaṃ pradhānam | evaśabdo ’vadhāraṇe | trayāṇām agnijīva- 10  
paramātmanām upanyāso vaktavyatayā praśnaś ca jñeyatayaivam iti prakāra-  
nirdeśaḥ | granthārūḍhaḥ prakāro nirdiśyate |

“sa tvam agniṃ svargyam adhyeṣi mṛtyo

prabrūhi taṃ śraddadhānāya mahyam |”<sup>21</sup> ity agnipraśnaḥ |

“yeyaṃ prete vicikitsā manuṣye

astīty eke nāyam astīti caike |

etadvidyām anuśiṣṭas tvayāham

varāṇām eṣa varas tṛtīyaḥ ||”<sup>22</sup> iti jīvapraśnaḥ |

saumanasyapraśnāpekṣāyām tṛtīyaḥ |

“anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt |

anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada ||”<sup>23</sup>

iti paraviṣayaḥ praśnaḥ |

<sup>20</sup>KāthU III.15. <sup>21</sup>KāthU I.13ab. <sup>22</sup>KāthU I.20. <sup>23</sup>KāthU II.14.

3 vacanaśatenāpy B, Dv, Aw, IO, Jd, SB ] *vacanaśatenāpa*<sup>o</sup> Ld 3 anivṛttāvidyasya B, Aw, IO,  
Jd, Ld, Mü ] *anivṛttāv ity asya* Dv, SB 4 dr̥ṣṭārthatvāt Aw, IO, Jd, Ld, Mü, SB ] *dr̥ṣṭatvāt*  
B, Dv 7 iti citram Aw, IO, Jd, Ld, Mü ] *iti kim atra citram* B, Dv, SB 7 nicāyya Ma, B,  
Dv, Aw, IO, Jd, Ld, Mü ] *nirākṣe* SB 9 praśnaś ca Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *praśnaḥ*  
SB 11 vaktavyatayā B, Aw, IO, Jd, Ld, Mü, SB ] *vyaktavyatayā* Dv 13 svargyam B, Dv, Aw,  
IO, Ld, Mü ] *svargam* Jd; *svam* SB 13 adhyeṣi B, Dv, Aw, IO, Mü ] *adhyeyi* Ld; *adhyepi* SB  
18 varāṇām Aw, IO, Jd, Ld, Mü, SB ] *varāṇam* B, Dv, see NOTES 18 eṣa varas B, Dv ] *eṣa*  
*vṛttas* Aw, IO, Jd, SB; *eva vṛttas* Ld 19 saumanasya<sup>o</sup> B, Dv, Aw, IO, Jd, Mü, SB ] *saumasya*<sup>o</sup>  
Ld 19 <sup>o</sup>pekṣāyām Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup> ] *pekṣāyāyam* B, Dv 20 anyatra dharmād any-  
atrādharmād Ma, B, Dv, Aw, IO, Jd, Ld, Mü ] *yatra dharmād* SB 21 bhūtāc ca bhavyāc ca B,  
Dv ] *bhūtād bhavyāc ca* Aw, IO, Jd, Ld, Mü; *bhūtād bhavyād* SB, see NOTES 21 yat B, Dv, Aw,  
Ld, Mü ] *yaṃ* IO, Jd, SB 21 tat B, Dv, Ld, SB ] *tvaṃ* Aw, IO, Jd, Mü 22 paraviṣayaḥ praśnaḥ  
B, Dv, IO, Jd, SB ] *paraviṣayapraśnaḥ* Aw, Ld, Mü

7 nicāyya taṃ mṛtyumukhāt pramucyata : cf. 125.16



**upanyāso** 'pi | “lokādīm agniṃ tam uvāca tasmai”<sup>24</sup> iti agniṣayaṃ prativacanam |

“yonim anye prapadyante śārīratvāya dehinaḥ |

sthānum anye 'nusaṃyanti yathākarma yathāśrutam ||”<sup>25</sup>

5 iti jīvaviṣayaṃ prativacanam | “na jāyate mriyate vā vipaścid”<sup>26</sup> iti paraviṣayam eva | nāsti pradhānasyeti tātparyārthaḥ || 6 ||

### mahadvac ca || I.4.7 ||

itaś **ca mahac**habdo buddhau sāṅkhyaiḥ prayuktaḥ | tato 'nyatrāpi vede dr̥ṣyate “vedāham etaṃ puruṣaṃ mahāntam”<sup>27</sup> | tathāvyaktaśabdaḥ śārīre bhaviṣyati || 7 ||

### 10 camasavad aviśeṣāc ca || I.4.8 ||

śvetāśvatarāṇāṃ mantropaniṣadi śrūyate |

“ajām ekāṃ lohitaśuklakṛṣṇāṃ

bahvīḥ prajāḥ sṛjamānāṃ sarūpāḥ |

ajo hy eko juṣamāṇo 'nuṣete

15 jahāty enāṃ bhuktabhogāṃ ajo 'nyaḥ ||”<sup>28</sup> iti |

taittirīyāṇāṃ api nārāyaṇopaniṣadi śrūyate | asmin mantre triguṇātmikā prakṛtiḥ sāṅkhyasmṛtiprasiddhā pratyabhijñāyate | ataḥ pradhānaṃ śrutigamyam evety aśāṅkāṃ nirākaroti |

20 na pradhānam anena mantreṇa nirdiśyate | kasmāt | **aviśeṣāt** | lohitādiśabdānāṃ raktaśuklakṛṣṇavarṇavācināṃ sarvatrā**aviśeṣāt** | **camasavad** | “arvāgbilāś camasa ūrdhvabudhna”<sup>29</sup> ity asmin mantre camasakriyāyogāc “**camasa**”śabdo yathāviśiṣṭas tatthehāpi || 8 ||

<sup>24</sup>KāthU I.15a. <sup>25</sup>KāthU V.7. <sup>26</sup>KāthU II.18a. <sup>27</sup>ŚU III.8. <sup>28</sup>ŚU IV.5. <sup>29</sup>BĀU II.2.3.

1–2 iti agniṣayaṃ prativacanam *coni.*] *om.* B, Dv, Aw, IO, Jd, Ld, Mü, SB, see NOTES  
4 'nusaṃyanti B, Dv, Jd, Ld] 'nusaṃjanti Aw, IO, Mü; *saṃyanti* SB 7 mahadvac B, Dv, Aw, IO, Ld, Mü, SB] *mahad yac* Jd 9 bhaviṣyati Dv, Aw, IO, Jd, Ld, Mü, SB] *bhaviṣyatīti* B 10 aviśeṣāc ca Dv(2), Aw, IO, Jd, Ld, Mü, SB] *aviśeṣāt* B, Dv 11 śvetāśvatarāṇāṃ Ma, B, Dv, Aw, IO, Jd, Ld, Mü, SB<sup>pc</sup>] *śvetāśvatarāṇāṃ* SB<sup>ac</sup> 12 śuklakṛṣṇāṃ B, Dv, Aw, IO, Jd, Ld, Mü, SB] *śuklakṛṣṇāṃ* Ma 13 sṛjamānāṃ Ma, B, Dv, Aw, Jd, Ld, Mü, SB] *sṛjamānāḥ* IO 17 pratyabhijñāyate Ma, B, Dv, Aw, IO, Jd, Ld] *pratyabhijñāyante* SB 17 śrutigamyam Ma] *śrutigamyam* B, Dv, Aw, IO, Jd, SB 21 ūrdhvabudhna Ma, B, Dv, IO, Jd, Ld, SB] *ūrdhvabudhu* Aw 21 asmin B, Dv, Aw, IO, Jd, Ld, SB] *etasmin* Ma 21 camasakriyāyogāc Ma, B, Dv, Aw, IO, Jd, SB] *camanakriyāyogāc* Ld<sup>ac</sup>; *ca na kṣaṇanakriyāyogāc* Ld<sup>pc</sup>

21–22 camasaśabdo: cf. 127.21

nanu tatra “itīdaṃ tacchira”<sup>30</sup> iti vākyaśeṣāc chiraś camaso gamyate | atra kathaṃ viśeṣapratītiḥ | ata āha —

**vyotirupakramā tu tathā hy adhīyata eke || I.4.9 ||**

**tu** avadhāraṇe | jyotir upakramo yasyāḥ prakṛteḥ sā **jyotirupakramā** | **tathā** tena prakāreṇa **aike** śākhinaś chandogā **adhīyate** | **hīti** hetau | “yad agne rohiṭaṃ rūpaṃ tejasas tad rūpaṃ | yac chuklaṃ tad apāṃ | yat kṛṣṇaṃ tad annasya”<sup>31</sup> iti śākhāntare viśeṣadarśanād aviśeṣāsrutir nirṇīyate | yathā “āgneyaṃ caturdhā karoti”<sup>32</sup> iti viśeṣāsrutyā “puroḍāśaṃ caturdhā karoti”<sup>33</sup> iti sāmānyaśrutir nirṇīyate tadvat || 9 ||

**kalpanopadeśāc ca madhvādivad avirodhaḥ || I.4.10 ||**

**caśabdaḥ** sambhāvanāyām | īśvarād utpannāyām ajāyām api carācaraprakṛtāv ajāyām sādṛśyaka**lpanayopadeśād avirodhaḥ** | yathā kāṃcid ajāṃ bahuvarkarāṃ yadṛcchayā kaścid ajo ’nuśete ’paro jahāti tathemāṃ prakṛtim avidvān anuśete vyapagatāvidyātimitiro jahātīti jīvanāṃ parasparaṃ bheda eva paramātmanā cābhedaḥ | phenataraṅgādīnām iva | saty evam ekasmin mukte paro na mucyeta ity upapadyate bandhamokṣavyavasthā | **madhvādivad** ādityasyāmadhuno madhutvaṃ vācaś cādhenvā dhenutvaṃ sādṛśyāt kalpyate || 10 ||

**na sāṅkhyopasaṅgrahād api nānābhāvād atirekāc ca || I.4.11 ||**

“yasmin pañca pañcajanā ākāśāś ca pratiṣṭhitaḥ |

<sup>30</sup>BĀU II.2.3. <sup>31</sup>ChU VI.4.1. <sup>32</sup>unk. (qtd. JSŚbh ad III.1.26.) <sup>33</sup>unk. cf. ĀpŚS III.3.2; BauŚS I.18.27.9.

1 tatra “itīdaṃ tacchira” iti Aw, IO] tatra “idaṃ tacchira” iti B, Dv; om. Ma; tatra itītaṃ taccharīra Jd; tatra yathedaṃ tacchira Ld; itītaṃ tac co SB 1 atra Ma, B, Dv, SB] tatra Aw, IO, Jd; tathātra Ld 2 viśeṣapratītiḥ B, Dv, Aw, IO, Jd, Ld, SB] viśeṣaḥ prakṛtibhiḥ Ma 128.3–140.15 eke ... ko lābhaḥ Ma, B, Dv, Aw, IO, Jd, Ld] lac. SB, see NOTES 6 tejasas Ma, B, Dv, IO, Jd, Ld] tejas Aw 6 yac chuklaṃ vB<sup>pc</sup>, Aw, IO, Jd, Ld] yat śuklaṃ vB<sup>ac</sup>, Dv 8 sāmānyaśrutir Ma, B, Dv, Aw, IO, Ld] om. Jd 11 caśabdaḥ B, Dv, Aw, IO, Jd, Ld] śabdaḥ Ma 11 ajāyām Ma] om. B, Dv, Aw, IO, Jd, Ld 12 ajāyām Ma] ajā B, Dv, Aw, IO, Jd, Ld 13 yadṛcchayā Ma, B, Dv, Aw, IO, Jd] ṛcchayā Ld 16 mucyeta Ma, B, Dv, Ld] mucyeta Aw, IO, Jd 16 °vyavasthā Ma, B, Dv, Aw, IO, Jd] °vyasthā Ld 16 madhvādivad B, Dv, Aw, IO, Jd, Ld] manvādivad Ma 17 ādityasyāmadhuno Aw, IO, Jd, Ld] ādityasyāḥ madhuno B, Dv; ity asya Ma 17 cādhenvā Aw, IO, Jd, Ld] cā dhenvā Ma, B; ca dhenvā Dv 17–18 kalpyate Ma, B, Dv, Ld] kalpyate Aw, IO, Jd

tam eva manya ātmānaṃ vidvān brahmāmṛto 'mṛtam ||"<sup>34</sup> iti | Dv[76]  
 asmin mantre pañcasaṅkhyāviśayā aparā pañcasaṅkhyā śrūyate | tataś ca pañca  
 pañcakāḥ pañcaviṃśatipadārthāḥ sampadyante | arthataś ca smaryate sāṅkhyaiḥ |  
 “mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtivilkṛtayaḥ sapta |  
 5                   ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ ||"<sup>35</sup> iti |

atrocyate — **na sāṅkhyopasaṅgrahād api** pradhānādīnāṃ śrutimattvam |  
**apiśabdaḥ** sambhāvanāyām | kutaḥ | **nānābhāvāt** sāṅkhyakalpitānāṃ  
 pañcaviṃśatitattvānāṃ pṛthag**bhāvāt** | antarāle pañcasaṅkhyānibandhanam nāsti  
 yatrāvāntarasaṅkhyā niveśate | **sāṅkhyāśabdo** hi prayujyamāno jātiguṇakriyām  
 10 copādāya prayujyate | na cātrāntarāle pañcasaṅkhyāniveśanimittam anyatamaṃ  
 yat paśyāmaḥ | tasmād “diksaṅkhye sañjñāyām”<sup>36</sup> iti samāso 'nusartavyaḥ |  
 “pañcajanā”<sup>37</sup> nāma kecit te “pañca”<sup>38</sup> iti sāṅkhyayā viśiṣyante | yathā  
 saptarṣayaḥ sapteti | ekaiko 'pi saptarṣiḥ | “jana”śabdo 'pi tadvat tattve  
 cāprasiddhaḥ | tasmād apratyabhijñānam | **atirekāc ca** | “yasminn”<sup>39</sup> iti sap-  
 15 tamyātmā nirdiśyate | tathā “ākāśaś ca pratiṣṭhita”<sup>40</sup> ity ākāśo 'tiricyate | tataś ca  
 saptaviṃśatitattvāni sampadyante || 11 ||

### prāṇādayo vākyaśeṣāt || I.4.12 ||

<sup>34</sup>BĀU(M) IV.4.19, see NOTES <sup>35</sup>SK III. <sup>36</sup>Pāṇ II.1.50. <sup>37</sup>BĀU(M) IV.4.19. <sup>38</sup>BĀU(M) IV.4.19. <sup>39</sup>BĀU(M) IV.4.19. <sup>40</sup>BĀU(M) IV.4.19.

1 eva manya Aw, IO, Jd, Ld] *evam a[.....]* Ma, B; *evam anya* Dv 1 iti B, Dv, Aw, IO, Jd, Ld] *om.* Ma 3 *smaryate* Aw, IO, Jd, Ld] *smaryante* Ma, B, Dv 6 śrutimattvam Ma, B, Dv, Aw, IO, Ld] *śrutimattve* Jd 7 sāṅkhyā° Ma, B, Dv] *sāṅkhyā°* Aw, IO, Jd, Ld 8 antarāle Ma, B, Ld] *antarārthe* Dv, Aw, IO, Jd 8–9 pañcasaṅkhyānibandhanam nāsti yatrāvāntarasaṅkhyā Ma, B, Dv, Aw, IO, Ld] *pañcasaṅkhyā* Jd 9 niveśate Ma, B, Ld] *niveśataḥ* Dv; *niviśate* Aw, IO, Jd 9 hi B, Dv, Aw, IO, Jd, Ld] *om.* Ma 10 copādāya Ma, B, Dv, Jd] *vopādāya* Aw, IO, Ld 10–11 anyatamaṃ yat B, Dv] *anyat* Ma; *anyat* Aw, IO, Jd; *anyatamaṃ* Ld 12 sāṅkhyayā Ma, B, Dv, Ld] *sāṅkhyayā* Aw, IO, Jd 12 viśiṣyante Ma, B, Dv, Aw, Ld] *viśeṣyante* IO, Jd 13 jana° Ma, B, Dv, IO, Jd, Ld] *pañcajana°* Aw 13–14 tadvat tattve cāprasiddhaḥ Aw, IO, Jd, Ld] *na tattve prasiddhaḥ* Ma, B, Dv 14 atirekāc ca Ma, B, Dv, Aw, Ld] *vyatirekāc ca* IO, Jd 14–15 saptamyātmā B, Dv, Aw, IO, Jd, Ld] *saptamyā pumān* Ma 15 tathā B, Dv, Aw, IO, Jd, Ld] *tathā c°* Ma 15 ākāśo Ma, B, Dv, Aw, IO, Ld] *ākāśe* Jd 16 sampadyante B, Dv, Aw, IO, Jd, Ld] *prasajyante* Ma

12 pañcajanā: cf. 128.20

12 pañca: cf. 128.20

13 janaśabdo: cf. 128.20, BĀU(M) IV.4.19.

14 yasminn: cf. 128.20

15 ākāśaś ca pratiṣṭhita: cf. 128.20

ke punas te “pañcajanāḥ”<sup>41</sup> | **prāṇādayaḥ** | katham | **vākyaseṣāt** | “prāṇasya prāṇam uta cakṣuṣaś cakṣur uta śrotrasya śrotram annasyānnaṃ manaso ye mano vidur”<sup>42</sup> iti || 12 ||

### jyotiṣaikeṣām asaty anne || I.4.13 ||

mādhyandinānām annena prapūraṇam | **asaty anne** jyotiṣā pūraṇam **ekeṣām** 5  
kāṇvānām | na te ’nnaṃ prāṇādiṣu paṭhanti | “pañca pañcajanā”<sup>43</sup> ity asmāt  
pūrvasmin mantre “tad devā jyotiṣām jyotir”<sup>44</sup> iti paṭhanti || 13 ||

### kāraṇatvena cākāśādiṣu yathāvyapadiṣtokteḥ || I.4.14 ||

Dv[77] kvacid **ākāśādikā** sṛṣṭir ucyate “ātmana ākāśaḥ sambhūta”<sup>45</sup> iti | kvacit  
tejaḥpramukhā “tat tejo ’srjata”<sup>46</sup> iti | kvacit prāṇādikā “sa prāṇam asrjata”<sup>47</sup> 10  
iti | kvacid akramā lokasṛṣṭiḥ “sa imāṃ lokān asrjata | ambho marīcīr maram  
āpa”<sup>48</sup> iti | kvacid asatpūrvikā sṛṣṭir “asad vā idam agra āsīt tato vai sad ajāyata”<sup>49</sup>  
iti | kvacid asannirākaraṇena satpūrvikā sṛṣṭiḥ “katham asataḥ saj jāyeta | sad  
eva saumyedaṃ agra āsīt”<sup>50</sup> iti | sṛṣṭikramavipratipatteḥ sraṣṭāpy aneko naikaṃ  
brahma jagatkāraṇam ity āśaṅkya nirākriyate | 15

**caśabdā** tuśabdārthe | **yathāśabdāḥ** prakāravacane | yatprakāraṃ sarva-  
vittvādiguṇayuktaṃ brahma **kāraṇatvena vyapadiṣtam** ekasmin vedānte tat-  
prakārasya sarvavedānteṣū**ḅkter** na kāraṇavigānam | **ākāśādiṣu** sṛjyamāneṣv

<sup>41</sup>BĀU(M) IV.4.19. <sup>42</sup>BĀU(M) IV.4.21. <sup>43</sup>BĀU(K) IV.4.17. <sup>44</sup>BĀU(K) IV.4.16. <sup>45</sup>TU II.1.  
<sup>46</sup>ChU VI.2.3. <sup>47</sup>PU VI.4. <sup>48</sup>AU I.1.2. <sup>49</sup>TU II.7: v.l. ... tato vā sad ajāyata LV <sup>50</sup>ChU  
VI.2.2: v.l. ... sat tv eva somyedaṃ agra āsīt LV

5 mādhyandinānām Ma, B, Aw, IO, Jd, Ld ] *mādhyandinānām mantre* Dv 5 prapūraṇam B,  
Dv, Aw, IO, Jd, Ld ] *prāṇam* Ma 6 paṭhanti B, Dv, Aw, IO, Jd, Ld ] *pacati* Ma 6 pañcajanā  
Ma, B, Dv, Aw, IO ] *pañcajanā* Ld 7 tad devā Ma, B, Dv ] *tad eva* Aw, IO, Jd, Ld 7 jyotiṣām  
Ma, B, Dv ] *om.* Aw, IO, Jd, Ld 7 paṭhanti B, Dv, Aw, IO, Jd, Ld ] *om.* Ma 8 kāraṇatvena  
Ma, B, Aw, Ld ] *kāraṇatvena* Dv 8 cākāśādiṣu B, Dv, Aw, Ld ] *cākāśādi* Ma 9 ātmana Aw,  
IO, Jd, Ld ] *ātmanaḥ* Ma, B, Dv 10 sa Ma, B, Dv ] *om.* Aw; *sṛṣṭir ucyate sa* IO, Jd; *śa* Ld  
13 asannirākaraṇena Ma, B, Aw, IO, Jd, Ld ] *asannirākaraṇe* Dv 14 saumyedaṃ Dv, Aw, IO,  
Jd, Ld ] *somyedaṃ* Ma, B 15–17 jagatkāraṇam ... brahma Ma, B, Dv, Aw, IO, Ld ] *om.* Jd  
16 tuśabdārthe Aw, IO, Ld<sup>pc</sup> ] *tuśabdārthaḥ* Ma, B, Dv 16 prakāravacane vB<sup>pc</sup>, Aw, IO, Ld ]  
*prakāravacano* vB<sup>ac</sup>, Dv 16–17 sarvavittvādi<sup>o</sup> Ma, B, Dv ] *sarvajñatvādi<sup>o</sup>* Aw, IO, Ld, Bd, Tb,  
Ba, Dv(3) 18 °vigānam Ma, Aw, Jd, Ld, Tb ] °vijñānam Dv, IO 130.18–131.1 sṛjyamāneṣv  
apy anekasraṣṭrapratyabhijñānāt *em.* ] *sṛjyamāneṣv apy anekasraṣṭrapratyabhijñānāt* vB(*coni.*)  
*sṛjyamāneṣv vine saty api pratyabhijñānāt* Ma; *sṛjyamāne saty arthāpratyabhijñānāt* B, Ld;  
*sṛjyamāne satyārthapratyabhijñānāt* Aw, IO, Jd; *sajyamāne saty arthapratyabhijñānāt* Dv, see  
NOTES

1 pañcajanāḥ : cf. 128.20

apy anekasraṣṭrapratyabhijñānāt | “satyaṃ jñānam anantaṃ brahma”<sup>51</sup> iti yad  
ekatroktaṃ tad “aikṣata bahu syāṃ prajāyeya”<sup>52</sup> iti | tathā “ātmā vā idam eka  
evāgra āsīt | nānyat kiṃcana miṣat | sa aikṣata lokānusrjā”<sup>53</sup> iti | yathā kumbha-  
kāro ’matrajātaṃ nirmimāṇaḥ kadācid ghaṭapūrvikāṃ sr̥ṣṭiṃ karoti kadācid  
5 charāvapūrvikāṃ tathāpi kartā na bhidyate || 14 ||

### samākarṣāt || I.4.15 ||

yad uktam — “asad vā idam agra āsīd” ity asatpūrvikā sr̥ṣṭiḥ śrāvya ita |  
tattottaram — “so ’kāmayata”<sup>54</sup> | iti prakṛtasamākarṣād “asad vā idam  
agra āsīd”<sup>55</sup> ity anena ślokena pūrvoktam evātmānam ālambya viṣayīkr̥tyot-  
10 taravākyapavr̥tter ity arthaḥ | yad idam abhivyaktaṃ jagad upalabhyate tad  
asad ivāsīd aspaṣṭam ivābhūd ity arthaḥ | na nirātmakavastukāraṇatvena kathy-  
ate | “asad evedam agra āsīd”<sup>56</sup> ity atrāpīyam eva yojanā | “tat sad āsīd”<sup>57</sup> iti  
samākarṣaṇāt “tad dhedaṃ tarhy avyākṛtam āsīd”<sup>58</sup> ity atrāpīsvare vyākartari  
saty eva karmakarṣṇirdeśo draṣṭavyaḥ | tasmād ekam eva cetanaṃ jagatkāraṇam  
15 iti siddham |

yad uktam — “gatisāmānyād”<sup>59</sup> iti na tār̥kikāṇām iva jagatkāraṇe vipratipattir  
atrety abhiprāyaḥ | “na viyad aśruter”<sup>60</sup> ity ārabhyākāśādiviṣayām api  
vipratipattiṃ nirākarīṣyati || 15 ||

### jagadvācivāt || I.4.16 ||

<sup>51</sup>TU II.1. <sup>52</sup>ChU VI.2.3. <sup>53</sup>AU I.1.1: v.l. ... lokān nu sr̥jā LV <sup>54</sup>TU II.6. <sup>55</sup>TU II.7. <sup>56</sup>ChU  
III.19.1. <sup>57</sup>ChU III.19.1. <sup>58</sup>BĀU I.4.7. <sup>59</sup>BS I.1.11. <sup>60</sup>BS II.3.1.

2 tad aikṣata Ma, B, Aw, IO, Jd, Ld ] *tad evaitad* Dv 2 prajāyeya Ma, B, Aw, IO, Jd, Ld ]  
*prajāyetha* Dv 3 nānyat Ma, B, Dv, Aw, IO, Jd ] *nāsat* Ld 3 miṣat Ma, B, Dv, IO, Jd, Ld ]  
*mīṣat* Aw 3 lokānusrjā Ma, B, Dv ] *lokānusrjā* Aw, IO, Jd; *lokānusrjati* Ld 4 ’matrajātaṃ  
Aw, IO, Jd, Ld ] *mṛtsaṅjātaṃ* vB(*coni.*); *matrajātaṃ* vB(Mss), Dv. 5 charāva° Ma, B, Dv,  
IO, Jd, Ld ] *charā°* Aw 5 kartā na vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld ] *na kartā* vB<sup>pc</sup> 7–  
8 asad vā ... prakṛtasamākarṣāt Ma, B, Dv, Aw, Ld ] *ab.oc.* IO 7–9 ity asatpūrvikā ...  
idam agra āsīd Ma, B, Dv, Aw, IO, Ld ] *om.* Jd 7 śrāvya vB<sup>pc</sup> ] *ucyata* vB<sup>ac</sup>, B, Dv, Aw,  
Ld 10–11 tad asad ivāsīd aspaṣṭam ivābhūd B, Dv, Aw, IO, Jd, Ld ] *tad asai[.....]bhūd* Ma  
11 nirātmakavastukāraṇatvena B, IO, Jd ] *nirātmakaṃ spaṣṭakāraṇatvena* Ma; *nirātmakaṃ avas-  
tukāraṇatvena* Dv, Ld; *nirātmakaṃ avastukāratvena* Aw 11–12 kathyate B, Dv, Aw, IO, Ld ]  
*kalpate* Ma 12 āsīd ity Ma, B, Dv, IO, Jd, Ld ] *ād* Aw 14 karmakarṣṇirdeśo Ma, B, Dv, Aw ]  
*karmakarṣṇirdeśo ’tra* IO, Ld; *karmakarṣṇirdeśātra* Jd 14 ekam Aw, Ld ] *evam* Ma, B, Dv,  
IO, Jd 15 iti B, Dv, Aw, IO, Jd, Ld ] *om.* Ma 16 jagatkāraṇe Ma, B, Ld ] *jagatkāraṇe vigānam  
iti* Dv, Aw, IO, Jd 16–17 vipratipattir atrety Aw, IO, Jd, Ld ] *vipratipattir ity* Ma, B, Dv

7 asad vā idam agra āsīd ity asatpūrvikā sr̥ṣṭiḥ: cf. 130.12

8–9 asad vā idam agra āsīd: cf. 131.7, TU II.7.

kauṣītakibrāhmaṇe bālākyajātaśatrusaṃvāde śrūyate “yo vai bālāka eteṣāṃ puruṣāṇaṃ kartā yasya vaiat karma sa vai veditavya”<sup>61</sup> iti |

Dv[78] atra sandehaḥ — kim atra prāṇo veditavyatvenopadiśyate kiṃ jīvaḥ kiṃ vā paramātmēti |

prāṇasya “etat karma”<sup>62</sup> iti tāvat prāptam | “karma”śabdaḥ kriyāvacaṇaḥ | 5 sarvā ca kriyā calanātmikā | parispandalakṣaṇaś ca vāyuḥ | tena prāṇo gamyate dhūmenevāgniḥ | ye ca bālākinā nirdiṣṭāḥ puruṣā ya eṣa “āditye puruṣaś”<sup>63</sup> “candramasi puruṣaś”<sup>64</sup> iti teṣāṃ api vāyuḥ kartopapadyate |

sūtrātmanāḥ prāṇasya mahimāno hi sarve devatāprabhedā iti jīvo vā veditavyaḥ | “yasya vaiat karma”<sup>65</sup> iti dharmādharmaalakṣaṇaṃ karma prasiddham | tadbhogārthaṃ **jagad** utpadyata iti | bālākinā nirdiṣṭāṇāṃ puruṣāṇāṃ api jīvaḥ kartā kathamcid upapadyate | tasmād vijñānātmā veditavyaḥ | 10

iti prāpte ’bhīdhīyate — para evātra veditavyatayāvagamyaḥ | katham | upakrame “brahma te bravāṇi”<sup>66</sup> iti bālākinā brahmopakṣiptam | tad evātra buddhau viparivartamānam | “yasya vaiat karma”<sup>67</sup> ity atra para ucyate 15 na prāṇo jīvo vā prakaraṇābhāvāt | “karma”śabdaś ca “etac”chabdena sambadhyamānaṃ pratyakṣādīpramāṇasiddham **jagat** pratyāyayati | kriyata iti “karma” iti vyutpatteḥ sambhavāt | “eteṣāṃ puruṣāṇāṃ kartā”<sup>68</sup> īśvaraḥ kartopapadyate nānyaḥ | “vā”śabdasya cāyam arthaḥ — kiṃ viśiṣyābhīdhīyate

<sup>61</sup>KauU IV.18. <sup>62</sup>KauU IV.18. <sup>63</sup>KauU IV.2. <sup>64</sup>KauU IV.3. <sup>65</sup>KauU IV.18. <sup>66</sup>KauU IV.1. <sup>67</sup>KauU IV.18. <sup>68</sup>KauU IV.18.

2 vaiat Aw, IO] *caitat* Ma, B, Dv, Jd, Ld 3 kiṃ jīvaḥ vB<sup>pc</sup>] *kiṃ vā jīvaḥ* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld 3 kiṃ vā Ma, B, Ld] *om.* Dv, Aw, IO, Jd 5 prāṇasya “etat Ma, B, Dv, Aw, IO, Jd] *prāṇasyaiva tat* Ld 6 parispandalakṣaṇaś ca Ma, B, Dv] *praviśyānulakṣaṇaś ca* Aw, Ld; *praviśyānulakṣaṇa*° IO, Jd 7 dhūmenevāgniḥ Ma, B, Dv, Aw, IO, Jd] *dhūmenāvāgniḥ* Ld 7 ye ca Ma, B, Aw, IO, Jd] *yena* B, Dv 7 puruṣā Aw, IO, Jd] *puruṣāḥ* Ma, B, Dv, Ld 9 mahimāno hi Ma] *mahimāno ’pi* B, Dv, Aw, IO, Jd, Ld 9 vā Aw, IO, Jd, Ld] *om.* Ma, B, Dv 10 vaiat *em.*] *caitat* Ma, B, Dv, Aw, IO, Ld, see NOTES 10–11 prasiddham B, Dv, Aw, IO, Jd, Ld] *siddham* Ma 12 vijñānātmā Ma] *vijñānākhyo* B, Dv, Aw, IO, Jd, Ld 14 bravāṇi Ma, B, Dv] *bruvāṇi* Aw, IO, Jd, Ld 15 vaiat Aw] *caitat* Ma, B, Dv, IO, Jd, Ld 15 para ucyate Ma] *sa mucyate* B, Dv, Aw, IO, Jd, Ld 16–17 sambadhyamānaṃ praty° Ma] *sambadhyamānapraty°* B, Dv, IO, Jd; *sambadhyamānaḥ praty°* Aw, Ld 18 sambhavāt Ma] *sa bhagavān* B, Dv, Aw, IO, Jd, Ld 18–19 kartopapadyate Ma, B, Dv, Aw, Ld] *kartety upapadyate* IO, Jd 19 vāśabdasya Aw, IO, Jd, Ld] *caśabdasya* Ma, B, Dv

5 etat karma: cf. 132.2

5 karma: cf. 132.2, KauU IV.18.

10 yasya vaiat karma: cf. 132.2

15 yasya vaiat karma: cf. 132.2

18 eteṣāṃ puruṣāṇāṃ kartā: cf. 132.1

19 vā: cf. 132.2, KauU IV.18.

“yasya”<sup>69</sup> cedam kṛtsnam jagat “karma” sāmānyena “sa vai veditavya”<sup>70</sup> iti | kiṃ cājātaśatruṇā bālākyupadiṣṭam brahma pratyākhyāya tadadhikavivakṣayedam vākyam avatāritam | tasmāt paraviṣayam idam | upasamhāre ca “sarvān pāpmano ’pahatya sarveṣāṃ ca bhūtānāṃ śraiṣṭhyam svārājyam ādhipatyam paryeti ya evam veda”<sup>71</sup> iti sarvapāpanivṛttiḥ svārājyam ca darśayati | tac ca brahmaparigrahe ’vakalpate || 16 ||

### jīvamukhyaprāṇalingān neti cet tad vyākhyātam || I.4.17 ||

yat punar uktam — “jīvamukhyaprāṇalingāt” tayor grahaṇam iti **tad vyākhyātam** pratardana vidyāyām “upāsātraividhyād” iti | trividham upāsanam ity uktam || 17 ||

### anyārtham tu jaiminiḥ praśnavyākhyānābhyām api caivam eke || I.4.18 ||

Dv(I.4.17)

**anyārtham** brahmopalakṣaṇārtham asmin prakaraṇe jīvapraṇagrahaṇam iti **jaiminir** ācāryō manyate sma **praśnavyākhyānābhyām** | **praśnas** tāvat “kvaiṣa bālāke puruṣo ’śaiṣṭa | kva vā etad abhūt kuta etad āgād”<sup>72</sup> iti | **vyākhyānam** api “yadā suptaḥ svapnam na kaṃcana paśyati | athāsmiṃ prāṇa evaikadhā bhavati”<sup>73</sup> “sa yadā prabudhyata”<sup>74</sup> “etasmād ātmanaḥ prāṇā yathāyatanaṃ vipratīṣṭhante prāṇebhyo devāḥ | devebhyo lokā”<sup>75</sup> iti | suṣuptakāle samastam

<sup>69</sup>KauU IV.18. <sup>70</sup>KauU IV.18. <sup>71</sup>KauU IV.19: v.l. om. ca LV <sup>72</sup>KauU IV.18: v.l. kvaiṣa etad bālāke ... kva tad abhūt kuta etad āgād LV <sup>73</sup>KauU IV.18. <sup>74</sup>KauU IV.18. <sup>75</sup>KauU IV.18.

1 jagat Ma ] om. B, Dv, Aw, IO, Jd, Ld 2 cājātaśatruṇā Ma, B, Dv ] na ajātaśatruṇā Aw, IO, Jd, Ld 2 tadadhikavivakṣayedam Ma, B, Dv, Aw, IO, Ld ] tadadhikapratyakṣayedam Jd 4 pāpmano ’pahatya Jd ] pāpmanopahatya Ma, B, Dv, Aw, IO, Ld 4 sarveṣāṃ ca Aw, IO, Jd, Ld ] sarveṣāṃ Ma, B, Dv, see NOTES 5–9 sarvapāpanivṛttiḥ ... trividham Ma ] sarveṣāṃ B, Dv, Aw, IO, Jd, Ld, see NOTES 11 anyārtham Ma, B, Dv, Aw, Jd, Ld ] anyārthe IO 14 sma B, Dv, Aw, IO, Jd, Ld ] om. Ma 14 praśnavyākhyānābhyām B, Dv, Aw, IO, Jd, Ld ] om. Ma 16 yadā Dv, Aw, IO, Jd, Ld ] yathā Ma, B 16 suptaḥ Aw, IO, Jd ] suṣuptaḥ Ma, B, Dv, Ld 16 kaṃcana B, Dv, Aw, IO, Ld ] kathamcana Ma 17 sa yadā prabudhyata Aw ] yadā pratibudhyata IO, Jd; om. Ma, B, Dv, Ld 18 suṣuptakāle Ma, Aw, IO, Jd ] suṣuptikāle B, Dv, Ld

1 yasya: cf. 132.2, KauU IV.18.

1 karma: cf. 132.2, KauU IV.18.

1 sa vai veditavya: cf. 132.2

8 jīvamukhyaprāṇalingāt: BS I.1.31.

9 pratardana vidyāyām: cf. 56.11, KauU III.1-8.

9 upāsātraividhyād: BS I.1.31.

Dv[79] karaṇagrāmaṃ manasā saṅgrhyāyaṃ jīvo 'nyam prajñātmānam anupraviśya svasthaḥ samprasannaḥ punar bhogāyāgacchati | so 'yam īśvaro 'tra veditavyo na jīvaḥ |

**api caivam eke** vājasaneyina evam evādhīyate | tatrāpi bālākyajātaśatru-  
saṃvādarūpām ākhyāyikām avatārya praśnaprativacane bhavataḥ | “ya eṣa 5  
vijñānamayaḥ puruṣaḥ kvaīṣa tadābhūt kuta etad āgād”<sup>76</sup> iti praśnaḥ | prati-  
vacanam api “ya eṣo 'ntar hr̥daya ākāśas tasmiñ śeta”<sup>77</sup> iti | “ākāśa”śabdaś ca  
brahmaṇi prayukta ity uktam “daharo 'sminn antar ākāśa”<sup>78</sup> ity atra |

nanu punaruktam ivābhāti | na doṣaḥ | pratardane jīvamukhyaprāṇalīngayor  
brahmopalakṣaṇārthatvaṃ vyākhyātam | upakramopasaṃhāraparyālocanayā 10  
trividham upāsanam tatrābhipretam |

iha tūpalakṣaṇārtham iti kecit | athavāstu tatrāpy upalakṣaṇārthatvaṃ  
tathāpi viśeṣāśankā śakyate darśayitum | uktam tatra “vaktur ātmopadeśād”<sup>79</sup>  
“vāmadevavad”<sup>80</sup> iti paramātmopāsanam “mām eva vijānīhi”<sup>81</sup> iti vaktum |  
tad ekavākyatvāc cottaram api brahmaviṣayaṃ vākyajātam | iha punar evam 15  
āmnāyate “taṃ hovācājātaśatruḥ kvaīṣa etad bālāke puruṣo 'śaiṣṭa | kva vā  
etad abhūt kuta etad āgād”<sup>82</sup> iti | bālāker apratipattyā svayam evājātaśatru-

<sup>76</sup>BĀU II.1.16. <sup>77</sup>BĀU II.1.17. <sup>78</sup>ChU VIII.1.1; 2. <sup>79</sup>BS I.1.29. <sup>80</sup>BS I.1.30. <sup>81</sup>KauU III.1.  
<sup>82</sup>KauU IV.18.

1 jīvo 'nyam prajñātmānam Aw, IO, Jd, Ld] jīvo 'nyam prajñam ātmānam B; jīvo 'nyam  
vijñānātmānam Dv; jīvaḥ prajñam ātmānam Ma 2 svasthaḥ Ma, B, Dv] susthaḥ Aw, IO, Jd,  
Ld 2 samprasannaḥ Ma, B, Dv, IO] suprasannaḥ Aw, Ld; sampraśnaḥ Jd 4 evādhīyate  
Ma, B, Dv, IO, Ld] evādhīyante Aw; evābhidhīyante Jd 6 kvaīṣa tadābhūt Aw, Ld] kvaīṣa  
etad vā loke puruṣo 'śaiṣṭa kvaīṣa tad abhūt Ma, B; kvaīṣa etad vā loke puruṣo 'śaiṣṭa kva  
vā etad abhūt Dv; kvaīṣa tadābhūt IO, Jd, see NOTES 7 ca Ma, Aw, IO, Jd, Ld] om. B, Dv  
8 prayukta Ma, B, Aw, IO, Jd, Ld] prayuktam Dv 9 vyākhyātam Ma, B, Dv] vyākhyātam  
Aw, IO, Ld 10–12 brahmopalakṣaṇārthatvaṃ ... tūpalakṣaṇārtham Ma, B, Dv, Aw, IO, Ld]  
brahmopalakṣaṇārtham Jd 12 upalakṣaṇārthatvaṃ Ma, B, Dv, Aw, Ld] upalakṣaṇārtham  
IO, Jd 13 uktam tatra Ma, B, Aw, Ld] yuktam tatra Dv; yuktam IO, Jd 13 ātmopadeśād  
Ma] ātmopadeśaḥ B, Dv, Aw, IO, Jd, Ld 14 vāmadevavad iti paramātmopāsanam Ma]  
vāmadevavat paramātmopāsanam B, Aw, Ld; vāmadevaparamātmopāsanam Dv; vāmadevavat  
paramātmopāsanam IO, Jd 14 mām Ma, B, Aw, IO, Jd, Ld] om. Dv 14 vijānīhi Ma, B,  
Aw, IO, Jd] vijānīti Dv; vijānīti Ld 15 evam Dv, Aw, IO, Jd, Ld] om. Ma, B 16 āmnāyate  
taṃ Ma] āmnāyate B, Dv; āmnāyate Ma, B, Aw, IO, Jd, Ld 17 bālāker apratipattyā Ma, B, Aw,  
IO, Jd, Ld] bālāke rapratipattyā Dv

8 uktam ... ity atra: cf. BS I.3.14-21.

9 pratardane ... vyākhyātam: cf. BS I.4.17-8.

11 trividham upāsanam: cf. 133.9

14 mām eva vijānīhi: cf. 57.13

16–17 taṃ hovācājātaśatruḥ ... etad āgād: 133.14



uttaram uktavān | “hitā nāma hṛdayasya nāḍyas”<sup>83</sup> “tāsu tadā bhavati | yadā  
 suṣuptaḥ svapnaṃ na kaṃcana paśyati | athāsmiṃ prāṇa evaikadhā bhavati |  
 tadainaṃ tad eva vāk sarvair nāmabhiḥ sahāpyeti”<sup>84</sup> “manaḥ sarvair dhyānaiḥ  
 sahāpyeti | sa yadā pratibudhyate yathāgner jvalataḥ sarvā diśo visphuliṅgā  
 5 vipraṭiṣṭherann evam etasmād ātmanaḥ prāṇā yathāyatanaṃ vipraṭiṣṭhante |  
 prāṇebhyo devāḥ | devebhyo lokā”<sup>85</sup> iti | nātra paramātmaliṅgaṃ spaṣṭaṃ  
 kīrtiyate | tato jīvamukhyaprāṇaliṅgayor mukhyatvam eva yuktam |  
 “yasya vaiṭat karma”<sup>86</sup> iti ca “karma”śabdaḥ kriyāvacaṇaḥ prasid-  
 dha iti | samādhānaṃ tu “jagadvācivāt”<sup>87</sup> “karma”śabdasya tadanusāritvāc  
 10 cottaravākyaḥ pravṛtteḥ “prāṇa”śabdaḥ paramātmāparā niścīyate | “etasmād  
 ātmana”<sup>88</sup> iti cātmaśabdād upasaṃhāre cādhipatyasaṅkīrtanāt |  
 śākhāntare ca “kvaīṣa tadābhūt kuta etad āgād”<sup>89</sup> iti “kva” ity adhikaraṇa-  
 vācīnaḥ paramātmavācīvena prayogād ākāṣe “śeta”<sup>90</sup> iti ca paramātmāni  
 svāpasāṅkīrtanāt | “satā saumya tadā sampanno bhavati”<sup>91</sup> iti ca | ata eva  
 15 pūrvatrāparitoṣāt parihārāntaram vaktum āha — **anyārthaṃ tu jaiminir**  
 iti || 18 ||

## vākyānvayāt || I.4.19 ||

vB, Dv(I.4.18) Dv[80]

<sup>83</sup>KauU IV.18. <sup>84</sup>KauU IV.18: *v.l.* ... yadā *suptaḥ* svapnaṃ ... LV <sup>85</sup>KauU IV.18: *v.l.* ... evam  
*evaitasmād* ātmanaḥ ... LV <sup>86</sup>KauU IV.18. <sup>87</sup>BS I.4.16. <sup>88</sup>KauU IV.18. <sup>89</sup>BĀU II.1.16.  
<sup>90</sup>BĀU II.1.17. <sup>91</sup>ChU VI.8.1: *v.l. somya* LV

1 hitā nāma hṛdayasya nāḍyas tāsu *em.* | *hitā nāma hṛdayasya nāḍyas tāsu* vB<sup>pc</sup>; *hitā nāma*  
*hṛdayasya nāḍyas* vB<sup>ac</sup>; *hitānām ahitā nāḍyas tāsu* B; *hitā nām nāḍyas* Ma; *hitānām ahitānām*  
*prastāsu* Dv; *hitā nāma nāgras* Aw; *hitā nāma nāḍyas* IO, Jd; *hitā nāma hitā nāgras* Ld 1 yadā  
 Ma, B, Aw, IO, Jd, Ld ] *yathā* Dv 3 tadainaṃ Ma, B ] *tathā* Dv; *om.* Aw, IO, Jd, Ld 3 tad  
 eva Ma, Dv, Aw ] *tadāiva* B, IO, Jd, Ld 3 sarvair Dv, Aw, IO, Jd, Ld ] *sarvai* Ma, B 4 sa  
 yadā Ma, B, Dv, Aw, Jd, Ld ] *sahā* IO 4 diśo Ma, B, Dv, Aw, Ld ] *om.* IO, Jd 6 spaṣṭaṃ  
 vB<sup>pc</sup> ] *vispaṣṭaṃ* vB<sup>ac</sup>, B, Dv, Ld; *viṣiṣṭaṃ* Aw, IO, Jd 7 kīrtiyate Ma, B, Dv, IO, Jd, Ld ] *kīrtite*  
 Aw 7 °prāṇaliṅgayor Ma, B, Dv, Aw, IO, Jd ] °vyāṇaliṅgayor Ld 7 mukhyatvam vB<sup>ac</sup>, B,  
 Dv, Aw, IO, Jd, Ld ] *mukhyārthatvam* vB<sup>pc</sup> 7 eva yuktam Ma, B, Dv, Aw, IO, Jd ] *evam uk-*  
*tam* Ld 8 vaiṭat Aw, IO, Ld ] *caitāt* Ma, B, Dv, Jd 8 karma iti ca Ma, B, Dv, Aw, Jd, Ld ]  
*om.* IO 9 jagadvācivāt Ma, B, Dv, Aw, IO, Jd ] *gadvācivāt* Ld 10–11 etasmād Ma ] *ya*  
*etasmād* B, Dv, Aw, IO, Jd, Ld 11 cātmaśabdād Aw, IO, Jd, Ld ] *ca ātmaśabdād* Ma, B, Dv  
 11 cādhipatyasaṅkīrtanāt Ma ] *cādhipatyakīrtanāt* B, Dv, Aw, IO, Jd, Ld 12 ca Ma, Aw, IO,  
 Jd, Ld ] *om.* B, Dv 13 paramātmavācīvena B, Dv, Aw, IO, Jd, Ld ] *paramātmāparatvena*  
 Ma 14 saumya Dv, Aw, IO, Jd, Ld ] *somya* Ma, B 17 vākyānvayāt Ma, B, Dv, Aw, IO, Jd ]  
*vākyātrayāt* Ld

8 yasya vaiṭat karma : cf. 132.2

8–9 karmaśabdaḥ kriyāvacaṇaḥ prasiddha : cf. 132.5

10–11 etasmād ātmana : cf. 135.5

12 kvaīṣa tadābhūt kuta etad āgād : cf. 134.6

13 ākāṣe “śeta : cf. 134.7

bṛhadāraṇyake maitreyībrāhmaṇe śrūyate | “na vā are patyuh kāmāya”<sup>92</sup> ity upakramya “na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavaty ātmanas tu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo maitreyi | ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam”<sup>93</sup> iti |

5

tatra saṃśayaḥ — kiṃ vijñānātmapratipādanaparo ’yam upakramaḥ kiṃ vā paramātmapratipādanapara iti |

tatra pūrvapakṣavādī manyate — vijñānātmā pratipādyate | sa darśanādikriyāviśayatvenopadiśyate jāyāputravittādibhogyajātam “ātmanaḥ”<sup>94</sup> “priyaṃ bhavati”<sup>95</sup> iti nirdeśāt | tathā “vijñānaghana evaitebhyo bhūtebhyah samutthāya tāny evānu vinaśyati | na pretya sañjñāsti”<sup>96</sup> iti samutthānavacanāt | tathā “vijñātāram are kena vijñānīyād”<sup>97</sup> iti karṭṛvacanenopasaṃhārāt |

10

evaṃ prāpte ’bhidhīyate — paramātmaivāyaṃ darśanādiviśayo nirdiśyate | kutaḥ | **vākyānvayāt** | **vākyam** nāmaikārthapratipādanaparam vibhajyamānam ākāṅkṣāvāt padajātam ucyate | tatropakramopasaṃhārayoḥ paryālocyamānasya padajātasya paramātmapratipādanaparatayānvayāvagamāt | amṛtatvasya tu nāśāsti vitteneti dhanenāmṛtatvaprāptir nāstīty ukte yenāmṛtatvaprāptis “tad eva me brūhi”<sup>98</sup> iti maitreyyā yājñavalkyaḥ prārthita idam ātmajñānam avatārayati sma | tathātmavijñānāt sarvavijñānam ucyamānaṃ paramātmano ’nyatra nopa-

15

<sup>92</sup>BĀU II.4.5. <sup>93</sup>BĀU II.4.5. <sup>94</sup>BĀU II.4.5. <sup>95</sup>BĀU II.4.5. <sup>96</sup>BĀU II.4.12: eva | etebhyo LV <sup>97</sup>BĀU II.4.14. <sup>98</sup>BĀU II.4.3.

1 maitreyībrāhmaṇe Ma, B, Aw, Jd, Ld] maitreyabrāhmaṇe Dv; maitreyibrāhmaṇe IO 1 kāmāya” ity B, Dv, Aw, IO, Jd, Ld] om. Ma 3 priyaṃ B, Dv, Aw, IO, Jd, Ld] om. Ma 6 ’paro ’yam upakramaḥ Ma] ’para iti B, Dv, Aw, IO, Jd, Ld 9 ’viśayatvenopadiśyate Ma, B, Dv, Aw, IO, Ld] ’viśayatvenopadiśyate Jd 9 jāyāputravittādibhogyajātam Ma, B, Aw, IO, Jd, Ld] jāyāputravittādibhogyajātam Dv 10 nirdeśāt Ma, B, Dv, Aw, IO, Ld] nidarśanāt Jd 10 evaitebhyo Aw, IO, Jd, Ld] evaibhyo Ma; evaitabhyo Dv 11 samutthāya Ma, B, Dv, Aw, IO, Jd] samutthāya Ld 12 vijñānīyād vB<sup>pc</sup>, Aw, IO, Ld] vijñānīyād vB<sup>ac</sup>, Dv 12 karṭṛvacanenopasaṃhārāt vB<sup>pc</sup>, Aw, IO, Jd] karṭṛ vacanenopasaṃhārāt vB<sup>ac</sup>, B, Dv, Ld 13 paramātmaivāyaṃ Ma] paramātmaiva B, Dv, Aw, IO, Jd, Ld 14–15 vibhajyamānam ākāṅkṣā° Aw, IO, Jd, Ld] vibhajyamānasākāṅkṣā° Ma, B, Dv 16 paramātmapratipādana° Ma, B, Dv, Aw, IO, Jd] paramātmanapratipādana° Ld 16 ’paratayānvayāvagamāt Ma, B, Dv, Aw, IO, Ld] ’parayonyāvayāvagamāt Jd 16 tu Ma, B, Dv] om. Aw, IO, Jd, Ld 17 nāśāsti Ma, B, Dv] nāśāsti Aw, Ld; na śāsti IO, Jd 17 dhanenāmṛtatvaprāptir vB<sup>pc</sup>, Ld] dhanena nāmṛtatvaprāptir Dv; dhanenāmṛtatvaprāptir Aw, IO, Jd 17 nāstīty ukte yenāmṛtatvaprāptis Ma] om. B, Dv, Aw, IO, Jd, Ld 18 maitreyyā Ma, B, Aw, IO, Jd, Ld] maitreyeṇa Dv 18 prārthita Aw, IO, Jd, Ld] prārthitaḥ Ma, B, Dv 19 ’vijñānāt vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld] ’vijñānena vB<sup>pc</sup>

1 maitreyībrāhmaṇe : BĀU II.4.5, see NOTES

10 ātmanaḥ priyaṃ bhavati : cf. 136.2

padyate | tathātmabāhyaṃ prapañcaṃ bruvato doṣaṃ darśayati | “sarvaṃ taṃ parādād yo ’nyatrātmanaḥ sarvaṃ veda”<sup>99</sup> iti tasmād ātmano ’vyatiriktam idaṃ jagad ity avadhāraṇāt prapañcakāraṇaṃ brahmātrātmā vivakṣita iti gamyate | “idaṃ sarvaṃ yad ayam ātmā”<sup>100</sup> iti copasaṃhārāt | “asya mahato bhūtasya niḥśvasitam etad yad ṛgvedo yajurveda”<sup>101</sup> ityādivacanāc ca || 19 ||

**pratiñāsiddher liṅgam āśmarathyah || I.4.20 ||**

vB, Dv(I.4.19)

jīvenopakramaṇaṃ katham iti tadupapādanārtham ārabhate | “ātmani vijñāte sarvaṃ idaṃ vijñātaṃ bhavati”<sup>102</sup> iti | asyāḥ **pratiñāyāḥ siddher liṅgam** gamakam etat | yatpriyādisambandhinā pramāṇāntarasiddhena bhoktrā jīvena vākyopakramaṇam ity **āśmarathyo** manyate sma | yady atyantabhinno jīvaḥ paramātmanas tato vākyopakramo jīvena paramātmanā copasaṃhāra iti vākyam asambaddhaṃ syāt | **pratiñā** ca na sidhyeta | tasmād abhedāṃśenopakramaḥ | kiyān api jīvaparayor bhedo ’stīty asyābhiprāyaḥ || 20 ||

Dv[81]

**utkramiṣyata evambhāvād ity auḍlomih || I.4.21 ||**

vB, Dv(I.4.20)

15 jīvaḥ paramātmano ’tyantabhinnaḥ | tasya punar jñānadyānasamādhi-sampannasya śārīrendriyasaṅghātād **utkramiṣyato** muktyavasthāyām **evambhāvāt** paramātmabhāvāj jīvopakrama **ity auḍlomir** ācārya manyate sma | śrutir api nadīdrṣṭāntenemam arthaṃ jñāpayati |

“yathā nadyaḥ syandamānāḥ samudre-

’staṃ gacchanti nāmarūpe vihāya |

tathā vidvān nāmarūpād vimuktaḥ

parāt paraṃ puruṣam upaiti divyam ||”<sup>103</sup> iti |

<sup>99</sup>BĀU II.4.6. (=IV.5.7.) <sup>100</sup>BĀU II.4.6.(=IV.5.7.) <sup>101</sup>BĀU II.4.10. <sup>102</sup>unk. cf. MuU I.1.3. <sup>103</sup>MuU III.2.8.

1 bruvato B, Dv, Aw, IO, Jd ] *kurvato* Ma; *vuvato* Ld 2 ’nyatrātmanaḥ Dv, Aw, IO, Jd, Ld ] *’nyatrātma[.....]* vB 3 brahmātrātmā Aw, IO, Jd, Ld ] *brahmātra* Ma, B; *brūhīty atrātmā* Dv; *bhedasahiṣṇur abhedas tādātmyād brahmātrātmā* Dv(3), see NOTES 4 asya B, Dv, Aw, IO, Jd, Ld ] *tasya* Ma 5 niḥśvasitam Ma, B, Dv, Ld ] *niḥśvasitam ity* Aw, IO, Jd 5 yajurveda Ma ] *om.* B, Dv, Aw, IO, Jd, Ld 6 liṅgam Dv, Aw, IO, Jd, Ld ] *liṅgam ity* Ma, B 6 āśmarathyah Ma, B, Dv, IO, Jd ] *āśmarathyah* Aw, Ld 9 gamakam Aw, IO, Jd, Ld ] *ekam* Ma, B, Dv 10 āśmarathyo Ma, B, Dv, Aw, IO, Jd ] *āśmaratho* Ld 12 ca B, Dv, Aw, IO, Jd, Ld ] *vā* Ma 12 sidhyeta Ma, B ] *sidhyet* Dv, Aw, IO, Jd, Ld 13 jīvaparayor bhedo ’stīty B, Dv, Aw, IO, Jd, Ld ] *jīvapuruṣayo ’stīty* Ma 16 °saṅghātād Ma, B, Dv, Aw, IO, Ld ] °*sampātād* Jd 17 evambhāvāt paramātmabhāvāj Ma ] *evam tāvaj* B, Dv, IO, Jd; *evambhāvāj* Aw, Ld 17 jīvopakrama Dv, Aw, IO, Jd, Ld ] *jīvopakra[.....]* vB 18 sma Ma, B, Dv, Aw, IO, Ld ] *om.* Jd 18 nadī° Ma, B, Dv, Aw, IO, Ld ] *tadīya°* Jd 19–20 yathā . . . vihāya B, Dv, Aw, IO, Jd, Ld ] *om.* Ma 20 ’staṃ Ma, B, Dv ] *pratiṣṭām* Aw, IO, Jd, Ld

pāñcarātrikā apy evam āhuḥ —

“ā mukter bheda eva syāj jīvasya ca parasya ca |  
muktasya tu na bhedo ’sti bhedahetor abhāvataḥ ||”<sup>104</sup> iti || 21 ||

vB, Dv(I.4.21)

**avasthiter iti kāśakṛtsnaḥ || I.4.22 ||**

na prakṛtivikārabhāvaḥ | nāpy atyantabhinnasya jīvasya muktyavasthāyām ab- 5  
hedāpattiḥ | kiṃ tarhi | utkramaṇāt prāg api jīvarūpeṇa paramātmano ’vasthānād  
abhednopakrama **iti kāśakṛtsno** manyate sma | tathā hi śrutir  
“anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi”<sup>105</sup> iti parasyaiva  
jīvarūpeṇāvasthānaṃ darśayati |

nanu yadi para eva sāksād ayaṃ jīvo nāma syāt tata upadeśo ’narthako 10  
maitreyyāḥ “sa vā eṣa mahān aja ātmā”<sup>106</sup> iti | na hi sarvajñasyopadeṣṭrā pra-  
yojanam |

atrocyate — samyag āha bhavān | asti bhedo ’py anādikāla-  
pravṛttāvidyākarmopādhyavacchedāt | aṃśo hi parasyāyaṃ jīvo nāma  
yathāgner visphuliṅgāḥ | yathākāśasya pāṛthivādyadhiṣṭhānopādhyavacchinnāḥ 15  
chidrāpradeśaḥ | tadamaśas tacchabdagrahaṇaśaktyapekṣaḥ | yathā ca vāyoḥ  
pratiśārīraṃ pañcavṛttiḥ prāṇas tathāyaṃ bhinnābhinnasvabhāvo jīvaḥ |  
saṃsārī na kadācin muktapūrvāḥ | tasya muktyarthaṃ vidyopadeśo ’rthavān |  
Dv[82] saṃsārāvasthāyām vividhāvāsanāyogāt paraṃ śreyāḥ prārthayamānānām  
jīvānām upadeśaḥ kriyamāṇo ’rthavān | 20

naiyāyikā apy āhuḥ — nanu muktiprārthanā rāgaḥ | rāgaś ca bandhahetuḥ |  
kathaṃ muktiḥ |

<sup>104</sup>unk. <sup>105</sup>ChU VI.3.2. <sup>106</sup>BĀU IV.4.22; 24; 25.

1 pāñcarātrikā B, Dv, IO, Jd, Ld] *pāñcarātrikā* Ma, Aw 2 jīvasya ca Ma, B, Dv, IO, Jd, Ld]  
jīvasya Aw 3 tu Ma, B] *ca* Dv, IO, Jd, Ld; *om.* Aw 3 na vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld] *om.* vB<sup>ac</sup>  
5–6 abhedāpattiḥ Dv, Aw, IO, Jd, Ld] *bhedopapattiḥ* Ma; *bhedāpapattiḥ* B 7 hi vB(*coni.*)]  
*ha* Ma; *ca* B, Dv, Aw, IO, Jd, Ld 8 vyākaravāṇi Ma, B, Dv, Aw, IO, Jd] *vyākaravāṇiḥ* Ld  
10 yadi Ma, B, Dv, IO, Jd, Ld] *om.* Aw 10 sāksād vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld] *sāksāvad* vB<sup>ac</sup>  
11–12 °padeṣṭrā prayojanam Ma, B, Dv, Ld] °*padeṣṭṛprayojanam* Aw, IO, Jd 13 āha Dv, Aw,  
IO, Jd, Ld] *ā[...]* vB 13 °py Ma, B, Dv, Ld] *hy* Aw; *sa hy* IO, Jd 14 parasyāyaṃ *em.*]  
*parasyāhaṃ* Ma, B, Dv, Aw, IO, Jd, Ld, see Nores 15 yathākāśasya pāṛthivādy° vB<sup>pc</sup>, Dv,  
Aw, IO, Ld] *yathākāśapāṛthivādy°* B; *yathākāśasyady* Jd 16 chidrāpradeśaḥ vB<sup>pc</sup>, Dv, Aw, IO,  
Jd] *chinnāpradeśaḥ* vB<sup>ac</sup>; *chidrāpradeśāḥ* Ld 16 tadamaśas tacchabda° Ma] *tadamaśasabda°* B,  
Dv, Aw, Ld; *tad eṣa śabda* IO, Jd 16 °apekṣaḥ Dv] °*apekṣ[...]* vB; °*apekṣāḥ* Aw, IO, Jd, Ld  
19 vividhāvāsanāyogāt B, Dv, Aw, IO, Jd, Ld] *hi vidhināyogāt* Ma 21 muktiprārthanā Ma, B,  
Dv, IO, Jd, Ld] *muktiprārthinā* Aw

atrocyate — rāgo hi paramātmaviṣayo yaḥ sa muktihetuḥ | viṣayaviṣayo  
yaḥ sa bandhahetuḥ | śāstrād ayaṃ vibhāgo gamyate “athākāmayamāno  
yo ’kāmo niṣkāma ātmakāma”<sup>107</sup> iti | yathā svabhāryāgamaṇaṃ dharmāya  
parabhāryāgamaṇam adharmāyeti |

5 nanu karmasahitaṃ jñānaṃ yadi muktisādhanam tataḥ krameṇa  
mucyamāneṣu saṃsāryāntavattvaṃ syāt |

ucyate — ko ’yaṃ bhavataḥ sammohaḥ | ko hi nāmānupahatabuddhiḥ  
prāptam amṛtam apītvā tṛṣṭito mrgatrṣṇām anudhāvet | mātrtulyā hi śrutih śreyaḥ  
śrāvayati | tad aśāṅkitenopādeyam | anantānaṃ ca saṅkhyārahitānaṃ jīvanānaṃ  
10 anto nāsti samudrodakavat | śāstraprāmāṇyāc ca muktir api gamyate | jagac  
cānucchinnaṃ adya dṛśyate tathā kālāntare | kiṃ ca yo hi jagataḥ sraṣṭā pālayitā  
saṃhartā ca sa eva vicikitsāṃ vetsyati | kiṃ tavānyā cintayātigambhīrayā | vi-  
ramya muktaye prayatasveti |

kecid atra māyāvādīno bruvate — sa eveśvaraḥ sāksād dehe ’py anupra-  
15 viśyāvasthitaḥ | sa eva saṃsārī | nānyo ’to ’sti vyatirikto jīvo nāmeti | kathaṃ  
tasya saṃsāritvam iti ced avidyākṛtanāmarūpopādhivaśād iti |

tatra brūmaḥ — kasyeyam avidyā | na tāvaj jīvasya | vastubhūtasya  
tasyānabhyupagamāt | nāpīśvarasya | nityavijñānaprakāśatvād ajñānaṃ  
virudhyate | yadi ca tasya saṃsāritvam tadeśvaratvaṃ virudhyate |  
20 sukhaduḥkhamohādirahitavāṃ hīśvaratvaṃ ucyate | tadyogitvaṃ ca  
saṃsāritvam | tatra saṃsāritvāsaṃsāritvayor avidyāvidyayor bandhamokṣayoś  
caikasminn ātmani samavāyavirodhāc chītoṣṇayor ivānyataraparityāgo balāt  
prāpnoti | īśvaraś cen na saṃsārī saṃsārī cen neśvara iti | śrutīś cāsaṃsāritvaṃ

<sup>107</sup>BĀU(M) IV.4.8, see NOTES

2 sa bandhahetuḥ Ma, B, Dv, Aw, Ld] *saṃbandhahetuḥ* IO, Jd 2 athākāmayamāno Ma, B,  
Dv, Aw, IO, Jd] *athākāśamayamāno* Ld 3 ātmakāma Ma, B, Dv, Ld] *āptakāma* Aw, IO, Jd  
6 mucyamāneṣu Ma, B, Dv, Aw, IO, Ld] *mucyamucyamāneṣu* Jd 6 saṃsāryāntavattvaṃ Ma,  
B, Dv, Aw, IO, Jd] *saṃsāryāntaratvaṃ* Ld 7 ’yaṃ Dv, Aw, IO, Jd, Ld] *om.* Ma, B 9 tad  
aśāṅkitenopādeyam Aw, IO, Jd, Ld] *tadaṃśīrītenenāpādeyam* Ma; *tad aśāṅkitatvenopādeyam*  
B, Dv 12 ca sa eva Ma, B, Dv] *sa eva* Aw; *sa ca sa eva* IO, Jd; *sa ca eva* Ld  
12 vicikitsāṃ Ma, Aw, IO, Jd, Ld] *cikitsāṃ* B; *cikitsāṃ* Dv 12 vetsyati B, Dv, Aw, IO,  
Jd, Ld] *setsyati* Ma 13 muktaye vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld] *muktaye* vB<sup>ac</sup> 14 ’py  
Dv, Aw, IO, Jd, Ld] *om.* Ma, B 15 ’to ’sti Aw, IO, Jd, Ld] *’sti* Ma, B, Dv 17–  
18 vastubhūtasya tasyānabhyupagamāt B, Dv, Aw, IO, Jd, Ld] *abhyupagamāt* vB<sup>ac</sup>; *tasya vas-  
tubhūtasyanabhyupagamāt* vB<sup>pc</sup> 18 nityavijñānaprakāśatvād B, Dv, Aw, IO, Jd, Ld] *nityaśud-  
dhasya jñānaprakāśātmatvatvād* Ma 19 saṃsāritvam Ma, Dv, Aw, IO, Jd, Ld] *saṃsāritvam*  
B 19 tadeśvaratvaṃ B, Dv, Aw, IO, Jd, Ld] *īśvaratvaṃ* Ma 20 hīśvaratvaṃ B, Dv,  
Aw, IO, Jd, Ld] *īśvaratvaṃ* Ma 20 ca Ma, B, Dv, Aw, IO, Ld] *om.* IO, Jd 21 tatra  
vB<sup>pc</sup>, Aw, IO, Jd, Ld] *tad atra* vB<sup>ac</sup>, B, Dv 21 avidyāvidyayor bandhamokṣayoś Aw, Ld]  
*vidyāvidyātvaṃ* Ma; *vidyātvaṃ* B; *vidyāvidyātvaṃ* B; *avidyāvidyātvaṃ* B; *avidyāvidyātvaṃ* Dv,  
IO, Jd 23 cāsaṃsāritvaṃ B, Dv, IO, Jd, Ld] *asaṃsāritvaṃ* Ma; *cāsaṃsāritvaṃ* Aw

darśayati |

“niṣkalaṃ niṣkriyaṃ śāntaṃ niravadyaṃ nirañjanam |”<sup>108</sup>  
 “avadyaṃ”<sup>109</sup> nindyam ucyate | “añjanam”<sup>110</sup> avidyā | sā ca jīvanām |  
 “avidyāyām antare vartamānānā”<sup>111</sup> iti śruteḥ | tasmād anya īśvaras tadanyo jīvaḥ  
 saṃsārīti balād abhyupeyam | bhavanti cātra ślokaḥ | 5  
 śravaṇaṃ mananaṃ dhyānaṃ brahmacaryaṃ kṣamādi ca |  
 anapekṣyāpy apoheta sākṣī jīvo yadiśvaraḥ ||  
 viśvarūpo yathā māyāṃ nāradāya vyadarśayat |  
 upasaṃhṛtavāms tāvat svecchayā bhagavān prabhuḥ ||  
 Dv[83] kān uddiśya srjen māyāṃ māyā tāvad anarthikā | 10  
 saṃsārītāṃ kathāṃ kuryād ātmānaḥ svayam icchayā ||  
 svayaṃ nirmitamāyātmā vedāntaśravaṇādīnā |  
 jñānaṃ prāpnoti muktyarthaṃ sarvajña itī kaḥ kramaḥ ||  
 sarvopādhivinirmoko yugapan na hi sambhavet |  
 ekopādhivinirmoke ko lābhaḥ paramātmanaḥ || 15  
 dehāntareṣu duḥkhitvaṃ yadi vābhyupagamyate |  
 ekopādhinivṛttyarthaḥ kleśas te niṣprayojanaḥ ||  
 teṣu ced vāsti duḥkhitvaṃ kleśas te niṣprayojanaḥ |  
 kṛmikīṭādyupādhīnām anantatvān na śakyate ||  
 tasmāt svatantraḥ sarvajñaḥ sarvaśaktir nirañjanaḥ | 20  
 īśvaro ’bhyupagantavyo jagatsṛṣṭilayaśruteḥ ||

anye tu svayam atyutprekṣitadarśanāḥ prāhuḥ — apahatapāpmādirūpam

<sup>108</sup>ŚU VI.19ab. <sup>109</sup>ŚU VI.19ab. <sup>110</sup>ŚU VI.19ab. <sup>111</sup>KaṭhU II.5.

2 niṣkalaṃ niṣkriyaṃ Aw, IO, Jd, Ld ] niṣkriyaṃ niṣkalaṃ Ma, B, Dv 4 antare vartamānānā Ld ]  
 antar vartamānānām Ma, B, Aw; antare vartamānānām Dv, IO, Jd 4 tadanyo Ld ] tadamśo Ma,  
 B, Dv, Aw; tadamśo IO, Jd 6 mananaṃ Ma, B, Dv, IO, Jd, Ld ] manasaṃ Aw 6 brahmacaryaṃ  
 kṣamādi Ma, B, Dv, Aw, Jd, Ld ] brahmacaryakṣemādi IO 7 anapekṣyāpy apoheta B, Dv, Ld ]  
 anapekṣapyo hetuḥ Ma; anapekṣāvyapoheta Aw; anapekṣa vyapoheta IO, Jd 7 sākṣī Aw, IO, Jd,  
 Ld ] sākṣāj Ma, B, Dv 7 yadiśvaraḥ Ma, B, Dv, Aw, Jd, Ld ] yadi svaraḥ IO 8 vyadarśayat  
 Ma, B, Dv, IO, Jd, Ld ] vyadarśat Aw 9 prabhuḥ B, Dv, Aw, IO, Jd, Ld ] punaḥ Ma 10 tāvad  
 anarthikā Aw, IO, Ld ] tāvanarthikā Ma, B, Dv; tāvadarthikā Jd 11 saṃsārītāṃ vB<sup>ac</sup>, Dv, Aw,  
 IO, Jd, Ld ] saṃsārīnaṃ vB<sup>pc</sup>; saṃsārītāṃ B 11 ātmānaḥ vB<sup>ac</sup>, B, Dv, Jd, Ld ] svātmanaṃ  
 vB<sup>pc</sup>; ātmāna Aw, IO 15 ko lābhaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] ko ’lpajñaḥ Dv(2) 17 arthaḥ  
 Ma, B, Dv, Ld, SB ] arthaṃ Aw, IO, Jd 18 ced vāsti Aw, IO, Jd, Ld ] cen nāsti Ma, B,  
 Dv, SB; cehāsti Dv(2); cātrāsti Dv(3) 20 sarvaśaktir nirañjanaḥ Dv, Aw, IO, Jd, Ld, SB ]  
 sarvaśaktinirañjanaḥ Ma, B 22 atyutprekṣita° Ma, B ] utprekṣita° Dv, Aw, IO, Jd, Ld, SB  
 22 °rūpam Ma, B, Dv, Ld, SB ] °rūpaparam Aw, IO; rūparasā Jd

3 avadyaṃ: cf. 140.2

3 añjanam: cf. 140.2

ātmatattvaṃ śuddhaṃ kartavyaṃ śravaṇamananādiniyogānuṣṭhānena | sa ca  
niyogaḥ prapañcavilāyanam āpādayatīti susiddhārtham eveti |

tad etad apeśalam | uktam asmābhiḥ — prapañcavilāyanam aśakyam  
puruṣamātreṇa kartum iti | yadi cātmatattvam apahatapāpmādirūpaṃ kriy-  
5 ate 'nityatvaṃ prāpnoti ghaṭādivat | na ca prapañcavilāyane 'nyasmin kṛte vast-  
vantaram ātmatattvaṃ bhavati | na hi pradīpenāndhakārāpanaye kṛte ghaṭaḥ  
kṛto bhavati | yathā vā ghaṭasya vināśe kṛte na paṭavināśaḥ kṛto bhavaty  
anyatvāt | evam atrāpi | na ca niyogaḥ pravilāyanam āpādayatīti śakyate  
vaktum tasyākāratkvāt | na ca tasya pravilayo 'śrutatvāt | yad utprekṣitam  
10 ātmanā tat sarvaṃ niyogamastake 'dhyāropya vyavahriyate | yadi tāvan niyogaḥ  
śabdātmako liṅādipratyayaḥ sa puruṣavyāpārakartavyatāmātraṃ jñāpayati — ya-  
jeta juhuyād iti | atha prameyarūpo niyogaḥ tasya kā gatiḥ | svayaṃ prameyatvāt  
pramāṇarūpatā tasya kalpayitum aśakyā pramāṇābhāvāt |

yad apy ucyate — prapañcasya mithyātvam āgamād avagamyate | svata  
15 eva tu pratyakṣādīnām prāmāṇyam iti | tad apy asat | sarvatra hi parata eva  
mithyātvam gr̥hyate | na svataḥ | atha śuktikājñāne rajatajñānasya mithyātvam  
na tenaiva tasya gr̥hyate | śāstreṇa cet pratyakṣādīnām mithyātvam paricchidyate  
tasya nityatvāt prapañcamithyātvam sarvadaiva syāt | na vidvadavidvadapekṣayā  
satyatvaṃ mithyātvam vā | na hi puruṣair bhāvāḥ kriyante yena tad-  
20 vaśād avatiṣṭheran | draṣṭāro hi te satyām ālokendriyasāmagryāṃ darśanaṃ

Dv[84]

1 ātmatattvaṃ śuddhaṃ Aw, IO, Jd, Ld ] *ātmatattvaṃ* Ma, B, Dv, SB 2 prapañcavilāyanam  
Ma ] *prapañcavilāyanam* B, Dv, Aw, IO, Jd, Ld; *prapañcavilāyanam*° SB 2 āpādayatīti  
B, Dv, Aw, IO, Jd, Ld, SB ] *āpādayati* Ma 3 prapañcavilāyanam *em.* ] *prapañcavilāyanam*  
Ma; *prapañcavilāyanam* B, Dv, Aw, IO, Jd, Ld, SB 4 yadi Ma, B, Dv, Aw, IO, Jd,  
Ld ] *yā* SB 5 prapañcavilāyane *em.* ] *prapañcavilāyanenātmanaḥ kiṃcīt kṛtam syāt* Ma; *pra-*  
*pañcavilāyane* B, Dv, Aw, IO, Jd, Ld; *prapañcavilāyanam* SB 6 ātmatattvaṃ B, Dv,  
Aw, IO, Jd, Ld ] *ātmatattvaṃ kṛtam* Ma; *ātmatvaṃ* SB 6 bhavati Ma, B, Dv, Aw, IO, Jd,  
Ld, SB ] *na bhavati* vB(coni.) 6 pradīpenāndhakārāpanaye Ma, B, Dv, Aw, IO, Ld, SB ]  
*pradīpenāndhakārāpanayane* Jd 7 na paṭavināśaḥ Ma ] *nāghaṭavināśaḥ* B, Dv, Aw, IO, Jd, Ld;  
*na ghaṭavināśaḥ* SB 8 anyatvāt vB<sup>pc</sup> ] *arthatvāt* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB 8 atrāpi B,  
Dv, Aw, IO, Jd, Ld, SB ] *anyatrāpi* Ma 8 pravilāyanam Ma, SB ] *pravilāyanam* B, Dv, Aw, IO,  
Jd, Ld 9 pravilayo B, Dv, Aw, IO, Jd, Ld, SB ] *pravilayo viśayo* Ma 10 'dhyāropya Dv, Aw,  
IO, Jd, Ld ] *'dhyāro[.....]* Ma 10 tāvan B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 11 liṅādipratyayaḥ  
Dv, Aw, Ld, SB ] *liṅādipratyayaḥ* Ma, B, IO, Jd 11 sa vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *tadā*  
vB<sup>pc</sup> 13 aśakyā B, Dv, Aw, IO, Jd, Ld, SB ] *aśakyatvāt* Ma 16 gr̥hyate B, Dv, Aw, IO, Jd, Ld,  
SB ] *pratyate* Ma 16–17 na svataḥ ... gr̥hyate Ma, B, Dv, Aw, SB ] *om.* IO, Jd, Ld 16 atha  
Ma ] *yathā* B, Dv, Aw, SB 17 tasya Ma, B, Dv, SB ] *om.* Aw 18 nityatvāt Ma, B, Dv, Aw, IO,  
Ld, SB ] *mithyātvāt* Jd 19 satyatvaṃ mithyātvam Ma, B, Dv, Aw, IO, Jd, SB ] *satvamithyātvam*  
Ld 19 vā B, Dv, Aw, IO, Jd, Ld, SB ] *ca* Ma

9–10 yad utprekṣitam ātmanā tat sarvaṃ niyogamastake 'dhyāropya : cf. 287.4: svotprekṣitam  
sarvaṃ niyogamastake 'dhyāropya

niṣpadyate | tadabhāve nāstīty alam atiprasaṅgena | chāndogye ca tatra tatrānāyor  
māyāpravilayavādinor nirākaraṇaṃ vistareṇa kṛtam ity upasaṃhriyate |

yad uktam — “vijñānaghana evaitebhyo bhūtebhya”<sup>112</sup> iti vijñānaikarasaḥ  
śārīrākārapariṇatebhyo “bhūtebhyaḥ samutthāya tāny evānu”<sup>113</sup> bhūtāni  
“vinaśyati”<sup>114</sup> tatkr̥tam aupādhikaṃ rūpaṃ vijahātīty arthaḥ | pretya viśeṣasañjñā  
nivartate muktaḥ paramātmā bhavatīti samudāyārthaḥ | “vijñātāram”<sup>115</sup> ity api  
sarvasya “vijñātāram”<sup>116</sup> paramātmānaṃ “kena”<sup>117</sup> apy antareṇa karaṇena vā  
“vijānīyād”<sup>118</sup> ity arthaḥ | na hi muktyavasthāyām ātmāntaraṃ karaṇāntaraṃ  
cāsti || 22 ||

vB, Dv(I.4.22)

**prakṛtīś ca pratijñādr̥ṣṭāntānuparodhāt || I.4.23 ||**

10

uktam — pradhānaṃ jagatkāraṇaṃ na bhavati kiṃ tu brahmaiveti |

tatredam ākṣipyate — cetanānām īśvarāṇaṃ rājāvaivasvataprabhṛtīnām  
nimittakāraṇatvam eva dr̥ṣṭaṃ nopādānakāraṇatvam | acetanānām tu mṛdādīnām  
dr̥ṣṭaṃ | tac ca nirastaṃ bhavatā | tad idānīm balād eṣṭavyam | anyathā  
sargānupapatteḥ |

15

iti prāpte ’bhidhīyate — **prakṛtir** upādānakāraṇaṃ | **caśabdān** nimit-  
takāraṇaṃ ca | kutaḥ | **pratijñādr̥ṣṭāntayor anuparodhād** abādhanāt | yadi

<sup>112</sup>BĀU II.4.12. <sup>113</sup>BĀU II.4.12. <sup>114</sup>BĀU II.4.12. <sup>115</sup>BĀU II.4.14. <sup>116</sup>BĀU II.4.14. <sup>117</sup>BĀU  
II.4.14. <sup>118</sup>BĀU II.4.14.

1 niṣpadyate Ma, Aw, IO, Jd, Ld, SB ] *niṣpādyante* B, Dv 1 atiprasaṅgena Aw, IO, Jd, Ld, SB ]  
*itiprasaṅgena* B, Dv 3–4 vijñānaikarasaḥ śārīrā° Ma, B, Dv, IO, Jd, SB ] *jjñānaikarasaḥ śārīrā°*  
Aw; *vijñānaikarasaśarīrā°* Ld 4 evānu Dv, Aw, IO, Jd, Ld, SB ] *eva* Ma, B 4 bhūtāni B, Dv,  
Aw, IO, Ld, SB ] *bhūtāni vinaśyanty anu* Ma 5 vijahātīty B, Dv, Aw, IO, Jd, Ld, SB ] *jahātīty*  
Ma 5 arthaḥ Dv, Aw, IO, Jd, Ld, SB ] *athaḥ* Ma, B 6 nivartate Ma, B, Dv, Aw, IO, Jd, Ld ]  
*nirvartate* SB 7 sarvasya vijñātāram B, Dv ] *sarvavijñātāram* Ma 8 karaṇāntaraṃ Ma, B, Dv,  
Aw, IO, Jd, Ld, SB<sup>pc</sup> ] *om.* SB<sup>ac</sup> 9 cāsti Aw, IO, Jd, Ld, SB ] *vāsti* Ma, B, Dv 10 ca Ma, B,  
Dv, Aw, IO, Jd, Ld ] *om.* SB 11 pradhānaṃ vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *madhānaṃ* vB<sup>ac</sup>  
13 tu mṛdādīnām Aw, IO, Jd, Ld, SB ] *mṛdādīnām tu* Ma, B, Dv 14 bhavatā Ma, B, Dv, Aw,  
IO, Jd, Ld ] *bhavatīti* SB

3 vijñānaghana ... bhūtebhya: cf. 136.10

4 bhūtebhyaḥ samutthāya tāny evānu: cf. 136.11

5 vinaśyati: cf. 136.11

6 vijñātāram: cf. 136.12

7 vijñātāram: cf. 136.12

7 kena: cf. 136.12

8 vijānīyād: cf. 136.12

11 pradhānaṃ ... brahmaiveti: cf. BS I.1.2.



brahmaivopādānakāraṇaṃ tatas tad ubhayam upapadyate | “uta tam ādeśam aprākṣo yenāśrutaṃ śrutaṃ bhavaty amataṃ mataṃ bhavaty avijñātaṃ vijñātaṃ bhavati”<sup>119</sup> iti | “yathā saumyaikena mṛtṭpiṇḍena sarvaṃ mṛṇmayam vijñātaṃ syād”<sup>120</sup> iti | kāryakāraṇayor ananyatvāt kāraṇānusyūtam eva hi kāryam | ato ’vagate hetau kāryaṃ sāmānyenāvagataṃ bhavatīti vijñānavyāptiḥ kāryasyocyate |  
 5 śrutyā na pravilayaḥ | tatra yat kenacid uktam — pravilīyamānaḥ prapañco vijñāto bhavatīti tat svabuddhyutprekṣitam ity upekṣaṇīyam | na cānumānenāsmābhir jagatkāraṇaṃ varṇyate yena rājādidrṣṭāntam apekṣāmahe || 23 ||

10 **abhidhyopadeśac ca || I.4.24 ||**

vB, Dv(I.4.23) Dv[85]

itaś copādānam | “tad aikṣata bahu syāṃ prajāyeya”<sup>121</sup> iti bahu bhavāmīti saṅkalpapūrvikā pravṛttir **abhidhyānam** || 24 ||

**sākṣāc cobhyāmnānāt || I.4.25 ||**

vB, Dv(I.4.24)

15 itaś **ca** “sarvāṇi ha vā imāni bhūtāny ākāśād eva samutpadyante | ākāśaṃ pratyastaṃ yanti”<sup>122</sup> ity utpattipralayayor **āmnānāt** | yataś ca yad utpadyate tatraiva tat pralīyate yathā pṛthivyāṃ bhūtagrāmaḥ || 25 ||

**ātmakṛteḥ pariṇāmāt || I.4.26 ||**

vB, Dv(I.4.25)

itaś ca “tadātmānaṃ svayam akuruta”<sup>123</sup> iti | **ātmanaḥ kṛtiḥ** kāraṇam | kartṛtvena

<sup>119</sup>ChU VI.1.3: *v.l.* uta tam ādeśam *aprākṣyo* yenāśrutaṃ śrutaṃ bhavaty amataṃ *matam avijñātaṃ* vijñātaṃ bhavati LV <sup>120</sup>ChU VI.1.4: *v.l.* yathā *somyaikena* mṛtṭpiṇḍena sarvaṃ mṛṇmayam vijñātaṃ *syāt* LV <sup>121</sup>ChU VI.2.3. <sup>122</sup>ChU I.9.1. <sup>123</sup>TU II.7.

1 ubhayam Ma ] *uktam* B, Dv, Aw, IO, Jd, Ld, SB 2 aprākṣo vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup> ] *aprākṣyo* vB<sup>pc</sup> 3 saumyaikena vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld ] *somyaikena* vB<sup>pc</sup>, SB 4 syād *em.* ] *bhavati* Ma, B, Dv, Aw, IO, Jd, Ld, SB, see NOTES 4 ananyatvāt B, Dv, Aw<sup>pc</sup>, Ld, SB ] *anyatvāt* IO, Jd; *ananyataratvāt* Ma 5 hetau kāryaṃ *em.* ] *heto kāryaṃ* Ma; *hetau kāraṇe kāryaṃ* B, Dv; *hetau kāraṇakāryaṃ* Aw, IO, Jd, Ld, SB 6 pravilīyamānaḥ Ma, B, Aw, IO, Jd, Ld ] *pravilayamānaḥ* Dv, SB 7 upekṣaṇīyam Ma, B, Dv, IO, Jd, Ld, SB ] *utprekṣaṇīyam* Aw 8 jagatkāraṇaṃ Ma, Dv, Aw, IO, Jd, Ld, SB ] *kāraṇaṃ* B 9 apekṣāmahe B, Dv, Aw, IO, Jd, Ld, SB ] *āha* Ma 12 saṅkalpapūrvikā pravṛttir vB<sup>pc</sup>, Dv, Ld, SB ] *saṅkapūrvikī pravṛttir* vB<sup>ac</sup>; *saṅkalpapūrvikā sṛṣṭiḥ pravṛttir* Aw; *saṅkalpapūrvikā sṛṣṭipravṛttir* IO, Jd 15 pratyastaṃ yanti Aw, IO, Jd, Ld ] *pratyastaṃ yānti* Ma, B, SB; *pratyayanīty* Dv 17 pariṇāmāt Ma, B, Dv, Aw, IO, Ld, SB ] *parimānāt* Jd 18 akuruta Aw, IO, Jd, Ld ] *apakuruta* Ma, B, Dv, SB 143.18–144.1 kartṛtvena kāryatvenātmā B, Dv, SB<sup>pc</sup> ] *karmatvena kāryatvenātmā* Ma; *kartṛtvenātmā* Aw, IO, Jd, Ld, SB<sup>ac</sup>

kāryatvenātmā nirdiśyate |

kathaṃ punar ātmanaḥ karaṇaṃ sambhavatīty āha — **pariṇāmād**  
iti | paramātmā svam ātmānaṃ kāryatvena pariṇāmayām āsety arthaḥ |  
śaktivikṣepaṃ kṛtavān ity arthaḥ | anantā hi tasya śaktayo 'cintyās ca | tāsāṃ  
vikṣepaṃ karoti sṛṣṭisthitikāle yathā sūryo raśmīnām | tadvad eva saṃharati | 5  
tathā ca mantravarṇaḥ śvetāśvatarāṇām |

“na tasya kāryaṃ karaṇaṃ ca vidyate

na tatsamaś cābhyadhikaś ca dṛśyate |

parāsyā śaktir vividhaiva śrūyate

svābhāvīkī jñānabalakriyā ca ||”<sup>124</sup> iti | 10

nanu ca “na jāyate”<sup>125</sup> “ajo nitya”<sup>126</sup> ity ajatvaṃ śrūyate | na doṣaḥ |  
parato janmapraṭiṣedhāc caturmukhādivat | tad uktaṃ “na cāsyā kaścij janitā  
na cādhipa”<sup>127</sup> iti | tasmāt svatantrasya śaktivikṣepopasaṃhārau na virud-  
dhau | sūtrakāraḥ śrutyānukārī pariṇāmapakṣaṃ sūtrayāṃ babhūva | ayam  
eva chāndogyē vākyakāravṛttikārābhyāṃ sampradāyamataḥ samāśritaḥ | 15  
tathā ca vākyam — pariṇāmas tu syād dadhyādivad iti vigītam | vicchinna-  
mūlaṃ māhāyānikabauddhagandhitam māyāvādaṃ vyāvartayanto lokān  
vyāmohayanti || 26 ||

vB, Dv(I.4.26) Dv[86]

### yonīś ca hi gīyate || I.4.27 ||

<sup>124</sup>ŚU VI.8. <sup>125</sup>KāthU II.18. <sup>126</sup>KāthU II.18. <sup>127</sup>ŚU VI.9d.

2 pariṇāmād Ma, B, Dv, Aw, Jd, Ld, SB] *parimāṇād* IO 3 svam ātmānaṃ vB<sup>pc</sup>] *svayam  
ātmānaṃ* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] 3 kāryatvena B, Dv, Aw, IO, Jd, Ld, SB] *kāryātmanā*  
Ma 3 pariṇāmayām āsety Ma, B, SB] *pariṇāmayām āsety* Dv; *pariṇāmayā āsety* Aw, IO, Jd;  
*pariṇam apy āsety* Ld 4 ity arthaḥ Ma] *om.* B, Dv, Aw, IO, Jd, Ld, SB] 4 'cintyās ca B, Dv, Aw,  
IO, Jd, Ld, SB] 'vidyā Ma 5 saṃharati vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *copasaṃharati* vB<sup>pc</sup>  
6 mantravarṇaḥ Ma, B, Dv, Aw, IO, Jd, SB] *mantravarṇaḥ* Ld 7 karaṇaṃ Ma, B, Aw, IO, Jd,  
Ld] *kāraṇaṃ* Dv, SB] 8 cābhyadhikaś Ma, IO, Jd] *cāpy adhikaś* B, Dv, Aw, Ld, SB] 9 parāsyā  
śaktir vividhaiva śrūyate Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd 9 vividhaiva Dv, Aw, IO, Ld, SB]  
*vividhaiś ca* Ma, B 11 ca B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 11 ity Ma, B, Dv, IO, Jd, Ld,  
SB] *om.* Aw 11 ajatvaṃ B, Dv, Aw, IO, Jd, Ld, SB] *ekatvaṃ* Ma 12 na cāsyā Ma, IO, Jd]  
*na tasya* B, Dv, Aw, Ld; *sugasya* SB] 12 kaścij Ma, B, Dv, Aw, IO, Jd, Ld] *tāpa* SB] 13 cādhipa  
Ma, B] *cāśraya* Dv, Jd; *vāśraya* Aw, IO, Ld; *tāpa* SB] 13 iti B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma  
13 śaktivikṣepo<sup>a</sup> Ma, Aw, IO, Jd] *śaktivikṣepo<sup>a</sup>* B, Dv, Ld, SB] 14 'pakṣaṃ Ma, B, Dv, IO,  
Jd, Ld, SB] 'pakṣa<sup>a</sup> Aw 15 sampradāyamataḥ B, Dv, Aw, IO, Jd, Ld, SB] *sampradāyāgataḥ*  
Ma 16–17 vicchinnamūlaṃ B, Dv, Aw, IO, Jd, Ld, SB] *idānīntanās tu vicchinnamūlaṃ* Ma  
17 māhāyānika<sup>a</sup> Ma, B, Dv] *nānāsaupānika<sup>a</sup>* Aw, Ld; *manaḥsaupānika<sup>a</sup>* IO, Jd; *nādāpārika<sup>a</sup>* SB  
17 'gandhitam vB<sup>pc</sup>, Dv(2), Aw, IO, Jd, Ld, SB] 'gāthitam vB<sup>ac</sup>, B, Dv] 17 māyāvādaṃ Ma,  
Dv, Aw, IO, Jd, Ld] *māyāvādaṃ māyāvādīno* Dv(2); *māyāvādīno* SB] 17 vyāvartayanto Ma,  
B, Dv, IO, Jd, Ld, SB] *vyāvartayanto* Aw; *vyākaraṣayanto* Dv(2) 17 lokān B, Dv, Aw, IO, Jd,  
Ld, SB] *om.* Ma

hīti hetau | “kartāram īśaṃ puruṣaṃ brahmayonim”<sup>128</sup> iti | tathā “yad bhūtayonim”<sup>129</sup> iti **yonir** upādānakāraṇam | “pṛthivī yonir oṣadhīnām”<sup>130</sup> iti darśanāt || 27 ||

**etena sarve vyākhyātā vyakhyātāḥ || I.4.28 ||**

vB, Dv(I.4.27)

- 5 **etena** pradhānanirākaraṇanyāyena **sarve** paramāṇvādikāraṇavādā heyatayā **vyākhyātā** veditavyāḥ | dvir abhyāso ’dhyāyasamāptidyotanāya || 28 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
prathamādhyāyasya caturthaḥ pādaḥ samāptaḥ  
samāptaś ca prathamo ’dhyāyaḥ

<sup>128</sup>MuU III.1.3. <sup>129</sup>MuU I.1.6. <sup>130</sup>unk. (qtd. BSŚbh ad I.4.27: v.l. pṛthivī yonir oṣadhīvanaspatīnām)

2 bhūtayonim iti yonir Ma] *bhūtayoniṃ yonir* B, Dv, Aw, Ld, SB; *bhūtayonir* IO; *yonir* Jd 2 oṣadhīnām Ma, B, IO, Jd, Ld] *auṣadhīnām* Dv, Aw; *auṣadhānam* SB 5 pradhānanirākaraṇanyāyena B, Dv, Aw, IO, Jd, Ld, SB] *pradhānanirākaraṇena* Ma 5 ’kāraṇavādā Ma, B, Dv, Aw, IO, Jd, Ld] *’kāraṇavādā* SB 6 veditavyāḥ Ma, B, Dv, Aw, IO, Jd, SB] *veditavyāḥ* Ld 6 ’dhyāyasamāpti° vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, SB] *’dhyāyaparisamāpti°* vB<sup>pc</sup>; *’dhyāsamāpti°* Ld 6 ’dyotanāya B, Dv, Aw, IO, Ld, SB] *’dyotanārthaḥ* Ma 7 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte Aw] *bhagavadbhāskarācāryapraṇīte śārīrakamīmāṃsābhāṣye* vB; *bhagavadbhāskarācāryapraṇīte śārīrakamīmāṃsābhāṣye* Dv; *śārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte* IO, Ld, SB; *śrīśārīrakamīmāṃsābhāṣye nimbabhāskarācāryapraṇīte* Jd

**smṛtyanavakāśadoṣaprasaṅga iti cen  
nānyasmṛtyanavakāśadoṣaprasaṅgāt || II.1.1 ||**

prathame 'dhyāye sarvajñam sarvaśakti brahma jagataḥ kāraṇam  
iti pratipāditam | smṛtinyāyavirodhāparihārah paradarśanānām ca 5  
tarkābhāsavjṛmbhitatvaṃ sṛṣṭiśrutinām parasparavipratipattisamādhānam  
ity asyārthajātasya pratipādanārthaṃ dvitīyo 'dhyāya ārabhyate |

atra sāṅkhyāḥ pratyavatiṣṭhante — yadi brahmaivopādānakāraṇam nimit-  
takāraṇam ca tataḥ kapilamaharṣipraṇītaśaṣṭitantrākhyasmṛter **anavakāśo**  
nirviśayatvam | sa eva **doṣaḥ** | tasya **prasaṅgaḥ** | manvādismṛtīnām 10  
tu dharmādharmapratipādanārthatvād ānarthakyaṃ nāsti | asyās tu smṛtes  
tattvābodhamātraviśayatvāt | tadasambhave prāptam anavakāśatvam | tasmāt  
pradhānam evopādānakāraṇam abhyupagantavyam | śvetāśvataśrutis ca  
kapilamāhātmyaṃ darśayati |

“ṛṣiṃ prasūtaṃ kapilaṃ yas tam agre 15  
jñānair bibharti jāyamānaṃ ca paśyēt ||”<sup>1</sup> iti |  
tīrthakarasya kapilamaharṣeḥ samyagdarśitvāt tanmatānusāreṇa vedāntārthāva-  
dhāraṇam kartavyaṃ na svatantratayety abhiprāyaḥ |

<sup>1</sup>ŚU V.2cd.

4 prathame 'dhyāye Aw, IO, Jd] *prathamādhyāye* Ma, B, Dv, Ld, SB 4 jagataḥ kāraṇam  
Ma, B, Dv, Aw, Ld, SB] *jagatkāraṇam* IO, Jd 5 smṛtinyāyavirodhāparihārah Ma, B, Dv,  
Aw, IO, Jd, Ld] *smṛtinyāyavirodhaḥ parihārah* SB 6 parasparavipratipatti° Aw, IO, Jd, Ld,  
SB] *parasparaṃ vipratipatti°* Ma, B, Dv 6 °samādhānam Ma, B, Dv, Aw, IO, Jd, Ld]  
°*samavadhānam* SB 7 pratipādanārthaṃ B, Dv, Aw, IO, Jd, Ld, SB] *pratipādanāya* Ma  
8 sāṅkhyāḥ Ma, B, Dv, IO, Jd, Ld, SB] *sāṅkhyāḥ* Aw 9 kapilamaharṣi° Ma, B, Dv, Aw, IO,  
Jd, SB] *kapilamaharṣi°* Ld 9 °śaṣṭi° Dv, Aw, IO, Jd, Ld, SB] °*śaṣṭhi°* Ma 11 °pratipādanārtha°  
B, Dv, Aw, IO, Jd, Ld] °*pratipādakārtha°* Ma; °*arthapratipādanārtha°* SB 11 tu smṛtes Ma, B,  
Dv, Aw, IO, Jd, Ld] *om.* SB 12 °mātraviśayatvāt Aw, IO, Jd] °*viśayatvāt* Ma, B, Dv, Ld, SB  
12 tadasambhave Ma, B, Dv, Aw, IO, Jd, Ld] °*asambhave* SB 13 ca Ma, B, Dv, Aw, IO, Jd, Ld]  
*om.* SB 14 °māhātmyaṃ Ma, B, Dv, IO, Jd, Ld, SB] °*māhātmyaṃ* Aw 16 bibharti jāyamānaṃ  
Ma, B, Dv, Aw, Jd, Ld, SB] *bi[.....]yamānaṃ l.n.* IO 17 tīrthakarasya Ma, B, Dv, Aw, IO, Jd,  
Ld] *tīrthakarasya* SB 17 samyagdarśitvāt Ma, B, Aw, Ld] *samyagdarśitvāt* Dv, IO, Jd,  
SB 17 tanmatānusāreṇa Ma, Aw] *tanmantrānusāreṇa* B, Dv, IO, Jd, SB; *tantrānusāreṇa* Ld  
17–18 vedāntārthāvadhāraṇam B, Dv, Aw, IO, Jd, Ld, SB] *vedāntāvadhāraṇam* Ma

evam prāpte pratividhīyate — naitad evam | anyasmṛtyanavakāśadoṣa-  
prasaṅgād iti | smṛtibalena pratyavatiṣṭhamānasya smṛtibalam eva darśanīyam  
iti |

5 “sa hy antarātmā bhūtānāṃ kṣetrajñāś ceti kathyate |  
tasmād avyaktam utpannaṃ triguṇaṃ dvijasattama ||”<sup>2</sup> iti |  
itihāse —

“yataḥ sarvāṇi bhūtāni bhavanty ādiyugāgame |  
yasmimś ca pralayaṃ yānti punar eva yugakṣaye ||  
ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ |  
10 jaṅgamājaṅgamaṃ cedam jagan nārāyaṇodbhavam ||”<sup>3</sup>  
“ahaṃ sarvasya jagataḥ prabhavaḥ pralayas tathā ||”<sup>4</sup>  
iti gītāyām |

Dv[88]

anyo’nyavirodhe ca śrutyanusāriṇī smṛtir upādeyā | śrutau ca cetanaṃ ja-  
gadbtījam uktam | tadviruddhā smṛtir apramāṇam | tad uktam pramāṇalakṣaṇe  
15 “virodhe tv anapekṣaṃ syād asati hy anumānam”<sup>5</sup> iti | śrutivirodhād apasmṛtiḥ  
kapilasyeti sthitam |

yā punaḥ śrutir udāhṛtā tatra “kapila”śabdena hiraṇyagarbhaḥ  
savitrmaṇḍalāvastho ’bhidhīyate kanakakapilavarṇatvāt | tathā coktaṃ  
purāṇa “ādityasamsthaḥ kapilo ’grajo ’gnir”<sup>6</sup> iti | tasyām eva śrutāv uktam  
20 “hiraṇyagarbhaṃ janayām āsa pūrvaṃ sa no buddhyā śubhayā samyunaktv”<sup>7</sup>  
iti | na cāparapuruṣāpekṣā | śruteḥ svataḥprāmāṇyāt || 1 ||

### itareṣāṃ cānupalabdheḥ || II.1.2 ||

itaś ca sāṅkhyasmṛtir nādartavyā | pradhānād itareṣāṃ

<sup>2</sup>unk. cf. BP XXX.59. <sup>3</sup>unk. <sup>4</sup>BhG VII.6: v.l. ahaṃ kṛtsnasya jagataḥ ... <sup>5</sup>JS I.3.3. <sup>6</sup>unk.  
<sup>7</sup>ŚU III.4.

1 pratividhīyate Dv, SB ] ’bhidhīyate Ma, B, Aw, IO, Jd, Ld 1 anyasmṛty° Dv, Aw, IO, Jd,  
Ld, SB ] anyasṛty° Ma, B 4 sa hy antarātmā Ma, B, Aw, IO, Ld ] śaktyantarātmā Dv, SB; saty  
antarātmā Jd 7 ādiyugāgame Ma, B, Dv, IO, Jd, Ld, SB ] yugāgame Aw 9 devā Ma, B, Dv, Aw,  
IO, Jd, SB ] devām Ld 11 prabhavaḥ pralayas Ma, B, Dv, IO, Jd, Ld, SB ] prabhavapralayas  
Aw 12 iti gītāyām Ma, B, Dv, Aw, IO, Jd, Ld ] ityādigītāyām SB 13 smṛtir Ma, B, Dv, Aw, IO,  
Jd, Ld ] tir SB 15 anapekṣaṃ Ma, B, Dv, Aw, IO, Jd, SB ] anapekṣe Ld 15 śrutivirodhād Ld ]  
śrutismṛtivorodhād Ma, B, Dv, Aw, IO, Jd, SB 15 apasmṛtiḥ IO, Jd, Ld ] iyaṃ smṛtiḥ Ma, B,  
Dv, SB; ayasmṛtiḥ Aw 17 śrutir Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 18 °vastho ’bhidhīyate  
Ma, B, Aw, IO, Jd, Ld, SB ] °vasthābhidhīyate Dv 20 sa no buddhyā Ma, B, Aw, IO, Jd,  
SB ] manobuddhyā Dv, Ld 20 samyunaktv SB<sup>pc</sup> ] sampunātv Aw, Jd, Ld; sampunantv Ma, B,  
Dv; sampunatv IO; samyunantv SB<sup>ac</sup> 21 cāpara° Ma, SB ] hy apara° B, Dv, Aw, IO, Jd, Ld  
23 nādartavyā Ma, B, Dv, IO, Jd, Ld, SB ] nādartavyāḥ Aw 23 pradhānād B, Dv, Aw, IO, Jd,  
Ld, SB ] pradhānam Ma

17 kapila: cf. 146.15, ŚU V.2.

mahadahamkāraṇamātrāṇāṃ lokavedayoṛ **anupalabdher**  
mahābhūtaprakṛitvena | buddhir antaḥkaraṇam | taddharmaś cāhaṃkāraḥ  
prasiddha eva || 2 ||

### etena yogaḥ pratyuktaḥ || II.1.3 ||

idam atideśam sūtram | **etena** sāṅkhyasmṛtipratyākhyānena **yogasmṛtir** api 5  
**pratyuktā** veditavyā |  
nanu cāsādṛśyaśaṅkāyāṃ sādṛśyapratipādanam atideśaḥ | kātrātulyaśaṅketi |  
tad ucyate — śrutau yogopadeśāt | tatsaṃvāditvāt pātāñjalādīnāṃ yo-  
gaśāstrāṇāṃ tadupanibaddhānāṃ pradhānādīnāṃ api śrautatvabuddhiḥ kasyacit  
syāt | sātideśena vyāvartyate | 10  
kaḥ punar vede yogopadeśaḥ | śvetāśvataropaniṣadi —  
“trirunnataṃ sthāpya samaṃ śārīraṃ  
hr̥dīndriyāṇi manasā sanniveśya”<sup>8</sup> iti |  
tathā —  
“pṛthivyaptejo’nilakhe samutthite 15  
pañcātmake yogaguṇe pravṛtte |  
na tasya rogo na jarā na duḥkham  
prāptasya yogāgnimayaṃ śārīram ||”<sup>9</sup> iti |  
Dv[89] bhavatu śrutisaṃvādāt | samyagdarśanopāyopadeśāṃśasya tathātvaṃ viprati-  
pannāṃśasya tu mithyātvam | puruṣāṇāṃ anyathārthadarśitvasambhavāt || 3 || 20

### na vilakṣaṇatvād asya tathātvaṃ caśabdāt || II.1.4 ||

<sup>8</sup>ŚU II.8ab. <sup>9</sup>ŚU II.12.

2 antaḥkaraṇam Ma, B, Dv, Aw, IO, Jd, Ld] *karaṇam* SB 2–3 cāhaṃkāraḥ prasiddha  
B, Dv, Aw, IO, Jd, Ld, SB] *cāhaṃkāraprasiddhir* Ma 5 atideśam sūtram Aw, IO, Jd]  
*atideśasūtram* Ma, B, Dv, Ld, SB 7 cāsādṛśyaśaṅkā° IO, Ld] *cāsādṛśyaśaṅkā°* Ma, B, Dv,  
Aw, SB; *cāsādṛśyartijñā°* Jd 7 kātrātulyaśaṅketi Ld] *kātra tulyā śaṅketi* B, Dv, Aw, SB;  
*kātrātulyāśaṅketi* IO, Jd; *trā tulyā śaṅketi* Ma 10 syāt B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma  
10 vyāvartyate Dv, Aw, IO, Jd, Ld] *vyāvartyate* Ma, B; *vyāvartate* SB 11 śvetāśvataropaniṣadi  
Ma, B, Dv, Aw, IO, Jd, Ld] *śvetāśvataropaniṣadām* SB 12 trirunnataṃ Ma, B, Aw, IO, Jd,  
Ld] *trirunnataṃ viruddhatvaṃ* Dv; *viruddhatvaṃ* SB 12 sthāpya samaṃ Aw, Ld, SB<sup>pc</sup>] *sthāpyāsamaṃ*  
Ma, B, Dv, IO, SB<sup>ac</sup>; *sthābhyāsamaṃ* Jd, see NOTES 12 śārīraṃ Ma, B, Dv,  
Ld, SB] *śārīraṃ* Aw, IO, Jd 13 manasā Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup>] *manaḥ* SB<sup>ac</sup>  
13 sanniveśya” iti Ma, B, Aw, IO, Ld] *sanniveśyate* Dv, SB; *sanniveśa”* iti Jd 15 samutthite  
Ma, B, Dv, Aw, IO, Jd, Ld] *samutte* SB 16 pañcātmake Ma, B, Dv, Aw, Ld, SB] *pañcārṇake*  
IO, Jd 16 pravṛtte Ma, B, Dv, Aw, Ld, SB] *samutthite pravṛtte* IO, Jd 17 tasya rogo na Ma,  
B, Dv, Aw, Ld, SB] *tasya yogo na* IO; *tatra yogena* Jd 18 iti Dv, Aw, IO, Ld, SB] *om.* Ma, B  
19 bhavatu śrutisaṃvādāt B, Dv, Aw, IO, Jd, Ld, SB] *tatra śrutisaṃvāde* Ma 19–20 tathātvaṃ  
vipratipannāṃśasya tu B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 20 °darśitva° Aw, IO, Jd, Ld, SB]  
°*darśitva*° Ma, B, Dv

ita ārabhyā pādasamāptes tarkāvaṣṭambhena sāṅkhyādīnām ya ākṣepas tat-  
samādhānaṃ kriyate |

nanu ca codanāyāḥ svataḥprāmāṇyāt kathaṃ tarkanimitto 'py ākṣepaḥ  
sambhāvyeta |

- 5 atrocyate — siddhavastuviṣayatvād vedāntānām tatra ca tarkasyāpi  
praveśadarśanāt | yathātmā nityo 'nityo veti vicārya nitya evety avadhāryate |  
śrutiś ca tarkānupraveśaṃ darśayati “śrotavyo mantavya”<sup>10</sup> iti | **na**  
cetaṇaṃ brahma jagatkāraṇaṃ upapadyate | **vilakṣaṇatvād asya** kāryasya |  
prakṛtidharmānuvidhāyitve hi prakṛtikārahāvo dr̥ṣṭaḥ suvarṇakuṇḍalayoḥ iva |  
10 na ceḥ kāraṇadharmasya caitanyasyākāśādiṣv anuvṛttir dr̥śyate |

nanv ayam asiddho hetuḥ | brahmakāryatvād eva taddharmānuvṛtṭim  
pāṣāṇādiṣv anumimīmahe |

- nanu ca yadi śārīrendriyaviṣayāṇaṃ caitanyam abhyupagamyate teṣāṃ api  
devadattādivat svatantratvād bhokṛḥbhogyatvenāṅgabhāvaṃ na pratipadyeran |  
15 na ca loke cetanatvaṃ teṣāṃ prasiddham |

atrocyate — kecid abhivyaktacaitanyāḥ kecid anabhivyaktacaitanyāḥ | tatra  
guṇapradhānabhāvo na virudhyate | ata eva cāprasiddhir upapadyate |

- atra brūmaḥ — na loṣṭādīnām caitanyāstitve pratyakṣam anumānaṃ vā  
pramāṇam asti | hitāhitapavṛtṭinivṛtṭyadarśanād idam evācāitanyam yad asmad-  
20 ādivailakṣaṇyam | tasmād avibhāvitacaitanyā loṣṭādaya iti pratijñāmātrataḥ sid-

<sup>10</sup>BĀU II.4.5. (=IV.5.6.)

1 ita ārabhyā Ma, B, Dv, Aw, IO, Ld, SB] *itas cāraṃtyā* Jd 3 ca codanāyāḥ B, Dv, Aw, IO, Jd, Ld, SB] *codanayā* Ma 3 tarkanimitto 'py Aw, IO, Jd, SB] *tarkanimitto hy* Ma, B, Dv; *tarkanimittāpy* Ld 4 sambhāvyeta B, Dv, Aw, IO, Jd, Ld, SB] *sambhāvyate* Ma 6 praveśadarśanāt Aw, IO, Jd, Ld] *praveśadarśanāt* Ma, B, Dv, SB, see NOTES 7 śrutiś ca Ma, B, Dv, Aw, IO, Jd, Ld] *śrutiḥ* SB 8 vilakṣaṇatvād asya Ma, B, Dv, IO, Jd, Ld, SB] *vilakṣatvād* Aw 9 suvarṇakuṇḍalayoḥ Ma, B, Dv, SB] *suvarṇarūpyayoḥ* Aw<sup>pc</sup>, IO, Jd, Ld 9 iva B, Dv, SB] *om.* Ma, Aw, IO, Jd, Ld 10 caitanyasyākāśādiṣv Dv, Aw, IO, Jd, Ld, SB] *caitanyākāśādiṣv* Ma, B 13 abhyupagamyate Ma, B, Dv, Aw, IO, Jd, SB] *abhyupagamyete* Ld 14 na pratipadyeran Ma, B, Dv, Aw, Jd, Ld, SB] *pratipadyeran* IO 15 cetanatvaṃ Ma, B, Dv, Aw, IO, Ld, SB] *caitanyatvaṃ* Jd 15 teṣāṃ B, Dv, Aw, IO, Jd, Ld, SB] *eṣāṃ* Ma 16 atrocyate Ma, B, Dv, Aw, Jd, Ld, SB] *tatrocyate* IO 16 abhivyaktacaitanyāḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *abhivyaktacaitanyabhāvāḥ* vB<sup>pc</sup> 16 anabhivyaktacaitanyāḥ vB<sup>ac</sup>, B, Dv, IO, Jd, Ld, SB] *anabhivyaktacaitanyabhāvāḥ* vB<sup>pc</sup>; *anabhivyaktacaitanyāḥ kecid anabhivyaktacaitanyāḥ* Aw 17 guṇapradhānabhāvo Ma, B, Dv, Aw, IO, Ld, SB] *guṇapradhānaṃ* Jd 18 brūmaḥ Aw, IO, Jd, Ld, SB] *kramaḥ* Ma, B, Dv 18 vā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *veti* vB<sup>pc</sup> 19 °nivṛtṭyadarśanād B, Dv, Aw, IO, Jd, Ld, SB] °nivṛtṭīdarśanād Ma 19–20 asmadādivailakṣaṇyam B, Dv, Aw, IO, Jd, Ld] *asmadādivailakṣaṇyasya* Ma; *asmadādīti* SB 149.20–150.1 tasmād . . . vilakṣaṇatvād iti Ma, B, Dv, Aw, IO, Jd, Ld] *lac.* Dv(2), SB 20 avibhāvitacaitanyā Ma, B, Dv] *abhibhāvitacaitanyā* Aw, Ld; *avibhāvitacaitanya*<sup>o</sup> IO, Jd 20 pratijñāmātrataḥ Aw, IO, Jd, Ld] *pratijñāmātram ataḥ* Ma, B, Dv

dho hetur **vilakṣaṇatvād** iti | kiṃ ca **tathātvam** acetanatvaṃ **caśabdād** avagamyate “vijñānaṃ cāvijñānaṃ ca”<sup>11</sup> iti || 4 ||

nanu ca “mṛd abravīd”<sup>12</sup> “āpo bruvaṃs”<sup>13</sup> “tat teja aikṣata”<sup>14</sup> iti ca mṛdādīnām aprasiddhacaitanyānām api caitanyaṃ śrāvyaṭe |  
naitad evam |

5

### abhimānivyapadeśas tu viśeṣānugatābhyām || II.1.5 ||

Dv[90] **abhimān**inyo devatās tatra **vyapadiśyante** | kathaṃ gamyate | kauṣītakinām devatāśabdena viśeṣaṇād “etā ha vai devatā ahaṃśreyase vivadamānā”<sup>15</sup> iti | “tā vā etāḥ sarvā devatāḥ prāṇe niḥśreyasaṃ viditvā”<sup>16</sup> iti ca | **tathānugate** caitareyake śrūyate | “agnir vāg bhūtvā mukhaṃ prāviśat | vāyuḥ prāṇo bhūtvā nāsike prāviśat | ādityaś cakṣur bhūtvākṣiṇī prāviśat”<sup>17</sup> itūndriyeṣv anugatām devatām darśayati | “yaṃ pṛthivī na veda”<sup>18</sup> “yaṃ āpo na vidur”<sup>19</sup> iti cāntaryāmibrāhmaṇe pṛthivyādīnām **abhimān**inīm devatām darśayati | katham antaryāmiṇaṃ na jānātīti | **viśeṣa**pratiśedhāt | tasmād vilakṣaṇatvān na brahma jagatkāraṇam || 5 ||

10

iti prāpte ’bhidhīyate —

15

### drśyate tu || II.1.6 ||

**tuśabdaḥ** pakṣaṃ vyāvartayati | sati sādrśye prakṛtīvikārabhāvo ’sati punaḥ

<sup>11</sup>TU II.6. <sup>12</sup>ŚatBrā VI.1.3.4. <sup>13</sup>ŚatBrā VI.1.3.2. <sup>14</sup>ChU VI.2.3. <sup>15</sup>KauU II.14: v.l. sarvā ha vai devatā ... LV <sup>16</sup>KauU II.14: te devāḥ prāṇe <sup>17</sup>AU I.2.4. <sup>18</sup>BĀU III.7.3. <sup>19</sup>BĀU III.7.4.

1 tathātvam acetanatvaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *tathā cetanatvaṃ* Ma 3 nanu ca B, Dv, Aw, IO, Jd, Ld, SB ] *nanu* Ma, see NOTES 4 °caitanyānām api Ma, B, Dv, Aw, IO, Jd, SB ] *om.* Ld 4 śrāvyaṭe vB<sup>pc</sup>, Dv, IO, Jd, Ld, SB ] *om.* vB<sup>ac</sup>; śrūyate Ma; śrāvite Aw 6 viśeṣānugatābhyām Dv, Aw, Ld, SB ] *viśeṣānugatābhyām* Ma, B, IO, Jd, see NOTES 7 abhimāninyo devatās tatra B, Dv, Aw, IO, Ld, SB ] *abhimānis tatra vede* Ma; *abhimāninyo devatā tatra* Jd 7 kathaṃ gamyate Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 7 kauṣītakinām Ma, B, Dv(2), Aw, IO, Jd, Ld, SB ] *kauṣītakinām* Dv 8 etā Ma, B, Aw, Ld ] *devā* Dv; *eva tā vā* IO; *etā vā* Jd; *evā* SB 8–9 ahaṃ° ... prāṇe niḥ° Ma, B, Dv, Aw, IO, Jd, SB ] *lac.* Ld 8 śreyase Ma, B, Aw, IO ] *aśreyase* Dv, SB 9 sarvā Ma, B ] *om.* Dv, Aw, IO, Jd, SB 9 prāṇe Ma, B, Aw, IO, Jd, SB ] *prāṇo* Dv 9 niḥśreyasaṃ Ma, B, Aw, IO, Jd ] *niḥśreyo* Dv, SB 9 viditvā Ma, B, Dv, IO, Jd, Ld, SB ] *vividitvā* Aw 9 ca Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, SB 9 tathānugate B, Dv, Aw, IO, Jd, Ld, SB ] *tathānugateś* Ma 9 caitareyake Dv, Aw, IO, Jd, Ld ] *ca aitareyake* Ma, B 11 ādityaś Aw, IO, Jd, Ld, SB ] *ādityaḥ* Ma, B, Dv 11 bhūtvākṣiṇī Aw, IO, Jd, Ld, SB ] *bhūtvā akṣiṇī* Ma, B, Dv 11 devatām B, Dv, Aw, IO, Jd, SB ] *om.* Ma; *devatām devatām* Ld 13 antaryāmiṇaṃ Ma, B, Aw, IO, Jd, Ld, SB ] *antaryāmiṇām* Dv 14 viśeṣa° Ma, B, Dv, SB<sup>pc</sup> ] *viśeṣeṇa* Aw, IO, Jd; *viśeṣaṇa*° Ld 14 na Ma, B, Aw, IO, Jd, Ld ] *om.* Dv, SB 17 sati Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd



sādr̥ṣye tadabhāva itī | naivam vyāptiḥ siddhā yena vailakṣaṇye hetur ucyate | saty api vailakṣaṇye **dr̥ṣyate** kāryakāraṇabhāvaḥ | yathā bhuktād annāt keśalomanakhādi vailakṣaṇyaṃ jāyate gomayād vṛściko jāyate śālūkād dūrvānkuraḥ śṛṅgāc chara itī | sarvatra sādharmaṃ vaidharmaṃ ca  
 5 kāryakāraṇaviṣaye kenacid aṃśenāsti | yadi ca sarvasādr̥ṣyaṃ syāt prakṛter vikārabhāva eva na syāt | asti cātrāpi kenacid aṃśena sādr̥ṣyaṃ | ākāśādaḥ kārye sattāmūrtatvādīdharmaṇuvṛtṭeḥ | tasmād “vilakṣaṇatvād”<sup>20</sup> ity asiddho hetuḥ |  
 yad uktam — “mantavya”<sup>21</sup> itī tarkasyānupraveśaṃ śrutiḥ śrāvayatīti  
 10 nānayā śrutyā śuṣkatarko ’bhyanuñjāyate | kiṃ tarhi | āgamānusārī yas tarkas tadupapattiyartham sa evānuñjāyate itī || 6 ||

### asad itī cen na pratiṣedhamātratvāt || II.1.7 ||

śabdasparśādihīnād brahmaṇaḥ śabdasparśādimat kāryaṃ jāyata ity **asatkāryavādaḥ** prasajyate **itī cen naitad** evam | **pratiṣedhamātratvāt** |  
 15 satkāryavādasya pratiṣedhamātram etat |  
 na satkāryavādas tvayā pratiṣidhyate | yathā sat kāryaṃ bhavati tathā  
 “tadananyatvam”<sup>22</sup> ity atra vakṣyāmaḥ || 7 ||

### apītau tadvatprasāṅgād asamañjasam || II.1.8 ||

Dv[91]

<sup>20</sup>BS II.1.4. <sup>21</sup>BĀU II.4.5. (=IV.5.6.) <sup>22</sup>BS II.1.14.

1 vailakṣaṇye Aw, IO, Jd] *vailakṣaṇyaṃ* Ma, B, Ld; *vailakṣaṇyatve* Dv, SB  
 2 kāryakāraṇabhāvaḥ Ma, B, Aw, IO, Ld] *kāraṇabhāvaḥ* Dv, SB; *kāryakāraṇabhāve* Jd  
 2–3 bhuktād annāt Ma, B, Aw, IO, Jd, Ld, SB] *bhuktodativāt* Dv 3 vailakṣaṇyaṃ Aw, IO, Jd,  
 Ld] *vilakṣaṇam kāryam* Ma, B, Dv, SB 3 śālūkād Ma, B, Dv, SB] *śālvakād* Aw, Ld; *śālvakād*  
 IO; *śalyakād* Jd 4 śṛṅgāc chara Ma, B, Dv, Aw, Ld, SB] *śālvād bala* IO; *śalyād vara* Jd  
 4 vaidharmaṃ Ma, B, Dv, SB] *om.* Aw, IO, Jd, Ld 4 ca Ma, B, Dv, Aw, IO, Ld, SB] *om.*  
 Jd 5 kenacid aṃśenāsti B, Aw, IO, Jd, Ld, SB] *kenacin darśo nāsti* Ma 5 ca sarvasādr̥ṣyaṃ  
 Ma, B, Dv, Aw, Ld] *cāsarvasādr̥ṣyaṃ* IO, Jd; *sarvasādr̥ṣyaṃ* SB 5–6 prakṛter vikārabhāva  
 B, Dv, Aw, IO, Jd, Ld, SB] *prakṛtīvikārabhāva* Ma 6 eva Ma, B, Dv, Aw, IO, Ld, SB] *om.*  
 Jd 6–9 kārye ... naivānayā B, Dv, Aw, IO, Jd, Ld, SB] *lac.* Ma 9 nānayā Aw, IO, Jd,  
 Ld] *naivānayā* vB(*coni.*); *navānayā* Bd, Ba, Dv; *nāvānadyā* Md; *bīśayā* SB 9 śrutyā Ma, B,  
 Dv, Aw, IO, Jd, Ld] *śruṣe* SB 9 ’bhyanuñjāyate Ma, B, Dv, Aw, IO, Jd, Ld] *’nuñjāyate* SB  
 9 āgamānusārī B, Dv, Aw, IO, Jd, Ld, SB] *āgamānusārīṇī* Ma 12 śabdasparśādihīnād B, Dv,  
 Aw, IO, Jd, Ld, SB] *śabdasparśānādihīnād* Ma 12 śabdasparśādimat kāryaṃ Ma, B, Dv, Aw,  
 IO, Jd, Ld] *śabdasparśādikāryaṃ* SB 13 cen Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd 13 naitad  
 evam Ma, B, Dv, Aw, IO, Jd, Ld] *naivam* Dv(2), SB 16 ity B, Dv, Aw, IO, Jd, Ld, SB] *om.*  
 Ma 151.17–152.2 asamañjasam ... tadvatprasāṅgāt Ma, B, Dv, Aw, Jd, Ld, SB] *ab.oc.* IO

8 mantavya ... śrāvayatīti: cf. 149.7

yadi cetanād acetanaṃ sthūlam aśuddhaṃ ca kāryaṃ jāyata ity abhyupagamyate tasyāpītau pralayavelāyāṃ **tadvatprasaṅgāt** | yathā kāryaṃ sthūlam aśuddhaṃ ca tathā kāraṇasyāpi prasajyeta ity **asamañjasam** aupaniṣadaṃ darśanam |

itaś cāsamañjasam brahmaṇy avibhāgaprāptānāṃ jīvānāṃ punarutthāne muktānām api **prasaṅgāt** |

atha kāraṇe 'pi kāryaṃ pṛthag evāvatiṣṭhate | tathā saty apītir eva na syād ity **asamañjasam** || 8 ||

5

### na tu dr̥ṣṭāntabhāvāt || II.1.9 ||

**na tu** tadvatprasaṅgaḥ | kutaḥ | **dr̥ṣṭāntabhāvāt** | yathā śarāvādayo 'pītiṃ gacchantaḥ svadharmāṃ hitvā mṛdbhāvam āpadyante | yathā ca pṛthivīvikārāḥ 10 pṛthivīm apigacchanto vṛkṣādayaḥ | na te svadharmeṇa tāṃ dūṣayanti | tathāyaṃ prapañcaḥ pravilīyamānaḥ śaktyātmanā kāraṇam agre 'nupraviśati | tathā ca —

brahmāpyeti prapañco 'yaṃ rūpaṃ hitvā tu vaikṛtam |

jahāti kathināvasthāṃ jaladhau lavaṇaṃ yathā || iti |

muktānām utthānahetvabhāvān nottiṣṭheyuḥ | itare 'vidyākarmānubandhād 15 uttiṣṭheyur ity avirodhaḥ || 9 ||

### svapakṣadoṣāc ca || II.1.10 ||

sāṅkhyasya triguṇam acetanam arūpaṃ niravayavaṃ pradhānaṃ

1 cetanād acetanaṃ Ma, B, Dv, Jd, Ld, SB ] *cetanācetanam* Aw 2–3 aśuddhaṃ ca tathā kāraṇasyāpi B, Dv, Aw, IO, Jd, Ld, SB ] *aśuddhaṃ kāraṇasyāpi tathā sa* Ma 3 prasajyeta Ma, B, Dv, SB ] *prasajyeta* Aw, IO, Jd, Ld 3 asamañjasam Ma, B, Dv, Aw, IO, Ld, SB ] *samañjasam* Jd 5 prasaṅgāt Ma, B, Dv, Ld, SB ] *tatprasaṅgāt* Aw, IO, Jd 9 na tu Ma, B, Dv, IO, Jd, Ld, SB ] *nanu* Aw 9–10 'pītiṃ gacchantaḥ Aw, IO, Jd, SB ] *'tisaṅgacchantaḥ* vB<sup>pc</sup>; *saṅgacchataḥ* vB<sup>ac</sup>; *'pīti gacchataḥ* Dv; *'pītigacchantaḥ* Ld 10 svadharmāṃ vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld ] *sadharmāṃ* vB<sup>ac</sup>; *svabhāvaṃ* Dv(2), SB 10 hitvā mṛdbhāvam Ma ] *hitvābhāvam* B, Dv, Aw, IO, Jd, Ld, SB 10 pṛthivīvikārāḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 11 apigacchanto Aw, IO, Jd, Ld, SB ] *api saṅgacchanto* Ma, B; *api gacchanto* Dv 11 svadharmeṇa Ma, B, Dv, Aw, IO, Jd, Ld ] *svadharme* SB 11 tāṃ Ma, B ] *tad* B, Dv, Aw, IO, Jd, Ld; *om.* SB 11 dūṣayanti Ma, B, Dv, Aw, IO, Ld, SB ] *dūṣanti* Jd 12 kāraṇam agre 'nu<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, SB ] *kāraṇam anu<sup>o</sup>* Ma 12 tathā ca vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *tathā* vB<sup>pc</sup> 13 vaikṛtam Ma, B, Dv, Aw, Jd, Ld, SB ] *vaikṛtim* IO 14 jaladhau Ma, B, Aw, IO, Jd, Ld, SB ] *jalastham* Dv 15 muktānām Ma, B, Dv, Aw, IO, Jd, SB ] *muktā* Ld 15–16 itare 'vidyākarmānubandhād uttiṣṭheyur Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* Dv(2), SB 18 niravayavaṃ Ma, Aw, IO, Jd, Ld, SB ] *niravayavaṃ ca* B, Dv

9 tadvatprasaṅgaḥ : cf. BS II.1.8.

13–14 brahmāpyeti ... lavaṇaṃ yathā : cf. 274.5-6

kāryākāreṇa pariṇamata iti **svapakṣaḥ** | tatrāpy **doṣasyāviśeṣān** naikaḥ  
paryanuyoktavyaḥ || 10 ||

**tarkāpratiṣṭhānād apy ayathānumeyam iti ced  
evam apy anirmokṣaprasaṅgaḥ || II.1.11 ||**

- 5 cārthe **'piśabdaḥ** | tarkasyānavasthānāc ca na vedāntadarśanasyāsāmañjasyam | Dv[92]  
kaḥ punar ayaṃ tarko nāma | pramāṇānām anugrāhaka ūho 'nadhi-  
gatattve vastuni kriyamāṇas tattvaparijñānaprayojanaḥ | yathā — ātmani  
nityatvam anityatvaṃ vety ajñāyamāne tattve pramāṇasambhavān nityatvam  
anujānāti tadasambhavāc cānityatvam upekṣyate | so 'yaṃ nirūpaṇāt pratyayas  
10 tarka ity ucyate | tathā ca nyāyasūtram “avijñātattve 'rthe kāraṇopapattitas  
tattvajñānārtham ūhas tarka”<sup>23</sup> iti | īdrśasya tīrthakarabuddhivairūpyād  
anavasthānād ekena kapilena kaṇabhujā vā tarkāvaṣṭambhād avasthāpito 'rthaḥ  
so 'nyena pratiśidhyate 'thāpareṇa samarthyata iti parasparavirodhān na  
samyagjñānasiddhiḥ |  
15 athocyate — **yathānavasthā na** bhavati tathā**numeyam** | jagatkāraṇam  
anumānādibhiś ca hetubhiḥ pradhānaṃ pratiṣṭhāpyate | na tatrānavasthā |  
**iti ced evam apy** anavasthādoṣād **anirmokṣas** tarkānām | katham |  
atyantāṅdriye viṣaye sādharṇyavaidharṇyābhyāṃ pratyavasthānāsambhavān  
nānumānenābhipretārthasiddhiḥ kasyacit | ataḥ śrutimūlam eva ja-  
20 gadbījāvadhāraṇam iti sthitam || 11 ||

**etena śiṣṭāparigrahā api vyākhyātāḥ || II.1.12 ||**

<sup>23</sup>NyS I.1.40.

153.1–154.11 svapakṣo... darśanaṃ B, Dv, Aw, IO, Jd, Ld, SB ] lac. Ma 1 svapakṣaḥ | tatrāpy  
Aw, IO, Jd, Ld ] svapakṣe 'trāpy asya B, Dv; svapakṣas tathāpy Dv(2), SB 3 ayathānumeyam  
IO, Jd, Ld ] anyathānumeyam B, Dv, Aw; athānumeyam SB, see NOTES 5 cārthe Aw, IO, Jd,  
Ld, SB ] cārtho B, Dv 6 kaḥ B, Dv, Aw, IO, Jd, Ld ] āhaḥ SB 6–7 'nadhigatatattve Aw,  
IO, Jd, Ld, SB ] 'nadhigatatve B, Dv 8 nityatvam B, Dv, Aw, IO, Jd, Ld ] om. SB 8 vety  
B, Dv, Aw, IO, Jd, Ld ] cety SB 9 tadasambhavāc B, Dv, Aw, Jd, Ld, SB ] tatsambhavāc IO  
9 upekṣyate B, Dv, Ld, SB ] upakṣyate Aw; upekṣate IO, Jd 10 avijñātattve B, Dv, IO, Jd,  
Ld ] avijñātattve Aw; avijñāte SB 11 tattvajñānārtham B, Dv ] tattvajñānārtha Aw, IO, Jd, Ld,  
SB 11 tīrthakarabuddhivairūpyād B, Dv, Aw, Ld, SB ] tīrthakarasya buddhivairūpyād IO, Jd  
12 kaṇabhujā B, Dv, Aw, IO, Ld, SB ] karuṇabhujā Jd 12 tarkāvaṣṭambhād avasthāpito Aw,  
IO, Jd, Ld, SB ] tarkāvaṣṭambhabhedavyavasthāpito B, Dv 13 'thāpareṇa B, Dv, Aw, IO, Jd,  
Ld ] 'rthāpareṇa SB 15 athocyate B, Dv, Aw, IO, Jd, Ld ] athocyatām 15 yathānavasthā  
B, Dv, Aw, IO, Jd, Ld ] anyathānavasthā SB 17 katham vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] om.  
vB<sup>ac</sup> 18–19 pratyavasthānāsambhavān nānumānenābhipretārthasiddhiḥ B, Dv, Aw, IO, Jd, Ld ]  
pratyavasthānāsambhavārthānumānenābhipretārthasiddhiḥ SB 21 vyākhyātāḥ b, Dv, IO, Jd,  
Ld, SB ] vyākhyātā Aw

**etena** pradhānamatanirākaraṇanyāyenātinirdiśyate | vaiśeṣikādyuktaṃ  
 dūṣaṇaṃ parihartum aśakyam iti mā bhrāntiḥ kasyacid abhūd iti |  
**etena** pradhānavādyuktākṣepanirākaraṇena **śiṣṭair** manuvyāsaprabhṛtibhir  
**aparigrhītāḥ** paramāṇvādikāraṇavādā **vyākhyatā** nirastā veditavyāḥ |  
 parigrhyanta iti **parigrahāḥ** | **śiṣṭair na** kenacid **apy** aṃsena **parigrhītā** 5  
 ity arthaḥ || 12 ||

### **bhoktrāpatter avibhāgaś cet syāl lokavat || II.1.13 ||**

anyathā punar ākṣipyate | brahmaṇo 'nanyatvād bhoktrbhogyayor  
**avibhāgaḥ** | katham | bhoktur jīvasya bhogyāpatter bhogyasya ca  
 śārīrendriyaviśayalakṣaṇasya **bhoktrāpateḥ** | **āpattir** ekībhāvaḥ | tataś 10  
 cāsamañjasam darśanam | lokaprasiddhavibhāgaparilopāt |

iti **ced** atrocitate — **syāl lokavat** | bhaved asmatpakṣe 'py anayor  
 vibhāgaḥ paramātmanā vāvibhāgaḥ | yathā loke samudreṇānanyatve 'pi  
 phenatarāṅgādīnāṃ parasparavibhāgo nābhedāpattir evam atrāpi syāt |  
 bhedābhedayor hi sarvapramāṇasiddhatvād upapattiḥ || 13 || 15

### **tadananyatvam ārambhaṇaśabdādibhyaḥ || II.1.14 ||**

Dv[93] brahmaṇo 'nanyatvaṃ bhogyabhoktrvargayoḥ siddhavat kṛtvā vibhāgo varṇitaḥ |  
 athedānīm ananyatvam asiddham iti sādhyate |

atra vaiśeṣikāḥ — kāryakāraṇayor atyantam bhedaḥ | kāraṇam mṛtṭpiṇḍaḥ |  
 śārāvādikāryam bhedenopalabhyate | kāryasya codakāraṇādikāryam na 20

1 °nirākaraṇanyāyenātinirdiśyate B] °nirākaraṇanyāyenānenātinirdiśyate Dv, Ld;  
 °nirvahaṇanyāyenānenātinirdiśyate Aw, SB; °nirvahaṇanyāyenānena nātidīśyate IO;  
 °nirvahaṇanyāyenānenātidīśyate Jd 5 apy B, Dv, Aw, IO, Jd, Ld] om. SB 9 bhogyāpatter B,  
 Dv, Ld, SB] bhogyatvāpatter Aw, IO, Jd 10 °lakṣaṇasya vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB] °lakṣasya  
 vB<sup>ac</sup>, Dv 10 bhoktrāpateḥ B, Dv, IO, Jd, Ld, SB] bhoktrvāpateḥ Aw 12 atrocitate B, Dv,  
 Aw, IO, Jd, Ld, SB] atrocitate Ma 13 vāvibhāgaḥ Ld] ca vibhāgaḥ Ma; vāvibhāgaḥ B,  
 Dv; cāvibhāgaḥ Aw, IO, Jd; vibhāgas tu SB 13 yathā Ma] om. B, Dv, Aw, IO, Jd, Ld, SB  
 14 nābhedāpattir Dv, Aw, IO, Jd, Ld, SB] nābhedāpattiḥ Ma, B 16 tadananyatvam Ma, B,  
 Dv, Aw, IO, Ld] tadananyatvam Jd 17 'nanyatvaṃ Ma, B, Dv, SB] 'nyatvaṃ Aw, IO, Jd, Ld  
 17 bhogyabhoktr° Ma, B, Dv, IO, Jd, Ld, SB] bhoktrbhogyā° Aw 17 siddhavat Ma, B, Dv,  
 Aw, IO, Ld, SB] prasiddhavat Jd 19 vaiśeṣikāḥ Ld] vaiśeṣikāḥ prāhuḥ Ma, B, Dv, Aw, IO,  
 Jd, SB 154.19–155.1 atyantam bhedaḥ ... ato 'nayor bhedaḥ Ma, B, Dv, Aw, Jd, Ld, SB]  
 atyantabhedāḥ IO 20 śārāvādi° Ma, B, Dv, Aw, Jd, SB] śārīrādi° Ld 20 kāryasya Ma, B,  
 Dv, Aw, IO, Jd, Ld] kāryam SB 20 na Ma, B, Dv, Aw, Ld, SB] om. Jd

mṛtpiṇḍasya | ato 'naylor bhedaḥ | asac ca kāryam utpadyata iti manyante |

tannirākaraṇāyāha — taylor **ananyatvam ārambhaṇaśabdādibhyaḥ** | eka-  
vijñānena sarvavijñānaṃ pratijñāya tatsisādhayiṣayā dr̥ṣṭānta upādīyate “yathā  
saumyaikena mṛtpiṇḍena sarvaṃ mṛṇmayam vijñātam syāt | vācārambhaṇam  
5 vikāro nāmadheyam mṛttikety eva satyam”<sup>24</sup> iti | “vāco”<sup>25</sup> vāgindriyasyobhayam  
“ārambhaṇam”<sup>26</sup> “vikāro”<sup>27</sup> “nāmadheyam”<sup>28</sup> ca | vikāro 'bhidheyopapat-  
tis tadabhidheyam nāmadheyam | ubhayam ālambya vāgvyavahāraḥ pravart-  
tate — ghaṭenodakam āhareti | “mṛṇmayam”<sup>29</sup> ity asyedaṃ vyākhyānam |  
yadi tarhi vyavahārahetuḥ kāryam na tarhi kāryakāraṇayor ananyatvam ity  
10 āśaṅkyāha “mṛttikety eva satyam”<sup>30</sup> iti | kāraṇam eva kāryātmanā ghaṭavad  
avatiṣṭhate | mṛtsamanvitam hi kāryam upalabhyate | triṣv api kāleṣu  
kāraṇādḥīnaṃ kāryam nāśvamahiṣavad deśataḥ kālato vā vyatiriktam upal-  
abhyate | ataḥ kāraṇasyāvasthāmātram kāryam vyatiriktāvyatiriktam śuktira-  
jatavad āgamāpāyadharmivāc cānṛtam anityam iti ca vyapadiśyate | tadartham  
15 eva “mṛttikety eva satyam”<sup>31</sup> ity uktam | pratyakṣasiddham eva hi satyatvam  
anūdyate | na vidhiyate dr̥ṣṭāntatvenopādānāt | pramāṇāntarasiddho hi dr̥ṣṭānto  
bhavati | tathā ca nyāyasūtram “laukikaparīkṣakāṇam yatra buddhisāmyam sa  
dr̥ṣṭānta”<sup>32</sup> iti | “apāgād agner agnitvam”<sup>33</sup> iti ca kāraṇātmanā nirīkṣyamāṇam

<sup>24</sup>ChU VI.1.4: v.l. *somyaikena* LV <sup>25</sup>ChU VI.1.4. <sup>26</sup>ChU VI.1.4. <sup>27</sup>ChU VI.1.4. <sup>28</sup>ChU VI.1.4. <sup>29</sup>ChU VI.1.4. <sup>30</sup>ChU VI.1.4. <sup>31</sup>ChU VI.1.4. <sup>32</sup>NyS I.1.25: v.l. *laukikaparīkṣakāṇam yasminn arthe buddhisāmyam* ... See NOTES <sup>33</sup>ChU VI.4.1.

1 mṛtpiṇḍasya | ato Ma, B, Dv, Jd, Ld, SB ] *mṛtpiṇḍasyānanyatvenānyatvam asiddham iti cet sādhyate* Aw 1 manyante Ld ] *vaiśeṣikā manyante* Ma, B, Dv, Aw, IO, Jd, SB 3 upādīyate Ma, B, Dv, IO, Jd, Ld, SB ] *upādīyante* Aw 4 saumyaikena vB<sup>ac</sup>, Aw, IO, Jd, Ld, SB ] *somyaikena* vB<sup>pc</sup>, Dv 5 mṛttikety eva Ma, B, Dv, Aw, IO, Jd, Ld ] *mṛttikeva* SB 5 vāco Ma, B ] *vārtho* Dv, SB; *vācā* Aw, IO, Jd, Ld 6–7 ca ... nāmadheyam B, Dv, IO, Jd, Ld, SB<sup>pc</sup> ] *om.* Ma; *ca* | *vikāro 'bhidheyopattis tadabhidheyam ca nāmadheyam* Aw 7 vāgvyavahāraḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *vācā vyavahāraḥ* vB<sup>pc</sup> 8–9 mṛṇmayam ... tarhi kārya° B, Dv, Aw, IO, Jd, Ld, SB ] *lac.* Ma 8 vyākhyānam vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *vyākhyātam* vB<sup>ac</sup> 11 mṛtsamanvitam B, Dv, Aw, IO, Jd, Ld, SB ] *mṛtsāmānyānvitam* Ma 11–13 triṣv api ... ataḥ Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 13 ataḥ Ma ] *om.* B, Dv, Aw, IO, Ld, SB 13–14 śuktirajatavad Dv, Aw, IO, Jd, Ld ] *śaktivad* Ma; *śaktirajatavad* B; *śaktivad* SB 14 °dharmivāc Dv, SB ] °*dhamitvāc* Ma, B; °*dharmaivāc* Aw, IO, Jd, Ld 14 tadartham Ma, B, Dv, Aw, IO, Ld, SB ] *yadartham* Jd 16 °siddho hi B, Dv, Aw, IO, Jd, Ld, SB ] °*siddho* Ma 18 iti | apāgād SB<sup>pc</sup> ] *ity apy ayāgād* vB(all Mss), Dv, IO, Jd, Ld; *ity apy ayogād* Aw; *ity apyāyāgād* SB<sup>ac</sup> 18 nirīkṣyamāṇam Ld, SB ] *nirīkṣamāṇam* Ma, B, Dv, Aw; *nirīkṣamāṇam* IO, Jd

5 vāc: cf. 155.4

6 ārambhaṇam vikāro nāmadheyam: cf. 155.4

8 mṛṇmayam: cf. 155.4

10 mṛttikety eva satyam: cf. 155.5

15 mṛttikety eva satyam: cf. 155.5

kāryaṃ vyatiriktaṃ nopalabhyate | kāraṇātmany eva tirohitaṃ bhavaṭīty abhiprāyeṇoktam | ādiśabdena “aitadātmyam idaṃ sarvaṃ tat satyaṃ sa ātmā tat tvam asi”<sup>34</sup> ity evaṃjātīyakaṃ vacanaṃ gr̥hyate | tathā śrutyantaram ātmavyatiriktasya prapañcasya satyatām darśayaty “atha nāmadheyaṃ satyasya satyam iti | prāṇā vai satyam | teṣām eṣa satyam”<sup>35</sup> iti | yadi cānṛtatvam abhipreyāt prāṇā asatyam iti brūyāt | 5

atra kecin māyāvādam avatārayanti — “mṛttikety eva satyam”<sup>36</sup> ity avadhāraṇāt kāraṇam eva satyaṃ kāryam anṛtam asatyam | anādikālapravṛttāvidyāvaśād ayaṃ bhedaḥ pratibhāsate na paramārthato ’sti |

Dv[94] yady evaṃ pratyakṣāt pratyakṣādīpramāṇavyavahāraḥ katham | katham vā 10  
vidhipraṭiṣedhaśāstrāṇām arthavattā | katham vā mokṣaśāstreṇāsatyena brah-  
majñānam utpādyata iti |

nāyaṃ doṣaḥ | mithyārūpo vyavahāro bādhakapratyayābhāvād avyāhataḥ pravartate | pramāṇāni ca pratyakṣādīny avidyāvad na virudhyante | bādhakapratyayam āśādyā nivartante | ata evāvidyāvātpuruṣaviṣayau 15  
vidhipraṭiṣedhāv upapannau | asatyārtheḥṣaṇāt satyapratipattir bhaviṣyati |  
yathā svapne śubhāśubhasūcanaṃ lipyakṣarebhyaś ca pāramārthikavarṇapratītir  
iti | na ca niravayavātmanaḥ pariṇāmo ’vakalpate | tasmān māyāmātram idaṃ

<sup>34</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>35</sup>BĀU II.3.6. <sup>36</sup>ChU VI.1.4.

1 vyatiriktaṃ Ma ] *cātiriktaṃ* B, Dv, Aw, IO, Jd, Ld, SB 2 ādiśabdena “aitad° B, Dv, Aw, IO, Jd, Ld, SB ] *ādiśabdenaiva tad°* Ma 2 sarvaṃ Dv, Aw, IO, Jd, Ld, SB ] *sarve* Ma, B 2 tat satyaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *satyaṃ* SB 3 tathā Aw, IO, Jd, Ld, SB ] *tathā ca* Ma, B, Dv 4–5 satyasya satyam Ma, B, Dv, Aw, IO, Jd, SB ] *satyasya* Ld 5–6 abhipreyāt Ma, B, Dv, Aw, IO, Jd, SB ] *abhiprāyāt* Ld 7 atra vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *atha* vB<sup>ac</sup> 8 satyam ity Ma, B, Dv, Aw, Jd, Ld, SB ] *saty* IO 8 kāraṇam eva Ma, B, Dv, Aw, IO, Jd, Ld ] *kāraṇam* SB 9 anādikāla° Ma, B, Dv, Aw, Jd, Ld, SB ] *ity ādikāla°* IO 10 evaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *evaṃ katham* Ma 10 pratyakṣāt Ma, B, Dv, SB ] *pratyakṣā* Aw, IO, Jd, Ld 10 pratyakṣādīpramāṇavyavahāraḥ B, Dv, Aw, IO, Jd, Ld ] *pratyakṣapramāṇaparivyavahāraḥ* Ma; *pratyakṣādīvyavahāraḥ* SB 10 katham | katham Aw, IO, Jd ] *katham* Ma, B, Dv, Ld, SB 11 mokṣaśāstreṇāsatyena Ma, B, Dv, Aw, IO, Jd, Ld ] *mokṣaśāstreṇa* SB 12 utpādyata Aw, Ld ] *utpādyata* Ma, B, Dv, IO, Jd, SB 13 nāyaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *nyāya* SB 13 mithyārūpo vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *mithyārūpo hi* vB<sup>pc</sup> 14 avidyāvadviṣayāṇi B, Dv, Aw, IO, Jd, Ld ] *avidyāvadviṣayāṇi* Ma; *avidyā tadviṣayā* SB 14 na Ma, B, Dv, IO, Jd, Ld, SB ] *om.* Aw 15 nivartante Ma, B, Dv, Aw, Ld, SB ] *nivartate* IO, Jd 15 evāvidyāvat° B, Dv, Aw, IO, Jd, Ld, SB ] *evāvidyāvat°* Ma 16 vidhipraṭiṣedhāv upapannau Ma, B, Dv, Aw, IO, Jd, SB ] *vidhipraṭiṣedhānopapannau* Ld 16 asatyārtheḥṣaṇāt Dv, Aw, IO, Jd, Ld ] *asatyāc ca mokṣaśāstrāt* Ma, B; *asatyābhyarīkṣaṇāt* SB 17 lipyakṣarebhyaś ca Dv, Aw, IO, Jd, Ld, SB ] *lipyakṣarebhyaḥ* B; *lipyakṣarāt* Ma 17–18 pāramārthikavarṇapratītir iti B, Dv, IO, Jd, Ld, SB ] *pāramārthikavarṇapratītiḥ* Ma; *pāramārthikī varṇapratītir iti* Aw 18 niravayavātmanaḥ Aw, IO, Jd, Ld ] *niravayavyātmanaḥ* Ma, B, Dv, SB 18 ’vakalpate Aw, IO, Jd, Ld, SB ] *’vakalpyate* Ma, B, Dv

7 mṛttikety eva satyam : cf. 155.5

prapañcajātam iti |

atra brūmaḥ — “mṛttikety eva satyam”<sup>37</sup> ity asyārtho vyākhyātaḥ |  
yadi ca prapañcāsatyatvaṃ mṛttikāyā apy asatyatvaṃ prapañcatvāt | kathaṃ  
vā mithyātvam avagatam | na tāvat pratyakṣānumānābhyām | tābhyām  
5 hīdaṃ prapañcajātaṃ paricchinnam | na ca kāraṇadoṣabādhakapratyayau  
staḥ pṛthivyādiḥjñānasya | ā saṃsāraṃ sarveṣāṃ prāṇinām anuvṛtteḥ | ataḥ  
pāramārthika evāyaṃ bhedaḥ tannibandhanaś ca vyavahāraḥ | tathaiva yadi ca  
mithyātvam siddhaṃ syāt tato diṇmohādivad bādhakapratyayābhāvād anuvartate |  
bādhakapratyayaṃ cāsādyā nivartata iti kalpanā yujyeta |

10 nanu timirādivad avidyātrāpi kāraṇadoṣaḥ syāt | tadvatam pramātṛṇām bhedavijñānam utpadyamānam mithyā syād dvicandrajñānavat |

atrocyate — sa hetuḥ paradūṣaṇāya vaktavyo yaḥ svasiddhāntaṃ na  
bādhate | ayaṃ tu tavaiva doṣaṃ āvahati | yathāvidyāvātpramātṛṇām utpannaṃ  
bhedadarśanaṃ mithyā tathādvaitabrahmajñānam api mithyaiva | yo hi śrotā  
15 mantā vā prāgavasthāyām avidyāvān eva hi saḥ | avidyāvattvaṃ cen mithyātve  
kāraṇam | asaty api bādhakajñāne mithyātvam anumānāt prasaktaṃ brah-  
majñānasya kena vāryate | kiṃ cātrāpi prapañcajñānasya bādhakapratyayo  
nāsti | avidyāvattvaṃ eva tatrāpi kāraṇam bhavatā vyapadiṣṭam | tat samānam  
sarvatra mithyātve | tataś ca mūlocchedaḥ prasajyate | anumānāntaram ca —  
20 brahmajñānam mithyā jñānavat prapañcajñānavat | yathā nidrālakṣaṇasya  
kāraṇadoṣasyāviśeṣāt svapnajñānasya sarvasya mithyātvam āpadyate |

<sup>37</sup>ChU VI.1.4.

2 ity B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 3 mṛttikāyā apy asatyatvaṃ vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *om.* vB<sup>ac</sup> 4–8 pratyakṣānumānābhyām ... diṇmohādivad Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *pratyakṣānumānā[nuvṛtteḥ (157.6) ... diṇmo (157.8)] [bhyām (157.4) prāṇinā (157.6)] hādivad (157.8) IO* 4 tābhyām Ma, B ] *om.* Dv, Aw, IO, Jd, Ld, SB 5 ca kāraṇa° Ma, B, Aw, IO, Jd, Ld, SB ] *cākāraṇa° Dv* 9 cāsādyā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld ] *āsādyā vB<sup>pc</sup>; evāsādyā SB* 10 nanu B, Dv, Aw, IO, Jd, Ld, SB ] *nanu ca Ma* 10 timirādivad Ma ] *pramitīvad B; pramitīvādivad Dv, Aw, IO, Jd, Ld, SB* 10 avidyātrāpi Ma, B, Dv, Aw, IO, Jd, Ld ] *avidyāpi SB* 10–11 bhedavijñānam B, Dv, Aw, IO, Jd, Ld, SB ] *bhedajñānam Ma* 11 utpadyamānam Dv, Aw, IO, Jd, Ld, SB ] *utpadyamānam Ma, B* 12 vaktavyo Ma, B, Dv, Aw, IO, Jd, SB ] *vaktavyā Ld* 14 tathādvaita° Dv, Aw, IO, Jd, Ld, SB ] *tadādvaita° Ma, B* 17 cātrāpi Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, SB 18 nāsti Ma ] *'sti B, Dv, Aw, IO, Jd, Ld, SB* 18 tatrāpi vB<sup>pc</sup>, Aw, IO, Jd, Ld ] *na tatrāpi vB<sup>ac</sup>, Dv, SB* 19 tataś ca Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 20 nidrālakṣaṇasya Ma, B, Dv, IO, Jd, Ld, SB ] *nidrānakṣaṇasya Aw* 21 svapna° Ma, B, Dv, IO, Jd, Ld, SB ] *svāpna° Aw* 21 mithyātvam āpadyate Ma, B, Dv, Aw, IO, Jd, SB ] *mithyā svāpnāpadyate Ld*

2 mṛttikety eva satyam: cf. 155.5

yathā vāraṇye taimirikagatasya dvicandrajñānam aviśiṣṭam | na ca teṣāṃ  
bādhakapratyayo 'stīti | na cāsatyāt satyapratipattau dṛṣṭānto 'sti | na ca  
śaśaviṣāṇāt kasyacit pratipattir asti |

yad uktam — svapnavad iti tad ayuktam | tatrāpi vastv eva sūcakaṃ  
syāt | aviṣayaṃ yad vijñānaṃ tad vasturūpaṃ śubhasya sūcakaṃ 5  
dṛśyaṃ candrādismaryamāṇam | tava punar na dṛśyaṃ na jñānam iti  
Dv[95] sūcakaṃ nāsti jñānasyāpi prapañcāntaḥpātivāt | na ca tad ātmarūpam  
evotpannapradhvamsitvāt | lipyakṣaram api vastv eva saṅketavaśād gamakam |  
samastadravyaṃ hi vinyāsaṃviśeṣāvasthaṃ cakṣurgrāhyaṃ śrotragrāhyasya  
varṇasya gamakam | gamyābhede 'pi lipyakṣarāṇāṃ deśāntare bhedo dṛśyate | 10  
yadi vāvastutvād gamakatvaṃ cakāre dṛṣṭe vakārapratipattiḥ syāt | pratipattiḥ  
ca karoty avastu ceti viruddham | idam eva hi vastutvaṃ yat satprati-  
pattikāraṇatvaṃ nāma | na hi śaśaviṣāṇasya kvacit kāraṇatvaṃ dṛṣṭam | yad apy  
ucyate — śaṅkāviṣaṃ maraṇahetur iti tad asat | viṣam eva śaṅkayāsmaryamāṇam 15  
mr̥tīhetuḥ | bhr̥tr̥putrādīśokena kasyacin maraṇam yathā | yathā ca daśamīm  
avasthāṃ gataḥ kāmo mr̥tīhetuḥ | tasmād asatyāt satyapratipattau dṛṣṭānto nāstīty  
avasthitam |

āgamāt prapañcasya mithyātvam ucyate | tad ayuktam | śrotraprabhavasya  
jñānasya mithyātvād varṇātmakasya “tat tvam asy”ādivākyaśyābhāvaḥ |

1 vāraṇye Ma | cāraṇye B, Dv, Aw, IO, Jd, Ld, SB | 1 °gatasya Ma | °gatasya vasato B, Dv, Aw,  
IO, Jd, Ld, SB | 1 aviśiṣṭam Ma, B, Dv, Aw, IO, Jd, Ld | aviśiṣṭam SB | 4 tatrāpi B, Dv, Aw, IO,  
Jd, Ld, SB | tatrāpi ca Ma | 5 syāt | aviṣayaṃ B, Dv, Aw, IO, Jd, Ld | sukhādiviṣayaṃ vB(coni.);  
viṣayaṃ Ma; syād iti viṣayaṃ SB | 5 yad Ma, B, Dv, SB | tad Aw, IO, Jd, Ld | 6 dṛśyaṃ B, Dv,  
Aw, IO, Jd, Ld, SB | om. Ma | 6 candrādī° B, Md, Dv, SB | om. Ma; cāsrādī° Ld; cāstrādī° Aw,  
IO, Jd, Ta; cāsnādī° Bd; ca śāstrādī° Ba | 6 tava Ma, Aw, IO, Jd, Ld | tac ca B; na ca Dv, SB  
6 punar na Ma, Dv, Aw, IO, Jd, Ld, SB | na punar B | 7 na ca B, Dv, Aw, IO, Jd, Ld, SB | na  
Ma | 9 cakṣurgrāhyaṃ Ma, B, Dv, Aw, IO, Jd, SB | cakṣurgrāhyaṃ Ld | 10 deśāntare B, Dv,  
Aw, IO, Jd, Ld, SB | deśāntareṣu Ma | 11 vāvastutvād B, Dv, Aw, IO, Jd, Ld, SB | cāvastutvād  
Ma | 11 vakārapratipattiḥ Ma, B, Dv, Aw, IO, Jd, Ld | cakārapratipattiḥ SB | 12 avastu ceti Ma,  
B, Dv, Aw, IO, Jd, Ld | avastutve nati SB | 13 °kāraṇatvaṃ Dv, Aw, IO, Ld, SB | °kāraṇam Ma,  
B, Jd | 13 kāraṇatvaṃ dṛṣṭam Ma, B, Dv, Aw, IO, Jd, SB | kāraṇadr̥ṣṭam Ld | 14 śaṅkāviṣaṃ  
Ma | śaṅkāviṣayaṃ B, Aw, IO, Jd, Ld; śaṅkādir ayaṃ Dv, SB<sup>pc</sup> | 14 viṣam Ma | viṣayaṃ Dv,  
Aw, IO, Jd, Ld, SB | 14 eva śaṅkayā° Ma, B, Dv, SB | evāśaṅkayā° Aw, IO, Jd, Ld | 15 mr̥tīhetuḥ  
Ma, B, SB | mr̥tīhetuḥ ca Dv, Aw, IO, Jd, Ld | 15 bhr̥tr̥° B, Dv, Aw, IO, Jd, Ld, SB | bhartr̥°  
Ma | 15–16 daśamīm avasthāṃ vB<sup>pc</sup> | daśamāvasthāṃ vB<sup>ac</sup>, Dv, Ld, SB; ā daśamāvasthāṃ Aw;  
daśamāvasthāṃ ca IO, Jd | 16 mr̥tīhetuḥ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB | mr̥tyuhetuḥ vB<sup>pc</sup>  
16–17 nāstīty avasthitam vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB | nāstīti sthitam vB<sup>pc</sup> | 18 ucyate  
Ma, B, Dv, Aw, Ld, SB | gamyate IO, Jd | 19 varṇātmakasya Ma, B, Dv, Aw, IO, Ld, SB |  
dharmātmakasya Jd | 19 °ādivākyaśyābhāvaḥ Ma, B, Dv, Aw, IO, Jd, Ld | °ādivākyaśyasya SB

4 svapnavad iti : cf. 156.17

19 tat tvam asy : ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.



tataś ca kena mithyātvaṃ pratipādyeta | “neha nānāsti”<sup>38</sup> ity api  
 “iha”śabdopādānāt kāraṇasvarūpe nānātvaṃ nāstīti vivakṣitaṃ sthitaṃ |  
 sthityavasthāyāṃ tu kāryam apy astīty avirodhaḥ | “sa eṣa neti nety  
 ātmā”<sup>39</sup> iti śārīrādyanātmaparyudāsenātmasvarūpam upadiśyate na pra-  
 5 pañcābhāvaḥ | “yatra hi dvaitam iva”<sup>40</sup> iti “iva”śabdo ’narthako yathā “vitatam  
 iva”<sup>41</sup> iti | avadhāraṇārtho vā yathāśva ivemā dhānā iti | sādṛśyārtho vā  
 yathārdrendhanāgner iva dhūmavisphuliṅgādivad vividhaṃ vikārajātam |  
 yasyām avasthāyāṃ “bhavati tad itara itaraṃ paśyati”<sup>42</sup> | “yatra tv asya sar-  
 vam ātmaivābhūt”<sup>43</sup> tadā “kena”<sup>44</sup> kāraṇena “kaṃ”<sup>45</sup> viṣayaṃ “paśyed”<sup>46</sup> iti  
 10 viśeṣajñānaṃ niśidhyate | kāraṇaprāptāv ity eva sarvam aviruddham |

kā ceyam avidyā | tattvātattvābhyām anirvacanīyeti ced aniṣṭottaram etat |  
 yasyāḥ kāryam idaṃ kṛtsnaṃ vyavahārāya kalpate |  
 nirvaktuṃ sā na śakyeti vacanaṃ vacanārthakam ||  
 yadi vānirvacanīyā katham ācāryaḥ śiṣyebhyaḥ pratipādayet | apratipannayā  
 15 ca tayā katham vyavahāraḥ kriyate | kiṃ ca — ādimatī sānādir iti vak-  
 tavyam | anāditve nityatvād ucchettum aśakyety anirmokṣaprasaṅgaḥ | ad-  
 vitīyaśrutīś ca virudhyeta | atha śrutisamarthanārthaṃ brahmasvarūpam eva seti  
 ced avidyātmakaṃ brahma prāpnotīty anirmokṣaś ca |

<sup>38</sup>BĀU IV.4.19. <sup>39</sup>BĀU III.9.26; IV.2.4; 4.22; 5.15. <sup>40</sup>BĀU IV.5.15. <sup>41</sup>PBrā XII.5.8. <sup>42</sup>BĀU  
 IV.5.15. <sup>43</sup>BĀU IV.5.15. <sup>44</sup>BĀU IV.5.15. <sup>45</sup>BĀU IV.5.15. <sup>46</sup>BĀU IV.5.15.

1 tataś ca Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 1 pratipādyeta Ma] *pratipadyeta* B, Dv, Aw,  
 IO, Jd, Ld; *praśidhyatīta* SB 2 vivakṣitaṃ sthitaṃ B, Dv, Aw, IO, Jd, Ld, SB] *vivakṣitam* Ma  
 3–4 nety ātmā B, Dv, IO, Jd, SB] *nety ātmāmetye* Ma; *netīty ātmani* Aw; *ty ātmā* Ld 4 na  
 Ma, Aw] *om.* B, Dv, IO, Jd, Ld, SB 4–5 prapañcābhāvaḥ Ma, B, Dv, Aw, IO, Ld, SB] *pra-*  
*pañcābhāsaḥ* Jd 5 hi vB<sup>pc</sup>, Ld] *om.* vB<sup>ac</sup>, SB; *sa* Dv, Jd; *so*<sup>o</sup> Aw; *si* IO 5 dvaitam Ma, B,  
 Dv, IO, Jd, Ld] *’dvaitam* Aw, SB 5 iti “iva”śabdo Ma, B, Dv, Aw, IO, Jd, SB] *itīśvaśabdo*  
 Ld 5 vitatam vB<sup>pc</sup>, Dv, SB] *vinatam* vB<sup>ac</sup>, Aw, IO, Jd, Ld 6 yathāśva Ma, B, Dv, SB]  
*yathāṅva* Aw; *yathā* IO, Jd; *yathāṅvy* Ld 6 ivemā dhānā vB<sup>pc</sup>, Aw, Ld] *iva iti* vB<sup>ac</sup>, Dv, SB;  
*mā dhānā* IO, Jd 6 sādṛśyārtho vā Dv, Aw, IO, Jd, Ld, SB] *na sādṛśyārthe* Ma; *na sādṛśyārtho*  
 B 7 yathārdrendhanāgner iva B] *yathārdrenayā agnir iva* Ma; *yathātraivāgner iti* Dv, SB;  
*yathā indhāgner atī*<sup>o</sup> Aw; *yathārdredhāgner atī*<sup>o</sup> IO; *yathārdradhāgner atī*<sup>o</sup> Jd; *yathātraivāgner atī*  
 Ld 9 kena kāraṇena Ma] *kena balena* B, Dv, Aw, IO, Jd, Ld, SB 10 viśeṣajñānaṃ Aw,  
 IO, Jd, Ld, SB] *viśayajñānaṃ* Ma, B, Dv 10 eva Ma, B, Dv, SB] *evaṃ* Aw, IO, Jd, Ld  
 11 tattvātattvābhyām Ma, SB] *sattvāsattvābhyām* B, Dv, Aw, IO, Jd, Ld 11 aniṣṭottaram Ma,  
 B, Dv, SB] *sadacaṣṭottaram* Aw, IO, Jd, Ld 12 kalpate Ma, B, Dv, Aw, IO, Ld, SB] *kalpyate*  
 Jd 13 śakyeti Ma, B, Dv, Aw, Ld, SB] *śaknoti* IO, Jd 14 vānirvacanīyā Ma, B, Dv, Aw, IO,  
 Jd, SB] *cānirvacanīyā* Ld 14 katham ācāryaḥ vB<sup>ac</sup>, B, Aw, IO, Jd, Ld, SB] *kām ācāryaḥ* vB<sup>pc</sup>,  
 Dv 15–16 ādimatī sānādir iti vaktavyam B, Dv, Ld, SB] *ādimatīti vaktavyā* Ma; *ādimatī sānādir*  
*itī vā vaktavyam* Aw; *ādimatī sānādimatī vyāvaktavyam* IO; *ādimatī sānādimatī vā vaktavyam* Jd  
 159.16–160.2 advitīyaśrutīś . . . prasaṅgaḥ Ma] *om.* B, Dv, Aw, IO, Jd, Ld, SB 17 advitīyaśrutīś  
 vB(*coni.*)] *dviitīyaśrutīś* Ma 18 avidyātmakaṃ brahma vB(*coni.*)] *avidyātmakabrahma* Ma

athādīmatī kutaḥ sotpanneti vaktavyam | animittā cen muktānām  
 api prasaṅgaḥ | brahma cen nimittam tad ayuktam ity uktaḥ  
 purastāt | athātmasvarūpaḥ nimittam apy etan nimittanīyatvān naimit-  
 tikānuparamād anirmokṣa eva prasaṅgaḥ | atha saty asaṭī cāvidyā tadāsat |  
 bhāvābhāvarūpatvānupapatteḥ | na hi yugapad ekatra viruddhajñānasambhavaḥ | 5  
 athāvyaḅkṛtākāśam ādyāvidyety ucyate |

ucyatām | na sañjñāyām virodhaḥ | vastutvaḥ tu prāpnoty utpatti-  
 mattvād aṅkurādivat | na cāgrahaṇam avidyā | grahaṇābhāvasyāvastutve band-  
 hahetutvābhāvāt | tathā hy avastu ced agrahaṇam na badhnāti khapuṣpavat |  
 bandhakaḥ ced avastutvaḥ viruddhaḥ matsyabandhavat | ata eva nirva- 10  
 canīyatvam avidyāyāḥ | vidyāyā anyā tv avidyā viparītajñānaḥ dehādiṣu |  
 taddhetukaḥ ca brahmasvarūpāgrahaṇam | yo 'pi manyate — nāmarūpam  
 avidyāśabdavācyam iti tadāpy anirvacanīyatvaḥ nāsti | niṣkṛṣya vacanaḥ  
 nirvacanam ucyate | gavādīśabdāś ca spaṣṭā eva nirucyante vyākaraṇe  
 tadvācyāś ca gavādayo niruktāḥ | tasmād bhedadarśanaḥ nāvidyā | na mithyā 15  
 paramātmano 'vasthāviśeṣaḥ prapañco 'yam | ata eva vastutvaḥ sadātmakatvāt |  
 ākāśādiṣu sattā | amūrtatvādidharmānuvṛtter iti proktam |

kathaḥ punaḥ pariṇāmo niravayavasyākāśakalpasyeti ced atrocitate —  
 pariṇāmasvābhāvvyāt kṣīravat | sarvajñatvāt sarvasaktitvāc ca svecchayā  
 pariṇāmayed ātmānam iti śakyate vaktum | 20

nanu — sāvayavatvāt kṣīrasya pariṇāmapapattiḥ |

ucyate — na sāvayavatvaḥ tatra pariṇatihetuḥ | yadi syād am-  
 buno 'pi dadhibhāvena pariṇāmaḥ syāt | ato 'prayojakaḥ sāvayavatvam |  
 3 apy etan B, Dv, Aw, IO, Jd, Ld, SB ] *īsyeta* Ma 4 prasaṅgaḥ Aw, IO, Jd ] *om.* Ma, B,  
 Dv, Ld, SB 4 cāvidyā Ma, B, Dv, SB ] *avidyā* Aw, IO, Jd, Ld 4–5 tadāsat | bhāvā° B, Dv,  
 Aw, IO, Jd, Ld ] *tadā tad asadbhāvā°* Ma; *sad°* SB 6 athāvyaḅkṛtākāśam ādyāvidyety B, Dv,  
 Aw, IO, Jd, Ld, SB ] *atha prakṛtiḥ śaktir māyāvidyety* vB(*coni.*); *athāvyaḅkṛtāśam māyāvidyety*  
 Ma 7 tu Ma, B, Dv, IO, Ld, SB ] *om.* Aw, Jd 8 cāgrahaṇam Ma, B, Dv, Aw, IO,  
 Jd, Ld ] *cāgrahaṇam nāma* SB 8 grahaṇābhāvasyāvastutve B, Dv, Aw, IO, Jd, Ld, SB ]  
*grahaṇābhāvasya* Ma 8–9 bandhahetutvābhāvāt Ma, B, Dv, Aw, IO, Ld, SB ] *bandhahetutv-*  
*abhāvāt* Jd 10 matsyabandhavat Ma, B, Dv, Aw, IO, Ld, SB ] *satsambandhavat* Jd 11 vidyāyā  
 Ma, B, Dv, Aw, Jd, Ld, SB ] *om.* IO 11 anyā tv avidyā B, Dv, Aw, IO, Jd, Ld ] *anyā avidyā* Ma;  
*om.* SB 13 niṣkṛṣya Ma, SB ] *nirucya* B, Dv, IO, Jd; *nirūcya* Aw, Ld 15 tadvācyāś ca gavādayo  
 Aw, IO, Jd, Ld, SB ] *tadvācyāśvagavādayo* Ma, B, Dv 15 niruktāḥ Ma, B, Dv, Aw, IO, Ld, SB ]  
*niruddhāḥ* Jd 15 bhedadarśanaḥ nāvidyā Ma, B, Aw, IO, Jd, Ld ] *bhedadarśanato 'vidyā* Dv,  
 SB 16 sadātmakatvāt Ma, B ] *sattvād ātmakatvāt* Dv; *sattādyātmakatvāt* Aw, IO, Jd; *sattād*  
*ātmakatvāt* Ld, SB 17 amūrtatvādi° vB<sup>pc</sup>, IO, Jd, Ld, SB ] *amuktatvādi°* vB<sup>ac</sup>, B; *apūrṇatvādi°*  
 Dv; *amūrtitvādi°* Aw 18 niravayavasyākāśa° Ma, B, Dv, Aw, IO, Jd, Ld, SB ] *niravayasyākāśa°*  
 Jd 18 atrocitate Ma, B, Dv, Aw, Jd, Ld, SB ] *tatrocitate* IO 19 sarvajñatvāt Aw, IO, Jd,  
 Jd ] *sarvajñatvāc ca* Ma, B, Dv, Ld, SB 21 pariṇāmapapattiḥ Ma, B, Dv, Aw, IO, Jd, SB ]  
*pariṇāmapapatteḥ* Ld 22 sāvayavatvaḥ Ma, B, Dv, Aw, IO, Jd, Jd, SB ] *sāvayavatvaḥ* Ld  
 22 tatra Ma, B, Dv, Aw, IO, Ld, SB ] *yatra* Jd

pariṇāmasvābhāvvyād eva hi payaḥ pariṇamate |

tadāpīdaṃ cintyam — kim avayavinaḥ pariṇāme śaktir āhosvid avayavānām  
iti | na hi tasmin dravadravye ’vayavī nāma kaścīd vyatirikto ’bhyupagamy-  
ate māyāvādinā | tataḥ pāriśeṣyād avayavānām śaktiḥ | te ca niravayavāḥ |  
5 na hy avayavānām avayavāḥ santi yena sāvayavasya pariṇāmo varṇyeta | ye  
cāvayavānām avayavāḥ kalpitās te kiṃ pariṇamante neti | yadi na pariṇameran  
dadhani payo dr̥ṣyeta | tasmāt sarveṣām avayavānām pariṇāmitvam eṣṭavyam |

kiṃ cāvayavānām avayavakalpane teṣām apy avayavakalpanety anavasthā |  
kṣīrasamudraś ca kuṇḍe syād avayavānām ānantiyāt | tasmān niravayavasyaiva  
10 pariṇāmo dr̥ṣṭa iti brahmaṇo ’py upapadyate | tathā nyagrodhadhānā dr̥ṣṭāntena  
pariṇāmo varṇitaḥ śrutyā | ācaṣṭe —

“apracyutasvarūpasya śaktivikṣepalakṣaṇaḥ |

pariṇāmo yathā tantunābhasya paṭavad yathā ||”<sup>47</sup>

apracyutasvarūpānām tantunām paṭātmanāvasthānam | yathākāśād apracyutasv-  
abhāvād vāyur utpadyata iti so ’yaṃ śaktivikṣepopasamhāravādaḥ sūribhir  
15 āśritaḥ pramāṇavattvāt |

atrāha — na pramāṇavattvam | asya kṣīrasyeva brahmaṇaḥ

<sup>47</sup>unk.

1 pariṇamate Ma, B, Dv, Aw, IO, Jd, SB | *pariṇāmante* Ld 2 tadāpīdaṃ B, Dv, Aw, Jd, IO, Ld, SB | *tatrāpīdaṃ* Ma 2 cintyam Ma, B, Dv, Aw, IO, Jd, SB | *cintyam* Ld 2 avayavinaḥ Ma, B, Dv, Aw, IO, SB | *avayave naḥ* Ld; *avayinaḥ* Jd 2 pariṇāme śaktir B, Dv, Aw, IO, Jd, Ld, SB | *pariṇāmaśaktir* Ma 3 iti Ma, B, Dv, Aw, IO, Jd, Ld | *om.* SB 3 kaścīd Ma | *om.* B, Dv, Aw, Jd, IO, Ld, SB 4 māyāvādinā Ma, B, Dv, Aw, IO, Jd, Ld | *māyāvādinām* SB 5 varṇyeta B, Dv, Aw, IO, Jd, Ld, SB | *’vokalpate* Ma 6 cāvayavānām Ma, B, Dv | *vāvayavānām* Aw, IO, Jd, Ld, SB 7 dadhani Ma, B, Dv, Aw<sup>pc</sup>, IO, Ld, SB | *dadhini* Aw<sup>ac</sup>, Jd 7 dr̥ṣyeta B, Dv, Aw, IO, Jd, Ld, SB | *dr̥ṣyate* Ma 7 eṣṭavyam Ma, B, Dv, Aw, IO, Jd, Ld | *etavyam* SB 8 apy Ma, B, Dv, SB | *om.* Aw, IO, Jd, Ld 8 °kalpanety anavasthā *em.* | °kalpane hy anavasthā Ma, B, Dv, Aw, IO, Jd, Ld, SB 9 niravayavasyaiva Dv, Aw, IO, Jd, Ld, SB | *niravayasyaiva* Ma, B 10 dr̥ṣṭa Ma | *dr̥ṣyata* B, Dv, Aw, IO, Jd, Ld, SB 10 tathā Ma | *tathā ca* B, Dv, Aw, IO, Jd, Ld, SB 10 nyagrodhadhānādr̥ṣṭā° Aw, IO, Jd, Ld | *nyagrodhānām dr̥ṣṭā°* Ma, B, Dv, SB 10 dr̥ṣṭāntena B, Dv, Aw, IO, Jd, Ld, SB | *dr̥ṣṭānte* Ma 11 ācaṣṭe Ma, B, Dv, Ld | *ṣaṣṭe prapāṭhake* Aw<sup>pcins.i.m.</sup>; *ṣaṣṭe* IO, Jd, SB 13 yathā ... paṭavac ca Ma, B, Dv, Aw, IO, Jd, SB | *yathā ... paṭavad yathā ... paṭavat* (ditt.) Ld 13 tantunābhasya paṭavad yathā Ld | *tantunābhasya paṭatantuvat paṭavac ca* B, Dv, SB; *ūrṇanābhasi tanuḥvat* Ma; *tantunābhasya khalu tantavaḥ paṭavac ca* Aw; *tantunābhasya paṭavac ca* IO, Jd 14 apracyutasvarūpānām Ld | *yathāpracyutasvarūpānām* Ma, B, Dv, Aw, IO, Jd, SB 14–15 apracyutasvabhāvād Ma, B, Dv, SB | *apracyutasvarūpād* Aw, IO, Jd, Ld 16 āśritaḥ Ma, B, Dv, Aw, IO, Ld, SB | *āsthitaḥ* Jd 16 pramāṇavattvāt Ma, B, Dv, Aw, IO, Ld, SB | *pramāṇatvāt* Jd

10 nyagrodhānādr̥ṣṭāntena pariṇāmo varṇitaḥ śrutyā : cf. ChU VI.12.1.

Dv[97] kṛtsnapariṇāmaprasaṅgād anityatā syāt | “nityaṃ vibhum”<sup>48</sup> iti ca śrutir virudhyeta | vikārāpannam eva brahmeti sarvaloko mucyeta | pratyakṣasiddhatvād upadeśānarthakyam | ato ’nupapatter asya pakṣasya | māyāvādo ’smābhir nipuṇamatibhir āśritaḥ | śrutis ca “māyāṃ tu prakṛtiṃ vidyād”<sup>49</sup> iti | smṛtir api “mama māyā duratyayā”<sup>50</sup> iti |

5

atrābhīdhīyate — na hi sarvātmanā dr̥ṣṭāntadār̥ṣṭāntikasādharmyaṃ kiṃcid upapadyate | yathā tāvad acetanānām eva parasparaṃ pariṇāmavaicitryam | kṣīrasyaikaḥ pariṇāmo dadhyavasthā | annasyānekaḥ keśanakhadantapiśītādilakṣaṇo yathorṇanābher ūṛṇā pariṇāmaḥ | prāṇyantareṣv atyantāsambhāvyaṃ dr̥ṣyeta | na hi bhāvānām śaktayaḥ kenacit prakṛtabuddhinā paricchettuṃ śakyante tarkāṇām apratiṣṭhatvāt sādharmaivaidharmyasya sarvatra yojayitum śakyatvāt | kim uta cetanasya sarvajñasya sarvaśakteḥ svatantrasya śāstraikasamadhigamyasya jagatkāraṇasya pariṇāmo vyavasthāpyeta | sa hi svecchayā svātmānaṃ lokahitārthaṃ pariṇāmayan svaśaktyanusāreṇa pariṇāmayati | tathā ca śrutir “ātmana ākāśaḥ sambhūtaḥ”<sup>51</sup> | “tat tejo ’srjata”<sup>52</sup> iti cācetaṇaṃ mahābhūtaṃ srjati svayaṃ cetanarūpeṇa pṛthag evāvasthitaḥ | tathā ca darśitaṃ “hantāham imās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi”<sup>53</sup> iti | yathā devānām “trayaś ca trī ca śatā trayaś ca trī ca sahasrā”<sup>54</sup> ity uktvā “mahimāna evaiśām eta”<sup>55</sup> iti saṅkalpamātreṇānekadhā bhāvaṃ darśayitvopasaṃharati

10

15

20

<sup>48</sup>MuU I.1.6. <sup>49</sup>ŚU IV.10. <sup>50</sup>BhG VII.14. <sup>51</sup>TU II.1. <sup>52</sup>ChU VI.2.3. <sup>53</sup>ChU VI.3.2. <sup>54</sup>BĀU III.9.1. <sup>55</sup>BĀU III.9.2.

1 kṛtsnapariṇāma° Ma, B, Aw, Jd, Ld, SB ] *kṛtsnaḥ pariṇāma°* Dv, IO 1 vibhum B, Dv, Aw, IO, Jd, Ld ] *cidrūpam* Ma; *om.* SB 1 iti ca śrutir Ma, B, Dv, Aw, IO, Jd, Ld ] *iti śrutir* SB 1–2 virudhyeta Dv, Aw, IO, Ld, SB ] *bādhyate* vB<sup>pc</sup>; *om.* vB<sup>ac</sup>; *virudhyate* B, Jd 2 mucyeta Ma, B, Dv, Aw, Jd, Ld, SB ] *mucyate* IO 4 śrutis ca Ma, B, Dv, Aw, IO, Jd, Ld ] *śrutir* SB 6 dr̥ṣṭāntadār̥ṣṭāntika° Ma ] *dr̥ṣṭānta°* B, Dv, Aw, IO, Jd, Ld, SB 6 kiṃcid B, Dv, Aw, IO, Jd, Ld ] *kvacid* Ma; *kecid* SB 7 upapadyate Ma, B, Dv, Aw, IO, Jd, Ld ] *upapadyante* SB 7 pariṇāmavaicitryam Ma, B, Dv, Aw, IO, Ld, SB ] *vaicitryam* Jd 8 pariṇāmo B, Dv, Aw, IO, Jd, Ld, SB ] *pariṇāme* Ma 8 annasyānekaḥ Ma, B, Dv, Aw, IO, Jd ] *antasyānekaḥ* Ld; *anyasyānekaḥ* SB 9 yathorṇanābher ūṛṇā Aw, Ld ] *yathorṇanābhasyorṇā* Ma, B, Dv; *yathā nābhe ūṛṇā* IO; *yathā nābher ūṛṇā* Jd; *yathorṇanābhasyā* SB 10 atyantāsambhāvyaṃ Aw, IO, Jd, Ld, SB ] *atyantam asambhāvyaṃ* Ma, B, Dv 10 dr̥ṣyeta Aw, IO, Jd, Ld ] *dr̥ṣyate* Ma, B, Dv, SB 11 apratiṣṭhatvāt Aw, IO, Ld, SB ] *apraviṣṭatvāt* Ma, B, Dv; *apratīṣṭhanatvāt* Jd 12 sādharmaivaidharmyasya Ma, B, Dv, IO, Jd, Ld, SB ] *sādharmyamaidharmyasya* Aw 12 śakyatvāt Aw, IO, Jd, Ld, SB ] *śakyatvāt* Ma, B, Dv 13 śāstraika° Ma, B, Dv, Aw, Jd, Ld, SB ] *śāstreka°* IO 14 vyavasthāpyeta B, Dv, Aw, IO, Jd, Ld, SB ] *vyavasthāpyate* Ma 14 lokahitārthaṃ Ma, B, Dv, Aw, IO, Ld, SB ] *lokahitārthe* Jd 15 pariṇāmayati Ma, B, Dv, IO, Jd, Ld, SB ] *pariṇayati* Aw 16 cācetaṇaṃ Ma, IO, Jd, Ld, SB ] *vācetaṇaṃ* B, Dv, Aw 16 mahābhūtaṃ Ma, B, Dv, Aw, SB ] *san na bhūtaṃ* IO, Jd, Ld 17 cetanarūpeṇa B, Dv, Aw, IO, Jd, Ld, SB ] *cetasvarūpeṇa* Ma 19 trayaś ca trī Ma, B, Aw, IO, Jd, Ld ] *trayaś ca trīṇi* Dv, SB 19 śatā trayaś ca trī ca Ma ] *om.* B, Dv, Aw, IO, Jd, Ld, SB

“trayastrīṃśat tv eva devā”<sup>56</sup> iti | teṣām api yaḥ sraṣṭeśvaras tasya sāmārthyam  
ko veditum arhati | darśayataś ca mantrau —

“ko addhā veda ka iha prā vocat kuta ājātā kuta iyaṃ viśṛṣṭiḥ |  
arvāg devā asya visarjanenāthā ko veda yata ābabhūva ||  
5 iyaṃ viśṛṣṭir yata ābabhūva yadi vā dadhe yadi vā na |  
yo asyādhyakṣaḥ parame vyoman so aṅga veda yadi vā na veda ||”<sup>57</sup> iti |  
sa eva parameśvaraḥ sṛṣṭyavasthāyām pravibhaktanāmarūpaṃ vividha-  
bhoktrbhogyam prapañcam veda | pralayāvasthāyām svātmani līnaṃ  
pravibhaktam na vedety arthaḥ | śvetāśvatarā apīśvaram acintyaśaktim  
10 āmananti —

“tam īśvarāṇām paramaṃ maheśvaram  
taṃ devatānām paramaṃ ca daivatam |  
patim patīnām paramaṃ purastād  
vidāma devaṃ bhuvaneśam īḍyam ||  
15 na tasya kāryam karaṇam ca vidyate  
na tatsamaś cābhyadhikaś ca dr̥śyate |  
parāsyā śaktir vividhaiva śrūyate  
svābhāvikī jñānabalakriyā ca ||  
na tasya kaścit patir asti loke  
20 na ceśitā naiva ca tasya liṅgam |  
sa karaṇam karaṇādhipādhipo  
na cāsyā kaścij janitā na cādhipaḥ ||”<sup>58</sup> iti |

Dv[98]

<sup>56</sup>BĀU III.9.2. <sup>57</sup>RV X.129.6-7: v.l. ... ihā prā vocat ... <sup>58</sup>ŚU VI.7-9: v.l. ... paramaṃ  
parastāt ... LV

1 trayastrīṃśat tv eva Aw, IO, Ld ] *trayastrīṃśattve* ca Ma, B, Dv, SB; *ca yas trīṃśat tv eva* Jd  
2 mantrau Ma, B, Dv, Aw, IO, Ld, SB ] *mantra* Jd 3 addhā Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd  
3 ka iha Ma, Aw, IO, Jd, Ld, SB ] *ko iha* B, Dv 3 ājātā Ma ] *āyātā* B, Dv, Ld; *āyātaḥ* Aw, IO, Jd;  
*ājā* SB 4 devā Ma, B, Jd, Ld ] *vedā* Dv, Aw, IO, SB 4 visarjanenāthā *em.* ] *visarjanenāddhā*  
B, Dv, Aw, IO, Jd, Ld, SB; *visarjanena sṛṣṭer arvāk cedānūtanā devatā | athā* Ma, see NOTES  
5 iyaṃ viśṛṣṭir yata ābabhūva Ma, B ] *om.* Dv, Aw, IO, Jd, Ld, SB 5 yadi vā dadhe Ma, B,  
Dv, Aw, IO, Jd, SB ] *yadi vā dadhe yadi vā dadhe* (ditt.) Ld 6 so aṅga Aw, IO, Jd, Ld, SB ] *so*  
*aṅgam aṅga sambodhane* vB<sup>pc</sup>; *sa aṅgam* vB<sup>ac</sup>; *so 'ṅgam* Dv 6 veda Ma, B, Dv, Aw, IO, Jd, Ld ]  
*ve* SB 8 °bhogyam prapañcam Dv, Aw, IO, Jd, Ld, SB ] °*bhogyaprapañcam* Ma, B 8 līnaṃ  
Ma, B ] *pralīnaṃ* Dv, Aw, IO, Jd, Ld, SB 163.11–164.17 tam ... antareṇānupapatteḥ Ma, B,  
Dv, Aw, Ld, SB ] *lac.* IO, Jd, see NOTES 12 taṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup> ] *om.* SB<sup>ac</sup>  
12 devatānām Ma, Aw ] *devānām* B, Dv, IO, Jd, Ld, SB 12 ca Ma, B, Dv, Aw, IO, Jd, Ld ] *om.*  
SB 13 paramaṃ purastād Ma, B, Dv, Aw, IO, Jd, Ld ] *parameśvarastād* SB 14 bhuvaneśam  
B, Aw, IO, Jd, Ld, SB ] *prabhur īśam* Ma; *bhūvaneśam* Dv 14 īḍyam Ma, B ] *āḍyam* Dv, Aw,  
IO, Jd, Ld, SB 17 vividhaiva Dv, Aw, IO, Jd, Ld, SB ] *vividhaiś* ca Ma, B 20 ceśitā vB<sup>pc</sup>,  
SB ] *cethitā* vB<sup>ac</sup>; *veditā* Dv, Aw, IO, Jd, Ld 21 karaṇādhipādhipo Aw, Ld ] *kāraṇādhipādhipo*  
Ma, B, Dv, IO, Jd, SB

vividhā śaktiḥ | sā ca svābhāvīkī na cāgantukīti bruvantyā kutārkikacodyaṃ  
 kiṃ nāma na pariḥṛtam | na ca niravayavasya pariṇāmo nāsti | yathā  
 manasaḥ kāmakrodhalobhādayaḥ parasparavilakṣaṇāḥ samudrormaya ivodbha-  
 vanti | manaḥsvarūpaṃ cāpracyutam | darśitaṃ ca “etat sarvaṃ mana eva”<sup>59</sup> iti  
 yathā nabhaso vāyur vāyor agniḥ | asiddho dr̥ṣṭānta iti ced badhīras tvam | kiṃ 5  
 śrāvayantīm śrutim na śr̥ṇoṣi | śr̥ṇomi | apramāṇaṃ sānupapannā | arthavādītṛvād  
 iti ced ūrṇanābhiṃ prajāpatipriyaṃ paśya | dr̥ṣṭatṛvād atropapannam iti ced atrāpy  
 aviśiṣṭaṃ śāstradr̥ṣṭatvam | na ca prāmāṇye kaścid viśeṣaḥ sve sve viśaye |

atha manyase — nedaṃ śāstraṃ sr̥ṣṭipratipādanaparaṃ kiṃ tarhy  
 advaitapratipādanaparam | sr̥ṣṭau prajoyanābhāvāt | bhedasya ca 10  
 pramāṇāntarasiddhatṛvād iti |

atrocyate — kāryakāraṇayor ananyatṛvād ity anena hetunātmaikatvaṃ  
 pratipādyate bhavatā | sa cāyam asiddho hetuḥ | sargānabhyupagame viyadādi  
 sarvaṃ nityaṃ mīmāṃsakānām iva prasajyate | na ca sr̥ṣṭir niṣprajoyanā |  
 vijñānātmanāṃ bhogajñānārthatṛvāt | satsu hi śarīrendriyeṣu bhogo jñānaṃ 15  
 cāvakalpate | agnihotrādīlakṣaṇasya kriyākārakaphalātmakasya vyavahārasya  
 bhedaṃ antareṇānupapateḥ |

svabhāvasiddhaṃ bhedaṃ aṅgīkr̥tya karmakāṇḍavyavahāropapatter na

<sup>59</sup>BĀU I.5.3.

1 vividhā Ma, B, Dv, Aw, IO, Jd, SB ] *vidhā* Ld 1 na cāgantukīti B, Dv, Aw, IO, Jd, Ld ]  
*nāgantukīti* Ma, SB 1 bruvantyā Dv, Aw, IO, Jd, Ld ] *bruvantyā śru[....]* vB; *bruvatya* SB  
 3 °lobhādayaḥ Ma, B ] °lobhamohādayaḥ B, Dv, Aw, IO, Jd, Ld, SB 4 cāpracyutam Dv,  
 Aw, IO, Jd, Ld ] *cācyutam* Ma, B; *vāpracyutam* SB 4 sarvaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld,  
 SB ] *sarvaṃ kāmādhikaṃ* vB<sup>pc</sup>, see NOTES 5 yathā Ma, B, Dv, IO, Jd, Ld, SB ] *yathā ca* Aw  
 6 śrāvayantīm Ma, B, Aw, IO, SB ] *śrāvayantīm* Dv; *śrāvayanto* Jd; *śrāvayantaṃ* Ld 6 śr̥ṇoṣi  
 Dv, Aw, IO, Jd, Ld, SB ] *śr̥ṇoṣi* Ma, B 6 śr̥ṇomi Dv, Aw, Jd, SB ] *na śr̥ṇomi* Ma, B; *śr̥ṇopi*  
 IO; *śr̥ṇoti* Ld 6 sānupapannā Ma, B, Dv, Ld, SB ] *sopapannā* Aw, IO, Jd 7 ūrṇanābhiṃ  
 Ma, B, Dv, IO, Jd, Ld, SB ] *ūrṇanābhiṃ* Aw 7 prajāpatipriyaṃ B, Dv, Aw, IO, Jd, Ld, SB ]  
*om.* Ma 7 paśya Aw, IO, Jd, Ld, SB ] *asya* vB<sup>ac</sup>; *yasya* vB<sup>pc</sup>, Dv 7 atropapannam B, Dv,  
 Aw, IO, Jd, Ld, SB ] *tatropapannam* Ma 8 aviśiṣṭaṃ Ma, B, Dv, Aw, IO, Ld, SB ] *aviśiṣṭaṃ*  
 Jd 8 śāstradr̥ṣṭatvam Ma, B, Dv, Aw, Jd, Ld, SB ] *śāstraṃ dr̥ṣṭatvam* IO 9 śāstraṃ Ma,  
 B, Dv, Aw, Ld, SB ] *om.* IO, Jd 9 sr̥ṣṭipratipādanaparaṃ B, Dv, Aw, IO, Jd, Ld ] *na paraṃ*  
 Ma; *sr̥ṣṭipratipādanatparam* SB 9 kiṃ tarhy B, Dv, Aw, IO, Jd, Ld, SB ] *kiṃ kiṃ tarhy*  
 Ma 11 pramāṇāntarasiddhatṛvād Ma, B, Aw, IO, Jd, Ld, SB ] *pramāṇāntarasiddhatṛvād* Dv  
 12 ananyatṛvād Ma, B, Dv, Aw, Jd, Ld, SB ] *ananyatṛvād* IO 15 vijñānātmanāṃ Dv, Aw, IO, Jd,  
 Ld, SB ] *vijñānatmanāṃ* Ma, B 15 bhogajñānārthatṛvāt Ma, B, Dv, Aw, IO, Jd ] *bhogajñānāṃ*  
*bhogajñānārthatṛvāt* Ld; *bhogajñānatṛvāt* SB 15 satsu B, Dv, Aw, IO, Jd, Ld, SB ] *sr̥ṣṭeṣu*  
 Ma 18 svabhāvasiddhaṃ bhedaṃ Ma, B, Dv, Aw, Ld, SB ] *svabhāvasiddhabhedam* IO; *sv-*  
*abhāvasiddhibhedam* Jd 18 karmakāṇḍavyavahāropapatter Ma, B, Dv, Aw, Jd, Ld, SB ] *kar-*  
*makāṇḍe vyavahāropapatter* IO

1 sā ca svābhāvīkī nāgantukī: cf. 163.18, ŚU VI.8.

bhedaḥ śāstrīya iti ced abhedo 'pi tathā | sāmānyātmanā sarvaṃ vastujātam abhinnam anuvṛttipratyayagocaravāt | tatra dvividhaṃ sāmānyaṃ param aparaṃ ca | paraṃ sattālakṣaṇaṃ gotvādīlakṣaṇaṃ ca | tataś cābhedo 'py aśāstrīyaḥ prasajyeta |

5 atha manuṣe — brahmātmanā sarvasyānanyatvam anyato 'siddham “idaṃ sarvaṃ yad ayam ātmā”<sup>60</sup> ity abhedaḥ pratipādyate śobhanam abhyadhāyi | nyāyenānena dharmo 'py agnihotrādīlakṣaṇo 'tyantātindriyaḥ śāstreṇaivāvagamyata iti na viśeṣaṃ paśyāmaḥ |

karmavidhīnāṃ māyāmātraviśayaṭvādvaitavākyaṇāṃ ca paramārtha-  
10 vastuviśayaṭvāṃ iti viruddham | bhedaṅgīkaraṇaṃ yuktaṃ prāmāṇyatulyavāt | pratyakṣādībhīś ca bhedaḥ pratipādyate | na ca sattāmātraṃ pratyakṣasya viśayaś cakṣurādīnāṃ niyatarūpādīviśayaṭvāt | na ca sattā sadbhyo niṣkṛṣya kenacid indriyeṇa viśayīkriyate | tasmāt sattaivāsiddhā | tadviśayam indriyam iti pralapātāṃ auśadham anveṣṭavyam |

15 ato yad ucyate — kecid

“āhur vidhātṛ pratyakṣaṃ na niṣeddhṛ vipaścitāḥ |”<sup>61</sup>

iti tad anujñāyate | rūpādīvidhātṛtvān na pratyakṣaṃ anyaniṣedhakaṃ svaviśayaṭvāmātraparyavasānāt | anyanivṛttir abhāvapramāṇagamyā | tathā hi —

“svarūpam eva vastūnāṃ parasparavilakṣaṇam |

20 nānātvaṃ tat tu saṃvedyaṃ bheda ity abhidhīyate ||

<sup>60</sup>BĀU II.4.6. (=IV.5.7.) <sup>61</sup>BSi II.1.

2 anuvṛttipratyaya° Ma, B, Dv, IO, Jd, Ld, SB | *anuvṛtyapratyaya°* Aw 2 tatra dvividhaṃ Aw, IO, Jd | *vividhaṃ ca* vB<sup>pc</sup>; *vividhaṃ* vB<sup>ac</sup>; *tadvividhaṃ* B, Ld; *tad dvividhaṃ* Dv, SB 3 paraṃ sattālakṣaṇaṃ Aw, IO, Jd | *sattālakṣaṇaṃ* Ma, B, Ld, SB; *sattālakṣaṇaṃ*Dv 3 ca Ma, B, Dv, Aw, IO, Ld, SB | *om.* Jd 4 prasajyeta Ma, B, IO, Ld | *prasajyate* Dv, Aw, Jd, SB 5 manuṣe Ma, B, Dv, Aw, IO, Jd, Ld | *samanuṣe* SB 5 sarvasyānanyatvam Dv, Aw, IO, Jd, Ld, SB | *sarvasthānanyatvam* Ma, B 7 abhyadhāyi Ma, B, Dv, Aw, IO, Jd, SB | *ayadhāyi* Ld 7 nyāyenānena Ma, B, Dv, Aw, IO, Ld, SB | *yenānena* Jd 8 na Ma, B, Dv, Aw, Jd, Ld, SB | *om.* IO 9 °viśayaṭvāṃ Dv, Aw, IO, Jd, Ld, SB | °*viśeṣatvam* Ma, B 9 paramārtha° Ma, B, Dv, Aw, IO, Ld, SB | *paramārthaparamārtha°* (ditt.) Jd 10–12 viruddham ... niyatarūpādī° Ma, B, Dv, Aw, IO, Jd, Ld | *om.* SB 12 niyatarūpādī° Dv, Aw, IO, Jd, Ld | *niyatarūpādī°* Ma, B 12 niṣkṛṣya Dv, Ld | *niṣkṛṣṭā* Ma, B, IO; *viśyaṣṭā* Aw; *niṣpaṣṭāṃ* Jd; *niṣkṛṣṭā* SB 13–14 sattaivāsiddhā | tadviśayam indriyam iti pralapātāṃ Ma | *sattaivāsiddhā* | *tadviśayam iti prati pralapātāṃ* B, IO, Jd; *sattaivāsiddhā* | *tadviśayam iti prati pralapātāṃ* Aw, Ld; *sattaivāsiddhāntaviśayaṭvāṃ iti pratipralapatāṃ* Dv, SB 14 auśadham anveṣṭavyam B, Dv, Aw, IO, Jd, Ld | *ānveṣṭavyam auśadham* Ma; *auśadham eṣṭavyam* SB 15 ato Ma, B, Dv, Aw, IO, Jd, Ld | *tato* SB 165.16–166.2 niṣeddhṛ vipaści° ... °rābhāva B, Dv, Aw, IO, Jd, Ld, SB | *lac.* Ma 17 rūpādīvidhātṛtvān Aw, IO, Jd, Ld | *kiṃ rūpādīvidhātṛtvān* B, Dv, SB<sup>pc</sup>; *kiṃ* SB<sup>ac</sup> 17 na B, Dv, IO, Jd, Ld | *na ca* Aw, SB 17 anyaniṣedhakaṃ B, Aw, IO, Jd, Ld, SB | *aniṣedhakaṃ* Dv 18 svaviśayaṭvāmātra° B, Dv, Ld, SB | *svaviśayaṭvāmātra°* Aw, IO, Jd 18 °gamyā B, Aw, IO, Jd, Ld, SB | °*gamyā* Dv 20 tu saṃvedyaṃ bheda Aw | *susaṃvedyaṃ bheda* B, Dv; *susaṃveda* Ld; *tu saṃcodyaṃ bheda* IO, Jd; *svasaṃvedyaṃ bheda* SB

ghaṭarūpaṃ paṭe nāsti paṭarūpaṃ ghaṭe na hi |  
iti deśāntarābhāva anyo'nyābhāva ucyate ||<sup>62</sup>

kiṃ ca sattāmātragrāhakaṃ sarvaṃ indriyaṃ iti saṅkaraḥ syāt | andho 'py  
rūpaṃ paśyed badhiro 'pi śabdaṃ śṛṇuyāt | atha śabdādiviśayabhedagrahaṇād  
vyavastheti na tarhi sattāviśayatvam | yathānuvṛttipratyayāt sattesyate 5  
tathā gotvādyavāntarasāmānyam api prasajyate | tadāśrayabhūtaṃ dravyaṃ  
bhedapratyayasāmarthyāt | ataḥ sāmānyaviśeṣātmakaṃ vastu siddham |

idaṃ ca vaktavyam — sattājñānaṃ tato vyatiriktaṃ avyatiriktaṃ veti |  
yadi vyatiriktaṃ dvaitaprasaṅgaḥ | anavasthā ca — jñānasattānyena jñānena  
tatsattāpy anyeneti | athāvyatiriktaṃ grāhakābhāvāt grāhyā sattā na sidhy- 10  
ati | “vidhātṛ pratyakṣam”<sup>63</sup> iti ca pratijñāhāniḥ | tataś ca sanmātravādino  
na mano nendriyaṃ na jñeyam iti sarvaśūnyatā prāptā | sa kathaṃ paraṃ  
pratyāyayet svayaṃ vā kathaṃ budhyata iti | sanmātrapratijñā moghaiva prat-  
ibhāti naḥ | aparavidyānāṃ ca “om ity etad akṣaram udgītham upāsīta”<sup>64</sup>  
ity ārabdhānāṃ karmādhikṛtapuruṣaviśayānāṃ prāṇapratīkādyupāsānānāṃ ca 15  
bhedam antareṇātmalābhānupapatteḥ | kathaṃ idaṃ māyāmātraṃ pramāṇam  
antareṇa pratijñātuṃ śakyam | “trivṛtaṃ trivṛtam ekaikaṃ karavāṇi”<sup>65</sup> iti ca bud-  
dhipūrvam paradevatāpravṛtteḥ | tadabhiprāyam ajñātvā ko nāmādrṣṭanirbhayaḥ  
sarvaṃ mithyeti kalpayitum arhet | yadi drṣṭasādharmyenādrṣṭam nirṇetum

<sup>62</sup>unk. <sup>63</sup>BSi II.1. <sup>64</sup>ChU I.1.1. <sup>65</sup>ChU VI.3.3.

2 deśāntarābhāva Ma, B, Dv, Aw, IO, Jd, Ld ] *deśāntarābhāvādy* SB 2 ucyate Ma, B, Dv, Aw, IO, Jd, Ld ] *īsyate* SB 4 °viśayabhedagrahaṇād Dv, Aw, IO, Ld ] °viśayabhedagrahād Ma, B; °viśayagrahaṇābhedād Jd; °bhedagrahaṇād SB 6 tadāśrayabhūtaṃ Aw, IO, Jd, Ld ] *tadāśrayabhūtaṃ ced* Ma, B, Dv, SB 8 avyatiriktaṃ vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld ] *avyatiktaṃ* vB<sup>ac</sup>; om. Ma, SB 8 veti Ma, B, Dv, Aw, Jd, Ld, SB ] *ce* IO 9 jñānasattānyena Ma, B, Dv, Aw, IO, Jd, Ld ] *jñānasattānyonya*<sup>o</sup> SB 10 tatsattāpy anyeneti B, Dv, Aw, IO, Jd, Ld, SB ] *tatsattānyeneti* Ma 10 grāhyā sattā Ma, B, Dv, Aw, IO, Ld, SB ] *grāhyasattā* Jd 12 nendriyaṃ na jñānaṃ Ma, B, Dv, Aw, Ld, SB ] *nedritaṃ [īśvarānāṃ (163.11) ... antareṇānupapatteḥ (164.17)] ins.* IO, Jd 13 pratyāyayet vB<sup>pc</sup> ] *pratyāthayet* vB<sup>ac</sup>; *pratyāpadyeta* B, Dv, Aw, IO, Jd, Ld, SB 13 °pratijñā moghaiva Aw, IO, Jd, Ld ] °pratijñā ādyaiva Md; °pratijñā[.....] vB<sup>pc</sup>; °pratijñāmoghaiva B; °pratimādyāiva Dv, SB 15 °puruṣaviśayānāṃ Ma, Aw, SB<sup>pcins.i.m.</sup> ] °puruṣānāṃ B, Dv, IO, Jd, Ld; om. SB<sup>ac</sup> 15 prāṇapratīkādyupāsānānāṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup> ] om. SB<sup>ac</sup> 16 °lābhānupapatteḥ B, Dv, Aw, IO, Jd, Ld, SB ] °nānupapatteḥ Ma 16 māyāmātraṃ Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 17 trivṛtaṃ trivṛtam Ma, B, Dv, Aw, Ld, SB ] *trivṛtaṃ* IO, Jd 17 iti ca Ma, B ] *iti* Dv, Ld; *itivad* Aw, IO, Jd, SB 17–18 buddhipūrvam Ma, Aw, IO, Jd, SB ] *tadbuddhipūrvam* B, Ld; *bahudvipūrvam* Dv 18 tadabhiprāyam ajñātvā B, Dv, Aw, IO, Jd, Ld, SB ] *tadabhiprā[.....]jñātvā* Ma 19 mithyeti Ma, B, Dv, Aw, Ld, SB ] *mithyaiva* IO, Jd 19 arhet B, Dv, Aw, IO, Jd, Ld, SB ] *ayam arhati* Ma 19 yadi Ma ] *yadi ca* B, Dv, Aw, IO, Jd, Ld, SB

11 vidhātṛ pratyakṣam: cf. 165.16



iṣyeta tattvād dr̥ṣṭam adr̥ṣṭam draṣṭavyam |

kutaś cāyam avagamo bhavataḥ | na hi sūtrakāraḥ kvacin  
māyāśabdaṃ prayunkte 'nyatra svapnajñānāt | “māyāmātram tu  
kārtsnyenānabhivyaktasvarūpatvād”<sup>66</sup> iti hi yatroktaṃ “vaidharmyāc ca  
5 na svapnādivad”<sup>67</sup> iti vaidharmyam uktam | “īkṣater nāśabdā”<sup>68</sup> iti  
cārabhya pratyadhikaraṇam smṛtim antareṇa nopapadyate | sūtrakāryasya  
“smṛtyanavakāśadoṣa”<sup>69</sup> iti cārabhya sāṅkhyādyudbhāvitadūṣaṇoddhāraṇārthaṃ  
pratyadhikaraṇam prayāso 'narthakaḥ syāt | māyāmātratve “na viyad āsruter”<sup>70</sup> Dv[100]  
iti cārabhya bhūtānām utpattyādivicāro 'narthakaḥ syāt |

10 nanu sūtrakāro “na sthānato 'pi parasyobhayaliṅgaṃ sarvatra hi”<sup>71</sup>  
iti brahmavyatiriktaṃ sarvaṃ māyeti vakṣyati | maivaṃ vocaḥ —  
tasyādhikaraṇasyānyaviṣayatvān na prapañcākāram brahmopāsyam | kiṃ  
tarhi | nirākāramātram upāsyam iti tātparyam | yad apy uktam “māyām tu  
prakṛtiṃ vidyād”<sup>72</sup> iti tad ayuktam | “ajām ekām”<sup>73</sup> iti tejo'bannalakṣaṇā  
15 prakṛtiḥ prakṛtā | sā māyāśabdenābhidhīyate | prakaroti svavikārān iti prakṛtir  
ucyate | gītāyām api vastubhūtā prakṛtir “guṇamayī”<sup>74</sup> iti vyapadeśāt | kvacin  
māyāśabdaḥ prajñāvacanaḥ | mīyate paricchidyate 'nāyeti prajñocyate ya-  
thendro māyābhīr iti | api ca māyāśabdāmātreṇa kṛtsno vedaḥ suprameyaṃ  
svargāpavargalakṣaṇam yathābhūtam pratyāyayann apramāṇam asatyam iti

<sup>66</sup>BS III.2.3. <sup>67</sup>BS II.2.28. <sup>68</sup>BS I.1.5. <sup>69</sup>BS II.1.1. <sup>70</sup>BS II.3.1. <sup>71</sup>BS III.2.11. <sup>72</sup>ŚU IV.10.  
<sup>73</sup>ŚU IV.5. <sup>74</sup>BhG VII.14.

1 tattvād Aw, IO, Jd, Ld ] *tadā naṣṭam yam* vB<sup>pc</sup>; *tadā* vB<sup>ac</sup>; *tadā ca* Dv, SB 1 dr̥ṣṭam adr̥ṣṭam  
B, Dv, Aw, IO, Jd, Ld, SB ] *adr̥ṣṭam* Ma 2 kutaś Ma, B, Dv, Aw, IO, Ld, SB ] *kuta kutaś* Jd  
2 bhavataḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *bhavatā* SB 3 prayunkte 'nyatra vB<sup>pc</sup> ] *prāyunkte yatra*  
vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB 4 kārtsnyen° Dv, Aw, Jd, Ld, SB ] *kārtsnyen°* Ma, B; *kārtsnyena*  
n° IO 5 uktam Ma, B, Dv, Aw, IO, Jd, SB ] *yuktam* Ld 5 īkṣater Dv, Aw, IO, Jd, Ld, SB ]  
*akṣater* Ma, B 7 °doṣa B, Dv, Aw, Ld, SB ] *°doṣaprasaṅga* Ma, IO, Jd 7 cārabhya vB<sup>pc</sup> ]  
*ārabhya* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB 7 °udbhāvita° Ma, Aw, IO, Jd, Ld ] *°udbhāṣita°* B, Dv,  
SB 7 °dhāraṇārthaṃ Aw, IO, Jd, Ld, SB ] *°dharaṇārthaṃ* Ma, B, Dv 8 prayāso Ma, B, Dv,  
IO, Ld, SB ] *prayaso* Aw; *pratyakṣo* Jd 9 utpattyādi° Ma, B, Dv, Ld ] *utpāśyādi°* Aw; *upapādi°*  
SB 11 māyeti Ma, B, Dv, Aw, IO, Jd, SB ] *prāyeti* Ld 13 nirākāramātram B, Dv, IO, Ld, SB ]  
*nirākārakāraṇamātram* vB(coni.); *nirākāram kāraṇamātram* Aw; *nirākāram* Jd; *nirākārakāram*  
*kāraṇamātram* Ma, Ba 13 māyām Ma, B, Dv, Aw, IO, Jd, Ld ] *māyādin* SB 15 prakṛtiḥ B, Dv,  
Aw, IO, Jd, Ld, SB ] *kṛtiḥ* Ma 15 prakaroti Ma, B, Dv, Ld ] *om.* Aw, IO, Jd, SB 16 vastubhūtā  
Ma, B, Dv, Aw, IO, Ld, SB ] *vastuvastubhūtā* Jd 16 guṇamayī Ma, B, Dv ] *bhūtānām api* Aw,  
IO, Jd, Ld; *bhātām api* SB 17 prajñāvacanaḥ vB<sup>pc</sup> ] *prakṛtivacanaḥ* B, Dv, Aw, IO, Jd, Ld,  
SB 17 prajñocyate Ma, B, Dv, Aw, Ld ] *te prajñocyate* IO, Jd 18 suprameyaṃ Ma, B, Dv,  
SB ] *svaprameyaṃ* Aw, IO, Jd, Ld 19 svargāpavargalakṣaṇam Ma, B, Dv, Aw, IO, Jd, Ld ]  
*svargāvargalakṣaṇam* SB 19 pratyāyayann apramāṇam Ma, B, Dv ] *pratyāyayann apramāṇam*  
Aw, Jd, Ld; *pratyāyayann apramāṇam* SB

13–14 māyām tu prakṛtiṃ vidyād : cf. 162.4, ŚU IV.10.

16 guṇamayī : cf. 162.5

vāśakyaḥ kalpayitum iti jñānena pravartate vedārtham | yathā bandhum aśaktā  
tathā pravartatām iti || 14 ||

### bhāve copalabdheḥ || II.1.15 ||

itaś cānanyatvam | kāraṇabhāve kāryasyopalabdheḥ | tantuṣu paṭo mṛtṭpiṇḍe  
ghaṭo na deśāntare kālāntare copalabhyate | yatra punar anyatvaṃ tatra tad 5  
deśāntare kālāntare copalabdhyate | yathā gor aśvaḥ | aśvo na gor bhāvam  
apekṣate |

nanu cāgnibhāve dhūmo jāyate | na cānanyatvam |  
tatrocyate — nimittakāraṇam agniḥ putrasyeva pitā | vinaṣṭe 'py ag-  
nau dhūmasthitidarśanāt | iha tūpādānakāraṇāpekṣayānanyatvam ucyate | asti 10  
dhūme 'pi bhūtatrayaṃ kāraṇam | teṣāṃ eva dhūmāvasthety anyatvam || 15 ||

### sattvāc cāvarasya || II.1.16 ||

itaś cānanyatvam | “sad eva saumyedam agra āsīd”<sup>75</sup> iti “idaṃ”śabdavācyasya  
kāryasyāvarakālīnasya kāraṇe sattvād anyatvam | kathaṃ gamyate |  
sāmānādhikaraṇyāt || 16 || 15

### asadvyapadeśān neti cen

<sup>75</sup>ChU VI.2.1: *v.l. somyedam LV*

1 vāśakyaḥ Aw, IO, Jd ] *vā* Ma, B, Dv, Ld, SB 1 iti jñānena B, Dv, Aw, IO, Jd, Ld ] *jihvālo* Ma;  
*iti jñāti na* Dv(2); *iti jñāto na* SB 1 yathā bandhum aśaktā IO, Jd ] *yathāvad boddhum akto* B;  
*yathābaddhum* Ld, Ta; *yathā bandho baddhum aśaktā* Aw; *yathāvad boddhum aśakto* Ma; *yathā*  
*baddhum aśaktā* Md; *bandhoddham aśaktā* Ba; *vahner dhūmaśaktā* Bd; *vahner dhūmaśaktyā*  
Dv, SB 2 tathā Aw, IO, Jd, SB ] *yathāruci* Ma, B; *yathā* Dv, Ld 2 pravartatām Aw, IO,  
Jd, SB ] *pratipadyantām* Ma, B; *pravartantām* Dv, Ld 3 bhāve Ma, B, Dv, Aw, IO, Jd, Ld ]  
*bhāvāc* SB 4 cānanyatvam vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *cātmānanyatvam* vB<sup>pc</sup> 4 tantuṣu  
Ma, B, Dv, Aw, IO, Ld, SB ] *tantuṣu* Jd 5 yatra punar anyatvaṃ tatra tad B, Dv, Aw, IO, Ld,  
SB ] *yatrātyantabhinnatvaṃ* Ma; *yatra punar anyatvaṃ tatra tad* Jd 6 deśāntare kālāntare  
copalabdhyate B, Dv, Aw, IO, Jd, Ld, SB ] *deśāntarakālāntaropalabdhiḥ* Ma 6 gor Ma, B,  
Dv, Aw, IO, Ld, SB ] *gaur* Jd 6 aśvaḥ | aśvo B, Dv, Aw, IO, Ld, SB ] *aśvo* Ma, see NOTES  
6 gor bhāvam Ma, B, Dv, Aw, IO, Ld, SB ] *gaur bhāvam* Jd 7 apekṣate Ma, IO, Ld ] *apekṣyate*  
B, Dv, Aw, Jd 9 pitā Ma, B, Aw, IO, Jd, Ld, SB ] *pitari* Dv, SB 10 dhūmasthitidarśanāt  
Ma, B, Dv, SB ] *sthitidarśanāt* Aw, IO, Jd, Ld 10 tūpādāna° Ma, B, Dv, Aw, IO, Ld, SB ] *tu*  
*pādāna°* Jd 10 °kāraṇāpekṣayā° B, Dv, Aw, IO, Ld ] °kāraṇopekṣayā° Ma; °kāraṇā° SB 10 asti  
Ma, B, Dv, Aw, IO, Jd ] *asty agni* Ld 11 teṣāṃ Ma ] *teṣāṃ eṣāṃ* B, Dv, Aw, IO, Jd, Ld, SB  
13 cānanyatvam Ma, IO, Jd ] *cānanyam* B, Dv, Aw, Ld, SB 13 saumyedam Dv, Aw, IO, Jd, Ld,  
SB ] *somyedam* Ma, B 14 kāryasyāvarakālīnasya vB<sup>pc</sup>, IO, Jd, SB ] *kāryasya avarakālīnasya*  
vB<sup>ac</sup>, Dv, Aw, Ld

## na dharmāntareṇa vākyaśeṣāt || II.1.17 ||

“asad vā idam agra āsīd”<sup>76</sup> ity **asadvyapadeśāt** kāraṇe kāryasya sattvād ity asiddho hetuḥ |

5 **iti ced** atrocitate – **na** | **dharmāntareṇa** vyapadeśān nāyaṃ Dv[101]  
virodhaḥ | **dharmāntareṇābhiviyaktanāmarūpād** anabhiviyaktanāmarūpatvaṃ  
dharmāntaram | tena “asad” iti vyapadiśyate | loke ’pi yad atisūkṣmaṃ  
vyavahārāyogyam ca “asad” iti vyapadiśyate | katham avagamyate |  
vākyaśeṣāt | “tat sad āsīd”<sup>77</sup> iti “tac”chabdena prakṛtaparāmarśād atyantāsattve  
tadanupapatteḥ || 17 ||

10 **yukteḥ śabdāntarāc ca || II.1.18 ||**

itaś **ca** kāraṇe kāryasya sattvam | **yukteḥ** |

kā punar yuktiḥ | mṛtṭpīṇḍād ghaṭo jāyate na dadhi śaśaviṣāṇaṃ vā | yady asan  
ghaṭo jāyetāsattvāviśeṣāt tatas tayor apy utpattiḥ syāt |

15 nanu ca — kāraṇaśaktinīyamād vyavasthā bhaviṣyati |  
neti brūmaḥ | sa evāsmābhiḥ paryanuyujyate | katham kāraṇaśaktinīyama  
iti | asattvāviśeṣe mṛtṭpīṇḍasya yā śaktiḥ katham ekatra sā niyamyata iti |  
kāryasya kāraṇe sadbhāvam uktvā niyamahetur ucyamāno yaḥ kaścit sa sarvaḥ

<sup>76</sup>TU II.7. <sup>77</sup>ChU III.19.1.

1 dharmāntareṇa Ma, B, Dv, Aw, Ld, SB | dharmottareṇa IO; dharmottaṇa Jd 1 vākyaśeṣāt  
B, Dv, Aw, IO, Jd, Ld, SB | vākyaśeṣeṇa Ma 4 dharmāntareṇa Ma, B, Dv, Aw, IO, Ld, SB |  
dharmottareṇa Jd 5 dharmāntareṇābhiviyaktanāmarūpād Aw, IO, Jd, Ld, SB | dharmāntareṇa  
abhiviyaktanāmarūpād vB<sup>pc</sup>; abhiviyaktanāmarūpāpannād vB<sup>ac</sup>; om. Ma; dharmāntareṇa  
cābhiviyaktanāmarūpād Dv 5 anabhiviyaktanāmarūpatvaṃ B, Dv, Aw, IO, Jd, Ld, SB | ab-  
hiviyaktanāmarūpaṃ Ma 6 dharmāntaram Ma, B, Dv, Aw<sup>pc</sup>, IO, Jd, SB | dharmāntare Ld  
6 tena “asad” iti Ma, B, Dv, IO, Jd, Ld, SB | om. Aw 7 katham avagamyate B, Dv, Aw,  
IO, Jd, Ld, SB | om. Ma 8 tat sad āsīd vB(em.), Aw, IO, Jd, SB | tat sadāsi vB(all Mss), Dv,  
Ld 8 °parāmarśād B, Dv, Aw, IO, Jd, Ld, SB | °parāmarśanād Ma 8 atyantāsattve Ma, B,  
Dv, Aw, IO, Jd, Ld | asattve SB 11 kāraṇe Ma, B, Dv, Aw, Jd, Ld, SB | kāraṇo IO 12 kā  
punar Ma, B, Dv, Aw, IO, Ld, SB | kā punaḥ kā punar (ditt.) Jd 12 śaśaviṣāṇaṃ Ma, B, Dv,  
Aw, Jd, Ld, SB | śaśaviṣāṇaṃ IO 12 yady Ma, B, Dv, IO, Jd, SB | mṛḍi yady Aw; mṛḍy Ld  
12–13 asan ghaṭo Ma, B, Dv, Aw, Jd, Ld, SB | asan aghaṭo IO 13 jāyetāsattvāviśeṣāt em. |  
jāyeta asattvāviśeṣāt vB<sup>pc</sup>; jāyetāsattvāviśeṣāc ca B, Dv, Jd, Ld; jāyate asattvāviśeṣāc ca IO;  
jāyed asattvāviśeṣāc ca Aw; jāyetāsattvād viśeṣāc ca SB 13 apy Ma, B, Dv, Aw, Ld, SB | om.  
IO, Jd 14 kāraṇaśaktinīyamād B, Dv, Aw, IO, Ld, SB | kāraṇaśakter Ma; kāraṇaśaktinīyamanāt  
Jd 15 paryanuyujyate Ma, B, Dv, Aw, IO, Jd, SB | paryanuyute Ld 16 yā Ma, B, Dv, Aw, IO,  
Ld, SB | sā Jd 16 sā B, Dv, Aw, IO, Jd, Ld, SB | om. Ma 17 kāraṇe Ma, B, Dv, Aw, Jd, Ld,  
SB | raṇe IO 17 sa B, Dv, Aw, IO, Ld, SB | om. Ma, Jd

paryanuyogaṃ nātivartate | tasmāt sat kāryam utpadyata ity abhyupagantavyam |

nanu tavāpi kāraṇasvarūpavatkāryasya siddhatvāt kārakavyāpāro 'narthakaḥ  
syāt |

athābhivyaktyartha iti ced abhivyaktiḥ kiṃ vidyamānotāvidyamāneti |  
yadi satī kumbhakārādivyāpārānarthakyaṃ tadavastham 5  
itaratrāsatkāryavādaprasaṅgaḥ |

atrocyate — sad eva kāryam | kutaḥ | kāraṇam eva hi “tām tām  
avasthām pratipadyamānaṃ kāryam”<sup>78</sup> iti gīyate | avasthātvatoś ca  
nātyantabhedāḥ | na hi śuklapaṭayor dharmadharminor atyantabhedāḥ | kiṃ  
tv ekam eva vastu | na hi nirguṇaṃ dravyaṃ nāmāsti | na hi nirdravyo 10  
guṇo 'sti | tathopalabdheḥ | upalabdhiś ca bhedābhedavyavasthāyām pramāṇaṃ  
pramāṇavyavahāriṇām | tathā kāryakāraṇayor bhedābhedāv anubhūyete | ab-  
hedadharmaś ca bhedaḥ | yathā mahodadher abhedāḥ sa eva taraṅgādyaṭmanā  
vartamāno bheda ity ucyate | na hi taraṅgādayaḥ pāṣāṇādiṣu dr̥śyante | tasyaiva  
tāḥ śaktayaḥ | śaktiśaktimatoś cānanyatvam anyatvaṃ copalakṣyate | yathāgner 15  
dahanaprakāśanādiśaktayo bhedaḥ yathā ca vāyoḥ prāṇādivṛttibhedena bhedaḥ |  
tasmāt sarvam ekānekātmakaṃ nātyantam abhinnaṃ bhinnaṃ vā |

tad evaṃ pratyakṣam anumānam āgamaś cāsmatpakṣe pramāṇatrayam |  
tvatpakṣe na kiṃcid astīti viśeṣaḥ |

<sup>78</sup>unk.

1 paryanuyogaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *paryanuyogaṃ* Ma 1 nātivartate Ma, B, Dv, Aw, IO, Ld, SB ] *yativartate* Jd 2 tavāpi B, Dv, Aw, IO, Jd, Ld, SB ] *tatrāpi* Ma 2 kārakavyāpāro B, Dv, Aw, Jd, Ld, SB ] *kāraṇavyāpāro* Ma, IO 4 athābhivyaktyartha Ma, B, Dv, IO, Ld, SB ] *athābhivyaktartha* Aw; *athābhivyaktārtha* Jd 5 kumbhakārādivyāpārānarthakyaṃ B, Dv, Aw, IO, Ld, SB ] *kumbhakārāṇam ānarthakyaṃ* Ma; *kumbhakārādivyāpārādivyāpārānarthakyaṃ* Jd 6 °satkāryavāda° Dv, Aw, Jd, Ld, SB ] °*sasatkāryavāda*° B; °*satkāryavāda*° IO; °*satkārya*° Ma 7 kāryam Ma, B, Dv, Aw, IO, Ld, SB ] *kārye* Jd 7 kutaḥ vB<sup>pc</sup>, Dv, Aw, IO, Ld, SB ] *om.* vB<sup>ac</sup> 7 tām tām Ma, B, Dv, Aw, IO, Ld ] *tām tam* Jd; *tām* SB 8–11 avasthātvatoś ... tathopalabdheḥ B, Dv, Aw, IO, Jd, Ld, SB ] *ava[.....]labdheḥ* Ma 10 nirguṇaṃ dravyaṃ nāmāsti Aw, IO, Jd<sup>pcim.</sup>, Ld ] *nirguṇaṃ nāma dravyam asti* Ma, B, Dv; *nirguṇa nāma dravyam asti* SB 12 anubhūyete B, Dv, Aw, IO, Ld ] *anusūyete* Ma; *upalabhyete* Dv(2), SB; *anubhūyete* Jd 15 cānanyatvam Dv, Aw, IO, Jd, Ld, SB ] *cananyatvam* Ma, B 15 anyatvaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *ananyatvaṃ* SB 15 copalakṣyate Ma, B, Dv, Aw, IO, Ld, SB ] *cāpapadyate* Jd 16 bhedaḥ *em.* ] *bhedāḥ* Ma, B, Dv, SB; *jīhvābhedāś ca* Aw, IO, Jd, Ld 16 yathā ca B, Dv, SB ] *yathā* Ma, Aw, IO, Jd, Ld 16 prāṇādivṛttibhedena Ma, B, Dv, Aw, IO, Jd, Ld ] *prāṇādibhedena* SB 17 ekānekātmakaṃ Ma, B, Dv, Aw, IO, Ld, SB ] *ekam anekātmakaṃ* Jd 18 evaṃ Dv, Aw, IO, Jd, Ld ] *eva* Ma, B, SB 18 pratyakṣam anumānam Ma, B, Dv, Aw, IO, Ld, SB ] *pratyakṣanumānam* Jd 18 āgamaś Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 18 °pakṣe vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] °*pakṣasya* vB<sup>pc</sup>

ko 'sāv āgamaḥ | eṣaḥ “sad eva saumyedaṃ agra āsīd”<sup>79</sup> ity  
 “idaṃ”śabdavācyasya kāryasya pralayakāle kāraṇātmanāvasthānaṃ  
 darśayati | yadā cābhivyaktihetuś cakrādisannidhis tadābhivyaktiḥ | yadā Dv[102]  
 vāsannidhis tadā tirobhūtiḥ | taddhetūnāṃ cānye hetavas teṣāṃ apy anya  
 5 ity anādītvāt saṃsārasyāvirodhaḥ | bhogasya ca dharmādharmanimittatvāt  
 sādhanānāṃ abhivyaktyanabhivyaktī tadapekṣayā bhavata ity anavadyam |  
 tataś cābhivyaktitirobhāvāvasthayor anyo'nyābhivhavād anyatarāvasthānam |  
 maratakaprabhave vetareṣāṃ | śrautaś ca dr̥ṣṭānto 'nusandhātavyaḥ — ni-  
 ravayavo vaṭakaṇikādyānimā tāṃ tāṃ avasthāṃ gatvā sthūlībhavann upalab-  
 10 hyate | darśitaṃ ca “mahānyagrodhas tiṣṭhātī”<sup>80</sup> iti | na hi dr̥ṣṭe 'nupapannaṃ  
 nāma | yathā ca puṃstvam vidyamānam eva yauvanāvasthāyām abhivyajyate |  
 anyathā ṣaṇḍasyāpi puṃstvaprasaṅgāt | katham vāsadutpattir gīyate | na hy  
 asato janikartṛtvam dr̥ṣṭam — śaśaviṣāṇaṃ jāyata iti | yadā mṛdāṇḍacakrāder  
 ghaṭotpattir varṇyeta tasya nityā śaktir āhosvid anityā | yadī nityā nityotpat-  
 15 tiprasaṅgo 'nyānapekṣatvāt | athānityā sāpy anyena kartavyā sāpy anyenety  
 anavasthā prasajyate | niyatakāraṇopādānaṃ ca na prāpnoti śaktīnām anantatvāt |

atha manyase — kāraṇaśaktayo nityā eva | tās tu sahakārivaśāt kāryaṃ  
 janayantīti |

tatrocyate — sahakāribhir ya upakāraḥ kriyate 'śeṣaś ced utpadyate tadut-

<sup>79</sup>ChU VI.2.1: *v.l. somyedaṃ LV* <sup>80</sup>ChU VI.12.2.

1 saumyedaṃ Dv, Aw, IO, SB] *somyedaṃ* Ma, B, Jd, Ld 1 agra Ma, B, Dv, Aw, Ld, SB] *agram* IO 2 °vācyasya kāryasya Ma, B, Dv, Aw, IO, Ld, SB] °vākyakāryasya Jd 2 kāraṇātmanāvasthānaṃ B, Dv, Aw, IO, Jd, Ld, SB] *kāraṇātmanā* Ma 4 vāsannidhis Ma, B, Dv, Ld, SB] *cāsannidhis* Aw, IO, Jd 4 taddhetūnāṃ Ma, B, Dv, Aw, IO, Ld, SB] *taccetanāṃ* Jd 6 abhivyaktyanabhivyaktī Ma, B, Dv, Aw, IO, Ld, SB] *abhivyaktyanabhivyaktā* Jd 7 °tirobhāvāvasthayor Ma, B, Dv, Aw, IO, Ld, SB] °*tirobhāvāvasthayor* Jd 7 anyatarāvasthānam Ma, B, Dv, Aw, IO, Ld, SB] *adaro'vasthānam* Jd 8 maratakaprabhave vB<sup>pc</sup>] *mastakaprabhavave* vB<sup>ac</sup>; [...]] *maratakaprabhavaye* Ma; *ratakaprabhaye* Ta; *marakataprabhavave* Md, Ba, Dv, SB; *marakataprabhaye* Aw, IO; *marakataprabhayaṭ*° Jd; *tarakataprabhaye* Ld 8 vetareṣāṃ vB<sup>ac</sup>, Ma, Ta, Aw, IO, Jd, Ld] *vetareṣāṃ* vB<sup>pc</sup>; *cetareṣāṃ* Md, Ba, Dv, SB 8 śrautaś ca B, Dv, Aw, IO, Jd, Ld, SB] *śrautaḥ* Ma 8 'nusandhātavyaḥ B, Dv, Aw, IO, Jd, Ld, SB] *'trānusandhātavyaḥ* Ma 9 vaṭakaṇikādyānimā Ma, B] *vaṭakaṇikānimī* Dv, Ld; *vaṭakaṇikānimāt* Aw, IO; *ghaṭakaṇikānimāt* Jd; *vaṭakaṇikānimā* SB 9–10 upalabhyate Ma, B, Dv, Aw, IO, Jd, Ld] *upalabhyate* SB 10 mahānyagrodhas Ma, B, Dv, Aw, IO, Jd, Ld] *nyagrodhas* SB 10 dr̥ṣṭe Ma, B, Dv, Aw, IO, Ld, SB] *dr̥ṣṭo* Jd 11 yathā vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *tathā* vB<sup>pc</sup> 11 yauvanāvasthāyām Ma, B, Dv, Aw, IO, Jd, SB] *yauvanāvasthāyām* Ld 13 janikartṛtvam Ma, B, Aw, IO, Ld, SB] *janani kartṛtvam* Dv 13 yadā Ma] *yato* B; *api ca yato* Dv, Aw, IO, Jd, Ld, SB 14 varṇyeta B, Dv, Aw, IO, Ld, SB] *varṇyate* Ma 15 'nyānapekṣatvāt Ma, B, Dv, Aw, IO, Ld, SB] *'nyānapekṣitvāt* Jd 16 anantatvāt vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld] *anityatvāt* vB<sup>ac</sup>, Dv(2), SB; *asatvāt* Ma 19 'śeṣaś Aw, IO, Jd, Ld, SB] *śeṣaś* B, Dv; *so 'saṃś* Ma

1 sad eva saumyedaṃ agra ādīd : cf. 168.13

pattāv anyah sahakārity anavasthā | śaktinityatve tu nityakāryaprasaṅgād ity ukto doṣaḥ | api ca suvarṇārthinah kuṇḍalagrahaṇaṃ na prāpnoti suvarṇakuṇḍalayor atyantabhedāt | api ca pañcapalike paṭe parimāṇādhikyaprasaṅgaḥ | śrutidarśanabāhyatvād vāsatkāryavādo vaiśeṣikapakṣo 'py asaṅgata iti | tadvad eva pramāṇasūnyavādīpakṣo 'pi | abhāvād bhāvotpattir ubhayor abhāva iti darśanaṃ 5 nirastaṃ veditavyam | yuktir vyākhyātā |

śabdāntarāc ca “sad eva saumyedam agra āsīd”<sup>81</sup> iti | “asac”chabdād anyat sac **chabdāntaram** | “katham asataḥ saj jāyeta”<sup>82</sup> ity ākṣipya “sad eva saumyedam agra āsīd”<sup>83</sup> ity avadhāraṇāt || 18 ||

### paṭavac ca || II.1.19 ||

10

yathā **paṭaḥ** saṃveṣṭitaḥ prasārīto vā na bhidyate tathā kāraṇaṃ svarūpāvasthaṃ kāryāvasthaṃ ca na bhidyate || 19 ||

### yathā ca prāṇādi || II.1.20 ||

Dv[103] **yathā** prāṇāpānādivṛttir vāyur nābhināsikādiṣu sthāneṣu prāṇāyāmena niruddhaḥ

<sup>81</sup>ChU VI.2.1: v.l. *somyedam* LV <sup>82</sup>ChU VI.2.2. <sup>83</sup>ChU VI.2.1: v.l. *somyedam* LV

2 suvarṇārthinah B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 2 kuṇḍalagrahaṇaṃ vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld] *suvarṇakuṇḍalagrahaṇaṃ* vB<sup>pc</sup>; *kuṇḍalāgrahaṇaṃ* SB 2 na Ma, B, Dv, Aw, Jd, Ld, SB] *om.* IO 3 pañcapalike B, Dv, Aw, IO, Jd, Ld] *pañcapālike* Ma, SB 3 paṭe B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 3 parimāṇādhikya° Dv, IO, Jd, Ld] *parimāṇādhikya°* Ma, B, Aw; *parimāṇādhikāra°* SB 3–4 śrutidarśanabāhyatvād vāsat° Dv, Aw, IO, Jd, Ld] *śrutidarśanabāhyatvād cāsat°* vB<sup>pc</sup>; *śrutidarśanaṃ ca bāhyatvād vāsat°* SB 5 pramāṇasūnyavādīpakṣo B, Dv, Aw, IO, Jd, Ld, SB] *pramāṇasūnyatvād chūnyatāvādīpakṣo* Ma 5 abhāvād bhāvotpattir B, Dv, IO, Jd, Ld, SB] *abhāvād bhāvopapattir* Aw 5 ubhayor abhāva vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, Sb] *ubhayor vābhāva* vB<sup>pc</sup> 6 yuktir Ma, B, Dv, Aw, Ld, SB] *muktir* IO, Jd 7 śabdāntarāc ca Ma, B] *śabdāntarād vā* Dv, Aw, IO, Jd, Ld, SB 7 saumyedam Dv, Aw, IO, Jd, Ld, SB] *somyedam* Ma, B 7–9 asacchabdād ... avadhāraṇāt Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 8 anyat Aw, IO, Jd] *anyah* Ma, B, Dv, Ld 8 sac chabdāntaram Dv, Aw, IO, Jd, Ld] *śabdaḥ śabdāntaram* Ma, B 9 saumyedam Dv, Aw, IO, Jd, Ld] *somyedam* Ma, B 9 avadhāraṇāt vB<sup>pc</sup>] *om.* vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, NOTES 11 saṃveṣṭitaḥ Ma, Aw, IO, Jd, Ld, SB] *saṃveṣṭitaḥ kvacit* B, Dv 12 kāryāvasthaṃ Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 12 ca na Ma, B, Dv, Aw, Ld] *na ca* IO, Jd; *ca na ca* SB 13 prāṇādi Ma, B, Dv, Aw, Ld, IO, SB] *prāṇādiḥ* Jd 14 yathā Ma, B, Dv, Aw, IO, Ld, SB] *yathā ca* Jd 14 prāṇāpānādivṛttir Ma, B, Aw, IO, Ld] *prāṇāpānādi hṛdi vṛttir* Dv; *prāṇāpānādir* SB 14 niruddhaḥ Ma, B, Dv, Aw, IO, Jd, Ld] *niruddhas tu* SB

7 sad eva saumyedam agra āsīd: cf. 171.1

8 sad eva saumyedam agra āsīd: cf. 171.1

svarūpeṇāvatiṣṭhate nirodhān muktaḥ pañcadhā tathā brahmeti || 20 ||

### itaravyapadeśād dhitākaraṇādidoṣaprasaktiḥ || II.1.21 ||

athākṣepaḥ kriyate | **hitasyākaraṇam** | ahitasya cānuṣṭhānam ādigrahaṇāt |  
idam jagan māyāracitam iti smaraṇam prasajyata ity evamā**didōṣa**parigrahaḥ |  
5 kasmāt | **itaravyapadeśāt** | **itarasya śārīrasya brahmatvavyapadeśāt** “tat tvam  
asi”<sup>84</sup> iti | tataś ca brahmaṇo yat sraṣṭṛtvaṃ tat śārīrasya || 21 ||

iti prāpte `bhidhīyate —

### adhikaṃ tu bhedanirdeśāt || II.1.22 ||

**tu**sabdaḥ pakṣam vyāvartayati | śārīrād **adhikaṃ** sāmsārikadharmātītam  
10 sarvajñaṃ sraṣṭāraṃ brūmaḥ | “satā saumya tadā sampanno bhavati”<sup>85</sup> “śārīra  
ātmā prājñenātmanānvārūḍha utsarjan yāti”<sup>86</sup> ity evamjātīyakāt **bhedanirdeśād**  
īśvaro `nyaḥ sraṣṭā | yadi vāyam jīvaḥ sraṣṭābhyupagamyeta prāduḥ syur ete  
doṣāḥ | jīvaparayoś ca bhedaḥ purastāt pratiṣṭhāpitaḥ — neśvara eva sāmsārīti |  
yathā cātyantabhinno jīvo na bhavati tathā vakṣyāmaḥ |

<sup>84</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>85</sup>ChU VI.8.1: *v.l. somya* LV <sup>86</sup>BĀU IV.3.35.

1 nirodhān muktaḥ Ma, B, Dv, Aw, IO, Ld, SB] *nirodhonmuktaḥ* Jd 3 athākṣepaḥ B, Dv, Aw, IO, Jd, Ld, SB] *anyathākṣepaḥ* Ma 3 hitasyākaraṇam B, Dv, Aw, IO, Ld, SB] *hitavyākaraṇam* Ma; *hitasyākaraṇam* Jd 3 ahitasya cānuṣṭhānam ādigrahaṇāt B, Dv, Aw, IO, Jd, Ld] *atasyāmanuṣṭhānāt* Ma; *ahitasyānuṣṭhānam ityādigrahaṇāt* SB 4 jagan vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB] *jagad viśvaṃ* vB<sup>pc</sup> 4 māyāracitam vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, SB] *māyāviracitam* vB<sup>pc</sup>; *māyācaritam* Jd 5 kasmāt Ma, B, Dv, Aw, IO, Ld, SB] *smāt* Jd 5 itaravyapadeśāt Ma, B, Dv, Aw, IO, Ld, SB] *itarasya vyapadeśāt* Jd 5 itarasya Ma, B, Dv, Aw, IO, Jd, Ld] *ityādibhir asya* SB 5 śārīrasya Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd 6 sraṣṭṛtvaṃ B, Dv, Aw, IO, Jd, Ld, SB] *sraṣṭam* Ma 6 śārīrasya Ma, B, Dv, Aw, IO, Ld, SB] *syārīrasya* Jd 8 bhedanirdeśāt B, Dv, Aw, IO, Jd, SB] *bhedavyapadeśāt* Ma; *bhidanirdeśāt* Ld 10 sarvajñaṃ Ma, B, Dv, Aw, IO, Ld, SB] *sarvakam* Jd 10 saumya vB<sup>ac</sup>, Dv, Aw, IO, Jd, Ld, SB] *somya* vB<sup>pc</sup> 11 ātmā prājñenā<sup>o</sup> Ma, B, Aw, IO, Jd, Ld, SB] *ātmopajñenā<sup>o</sup>* Dv 11 utsarjan yāti *em.*] *utsarjaṃ yāti* Ma; *utsarjati* B, Dv, Aw, IO, Jd, Ld, SB 11 bhedanirdeśād Ma, B, Dv, Aw, Ld, SB] *om.* IO, Jd 12 prāduḥ syur B, Dv, Aw, IO, Ld, SB] *prāduḥ* Ma; *prāduṣpūr* Jd 13 jīvaparayoś ca Dv, Aw, IO, Jd, Ld, SB] *jīvaparayoḥ* Ma, B 13 eva B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 14 cātyantabhinno Ma, B, Aw] *vātyantabhinno* Dv, IO, Ld, SB; *vātyantabhinno* Jd 14 jīvo Ma, B, Dv, Aw, IO, Ld, SB] *jīvau* Jd 14 na Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB

13 neśvara eva sāmsārī: cf. 139.23

nanu bhedābhedau katham parasparaviruddhau sambhabetām |  
 naiṣa doṣaḥ |  
 pramāṇataś cet pratīyate ko virodho 'yam ucyate |  
 virodhe cāvirodhe ca pramāṇam kāraṇam matam || 22 ||

**āsmādivac ca tadanupapattiḥ || II.1.23 ||**

5

api ca yathā loke pṛthivītvāviśeṣe 'pi padmarāgādīnām prahīṇapāṣāṇādīnām  
 cānyo'nyabhedo dr̥ṣyate | **ādī**grahaṇenānnapānādīnām keśanakhādīnām ca  
 grahaṇam | tathā brahmaṇa ekatve 'pi jīvaprajñāyor bhedo na virudhyate |  
**tadanupapattiḥ** paroktadoṣānupapattiḥ || 23 ||

**upasaṃhāradarśanān neti cen na kṣīravād dhi || II.1.24 ||**

10

anyathā punar ākṣepaḥ kriyate |  
 nanu codanāyāḥ svataḥprāmānyāt siddham jagatkāraṇam brahma | katham  
 ākṣepaḥ |

Dv[104]

satyam evam | tathāpy anumānavirodhān nāsau codanārthaḥ śaky-  
 ate 'vadhārayitum | atas tadanaikāntikāpādānārtham ārabhyate | kumbha-  
 kāradīnām anekasādhanopasaṃhāreṇa pravṛtti**darśanād** bāhyakārapādānam  
**upasaṃhāraḥ** | prāg utpatteś ca **nāsti** bāhyasādhanasāmagrī brahmaṇaḥ |  
 tadasahāyaṃ brahma pravartata iti na śakyam avadhārayitum |

15

iti prāpte pratividhīyate — brahma svata eva pariṇamate tatsvābhāvīyāt |

1 parasparaviruddhau Ma, B, Dv, Aw, Jd, Ld, SB ] *parasparaviruddho* IO 1 sambhabetām  
 Ma, B, Dv, IO, Jd, Ld, SB ] *sambhavataḥ* Aw 3 pramāṇataś cet Dv, Aw, Ld, SB ] *pramāṇatat*  
 IO; *pramāṇam tat* Jd; *pramāṇaś cet* Ma, B 3 pratīyate Ma, B, Dv, Aw, IO, Ld ] *pratīyeta*  
 Jd 3 'yam ucyate B, D, Aw, IO, Jd, Ld, SB ] *om.* Ma 4 cāvirodhe B, Dv, Aw, IO, Jd,  
 Ld, SB ] *savirodhe* Ma 5 āsmādivac B, Dv, IO, SB ] *ātmādivac* Ma; *asmādivac* Aw, Ld;  
*aśvādivac* Jd 6 api ca B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 6 prahīṇa° B, Dv, Aw, IO,  
 Ld, SB ] *prakaraṇa°* Ma; *prahīṭa°* Jd 10 neti Ma, B, Dv, Aw, IO, Jd, Ld ] *veti* SB 10 na  
 Ma, B, Dv ] *om.* Aw, IO, Jd, Ld 13 ākṣepaḥ B, Dv, Aw, IO, Jd, Ld, SB ] *ākṣepaḥ kriyate* Ma  
 14 °virodhān Ma, B, Dv, Aw, Jd, Ld ] °*nirodhān* IO; °*vidhān* SB 15 tadanaikāntikā° Aw, Ld,  
 SB ] *tadanaikāntiko°* B, Dv; *tadanaikāntikatvo°* Ma; *tadanaikāntikatā°* IO, Jd 16 °sādhano° B,  
 Dv, Aw, IO, Jd, Ld, SB ] °*kāraṇo°* Ma 17 upasaṃhāraḥ Dv, Aw, IO, Jd, Ld, SB ] *upasaṃhāraḥ*  
*svīkāra ity arthaḥ* Ma; *upasaṃhāraḥ ity arthaḥ* B 17 bāhyasādhanasāmagrī Ma, B, Aw, IO,  
 Jd, Ld ] *bāhyasādhanam sāmagrī* Dv, SB 18 tadasahāyaṃ brahma pravartata Aw, IO, Jd,  
 Ld ] *tadanupasaṃhāre pravartata* Ma; *tatsahāyaṃ brahma pravartata* B; *tadasahāyaṃ brahma*  
*pravṛttam* Dv 18 avadhārayitum Dv, Aw, IO, Jd ] *om.* vB<sup>ac</sup>; *adhyavasāyitum* vB<sup>pc</sup>; *avadhāyitum*  
 Ld; *avadhātum* SB 19 pratividhīyate Dv, Aw, IO, Jd, Ld, SB ] °*bhidhīyate* Ma; *vidhīyate* B

3-4 pramāṇataś ... matam : cf. 26.19-20



yathā **kṣīram** dadhibhāvāyāmbho himabhāvāya |  
 nanu tatrāpy ātañcanam ādhārabhūtaṃ ca dravyam apekṣyate |  
 naitad asti | brahmatvāt | tasya sthītau sthānī vyāpriyate | ātañcanenāmlādinā  
 tvāryate payasaḥ pariṇāmasaktiḥ | svata eva na kadācid ambhasā dadhi  
 5 sampādayitum śakyate | tantunābhasā ca svata eva pravartate | kumbhakārādīnām  
 anīśvaratvāt svataḥ sāmartyābhāvāt sādhanāntarāpekṣā yuktā | brahma punaḥ  
 sarvajñaṃ sarvasakti “yaḥ sarvajñaḥ sarvavit”<sup>87</sup> “parāśya śaktir vividhaiva  
 śrūyata”<sup>88</sup> iti | **hīti** hetau || 24 ||

### devādivad api loke || II.1.25 ||

10 **apiśabdaḥ** sambhāvanāyām | na kevalam acetanasādṛśyaṃ cetanair apy astīty  
 āha — yathā devā maharṣayo bāhyasādhanam anapekṣya vicitrāṇi kāryāṇi vitan-  
 vate ’ṇimādyaiśvaryayogād iti yogasāstrapurāṇādiṣu varṇyate | yathorṇanābhiḥ  
 svayaṃ pravartate | yathā “balākā retaḥsekam antareṇa garbhaṃ dhata”<sup>89</sup> ity  
 15 **ādigrahaṇam** | dṛṣṭāntapratidṛṣṭāntānāntyād āgamasiddhasyārthasyānumānena  
 dūṣaṇaṃ sādhanam vā na śakyate kartum iti || 25 ||

### kṛtsnaprasaktir niravayavatvaśabdakopo vā || II.1.26 ||

punar anyathākṣipyate | niravayavaṃ brahma yadi kāryākāreṇa pariṇamate  
**kṛtsnaprasaktiḥ** kṣīravat | tataś ca “yad idam dṛśyate sthūlam jagad etad eva

<sup>87</sup>MuU I.1.9. <sup>88</sup>ŚU VI.8. <sup>89</sup>unk. (qtd. ŚBhbh ad III.1.19.)

1 yathā Dv, Aw, IO, Jd, Ld, SB ] *yathā yathā* Ma, B 1 dadhibhāvāyāmbho Aw, IO, Jd, Ld, SB ]  
*dadhibhāvāya* [.....] *ambho* Ma; *dadhibhāvāya ambho* Dv 2 nanu Ma, B, Aw, IO, Jd, Ld, SB ]  
*na tu* Dv 2 apekṣyate Ma, B, Dv, IO ] *apekṣate* Aw, Ld, SB 3 brahmatvāt B, Dv, Aw, IO, Jd,  
 Ld, SB ] *dravatvāt* Ma 3 sthītau Aw, IO, Jd, Ld, SB ] *sthīto* Ma, B, Dv 3 ātañcanenāmlādinā  
 B, Dv, Aw, Jd, Ld, SB ] *amlādinā* Ma; *ātañcanenāmlādināmlādinā* IO; *ātañcanenāmlādinām* SB  
 4 tvāryate Dv, IO, Jd ] *ca kāryate* Ma; *kāryate* B; *cāryate* Aw, Ld<sup>pc</sup>; *prāryate* SB 5 tantunābhasā  
 B, Dv, Aw, IO, Ld, SB ] *ūrṇanābhasā* Ma; *tantunābhis* Jd 7 parāśya Ma, B, Dv, Aw, IO, Ld, SB ]  
*parāśya* Jd 11 maharṣayo B, Dv, Aw, IO, Jd, Ld, SB ] *maharṣayaś ca* Ma 11 anapekṣya Ma,  
 B, Dv, Aw, IO, Jd, SB ] *apekṣya* Ld 11–12 vitanvate Ma, B, Dv, IO, Ld, SB ] *vitavante* Aw;  
*vitanyate* Jd 12 °aiśvarya° B, Dv, Aw, IO, Ld, SB ] °aiśvara° Ma 12 °purāṇādiṣu Ma, B, Dv,  
 Aw, Ld, SB ] °purāṇeṣu IO, Jd 12 °nābhiḥ Aw, IO, Jd, Ld, SB ] °nābhaḥ Ma, B, Dv 13 yathā  
 Ma, B, Dv, Aw, IO, Jd, Ld ] *yathā ca* SB 13 balākā Ma, B, Dv, IO, Jd, Ld, SB ] *bālākā*  
 Aw 13 retaḥsekam Ma, B, Aw, IO, Jd, Ld ] *retaḥsecanam* Dv; *rekantaḥsekam* SB 13 dhata  
 Ma, B, Aw, IO, Jd, Ld, SB ] *dhata* Dv 14 °ānāntyād āgamasiddha° Ma, B, Dv, Aw, IO, Ld,  
 SB ] °ānāntyādīnām asiddha° Jd 15 sādhanam Ma ] *ṛṇam dhanam* B, Dv, Aw, IO, Jd, Ld, SB  
 16 °prasaktir Ma, B, Dv, Jd, Ld ] °praśaktir Aw, IO 17 punar Aw, IO, Jd, Ld ] *punar apy* Ma,  
 B, Dv, SB 17 pariṇamate Ma, B, Dv, Aw, IO, Ld, SB ] *pariṇamate* Jd 18 °prasaktiḥ Jd, Ld,  
 SB ] °praśaktiḥ Ma, B, Dv, Aw, IO 18 kṣīravat | tataś ca Ma, B, Aw, IO, Jd, Ld, SB ] *kṣīravatas*  
 ca Dv

brahma”<sup>90</sup> ity upadeśāsāstram anarthakaṃ syāt pratyakṣādisiddhatvāt | yadi  
ca sāvayavaṃ syāt tato ’nyaikadeśaḥ pariṇamate ’nyaikadeśo ’vatiṣṭhata iti  
śakyam avakalpayitum | sāvayavam eveti cen **niravayavatvasya** vācakaḥ **śabdaḥ**  
**kupyed** virudhyetety arthaḥ | ko ’sau “divyo hy amūrtaḥ puruṣo”<sup>91</sup> “niṣkalaṃ  
niṣkriyaṃ śāntaṃ niravadyam”<sup>92</sup> “asthūlam anaṇv ahrasvam”<sup>93</sup> iti | ataś ca 5  
brahmaṇaḥ pariṇāmānupapatteḥ pradhānam eṣṭavyam iti tātparyārthaḥ |

Dv[105] atra kaścīd āha — kṛtsnaikadeśaśabdau brahmaṇi na sambhavataḥ | sāvayave  
hi dravye tau dṛṣyete iti naitat sambandhanaṃ yuktam | na hy atra śabdaprayogo  
vicāryate | sāvayavatve niravayavatve ca brahmaṇaḥ pariṇāmānupapattiḥ  
pūrvapakṣavādinā prasādhyate | tatra samādhānam anuktvā svapakṣasiddhir 10  
nāsti || 26 ||

tatrocyate —

### śrutes tu śabdāmūlatvāt || II.1.27 ||

**tuśabdaḥ** pakṣanivṛttau | na kṛtsnaprasaktiḥ | apracyutasvarūpaṃ brahma  
pariṇamate | katham | **śruteḥ** | “seyaṃ devataikṣata hantāham imās  
tisro devatā”<sup>94</sup> iti tejo’bannavyatiriktaṃ parāṃ devatāṃ darśayati | śab- 15

<sup>90</sup>unk. <sup>91</sup>MuU II.1.2. <sup>92</sup>ŚU VI.19. <sup>93</sup>BĀU III.8.8. <sup>94</sup>ChU VI.3.2.

2 ca sāvayavaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *cāvayavaṃ* Ma 2 ’nyaikadeśaḥ B, Aw, IO, Jd,  
Ld, SB ] ’nyasyaikadeśaḥ Ma; ’syaikadeśaḥ Dv 2 ’nyaikadeśo vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ]  
*ekadeśo* vB<sup>ac</sup> 3 śakyam Ma, B, Dv, Aw, IO, Jd, Ld ] *śakyate* SB 3 niravayavatvasya vācakaḥ  
Ma, B, Dv, Aw, IO, Jd, Ld ] *niravayavatvavācakaḥ* SB 3 śabdaḥ Ma, B, Dv, Aw, IO, Jd, Ld ]  
*om.* SB 4 divyo Ma, B, Dv, Aw, IO, SB ] *ya divyo* Jd; *divyau* Ld 4 amūrtaḥ Ma, B, Dv,  
Aw, Ld, SB ] *amūrteḥ* IO; *amūrteḥ* Jd 4 niṣkalaṃ Ma, B, Dv, Aw, IO, Jd, SB ] *niṣphalaṃ* Ld  
5 niravadyam B, Dv, Aw, IO, Jd, Ld ] *om.* Ma; *niravayavam* Dv(2), SB 5 ahrasvam Ma, B,  
Dv, Aw, IO, Ld, SB ] *aduḥkham* Jd 5 iti | ataś ca Dv, Aw, IO, Jd, Ld, SB ] *itaś ca* Ma, B  
6 pradhānam Ma, B, Dv, Aw, Ld, SB ] *pramāṇadhānam* IO; *pramāṇadhānam* Jd 6 eṣṭavyam  
B, Dv, Ld, SB ] *eṣṭavyam* Ma; *anveṣṭavyam* Aw, IO; *anyeṣṭavyam* Jd 6 iti Dv, Aw, IO, Jd,  
Ld, SB ] *eveti* Ma, B 8 sambandhanaṃ yuktam Aw ] *samarthanaṃ yuktam* Ma; *samādhānaṃ*  
*yuktam* B, Ld; *sambandhānaṃ yuktam* IO, Jd; *sandigdham* Dv; *sambandhinaṃ yuktam* SB 9 ca  
Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma, B 12 tatrocyate Ma, B, Dv, Aw, IO, Ld, SB ] *atrocyate*  
13 śabdāmūlatvāt vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *śabdāmūlatvāc* ca vB<sup>ac</sup> 14 pakṣanivṛttau Ma,  
B, Dv, Aw, IO, Ld, SB ] *pakṣavyāvṛttau* Jd 14 °prasaktiḥ Ma, B, Dv, Jd, Ld, SB ] °*praśaktiḥ*  
Aw, IO 14 apracyuta° Ma, B, Dv ] *acyuta°* Aw, IO, Jd, Ld, SB 15 devataikṣata Ma, B, IO, Jd,  
Ld, SB ] *devatekṣata* Dv, Aw

14 kṛtsnaprasaktiḥ : cf. BS II.1.26.

14 apracyutasvarūpaṃ : cf. 161.12

dapramāṇatvāc cāsyārthasya na svavikalpena cālayitum śakyate | “tadanany-  
atvam”<sup>95</sup> ity atra cāsmābhir uktam — śaktivikṣepalakṣaṇaḥ pariṇāma iti |  
īśvarasya dve śaktī bhavataḥ | bhogyāśaktir ekā bhoktrśaktiś cāparā |  
bhogyāśaktiḥ sākāśādirūpeṇācetanapariṇāmāyate | bhoktrśaktiḥ sā cetanā  
5 jīvarūpeṇāvatiṣṭhate | tatra yathā sūryaḥ svaraśmīn vikṣipyopasaṃharaty evaṃ  
prapañcātmanānantabhedāṃ śaktiṃ nikṣipyopasaṃharati parameśvara ity upa-  
pannam | akṣapādādīnāpi loke niravayavyāśārīrasya māyākartṛtvaṃ na drṣṭam  
iti pūrvaśaktir abhyupagantavyā | tato varam yathābhūtasrṣṭiviṣayā śaktir abhyu-  
pagamyatām || 27 ||

10 **ātmani caivaṃ vicitrās ca hi || II.1.28 ||**

naitad atyantāścaryaṃ niravayavyasya svarūpāpracyutiḥ kāryasrṣṭiś ceti | yathā  
vijñānātmani svapnadṛṣī **citrāḥ** srṣṭayaḥ śrūyante “na tatra rathā na rathayogā  
na panthāno bhavanti | atha rathān rathayogān pathaḥ srjata”<sup>96</sup> iti tatheśvarasya  
bhavatīti || 28 ||

15 **svapakṣadoṣāc ca || II.1.29 ||**

sānkhyasyāpi **svapakṣe** samāno **doṣaḥ** | triguṇaṃ niravayavaṃ pradhānaṃ

<sup>95</sup>BS II.1.14. <sup>96</sup>BĀU IV.3.10.

1 cāsyārthasya Ma, B, Dv, Aw, IO, Ld, SB ] *cārthasya* Jd 1–2 tadananyatvam Ma, B, Dv, Aw, IO, Ld, SB ] *tadanandantam* Jd 2 atra cāsmābhir B, Dv, Aw, IO, Jd, Ld ] *atrāsmābhir* Ma; *asmābhir* SB 2 śaktivikṣepalakṣaṇaḥ vB<sup>pc</sup>, IO, Jd ] *śaktiviṣeṣalakṣaṇaḥ* vB<sup>ac</sup>, B, Dv, Aw, Ld, SB 3 ekā Ma, B, Dv, Aw, IO, Jd, Ld ] *adhikā* SB 3–4 cāparā | bhogyāśaktiḥ Aw, IO, Jd, Ld ] *cāparā* | yā bhogyāśaktiḥ vB<sup>pc</sup>; *cāparā* | yā bhogyāśaktiś ca vB<sup>ac</sup>; *cāparā* | *bhogyāśaktiś ca* B; *cāparāpy abhogyāśaktiś ca* Dv; *cāparāpy abhogyāśaktiḥ* SB 4 sākāśādi° Ma, B, Dv, Aw, IO, Jd, Ld ] *sākāśa°* SB 4 °ācetanapariṇāmāyate Aw, IO, Jd, Ta ] °ācetanapariṇāmā | yā tu Ma; ācetanāpariṇāmāyate Ld; ācetanapariṇāmāpatter Md, Ba, Dv, SB, see NOTES 6 prapañcātmanānantabhedāṃ śaktiṃ vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB ] *prapañcātmanāntabhedāṃ śaktiḥ* vB<sup>ac</sup>; *prapañcātmanāntabhedāśaktiḥ* Ma; *prapañcātmanāntabhedāṃ śaktiḥ* Dv 6 nikṣipyo° Aw, SB ] *vikṣipyo°* Ma, B, Dv, IO, Jd, Ld 7 akṣapādādīnāpi B, Aw, IO, Jd, Ld, SB ] *om.* vB<sup>ac</sup>; *māyāvādīnāpi* vB<sup>pc</sup>; *kṣamāpādādīnāpi* Dv 7 niravayavyāśārīrasya Ma, B, Dv, Aw, Jd, Ld, SB ] *niravayavyasya śārīrasya* IO 8 pūrvaśaktir Ma, B, Dv, Aw, IO, Ld, SB ] *pūrvaṃ* Jd 10 vicitrās ca hi Ma, B, Aw, IO, Jd, Ld ] *vicitrāsvahi* Dv; *vici[.....]hi* SB 12 srṣṭayaḥ Aw, IO, Jd, Ld, SB ] *drṣṭayaḥ* Ma, B, Dv 12 rathayogā . . . rathayogān Ma, B, Dv, Aw, IO, Ld, SB ] *rathayogān* Jd 13 na panthāno Ma, B, Dv, Aw, Ld, SB ] *panthāno* IO 14 bhavatīti vB<sup>ac</sup>, B, Dv, Aw, IO, Jd, Ld, SB ] *bhaviṣyatīti* vB<sup>pc</sup> 16 niravayavaṃ pradhānaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB

2 śaktivikṣepalakṣaṇaḥ pariṇāma : cf. 161.12-13

II.1.33 *Śārīrakamīmāṃsābhāṣya* of Bhāskara

mahadādyākāreṇa pariṇamata ity upagacchataḥ kṛtsnaprasaktir niravayavat-  
vapratijñāhānir veti | samāno doṣo vaiśeṣikasyāpi | paramāññam niravaya-  
vatvābhyupagamāt || 29 ||

Dv[106]

**sarvopetā ca taddarśanāt || II.1.30 ||**

kathaṃ punar gamyate — sarvaśaktyupetā parā devateti | 5  
tad ucyate — **sarvopetā** | caśabdaḥ sambhāvanāyām | **taddarśanāt** “sarva-  
karmā sarvakāmaḥ sarvagandhaḥ sarvarasa”<sup>97</sup> iti || 30 ||

**vikaraṇatvān neti cet tad uktam || II.1.31 ||**

sarvaśaktimattve saty api **vi**gatakārya**karaṇatvān na** kārye vyāpriyata **iti ced**  
yad vaktavyaṃ **tad uktam** “śabdamūlatvād”<sup>98</sup> iti || 31 || 10

**na prayojanavattvāt || II.1.32 ||**

anyathākṣipyate — **na** parā devatā sṛṣṭau pravartate | āptakāmā hi śrūyate | tasyāḥ  
pravṛtttau prayojanābhāvāt | iha ca **prayojanavattvāt** pravṛttīnām | tathā coktaṃ  
mīmāṃsakaiḥ —

“jagac cāsṛjatas tasya kiṃ nāmeṣṭaṃ na sidhyati | 15  
prayojanam anuddīśya na mando ’pi pravartate |”<sup>99</sup>  
athāsti prayojanam asmadāditulyatvād āptakāmātā nivarteta || 32 ||

atrocyate —

<sup>97</sup>ChU III.14.2; 4. <sup>98</sup>BS II.1.27. <sup>99</sup>ŚV V.15.54cd-55ab.

1 pariṇamata Ma, B, Dv, Aw, Jd, Ld, SB ] *pariṇāmata* IO 1–2 °prasaktir Ma, B, Dv, Jd, Ld, SB ] °*praśaktir* Aw, IO 5–6 kathaṃ ... taddarśanāt Ma, B, Aw ] *lac.* IO, Jai<sub>2</sub>, Jd, Ld, Ta, SB 5 sarvaśaktyupetā Ma, B, Aw ] *sarvaśaktipetā* Dv 9 vyāpriyata Ma, B, Dv, Aw, IO, Ld ] *vyāpriyeta* Jd; *vyāpriyeta* SB 9 ced Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 10 yad Ma ] *tad* B, Dv, Aw, Ld, SB; *om.* IO, Jd, see NOTES 10 vaktavyaṃ Ma, B, Dv, Aw, Ld, SB ] *om.* IO, Jd 11 prayojanavattvāt Aw, IO, Jd, Ld, SB ] *prayojanatvāt* Ma, B, Dv 12 anyathākṣipyate Ma, B, Dv, Aw, IO, Jd, Ld ] *anyārthākṣipyate* SB 12 āptakāmā Ma, B, Dv, Aw, IO, Ld, SB ] *āptakāmo* Jd 13 iha Ma, B, Dv, Aw, Ld, SB ] *iti* IO, Jd 13 pravṛttīnām Ma, B, Dv, Aw, Jd, Ld, SB ] *vṛttīnām* IO 15 jagac cāsṛjatas B, Dv, Aw, IO, Jd, Ld, SB ] *jagad vāsṛjatas* Ma 17 athāsti Ma, B, Dv, Aw, Ld, SB ] *tathāsti* IO, Jd 17 nivarteta Aw, IO, Jd, Ld, SB ] *nivartate* Ma, B, Dv

1–2 kṛtsnaprasaktir niravayavatvapratijñāhānir veti : cf. BS II.1.26.

**lokavat tu līlākaivalyam || II.1.33 ||**

tuśabdāt pakṣo viparivartate | na tasya pravṛttau prayojanaṃ kiṃ tu  
**līlākaivalyam** | svarasena yā krīḍāsvarūpaceṣṭā sā **līlā** | tasyāḥ **kaivalyam** keval-  
 abhāvaḥ | yathā **loke** rājaprabhṛtīnāṃ paripūrṇakāmānāṃ api krīḍārthā pravṛttir  
 5 bhavati tathēśvarasyāptakāmasyāpi prāṇikarmāpekṣayā sṛṣṭau pravṛttir upapady-  
 ate | na ca svabhāvaḥ paryanuyoktuṃ śakyate || 33 ||

**vaiṣamyanaigrṇye na sāpekṣatvāt  
 tathā hi darśayati || II.1.34 ||**

yadi tarhīśvaro līlayā pravartate tasya **vaiṣamyanaigrṇye** prasajyeyātām  
 10 nīcamadhyamottamān prāṇino vidadhataḥ | **vaiṣamyam** nāma  
 rāgadveṣamohayogaḥ | tataś cānīśvaratvam asmadādivat | **nairgrṇyam**  
 krūrabhāvaś caṇḍatā | narake 'py āpateta |

Dv[107]

iti cen **neti** brūmaḥ | prāṇikarmasāpekṣatvād īśvarasya | svakarmavaśenaiva  
 prāṇināṃ vaicitryam | yathā śālikodravādibījakṛtam aṅkurādivaicitryam  
 15 parjanyaḥ sādharāṇakāraṇam evam īśvaro 'pi | **tathā** karmānurūpāṃ pravṛttim  
 īśvarasya kauṣītakīnāṃ śrutir **darśayati** “eṣa hy eva sādhu karma kārayati taṃ  
 yam ebhyo lokebhya unninīṣate | eṣa u evāsādhu karma kārayati taṃ yam adho  
 ninīṣata”<sup>100</sup> iti |

<sup>100</sup>KauU III.8: v.l. eṣa hy evainam sādhu ... eṣa u evainam asādhu karma ... LV

2 tu Ma, B, Dv, Aw, IO, Ld, SB ] taṃ Jd 3 krīḍāsvarūpaceṣṭā Aw, Jd, Ld ] krīḍārūpā ceṣṭā Ma;  
 krīḍāsvarūpā ceṣṭā B, Dv, SB; krīḍāsvarūpe ceṣṭā IO 4 krīḍārthā pravṛttir Ma, B, Dv, Ld, SB ]  
 krīḍā pravṛttir Aw, IO, Jd 5 tathē° Ma, B, Dv, Aw, IO, Ld, SB ] yathe° Jd 5 °āptakāmasyāpi  
 Ma, B, Aw, IO, Jd, Ld, SB ] °āprakāśyāpi Dv 5 sṛṣṭau pravṛttir Ma ] sṛṣṭipravṛttir B, Dv,  
 Aw, Jd, Ld; sṛṣṭiprabhṛttir IO; sṛṣṭir SB 5–6 upapadyate Ma, B, Dv, IO, Jd, Ld, SB ] ut-  
 padyate Aw 6 ca B, Dv, Aw, IO, Jd, Ld, SB ] om. Ma 9 tasya Dv, Aw, IO, Jd, Ld, SB ]  
 'sya Ma, B 10 nīcamadhyamottamān Ma, SB ] nīcamadhyamottamāḥ B, Dv, Aw, IO, Ld; na  
 ca madhyamottamāḥ Jd, see NOTES 10 vidadhataḥ Ma, B, Dv, IO, Jd, Ld, SB ] vidhataḥ Aw  
 10 vaiṣamyam nāma B, Dv, Aw, IO, Jd, Ld, SB ] vaiṣamyānām Ma 12 caṇḍatā | narake 'py  
 em. ] caṇḍatānarake Ma, B, Dv; cottarake 'py Aw; caṇḍatanarake 'py IO, Ld; ca uta narake 'pi  
 Jd; ca tān narake SB 12 āpateta Jd, Ld ] pātayata Ma, B, Dv, SB; āyateta Aw, IO 13 brūmaḥ  
 Aw, IO, Jd, Ld ] brūmaḥ kasmāt Ma, B, Dv, SB 13 svakarma° Ma, B, Dv, IO, Ld, SB ] karma°  
 Aw 15 parjanyaḥ Ma, B, Dv, Aw, IO, Ld, SB ] pajīnyaḥ Jd 15 °kāraṇam Ma, B, Dv, Aw, Jd, Ld,  
 SB ] °kāraṇam IO 15 tathā Aw, IO, Jd, Ld ] tathā hi Ma, B, Dv, SB 15 pravṛttim Ma, B, Aw,  
 IO, Jd, Ld, SB ] prakṛtim Dv 16 hy Ma, B, Dv ] u Aw, IO, Jd, Ld, SB 17 lokebhya Aw, IO,  
 Jd, Ld, SB ] lokebhyaḥ Ma, B, Dv 17 unninīṣate B, Dv, Aw, IO ] unninīṣati Ma, SB; unninīṣata  
 Jd; unninīṣita Ld 17 evāsādhu Ma, B, Dv, Aw, IO, Jd, Ld ] eva sādhu SB 17 karma kārayati  
 taṃ Ma, B, Dv ] karmaṇo 'nuṣajati taṃ Aw; °karmaṇānuṣajati taṃ IO, Jd; karmaṇo 'nuṣajati te  
 Ld; karmaṇo 'nuṣati taṃ SB 18 ninīṣata B, Dv, Aw, IO, Jd, Ld, SB ] ninīṣati Ma

kecid atrādhikaraṇe 'nupayoginīm pramāṇasūnyāṃ prakriyāṃ racayanti — avidyānibandhano 'ntaryāmisargaḥ karmanibandhano manuṣyādisarga iti |

tad asat | antaryāmī paramātmano niyantrūpā śaktiḥ pāramāthikī | na hi sā kenacit kalpitā yenāvidyānibandhanā syān mṛgatṛṣṇādivat | uktaṃ ca purastāt paramātmā sarvajñaḥ sarvaśaktir iti || 34 ||

5

### na karmāvibhāgād iti cen nānāditvāt || II.1.35 ||

atrāha — pralayakāle suṣuptāvasthāyām ivāvatīṣṭhate | kathaṃ vā | **karmāvibhāga iti cen na** | kutaḥ | **anāditvāt** || 35 ||

### upapadyate cāpy upalabhyate ca || II.1.36 ||

kathaṃ punar anāditvam |

10

tad ucyate — yady anādiḥ saṃsāro na syāt pūrvakṛtakarmābhāvād vaicitryaṃ **nopapadyate** | kiṃ **copapadyate** bījāṅkuranyāyenānāditvam karmanimittā saṃsārotpattis tannimittā ca karmotpattir iti |

atra kecid codayanti — bījāṅkuradrṣṭānto na yuktaḥ | kasmāt | itare-tarāśrayatvāt kiṃ bījaṃ pūrvam utānkura iti | na tatra pūrvāparavyavasthā

15

1 atrādhikaraṇe 'nupayoginīm Aw, IO, Jd, Ld, SB] *atrādhikaraṇānupayoginīm* Ma, B, Dv  
1 racayanti Ma, B, Dv, Aw, IO, Ld, SB] *svayaṃ nityam* Jd 2 karmanibandhano Ma, B, Aw, IO, Jd, Ld, SB] *karmabandhano* Dv 2 manuṣyādisarga iti Ma, B, Dv, Aw, IO, Jd, Ld] *manuṣyādisargaḥ* SB 3 antaryāmī paramātmano Aw, IO, Ld, SB] *antaryāmīparamātmānor* Ma, B, Dv; *antaryāmīparamātmano* Jd 3 pāramāthikī Ma, B, Dv, IO, Jd, Ld, SB] *pāramāthikī* Aw 4 yenāvidyā° Ma, B, Dv, IO, Jd, Ld, SB] *yena vidyā* Aw 4 °nibandhanā syān Aw, IO, Jd, Ld] °nibandhanāyān Ma, B; °nibandhanāpy asman° Dv, SB 4 purastāt Dv, Aw, IO, Jd, Ld, SB] *om.* Ma, B 6 na karmāvibhāgād Ma, B, IO, Jd, Ld] *akasmād vibhāgād* Dv, SB; *na karmāvibhāgād* Aw 6 nānāditvāt Ma, B, Dv, Aw, IO, Ld, SB] *nāditvāt* Jd 7 pralayakāle B, Dv, Aw, IO, Jd, Ld, SB] *pralayakāle sarvasyāvibhāgāt te brahmaiva kevalam upatīṣṭhate* | *tatra nāsti pravṛttaṃ karma* | *atas tadapekṣā sṛṣṭir anupapannā* | *tatrocyate naitad evam* | *anāditvāt saṃsārasya* | *pūrvakālapravṛttaiḥ karmabhiḥ sahāñyāmsaḥ kṣetrajñāḥ pralayakāle* vB, see NOTES 7 suṣuptāvasthāyām vB(all Mss), Dv, Aw, IO, Ld] *suṣuptyavasthāyām* vB(em.), SB 7 ivāvatīṣṭhate Aw, IO, Jd, Ld, SB] *cāvatīṣṭhate* Ma, B, Dv 7–8 kathaṃ vā | karmāvibhāga iti cen na Aw, IO, Jd, Ld] *om.* Ma, B, Dv, SB 8 kutaḥ Aw, IO, Ld] *om.* Ma, B, Dv, Jd, SB 8 anāditvāt Aw, IO, Jd, Ld] *om.* Ma, B, Dv, SB 9 cāpy upalabhyate Ma, B, Dv, Aw, IO, Ld, SB] *cābhyupalabhyate* Jd 11 yady anādiḥ Ma, B, Dv, Aw, IO, Ld, SB] *na ghanādiḥ* Jd 11 pūrvakṛtakarmābhāvād Ma, B, Dv, Aw, IO, Jd, Ld] *pūrvakarmābhāvād* SB 12 copapadyate B, Dv, Aw, IO, Jd, Ld, SB] *vopapadyate* Ma 13 °nimittā saṃsārotpattis Aw, Ld] °nimittā śarīrotpattis Ma, B, Dv, SB; °nimittām ūtārotpattis IO; °nimittām iti tārotpattis Jd

5 paramātmā sarvajñaḥ sarvaśaktir: cf. 140.20-21

śaktyā nirūpayitum | yat pūrvaṃ tat kāraṇaṃ yat paraṃ tat phalam iti hi  
kāryakāraṇabhāvo vyavasthāpyate | tad ihāśakyam iti |

atra pratividhīyate — nātra bījāṅkurajātyoḥ kāryakāraṇabhāvaḥ kiṃ tu  
vyaktīnām eva | na ca tatretaretarāśrayatā | pūrvasiddhād bījād aṅkuro jāyate | tac  
5 ca bījaṃ pūrvasiddhād anyasmād aṅkurād iti viśpaṣṭa eva kāryakāraṇabhāvaḥ |  
bhrāntīyā tu dūṣaṇakalpanam |

**api copalabhyate** 'nāditvaṃ “sūryācandramasau dhātā yathāpūrvam  
akalpayat”<sup>101</sup> | yathā pūrvasmin kalpe kṛtavān ity arthaḥ | “anena  
jīvenātmanānupraviśya”<sup>102</sup> iti prāṇadhāraṇavacanena jīvaśabdena parāmarśād  
10 bhūtenaiva ca sambandhenāyaṃ vyapadeśo na bhaviṣyatā | bhūtasya Dv[108]  
pramāṇasiddhatvād iti || 36 ||

### sarvadharmopapatteś ca || II.1.37 ||

svapakṣopasaṃhārthaṃ sūtram | **sarve dharmāḥ** sarvajñaḥ sarvaśaktir ity  
evamādayas te **ca** brahmaṇi jagatkāraṇe pariḡṛhyamāṇa **upapadyante** | tasmād  
15 brahmaiva jagatkāraṇam iti siddham || 37 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
dvitīyādhyāyasya prathamāḥ pādaḥ samāptaḥ

<sup>101</sup>RV X.190.3. <sup>102</sup>ChU VI.3.2; 3.

1 hi Aw, IO, Jd, Ld, SB] *om.* Ma, B, Dv 2–3 vyavasthāpyate ... bījāṅkurajātyoḥ Ma, B, Dv, Aw, IO, Ld, SB] *ab.oc.* Jd 3 atra Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 3 nātra Dv, Aw, IO, Ld, SB] *om.* Ma, B 4 na ca Ma, B, Dv, Aw, IO, Jd, Ld] *na* SB 4 pūrvasiddhād bījād Ma, B, Dv, IO, Jd, Ld, SB] *pūrvasiddhābījād* Aw 5 anyasmād Ma, B] *om.* Dv, Aw, IO, Jd, Ld, SB 5 viśpaṣṭa eva Ma, B, Dv, Aw, IO, Jd, Ld] *viśpaṣṭaṃ kāraṇam eva* SB 7 sūrya° Ma, B, Dv, Aw, Jd, Ld, SB] *sūrya°* IO 7–8 yathāpūrvam akalpayat Ma, B, Dv, IO, Ld] *yathāpūrvakalpayat* Aw, Jd; *yathāpūrvam apakṣayat* SB 8 kalpe B, Dv, Aw, IO, Jd, Ld, SB] *kalpe tathāsminn api* Ma 8 kṛtavān ity arthaḥ B, Dv, Aw, IO, Jd, Ld, SB] *kalpītavān iti* Ma 9 jīvaśabdena B, Dv, Aw, IO, Ld, SB] *śabdena* Ma 9–10 parāmarśād bhūtenaiva Ma] *parāmarśābhūtena* B, Dv, Aw<sup>pc</sup>, IO, SB; *parāmarśād bhūtena* Jd; *parāmarśo bhūtena* Ld 10 ca Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 10 na bhaviṣyatā Aw, IO, Jd, Ld, SB] *bhaviṣyato* Ma; *nābhaviṣyatā* B, Dv 11 pramāṇa° B, Dv, IO, Jd, Ld, SB] *prāṇa°* Ma; *prāmāṇa°* Aw 12 ca Ma, B, Aw, Ld] *om.* Dv, IO, Jd, SB 13 °opasaṃhārthaṃ Ma, B, Dv, Aw, IO, Ld, SB] °*opasaṃhārthaṃ* Jd 13 sūtram Ma, B, Dv, Aw, IO, Ld, SB] *sūtram* Jd 13 sarve dharmāḥ Ld] *sarvadharmāḥ* Ma, B; *sarvadharmā* Dv, Aw, IO, SB; *sarvam adharmā* Jd<sup>pc</sup> 13 sarvajñaḥ vB<sup>pc</sup>, Aw, IO, Ld, SB] *om.* vB<sup>ac</sup>, Dv 14 ca B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 14 pariḡṛhyamāṇa *em.*] *pariḡṛhyamāṇe* B, Dv, Aw, IO, Jd, Ld, SB; *pariḡṛhyamāṇā* Ma 16 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte Aw] *śārīrakamīmāṃsābhāṣye bhagavadbhāskarācāryapraṇīte* vB; *śrībhāskarācāryaviracite brahmasūtrabhāṣye* Dv; *om.* IO, Ld, SB; *śrīśārīrakamīmāṃsābhāṣye nimbabhāskarācāryapraṇīte* Jd

## racanānupapatteś ca nānumānam || II.2.1 ||

svapakṣasthāpanaṃ kṛtvā parapakṣanirākaraṇāyedanīm ārabhyate |

nanu svapakṣasthāpanam eva mokṣārthibhiḥ kartavyam | kiṃ  
parapakṣadūṣaṇeneti |

samyag āha bhavān | kiṃ tu svasiddhānta eva sthitiṃ na labhate  
pratipakṣanirākaraṇena vinā | tarkaśāstrāṇām api mokṣamārgapratipādanāya  
pravṛttatvāt paratantraprajñāḥ prāyeṇa prāṇinas teṣv evāvalamberann  
āgamadarśanaṃ ca nādrīeran | atas teṣām asāratopapādanāya  
prārabhyate | tattvanirṇayārthaṃ cedam śāstraṃ sarvapramāṇais tarkeṇa  
ca svapakṣasthāpanaṃ dūṣaṇaṃ cāntareṇa na sidhyati | tathā cokaṭam  
nyāyaśāstre “tattvāvasāno vāda”<sup>1</sup> iti | vādaś cāyaṃ yatra śiṣyebhyas  
tattvaṃ pratipādyate | anyatra jalpo bhavati | tathā ca lakṣaṇam  
akṣapādena kṛtam “pramāṇatarkasādhanopālambhaḥ svasiddhāntāviroddhaḥ  
pañcāvayavopapannaḥ pakṣapratipakṣaparigraho vādaḥ”<sup>2</sup> “yathoktopapannaś  
chalaḥ jātiniḥ grahasthānasādhanopālambho jalpaḥ”<sup>3</sup> “sa pratipakṣasthāpanāhīno  
vitaṇḍā”<sup>4</sup> iti |

<sup>1</sup>Nbh ad I.1.1: v.l. tadavasāno vāda <sup>2</sup>NyS I.2.1: v.l. pramāṇatarkasādhanopālambhaḥ  
siddhāntāviroddhaḥ ... <sup>3</sup>NyS I.2.2. <sup>4</sup>NyS I.2.3: v.l. saḥ pratipakṣasthāpanāhīno ...

3 parapakṣanirākaraṇāyedanīm Ma, B, Dv, Aw, IO, Jd, Ld ] parapakṣaṃ nirākaraṇāyedanīm SB  
4 kiṃ B, Dv, Aw, IO, Jd, Ld, SB ] kiṃ punaḥ Ma 6 bhavān Ma, B, Dv, Aw, Jd, Ld, SB ]  
bhagavān IO 6 labhate Ma, B, Dv, Aw, Jd, Ld, SB ] labhyate IO 8 evāvalamberann B,  
Dv, Aw, IO, Jd, Ld, SB ] apy avalamberann Ma 9 āgamadarśanaṃ Dv, Aw, IO, Ld, SB ]  
āgadarśanaṃ Ma, B 9 atas Ma, B, Dv, Aw, IO, Jd, Ld ] atas SB 9 asāratō B, Dv, Aw,  
IO, Jd, Ld, SB ] atattvato Ma 10 prārabhyate Ma, B, Dv, IO, Jd, Ld, SB ] ārabhyate Aw  
10 tattvanirṇayārthaṃ Ma, B, Aw, IO, Jd, Ld, SB ] nirṇayārthaṃ Dv 10 cedam śāstraṃ Ma,  
Aw, SB ] vedaśāstraṃ B, Dv, IO, Jd, Ld 10 sarvapramāṇais Ma, B, Dv, Aw, IO, Ld, SB ]  
sarvapramāṇais Jd 11 svapakṣasthāpanaṃ dūṣaṇaṃ Ma ] svapakṣadūṣaṇaṃ B, Dv, Aw, IO,  
Jd, Ld, SB 13 bhavati Ma, B, Dv, Aw, Jd, Ld, SB ] bhaved iti IO 13 ca Ma, B, Aw, IO,  
Jd, Ld, SB ] om. Dv 13–14 lakṣaṇam akṣapādena Ma, B, , Aw, IO, Jd, Ld ] lakṣaṇam api  
pādena Dv; lakṣaṇam upapādane Dv(misc.); lakṣaṇam upapādena SB 14 kṛtam Dv, Aw, IO,  
Jd, Ld, SB ] kṛta Ma, B 14 pramāṇatarka Ma, B, Dv ] pramāṇam tarka Ma, B, Dv, Aw, IO, Ld, SB;  
pramāṇam na karma Jd 14 °sādhanopālambhaḥ Ma, B, Dv ] °sādhanopalambhaḥ Aw, IO,  
Jd, Ld, SB 14 svasiddhāntāviroddhaḥ Ma, B, Dv, Aw, SB ] sasiddhāntāviroddhaḥ IO, Jd, Ld  
15 yathoktopapannaś Ma, B, Dv, Aw, IO, Jd, Ld ] yathopannaś SB 16 °sthānasādhanō Aw,  
IO, Jd, Ld ] °sthāno Ma, B, Dv; °sthāno sādhanō SB 16 °pālambho Ma, B, Dv, Aw, SB ]  
°pālambho IO, Jd, Ld 16 sa prati Ma, B, Dv, Ld, SB ] svapratī Aw, IO, Jd



tatra sāṅkhyā manyante — triguṇam acetanaṃ pradhānaṃ jagatkāraṇam |  
tasyāstitve pañcahetūn anvayādīn ācakṣate |

“anvayāt parimāṇāc chaktitaḥ pravṛtteś ca |

kāraṇakāryavibhāgād avibhāgād vaiśvararūpyasya ||”<sup>5</sup> iti |

- 5 tatrānvayas tāvat sukhaduḥkhamohānvitā bāhyādhyātmikā bhedā dṛśyante |  
ye ca yadanvitā dṛśyante tadekakāraṇapūrvakās te | yathā śārāvādayo  
mṛdānvitās tatpūrvakās tadvad atrāpi sukhaduḥkhamohātmakam triguṇam  
kāraṇam anumīyate | dvitīyo hetuḥ “parimāṇād” iti | dvividham ca  
parimāṇam rūpaparimāṇam saṅkhyāparimāṇam ca | “mahad ahaṃkāraḥ pañ-  
10 catanmātrāṇy ekādaśendriyāṇi pañcamahābhūtāni”<sup>6</sup> iti | ye ca parimitās te  
sāmānyakāraṇapūrvakāḥ | yathā śārāvādayo ’py evam eva mahadādayaḥ  
parimitāḥ | teṣāṃ ekaṃ sāmānyam kāraṇam astīty anumīyata iti |

Dv[110]

- atra vadāmaḥ — anumīyata ity **anumānam** | pradhānaṃ **na** ja-  
gatkāraṇam | kutaḥ | **racanānupapatteḥ** | karmānurūpabhogasiddhyarthaṃ  
15 vicitraṃ jagad viracayituṃ na śaknoty acetanatvāt pāṣāṇādivat | cetanāvadbhiḥ  
prajñāvadbhiḥ śilpibhiḥ prāsādarathaśayanādibhogyam vastujātaṃ kriyamānaṃ

<sup>5</sup>SK XV: *bhedānām parimāṇāt samanvayāc chaktitaḥ* <sup>6</sup>unk. cf. SKBh ad II-IV; VIII.

1 sāṅkhyā Ma, B, Dv, Aw, IO, Ld] *sāṅkhyā* Jd, SB 1 manyante Ma, B, Dv, Aw, Ld, SB ]  
°mamanyante IO 2 pañcahetūn anvayādīn Ma, B, Dv, Aw, IO, Ld] *pañcanvayādīn* Jd  
3 anvayāt Dv, Aw, IO, Jd, Ld, SB] *bhedānām samanvayāt* vB(em.) 3 parimāṇāc Dv, Aw,  
Ld, SB] *parimāṇāc* Ma, B, IO, Jd 4 kāraṇakārya° Dv, Aw, Ld, SB] *kāryakāraṇa°* Ma, B,  
IO, Jd 4 avibhāgād vaiśvararūpyasya Dv] *avibhāgāivaiśvararūpyasya* Ma, B; *arthavibhāgād*  
*vaiśvararūpyasya* Aw, IO, Ld; *arthavibhāgād vaiśvāryasya* Jd; *adyavibhāgād vaiśvarūpyasya* SB  
5 sukha° Ma, B, Dv, Aw, IO, Ld, SB] °*svasukha* Jd 5 °mohānvitā IO, Jd, Ld, SB] °*mohānvitāḥ*  
Ma, B, Dv; °*mohānītā* Aw 5 bāhyādhyātmikā Ma, B, Dv, Aw, IO, Ld, SB] *bāhyādhyātmikā ca*  
Jd 6 tadekakāraṇapūrvakās Ma, B, Dv, Aw, IO, Ld] *tad eva kāraṇapūrvakās* Jd; *tad ekakāraṇās*  
SB 6 śārāvādayo Ma, B, Dv, Aw, IO, Jd, SB] *śārāvādayo* Ld 7 tatpūrvakās Dv, Aw, IO, Ld,  
SB] *tatpūrvakas* Ma, B; *tatpūrvakās* Jd 8 anumīyate vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB] *om.* vB<sup>ac</sup>  
8 parimāṇād Dv, Aw, IO, SB] *parimāṇād* Ma, B, Jd, Ld 9 saṅkhyāparimāṇam Ma, B, Dv, Aw,  
IO, Ld, SB] *om.* Jd 9 mahad Ma, B, Dv] *mahān* Aw, IO, Jd, Ld, SB 10 te Aw, IO, Jd, Ld, SB ]  
*te ca* Ma, B, Dv 11 śārāvādayo ’py Aw, IO, Jd, SB] *śārāvādayaḥ* Ma, B, Dv; *śārāvādayo ’py* Ld  
11 evam eva B, Dv, Aw, IO, Jd, Ld, SB] *amī ca* vB<sup>pc</sup>; *amī* vB<sup>ac</sup> 12 sāmānyam kāraṇam Aw, IO,  
Jd, Ld, SB] *sāmānyam* Ma; *sāmānyakāraṇam* B, Dv 13 na Ma, B, Dv, Aw, IO, Ld] *na ca* Jd;  
*om.* SB 14 karmānurūpa° Dv, Aw, IO, Jd, Ld, SB] *karmānurūpa°* Ma, B 15 vicitraṃ jagad  
Ma, B, Dv, Aw, IO, Ld, SB] *iti taṃ jagad* Jd 15 viracayituṃ Ma, B, Dv, IO] *bimbaracayituṃ*  
Aw; *bimbaṃ racayituṃ* Jd, Ld; *bimbaṃ viracayituṃ* SB 15 pāṣāṇādivat Ma, B, Aw, IO, Jd,  
Ld, SB] *pāṣāṇādivat* Dv 15–16 cetanāvadbhiḥ prajñāvadbhiḥ B, Dv, Aw, IO, Jd, Ld, SB ]  
*cetanāvatprajñāvadbhiḥ* Ma 16 prāsāda° Ma, B, Aw, Jd, Ld, SB] *prasāda°* Dv, IO

8 parimāṇād: cf. 183.3, SK XV.

dr̥śyata iti vaidharmyodāharaṇam | anvayādyanupapatteś ceti caśabdaḥ |  
na hi sukhaduḥkhamohānvitā rūpādayo 'vabhāsante | sukhādayaś cittad-  
harmāḥ pratipurūṣam antar eva sampadyante | na bāhyārthākāratayānugatāḥ  
saṃvedyante bāhyaviṣayanimittās tūtpadyante cetanasyātmīyavāsanānurūpeṇa |  
tasmād asiddho hetur “anvayād” iti | dr̥ṣṭānte punaḥ pratyakṣo 'nvayaḥ | 5  
trividho hetvābhāsaḥ — asiddho 'naikāntiko viruddhaś ceti |  
pakṣadharmatayā yo nāsti so 'siddho nāma | yathā — nityaḥ śabdaś cākṣuṣatvād  
iti | pakṣapratipakṣayor vartamāno 'naikāntikaḥ | yathā — nityaḥ śabdaḥ  
prameyatvād iti | iṣṭavighātakṛd viruddhaḥ | yathā — śabdanityatve sādhyā ut-  
pattimattvam | “śaktiṭaḥ pravṛtter”<sup>7</sup> ityādayo hetavo brahmaṇy upapadyante || 1 || 10

### pravṛtteś ca || II.2.2 ||

“anupapatter”<sup>8</sup> iti vartate | itaś cānupapannaṃ kāpilaṃ matam | acetanasya  
svataḥ pravṛtṭyanupapatteḥ | cetanādhiṣṭhitānāṃ rathādīnāṃ pravṛtṭtidarśanāt |  
na hi mṛdādayo rathādayo vā svakāryeṣu svayaṃ vartamānā dr̥śyante |

nanu kevalasyāpi cetanasya pravṛtṭtiśaktir na dr̥ṣṭā | kathaṃ brahmaṇaḥ 15  
pravṛtṭtiśaktiḥ |

iti ced uktam atra — sarvaśaktitvād iti | nāsmābhir anumānena kāraṇaṃ  
kalpyate || 2 ||

<sup>7</sup>SK XV. <sup>8</sup>BS II.2.1.

1 anvayādyanupapatteś Dv, Aw, IO, Ld, SB ] *anvayādyupapatteś* Ma, B; *anvayānupapatteś*  
Jd 1 caśabdaḥ Ma, B, Dv, IO, Jd, Ld, SB ] *caśabdena samuccinoti* Aw 2–3 cittadharmāḥ  
Ma, B, Dv, Aw, IO, Jd, Ld ] *cittā dharmāḥ* SB 3 antar eva Aw, IO, Jd, Ld, SB ] *antare*  
*ca* Ma, B, Dv 3 sampadyante B, Dv, Aw, IO, Jd, Ld ] *saṃvedyante* Ma; *na sampadyante*  
SB 3 bāhyārthākāratayānugatāḥ Ma, B, Dv, Aw, Ld, SB ] *bāhyārthākāreṇādyanugatāḥ* IO,  
Jd 4 saṃvedyante Ma, B, Aw, IO, Jd, Ld, SB ] *om.* Dv 4 tūtpadyante Ma, B, Dv, Aw, IO,  
Ld, SB<sup>pcins.i.m.</sup> ] *tūtpadyante* Jd 4 cetanasyātmīya° Aw, IO, Jd, Ld, SB ] *caitanyaṭmīya°* Ma;  
*caitanyaṣyātmīya°* B, Dv 4 °vāsanānurūpeṇa Ma, B, Dv, Aw, Ld, SB ] °vāsanārūpeṇa IO, Jd  
7 nityaḥ Ma, B, Aw, IO, Jd, Ld, SB ] *śabdanityatve sādhye utpattimattvaṃ* Dv 8 yathā Ma, B,  
Dv, Aw, IO, Jd, Ld ] *om.* SB 9 iṣṭavighātakṛd Ma, B, Dv, Aw, IO, Ld, SB ] *iṣṭavighātaḥ tarud*  
Jd 9 śabdanityatve Dv, Aw, IO, Jd, Ld, SB ] *śabdani[.....]* vB 12 anupapatter Ma, B, Dv,  
Aw, Jd, Ld, SB ] *apanupapatter* IO 12 vartate Ma, B, Aw, IO, Ld, SB ] *pravṛtteḥ* Dv; *vartata*  
*iti* Jd 12 itaś Ma, B, Dv, Aw, IO, Jd, Ld ] *iti* SB 12 cānupapannaṃ B, Dv, Aw, IO, Jd, Ld,  
SB ] *cānupamānam ayuktaṃ* Ma 14 svakāryeṣu Ma, B, Dv, Aw, Jd, Ld, SB ] *svakāryeṣu* IO  
14 vartamānā Ma, B, Dv, Aw, Jd, Ld, SB ] *pravartamānā* IO 15 nanu kevalasyāpi cetanasya  
Ma, B, Dv, Aw, IO, Jd, Ld ] *namv acetanasya kevalasyāpi* SB 17 ced B, Dv, Aw, IO, Jd, Ld,  
SB ] *cet tad* Ma 18 kalpyate Ma, B, Dv, IO, Jd, Ld, SB ] *kalpate* Aw

5 anvayād : cf. 183.3, SK XV.

10 śaktiṭaḥ pravṛtter : cf. 183.3, SK XV.

**payo'mbuvac cen na tatrāpi || II.2.3 ||**

nanu cācetanasyāpi pravṛttir dṛṣṭā yathā vatsavṛddhaye **payaso 'mbunaś** ca syandanam lokānām anugrahāyeti **cen na | tatrāpi** nimittāntaram asti | snehād vatsavṛddhaye dhenuḥ pravartayati payo dravatvāc ca kṣarati vatsapoṣaṇena |  
 5 ambu sravati nimnadeśāpekṣayā dravatvāt syandate | cetanādhiṣṭhānam tu sar- Dv[111]  
 vatra śrutisiddham | “yo 'psu tiṣṭhann”<sup>9</sup> “etasya vā akṣarasya praśāsane gārgi  
 prācyo 'nyā nadyaḥ syandanta”<sup>10</sup> iti | pratyakṣatvād vātropapattiḥ | na hi  
 dṛṣṭe 'nupapannaṃ nāma | gurutvāt sāvayavatvāc ca kṣaraṇam yujyate | viparītaṃ  
 pradhāne || 3 ||

10 **vyatirekānavasthiteś cānapekṣatvāt || II.2.4 ||**

vyatiriktasya bāhyasya pravartakasyāvasthityabhāvāt pradhānasya svataḥ  
 pravṛttiḥ | sā ca nityā syād **anapekṣatvāt** | tataś ca sarvadā sarga eva syāt || 4 ||

**anyatrābhāvāc ca na tṛṇādivat || II.2.5 ||**

yathā tṛṇodakam upabhuktaṃ kṣīrabhāvena pariṇamate tathā pradhānaṃ mahad-  
 15 ādyākāreṇa pariṇamata iti |

<sup>9</sup>BĀU III.7.4. <sup>10</sup>BĀU III.8.9.

1 cen na Aw ] *cet* Ma, B, Dv, SB; *ca na* IO, Jd, Ld, see NOTES 1 tatrāpi B, Dv, Aw, IO, Jd, Ld, SB ] *tatra* Ma 2 cācetanasyāpi B, Dv, Aw, IO, Ld, SB ] *vācetanasyāpi* Ma; *vātasyāpi* Jd 2 vatsavṛddhaye Aw, IO, Jd, Ld, SB ] *vatsavivṛddhaye* Ma, B, Dv 3 syandanam Ma, B, Dv, Aw, IO, Ld, SB ] *syodanam* Jd 3 lokānām anu<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, SB ] *lokānu* Ma 3 tatrāpi B, Dv, Aw, IO, Ld, SB ] *tatrāpi hi* Ma; *om.* Jd 4 vatsavṛddhaye Aw, IO, Jd, Ld ] *vatsavivṛddhaye* Ma, B, Dv, SB 4 pravartayati Ma, B, Aw, IO, Jd, Ld, SB ] *pravṛttayati* Dv 4 vatsapoṣaṇena IO, Jd ] *vatsagopāṇena* B, Dv, Aw, Ld, SB; *vatsapoṣaṇe vā* Ma 5 ambu sravati vB<sup>pc</sup>, Jd, Ld ] *ambu ca* vB<sup>ac</sup>; *apa ca* Dv; *ambu śravati* Aw, IO; *ambu sravam* SB 5 nimna<sup>o</sup> Ma, B, Dv, Aw, IO, Ld ] *nāmnā<sup>o</sup>* Jd; *ud<sup>o</sup>* SB 5 syandate B, Dv, Aw, IO, Jd, Ld, SB ] *sravati* Ma 5 cetanā<sup>o</sup> B, Dv, Aw, IO, Jd, Ld, SB ] *devatā<sup>o</sup>* Ma 5–6 sarvatra Ma, B, Dv, Aw, IO, Ld, SB ] *sarvata* Jd 6 'psu Ma, B, Dv, Aw, IO, Ld, SB ] *'smin* Jd 6 vā akṣarasya Ma, B, Dv, Aw, Ld, SB ] *vākṣarasya* IO, Jd 7 'tvād vātropapattiḥ B, IO, Ld ] *'tvāc cātropapattiḥ* Ma; *'tvād vā nopapattiḥ* Dv; *'tvād dhy atropapattiḥ* Aw; *'tvād vātopapattiḥ* Jd, SB 8 kṣaraṇam Ma, B, Dv, Aw, Jd, Ld, SB ] *raṅgaṇam* IO 11 bāhyasya Aw, Ld, SB ] *vānyasya* Ma; *cānyasya* B; *vā hy asya* Dv, IO, Jd 11 pravartakasyāvasthityabhāvāt Ma ] *pravartyasyāvasthityābhāvāt* B, Aw, IO, Ld, SB; *pravarttanasyābhāvāt* Dv; *pravarttisyāvasthityābhāvāt* Jd 11 pradhānasya Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma, B 12 ca B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 12 anapekṣatvāt Ma, B, Dv, Aw, IO, Ld, SB ] *anapekṣāt* Jd 12 sarga Ma, B, Dv, Aw, IO, Jd, Ld ] *sarvaga* SB 13 anyatrābhāvāc Ma, B, Dv, Aw, IO, Ld ] *anyatvābhāvāc* Jd 14 upabhuktaṃ IO, Jd, SB ] *upayuktaṃ* Ma, B, Dv, Ld; *upabhuktaṃ* Aw

atrocyate — **na trṇādivat** pariṇāmo vaktuṃ śakyate | **any-  
atrābhāvād** anaḍuhi | na hi saurabheyabhakṣitam trṇam kṣīrībhavati |  
kiṃ tarhi | dhenūpabhuktam eva | ato na svata eveti śakyam vaktuṃ  
sāmagrīviśeṣāpekṣatvāt || 5 ||

**abhyupagame 'py arthābhāvāt || II.2.6 ||**

5

evaṃ tāvat svataḥ pravṛttisāmarthyam nāstīty uktam | yady api bhavato bud-  
dhim anurudhyamānair asmābhiḥ pravṛttir **abhyupagamyeta** tathāpi tasyāḥ  
pravṛtter **arthābhāvāt** prayojanābhāvād ity artho na tasyācetanatvād bhogaḥ |  
na puruṣasya bhogārthā sā | santatatadbhogaprasaṅgād apavargābhāvaḥ | na  
cobhayārthā pravṛttir virodhāt | prak pravṛtteś ca puruṣasya muktarūpatvān 10  
nāpavargārthā | na cautsukyānivṛttyarthā | cetanadharmatvād autsukyasya  
sprhāyogasya | acetanam ca pradhānam || 6 ||

**puruṣāsmavad iti cet tathāpi || II.2.7 ||**

sārthabhraṣṭāv andhapaṅgū grāmagamanārthinau | tatra paṅgur andham  
adhiṣṭhāya pravartayati | **āsmā** vāyaskānto 'yaḥ pravartayati | tathā bhoktā 15  
**puruṣaḥ** pradhānam pravartayati |

Dv[112]

**iti cet** taduttaram — **tathāpīti** | niṣkriyatvābhyupagamād ātmanaḥ pra-  
1 atrocyate Ma, B, Aw, IO, Jd, Ld, SB ] *ucyate* Dv 3 dhenūpabhuktam Aw, IO, Jd, Ld ]  
*dhenūpayuktam* Ma, B, Dv, SB 3 śakyam vaktuṃ Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup> ]  
*vaktuṃ śakyam* SB<sup>ac</sup> 4 °pekṣatvāt IO, Jd ] °pekṣitvāt Ma, B, Dv, Ld, SB; °pekṣyatvāt Aw  
7 asmābhiḥ B, Dv, Aw, IO, Jd, Ld, SB ] *nāsmābhiḥ* Ma 7 abhyupagamyeta B, Dv, Aw, IO,  
Jd, Ld ] *abhyupagamyate* Ma, SB 8 prayojanābhāvād Ma, B, Dv, Aw, IO, Ld, SB ] *prayojan-  
abhāvād* Jd 8 tasyācetanatvād Aw, IO, Jd, Ld, SB ] *tasya cetanatvād* Dv; *tasyā cetanatvād*  
vB 8 bhogaḥ B, Dv, Aw, IO, Jd, Ld, SB ] *bhedagaḥ* Ma 9 puruṣasya bhogārthā sā vB<sup>pc</sup>,  
Aw, IO, Jd, Ld ] *puruṣasabhogārthā* vB<sup>ac</sup>; *puruṣasya muktarūpatvān nāpavargārthā sā* Dv,  
SB 9 santatatadbhogaprasaṅgād Aw, IO, Ld, SB ] *satatabhogaprasaṅgād* Ma; *satatatadb-  
hogaprasaṅgād* B, Dv; *santeta tadbhogaprasaṅgād* Jd 10 cobhayārthā pravṛttir virodhāt Dv,  
Aw, IO, Jd, Ld, SB ] *cobhayārthapravṛttivirodhāt* Ma, B 10–12 puruṣasya ... pradhānam  
Ma, B, Dv, Aw, IO<sup>pci.m.</sup>, Jd, Ld, SB ] *om.* IO<sup>ac</sup> 12 ca Ma, B, Dv, IO, Jd, Ld, SB ] *om.*  
Aw 13 puruṣāsmavad iti Dv, Aw, IO, Jd, Ld ] *puruṣāsmavadi* Ma, B 14 andhapaṅgū Ma,  
B, Dv, Aw, IO, Ld, SB ] *andhapaṅgu* Jd 14 grāmagamanārthinau Ma, B, Dv, Ld, SB ] *grāmaṃ  
gamanārthinau* Aw; *grāmaṃ gamanārthinau* IO, Jd 14 tatra Ma, B, Dv, Aw, IO, Ld, SB ] *te*  
Jd 15 pravartayati B, Dv, Aw, IO, Jd, Ld, SB ] *varatayati* Ma 15 āsmā Aw, IO, Jd, Ld ] *asma*  
Ma, B, Dv, SB 15 vāyaskānto Aw, IO, Jd, Ld, SB ] *cāyaskānto* Ma, B, Dv 15 'yaḥ Ma, B,  
Aw, IO, Jd, Ld, SB ] 'yaḥ Dv 17 iti Aw, IO, Jd, Ld, SB ] *om.* Ma, B, Dv 17 cet Ma, B, Dv,  
Ld, SB ] *ce* Aw

6 svataḥ pravṛttisāmarthyam nāstīty : cf. 186.3

vartakatvābhyupagame 'bhyupagamavirodhaḥ | paṅguḥ punar vācāndhaṃ pravartayati | ayaskānto 'pi samīpāvasthānenāyaḥ pravartayati | yadi ca sannidhimātreṇātmā pravartakaḥ pradhānapuruṣasannidher nityatvān nityapravṛtteḥ pralayābhāvo 'pavargābhāvaś ca || 7 ||

5 **aṅgitvānupapatteś ca || II.2.8 ||**

itaś cāpravṛttiḥ | sattvarajastamasām pralayakāle sāmyenāvasthitānām parasparāṅgāṅgitvānupapatteḥ | vaiṣamyahetvabhāvāt |

nanv evaṃ sāṅkhyā vadanti —

10 “prakṛtiṃ puruṣaṃ caiva praviśyāśu maheśvaraḥ |  
kṣobhayām āsa yogena pareṇa parameśvaraḥ ||”<sup>11</sup> iti |

satyam | īśvarābhyupagame vedāntavāda evāpadyate | “sad eva”<sup>12</sup> iti śruti-prāmāṇyāt || 8 ||

**anyathānumitau jñāśaktivyogāt || II.2.9 ||**

15 **anyathā** prakārāntareṇānumitāv anumāne kriyamāṇe sāmyāvasthitānām api vaiṣamyam bhavati | calaṃ guṇavṛttam ity abhyupagamāt | yathā kāryam sṛṣṭiṣṭhitipralayalakṣaṇam sambhavati tathā kāraṇasya śaktiḥ kalpyata |

<sup>11</sup>KPI.4.13. <sup>12</sup>ChU VI.2.1.

2 'pi Ma ] 'pi ca B, Dv, Aw, IO, Jd, Ld, SB 2 samīpāvasthānenāyaḥ Aw, IO, Jd, Ld, SB ] samīpāvasthāne nāyaḥ vB; samīpād avasthāne nāyaḥ Dv 2–3 sannidhimātreṇātmā pravartakaḥ Ma, B, Aw, IO, Jd, Ld, SB ] sannidhimātreṇāpravartakaḥ Dv 3 °sannidher nityatvān Ma ] °sannidhinityatvān B, Dv, Aw, IO, Jd, Ld, SB 3 °pravṛtteḥ Dv, Aw, IO, Jd, Ld, SB ] °pravṛttiḥ Ma, B 4 pralayābhāvo 'pavargābhāvaś Aw, IO, Jd, Ld ] pralayābhāvopasargābhāvaś Ma, B, Dv; 'pavargābhāvaś SB 5 aṅgitvānupapatteś ca Aw ] aṅgitvānupapatteḥ Ma, B, Dv, Ld, SB; aṅgitvānupapadyate IO; aṅgitvānupapatteḥ Jd, see NOTES 6 cāpravṛttiḥ Ma, B, Dv, Aw, IO, Jd, SB ] cāpravṛtteḥ Ld 8 nanv Ma, B, Aw, IO, Ld, SB ] na tv Dv; na ca Jd 9 caiva Dv, Aw, IO, Jd, Ld ] caīṣa Ma, B; caivam SB 9 praviśyāśu Ma, B, Dv, Aw, IO, Ld, SB ] pravīśyāśu Jd 10 pareṇa Ma, Aw ] pareṣaḥ B, Dv, IO, Jd, Ld, SB 11 vedāntavāda Ma, B, Dv, Aw, IO, Ld, SB ] vedānta Jd 11 evāpadyate Ma, B, Dv, Aw, IO, Ld, SB ] evāpadyate Jd 13 anyathānumitau B, Dv, Aw, IO, Jd, Ld ] anyathā cānumitau Ma; anyathānumitau ca SB 13 jñāśaktivyogāt Ma, B, Aw, IO, Jd, Ld ] śaktivyogāt Dv 14 sāmyāvasthitānām Ma, B, Dv, Aw, IO, Ld ] sāṅkhyāvasthitānām Jd; sāmyāvasthitam SB 15 vaiṣamyam B, Dv, Aw, IO, Jd, Ld, SB ] vaiṣamyam calaṃ Ma 15 calaṃ Ma, B, Dv, Aw, Jd, Ld ] valaṃ IO, SB 15 guṇavṛttam Ma, B, Dv, Aw, Ld, SB ] guṇavṛttim IO, Jd 15 kāryam Ma ] kāram B, Dv, Aw, IO, IO, Ld, SB 16 °pralayalakṣaṇam Ma, B, Aw, IO, Jd, Ld, SB ] °pralayakṣaṇam Dv 16 kalpyate Ma, B, Dv, IO, Jd, SB ] kalpate Aw, Ld

iti ced evam api **jñāśaktiviyogād** racanānupapattyādayo doṣā duṣpariharā  
eva || 9 ||

**vipratīṣedhāc cāsamañjasam || II.2.10 ||**

vedāntavirodhāc **cāsamañjasam** kāpilaṃ matam |

nanu tavāpy asamañjasam aikātmyam | katham | tapyatāpakabhāva iti | 5

atrocyate — na mūlakāraṇasya brahmaṇo niratīśayānandasvarūpatvāt  
tapyatāpakabhāvo 'sti | tadamśas tu jīvaḥ | tapyatāpakam duḥkham  
svakarmopagrhitam rajastamaḥprabhavam saṃsārāvasthāyām | tad iṣtam  
evāsmākam | tasyāpi muktasya paramātmāsampatteḥ sarvaṃ tadātmakam  
sampadyate | na ca svātmanaḥ svātmaiva tāpako bhavati | na hi vahner vahnir 10  
dagdhā na vāyor vāyuh pīdayitā kiṃ tu bhedadarśino 'nyasya devadattāder  
iti || 10 ||

Dv[113]

**mahaddīrghavad vā hrasvaparimaṇḍalābhyām || II.2.11 ||**

vaiśeṣikaparīkṣāṃ kartukāmo brahmavāde taduktaṃ dūṣaṇam tadīyayā  
prakriyayā prathamam uddhariṣyati | sarvo hi tārkikah svaprakriyānugatam 15  
ucyamānam anumanyate | teṣām eṣā prakriyā — dravyam dravyāntaram  
ārabhate guṇas ca guṇāntaram | raktebhyas tantubhyo raktapaṭadarśanāt | tatra  
dvābhyām parimaṇḍalābhyām paramāṇubhyām dvyaṇukam nāma kāryam  
jāyate | dvayoś ca paramāṇvor yāsau dvitvasaṅkhyā sā dvyaṇuke 'ṇutvaṃ

1 jñāśaktiviyogād Ma, B, Aw, IO, Jd, Ld, SB] *hy aśaktiviyogād* Dv 4 cāsamañjasam Ma, B, Dv, Aw, IO, Jd, Ld] *vāsamañjasam vā* SB 5 aikātmyam Ma, B, Dv, Ld, SB] *aikātmyai* Aw; *aikātmye* IO, Jd 5 tapyatāpakabhāva B, Dv, Aw, IO, Jd, Ld, SB] *tāpyatāpakabhāva* Ma 6 °ānandasvarūpa° B, Dv, Aw, IO, Ld, SB] *°ānandarūpa°* Ma; *°ānandadya rūpa°* Jd 7 tapyatāpakabhāvo B, Dv, Aw, IO, Jd, Ld, SB] *tāpyatāpakabhāvo* Ma 7 tapyatāpakam B, Dv, Aw, Ld, SB] *tāpyatāpakam* Ma; *tapyas tāpakam* IO, Jd 8 svakarmopagrhitam Ma, B, Dv, Aw, Jd, SB] *svakarmopagrhite* Ld; *karmopagrhitam* IO 9 tadātmakam Ma, B, Dv, Aw, IO, Ld, SB] *madātmakam* Jd 10 ca svātmanaḥ Aw, IO, Jd, Ld, SB] *svātmanaḥ* Ma, B; *cātmanaḥ* Dv 10 svātmaiva Ma, B, Aw, IO, Jd, Ld] *ātmaiva* Dv, SB 11 kiṃ tu Ma, B, Dv, Aw, IO, Jd, Ld, SB] *[.....] kiṃ tu* vB, see NOTES 11 bhedadarśino Ma, B, Dv, Aw, IO, Ld, SB] *darśino* Jd 11 devadattāder Ma, B, Dv, Aw, Ld, SB] *devatāder* IO; *devāder* Jd 13 mahaddīrghavad vā hrasva° Ma, B, Aw, IO, Jd, Ld, SB] *mahaddīrghavattvād dhrasva°* Dv 14 brahmavāde Aw, IO, Jd, Ld] *brahmavādena* Ma, B, Dv, SB 17 guṇas ca Ma, B, Dv] *guṇo* Aw, IO, Jd, Ld, SB 17 tatra Aw, IO, Jd, Ld, SB] *om.* Ma, B, Dv 18 parimaṇḍalābhyām Aw, IO, Jd, Ld, SB] *parimaṇḍalaparimāṇābhyām* Ma, B, Dv 18 paramāṇubhyām Ma, B, Dv, Aw, IO, Jd, Ld] *parimāṇubhyām* SB 19 ca vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB] *om.* vB<sup>ac</sup>, Dv 19 paramāṇvor Ma, B, Dv, Aw, IO, Ld, SB] *parimāṇvor* Jd 19 dvyaṇuke 'ṇutvaṃ Ma, B, Dv, Aw, SB] *dvyaṇutvaṃ* IO, Ld; *hy aṇuke 'ṇutvaṃ* Jd

hrasvatvaṃ ca parimāṇāntaram ārabhate pārimaṇḍalyaṃ cānārambhakam | tathā tribhir dvyaṇukais tryaṇukam ārabhyate | teṣu ca yā bahutvasaṅkhyā sā mahattvaṃ dīrghatvaṃ ca parimāṇāntaram ārabhate | dvyaṇukagatam aṇutvaṃ hrasvatvaṃ cānārambhakam iti |

- 5 tatedam ucyate — yathā tava dvyaṇukebhyo ’ṇuhrasvaparimāṇebhyas tryaṇukaṃ **mahad dīrghaṃ** ca jāyate | **vāśabdād** adhyāhr̥tya yojanā kar-tavyā | **parimaṇḍalābhyām** paramāṇubhyām aṇu hrasvaṃ ca dvyaṇukaṃ jāyate | **hrasvaparimaṇḍalābhyām** iti ca **hrasvād** dvyaṇukāt **parimaṇḍalāc** ca paramāṇor iti vibhajya yojanīyam | evaṃ mamāpi brahmaṇas cetanād acetanaṃ jagad utpadyata ity avirodhaḥ |

- 10 na caitad vaktuṃ śakyam — dvyaṇuke tryaṇuke vā parimāṇāntarākrāntatvāt pārimaṇḍalyam aṇutvaṃ nārambhakam iti | kasmāt | utpannaṃ kāryaṃ kṣaṇamātraṃ nirguṇaṃ bhūtvā kāraṇaguṇena sambadhyata ity abhyupagamāt | tasmāt pārimaṇḍalyaṃ kāraṇagataṃ samānajātīyaṃ pārimaṇḍalyāntaraṃ sv-  
15 abhāvād eva nārabhate | dvitvasaṅkhyā punaḥ samānajātīyatvāt saṅkhyāntaram ārabhetāpi na punar aṇutvaṃ hrasvatvaṃ ca bhinnajātīyatvāt | tasmāt pārimaṇḍalyam aṇutvaṃ hrasvatvaṃ ca svabhāvād evānārambhakam ity abhyupeyam eva | brahmagatā cetanā cetanāntaraṃ svabhāvād eva nārabhata iti vaiśeṣikaprakriyām apy āśrītya kāryakāraṇayor vilakṣaṇyam astīti

1 hrasvatvaṃ Ma, B, Dv, Aw, IO, Ld, SB ] *hrasvaṃ* Jd 1 pārimaṇḍalyaṃ Aw, Jd, Ld, SB ] *pārimaṇḍalyaṃ* vB<sup>pc</sup>, IO; *pārimaṇḍilyaṃ* Dv 1–2 cānārambhakam | tathā tribhir dvyaṇukais tryaṇukam ārabhyate vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld ] *om.* vB<sup>ac</sup>; *cānārambhakam* | *tathā tribhir dvyaṇukais tryaṇukam* SB 2–4 teṣu ca ... cānārambhakam Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 2 yā Ma, B, Dv, Aw, IO, Ld ] *yathā* Jd 3 aṇutvaṃ Ma, B, Aw, IO, Jd, Ld ] *saṇutvaṃ* Dv 4 cānārambhakam Ma, B, Dv, Ld ] *vānārambhakam* Aw, IO, Jd 5 yathā Ma, B, Dv, Aw, Jd, Ld, SB ] *om.* IO 7 paramāṇubhyām Dv(2), Aw, IO, Jd, Ld, SB ] *om.* Ma, B, Dv 7 aṇu hrasvaṃ ca Aw, IO, Jd, Ld, SB ] *aṇuhrasvaṃ* Ma, B, Dv 9 paramāṇor vB<sup>pc</sup>, Dv, Aw ] *parimāṇor* vB<sup>ac</sup>, Ld, SB; *parimaṇḍalād* IO, Jd 9 iti Ma, B, Dv, Aw, Ld, SB ] *iti ca* IO, Jd 9 mamāpi Ma, B, Dv, IO, Jd, Ld, SB ] *mayāpi* Aw 9 cetanād acetanaṃ Ma, B, Ld ] *cetanād cetanaṃ* Dv; *cetanād dhyācetanam* Aw; *cetanācetanam* IO, SB; *ceyecetanam* Jd 10 utpadyata Dv, Aw, IO, Jd, Ld, SB ] *utpacata* Ma, B 11 na caitad Ma, B, Dv, Aw, IO, Ld, SB ] *na caiva tad* Jd 11 dvyaṇuke tryaṇuke vā pari<sup>o</sup> Aw, IO ] *dvyaṇuke tryaṇuke cāpari<sup>o</sup>* Ma, B, Dv, SB; *dvyaṇuke ’nuke vā pari<sup>o</sup>* Jd; *dvyaṇuke vā pari<sup>o</sup>* Ld 12 pārimaṇḍalyam Ma, B, Dv, Aw, IO ] *pārimaṇḍalyam* Jd, Ld 12–14 pārimaṇḍalyam ... tasmāt Ma, B, Dv, Aw, IO, Jd, Ld ] *ab.oc.* SB 12 aṇutvaṃ Ma, B, Dv ] *aṇutvaṃ vā* Aw, IO, Jd, Ld 12 kasmāt vB<sup>pc</sup>, Aw, IO, Jd, Ld ] *tasmāt* vB<sup>ac</sup>, Dv 13 kṣaṇamātraṃ Ma, B, Dv, Aw, Jd, Ld ] *lakṣaṇamātraṃ* IO 13 sambadhyata Ma, B, Dv, IO, Jd, Ld ] *sambandhyata* Aw 14 pārimaṇḍalyaṃ Aw, Jd, Ld, SB ] *om.* Ma, B, Dv; *pārimaṇḍalyaṃ* IO 14 pārimaṇḍalyāntaraṃ Ma, B, Dv, Aw, Jd, Ld, SB ] *pārimaṇḍalottaraṃ* IO 15 nārabhate | dvitvasaṅkhyā Aw, IO, Jd, Ld, SB ] *nārabhate dvitvaṃ saṅkhyā* Ma, B, Dv 16 ārabhetāpi Aw, IO, Ld, SB ] *ārabhatāpi* Ma, B, Dv, Jd 16 tasmāt Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 17 aṇutvaṃ hrasvatvaṃ ca B, Dv, Aw, IO, Ld, SB ] *om.* Ma 19 apy Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd

pradarśanārtham idaṃ sūtram | yathā hrasvābhyāṃ grathitābhyāṃ rajjubhyāṃ  
dirghā rajjur ārabhyate tathā **parimaṇḍalābhyāṃ** mṛtṭpiṇḍābhyāṃ eko mahān  
ārabhyata iti |

kecid vyācakṣate — tad ayuktam | “na vilakṣaṇatvād”<sup>13</sup> iti tatraivoktatvāt  
punaruktam idaṃ prāpnoti |

Dv[114] evaṃ varṇayadbhiḥ sūtrakārasya śrotṛiyatvam āpāditam | tasmād yathokta  
evābhiprāyaḥ || 11 ||

### ubhayathāpi na karmātas tadabhāvaḥ || II.2.12 ||

atha vaiśeṣikamatam parīkṣyate | tac caivam — pārthivāpyataijasavāyavīyās  
caturvidhāḥ paramāṇavo nityāḥ pralayakāle ’vatiṣṭhante | sarvatra ca 10  
tribhyaḥ kāraṇebhyaḥ kāryaṃ niṣpadyata iti manyante samavāyy-  
asamavāyinimittakāraṇebhyaḥ | tantavaḥ samavāyikāraṇam | teṣāṃ  
parasparasamyogo ’samavāyikāraṇam | turīvemakuvindādi nimittakāraṇam |  
tathā paramāṇavaḥ samavāyikāraṇam | tatsamyogo ’samavāyikāraṇam | adṛṣṭam  
īśvarecchā ca nimittakāraṇam | tatresvarecchāvaśēnādyam karma vāyavīyeṣv 15  
aṇuṣūtpadyate | tataḥ samyogo dvābhyāṃ dvyaṇukam utpadyate | tatra  
dvyaṇukādikrameṇa mahān vāyur utpanno nabhasi dodhūyamānas tiṣṭhati | tathā  
taijasebhyo ’gnir utpanno jājvalyamānas tiṣṭhati | tathāpyebhyo mahān salilanid-  
hir utpannaḥ poplūyamānas tiṣṭhati | tathā pārthivebhyaḥ paramāṇubhyaḥ pṛthivī  
nīscalā tiṣṭhatī | 20

<sup>13</sup>BS II.1.4.

2 tathā Aw, Jd, Ld ] yathā Ma, B, Dv, SB ] 3 ārabhyata Ma, B, Dv, Aw, Jd, Ld, SB ] ārabhata  
IO ] 4 vyācakṣate B, Dv, IO, Jd, Ld, SB ] ācakṣate Ma; vyācakṣyate Aw ] 9 parīkṣyate Ma,  
B, Dv ] parīkṣate Aw, IO, Ld, SB; parīkṣyate Jd ] 9 tac caivam B, Dv, Aw, IO, Jd, Ld, SB ]  
tatraivam Ma ] 10 caturvidhāḥ Ma, B, Dv, Aw, IO, Ld, SB ] caturbhunnāḥ Jd ] 10 paramāṇavo  
Ma, B, Dv, Aw, IO, Ld, SB ] paramāṇavo Jd ] 10 nityāḥ Ma, B, Dv, Aw, IO, Ld, SB ] nityāḥ  
Jd ] 10 ’vatiṣṭhante Ma, B, Aw, IO, Jd, Ld, SB ] ’vatiṣṭhanti Dv ] 10 ca Ma, B, Dv, Ld, SB ]  
om. Aw, IO, Jd ] 11–12 samavāyiyasamavāyī° Dv, Aw, IO, Jd, Ld ] samavāyiyasamavāyī° Ma, B;  
samavāyiyasya samavāyī° SB ] 12 nimittakāraṇebhyaḥ Aw, IO, Jd, Ld, SB ] nimittakāraṇaiḥ Ma,  
B, Dv ] 13 parasparasamyogo Aw, IO, Jd, Ld ] paṭasamyogo Ma, B, Dv; parasparayogo SB  
13 turīvemakuvindādi Ma, B, Dv, Aw, IO, Jd, Ld ] turīvemādi SB ] 14–15 tathā paramāṇavaḥ  
... nimittakāraṇam Ma, B, Dv, Aw, Ld, SB ] ab.oc. IO, Jd ] 15 nimittakāraṇam B, Dv, Aw,  
IO, Jd, Ld, SB ] nimittakāraṇam iti Ma ] 15 tatresvarecchāvaśēnādyam Ma, B, Dv, Aw, IO,  
Ld, SB ] vāyavīyeṣūtpadyate Jd ] 16 samyogo Aw, IO, Jd, Ld, SB ] samyoge Aw, IO, Jd, Ld  
17 nabhasi Ma, B, Dv, Aw, Ld, SB ] bhavati IO, Jd ] 18 tathāpyebhyo Ma, B, Aw, IO, Jd, Ld,  
SB ] tathāpobhyo Dv ] 18–19 mahān salilanidhir Ma, B, IO, Jd, Ld ] mahāsalilanidhir Dv, SB;  
mahān salilanidhir Aw ] 19 poplūyamānas Ma, B, Dv, IO, Jd, Ld, SB ] yo plūyamānas Aw  
19 paramāṇubhyaḥ Ma, B, Aw, IO, Jd, Ld, SB ] om. Dv



tatredam ucyate — nādyam karmāṇuṣu sambhavati | prayatnābhighātādīnām  
 tadānīm abhāvāt | athātmanām yad adṛṣṭam tadvaśād bhavatīti cet tat punar  
 adṛṣṭam ātmagataṃ vā nimittaṃ paramāṇugataṃ vā | **ubhayathā na** sambha-  
 vati | na hy anyatra vartamānaṃ kāraṇam anyatra kriyāhetur bhaved atiprasaṅgāt |  
 5 acetanatvāc ca nādrṣṭam kriyāhetuḥ | cetanādhiṣṭhitaṃ hi rathādī kriyām prati-  
 padyate | na cātmanām tadā caitanyam asti śārīrottarakālabhāvītvāt | na cādrṣṭam  
 aṇuṣu samavetaṃ kartṛsamavāyītvāt | na cādrṣṭavatātmanā tatsaṃyogāt karmot-  
 pattir nityasargaprasaṅgāt | evaṃ pralayakāle vibhāgārthaṃ karma na siddham |  
**atas tadabhāvaḥ** sṛṣṭipralayayor **abhāva** ity anupapannaṃ darśanam || 12 ||

10

### samavāyābhūyapagamāc ca sāmyād anavasthiteḥ || II.2.13 ||

ayutasiddhānām ādhārādheyabhūtānām ihapratyayahetuḥ **samavāyah** | yatheha  
 tantuṣu paṭa iha gavi gotvam iha paṭe śuklatvam iti | kāryakāraṇayoḥ  
 sāmānyaviśeṣayor guṇaguṇinoś ca sambandhas triṣv api samavāyalakṣaṇaḥ |  
 sa caiko nityaḥ sarvagato vyomavad iṣyate | yutasiddhānām tu saṃyogaḥ  
 15 pṛthaksiddhānām yathā rajjughatayoh |

tatredam ucyate — yathā dvyaṇukaṃ samavāyalakṣaṇena sambandhena  
 svakāraṇe samavaity atyantabhinnatvāt tathā samavāyo 'pi samavāyibhyām sam-

Dv[115]

1 sambhavati B, Dv, Aw, IO, Jd, Ld, SB ] *sambhavatīti* Ma 1 prayatnābhighātādīnām IO, Jd,  
 Ld, SB ] *prapātanāhipātādīnām* Ma; *pralayābhighātādīnām* B, Dv; *prayatnāvighātādīnām* Aw  
 3 vā nimittaṃ Ma, B, Dv, Aw, Ld, SB ] *cānimittaṃ* IO; *ca nimittaṃ* Jd 3 paramāṇugataṃ  
 vā Ma, B, Dv, Aw, Ld ] *paramāṇugataṃ ca* IO, Jd; *paramāṇugataṃ* SB 3 ubhayathā na  
 Ma, B, Dv, Aw, Jd, Ld, SB ] *ubhayathā* IO 4 bhaved B, Aw, IO, Jd, Ld, SB ] *bhavaty*  
 Ma, Dv 4 atiprasaṅgāt Ma, B, Aw, IO, Jd, Ld, SB ] *prasaṅgāt* Dv 5 acetanatvāc Dv,  
 Aw, IO, Jd, Ld, SB ] *acetatvāc* Ma, B 5 ca nādrṣṭam Ma, B, Dv, SB ] *ca paramāṇūnām*  
*nādrṣṭam* Aw, IO, Jd; *cetanādrṣṭam* Ld 6 cātmanām B, Dv, Aw, IO, Jd, Ld, SB ] *cātmā*  
 Ma 6 śārīrottarakālabhāvītvāt B, Dv, Aw, IO, Jd, Ld, SB ] *śārīro[.....]* Ma 6 na cādrṣṭam  
 Ma, B, Dv, Aw, Ld, SB ] *tac cādrṣṭam* IO, Jd 7 °samavāyītvāt Ma, B, Dv, Ld, SB<sup>pc</sup> ]  
 °*samavāyatvāt* Aw, IO, Jd 7–8 karmotpattir Dv, Aw, IO, Jd, Ld, SB ] *karmotpatti*° Ma, B  
 8 nityasargaprasaṅgāt Ma, B, Dv, Aw, IO, Ld, SB ] *nityaprasaṅgāt* Jd 8 karma na Ma, B, Dv,  
 Aw, IO, Jd, Ld ] *karmani* SB 9 sṛṣṭi° Ma, B, Dv, Aw, IO, Ld, SB ] *drṣṭi*° Jd 9 anupapannaṃ  
 Ma, B, Dv, IO, Jd, Ld, SB ] *upapannaṃ* Aw 11 °bhūtānām Ma, B, Dv, Aw, IO, Ld, SB ]  
 °*bhūtām* Jd 12 paṭa Aw, IO, Jd, Ld ] *paṭaḥ* Ma, B, Dv, SB 13 sāmānyaviśeṣayor Ma, B,  
 Dv, Aw, Ld, SB ] *sāmānyaviśeṣayor* IO, Jd 14 yutasiddhānām tu saṃyogaḥ B, Dv, Aw, IO,  
 Jd, Ld, SB ] *yutasi[.....]* Ma 15 pṛthaksiddhānām Ma, B, Dv, Aw, IO, Jd, SB ] *om.* Ld  
 16 dvyaṇukaṃ samavāyalakṣaṇena Aw, IO, Jd, Ld, SB ] *dvyaṇukaṃ samavāyalakṣaṇena* Ma,  
 B; *dvyaṇukasamavāyalakṣaṇena* Dv 16–17 sambandhena svakāraṇe Ma, B, Dv, Aw, IO, Ld,  
 SB ] *sakāraṇe* Jd 17 samavaity atyantabhinnatvāt tathā samavāyo Aw, IO, SB ] *samavaity*  
*antā[.....]yo* Ma; *samavaity antābhinnatvāt tathā samavāyo* B, Dv; *samavety atyantabhinnatvāt*  
*tathā samavāyo* Jd; *samavaityantābhinnatvāt tathā samavāyo* Ld 191.17–192.1 sambandhe  
 Ma, B, Dv, IO, Jd, Ld, SB ] *sambandhena* Aw

bandhe samavāyāntareṇa sambadhyeta so 'py anyenety **anavasthā** |

atha samavāyasya svayaṃ sambandharūpatvān na samavāyāntaram apekṣata  
 iti cet saṃyogo 'pi tarhi samavāyaṃ nāpekṣeta | saṃyogaḥ kila saṃyogibhyāṃ  
 sambandhaḥ samavāyapūrvaka iti manyate | sā pratijñā hīyeta | na ca saṃyogo  
 guṇatvād apekṣata iti vaktuṃ śakyam pāribhāṣikatvāt samavāyo 'pi guṇa iti 5  
 paribhāṣitum śakyate | na cāyutasiddhatvaṃ kāryakāraṇayoḥ | pūrvasiddhaṃ  
 kāraṇam paścātkālīnam kāryam | tatrāpṛthaksiddhatvam anayoḥ katham |  
 athānyatarāpekṣam ayutasiddhatvaṃ varṇyeta tathāpi dvayoḥ satoḥ sambandha  
 iti kṛtvotpannam kāryam kṣaṇamātram pṛthag avasthāya samavāyena sambad-  
 hyeteti pūrvoktam dūṣaṇam asty eva | kāraṇakālavartitvaṃ sarveṣāṃ astīti 10  
 sarveṣāṃ ayutasiddhatvaṃ syāt |

athotpattir eva samavāya iti | tad ayuktam | samavāyasya nity-  
 atvād utpatteś cānityatvāt | utpattinīyatve ca kāryanīyatvaprasaṅga iti  
 kāraṇavyāpāro 'narthakaḥ syāt | tasmāt tādātmyalakṣaṇa eva sambandho na  
 samavāyākṛta iti || 13 || 15

### nityam eva bhāvāt || II.2.14 ||

kiṃ paramāṇavaḥ pravṛttisvabhāvā nivṛttisvabhāvā ubhayaṣvabhāvā vānubhaya-  
 svabhāvā vā gatyantarābhāvāt |

1 sambadhyeta Aw, IO, Jd, Ld, SB ] *sambadhyate* Ma, B, Dv 1 'py B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 2 samavāyasya svayaṃ sambandharūpatvān Aw, IO, Jd ] *samavāyasya svayaṃ sambandharūpatvaṃ* Ma; *samavāyaḥ svayaṃ sambandharūpatvān* B, Ld, SB; *samavāyaḥ svayaṃ sambandhāntaram* Jd 3 nāpekṣeta Aw, IO, Jd, SB ] *nāpekṣyate* Ma; *nāpekṣate* B, Dv; *nāpekṣe 'taḥ* Ld 4 sambandhaḥ Ma, Aw, IO, Jd, SB ] *sambaddhaḥ* B, Dv, Ld 4 samavāyapūrvaka Ma, B, Aw, IO, Jd, Ld, SB ] *'samavāyipūrvaka* Dv 4 hīyeta Aw, IO, Jd, Ld, SB ] *hīyate* Ma, B, Dv 4 ca Ma, B, Dv, Aw, Ld, SB ] *om.* IO, Jd 5 śakyam Aw, IO, Jd, Ld, SB ] *śakyate* Ma, B, Dv 5 pāribhāṣikatvāt Aw, Jd, Ld, SB<sup>pc</sup> ] *paribhāṣikatvāt* vB<sup>pc</sup>; *paribhāṣitatvāt* vB<sup>ac</sup>, IO; *vimāṣikatvāt* Dv 6 paribhāṣitum Ma, B, Aw, IO, Jd, Ld ] *bhāṣitum* Dv; *pāribhāṣitum* SB 6 cāyutasiddhatvaṃ kāryakāraṇayoḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *cāyutasiddhakāryakāraṇayoḥ* SB 8 athānyatarāpekṣam Ma, B, Dv, Aw, IO, Ld ] *anyatarāpekṣam* Jd; *athānyatarāpekṣatvam* SB 9 avasthāya B, Dv, Aw, IO, Jd, Ld, SB ] *avasthāyā* Ma 9–10 sambadhyeteti Ma, B, Dv, Ld, SB ] *sambadhyateti* Aw; *sambadhyateti* IO, Jd 10 asty eva Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 192.10–194.4 sarveṣāṃ ... asmatpakṣe tu B, Dv, Aw, IO, Jd, Ld, SB ] *lac.* Ma 13 utpatteś cānityatvāt | utpattinīyatve ca Aw, IO, Jd, Ld ] *utpatteś ca nīyatve vā* B, Dv; *utpatteś ca nīyatvāt | utpattinīyatve vā* SB 13 kāryanīyatva° Aw, IO, Jd, Ld, SB ] *kāryānīyatva°* B, Dv 16 nityam B, Dv, Aw, IO, Jd, SB ] *ityam* Ld 17 paramāṇavaḥ B, Aw, IO, Jd, Ld, SB ] *paramāṇaḥ* Dv 17 pravṛtti° Dv, Aw, IO, Ld, SB ] *pravṛti°* vB<sup>pc</sup>; *prakṛti°* vB<sup>ac</sup>; *pravṛtīḥ* Jd 17–18 ubhayaṣvabhāvā vānubhayaṣvabhāvā Aw, IO, Jd, Ld ] *vobhayaṣvabhāvā vānubhayaṣvabhāvā* B; *vobhayaṣvabhāvānubhayaṣvabhāvā* Dv; *ubhayaṣvabhāvā* SB

sarvathā nopapadyate | pravṛttisvabhāvatve **nityam eva** pravartyabhāvāt  
pralayābhāvaḥ syāt | nivṛttisvabhāvatve sargābhāvaḥ syāt | ubhayasvabhāvātā  
yugapad virudhyeteti || 14 ||

**rūpādimattvāc ca viparyayo darśanāt || II.2.15 ||**

5 **rūpādimantaḥ** paramāṇavo 'bhyupagamyante | pṛthivyādaḥ kārye  
**rūpādidarśanāt** | tataś ca nityatvaviparyayo 'nityatvaṃ paramāṇūnām  
syāt | rūpādimatām ghaṭādīnām anityatvadarśanāt | atha rūpādimattvaṃ  
neṣyeta kāryaṃ rūpādiman na syāt | ato **rūpādimanto** nityās ceti  
pratijñānumānaviruddhā | tatra nimittaṃ vā |

10 kim ca parivartulāḥ paramāṇavaḥ | tatra yāvanyo dīśas tāvanto 'vayavāḥ  
prasajyeran | teṣām apy avayavānām tathaiyeti na kadācid apy avasānaṃ  
sambhavati | tathā ca diñnāgenoktaṃ “ṣaṭkena yugapad yogāt paramāṇoḥ  
ṣaḍamśatā”<sup>14</sup> iti || 15 ||

Dv[116]

**ubhayathā ca doṣāt || II.2.16 ||**

15 kim upacitaguṇāḥ paramāṇavaḥ kim vāpacitaguṇāḥ |  
yadi tāvad upacitaguṇās tadā sarve tulyāḥ syuḥ | apsv api gandho  
gandharasau tejasi rūparasagandhā vāyau rūparasagandhasparśā nabhasīti |  
athāpacitaguṇās tadā sarveṣām ekaiko guṇaḥ syāt | tataś ca tejasi sparśo na syād  
apsu rūpasparśau na syātām pṛthivyām rūpasparśarasā na syuḥ |

<sup>14</sup>Vimśatikā Prajñaptimātratāsiddhi XII.

1 pravartyabhāvāt B, Dv, Jd, Ld] pravṛtter bhāvāt Aw; pravṛttyabhāvāt IO, SB  
2 pralayābhāvaḥ Dv, Aw, IO, Ld, SB] pralayabhāvaḥ B, Jd 3 virudhyeteti B, Dv, Aw,  
IO, SB] viruddheti Ld; virucyete Jd 4 rūpādimattvāc B, Dv, Aw, IO, Ld, SB] sa  
rūpādimattvāc Jd 4 ca Ma, B, Dv, Aw, IO, Jd, Ld] om. SB 4 viparyayo B, Dv, Aw, Jd,  
Ld, SB] viparyayoḥ Jd 5 paramāṇavo B, Dv, Aw, IO, Ld, SB] pariṇavo Jd 5 kārye rūpa°  
B, Dv, Aw, IO, Ld, SB] kāryarūpa° Jd 7 rūpādimattvaṃ B, Dv, Aw, SB] rūpādir IO, Jd, Ld  
8 neṣyeta Aw, IO, Jd, Ld, SB] neṣyate B, Dv 8 nityās Aw, IO, Jd, Ld, SB] nityās cānityās B,  
Dv 9 pratijñānumāna° B, Aw, IO, Jd, Ld, SB] anumāna° Dv 9 °viruddhā Aw, IO, Jd, Ld,  
SB] °viruddhāḥ B, Dv 9 tatra nimittaṃ vā B, Dv] tatra nidhitvaṃ vā Aw, IO, Jd, SB; om. Ld  
12 yogāt B, Dv, Aw, IO, Ld, SB] yogāḥ Jd 14 ubhayathā B, Aw, IO, Jd, Ld, SB] ubhayatā  
Dv 193.15–194.13 kim ... vijñā° B, Dv, Aw, IO, Jd, Ld, SB] lac. Md 15 vāpacitaguṇāḥ  
Ma, B, Dv, Aw, IO, Jd, Ld] vāpacitaguṇāḥ SB 16 upacitaguṇās B, Dv, Aw, IO, Ld, SB]  
pacitaguṇās Jd 16 sarve tulyāḥ Aw, IO, Jd, Ld, SB] sarve sarvatra B, Dv 16–18 tulyāḥ ...  
athāpacitaguṇāḥ Aw, IO, Jd, Ld] sarvaguṇāḥ Ba 16 apsv api Ta, Dv, SB] aśvapi Aw, IO;  
apacayī° Jd; aścapi Ld 16 gandho B, Aw, IO, Jd, Ld, SB] om. Dv 17 nabhasīti Aw, IO, Jd,  
Ld] nabhasi B, Dv, SB 19 apsu B, Aw, IO, Jd, Ld, SB] rase Ba, Dv 19 na syātām SB] om.  
Ma, B, Dv, Aw, IO, Jd, Ld

atha kecid upacitaḡuṇāḥ kecid apacitaḡuṇā iti vaicitryaḡ parikalpyeta tato 'pacitaḡuṇānāḡ paramāḡutvaḡ hīyeta | ḡuṇopanibandhanaḡ hi dr̥ṣyādr̥ṣyādimūrtāmūrtādyavāntaraḡ vaicitryaḡ caturvidhānāḡ paramāḡūnāḡ svato 'bhedāt | asmatpakṣe tu sarvajñena brahmaḡā vyavahārārtham ekagūḡaḡ nabho dvigūḡo vāyus trigūḡo 'gnīś caturgūḡaḡ jalaḡ pañcagūḡāvanir iti na kiḡcid anupapannaḡ nāma || 16 ||

### aparigrahāc cātyantam anapekṣā || II.2.17 ||

manvādibhir apy ekenāḡgenāparigrahād atyantam anapekṣā vaiśeṣikamate śreyaskāmaiḥ | **atyantam** anādartavyaḡ vaiśeṣikamatam ity abhiprāyaḥ || 17 ||

### samudāya ubhayahetuke 'pi tadaprāptiḥ || II.2.18 ||

asatkāryavādī vaiśeṣiko nirākṛtaḥ | tatsādr̥ṣyād anantaraḡ bauddha-siddhānto nirasyate | sa ca tredhābhipadyate | bāhyārthāstitvavādinaḥ kecit kecid vijñānamātrāstitvavādinaḥ śūnyavādinaś cānye | grāhyagrāhakākāravimuktā saḡvitsantatir nirvātasthapradīpavad ā saḡskāraḡṣayāt kṣaḡapararaḡparayāvatiṣṡhate | saḡskāraḡṣaye sā pradīpavad 15 eva nirvāḡam ṛcchati | seyam abhāvaprāptir apavarga iti manyante | apare tu

1 upacita° Aw, IO, Jd, Ld, SB ] *apacita*° B, Dv 1 apacitaḡuṇā Aw, IO, Jd, Ld ] *upacitaḡuṇāḥ* B, Dv; *anupacitaḡuṇā* SB 2 'pacitaḡuṇānāḡ Ma, B, Dv, Aw, IO, Jd, Ld ] *'nupacitaḡuṇānāḡ* SB 2 paramāḡutvaḡ B, Dv, Aw, IO, Ld, SB ] *paramāḡurva* Jd 2 hīyeta B, Dv, SB ] *hīyate* Aw, IO, Jd, Ld 3 dr̥ṣyādr̥ṣyamūrtāmūrtādyavāntaraḡ B, Aw, IO, Jd, Ld, SB ] *dr̥ṣyādr̥ṣyabhūtāmūrtādyavāntaraḡ* Dv 3 vaicitryaḡ B, Dv, Aw, IO, Ld, SB ] *vaicitryaḡ* Jd 3 caturvidhānāḡ B, Dv, Aw, IO, Ld, SB ] *ca trividhānāḡ* Jd 3 paramāḡūnāḡ B, Dv, Aw, Ld, SB ] *paramāḡūnāḡ* IO; *om.* Jd 4 'bhedāt vB, IO, Ld, SB ] *bhedāt* Dv, Aw, Jd 4 sarvajñena brahmaḡā Ma, B, Dv, Aw, IO, Jd, SB ] *sarvajñānabrahmaḡā* Ld 4 vyavahārārtham Dv, Aw, IO, Jd, SB ] *vyavahārārtham* Ma, B; *vyahārārtham* Ld 5 dvigūḡo Ma, B, Dv, Aw, IO, Ld, SB ] *digūḡo* Jd 6 kiḡcid Aw, IO, Jd, Ld, SB ] *kiḡcid apy* Ma, B, Dv 8 manvādibhir apy B, Dv, Aw, Ld ] *manvādibhiḥ* Ma; *manvādibhir atha* IO; *satvādibhir apy* Jd; *ma[.....]bhīr apy* SB 8 ekenāḡgenāparigrahād Dv, Aw, Jd, Ld, SB ] *kenāpy aḡśenāparigrahād* Ma; *kenāḡgenāparigrahād* B, IO 8 anapekṣā Ma, B, Aw, IO, Jd, Ld ] *anapekṣyaḡ* Dv; *anapekṣya* SB 8 vaiśeṣikamate Ma, B, Aw, IO, Jd, Ld, SB ] *vaiśeṣikamataḡ* Dv 11 anantaraḡ Aw, IO, Jd, Ld, SB ] *antarā* Ma; *antaraḡ* B; *tadantaraḡ* Dv 11–12 bauddhasiddhānto Ma, B, Dv, Aw, IO, Jd, Ld ] *bauddhasiddhānto 'pi* SB 12 tredhābhipadyate Aw, IO, Jd, Ld ] *tredhā bhidyate* Ma, B, Dv, SB 14 °vimuktā B, Dv, Aw, IO, Jd, Ld, SB ] °*vīyuktā* Ma 194.14–197.7 °santatir . . . manasa° Ma, B, Dv, Aw, Ld, SB ] *om.* IO, Jd, see Noreś 15 saḡskāraḡṣayāt kṣaḡapararaḡparayāvatiṣṡhate Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 15 kṣaḡapararaḡparayā° B, Dv, Aw, IO, Ld, SB ] *parayā*° Ma 15 sā B, Dv, Aw, IO, Jd, Ld, SB ] *'tha* Ma 16 nirvāḡam B, Dv, Aw, IO, Jd, Ld, SB ] *nirmāḡam* Ma

santatyavicchedam icchanti |

ye tatra bāhyārthāstitvavādināḥ sautrāntikāḥ teṣāṃ abhimatāḥ pañcaskandhā rūpavijñānavedanāsañjñāsaṃskārākhyāḥ |

tatra rūpaskandho nāma pṛthivyādīni bhūtāni catvāri bhautikāś ca  
 5 śarīrendriyaviśayāḥ | vijñānaskandho nāmābhyantaro 'haṃpratyayasamārūḍho  
 ghaṭajñānaṃ paṭajñānaṃ ity evam avicchedena vartamāno 'yam eva  
 vijñānasantānaḥ kartā bhoktā ca | ātmā nānyo nityo 'stīti | vedanāskandhaś ca  
 10 sukhavedanā duḥkhavedanā ca | sañjñāskandho nāmopalakṣaṇapratyayo yathā  
 svastimatī gaur iti svastimattayā gaur upalakṣyate dhvajena grhaṃ daṇḍena  
 puruṣa iti | saṃskāraskandho nāma rāgadveṣamohamadamātsaryabhayaśoka-  
 viśādādayaś caitasikā dharmāḥ | te cāmī caturvidhāḥ skandhāś cittacaittikā  
 ucyante |

Dv[117]

tatra rūparasagandhasparśās caturvidhāḥ pārvivāḥ paramāṇavaḥ  
 pṛthivīrūpeṇa saṃhataḥ pṛthivīvyavahārāyāvatiṣṭhante | rūparasasparśā  
 15 āpyāḥ paramāṇavaḥ salilātmanā saṃhanyante | tathā rūpasparśau tejjorūpeṇa  
 saṃhatau | tathā sparśaparamāṇavo vāyur iti | evam ete caturvidhāḥ kṣaṇikāḥ  
 paramāṇavo bhūtabhautikasamhātahetutvaṃ pratipadyante | kṣaṇikatvaṃ tu  
 buddhavacanāt “kṣaṇikāḥ sarve saṃskārā”<sup>15</sup> iti | saṃskriyanta iti saṃskārā

<sup>15</sup>unk. (qtd. BSŚbh ad II.2.21), see NOTES

1 santatyavicchedam B, Dv, Aw, IO, Jd, Ld, SB ] *saṃvitsantatyavicchedam* Ma 1 icchanti B, Dv, Aw, IO, Jd, Ld, SB ] *icchanti* Ma 2 pañcaskandhā B, Dv, IO, Jd, Ld, SB ] *pañca sva* Ma; *pañcaskandhāḥ* Aw 3 °sañjñā° Ma, B, Dv, Aw, IO, Ld, SB ] °sañjñāna° Jd 4 tatra Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 4 bhūtāni Ma, B, Aw, IO, Jd, Ld, SB ] *om.* Dv 6 paṭajñānaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 6 evam avicchedena B, Dv, Aw, IO, Jd, Ld, SB ] *evam vicchedena* Ma 7 ātmā Ma, B, Dv, Aw, IO, Ld, SB ] *ātmā ni* Jd 7 nityo Ma, B, Aw, IO, Jd, Ld, SB ] *om.* Dv 8 sukhavedanā B, Dv, Aw, IO, Jd, Ld, SB ] *sukhasaṃvedanā* Ma 8 duḥkhavedanā B, Dv, Aw, IO, Jd, Ld, SB ] *duḥkhasaṃvedanā* Ma 8 sañjñāskandho SB ] *sañjñā* vB(all Mss), Dv, Aw, IO, Jd, Ld 9 svastimatī Ma, B, Dv, Aw, IO, Ld, SB ] *svastimati* Jd 9 upalakṣyate Ma, B, Dv, Aw, IO, Ld, SB ] *upalakṣate* Jd 9 dhvajena Ma, B, Dv, Aw, IO, Ld, SB ] *dhūmena* Jd 10 °mohamadamātsaryabhaya° Aw, IO, Jd, Ld, SB ] °mohamātsaryabhaya° Ma, B, Dv 11 caitasikā Ma, B, Dv, Aw, Ld, SB ] *cetasikā* IO; *cetasikā* Jd 11 caturvidhāḥ Dv, Aw, IO, Jd, Ld, SB ] *caturvidhā* Ma, B 11 cittacaittikā vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB ] *caittikā* vB<sup>ac</sup>, *cittakā* Dv 13 rūparasagandhasparśās Ma, B, Dv, Aw, IO, Ld, SB ] *rūparasagandhās* Jd 13 paramāṇavaḥ Ma, B, Dv, Aw, IO, Ld, SB ] *paramāṇavaḥ* Jd 14 °vyavahārāyāvatiṣṭhante Dv, IO, Jd, Ld, SB ] °vyavahārāyāvatiṣṭhante Ma, B; °vyāpārāyāvatiṣṭhante Aw 15 paramāṇavaḥ Ma, B, Dv, Aw, IO, Ld, SB ] *paramāṇavaḥ* Jd 15–17 salilātmanā ... paramāṇavo B, Dv, Aw, IO, Jd, Ld, SB ] *lac.* Ma 15–16 rūpasparśau tejjorūpeṇa saṃhatau | tathā Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 16 sparśaparamāṇavo Ma, B, Dv, Aw, IO, Ld, SB ] *sparśaparamāṇavo* Jd 17 °saṃhāta° Aw, SB<sup>pc</sup> ] °saṃhāta° IO, Jd, Ld, SB<sup>ac</sup>; °saṃhāta° Ma, B, Dv, see NOTES 18 sarve B, Dv, Aw, IO, Ld, SB ] *om.* Ma 18 saṃskārā iti Ma ] *saṃskārā* B, Dv, Aw, IO, Jd, Ld, SB 18 saṃskriyanta Ma, B, Aw, IO, Ld, SB ] *saṃsthityanta* Dv; *saṃstiyanta* Jd

utpattimanta ity arthaḥ | sarvaṃ vastujātam utpattinirodhātmakam ity uktaṃ bhavati | yad ito 'nyat tat sarvam avastu kālākāśātmādi | cittacaittikaś cābhyantaro bāhyo bhūtabhautikaḥ saṃhātaḥ | tāv etau cittacaittikasamudāyo bhūtabhautikasamudāyaś ca lokayātrām āvahataḥ | siddhe ca lokavyavahāre nityenātmanā nāsti prayojanam iti manyante |

5

tatredam uttaram ucyate — **ubhayahetuke 'pi samudāye** 'bhyupagamyamāne **tadaprāptiḥ** samudāyāsambhavaḥ | na tāvat svataḥ samudāyāpattir acetanatvāt | kṣaṇikatvāc ca nānyataḥ | nityasya bhoktuḥ praśāsituḥ sarveśvarasya saṃhartur anabhyupagamāt | na sthūlā pṛthivī sambhavet | paramāṇavaś cātīndriyā | na tair vyavahāro 'sti | yena ca sthūlena 10 vyavahāraḥ sa nāstīti lupyate lokayātrā || 18 ||

**itaretarapratyayatvād upapannam iti cen  
na saṃhātabhāvānimittatvāt || II.2.19 ||**

**pratyayaśabdaḥ** kāraṇavācī | **itaretarahetutvād upapannam** asmaddarśanam |

katham itaretarahetutvam | yo 'yaṃ vijñānaskandho 'haṃpratyayasamārūḍhaḥ 15 santatirūpeṇa vartate tasyāvidyādayo 'nādikālapravṛttā hetavaḥ | sa ca teṣāṃ iti |

1 sarvaṃ Ma, B, Dv, Aw, SB ] *sarva*<sup>o</sup> IO, Jd; *sarve* Ld 1 utpattinirodhātmakam Ma, B, Dv, Aw, Ld ] *utpattivirodhātmakam* IO, Jd, SB 2 avastu kālākāśātmādi Ma, B, Dv, SB ] *avastu kālākāśādi* Aw, IO, Jd; *avastuḥ kālākāśātmādi* Ld 3 cābhyantaro Ma, B, Aw, IO, Jd, Ld, SB ] *cāntaro* Dv 3 bāhyo Dv, Aw, IO, Jd, Ld, SB ] *bāhyaś ca* Ma, B 3 bhūtabhautikaḥ B, Dv, Aw, IO, Ld, SB ] *bhūtabhautikaś ca* Ma; *bhūtabhautika*<sup>o</sup> Jd 3 saṃhātaḥ *em.* ] *saṅghātaḥ* Ma, B, Dv, Aw, IO, Jd, Ld, SB, see NOTES 3 cittacaittikasamudāyo Ma, B ] *om.* Dv, Aw, IO, Jd, Ld, SB 4 bhūtabhautikasamudāyaś ca Ma, Aw, IO, Jd, Ld ] *bhūtabhautikasamudāyaḥ* B, Dv, SB 4 siddhe ca lokavyavahāre Ma, B, Dv, Aw, IO, Jd, Ld ] *siddhe 'lokavyavahāre* SB 5 nityenātmanā nāsti B, Dv, Aw, IO, Jd, Ld, SB ] *na nityenātmanā kalpitenāsti* Ma 6 uttaram B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 6 'pi Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 7 samudāyāsambhavaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *sambhavaḥ* SB 8 kṣaṇikatvāc ca nānyataḥ | nityasya B, Aw, Ld, SB ] *anyasya nityasya* Ma; *kṣaṇikatvāc cānityasya* Dv; *kṣaṇikatvāc ca nātyantaṃ nityasya* IO; *kṣaṇikatvāc ca nātyantaniyamya* Jd 9 sarveśvarasya Ma, B, Aw, IO, Jd, Ld, SB ] *veśvarasya* Dv 9 saṃhartur Dv, Aw, IO, Jd, Ld ] *saṃhartur* Ma, B 9 anabhyupagamāt | na sthūlā Ma, B, Aw, IO, Ld, SB<sup>pc</sup> ] *anabhyupagantuḥ sthūlā* Dv 9–10 sambhavet B, Dv, Aw, IO, Jd ] *sambhaved ye* Ma; *sambhavāt* Ld 10 vyavahāro Aw, IO, Jd, Ld, SB ] *vyavasaro* Ma, B, Dv 10 yena ca B, Dv, Aw, IO, Jd, Ld, SB ] *yena* Ma 12 itaretarapratyayatvād Aw, IO, Jd, Ld ] *itaretarapratyayam anyatvād* Ma, B, Dv 13 saṃhātabhāvānimittatvāt Dv, Aw ] *saṅghātabhāvānimittatvāt* Ma, B, Ld; *saṃhārābhāvānimittatvāt* IO; *saṃhārābhāvān nimittatvāt* Jd; *saṃhātabhāvānyatvanimittatvāt* SB, see NOTES 15 yo 'yaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 15 °samārūḍhaḥ Ma, B, Dv, Aw, IO, Ld, SB ] °*samāciḥ* Jd 16 °pravṛttā hetavaḥ Ma, B, Dv, Aw, IO, Ld, SB ] °*pravṛtīhetavaḥ* Jd 16 teṣāṃ Ma, B, Dv, Aw, Ld, SB ] *cetasām* IO, Jd

avidyā nāma viparītadr̥ṣṭiḥ — anitye nityadr̥ṣṭir amārge mārgadr̥ṣṭir iti |  
 tataḥ saṃskāraskandhaḥ prādurbhavati rāgadveṣamohādīlakṣaṇaḥ pūrvoktaḥ |  
 tataḥ pravṛtṭiḥ | puṇyāpuṇyātmakaṃ karma pravṛtṭiśabdenocyate | “asti karmāsti  
 vipāka”<sup>16</sup> iti sugatavacanāt karmābhyupagamyate bauddhaiḥ | tannibandhanaṃ  
 5 janma śārīragrahaṇam | ṣaḍāyatanam ca pañcabuddhīndriyāṇi manaś ca  
 ṣaḍāyatanam ucyate | tataḥ ṣaḍ vijñānāni | pañcānām indriyāṇām pañca rūpādayo  
 viśayaḥ | teṣu pañca vijñānāny utpadyante | manasas tu taddharmo viśayaḥ | tad  
 evaṃ pramātr̥pramāṇaprameyavyavahārasiddheḥ sarvam **upapannam** |

**iti cen na | saṃhātabhāvānimittatvāt** | saṃhātatvaṃ praty **ani-**  
 10 **mittatvāt** | na bhūtabhautikasamhātāpattāv avidyādīnām nimittatvam upa-  
 padyate | pūrvapūrvakṣaṇasyottararahetutvaṃ yadi bhaved bhavatu | na  
 punaḥ saṃhātāpattihetutvam | vijñānasya kṣaṇikatvāt karmaṇo 'pi kṣaṇikatvād  
 utpattinirodhamātram sarvatra bhavet | na saṃhātāpattau sāmartyaṃ śakyam  
 kalpayitum pramāṇābhāvāt || 19 ||

15 **uttarotpāde ca pūrvanirodhāt || II.2.20 ||**

evaṃ tāvat pūrvakṣaṇasyottararahetutvam abhyupagamyā saṃhātāpattir nirastā |  
 athedānīm hetutvam eva nāstīti pratipādyate | katham | **uttarotpāde** kartavye

<sup>16</sup>unk. (qtd. AKBh: 126.)

1 viparītadr̥ṣṭiḥ Ma, B, Dv, Aw, IO, Jd, Ld] *viparītav* SB 1 amārge mārgadr̥ṣṭir Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 2 saṃskāraskandhaḥ vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB] *om.* vB<sup>ac</sup>; *saṃskambhaḥ skannaḥ* Dv 2 rāgadveṣamohādī<sup>o</sup> Ma] *rāgadveṣamohadveṣādī<sup>o</sup>* Ba; *rāgadveṣādī<sup>o</sup>* Aw, IO, Jd, Ld, SB; *rāgadveṣamoherṣyādī<sup>o</sup>* Ta(*corr.*), Md(*corr.*); *rāgadveṣamoherṣādī<sup>o</sup>* Dv 3 puṇyāpuṇyātmakaṃ B, Dv, Aw, IO, Jd, Ld] *puṇyātmakaṃ* Ma, SB 3 karma B, Dv, Aw, IO, Jd, Ld, SB] *karma karma* Ma 5 ṣaḍāyatanam Ma, B, Dv, Aw, IO, Jd, SB] *ṣaḍāyatanam* Ld 5 manaś ca Ma, B, Dv, Aw, IO, Jd, Ld] *manaḥ* SB 6 tataḥ Aw, Jd, Ld, SB] *om.* Ma, B, Dv; *ataḥ* IO 7 manasas tu B, Dv, Aw, Ld, SB] *manasas ca* Ma; *manasa bhavati* (199.13) IO, Jd, see NOTES 7 taddharmo viśayaḥ Aw, IO, Jd, Ld, SB] *taddharmaviśayaḥ* Ma; *taddharmā viśayaḥ* Dv, B 9 saṃhātabhāvānimittatvāt Dv, Aw, IO, Jd] *saṃhātabhāvānimittatvāt* Ma, B, Ld; *saṃhātabhāvād nimittatvāt* SB, see NOTES 9 saṃhātatvaṃ Aw] *saṃhātatvaṃ* Ma, B, Dv, SB<sup>pc</sup>; *saṃhātaṃ* IO; *saṃhātasamhātaṃ* Jd; *saṃhātaṃ* Ld 10 na B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 10 saṃhātāpattāv *em.*] *saṃhātāpattāv* Ma, B, Dv, IO, Ld, SB<sup>pc</sup>; *saṃhātāyattāv* Aw; *saṃhātāpattādbhāv<sup>o</sup>* Jd, see NOTES 11 pūrvapūrvā<sup>o</sup> Aw, IO, Jd, Ld, SB] *pūrvā<sup>o</sup>* Ma, B, Dv 11 na Ma, B, Dv, IO, Jd, Ld, SB] *naḥ* Aw 12 saṃhātāpatti<sup>o</sup> *em.*] *saṃhātāpatti<sup>o</sup>* Ma, B, Dv, Aw, IO, Jd, Ld, SB, see NOTES 13 bhavet Ma, B, Dv, Aw, Ld, SB] *sambhaven* IO, Jd 13 saṃhātāpattau *em.*] *saṃhātāpattau* Ma, B, Dv, Aw, IO, Jd, Ld, see NOTES 15 pūrvanirodhāt B, Dv, Aw, Jd, IO, Ld, SB] *pūrvavirodhāt* Ma 16 saṃhātāpattir *em.*] *saṃhātāpattir* Ma, B, Dv, Aw, IO, Jd, Ld, see NOTES 197.17–198.3 kartavye . . . na tā<sup>o</sup> Ma, Aw, IO, Jd, Ld, SB] *om.* Md, Dv

2 rāgadveṣamohādīlakṣaṇaḥ pūrvoktaḥ : cf. 195.10

**pūrvasya** hetutvaṃ nāsti **nirodhāt** |

pūrvas tāvad ghaṭakṣaṇaḥ kim utpannaḥ sann uttarahetur athānutpanna iti |  
na tāvad anutpannaḥ śaśaviṣṇānatulyatvāt | utpanno 'pi na hetur abhāvavat  
tucchatvāt | utpannavinaṣṭasyānutpannasya cābhāvatvāviśeṣāt |

atha pūrvakṣaṇavināśa uttarakṣaṇotpattiś ca yugapad bhavetāṃ tulāntayor 5  
nāmonnāmavad iti | tad asad uktam | tatra madhye sūtradhāraṇāt | an-  
tayoś ca yugapad upasthitayor ekasya gurutvān nāmas taditarasyonnāma iti |  
na cāttrottarotpattikāle pūrvasya sthitir iṣyate yenāsau taddhetutvaṃ prati-  
padyeta | athāvatiṣṭhate kṣaṇikatvahāniḥ | kiṃ ca kāraṇadharmānuvidhāyitvam  
antareṇedaṃ kāryam idaṃ kāraṇam iti kalpanāyām atiprasaṅgaḥ | mṛdanvitāḥ 10  
śarāvādayo dr̥ṣyante suvarṇānvitās ca kuṇḍalādayaḥ | na cākārasamarpane  
sāmarthyam kṣaṇikatvāt | tasmān nityapakṣa eva kāryakāraṇavyavasthā yujyate |  
pratyakṣapratyabhijñānāc ca kumbhādīnāṃ nityatvam |

nanu ca tannityatve 'pi kāryakāraṇabhāvo nopapadyate krama-  
yugapadyābhyām arthakriyāvirodhāt | kiṃ kusūlastho vr̥hīr 15  
aṅkurajanasvabhāvo 'thātatsvabhāva iti | yady atatsvabhāvo na kadācid  
api janayet | atha tatsvabhāvas tadedānīm evotpādayet | tataś ca yāni karmāṇi  
vr̥hīṇā kartavyāni tāni sarvāṇi yugapat kuryāt | na ca sāmāgrīvaśenāṅkuram  
janayed atatsvabhāvatve sāmāgrīyā akīṃcitkaratvāt |

1 pūrvasya hetutvaṃ Aw, IO, Jd, Ld, SB] *pūrvahetutvaṃ* Ma, B 1 nirodhāt Ma, B, Dv,  
Aw, IO, Jd, Ld] *virodhāt* SB 2 ghaṭakṣaṇaḥ Aw, IO, Jd, Ld, SB] *ghaṭakṣaṇaḥ punaḥ* Ma,  
B 2 utpannaḥ Ma, B, Dv, Aw, IO, Ld, SB] *utpannaḥ* Jd 2 uttarahetur Ma, B, Dv, Aw,  
IO, Jd, Ld] *hetur* SB 4 utpannavinaṣṭa° Ma, B, Aw, IO, Jd, Ld, SB] *asadutpannavinaṣṭa°*  
Dv 4 °utpannasya cābhāvatvāviśeṣāt Ma, B, Aw, IO, Jd, Ld, SB] °*utpannābhāvatvāviśeṣāt*  
Dv 5 pūrva° Aw, IO, Jd, Ld, SB] *pūrvapūrva°* Ma, B, Dv 5 tulāntayor vB<sup>pc</sup>, Aw, IO, Jd,  
Ld, SB] *tulāghaṭayor* Dv 6 tad asad uktam IO, Jd] *tad ayuktam* Ma; *tad asad ayuktam* B;  
*tad asad yuktam* Dv, Aw, Ld, SB 7 upasthitayor B, Dv, Aw, IO, Jd, Ld, SB] *avasthitayor* Ma  
7 taditarasyonnāma Ld] *taddhetuś connāma* vB<sup>pc</sup>, Dv; *tadrahitasyonnāma* Aw, IO, Jd; *taddhetu*  
*sonnāma* SB 8 cāttrottarotpattikāle B, Aw, IO, Jd, Ld, SB] *cāttrotpattikāle* Ma 8–10 pūrvasya  
... antareṇe° Ma, B, Aw, IO, Jd, Ld, SB] *om.* Dv 8 yenāsau B, Aw, IO, Jd, Ld, SB] *sa eva*  
*nāsau* Ma 9 athāvatiṣṭhate Aw, IO, Jd, Ld, SB] *athāvatiṣṭhati tat* Ma, B 11 śarāvādayo Ma,  
B, Dv, Aw, IO, Jd, Ld] *śarādayo* SB 11 suvarṇā° Ma, B, Dv, IO, Jd, Ld, SB] *suvarṇatā°*  
Aw 13 pratyakṣapratyabhijñānāc Ma, B, Dv, Aw, Ld, SB] *pratyakṣāpratyabhijñānāc* IO, Jd  
14 tannityatve Aw, IO, Jd] *nityatve* Ma, B, Dv, Ld, SB 14 kāryakāraṇabhāvo Ma, B, Dv,  
Aw, IO, Ld, SB] *kāryakāraṇābhāvo* Jd 15 kiṃ Ma, B, Dv, Aw, Ld, SB] *kiṃ ca* IO, Jd  
16 'thātatsvabhāva iti Ma, B, Dv, Aw] *na kadācid api janayed athātatsvabhāva iti* IO, Jd, Ld;  
*om.* SB 16 yady atatsvabhāvo na kadācid Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 17 api Dv,  
Aw, IO, Jd, Ld, SB] *atha* Ma, B 17 atha tatsvabhāvas Ma, B, Aw, IO, Jd, Ld, SB] *athā tatsv-*  
*abhāvas* Dv 17 tadedānīm Aw, IO, Jd, Ld] *tadānīm* Ma, B, Dv, SB 17 evotpādayet Ma,  
B, Dv, Aw, IO, Ld, SB] *evopādayet* Jd 18 kuryāt | na Dv, Aw, IO, Jd, Ld] *kuryārṇa* Ma, B  
19 sāmāgrīyā Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd

5–6 pūrvakṣaṇavināśa ... nāmonnāmavad: cf. TvSP ad 485.



yac cōktaṃ — pratyabhijñānān nityatvam iti tad anaikāntikaṃ Dv[119]  
 pradīpajvālādiṣu darśanāt | yadi ca nityo bhāvaḥ syād ante vināśadarśanaṃ na  
 prāpnoti |

5 atha mudgarādīnā ghaṭasya vināśaḥ kriyāta iti cet tad ayuktam | dravya-  
 vyatirikto vināśo 'thāvyatiriktaḥ kriyāta iti | pūrvasmin vikalpe ghaṭasya kim  
 āyātam | yathā ghaṭe kṛte paṭasya na kiṃcid bhavati tathā vināśe 'pi vy-  
 atirikte | dvitīye ca vikalpe ghaṭasvarūpam eva vināśaḥ | tac ca kulālena kṛtam  
 iti mudgaraḥ kim aparāṃ karoti |

10 atha manyase — ghaṭasya sambandhī vināśaḥ kriyāta iti |  
 kaḥ sambandhaḥ | kiṃ tādātmyalakṣaṇo 'tha tadutpattilakṣaṇa iti |  
 yadi ghaṭamudgarābhyāṃ vināśa utpādyata iti na ghaṭasya kiṃcid  
 utpattilakṣaṇe sambandhe | na hi pāvakenḍhanābhyāṃ dhūme jāte 'gneḥ kiṃcid  
 bhavati | tādātmyalakṣaṇe 'pi sambandhe pūrvoktaṃ dūṣaṇam | tādātmyaṃ tatsv-  
 abhāvātā | sā ca kulālena kṛteti | tasmāt svābhāviko vināśa eṣṭavya iti |

15 atrābhīdhīyate — yo 'yaṃ vikalpaḥ kṛtaḥ sa siddhāntaṃ tava bādhatē |  
 katham | visadrśasantānotpattiṃ prati nirodhāt | yo 'yam antyo ghaṭakṣaṇo 'bhi-  
 mato yataḥ kapālotpattir iṣyate sa sadrśasantānanasvabhāvo ghaṭakṣaṇatvād

1 nityatvam Ma, B, Dv, Aw, Ld, SB ] *nityam* IO, Jd 2 nityo Dv, Aw, IO, Jd, Ld, SB ] *nitye* Ma, B 2 bhāvaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *'bhāvaḥ* SB 2 ante Aw, IO, Jd, Ld, SB ] *ante na* Ma, B, Dv 2 vināśa° Ma, B, Aw, Ld ] *nāśa°* Dv, SB; *vinā°* Jd 2–3 na prāpnoti Aw, IO, Jd, Ld, SB ] *prāpnoti* Ma, B, Dv 4 cet Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 4–5 dravyavyatirikto B, Dv, Aw, IO, Jd, SB ] *kiṃ vyatirikto* Ma; *pravyavyatirikto* Ld 5 'thāvyatiriktaḥ Ma, B, Dv, Ld, SB ] *vāvyatiriktaḥ* Aw, IO, Jd 5 pūrvasmin Ma, B, Dv, Aw, IO, Ld, SB ] *pūrvasya* Jd 6 vināśe Ma, B, Dv, Aw, IO, Jd ] *vināśo* Ld, SB 7 ghaṭasvarūpam Ma, B, Dv, Aw, IO, Ld, SB ] *ghaṭasya rūpam* Jd 7 eva Ma, B, Dv, IO, Jd, Ld, SB ] *evaṃ* Aw 7–10 tac ca ... kiṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 9 vināśaḥ Ma, B, Dv, Aw, IO, Ld ] *vikāśaḥ* Jd 10 tādātmyalakṣaṇo 'tha tadutpattilakṣaṇa B, Dv, Aw, IO, Jd, Ld ] *tādātmyalakṣaṇa* Ma; *'tha tadutpattilakṣaṇa* SB 11 yadi Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 11 ghaṭamudgarābhyāṃ Dv, Aw, IO, Jd, Ld, SB ] *ghaṭamudgarābhyā* Ma, B 11 vināśa vB<sup>pc</sup>, Aw, Jd, Ld, SB ] *vināśam* vB<sup>ac</sup>, Dv, IO 12 utpattilakṣaṇe Ma, B, Aw, IO, Ld, SB ] *utpattilakṣaṇena* Dv; *utpattilakṣaṇo* Jd 12 sambandhe | na Ma, B, Dv, Aw, IO, Jd, SB ] *sambandho na* Ld 12 pāvakenḍhanābhyāṃ Dv, Aw, IO, Jd, Ld, SB ] *pāvakenḍhanābhyāṃ* Ma, B 12 'gneḥ Ma, B, Dv, Aw, Jd, Ld, SB ] *'gneaḥ* IO 12 kiṃcid bhavati Ma, B, Dv, Aw, Ld, SB ] *kiṃcid santatir* (194.14) ... *utpadyante mana* (197.7) *bhavati* IO, Jd, see NOTES 13 tādātmyaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *tādātmyā* Ma 14 svābhāviko Ma, B, Dv, Aw, Jd, Ld, SB ] *svāviko* IO 16 °otpattiṃ prati nirodhāt *em.* ] °otpattiṃpratinirodhāt Ma, B, Dv, Ld; °otpattiṃ prati nirodhā Aw, IO, Jd, SB 16 yo 'yam Ma, B, Dv, Ld, SB ] *yāyam* Aw; *ya so 'yam* IO, Jd 16–17 'bhīmato Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 17 sa B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma

1 pratyabhijñānān nityatvam : cf. 198.13

aṭītānantaraghaṭakṣaṇavad ity anumānāt | yadi cāsau visadr̥śasantājananasvabhāva evābhyupeyeta kumbhakārād ārabhya kapālapaṅktir eva syāt | evaṃ sati mudgareṇa ghaṭasya sadr̥śasantājananasvabhāvātā vināśyate visadr̥śajananasvabhāvātā cotpādyata ity avaśyam abhyupagantavyam anyathā kapālotpattayasambhavāt | tataś ca bhavatā bhadramukhena sahetukaṃ 5  
vināśam abhyupagacchatā vikalpaḥ parityaktaḥ | yadi vikalpo ṅgikriyate visadr̥śasantānas tyaktavya iti siddhahānir dr̥ṣṭavirodhaś ca | tatra yathā tava sadr̥śasantājananasvabhāvavināśo mudgareṇa kriyate tathā mamāpi ghaṭavināśa eva kriyata iti sthitaḥ sahetuko vināśaḥ | pratyabhijñānāc ca 10  
kālāntarāvasthāyitvam | jvālādiṣv api sāmānyam samāśritya pratyabhijñā-  
vr̥ddhihrāsadarśanād vyaktīnām anityataiva | yad avasthāyinī vyaktiḥ syād gr̥hadāhādiṣv api sāmānyāṃśam samāśritya pratyabhijñāvr̥ddhiprasaṅga ity 15  
avyabhicāraḥ pratyabhijñāyāḥ | na hi kṣaṇikatvam pratyakṣam anubhūyate |  
Dv[120] prathamotpanne nirvikalpajñāne viśeṣāparāmarśāt | yac cokatam — krama-  
yaugapadyābhyām arthakriyāvirodhād iti tavāpy arthakriyāvirodhaḥ 15

1 ity anumānāt Aw ] *om.* Ma, B, Dv, IO, Jd, Ld, SB 1 yadi cāsau Ma, Aw ] *ity asau* B, Dv, IO, Jd, Ld; *asau* SB 1–2 °santājananasvabhāva Ma, B, Aw, IO, Jd, Ld, SB ] °santānasvabhāva Dv 2 evābhyupeyeta Ma, B, Aw, IO, Jd, Ld, SB ] *evābhyupapadyeta* Dv 3 mudgareṇa Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 3–4 vināśyate visadr̥śajananasvabhāvātā B, Dv, Aw, IO, Jd, Ld ] *om.* Ma; *vināśyate visadr̥śasantājananasvabhāvātā* SB 4 cotpādyata Ma, B, Dv, IO, Jd, Ld, SB ] *cotpadyata* Aw 5 kapālotpattayasambhavāt Ma, B, Dv, Aw, Ld, SB ] *kapālotpannasya sambhavāt* IO, Jd 6 vikalpaḥ Ma, B, Dv, Aw, IO, Jd, SB ] *vikalpaḥ* Ld 7 visadr̥śa° Ma, B, Dv, Aw, Ld, SB ] *sadr̥śa°* IO, Jd 7 dr̥ṣṭavirodhaś ca Ma, Aw, IO, Ld ] *dr̥ṣṭasya virodhaś ca* B, Dv; *dr̥ṣṭe virodhaś ca* Jd; *dr̥ṣṭavirodhaś ca* SB 8 mamāpi Ma, B, Dv, IO, Jd, Ld, SB ] *mayāpi* Aw 9 ghaṭavināśa B, Dv, Aw, IO, Jd, Ld, SB ] *vināśa* Ma 9 eva Ma, B, Dv, Aw, IO, Jd, Ld ] *evaṃ* SB 10 kālāntarāvasthāyitvam jvālādiṣv B, IO, Ld, SB ] *kālāntarāvasthāyitvāc ca jvālādiṣv* Ma; *kālāntarāvasthāyitvam jālādiṣv* Aw; *kālāntarāvasthāyitvajvālādiṣv* Dv; *kālāntarāvasthāyitvam bālādiṣv* Jd 10 sāmānyam B, Dv, Aw, IO, Jd, Ld, SB ] *sāmānyāṃśam* Ma 10 samāśritya Ma, B, Dv, Aw, IO, Ld, SB ] *āśritya* Jd 10–11 pratyabhijñāvr̥ddhihrāsadarśanād B, Dv, Aw, IO, SB ] *pratyabhijñāvr̥ddhihrāsadarśanād* Ma; *pratyabhijñāvr̥ddhir hrāsadarśanād* Jd; *pratyabhijñāvr̥ddhihāsadarśanād* Ld 11 anityataiva Dv, Aw, IO, Ld ] *anityateva* Ma, B; *ity ataiva* Jd; *anityaiva* SB 11 yad avasthāyinī B, Aw, IO, Jd, Ld, SB ] *yadi ca sthāyinī* Ma; *yad avasthāyitā* Dv 12 gr̥hadāhādiṣv api sāmānyāṃśam samāśritya pratyabhijñāvr̥ddhiprasaṅga Md ] *jñāvr̥ddhiprasaṅga* Ma; *gr̥hadāhā[.....] sāmānyāṃśam samāśritya pratyabhijñāvr̥ddhiprasaṅga* Ta, Ba; *gr̥hadāhādiṣv api sāmānyam* Dv, Aw; *gr̥hadāhādiprasaṅga* IO, Jd, Ld, SB 13 avyabhicāraḥ Ma, B, Dv, IO, Jd, Ld ] *abhicāraḥ* Aw, SB 13 pratyakṣam Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 13 anubhūyate Ma, B, Dv, Aw, IO, Jd, SB ] *anubhūyate* Ld 14 prathamotpanne nirvikalpajñāne Ma, B, Aw, IO, Jd, Ld, SB ] *prathamotpannanirvikalpajñāne* Dv 15 arthakriyāvirodhād iti tavāpy arthakriyāvirodhaḥ Ma ] *arthakriyāvirodhaḥ* B, Dv, Aw, IO, Jd, Ld, SB

3 sadr̥śasantājananasvabhāvātā ... cotpadyata : cf. TvSP ad 439-440.

14–15 kramayaugapadyābhyām arthakriyāvirodhād : cf. 198.14

samānaḥ | yo 'sāv antyo vrīhikṣaṇo yasmād aṅkurotpattir iṣyate so 'py aṅkuraḥjananasvabhāvo na bhavati vrīhikṣaṇatvād anantarātāvvrīhikṣaṇavat | na hi samānasantatāv akasmād vilakṣaṇakṣaṇāntarotpattisambhavaḥ | atha saha-kārivaśād utpādaka iti cen mamāpi tad aviśiṣṭam iti |

5 kiṃ ca vināśotpādaḥ bhāvavyatiriktāv athāvyatiriktāv iti | vyatiriktatve bhāvasya kṣaṇatrayaprasaṅgaḥ — utpattikṣaṇaḥ sthitikṣaṇo nāśakṣaṇa iti | avy-atiriktatve tūtpādavināśayor abhāvād bhāvo nityaḥ syāt |

kiṃ ca vināśo nāmābhāvaḥ | sa ca bhāvasya pūrvabhāvī kiṃ vā sa-habhāvī kiṃ vā paścādbhāvīti | yadi tāvat pūrvabhāvī bhāvotpattir na syāt | sa-habhāvīti 'py avirodhād bhāvasya śāśvatatvaprasaṅgaḥ | paścādbhāvīti ca sa-hetuko vināśaḥ prāpnotīti dūṣaṇam | dīnmātraṃ darśitaṃ granthagauravabhayād ity uparamyate || 20 ||

### asati pratijñoparodho yaugapadyam anyathā || II.2.21 ||

15 **asati** hetau yadi kāryotpādo 'nujñāyeta **pratijñāhāniḥ** syāt | caturbhyaḥ kāraṇebhyaḥ kāryotpattir itīyaṃ pratijñā hīyeta yathā vijñānotpattau kāraṇacatuṣṭayam — adhipatipratyayaḥ saha-kāripratyayaḥ samanantarapratyayaḥ ālambanapratyayaś ceti | cakṣurādīndriyam adhipatipratyaya ucyate | prakāśaḥ saha-kāripratyayaḥ | manaskāraḥ

1 antyo Ma, B, Dv, Aw, IO, Jd, SB] *aṣṭau* Ld 1–3 yasmād ... vilakṣaṇa° Ma, Aw, Ld, SB] *asmād ... vilakṣaṇa°* IO, Jd; *yasmād asamānasantatāv akasmād vilakṣaṇa°* Md, Ba, Dv 2–3 na bhavati ... °sambhavaḥ Ma, Aw, IO, Jd, SB] *lac.* Ld, Ta 3 na hi Ma, Aw, SB] *tarhi* IO, Jd 3 samānasantatāv akasmād Aw, IO] *santatāv ekatvād* Ma; *samānasantatā kasmād* Jd; *samānasantatā ca kasmād* SB 3 vilakṣaṇakṣaṇāntaro° Ma, B, Dv, Aw, SB] *vilakṣaṇāntaro°* IO, Jd 4 utpādaka Ma, B, Aw, IO, Jd, Ld] *utpāda* Dv, SB 4 aviśiṣṭam Ma, B, Dv, Aw, IO, Ld, SB] *avaśiṣṭam* Jd 5 athāvyatiriktāv iti | vyatiriktatve Ma, B, Dv, Aw, Ld, SB] *athāvyatiriktāvvyatiriktatve* IO, Jd 6 kṣaṇatrayaprasaṅgaḥ — utpattikṣaṇaḥ vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB] *kṣaṇatrayaprasaṅgatvād trikṣaṇaḥ* Dv 6 nāśakṣaṇa Aw, IO, Jd, Ld, SB] *vināśa* vB<sup>ac</sup>; *vināśakṣaṇa* vB<sup>pc</sup>; *nāśa* Dv 7 tūtpādavināśayor B, Dv, IO, Jd, Ld, SB] *utpādavināśayor* Ma; *utpādaviśayor* Aw 7 abhāvād bhāvo Ma, B, Aw, IO, Jd, Ld, SB] *abhāvo* Dv 8 nāmābhāvaḥ Ma, B, Dv, Aw, IO, Ld, SB] *nāmābhāsaḥ* Jd 8 bhāvasya Ma, Aw, IO, Jd, Ld, SB] *bhāvasya ca* B, Dv 9 paścādbhāvīti Ma, IO, Jd, SB] *paścād iti* B, Dv, Aw, Ld 9 pūrvabhāvī Ma, B, Dv, Aw, IO, Ld, SB] *pūrvabhāvī* Jd 9–10 sahabhāvīti Ma, B, Aw, IO, Jd, Ld, SB] *tadasahabhāvīti* Dv 10–11 sahetuko Aw, IO, Jd, Ld, SB] *sahetuko 'pi* Ma, B, Dv 11 vināśaḥ Ma, B, Dv, Aw, IO, Ld, SB] *vikāśaḥ* Jd 11 prāpnotīti Ma, B, IO, Jd, Ld, SB] *prāpnoti* Dv; *prāpnotīdam* Aw 11 dīnmātraṃ B, Dv, Aw, IO, Jd, Ld, SB] *mātraṃ* Ma 11 darśitaṃ B, Dv, Aw, IO, Jd, Ld] *pradarśitaṃ* Ma 12 uparamyate Dv, Aw, IO, Jd, Ld, SB] *aparabhyate* Ma, B 14 kāryotpādo Ma, B, Dv, Aw, IO, Jd, SB] *kāryautpādo* Ld 14 'nujñāyeta Ma, B, Dv, Aw, IO, Ld, SB] *na jñāyeta* Jd 15 hīyeta Aw, IO, SB] *hīyate* Ma, B, Dv, Ld 15 yathā B, Aw, IO, Jd, Ld, SB] *tathā* Ma; *yadi* Dv 17 samanantarapratyayaḥ B, Dv, Aw, IO, Jd, Ld] *om.* Ma; *samanantara* SB 18 manaskāraḥ Ma, B, Dv, Aw, Ld, SB] *manaraḥ* IO; *marāḥ* Jd

samanantarapratyayaḥ | ghaṭādir ālambanapratyaya iti |

atha hetau saty eva kāryaṃ jāyate | **yaugapadyam anyathā** kāryotpattikālaṃ  
yāvat kāraṇasyāvasthānāt kṣaṇavādahāniḥ | na hi vinaṣṭasya pituḥ putrotpattau  
sāmārthyam dr̥ṣṭam | **anyatheti** hetvabhyupagama ity arthaḥ || 21 ||

**pratisaṅkhyāpratisaṅkhyānirodhāprāptir**  
**avicchedāt || II.2.22 ||**

5

sahetuko vināśaḥ **pratisaṅkhyānirodha** ucyate | sūkṣmaḥ svābhāviko nirhetuko  
vināśo **'pratisaṅkhyānirodhaḥ** | tayor **aprāptir** asambhavaḥ | kasmāt |  
Dv[121] **avicchedāt** | tau hi santānagocarau vā syātāṃ santānigocarau vā | na  
tāvat santānasya vicchedaḥ | tasyāvastutvābhyupagamān nityatvābhyupagamāc 10  
ca | na ca santāniviṣayau tau | santāninām ghaṭādīnām pratyabhijñānān na  
sūkṣmo na sthūlo vināśaḥ | tvatpakṣe vināśasya bhāvāvyatirekān na hetunā  
vināśaḥ kriyate | yasya tu vyatirikto vināśas tasya sahetuko vināśaḥ |  
katham | āryasatyacatuṣṭayābhyāsān muktiḥ | samudāyasatyam nirodhasatyam  
duḥkhasatyam mārgasatyam ceti | sarvam utpattimad iti yan nirṇayajñānaṃ 15  
tat samudāyasatyam ucyate | sarvaṃ kṣaṇikam iti nirodhasatyam | sarvaṃ  
duḥkhātmakam iti duḥkhasatyam | sarvaṃ śūnyaṃ sarvaṃ nirātmakam iti

2 kāryotpattikālaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *kāryotpattiṃ* SB 3 hi vinaṣṭasya B, Dv, IO,  
Jd, Ld, SB ] *hi naṣṭasya* Ma; *vināṣṭasya* Aw 3 pituḥ Ma, B, Aw, IO, Jd, Ld, SB ] *hetuḥ* Dv  
4 sāmārthyam Ma, B, Aw, IO, Jd, Ld, SB ] *sāmārthyam* Dv 6 avicchedāt Aw, IO, Jd, Ld, SB ]  
*vicchedāt* vB<sup>pc</sup>; *om.* vB<sup>ac</sup>; *asambhavaḥ* Dv 7 sahetuko Aw, IO, Jd, Ld ] *vicchedāt sahetuko*  
vB<sup>pc</sup>; *bhāvahetuko* Dv, SB 7 ucyate Ma, B, Aw, IO, Jd, Ld, SB ] *ity ucyate* Dv 7 svābhāviko  
Ma, B, Dv, IO, Jd, Ld, SB ] *svāviko* Aw 7 nirhetuko Ma, B, Aw, IO, Ld, SB ] *'nimittako* Dv;  
*nirhetuko* Jd 9 avicchedāt | tau hi santānagocarau Aw ] *vicchedād dhi santānasantānagocarau*  
Md; *vicchedāt santānagocarau* Ta, Ba; *avicchedāt santānagocarau* IO, Jd, Ld; *avicchedād dhi tau*  
*santānagocarau* Ma; *avicchedo hi santānasantānagocarau* Dv; *avicchedād asantānagocarau* SB  
9 syātāṃ Ma, B, Aw, IO, Jd, Ld, SB ] *syāt* Dv 9 santānigocarau Ma, B, Aw, IO, Jd, Ld, SB ]  
*santāni gocarau* Dv 10–11 tasyāvastutvābhyupagamān nityatvābhyupagamāc ca B, Dv, Aw, IO,  
Jd, Ld ] *tasyāvastutvābhyupagamāc ca* Ma; *tasmād vastutvābhyupagamān nityatvābhyupagamāc*  
*ca* SB 11 na ca Ma, B, Dv, Aw, IO, Ld, SB ] *na* Jd 11 tau Ma, B, Dv, Aw, IO, Ld, SB ]  
*om.* Jd 11 ghaṭādīnām vB<sup>pc</sup>, Dv, Aw, IO, Jd, Ld, SB ] *paṭādīnām* vB<sup>ac</sup>, Ma 11–12 na  
sūkṣmo Ma, B, Dv, Aw, Ld, SB ] *sūkṣmo* IO, Jd 12 vināśaḥ Ma, B, Dv, Aw, IO, Jd, Ld ]  
*vā vināśaḥ* SB 12 tvatpakṣe Ma, B, Dv, Aw, IO, Ld, SB ] *tvatpakṣo* Jd 13 vināśaḥ kriyate |  
yasya tu vyatirikto Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 14 katham Ma, B, Aw, IO, Jd, Ld,  
SB ] *katham ucyate* Dv 14 āryasatya<sup>o</sup> vB(*coni.*) ] *āryasaṣṭa<sup>o</sup>* Ma; *arthasatya<sup>o</sup>* Aw, IO, Jd, Ld,  
Ta; *arcyasatya<sup>o</sup>* Ba, Md; *sūtra<sup>o</sup>* Dv; *asatya<sup>o</sup>* SB 14 nirodhasatyam Ma, B, Dv, Aw, IO, Jd ]  
*nirādhāsatyam* Ld; *virodhasatyam* SB 15 mārgasatyam Ma, B, Dv, Aw, IO, Jd, Ld, SB<sup>pcins.i.m.</sup> ]  
*om.* SB<sup>ac</sup> 15 utpattimad iti B, Aw, IO, Jd, Ld, SB ] *utpattimadvastv iti* Ma; *utpattisad astīti* Dv  
16 samudāyasatyam Dv, IO, Jd, Ld, SB ] *samudāyam asatyam* Ma, B; *samudāyaḥ satyam* Aw  
16 ucyate Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 16–17 sarvaṃ duḥkhātmakam iti Ma, Aw, IO,  
Jd, SB ] *duḥkhātmakam iti* B, Ld; *om.* Dv

mārgasatyam iti | evaṃ bhāvayato rāgādinivṛttāv abhyupagamyamānāyāṃ  
nirhetuko vināśa itīyaṃ pratijñā hīyeta | tasmād asaṅgataṃ saugataṃ  
matam || 22 ||

**ākāśe cāvīśeṣāt || II.2.23 ||**

Dv(II.2.24)

- 5 āvaraṇābhāvamātram ākāśam iti yat pratijñātaṃ tatrocyate — na |  
**ākāśe** ’bhāvapratijñāyuktā vāyvādibhir **avīśeṣāt** | āgamāt tāvad astitvam |  
“ātmana ākāśaḥ sambhūta”<sup>17</sup> iti | buddhenāpy ākāśasyāstitvam abhyanujñātam |  
tathā cāha —  
“ākāśasya sthitir yāvad yāvac ca jagataḥ sthitiḥ |  
10 tāvan mama sthitir bhūyāj jagadduḥkhāni nighnataḥ ||”<sup>18</sup>  
iti kṛpāpareṇa buddhenoktam | idaṃ kila cakṣuṣā vispaṣṭam ākāśam gr̥hyate |  
na ca kāraṇadoṣo bādhakapratyayo vāsti | na cārūpasyāpratyakṣatvam | na  
ca rūpasya rūpam asti | atha ca pratyakṣam rūpaṃ rūpidravayasamavāyitvam  
ca nabhaso ’py asti | tejo’bannair mahābhūtai rohitaśuklakṛṣṇavarṇais  
15 trailokyavyāpibhiḥ svasyābhisambandhāt | ye punar anumeyam ākāśam iccha-  
nti śabdena guṇenākāśo ’numīyata iti vadantas teṣāṃ tan na sidhyati śab-

<sup>17</sup>TU II.1. <sup>18</sup>Bodhicaryāvatāra X.55.

1 bhāvayato Ma, B, Dv, Aw, IO, Ld, SB] *bhāvayate* Jd 2 hīyeta B, Dv, Aw, IO, Jd, Ld, SB] *hīyate* Ma 4 cāvīśeṣāt Ma, B, Dv, Aw, IO, Jd, Ld] *vāvīśeṣāt* SB 5 āvaraṇā° Ma, B, Dv, Aw, IO, Ld, SB] *āvaraṇa°* Jd 5 °mātram Dv, Aw, IO, Jd, Ld, SB] *°mātra* Ma, B 5 ākāśam Aw, Ld, SB] *ākāśa* Ma, B, Dv, IO, Jd 5 yat pratijñātaṃ Ma, B, Dv, Aw, IO, Jd] *jñātaṃ* Ld; *yat pratijñānaṃ* SB 5 tatrocyate Ma, B, Dv, Aw, IO, Ld, SB] *tatrocyate* Jd 6 vāyvādibhir Ma, Ba, IO, Jd, SB] *bāhyādibhir* B; *vāyvādibhir* Aw, Ld, Ta; *vādibhir* Dv 6 āgamāt tāvad Ma, B, Dv, Aw, IO, Ld, SB] *āgamābhāvad* Jd 7 buddhenāpy Ma, B, Dv, Aw, Ld, SB] *buddhenātha* IO; *buddhenā°* Jd 7 abhyanujñātam B, Dv, Aw, IO, Jd, Ld, SB] *abhyanujñātam* Ma 9 jagataḥ sthitiḥ Dv, Aw, IO, Jd, SB] *jagataḥ sthitiḥ* Ma, B; *jagata sthitiḥ* Ld 11 kṛpāpareṇa Ma, B, Dv, Aw, IO, Jd, Ld] *kṛpāpareṇa* SB 11 vispaṣṭam B, Dv, Ld, SB] *vispaṣṭam* Ma; *viśiṣṭam* Aw, IO, Jd 11 gr̥hyate Dv, Aw, IO, Jd, Ld, SB] *gr̥hyatā* Ma, B 12 na ca kāraṇadoṣo ... na cārūpasyāpratyakṣatvam Ma, B, Aw, IO, Jd, Ld, SB] *om.* Dv 12 vāsti vB<sup>ac</sup>, B, Aw, IO, Jd, Ld, SB] *’sti* vB<sup>pc</sup> 12 na cārūpasyāpratyakṣatvam B, Aw, IO, Jd, Ld] *na ca rūpasyāpratyakṣatvam* Ma; *na prarūpasyāpratyakṣatvam* SB 13 rūpasya rūpam Ma, B, Dv, Aw, IO, Jd, Ld] *rūpasyārūpatvam* SB 13 pratyakṣam Ma, B, Aw, IO, Jd, Ld, SB] *tvatpakṣe* Dv 13 rūpaṃ rūpi° Ma, B, Aw, IO, Jd, Ld, SB] *rūparūpi°* Dv 14 ca B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma, Md 14 ’py asti B, Dv, Aw, IO, Jd, Ld, SB] *’sti* Ma 14 tejo’bannair Ma, B, Aw, IO, Jd, Ld, SB] *tejovantair* Dv 14 rohita° Ma, B, Aw, IO, Jd, Ld, SB] *rohina°* Dv 15 svasyābhisambandhāt Aw, IO, Jd] *svasya sambandhāc ca* B; *svasyābhisambandhāc ca* Dv, Ld, SB; *ravasya sambandhāt* Ma 15 ye Ma, B, Dv, Aw, Ld] *yaiḥ* IO, Jd; *om.* SB 15 punar anumeyam Ma, B, Dv, Aw, IO, Jd, Ld] *punar atyanumeyam* SB 16 guṇenākāśo Ma, B, Dv, Aw, Jd, Ld, SB] *guṇenākāśe* IO 16 vadantas Ma, B, Aw, IO, Jd, Ld, SB] *vadanti* Dv 16 tan Ma, B, Dv, Aw, IO, Ld, SB] *om.* Jd 16 sidhyati Ma, B, Dv, Aw, IO, Ld, SB] *sidhānta°* Jd

dasyākāśena saha sambandhāgrahaṇāt | asaty api śabde nabhasi buddhyutpatteḥ |  
śrūyamāṇe 'pi śabde tadvāreṇākāśe buddhyanutpatteḥ || 23 ||

Dv(II.2.25)

**anusmr̥teś ca || II.2.24 ||**

itaś cāpy ayuktaṃ saugataṃ matam | kṣaṇikavādino 'nusmr̥tir nopapady-  
ate | tadabhāvāt sarvavyavahāralopaḥ prasajyate | anubhūte vastuni paścād ut- 5  
padyamānaṃ vijñānaṃ **anusmr̥tiḥ** | pratyabhijñānaṃ ity arthaḥ | aham idam  
Dv[122] adarśam iti | yaḥ pūrvedyur anubhūtavān so 'ham idānīm anubhavāmīti | sar-  
vaś ca loko 'ham asmīti pratyabhijñānāti nāhaṃ nāsmīti | kaścīd avaity ā janmana  
ā maraṇād etasmīn antarāle so 'ham asmīty anusandadhānaḥ | katham iva baud- 10  
dho nāpatrapate vidvatsaṃsadi bruvan | ya evātmā nāstīti nirākaroti sa evāsi tvam  
ātmaṃ nirākaraṇasya pramātā | na hy ātmānam ātmā nirākaroti | ātmavyatirikte  
hi padārthe bhāvābhāvapratyayau bhavataḥ | nātmany abhāvapratyaya ātmānaṃ  
labhate |  
na cānyadr̥ṣṭe vastuny anyasya smr̥tir upapadyate | tataś ca  
darśanasmarāṇayor ekaḥ kartā | na hi devadattena dr̥ṣṭe yajñadattasya smr̥tir 15  
utpadyate |  
na caikasantānatve satīti viśeṣaṇaṃ sambhavati | santānivyatiriktasya  
santānasyānabhyupagame ca sa evātmā syāt | nāsti vivādaḥ | tasmāt  
tvatpakṣe santānino vijñānakṣaṇāḥ parasparaṃ bhinnā eva santi | tat prātar  
dr̥ṣṭe vastuni madhyāhne smr̥tir nopapadyate | tatra draṣṭuḥ smartuś ca 20

1 sambandhāgrahaṇāt Aw, IO, Jd, Ld ] *sambandhagrahaṇāt* Ma, B, Dv; *sambandhasyāgrahaṇāt*  
SB 1 buddhyutpatteḥ Aw, IO, Jd, Ld, SB ] *tadutpatteḥ* Dv; *tadbuddhyutpatteḥ* Ma, B 2 'pi  
B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 2 śabde tad° Ma, B, Dv, Aw, IO, Ld, SB ] *śabdena* Jd  
204.2–216.8 buddhyanutpatteḥ ... śāṅḍilyaś cakāra" iti B, Dv, Aw, IO, Jd, Ld, SB ] *lac.* Ma  
4 cāpy ayuktaṃ B, Dv, Aw, Ld, SB ] *cātha saṅgataṃ* IO 5–6 paścād utpadyamānaṃ B, Aw,  
IO, Jd, SB ] *cotpadyamānaṃ* Dv; *paścād utpadyamānaṃ* Ld 6 anusmr̥tiḥ | pratyabhijñānaṃ  
ity arthaḥ B, Aw, IO, Jd, Ld, SB ] *anusmr̥tipratyabhijñānapratyayo* Dv 7 adarśam B, Dv, Aw,  
IO, Ld ] *adarśnam* Jd; *adarśyam* SB 7 yaḥ B, Dv, Ld, SB ] *yaṃ* Aw; *yat* IO, Jd 7 anubhūtavān  
B, Dv, Aw, IO, Ld, SB ] *anubhūyavān* Jd 7–8 sarvaś ca loko B, Aw, IO, Jd, Ld, SB ] *sarvaloko*  
Dv 8 'ham Dv, Aw, IO, Jd, Ld ] *so 'ham* B, SB 8 asmīti Ba, Ta, Aw, IO ] *astīti* Ld; *asyati*  
Md; *asyeti* Dv; *om.* SB 8 nāsmīti B, Aw, IO, Jd, Ld, SB ] *nāstīti* Dv 8 avaity B, Dv, Aw, IO,  
Ld, SB ] *evety* Jd 9 asmīty B, Dv, Aw, IO, Jd, SB ] *astīty* Ld 9 iva Ma, B, Dv, Aw, IO, Jd, Ld ]  
*iha* SB 9–10 bauddho B, Aw, IO, Jd, Ld ] *boddhā* Dv 10 vidvatsaṃsadi B, Dv, Aw, IO, Ld,  
SB ] *vidyāt saṃsadi* Jd; *vidvatsadasi* SB 10 evātmā B, Dv, Aw, Ld, SB ] *evātmā*° IO; *evānātmā*°  
Jd 11 ātmā nirākaraṇasya B, Dv, Aw, Jd, Ld, SB ] *ātmanirākaraṇasya* IO 14 cānyadr̥ṣṭe B,  
Aw, IO, Jd, Ld, SB ] *cānya dr̥ṣṭe* Dv 14 anyasya B, Aw, Ld, SB ] *anyasmin* Md, Dv; *anya*° IO,  
Jd 15 smr̥tir B, Dv, Aw, IO, Ld, SB ] *dr̥tir* Jd 16 utpadyate B, Dv, Ld, SB ] *upapadyate* Aw,  
IO, Jd 17 satīti B, Dv, Aw, IO, Ld, SB ] *sati* Jd 17 santānivyatiriktasya B, Dv, Aw, IO, Jd,  
SB ] *santānavyatiriktasya* Ld<sup>pc</sup> 19 vijñānakṣaṇāḥ Ma, B, Dv, Aw, IO, Jd, Ld ] *vinakṣaṇāḥ* SB  
19 parasparaṃ bhinnā Aw, IO, Jd, Ld ] *parasparabhinnā* B, Dv, SB

kāryakāraṇabhāvābhāvāt |

na ca vijñānasantānasya paralokagamaṇaṃ sambhavati | antarābhavadeha-  
kalpanāyāḥ pramāṇābhāvāt | antarābhavadeham anupraviśya vijñānasantānaḥ  
paralokaṃ gacchatīti manyate | na ca maraṇavelāyāṃ maṇḍūkavad utplutya  
5 vijñānakṣaṇaḥ praviśaty amūrtatvāt | na cānyaḥ prerako 'sti | karma prerakam iti  
cet tad asiddham | tādrśasya karmaṇaḥ pramāṇābhāvāt | sugatena sarvajñenoktam  
iti cet tasya sarvajñatvam asiddham iti prathamapāde sthitam | tataś ca svarga-  
narakagamaṇābhāvāt tata āgatya garbhapraveśāsiddher utpattibhāvānupapattiḥ |  
ātmavāde vistareṇātmasthāpanaṃ kṛtam ity ata uparamyate || 24 ||

10 **nāsato 'dr̥ṣṭatvāt || II.2.25 ||**

Dv(II.2.26)

yac cābhyupagataṃ saugatair abhāvād bhāvotpattir iti tad ayuktam |  
**asataḥ** śaśaviṣṇāṇāder aṅkurotpattiyadarśanāt | abhāvasya nirupākhyatvāc  
chaśaviṣṇābījabhāvayoḥ ko viśeṣaḥ | tataś ca kāraṇaniyamānupapattir iti  
sarvaṃ sarvasmād upapadyeta | nanu bījam anupamṛdyāṅkuraprādurbhāvo na  
15 dṛśyate | satyam | bījasamsthānaṃ tatra nivartate virodhi bījadravayam eva tv  
aṅkurākāreṇāvasthāntaratayā pariṇamata iti pratyakṣam etan na pratyākhyātuṃ  
śakyam || 25 ||

**udāsīnānām api caivaṃ siddhiḥ || II.2.26 ||**

Dv(II.2.27) Dv[123]

1 °bhāvābhāvāt Aw, IO, Jd, Ld, SB ] °bhāvāt B, Dv 2 °santānasya paraloka° B, Aw, IO, Jd,  
Ld, SB ] °santānaparaloka° Dv 2–3 antarābhavadehakaḥkalpanāyāḥ B, Aw, IO, Jd, Ld, SB ] *an-*  
*antarābhavedahakalpanāyāḥ* Dv 3 antarābhavadeham B, Ld, SB ] *antarabhavadeham* Dv; *yad*  
*antarābhavadeham* Aw, IO, Jd 5 karma B, Dv, Aw, IO, Ld ] *karme* Jd 6 cet tad asiddham B,  
Dv, Aw, IO, Ld ] *cen na hy asiddham* Jd; *cet tad ayuktam* SB 6 tādrśasya karmaṇaḥ B, Dv, Aw,  
Jd, Ld, SB ] *tādrśyakarmaṇaḥ* IO 8 °gamaṇābhāvāt B, Dv, Aw, IO, Jd, SB ] °gamaṇābhāvāṃ  
Ld 8 garbhapraveśāsiddher Ma, B, Dv, Aw, IO, Jd, Ld ] *garbhapraveśābhāvāt punar* SB 9 ata  
B, Dv, Aw, Jd, Ld, SB ] *atra* IO 9 uparamyate Dv, Aw, Ld, SB ] *uparabhyate* B 11 saugatair  
B, Dv, Aw, IO, Ld, SB ] *sogatair* Jd 11 abhāvād Dv, Aw, IO, Jd, Ld ] *abhād* B; *abhāvā*  
SB 11 bhāvotpattir iti B, Dv, Aw, IO, Ld, SB ] *bhāvotpattis* Jd 12 abhāvasya Aw, IO, Jd,  
Ld, SB ] *bhāvasya* B, Dv 13 °bījabhāvayoḥ B, Aw, IO, Jd ] °jīvabhāvayoḥ Dv; °bījābhāvayoḥ  
Ld, SB 13 kāraṇa° B, Aw, IO, Jd, Ld, SB ] *kāraka°* Ba, Dv 14 upapadyeta B, Aw, IO, Jd,  
Ld ] *upapadyate* Dv, SB; *utpadyate* vB(coni.) 14 nanu Aw, IO, Jd, Ld ] *nanu ca* B, Dv, SB  
14 anupamṛdyāṅkura° Ld, SB ] *anupamṛjyāṅkura°* B, Dv, Aw, IO, Jd, see NOTES 15 nivartate  
B, Dv, Ld ] *om.* Aw; *pravartate* IO, Jd; *nivartante* SB 15 virodhi bījadravayam B, Aw, IO, Jd,  
Ld ] *virodhe bījadravayam* Ba; *virodhi dravyaṃ bījam* Md; *virodhidravayam bījam* Dv 15–16 eva  
tv aṅkurā° Aw, IO, Jd, Ld ] *eva cāṅkurā°* Dv; °evaṃ tv aṅkurā B 16 °āntaratayā B, Dv, Aw, Ld ]  
°āntaraṃ tayā IO, Jd

7 prathamapāde: JS I.1, see NOTES

9 ātmavāde: cf. JSŚbh(F) ad I.1.5, see NOTES

yadi cābhāvād bhāvotpattir udāsīnānām aprayatamānānām apy  
abhilaṣītārthasiddhir abhāvasya sulabhatvād iti || 26 ||

Dv(II.2.28)

**nābhāva upalabdheḥ || II.2.27 ||**

sautrāntikamate nirākṛte yogācāro vijñānavādī bauddhaḥ pratyavatiṣṭhate —  
“śamathavipaśyanāyuganaddhavāhī mārgo yoga”<sup>19</sup> iti yogalakṣaṇam | śamath- 5  
eti samādhir ucyate | vipaśyanā samyagdarśanalakṣaṇā | yathā yuganaddhau  
balīvardau vahatas tathā yo mārgaḥ samyagdarśanavāhī sa yogaḥ | tenācaratīti  
yogācāra ucyate |

kiṃ punaḥ samyagdarśanam | sarvaṃ bāhyārthaśūnyaṃ vijñānaṃ sarvaṃ  
kṣaṇikaṃ sarvaṃ nirātmakam iti | 10

kathaṃ punar vijñānamātraṃ pratijñāyate | sākāraṃ pratyayaṃ ca vijñānam |  
nīlaṃ pītam iti hi sākāraṃ vijñānam eva prakāśate | pratyakṣaṃ ca tat pradīpavat  
prakāśakatvāt | apratyakṣo yasyopalambhas tasya svaparotpannayor vijñānayor  
aviśeṣaprasaṅgaḥ |

asti ca viśeṣaḥ | svotpannena vijñānena pravṛttinivṛttikalakṣaṇaṃ vyavahāraṃ 15  
puruṣo nirvartayati | tathā coktaṃ viprabhikṣuṇā —

“apratyakṣopalambhasya nārthadrṣṭiḥ prasidhyati |”<sup>20</sup>

“avibhāgo ’pi buddhyātmā viparyāsitarśanaiḥ |

grāhyagrāhakasaṃvittibhedavān iva lakṣyate |”<sup>21</sup> iti |

tatra grāhyākāraḥ prameyaṃ grāhakākāraḥ pramāṇaṃ svasaṃvittih phalam iti 20  
trayam ekasmin vijñāne ’vakalpate | tasmān nāsti bāhyārthaḥ |

itaś ca —

“sahopalambhaniyamān na bhedo nīlataddhiyoḥ |”<sup>22</sup>

yadaiva nīlajñānaṃ tadaiva nīlam upalabhyate tasmād anayor abheda iti |

<sup>19</sup>unk. see NOTES <sup>20</sup>PVin I.54cd. <sup>21</sup>PVin I.44 (=PV III.353.) <sup>22</sup>PVin I.54ab: v.l. sa-  
hopalambhaniyamād abhedo nīlataddhiyoḥ

1 aprayatamānānām B, Dv] *apratīyamānānām* Aw, IO, Jd; *apratyayatānānām* Ld  
2 sulabhatvād B, Dv, Aw] *sulabhād* IO, Ld, Ta; *mūlabhāvād* Jd 4 vijñānavādī B, Dv, Aw, IO,  
Jd] *vijñānavādī* Ld 5 śamatha° B, Dv, IO, Jd] *śamappa*° Aw; *samartha*° Ld 5–6 śamatheti  
B, Dv, Aw, IO, Jd] *samartheti* Ld 6 samyagdarśana° Dv, Aw, IO, Jd, Ld] *samyadarśana*°  
B 6 °lakṣaṇā em.] °lakṣaṇaḥ B, Dv, Aw, IO, Jd, Ld, see NOTES 7 balīvardau vahatas B,  
Dv, Aw, IO, Jd, Ld] *balīvargau varutas* Md 11 pratyayaṃ Dv, Aw, IO, Jd, Ld] *pratyakṣam*  
B 12 tat pradīpavat Aw, IO, Ld] *tataḥ pradīpavat* B, Dv; *pradīpavat* Jd 13 apratyakṣo  
yasyo° Aw] *pratyakṣasyo*° B; *apratyakṣasyo*° Dv, IO, Ld; *apratyakṣo*° Jd 13 °palambhas tasya  
Dv, Aw, IO, Jd] °*palamrasya* Md; °*palabhyasya* B, Ld 13 svaparotpannayor B, Dv, Aw, IO]  
*svaparotpanna*° Jd; *svarotpannayor* Ld 15 svotpannena B, Dv, Aw, IO, Ld] *svotpanne* Jd  
16 nirvartayati Aw] *nivartayati* B, Dv, IO, Jd, Ld 19 lakṣyate B, Dv, Aw, IO] *lakṣate* Jd;  
*lakṣyete* Ld 21 vijñāne B, Dv, Aw, IO, Jd] *vijñāno* Ld 21 ’vakalpate B, Dv, Aw, IO, Ld]  
*kalpate* Jd



itaś ca — bāhyārthaśūnyo jāgratpratyayaḥ pratyayatvāt svapnapratyayavat |

- atra vadāmaḥ — na bāhyasyābhāvaḥ | kasmāt | upalabdheḥ | sa hi bahirdeśasambaddhaḥ pratyakṣam upalabhyate — pāvakaḥ parvataḥ pṛthivī salilam iti | ākāravān nirākāraṃ ca vijñānam | antardeśe 'haṃkārasamārūḍhaṃ
- 5 vijñānam ātmāparo'kṣam utpadyate | tayor jñānajñeyayor bhinnadeśayor anubhūyamānayoḥ katham evaikatvam āśrīyate | kṣīrodakayos tu parasparasamṣargāt syād ekatvābhimānaḥ | pratyakṣatvam tu vijñānasyāsmākam apy abhīṣtam eva | na punaḥ pūrvam eva vijñānaṃ pratyakṣam anubhūyate
- 10 grāhyākāropaśleṣam antareṇa | grāhyākārapuraḥsaram eva hi saṃvedanaṃ Dv[124] saṃvedayitur aparo'kṣībhavati | ghaṭasaṃvedanaṃ paṭasaṃvedanam iti hi vedyākārapūrvakam eva saṃvedanaṃ nirdiśyate |
- yad uktam — “sahopalambhaniyamād” iti tad anirūpitābhidhānam | sahatvam nāmaikadeśavartitvam ekakālavartitvam vā dvayor bhinnayoḥ padārthayoḥ | tataś ca bhinnopalambhaniyamād iti hetvarthaḥ | abheda iti
- 15 pratijñā | so 'yam pratijñāhetvor virodhaḥ | pratijñāyām satyām hetur bādhyate tasmin pratijñā bādhyata iti | na ca drṣṭānto 'sti grāhyagrāhakayor abhede | dvicandrajñānādiṣv api grāhyagrāhakayor bheda eveṣṭo mīmāṃsakaiḥ || 27 ||

### vaidharmyāc ca na svapnādivat || II.2.28 ||

Dv(II.2.29)

yad uktam svapnavad iti tatrocyate — **svapnamrgatṣṇādivad** bhavitum

1 itaś Aw, IO, Jd, Ld] *tataś* B, Dv 1 bāhyārthaśūnyo vB<sup>pc</sup>, IO, Jd, Ld] *svārthaśūnyo* vB<sup>ac</sup>, Dv; *vākārthaśūnyo* Aw 1 jāgratpratyayaḥ pratyayatvāt Aw, Jd, Ld] *jāgratpratyayatvāt* IO B; *jāgrataḥ pratyayatvāt* Ba; *jāyate pratyayatvāt* Dv; *jāgratpratyayāpratyayatvāt* IO 3 °sambaddhaḥ Ld] °*sambandhaḥ* B, Dv, Aw, IO, Jd 3 upalabhyate B, Dv, Aw, Ld] *upalabhyate ca* IO, Jd 4 ākāravān Aw, IO, Jd, Ld] *ākāravan* B, Dv 6 evaikatvam B, Dv, Aw, Ld] *ekaikatvam* IO; *ekaikam* Jd 7 pratyakṣatvam tu vijñāna° vB<sup>pc</sup>, Aw, IO, Jd, Ld] *pratyakṣavad varṇavijñāna°* Ba, Md; *pratyakṣam yad varṇavijñāna°* Dv 8 eva Aw, IO, Jd, Ld] *eva ca* B, Dv 9 grāhyākāropaśleṣam B, Dv, Aw, IO, Jd, Ld] *grāhyākāropaślekarāpūrvaṣam* Md 9 grāhyākāra° B, Dv, IO, Jd, Ld] *agrāhyākāra°* Aw 9 °puraḥsaram B, Dv, IO, Jd, Ld] *paraḥ param* Aw 9 saṃvedanaṃ B, Aw, IO, Jd, Ld] *om.* Ba, Md, Dv 10 paṭasaṃvedanam B, Dv, Aw, IO, Ld] *ghaṭasaṃvedanam* Jd 11 vedyākāra° B, Dv, IO, Jd, Ld] *vidyākāra°* Aw 11 nirdiśyate B, Dv, Aw, IO, Ld] *yad iśyate* Jd 12 anirūpitābhidhānam Dv, Aw, IO, Jd, Ld] *anirūpitam abhidhānam* B 14 abheda B, Aw, Ld] *bheda* Dv, IO, Jd 14 iti B, Aw, IO, Jd, Ld] *iti ca* Ba, Md, Dv 15 satyām B, Dv, Aw, IO, Jd] *satyām satyām* Ld 15 bādhyate Dv, Aw, IO, Jd, Ld] *bādhyate* B 16 tasmin Dv, Aw, IO, Jd, Ld] *tasmin sati* vB(*coni.*) 16 pratijñā bādhyata B, Dv, IO, Jd, Ld] *pratibādhyata* Aw 17 eveṣṭo B, Dv] *iṣṭo* Aw, IO, Jd; *draṣṭo* Ld

12 sahopalambhaniyamād: cf. 206.23

17 dvicandrajñānādiṣv: cf. PVin: 40.2

19 svapnavad iti: cf. 207.1

jāgratpakṣo nārhati vaidharmyāt | tatra hi nidrā kāraṇadoṣo gr̥hyate | prabuddhasya bādhyate | na ca pratyaytvāt svapnapratyayavad asya mithyātvam | yadi ca pratyaytvam mithyātvahetur abhipreyeta svapnajñānasya mithyātvam asiddham | prabodhapratyayasya bādhakasyāpi mithyātvād dr̥ṣṭāntābhāvaḥ | tasmā jāgratpratyayasya mithyātvam anumānena sādhayitum aśakyam 5  
pratyakṣānubhavabalīyastvāt | ye tu bauddhamatāvalambino māyāvādinā te 'py anena nyāyena sūtrakāreṇaiva nirastā veditavyāḥ | yadi bāhyo 'rtho nābhipretaḥ syāt kimartham idaṃ yateta sūtrakāraḥ |

atha manyase — anyasmin sthāyini vastvantare sati vijñānamātram neṣyate | sati punar ātmatattve prapañcāpalāpa iti | 10

ko 'yaṃ nyāyaḥ — yad anyasmin pratipanne 'nyan neṣyate iti | pratyuta brahmakāryatvāt pṛthivyādīnām tathātvam eva yuktam | yat tu pratyakṣādīnām svato mithyātvam nāsti paratas tu mithyātvam iti kiṃ viśiṣyocyate |

nanu sarvatra svapnādāv api parata eva mithyātvam gamyate na svataḥ | na hi rajatajñānena tadgatamithyātvam gr̥hyate | 15

tatra cāgamasya bādhakasya nityatvāt pratyakṣādīnām sarvadā mithyātvam eva syān na kadācit tathātvam iti | prathamapāde pratyakṣādīprāmāṇyanirūpaṇam codanāprāmāṇyasiddhyartham yat tad udake viśīrṇam syāt | upavarṣacāryasya

1 nidrā B, Dv, Aw, IO, Ld] *nidra*° Jd 2–3 °pratyayavad asya mithyātvam | yadi ca B, Dv, Aw] *om.* IO, Jd, Ld 3 abhipreyeta B, Dv] *abhipretam* Aw, IO, Jd; *abhipratyayeta* Ld; *abhiprayeta* Ta 4–5 asiddham ... mithyātvam B, Dv, IO, Jd, Ld] *lac.* Aw 4 prabodhapratyayasya B] *pravādhapratyayasya* IO, Ld; *pravādhapratyayasya* Jd 4 dr̥ṣṭāntābhāvaḥ B] *na dr̥ṣṭāntābhāvaḥ* Ba, Md, Dv, Jd; *taddr̥ṣṭāntābhāvaḥ* IO, Ld 6 ye tu B, Dv, Aw, Ld, SB] *ye 'pi* IO, Jd 6 te 'py B, Dv, Aw, IO, Ld, SB] *teṣv* Jd 7 nyāyena B, Dv, Aw, IO, Jd, SB] *nyoyena* Ld 7 sūtrakāreṇaiva B, Dv, Aw, IO, Jd, SB] *sūtrakāreṇaiva* Ld 8 syāt Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 8 yateta Aw, IO, Jd, Ld] *yatate* B, Dv, SB 9 sati IO<sup>pc</sup>] *'sati* B, Dv, Aw, Jd, Ld, SB; *syata iti* IO<sup>ac</sup>, see NOTES 10 prapañcāpalāpa B, Dv, Aw, Jd, Ld, SB] *prapañcāpralāpa* IO 11 yad anyasmin vB<sup>pc</sup>, Aw, IO, Jd, Ld, SB] *yat saty asmin* vB<sup>ac</sup>, Dv; *yad asmin* Ba 11 neṣyate iti B, Dv, Aw, IO, Ld, SB] *neṣyati* Jd 11–12 brahmakāryatvāt Dv, Aw, IO, Jd, Ld, SB] *bahmakāryatvāt* B 13 paratas tu B, Dv, Aw, IO, Ld, SB] *paras te* Jd 14 nanu B, Dv, Aw, Ld, SB] *na tu* IO, Jd 15 rajatajñānena Aw, IO, Jd] *rajatajñāne* B, Dv, Ld, SB 16 cāgamasya bādhakasya B, Aw, IO, Jd, Ld, SB] *cāgamasya bādhasya* Md; *cāgamasyābādhasya* Dv 16 nityatvāt pratyakṣādīnām B, Aw, IO, Jd, Ld, SB] *nityakṣādīnām* Md; *pratyakṣādīnām* Dv 17 tathātvam B, Dv, Ld, SB] *tathyatvam* Aw, IO; *bhakṣyatvam* Jd 18 °siddhyartham Aw, IO, Ld, SB] °*siddhartham* B, Dv

1 jāgratpakṣo : cf. 207.1, bāhyārthasūnyo jāgratpratyayaḥ

17 prathamapāde : JS I.1.

17 pratyakṣādīprāmāṇyanirūpaṇam : cf. JS I.1.4.

18 codanāprāmāṇyasiddhyartham : cf. JS I.1.2.

śāstrasampradāyapravartakasyārthavaicitryaṃ kṛtam evaṃ ca jñānavaicitryaṃ  
na svato nirākāratvāt || 28 ||

nanu vāsanā nibandhanaṃ syād ity āśaṅkya nirākāroti —

**na bhāvo 'nupalabdheḥ || II.2.29 ||**

Dv(II.2.30) Dv[125]

- 5 vāsanānāṃ **na bhāvo 'nupalabdheḥ** pramāṇābhāvād ity arthaḥ |  
yat kilālayavijñānam ahaṃpratyayākhyam tadghaṭādiññānair vāsanā  
ādhāryante | tābhyaś ca ghaṭādiññānānīti parasparahetumadbhāvena  
vijñānavāsanācakram pravartata iti |  
tad ayuktam | vijñānaskandhamātravādīnaḥ kuto vyatiriktā vāsanāḥ |  
10 tadabhyupagame vijñānavādahāniḥ || 29 ||

**kṣaṇikatvāc ca || II.2.30 ||**

ālayajñānasya **ca kṣaṇikatvād** ādhāratvaṃ nopapadyate | kiṃ cānubhavajanitāḥ  
saṃskāraḥ smr̥tīhetur vāsanocyate | na punar jñeyākāravaicitrye tasyāḥ  
sāmarthyam kalpayitum śakyam || 30 ||

15 **sarvathānupapatteś ca || II.2.31 ||**

**sarvathā** yathā yathā vicāryate tathā tathā sikatākūlavād avadīryata ity atyantam  
upekṣaṇīyam | saugatamatadarśanavijñānavādinirākaraṇena śūnyavādo nirasto

1 °pravartakasyārthavaicitryam B, Aw, IO, Jd, Ld, SB ] °pravartakasyānuvaicitryam Dv 1 evam  
B, Dv, SB ] eva Aw, IO, Jd, Ld 1 ca B, Aw, IO, Jd, Ld, SB ] om. Dv 1 jñānavaicitryam B, Aw,  
IO, Jd, Ld, SB ] vijñānavaicitryam Dv 3 nanu B, Dv, Aw, Ld, SB ] na tu IO, Jd 3 āśaṅkya  
Aw, IO, Jd, Ld, SB ] āśaṅkya B, Dv 5 'nupalabdheḥ B, Dv, Aw, IO, Jd, Ld, SB ] 'nupalabhyaḥ  
Md 6 vāsanā B, Aw, IO, Jd, Ld, SB ] vāsanāḥ Dv 7 ādhāryante B, IO, SB ] ādhāryante  
Ba; ādhāryante Dv, Aw; ācāryante Jd; adhāryante Ld 7 tābhyaś ca Aw, IO, Jd, Ld, SB ]  
tābhya[.....] B; tāś ca Dv 7 °hetumadbhāvena B, Aw, IO, Jd, Ld, SB ] °hetumadbhāvena  
Md, Dv 9–10 vāsanāḥ | tadabhyupagame B, Dv, Aw, IO, Ld, SB ] vāsanād abhyupagame Jd  
11 kṣaṇikatvāc ca vB(coni.) ] om. vB(all Mss), Dv, Aw, IO, Jd, Ld, SB 12 ca Dv, Aw, IO, Jd,  
Ld ] na B; om. SB 13 saṃskāraḥ smr̥tīhetur B, Aw, IO, Ld, SB ] saṃskārasmr̥tīhetur Dv, Jd  
15 sarvathānupapatteś ca B, Aw, IO, Jd, Ld ] om. Dv; sarvathānupapatteḥ SB 16 sarvathā B,  
Dv, Aw, Ld ] om. IO, Jd, SB 16 yathā yathā B, Aw, IO, Jd, Ld, SB ] yathā Dv 16 tathā tathā  
B, Aw, IO, Jd, Ld, SB ] tathā Dv 16 sikatākūlavād Dv, Aw, IO, Jd, Ld, SB ] sikatākūlavād B  
16 avadīryata ity atyantam Aw ] avadīryate | atyantam B; avadīryate ity antam Dv, IO, Jd, Ld,  
SB 17 upekṣaṇīyam B, Dv, Aw, SB ] utprekṣaṇīyam IO, Jd, Ld 17 saugatamatadarśana° Ld ]  
saugatamatadarśanam B, Dv; atha saugatamatadarśanam Aw, IO; atha saugatam atra darśanam  
Jd; atha saugatam darśanam SB 17 vijñānavādi° B, Dv, IO, Jd, Ld, SB ] vijñānavāda° Aw

veditavyaḥ | tasmin sthite tatpravṛtteḥ || 31 ||

Dv(II.2.33)

**naikasminn asambhavāt || II.2.32 ||**

idānīm ārhatam matam parīkṣyate | sapta caiṣāṃ padārthāḥ  
śāstrasaṅgrahabhūtaḥ — jīvājīvāśravasaṃvaranirjarābandhamokṣā iti | teṣāṃ  
aparaḥ prapañcaḥ | pañcāstikāyo nāma — jīvāstikāyaḥ pudgalāstikāyo 5  
dharmāstikāyo 'dharmāstikāya ākāśastikāyaś ceti | imaṃ ca saptabhaṅgīnayaṃ  
nāma nyāyaṃ sarvatrāvatārayanti — syād asti | syān nāsti | syād asti ca nāsti ca |  
syād vaktavyaḥ | syād asti cāvaktavyaś ca | syān nāsti cāvaktavyaś ca | syād asti  
ca nāsti cāvaktavyaś ceti |

tatra jīvājīvau prasiddhau | āśrāvayati puruṣaṃ viṣayeṣv indriyavṛttir 10  
āśrava ucyate | anye tv ārhatā vyācakṣate — kartāram abhivyāpyāśravaty  
anugacchatīty āśraṃ karmocyata iti | saṃvaraḥ sambandhaḥ | nir-  
jaras tapaḥ pūrvasaṅcītam kalmaṣaṃ nirjarayatīty asnānamauna-  
vīrāsanaṣṭyūtibhojanataptaśīlārohaṇakeśolluñcanādīlakṣaṇam | aṣṭavidho  
bandhaḥ — darśanāvaraṇīyaṃ jñānāvaraṇīyaṃ mohanīyam antarāyam iti 15

2 asambhavāt B, Dv, Aw, Ld, SB ] *sambhavāt* IO, Jd 3 parīkṣyate B, Dv, Ld, SB ] *parīkṣate*  
Aw, IO, Jd 4 °āśrava° Aw, IO, Jd, Ld, SB ] °āśrava° B, Dv 4 °saṃvara° B, Dv, Aw, IO,  
Jd ] °saṃvara° Ld; °saṃbandha° SB 4 °nirjara° B, Dv, Aw, IO, Jd, SB ] °nirjara° Ld, see  
NOTES 4 °bandha° B, Dv, Aw, IO, Jd, SB ] °bandhā° Ld 5 pudgalāstikāyo B, Dv, Aw,  
IO, Ld, SB ] *pulālāstikāyo* Jd 6 ākāśastikāyaś B, Dv, Aw, Ld, SB ] *prakāśastikāyaś* IO, Jd  
6 saptabhaṅgīnayaṃ B, Dv, Aw, Ld, SB ] *saptabhaṅgī* IO, Jd 7 nyāyaṃ B, Dv, Aw, Ld,  
SB ] *nayaṃ* IO; *yaṃ* Jd 7 syān nāsti B, Dv, Aw ] *syān nāsti syād avaktavyaḥ* IO, Jd; *syān*  
*nāsti syān nāsti syād avaktavyaḥ* Ld, SB 7–8 ca | syād vaktavyaḥ | syād asti cāvaktavyaś ca |  
Aw ] *cāvaktavyaḥ* Dv; *ca* | *syād asti cāvaktavyaḥ syān nāsti cāvaktavyaḥ* IO; *ca* | *syād asti*  
*cāvaktavyaḥ* Jd; *vā* | *syād asti vā vaktavyaḥ* Ld, SB 8 nāsti cāvaktavyaś ca Dv, Aw, IO, Jd ]  
*nāsti cāvaktavyasya* B; *nāsti vāvaktavyaś ca* Ld, SB 8–9 syād asti ca nāsti cāvaktavyaś ceti  
B, Dv, Aw, IO ] *om.* Jd; *syād asti ca nāsti vāvaktavyaś ceti* Ld, SB 10 prasiddhau B, Dv,  
Aw, IO, Jd, SB ] *prasiddhā* Ld 10 āśrāvayati Dv, Aw, IO, Ld, SB ] *āśrāvayati* B; *āśravayati*  
Jd 10 indriya° Dv, Aw, IO, Jd, Ld, SB ] *endriya°* B 10 °vṛttir Aw, IO, Jd, Ld ] °*vṛttibhir*  
*iti* B, Dv 11 āśrava Dv, Aw, IO, Jd, Ld ] *āśrava* B; *āśraya* SB 11 ārhatā vyācakṣate B,  
Dv, IO, Ld, SB ] *ārhatā vyācakṣyante* Aw; *āhitāv ācakṣate* Jd 11 °āśravaty Dv, Aw, IO,  
Jd, Ld, SB ] °*āśravaty* B 12 āśraṃ Dv, Aw, IO, Jd, Ld, SB ] *āśraṃ* B 12 saṃvaraḥ  
B, Aw, IO, Jd, Ld ] *sambaraḥ* Dv; *om.* SB 12 sambandhaḥ B, Dv, SB ] *om.* Aw, IO,  
Jd, Ld 13 tapaḥ B, Dv, Ld, SB ] *tu yaḥ* Aw, IO; *stulāḥ* Jd 13 pūrvasaṅcītam kalmaṣaṃ  
Ma, B, Dv, Aw, IO, Jd, Ld ] *pūrvasaṅcītakalmaṣaṃ* SB 13 asnāna° Ld, SB ] *asrāna°* Md,  
Ba, Dv, B; *asnāna°* Aw; *asnāta°* IO; *asmātamauna* Jd 14 °vīrāsanaṣṭyūtibhojana° Aw ]  
°*vārāsana tiṣṭhati bhojana°* Md, SB; °*vīrāsanaṃ na tiṣṭhati bhojana°* Ba; °*maunī vīrāsane tiṣṭhati*  
*bhojana°* Dv; °*vīrāsanaḥ bhojana°* B; °*vīrāsanaṣṭyatabhojana°* IO; °*vīrāsanaṣṭyūtibhojana°* Jd;  
°*vīrāsanaṣṭyatabhojana°* Ld 15 darśanāvaraṇīyaṃ B, Dv, IO<sup>ac</sup> ] *darśanāvaraṇīyaṃ* Aw, IO<sup>pc</sup>,  
Jd, Ld, SB 15 jñānāvaraṇīyaṃ B, Dv ] *jñānāvaraṇīyaṃ* Aw, IO, Ld, SB; *om.* Jd 15 antarāyam  
IO, Jd, SB ] *antarāyam* B, Dv, Aw; *anantarāyam* Ld

catvāry etāni ghātikarmāṇy ucyante | vedanīyaṃ nāmikaṃ gotrikam āyuṣkam  
iti catvāry aghātikarmāṇi | bandhanivṛttau nityasiddhārhadanugrahān mokṣo  
bhavatīti |

Dv[126]

5 pudgalāstikāya iti paramāṇavo 'bhidhīyante | dharmāstikāyaḥ  
pravṛtṭyanumeyo 'dharmāstikāyaḥ sthītihetur amuktānām | ākāśastikāyo  
dvidhā bhidyate — lokākāśo 'lokākāśas ceti | uparyuparisthitānām lokānām  
antarvartī lokākāśas teṣām upari mokṣasthānam | alokākāśas tu parato yatra lokā  
na santi | jīvās tu tredhā bhidyante — baddhātmāno muktātmāno nityasiddhās  
ceti | ye muktātmānas te sarvajñā niratīśayasukhās cāsata iti |

10 tatredam ucyate — **naikasmin** dharminy **asambhavāt** | katham eko  
bhāvo 'sti ca nāsti ca syāt | yadāstīty avadhāryate tadā nāstīti nāvadhāryate vi-  
rodhāt |

nanu paṭarūpeṇa ghaṭo nāsti svena rūpeṇāstīti ko virodhaḥ |

15 ucyate — svarūpe 'pi saptabhaṅgīnayasyāviśeṣāt | svarūpam astīty api syān  
nāstīty api | tatrānadhyaivasānam eva syāt | kiṃ ca ye sapta padārthās te  
tathaivānyathā vā |

nanu sarvam anaikāntikam ity avadhāraṇajñānaṃ niścitam eva |

20 nety ucyate | avadhāraṇam apy anaikāntikam eva syāt | avadhāraṇam syān  
nāsti cāvadhāraṇam iti na kvacin niścayaḥ syāt | mokṣo 'sti nāstīty avadhāraṇād  
apravṛttir eva syāt | tatraivaṃ śāstraṃ praṇayann unmattatulyas tīrthakaraḥ  
syāt || 32 ||

### evaṃ cātmākārtsnyam || II.2.33 ||

Dv(II.2.34)

1 gotrikam āyuṣkam Dv, SB ] *gotrikam āyuṣam* B; *gotrikarmārthaṣkam* Md; *gotrikam ārthaṣkam*  
Aw, IO; *gotrikam ātharvaskam* Jd; *gotrikam arthāṣkam* Ld 2 catvāry Aw, IO, Jd ] *catvāry*  
B, Dv, Ld, SB 2 aghātikarmāṇi B, Dv, Aw, IO, Jd, SB ] *aghātakarmāṇi* Ld 4 pudgalāstikāya  
iti paramāṇavo B, Dv, Aw, IO, Ld ] *pulāstikāya iti paramāṇavo* Jd; *nāsti kāya eva paramāṇavo*  
Md; *nāstikāya iti paramāṇavo* SB 5 pravṛtṭyanumeyo IO, Jd, Ld, SB ] *pravṛtṭyunumeyo* Dv;  
*pravṛtṭyupameyo* B; *om.* Aw 5 'dharmāstikāyaḥ B, Dv, IO, Jd, Ld, SB ] *om.* Aw 7 antarvartī  
B, Dv, Aw, IO, SB ] *antarvarti* Jd; *anantarvatī* Ld 7 tu parato Ma, B, Dv, Aw, IO, Jd, Ld ]  
*tatparato* SB 8 baddhātmāno B, Dv, Ld, SB ] *bandhyātmāno* Aw; *bandhātmāno* IO, Jd 8–  
9 nityasiddhās ceti Ma, B, Dv, Aw, IO, Jd, Ld ] *nityasiddhātmāna iti* SB 9 ye B, Dv, Aw, IO,  
Jd, SB ] *ye ye* Ld 10 dharminy B, Dv, Aw, Jd, Ld, SB ] *dharmaṇy* IO 11 'sti ca nāsti ca B,  
Dv, Ld, SB ] *'sti na cāsti ca* Aw; *nāsti na cāsti ca* IO, Jd 11 yadāstīty B, Dv, Ld, SB ] *yad astīty*  
Aw, IO, Jd 11 tadā nāstīti nāvadhāryate Aw ] *om.* B, Dv, IO, Jd, Ld, SB 13 rūpeṇāstīti Ma,  
B, Dv, Aw, IO, Jd, Ld ] *rūpeṇa nāstīti* SB 14–15 syān nāstīty api B, Dv, Aw, IO, Ld, SB ] *om.*  
Jd 16 tathaivānyathā B, Dv, Aw, Ld, SB ] *tathaiva vānyathā* IO, Jd 17 avadhāraṇajñānaṃ  
Aw, IO, Jd, Ld, SB ] *avadhāraṇajñānaṃ* B, Dv 19 na kvacin B, Aw, IO, Jd, Ld, SB ] *kvacin*  
Dv 19 syāt Dv, Aw, IO, Jd, Ld, SB ] *na syāt* B 20 tatraivaṃ B, Dv, Aw, IO, Ld ] *tatraiva* Jd;  
*tad evaṃ* SB 20 unmattatulyas tīrthakaraḥ Dv, Aw, IO, Ld, SB ] *unmattatulyatīrthaṃkaraḥ* B;  
*unmattatulyarthaṃkaraḥ* Jd

**evaṃ cātmano** 'pi yad iṣṭaṃ śārīraparimāṇatvaṃ tad api pakṣe syāt pakṣe nety **akārtsnyam** aparipūrṇatvam | tatra śārīraikadeśe jīva ity ekadeśo jīvaśūnyaḥ syāt | kiṃ ca manuṣyaśārīraparimāṇo jīvaḥ kenacit karmavipākena pipīlikāśārīre praviśan na samīyeta || 33 ||

Dv(II.2.35)

**na ca paryāyād apy avirodho vikārādibhyaḥ || II.2.34 ||**

5

manuṣyaśārīraparimāṇasya jīvasya hastiśārīrādāv “akārtsnyam”<sup>23</sup> parihartuṃ śakyam | katham | anantāvayava ātmā hastiśārīre teṣāṃ avayavānām up-acayo 'rbhakaśārīre 'pacaya ity evaṃ **paryāyād avirodhaḥ** |

iti cen **na** | **vikāramūrtatvādidoṣaprasaṅgāt** | yadi sāvyavo jīvaḥ syād dehavad vināśī syān mūrtatvāc ca | na copacayāpacayau śakyau kalpayituṃ pramāṇābhāvāt | ye 'pagatās te 'pagatā eva | na teṣāṃ punar ātmasambandho nirūpayituṃ śakyata ity asaṅgatam ārhatam matam || 34 ||

Dv(II.2.36)

**antyaṅvasthiteś cobhayanityatvād aviśeṣaḥ || II.2.35 ||**

caramadehagatasya parimāṇasyāṅvasthitir iṣyate digambaraiḥ | bhinne dehe muktaḥ sarvagato dehāntarāvachedābhāvāt | tan nityam parimāṇam tataś cādyamadhyayor apy avasthayor **nityatvam** syāt | ato '**viśeṣaḥ** sarvadānūr vā sarvagato vā | na śārīraparimāṇatvam anavasthitam āśrayituṃ śakyam | evaṃ copacayāpacayapratijñāhāniḥ | ato digambarasiddhānto vasanasamayo 'py

<sup>23</sup>BS II.2.33.

1 °parimāṇatvam Aw, IO, Jd, SB<sup>pc</sup> ] °pariparipariṇāmatvam Md; °pariṇāmatvam B, Dv, Ld, SB<sup>ac</sup> 1–2 nety akārtsnyam B, Dv, Aw, IO, Ld, SB ] nityakārtsnyam Jd 2 jīva ity ekadeśo Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 3 °parimāṇo B, Dv, Aw, IO, Jd, SB<sup>pc</sup> ] °pariṇo Ld 3 °śārīre Aw, IO, Jd, Ld ] °śārīram B, Dv, SB 4 samīyeta Aw, Ld ] samīyate B, Dv; sammīyeta IO, Jd, SB 6–7 hastiśārīrādāv . . . anantāvayava ātmā B, Dv, Aw, Ld, SB ] om. IO, Jd 7 hastiśārīre B, Dv, IO, Jd ] mahati śārīre Aw, Ld, SB 10 dehavad B, Dv, Aw, IO, Ld, SB ] devavad Jd 10 mūrtatvāc ca Aw, IO, Ld, SB ] mūrtatvāt B, Dv; muktatvāc ca Jd 10 copacayāpacayau B, Dv, Aw, IO, Jd, SB ] copapayāpacayau Ld 11 te 'pagatā Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 11 na B, Dv, Aw, IO, Ld, SB ] om. Jd 12 ārhatam B, Dv, Aw, IO, Ld, SB ] āhitaṃ Jd 14 caramadehagatasya Aw, IO, Ld, SB ] caramadehe gatasya B, Dv; caramadeham asya Jd 14 parimāṇasyāṅvasthitir Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 14 bhinne dehe B, Aw, IO, Jd, SB ] bhinnadehe Dv, Ld 15 sarvagato B, Aw, IO, Jd, Ld, SB ] sarvagato 'haṃ Dv 15 dehāntarāvachedābhāvāt Ma, B, Dv, Aw, IO, Jd, Ld ] dehāntarāvachedāt SB 15 tataś B, Dv, Aw, IO, Ld, SB ] taś Jd 16 'viśeṣaḥ B, Aw, IO, Jd, Ld ] viśeṣaḥ Dv, SB 17 anavasthitam B, Dv, Aw, IO, Jd, SB ] anasthitam Ld 18 vasanasamayo vB<sup>pc</sup>, Ld, Ta ] vivasanasamayo vB<sup>ac</sup>, Dv; vasvanasamayo Aw, Ba, Md, SB; 'vasvananayo IO, Jd 18 'py Dv, Aw, IO, Jd, Ld, SB ] om. B

6 akārtsnyam : cf. 211.22

18 copacayāpacayapratijñā : cf. 212.7

atyantam anādarāṇīya iti || 35 ||

**patyur asāmañjasyāt || II.2.36 ||**

Dv(II.2.37)

- adhunā nimittakāraṇam īśvaro nirākriyate | tatra māheśvarāś catvāraḥ —  
 pāsupatāḥ śaivāḥ kāpālikāḥ kārukasiddhāntinaś ceti | paśupatīśvareṇa  
 5 praṇītaṃ pañcādhyāyi śāstram | pañca ca tatra padārthā vyākhyāyante  
 “kāraṇam kāryam yogo vidhir duḥkhānta”<sup>24</sup> iti | kāraṇam īśvaraḥ |  
 kāryaśabdavācyam pradhānam mahadādi ca kāryam | yogo 'py “omkāram  
 abhidhyāyīta hr̥dīti kuryād dhāraṇam”<sup>25</sup> ity evam uktaḥ | vidhiḥ padārthas  
 triśavaṇasnanādīgūḍhacaryāvasānaḥ | duḥkhānto mokṣa iti | pāsupatavaiśeṣika-  
 10 naiyāyikakāpālikānām aviśiṣṭā muktyavasthāyāṃ pāṣāṇakalpā ātmāno bha-  
 vantīti | sāṅkhyasāivayoś ca viśiṣṭā ātmānaś caitanyasvabhāvās tiṣṭhantīti |  
 tatedam ucyate — **patyur** īśvarasya kalpanānupapannā | **asāmañjasyāt** |  
 kim idam **asāmañjasyam** | vaiśamyanaigr̥ṇyaprasaṅgād madhyamotta-  
 manīcam jagadbimbaṃ pravartayataḥ |  
 15 nanu ca prāṇikarmāpekṣatvād anavadyam |  
 nety ucyate | na tatra pramāṇam asti tadapekṣayā karoti | tannirapekṣo vā  
 svatantra iti kiṃcid atra pramāṇam kramate || 36 ||

**adhiṣṭhānānupapatteś ca || II.2.37 ||**

Dv(II.2.38)

<sup>24</sup>unk. cf. *Pañcārthabhāṣya ad PāsS I.1.* <sup>25</sup>PāsS V.24-25: v.l. omkāram abhidhyāyīta hr̥dī kurvīta dhāraṇam

1 anādarāṇīya iti Ma, B, Dv, Aw, IO, Jd, Ld] *anādarāṇīyaḥ* SB 4 śaivāḥ B, Dv, Aw, Ld, SB] *om.* IO, Jd 4 kāruka° Aw, IO, Ta, Md, SB] *kātika*° vB<sup>ac</sup>; *kāruṇika*° vB<sup>peccni.</sup>; *kārakāḥ* Jd; *kāruka*° Ld; *kāthaka*° Dv; *kāruka*[kāryam (213.6) Ba, see NOTES 5 pañca ca B, Dv, Aw, IO, Ld, SB] *pañca* Jd 6 kāraṇam kāryam B, Dv, Aw, IO, Ld, SB] *kāryam kāraṇam* Jd 7 kāryaśabdavācyam B, Aw, IO, Jd, Ld, SB] *kāryam śabdavācyam* Dv 7 mahadādi ca kāryam Ma, B, Dv, Aw, IO, Jd, Ld] *mahadādikāryam* SB 7 yogo 'py B, Dv, Aw, IO, Jd, SB] *yogo 'pi om̐yogo 'pi* Ld 8 abhidhyāyīta vB<sup>peccm.</sup>] *abhidhāya* vB<sup>ac</sup>, *abhidhāyat* B; *abhidhāyāt* Dv, Aw, IO, Jd, Ld, SB 8 hr̥dīti vB<sup>(em.)</sup>] *om.* vB<sup>ac</sup>; *kr̥d iti* B, Dv, Aw, IO, Jd, Ld, SB 8 vidhiḥ padārthas B, Dv, SB] *vidhipadārthas* Aw, IO, Jd, Ld 9 °caryāvasānaḥ B, Aw, IO, Jd, SB] °caryo 'vasānaḥ Dv; °caryādasānaḥ Ld 10 muktyavasthāyāṃ B, Dv, Aw, IO, Ld, SB] *muktāvasthāyāṃ* Jd 10 pāṣāṇakalpā B, Dv, Aw, Ld, SB] *pāṣāṇakalpām* IO, Jd 10–11 bhavantīti B, Dv, Aw, IO, Ld, SB] *bhavatīti* Jd 12 ucyate B, Dv, Aw, IO, Ld, SB] *ucyante* Jd 17 kramate Ma, B, Dv, Aw, IO, Jd, Ld] *prakramate* SB 18 adhiṣṭhānānupapatteś Dv, Aw, IO, Jd, Ld, SB] *adhiṣṭhānupapatteś* B

5 pañcādhyāyi śāstram: PāsS

Dv[128] itaś cāsāmañjasyam aśarīrasyeśvarasya pradhānādhiṣṭhānānupapatteḥ |  
saśarīro hi loke kulālādir mṛdādīnām adhiṣṭhātā dr̥ṣṭaḥ || 37 ||

Dv(II.2.39)

**karaṇavac cen na bhogādibhyaḥ || II.2.38 ||**

yathātmendriyagrāmam adhiṣṭhāti tatheśvara iti **cen naitad** evaṃ yuktaṃ |  
ātmano 'dhiṣṭhātrtvam viṣayab**hogār**thatvāt | svakarmārjitatvād rāgādimmattvāc 5  
cety **ādi**grahaṇam | īśvarasya tu sarvaṃ viparītam || 38 ||

Dv(II.2.40)

**antavattvam asarvajñatā vā || II.2.39 ||**

vāśabdo vikalpārthaḥ | kiṃ pradhānapuruṣāṇām iyattā tena paricchidyate kiṃ  
**vā** neti | yadi paricchidyate teṣāṃ **antavattvam** | yad yat paricchinnaṃ ghaṭādi 10  
tat tad antavad dr̥ṣṭam | atha na paricchidyate tasyeśvarasya**asarvajñatā** |  
anumānapradhānasyaitad dūṣaṇam | āgamavādinā tu brahmopādānakāraṇam  
nimittaṃ ca sarvajñam sarvaśakti | tadaṃśās tu jīvā anantā iti niravadyam || 39 ||

Dv(II.2.41)

**utpattayasambhavāt || II.2.40 ||**

idānīm pañcarātrasiddhāntaḥ parikṣyate |  
nanu ceyam anupapannā cintā śrutivirodhābhāvāt | katham | 15  
vāsudeva evopādānakāraṇam jagato nimittakāraṇam ceti te manyante |

1–2 cāsāmañjasyam ... dr̥ṣṭaḥ B, Dv, Aw, IO, Jd, Ld, SB] cā[.....]ṣṭaḥ Md  
1 pradhānādhiṣṭhānānupapatteḥ B, Dv, Aw, IO, Ld, SB] *pradhānādhiṣṭhānānupapatteḥ* Jd  
2 loke B, Aw, IO, Jd, Ld, SB] *om.* Ta, Md, Ba, Dv 2 kulālādir Aw, IO, Jd, Ld, SB]  
*kulālādi* B, Dv 4 yathātmendriyagrāmam B, Dv, Aw, IO, Ld, SB] *yathendriyagrāmam* Jd  
4 adhiṣṭhāti B, Dv, Aw, IO, Ld, SB] *adhiṣṭhāti* Jd 4 naitad evaṃ B, Dv, Aw, SB] *naivaṃ*  
IO, Jd, Ld 4 yuktaṃ Dv, Aw, IO, Jd, Ld, SB] *yuktayuktaṃ* B 5 bhogārthatvāt B, Aw, Ld,  
SB] *yogārthatvāt* Dv, IO, Jd 6 tu B, Dv, IO, Jd, Ld, SB] *om.* Aw 6 sarvaṃ Dv, Aw, IO,  
Jd, Ld, SB] *om.* B 8 kiṃ B, Aw, IO, Jd, Ld, SB] *om.* Dv 9 yad yat paricchinnaṃ B,  
Dv, Aw, IO, Ld, SB] *yady aparicchinnaṃ* Jd 10 na B, Aw, IO, Jd, Ld, SB] *om.* Ba, Dv  
11 āgamavādinā tu B, Dv, Aw, IO, Ld, SB] *āgamavādināḥ kiṃ tu* Jd 12 nimittaṃ Aw]  
*om.* B, Dv, IO, Jd, Ld, SB 12 ca Ma, B, Dv, Aw, IO, Jd, Ld] *om.* SB 12 tadaṃśās B, Ld,  
SB] *tadaṃśās* Ba, Md, Dv, Aw, IO, Jd 14 pañcarātrasiddhāntaḥ parikṣyate B, Dv, Ld, SB]  
*pañcarātrasiddhāntasyāprāmāṇyaparām āśaṅkyate* Aw; *pañcarātrisiddhāntaḥ parikṣate* IO;  
*pañcarātrisitaḥ parikṣyate* Jd 15 cintā B, Aw, IO, Jd, Ld, SB] *citrā* Dv 15 śrutivirodhābhāvāt  
B, Aw, IO, Jd, Ld, SB] *śrutir virodhābhāvāt* Dv 16 ceti B, Dv, Aw, IO, Ld, SB] *veti* Jd  
16 manyante B, Dv, Aw, Ld, SB] *manyete* IO, Jd

1 cāsāmañjasyam: cf. BS II.2.36.



kriyāyogo jñānayogaś ca tatprāptyupāyas tatropadiśyate “abhigamanopādānejyāsvādhyāyogair bhagavantam vāsudevam ārādhya tam eva pratipadyata”<sup>26</sup> iti | tad etat sarvaṃ śrutiprasiddham eva | tasmān nātra nirākaraṇīyaṃ paśyāmaḥ |

5 atrābhīdhīyate — yad atra devārcanadhyānasamādhilakṣaṇaṃ karma jñānaṃ copadiśyate tat sarvaṃ pramāṇīkriyate | avāntaraṃ tu tatrāntare viruddhaṃ kiṃcīl lakṣyate tan nirasyate | tatra vāsudevaḥ parā prakṛtiḥ paramātmā | tataḥ saṅkarṣaṇo nāma jīvo jāyate | saṅkarṣaṇāt pradyumnaśjñānaṃ mano jāyate | tato ’niruddho nāmāhaṃkāro jāyata iti bhāgavatā manyante |

10 tatedam ucyate — vāsudevāt paramātmāno jīvasyotpattya**asambhavāt** | katham asambhavaḥ | anīyatvādidoṣaprasaṅgāt svarganarakāpavargabhāgino ’bhāvād vedaprāmāṇyaṃ lupyeta lokavyavahāraś ca na sidhyati | tasmād anupapannaṃ kalpanā || 40 ||

#### na ca kartuḥ karaṇam || II.2.41 ||

Dv(II.2.43) Dv[129]

15 itaś cānupapannaṃ **kartuḥ** saṅkarṣaṇāj jīvād antaḥ**karaṇam** pradyumnaśjñānaṃ mano jāyate | na hi devadattāt paraśur utpadyate || 41 ||

#### vijñānādibhāve vā tadapraṭiṣedhaḥ || II.2.42 ||

Dv(II.2.44)

20 parābhīprāyavikalpārtho vāśabdaḥ | sarva eta ātmāno bhagavanto vāsudevā eva niradhiṣṭhānā niravadyāś ca vijñānaiśvaryaśaktibalavīryatejobhir īśvaraguṇair anvitā iti |

<sup>26</sup>unk. cf. BSSbh ad II.2.42.

1 kriyāyogo jñānayogaś Aw, IO, Jd, Ld, SB | *kriyāyogaś* B, Dv 1 tatropadiśyate B, Dv, Aw, Ld, SB | *tatopadiśyate* IO; *tata upadiśyate* Jd 1–2 abhigamano° em. ] *adhigamano°* B, Dv, Aw, IO, Jd, Ld, SB, see NOTES 2 bhagavantam B, Dv, Aw, IO, Ld, SB | *bhagavaṃ* Jd 5 atrābhīdhīyate vB<sup>pc</sup>, Aw, Ld | *abhīdhīyate* vB<sup>ac</sup>, Dv, IO, Jd, SB 5 yad B, Dv, Aw, IO, Jd, SB | *tad* Ld 6 pramāṇī° B, Dv, IO, Jd, Ld, SB | *prāmāṇī°* Aw 7 nirasyate B, Dv, Aw, IO, Ld, SB | *nirasyati* Jd 7 tataḥ B, Dv, Aw, IO, Ld, SB | *te* Jd 8 pradyumnaśjñānaṃ mano vB(*coni.*), SB, see NOTES | *pradyumnaḥ sṛjyamāno* vB(all Mss), Dv, IO, Jd, Ld; *pradyumnaḥ sṛjyamāno mano* Aw 10 vāsudevāt paramātmāno B, Dv, Aw, IO, Ld, SB | *vāsudevāparamātmāno* Jd 11–12 svarganarakāpavarga° B, Dv, IO, Jd, Ld, SB | *svarganarakāpavargaḥ* Aw 12 ’bhāvād B, Ld, SB | *bhāvād* Dv, Aw, IO, Jd 12 vedaprāmāṇyaṃ B, Dv, Aw, IO, Ld, SB | *vedaprāmāṇyaṃ* Jd 12 lupyeta Aw, IO, Jd, Ld, SB | *lupyate* B, Dv 16 paraśur Aw, Jd, Ld, SB | *paśur* B, Dv; *paraśu* IO 17 vijñānādibhāve Aw, IO, Jd, Ld, SB | *vijñānādibhāvo* B, Dv 18 bhagavanto B, Dv, Aw, IO, Jd | *bhagavato* Ld; om. SB 19 niradhiṣṭhānā B, Dv, Aw, SB | *niraśiṣṭhānā* IO, Jd; *niradhiṣṭhātā* Ld 19 niravadyāś Aw, IO, Jd, Ld, SB | *niravidyāś* B, Dv

tatrottaram — **vijñānādibhāve** 'pi **tadapraṭiṣedha** utpattayasambhava-  
doṣasyāpraṭiṣedhaḥ syād evāsau doṣa iti |

yadi catvāro 'py ete sadṛśās tadātiśayābhāvād utpattayasambhavaḥ |  
athāsadrśās tathāpy asambhavaḥ pratipāditaḥ || 42 ||

**vipraṭiṣedhāc ca || II.2.43 ||**

5

pradyumnākhyam mano 'haṃkāraś cāniruddha iti karaṇatvam ahaṃkāratvam  
cābhidhāya sarva eta ātmāna ity ātmatvapratijñānam **vipraṭiṣiddham**  
śrutivipraṭiṣedhaḥ | caturṣu vedeṣu śreyodvāram alam idaṃ śāstram śāṅḍilyaḥ  
karoti || 43 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
dviṭyādhyāyasya dviṭyaḥ pādaḥ samāptaḥ

10

1–2 utpattayasambhavadōṣasyāpraṭiṣedhaḥ B, Aw, IO, Jd, Ld, SB ] *utpattayasambhavād doṣaḥ syāpraṭiṣedhaḥ* Dv 2 syād evāsau doṣa Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 4 'thāsadrśās B, Dv, IO, Jd, Ld, SB ] *apy āsadrśās* Aw 4 pratipāditaḥ B, Aw, IO, Jd, Ld, SB ] *pratipādita*<sup>o</sup> Dv, see NOTES 5 vipraṭiṣedhāc B, Aw, IO, Jd, Ld ] *°praṭiṣedhāc* Dv, SB 6 cāniruddha Ma, B, Dv, Aw, IO, Jd, Ld ] *cāniruddhārtha* SB 6 karaṇatvam B, Dv, Aw, IO, Jd, Ld, SB ] *kāraṇatvam* Md 8 śrutivipraṭiṣedhaḥ Aw, Jd, Ld<sup>pc</sup> ] *śrutivipraṭiṣedhaś ca* B, Dv, IO, SB 8 caturṣu Ma, B, Dv, Aw, IO, Jd, Ld ] *sarveṣu* SB 8 vedeṣu B, Aw, IO, Jd, Ld ] *om.* Dv 8 alam idaṃ Aw, Jd, Ld ] *alabdhvedaṃ* Dv, SB; *alabdhedaṃ* B; *alaṃ* IO 8 śāstram Dv, Aw, IO, Jd, Ld ] *om.* B, SB 9 karoti IO, Jd, Ld ] *cakāreti* Ma, B, Dv, SB; *karoti* | *triciturṣu vedeṣu śreyodvāram alabdhvā śāṅḍilya idaṃ śāstram adhītavān iti vedanindādarśanāt* | *ato 'saṅgataiṣā kalpanā* Aw

1–2 utpattayasambhava : cf. BS II.2.40.

7 sarva eta ātmāna : cf. 215.18

**na viyad aśruteḥ || II.3.1 ||**

yadī vipraṭiṣedhāt paradarśanānām upekṣā sā vaidikasyāpi darśanasya | atrāpi śrutīnām vipraṭiṣedhadarśanād iti |

5 tatparihāradvāreṇa mahābhūtānām indriyāṇām mukhyaprāṇasya ca jīvaparikarabaddhānām samastabhedavyavahārahetūnām adhunā satattvaṃ vicāryate |

**vīyad** ākāśaṃ notpadyate | kasmāt | aśravaṇāt | “sad eva saumyedaṃ agra āsīd”<sup>1</sup> ity upakramya trayāṇām tejo’bannānām sṛṣṭir uktā nākāśasyeti || 1 ||

10 **asti tu || II.3.2 ||**

**tu**śabdaḥ pakṣāntaraparigrahe | **asty** utpattiśrutir ākāśasya taittirīyake “tasmād vā etasmād ātmana ākāśaḥ sambhūta”<sup>2</sup> iti |

atra kaścid āha — utpattyanutpattiśrutyor evaṃ sati virodhaḥ | tatra cāvaśyam ekā śrutir gauṇī kalpanīyobhayoḥ prāmāṇyatulyatvād iti || 2 ||

15 **gauṇy asambhavāt || II.3.3 ||**

<sup>1</sup>ChU VI.2.1: *v.l.* sad eva *somyedaṃ* agra āsīd LV <sup>2</sup>TU II.1.

2 na viyad aśruteḥ B, Dv, Aw, IO, Ld] *om.* Ma 3 upekṣā B, Dv, Aw, IO, Jd, Ld, SB] *anapekṣā syāt* Ma 3 sā Ma, B] *sā tulyā* Dv, Aw, IO, Jd, Ld, SB 4 vipraṭiṣedhadarśanād Ma, B, Dv, Aw, IO, Jd, Ld] *pratiṣedhadarśanād* SB 5 tatparihāradvāreṇa Ma, B, Dv, Aw, Ld] *tasya parihāradvāreṇa* IO, Jd; *tatparihāreṇa* SB 5 indriyāṇām B, Dv, Aw, IO, Jd, Ld, SB] *indriyāṇām ca* Ma 5 mukhyaprāṇasya ca Ma, B, Dv, Aw, IO, Jd] *mukhyaprāṇasya* Jd, SB; *mukhyaḥ prāṇasya ca* Ld 6 samastā° B, Dv, Aw, IO, Jd, Ld, SB] *ananta°* Ma 6 °hetūnām Ma, B, Dv, Aw, SB] °hetutūnām IO; °hetunām Jd, Ld 6 adhunā satattvaṃ B, Dv, Aw, IO, Jd, Ld, SB] *nāstīvaṃ* Ma 8 notpadyate Ma, B, Dv, Aw, IO, Ld, SB] *nopadyate* Jd 8 saumyedaṃ Aw, IO, Jd, SB] *somyedaṃ* Ma, B, Dv, Ld 9 ity upakramya B, Dv, Aw, IO, Jd, Ld, SB] *iti prakramya* Ma 10 asti Ma, B, Dv, Aw, IO, Ld, SB] *api* Jd 11 taittirīyake Ma, B, Dv, Aw, IO, Jd, SB] *taittirīyake* Ld 13 utpattyanutpattiśrutyor Ma, B, Dv, IO, Jd, Ld, SB] *ākāśasyotpattyanutpattiśrutyor* Aw 13 virodhaḥ Ma, B, Dv, Aw, IO, Ld, SB] *nirodhaḥ* Jd 14 ekā śrutir Ma, B, Dv, Aw, IO, Ld] *evāśrutir* Jd 14 prāmāṇyatulyatvād Ma, B, Aw, IO, Jd, Ld, SB] *prāmāṇyāt tulyatvād* Dv

3 vipraṭiṣedhāt: cf. BS II.2.43.

atra pūrvapakṣavādī vaiśeṣikamatam anusṛtyākāśotpattivādinī śrutir  
**gauṇīti** pratijānīte | kasmāt | **asambhavāt** | samānajātīyair anekair  
 dravyaiḥ paramāṇusañjñair ekaṃ dravyam ārabhyate bhūmyādi | na ca  
 niravayavasyākāśasyānekadravyam ārambhakam avayavabhūtaṃ sambha-  
 vatīti || 3 ||

5

### śabdāc ca || II.3.4 ||

itaś ca “vāyuś cāntarikṣaṃ ca | etad amṛtam”<sup>3</sup> iti | sāmārthyād ajatvam || 4 ||

### syāc caikasya brahmaśabdavat || II.3.5 ||

caśabdaḥ sambhāvanāyām | **ekasyāpi** “sambhūta”śabdasyākāśe gauṇatvam ut-  
 taratra mukhyatvam syād yathā **brahmaśabdasya** “tapasā brahma vijijñāsasva  
 tapo brahma”<sup>4</sup> iti tapasi gauṇaḥ paramātmani mukhyaḥ || 5 ||

10

iti prāpte ’bhidhīyate —

### pratiññāhānir avyatiṛekāc chabdebhyaḥ || II.3.6 ||

“yenāśrutam śrutam bhavaty amataṃ matam avijñātam vijñātam”<sup>5</sup> ity  
 asyāḥ **pratiññāyā** eva **hāniḥ** parityāgaḥ syāt | **avyatiṛekād** ākāśasya vi-  
 jñeyena brahmaṇā | **śabdebhyaś** ca samastasya vastuno ’vyatiṛekaḥ “sad eva

15

<sup>3</sup>BĀU II.3.3. <sup>4</sup>TU III.2. <sup>5</sup>ChU VI.1.3.

1 atra Ma, B, Dv, IO, Jd, Ld] *pūrvapakṣarītyā* ... *atra (ins.)* Aw, see NOTES 2 gauṇīti B, Dv, Aw, IO, Jd, Ld, SB] *om.* Ma 2 pratijānīte | kasmāt | *asambhavāt* | samānajātīyair B, Dv, Aw, IO, Jd, Ld, SB] *pratijānīsmāsambhavantānajātīyair* Ma 7 ca Ma, B, Dv, Aw, IO, Jd, Ld] *cakāro* SB 7 cāntarikṣaṃ Ma, B, Dv, Ld] *cāntarikṣaṃ* Aw, IO, Jd; *antarikṣaṃ* SB 7 sāmārthyād ajatvam vB<sup>ac</sup>, B, Dv, Aw, IO, Ld, SB] *tasmād amṛtaśabdād ajatvam* vB<sup>pcins.i.m.</sup>; *sāmārthyād jatvam* Jd 8 syāc Ma, B, Dv, Aw, IO, Jd] *sāc* Ld 8 caikasya Ma, B, Dv, IO, Jd, Ld, SB] *caikasyāpi* Aw 10 brahma vijijñāsasva Aw, Ld] *brahma jijñāsasva* Ma, B, Dv, IO, Jd, SB 11 tapo Ma, B, Dv, IO, Jd, Ld, SB] *tayo vai* Aw 11 tapasi Ma, B, Dv, Aw, IO, Ld] *tapatra* Jd; *om.* SB 13 avyatiṛekāc Ma, B, Dv, Aw, IO, Ld, SB] *avyavibhaktāt* Jd 14 śrutam Ma, B, Dv, Aw, Jd(*ins.i.m.*), Ld, SB] *om.* IO, Jd<sup>ac</sup> 14 avijñātam Ma, B, Dv, IO, Jd, Ld, SB] *vijñātam* Aw 14 vijñātam Ma, B, Dv, Aw, Ld, SB] *jñātam* IO, Jd 15 eva hāniḥ parityāgaḥ Aw, IO, Ld] *evāhānir aparītyāgaḥ* Ma; *evam ahānir aparītyāgaḥ* B, SB; *evam aparītyāgaḥ* Dv; *eva hāniḥ* Jd 15 syāt B, Dv, Aw, IO, Jd, Ld, SB] *kasmāt* Ma 15 avyatiṛekād Ma, B] *vyatiṛekād* Dv, Aw, IO, Jd, Ld, SB 15 ākāśasya Ma, B, Dv, Aw, IO, Jd, Ld] *āśasya* SB 16 vastuno Ma, B, Aw, IO, Jd, Ld, SB] *vastūno* Dv

9 sambhūta: cf. 217.12, TU II.1.

saumyedam agra āsīd ekam evādvitīyam”<sup>6</sup> “aitadātmyam idaṃ sarvam”<sup>7</sup> ity ā  
prapāthakaparisamāpteḥ || 6 ||

### yāvad vikāraṃ tu vibhāgo lokavat || II.3.7 ||

utpattayasambhavaśaṅkānivr̥ttiyarthas **tuśabdaḥ** sambhūtaśruter eva | na ca  
5 sakṛduccāraṇe gauṇatvamukhyatvasambhavaḥ | dr̥ṣṭānte tūccāraṇabhedād upa-  
padyate | na ca niravayavyasyotpattir na sambhavati buddhikarmavad upapatteḥ |  
pratyanumānaṃ ca kriyate | **yāvat** kiṃcid **vikārajātaṃ** dr̥ṣyate ghaṭaśarāvādi  
tāvad **vibhāgo loke** lakṣyate | **vibhāgaḥ** pṛthaktvam | tad anenānumānam up-  
anyastam — ākāśaṃ kāryam acetanatve sati vibhaktatvāt pṛthivyādivad iti |  
10 saviśeṣaṇo hetur upādīyate | anyathātmano ’pi kāryatvaṃ prasajyeta || 7 ||

### etena mātariśvā vyākhyātaḥ || II.3.8 ||

**etena** viyadutpattinyāyena **mātariśvā** vāyur **vyākhyāto** veditavyaḥ |  
“saiṣānastamitā devatā yad vāyur”<sup>8</sup> iti syān nityatvabuddhiḥ kasyacit |  
tannivr̥ttiyartham atideśasūtram | ādityādīnām astamayāpekṣayā vāyor  
15 viśeṣakathanam etad “anastamitā”<sup>9</sup> iti || 8 ||

### asambhavas tu sato ’nupapatteḥ || II.3.9 ||

<sup>6</sup>ChU VI.2.1: *v.l. somyedam* LV <sup>7</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3.  
<sup>8</sup>BĀU I.5.22. <sup>9</sup>BĀU I.5.22.

1 saumyedam Aw, IO, Jd, Ld, SB ] *somyedam* Ma, B, Dv 1 ā Ma, B, Dv, IO, Ld, SB ] *ādi*° Aw,  
Jd 2 °parisamāpteḥ B, Dv, Aw, IO, Jd, Ld, SB ] °*samāpteḥ* Ma 3 yāvad vikāraṃ Ma, B, Dv,  
IO, Jd, Ld ] *yadvikāraṃ* Aw 4 °sambhavaśaṅkā° B, Dv, Aw, IO, Jd, Ld, SB ] °*sambhavaśaṅkā*°  
Ma 5 sakṛduccāraṇe Ma, B, Dv, IO, Jd, Ld ] *sakṛduccāraṇe* Aw, SB 5 gauṇatva° B, Dv,  
Aw, IO, Jd, Ld ] *gauṇa*° Ma; *gauṇatvaṃ* SB 5 tūccāraṇabhedād B, Dv, Aw, IO, Jd, Ld, SB ]  
*tūccāraṇabhedād* Ma 5–6 upapadyate Ma, B, Dv, Aw, IO, Ld, SB ] *upapadyante* Jd 7 kiṃcid  
B, Dv, Aw, IO, Jd, Ld, SB ] *om.* Ma 8 vibhāgo Ma, B, Dv, IO, Jd, Ld, SB ] *vibhāgavat* Aw  
8 loke Ma, B, Dv, Aw, IO, Ld, SB ] *om.* Jd 8–9 anenānumānam upanyastam Ma, B, Dv, Aw,  
IO, Jd, Ld ] *anenānumānenopanyastam* SB 9–10 °ṃ kāryam ... anyathātmano ’pi Ma, B, Dv,  
Aw, IO, Jd, Ld ] *om.* SB 9 kāryam Ma, B, Dv, Aw, IO, Jd ] *kākāryam* Ld 9 vibhaktatvāt Ma,  
B, Dv, Aw, Jd, Ld ] *vibhaktitvāt* IO 10 prasajyeta B, Dv, Aw, IO, Jd, Ld, SB<sup>pc</sup> ] *prasajyate* Ma  
11 mātariśvā Ma, B, Dv, Aw, IO, Jd, SB ] *mātariśvā* Ld 13 nityatvabuddhiḥ Ma, B, Dv, Aw,  
Ld, SB ] *nityabuddhiḥ* IO; *nityavṛddhiḥ* Jd 14 ādityādīnām Dv, Aw, IO, Jd, Ld, SB ] *ādityānām*  
Ma, B 14 astamayāpekṣayā B, Dv, Aw, IO, Jd, Ld, SB ] *astamitāpekṣatayā* Ma

4 utpattayasambhavaśaṅkā : cf. BS II.3.1-5.

4 sambhūtaśruter : cf. 217.12, TU II.1.

15 anastamitā : cf. 219.13

Dv[132] śabdasparsādīnām guṇānām upacitāpacitānām dikkālasaṅkhyāparimāṇādīnām  
cotpattyaśravaṇān nityatvam |

iti prāpta ucyate — **asambhavas tu** | nityāśaṅkānivṛttyarthas **tu**śabdaḥ |  
**sato** vidyamānasya guṇasyānyasya vā nityatvā**sambhavaḥ** | kasmāt | advitīya-  
śrutyan**upapatteḥ** | na ca guṇādīnām pṛthagutpattir vaktavyā | dravyotpattau 5  
cotpattisiddhis tadananyatvāt | yathā yavo jāta iti yavaguṇānām api janmoktaṃ  
bhavati | kālo 'py ādityādīnām gativiśeṣo 'stamayodayalakṣito bhāgo dig ucyate |

ye punaḥ **sato** brahmaṇa utpattim āśaṅkya nirākaraṇārthaṃ sūtraṃ  
varṇayanti teṣāṃ nirarthakaṃ sūtraṃ āśaṅkāhetvabhāvāt |

“sa kāraṇam karaṇādhipādhipo na cāsya kaścij janitā na cādhipaḥ ||”<sup>10</sup> 10  
iti mantravarṇāt | na hi vacanam adṛṣṭvā pūrvapakṣaḥ kaścit kriya-  
ate 'navasthānāt || 9 ||

### tejo 'tas tathā hy āha || II.3.10 ||

**tejo 'to** mātariśvano jāyate | kutaḥ | **tathā hy āha** | yathākāśān mātariśvā tathā  
“vāyor agniḥ”<sup>11</sup> iti | 15

nanu “tat tejo 'srjata”<sup>12</sup> iti sato janma śrūyate na vāyoḥ |

nāyaṃ virodhaḥ | tena tena vikārātmanā sthitvā brahmaiva srjati tadanany-  
atvād vikāraṇām || 10 ||

### āpaḥ || II.3.11 ||

“atas tathā hy āha”<sup>13</sup> ity anuvartate | **atas** tejasa **āpo** jāyante “agner āpa”<sup>14</sup> iti | 20

<sup>10</sup>ŚU VI.9. <sup>11</sup>TU II.1. <sup>12</sup>ChU VI.2.3. <sup>13</sup>BS II.3.11. <sup>14</sup>TU II.1.

2 cotpattyaśravaṇān Ma, B, Dv, Aw, Ld, SB ] cotpattyasambhavān IO, Jd 4 vidyamānasya B,  
Dv, Aw, IO, Jd, Ld, SB ] vidyamānasyānyasya Ma 4 guṇasyānyasya Ma, B, Dv, Aw, IO, Ld ]  
guṇasyānanda° Jd; guṇasya dravyasya SB 4 vā nitya° B, Dv, Aw, IO, Jd, Ld, SB ] cānitya° Ma  
6 cotpattisiddhis Aw, IO, Jd, Ld, SB ] tadutpattisiddhes Ma, B; cotpattisiddhes Dv 6 yathā  
yavo Ma, B, Dv, Aw, IO, Ld, SB ] yatho Jd 7 kālo Ma, B, Aw, IO, Jd, Ld, SB ] kāle Dv  
7 bhāgo B, Dv, Aw, IO, Ld, SB ] nabhobhāgo Ma; bhogā Jd 8 brahmaṇa Aw, IO, Jd, Ld,  
SB ] brahmaṇaḥ Ma, B, Dv 8 āśaṅkya nirā° Aw, IO, Jd, Ld, SB ] āśaṅkānirā° Ma, B, Dv  
8 sūtraṃ Ma, B, Dv, Aw, IO, Jd, Ld ] om. SB 9 āśaṅkāhetvabhāvāt Aw, Ld ] āśaṅkya het-  
vabhāvāt Ma, B, Dv, IO, Jd, SB 10 karaṇādhipādhipo Ld ] karaṇādhipādhipo B, Dv, Aw,  
IO, Jd; kāraṇam Ma; karaṇādhiyādhiyo SB 10 cādhipaḥ Ma, B, Dv, Aw, IO, Jd, Ld ] cādhiḥ  
SB 11 pūrvapakṣaḥ kaścit Ma, B, Dv, Aw, IO, Jd, Ld ] pūrvapakṣaṃ kvacit SB 13 tathā hy  
B, Dv, Aw, IO, Ld, SB ] tathāpy Ma, Jd 17–18 tadananyatvād Ma, B, Dv, Aw, IO, Ld, SB ]  
tadarthatvād Jd 20 anuvartate Ma, B, Dv, Aw, IO, Ld, SB ] anupapavartate Jd

antaritā āpo mā bhūvann iti sūtram praṇeyam | nātra mantraviṣayo nyāyo 'py  
asti || 11 ||

**prthivy adhikārarūpaśabdāntarebhyaḥ || II.3.12 ||**

“tā annam asṛjanta”<sup>15</sup> ity atrānnaṃ vr̥hiyavādi syād vākyaśeṣāt “tasmād yatra  
5 kva ca varṣati tad eva bhūyiṣṭham annaṃ bhavati”<sup>16</sup> |

iti prāpta ucyate — **prthivy** evānnaśabdavācyā | kasmāt | **adhikārān**  
mahābhūtasṛṣṭy**adhikārāt** | tathā **rūpād** “yat kṣṇaṃ tad annasya”<sup>17</sup> iti | tathā  
**śabdāntarāt** śrutyantarād “adbhyaḥ prthivi”<sup>18</sup> “yad apāṃ rasa āsīt tat samahany-  
ata | sā prthivy abhavad”<sup>19</sup> iti ca | kāryopanyāsavākyaśeṣa ity avirodhaḥ || 12 ||

10 **tadabhidhyānād eva tu talliṅgāt saḥ || II.3.13 ||**

viyadādināṃ svatantrānāṃ svakāryotpādakatvaṃ mukhyārthatvāt |

Dv[133]

15 iti prāpte 'bhidhīyate — sa eva parameśvaras tena tenākāśādirūpeṇa  
sthitvā taṃ taṃ vikāraṃ sṛjatīty avagantavyam | kasmāt | **talliṅgāt** | **ta-**  
**sya liṅgaṃ** jñāpakam śāstraṃ “yaḥ prthivyāṃ tiṣṭhan”<sup>20</sup> iti | “bahu syāṃ  
prajāyeya”<sup>21</sup> iti “tadātmānaṃ svayam akuruta”<sup>22</sup> iti ca | **tadabhidhyānāt** ta-  
syeśvarasyā**bbhidhyānāt** saṅkalpād eva “tat teja aikṣata tā āpa aikṣanta”<sup>23</sup> ity

<sup>15</sup>ChU VI.2.4. <sup>16</sup>ChU VI.2.4. <sup>17</sup>ChU VI.4.1. <sup>18</sup>TU II.1. <sup>19</sup>BĀU I.2.2: v.l. yad apāṃ śara  
āsīt ... LV <sup>20</sup>BĀU III.7.3. <sup>21</sup>ChU VI.2.3. <sup>22</sup>TU II.7. <sup>23</sup>ChU VI.2.3-4.

1 bhūvann Ma, B, Dv, IO, Jd, Ld, SB ] *bhuvann* Aw 1 sūtram praṇeyam Ma, B, Dv, Aw,  
IO, Jd, Ld ] *sūtrapraṇayanam* SB 1 mantraviṣayo Ma, B, Aw, Jd, Ld, SB ] *mandaviṣayo*  
Ba, Md; *madaviṣayo* Dv; *matraviṣayo* IO 1 nyāyo Ma, B, Dv, Aw, IO, Ld, SB ] *'nvayo*  
Jd 4 ity atrānnaṃ Ma, Ba, SB ] *ity annārthaṃ* B, Aw, Jd; *ity atrārthaṃ* Dv; *sannārthaṃ*  
IO; *ity annārtho* Ld 4 vr̥hiyavādi Ma, B, Dv, Aw, IO, Jd, SB ] *vr̥hiyavādiḥ* Ld 4 yatra  
Ma, B, Dv, Aw, IO, Ld, SB ] *yad yatra* Jd 5 varṣati Aw, IO, Jd, Ld, SB ] *varṣanti* Ma, B,  
Dv 6 adhikārān Ma, B, Dv, Aw, IO, Jd, Ld ] *tadadhikārān* SB 7 tathā Aw, IO, Jd, Ld,  
SB ] *tathaiiva* Ma, B, Dv 8 śrutyantarād adbhyaḥ Ma, B, Dv, Aw, Ld ] *śrutyantarādibhyaḥ*  
IO, Jd, SB 8 yad Aw, IO, Jd, Ld ] *tad yad* Ma, B, Dv, SB 8–9 samahanyata | sā Ma, B,  
Dv ] *samahatamā* Aw, Ld, SB; *sa mahattamā* IO, Jd 9 iti ca Ma, B, Dv, Aw, IO, Jd, Ld, SB ]  
ca Jai<sub>3</sub> 221.9–246.9 kāryopanyāsa ... vīryavat-karmahetur Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ]  
*lac.* SB, see NOTES 9 kāryopanyāsavākyaśeṣa B, Dv, Aw, IO, Jd, Ld ] *kāryopanyāsadvāreṇa*  
*kāraṇopalakṣaṇārthaṃ vākyaśeṣa* Ma, see NOTES 11 svatantrānāṃ Ma, B, Dv, Aw, IO, Ld ]  
*svatrayānāṃ* Jai<sub>3</sub>; *mantrānāṃ* Jd 14 śāstraṃ Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *śāstre* Ma, B, Ld 14 yaḥ  
prthivyāṃ tiṣṭhan Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *yaḥ prthivyāṃ tiṣṭhan yo 'psu tiṣṭhan* Ma, B; *yaḥ*  
*prthivyāṃ yo 'psu tiṣṭhan* Dv, see NOTES 15 ca B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 15–  
16 tasyeśvarasyābbhidhyānāt B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 16 tā Ma, B, Dv, Aw, IO, Jd ]  
*tatra* Jai<sub>3</sub>, Ld

upacaryate | na tv eṣām ālocanam astīty abhiprāyaḥ || 13 ||

**viparyayeṇa tu kramo 'ta upapadyate ca || II.3.14 ||**

bhūtānām utpattikramo 'vagataḥ | pralayakramo nirūpyate | aniyamo niyama-kāriṇaḥ śāstrasyābhāvāt |

iti prāpta ucyate — **ata** utpattikramād **viparyayeṇa** prātilomyena 5  
pralayakramo draṣṭavyaḥ | katham | “annena saumya śuṅgenāpo mūlam anv-  
iccha”<sup>24</sup> iti śruteḥ | smṛtir api —

“jagatpratiṣṭhā devarṣe pṛthivy apsu pralīyate |

jyotiṣy āpaḥ pralīyante jyotir vāyau pralīyate ||”<sup>25</sup> iti |

upapadyate caivam | na hi tantuṣu vinaṣṭeṣu paṭasya kāryasyāvasthitir asti || 14 || 10

**antarā vijñānāmanasī krameṇa talliṅgād  
iti cen nāvīśeṣāt || II.3.15 ||**

srṣṭyapyayakramau bhūtānām advaitabhāvanopayogināu nirūpitau |

idānīm indriyamanobuddhīnām kramo bhūtakramāvirodhena  
pratipādyate | brahmaṇo bhūtānām cāntarāle **vijñānāmanasī** syātām | 15  
**vijñāna**śabdenendriyaṃ gr̥hyate buddhiś ca | tad ubhayaṃ **manas** ca  
**vijñānāmanasī** | **talliṅgāt** |

“etasmāj jāyate prāṇo manaḥ sarvendriyāṇi ca |

khaṃ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī ||”<sup>26</sup>

<sup>24</sup>ChU VI.8.4: v.l. *somyānnena* śuṅgenāpo ... LV <sup>25</sup>Mbh XII.326.28. <sup>26</sup>MuU II.1.3.

1 tv eṣām IO, Jd ] *teṣām* Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld 2 tu Ma, B, Dv, Aw, IO, Jd ] *om.* Jai<sub>3</sub>, Ld  
2 'ta Ma, B, Dv ] *'tra* Aw, IO, Jd, Jai<sub>3</sub>, Ld 3 utpatti° Ma, B, Dv, Aw, IO, Jai<sub>3</sub> ] *utpadyati*° Ld;  
*upapatti*° Jd 5 prāpta Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *prāpter* Jd 5 ata Ma, B, Jai<sub>3</sub>, Ld ] *om.* Dv;  
*atra* Aw, IO, Jd 5 prātilomyena Ma, B, Dv ] *prātilaumyena* Aw, Jai<sub>3</sub>, Ld; *prātilomyena* IO, Jd  
6 saumya Dv, Aw, IO, Jd, Ld ] *somya* Ma, B, Jai<sub>3</sub> 6 śuṅgenāpo IO, Ld ] *śuṅgenāpo* Ma, B, Dv,  
Aw, Jai<sub>3</sub>; *śuṅgenāpo* Jd 6 mūlam Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *malam* Aw<sup>pc</sup> 6–7 anviccha Ma, B,  
Dv, Aw, IO, Jd ] *aviccha* Jai<sub>3</sub>; *avitviccha* Ld 8 devarṣe Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *devarṣi* Ld  
10 kāryasyāvasthitir Ma, B, Aw, IO, Ld ] *kāryāvasthitir* Dv, Jai<sub>3</sub>, Jd 11 antarā vijñānāmanasī  
Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *ante savijñānāmanasi* Jd 13 srṣṭyapyayakramau B, Dv, Aw, Ld ]  
*srṣṭyupakramau* Ma, IO, Jai<sub>3</sub>, Jd 13 advaitabhāvanopayogināu Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ]  
*advaitabhāvopayogināu* Jd 13 nirūpitau B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld ] *virūpitau* Ma; *nirūpilau* IO  
15 vijñāna° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *jñāna*° Dv 16 ubhayaṃ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ]  
*abhayaṃ* Ld 16 manas Ma, B, Dv, Aw, IO, Jd, Ld ] *manasāś* Jai<sub>3</sub> 17 vijñānāmanasī Ma, B,  
Dv, Aw, IO, Jai<sub>3</sub> ] *vijñānāmanasi* Jd, Ld 19 khaṃ ... dhāriṇī vB<sup>pc</sup> ] *om.* vB<sup>pc</sup>, B, Dv, Aw, IO,  
Jai<sub>3</sub>, Jd, Ld 19 āpaḥ pṛthivī Ma ] *āpo 'pi pṛthivī* vB(coni.), see NOTES



“buddhiṃ tu sārathiṃ”<sup>27</sup> vidyāt |

5 **iti cen na** | kasmāt | **aviśeṣāt** | purastāt parastāc cotpattiḥ |  
bhūtānugrahāpekṣitvāc cendriyāṇāṃ kramāvirodhivāt parastād evotpattir  
yuktā | darśayati ca “sa prāṇam asṛjata | prāṇāc chraddhāṃ khaṃ vāyur  
jyotir āpaḥ pṛthivīndriyaṃ mano ’nnam”<sup>28</sup> iti | sādṛśyamātraparā hīyaṃ Dv[134]  
śrutir “etasmāḥ jāyata”<sup>29</sup> iti na kramaparā | bhūtānugrahaṃ ca darśayaty  
“annamayāṃ hi saumya manāḥ | āpomayaḥ prāṇāḥ | tejomayī vāg”<sup>30</sup> iti |  
śārīrapradeśo rūpādigrahaṇaśaktiyukto bāhyam indriyam adhyavasāyātmikā  
buddhiḥ saṅkalpasmṛticittādivṛttihetur mana iti vivekaḥ || 15 ||

10 **carācaravyapāśrayas tu syāt tadvyapadeśo**  
**bhāktas tadbhāvabhāvitvāt || II.3.16 ||**

jāto devadatto mṛta iti vyapadeśād anityatvaṃ jīvasyety āśānkā  
**tuśabdenāpanīyate** | yo ’yam utpattipralayavyapadeśo laukikaḥ sa **bhāktaḥ** |  
gauṇa ity arthaḥ | yayā gauṇyā vṛtṭyā mukhyā vṛtṭir āmṛjyate bhajyate sā bhaktiḥ |  
15 tatra bhavo **bhāktaḥ** | **carācaravyapāśrayaḥ** | **caraṃ** jaṅgamaśārīram **acaram**  
udbhid iti gauṇatvasiddhiḥ | kutaḥ | **tadbhāve** śārīrabhāve janmamaraṇayor  
**bhāvitvāt** | tathā ca śrutir “ayaṃ puruṣo jāyamānaḥ śārīram abhisampadyamānaḥ  
sa utkrāman mriyamāṇa”<sup>31</sup> iti || 16 ||

<sup>27</sup>KaṭhU III.3. <sup>28</sup>PU VI.4. <sup>29</sup>MuU II.1.3. <sup>30</sup>ChU VI.5.4: v.l. *somya* LV <sup>31</sup>BĀU IV.3.8: v.l.  
... abhisampadyamānaḥ *pāpmabhiḥ saṃsṛjyate* sa utkrāman mriyamāṇa LV

1 vidyāt vB<sup>ac</sup>, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *viddhi* vB<sup>pc</sup>, see NOTES 2 parastāc cotpattiḥ Aw, IO,  
Jai<sub>3</sub>, Ld] *parastāc cotpatti*<sup>o</sup> B, Dv, Jd; *parastād votpatti*<sup>o</sup> Ma 3 °grahāpekṣitvāc IO, Jai<sub>3</sub>, Jd, Ld]  
°grahaṇekṣitvāc Ma, B, Dv; *grahāyekṣitvāc* Aw 3 cendriyāṇāṃ Ma, B, Dv, Aw, Ld] *cendriyāṇi*  
IO, Jai<sub>3</sub>, Jd 3 kramāvirodhivāt Aw, IO, Jai<sub>3</sub>, Ld, Ta] *kramād virodhitvāt* Jd; *tatkramāvirodhena*  
Ma; *kramāvirodhena* B; *kramāvirodhāt* Md, Ba; *kramāvirodhāt* Dv 4 asṛjata Ma, B, Dv, Aw,  
IO, Jai<sub>3</sub>, Jd] *asṛta* Ld 4 chraddhāṃ Ma, B, Dv, Aw] *chaddham* IO; *chuddham* Jai<sub>3</sub>; *chaddā* Jd;  
*chraddham* Ld 6 na B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma 7 saumya vB<sup>ac</sup>, Dv, Aw, IO, Jai<sub>3</sub>,  
Jd, Ld] *somya* vB<sup>pc</sup> 9 iti vivekaḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *indriyavivekaḥ* Jd 12 jāto  
Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] *joto* Aw 12 mṛta B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *mṛto devadatta*  
Ma 12 āśānkā Ma, B, Dv, Aw, Jai<sub>3</sub>] *āśānkya* IO, Jd, Ld 13 bhāktaḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>,  
Ld] *saktaḥ* Jd 14 arthaḥ | yayā Ma, B, Aw, Jai<sub>3</sub>, Ld] *arthopāyikayā* Dv; *arthaḥ* | *yathā* IO, Jd  
14 bhajyate Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] *om.* IO, Jd 15 bhavo Aw, Jd, Ld] *bhavoḥ* Ma, B, Dv;  
*bhāvo* IO, Jai<sub>3</sub> 15 bhāktaḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *bhoktaḥ* Ld 16 udbhid Ld] *atirat*  
*tadgata* Ma; *itaram udgatam* B; *udgata* Dv, Jai<sub>3</sub>; *jaṅgama* Aw; *ajaṅgama* IO, Jd 17 tathā Ma,  
B, Dv, Aw, Jai<sub>3</sub>, Ld] *om.* IO, Jd

6 etasmāḥ jāyata: cf. 222.18

15 tatra bhavo: cf. Pāṇ IV.3.53.

**nātmāsruter nityatvāc ca tābhyaḥ || II.3.17 ||**

viyadādivad ātmā jāyate na veti cintā | tatra “yathāgneḥ kṣudrā viṣphuliṅgā vyuc-  
caranti”<sup>32</sup> ity upakramyāha “sarva eta ātmāno vyuccaranti”<sup>33</sup> ity ato jīvo jāyate |

iti prāpte brūmaḥ — **nātmā** jāyate | kasmāt | **aśruteḥ** | na hy  
ākāśādisrṣṭiprakaṛaṇe jīvasyotpattiśrutir asti | **nityatvāc** cotpattir virudhy- 5  
ate | kathaṃ nityatvam | pratyakṣapratyabhijñānād aham idam adarśam  
iti sarvo lokāḥ svam ātmānaṃ vedayate | andhakāre sthāpitaṃ vastu  
saṃsṛṣyopādatte | svasaṃvedyo hi san parasmai ghaṭādivad darśayituṃ  
śakyaḥ | **tābhyaś** ca śrutibhyo nityatvaṃ “jīvāpetam vāva kiledaṃ mriy-  
ate na jīvo mriyate”<sup>34</sup> “ajo nityaḥ śāśvato ’yaṃ purāṇo”<sup>35</sup> “avināśī vā 10  
are ’yam ātmānucchittidharmā”<sup>36</sup> iti | bhūyasīnāṃ ca śrutīnām any-  
athākartum aśakyaṭvāt tadavirodhāya viṣphuliṅgaśrutir vipariṇeyā | na  
cātrāpi vikārabhāvo vivakṣitaḥ | kiṃ tūpādhikṛtabhedābhiprāyā hi sā | teṣv  
apy agnisāmānyānugamāt | pārthivadavyaviśeṣavaśād vicchedamātraṃ  
nātyantabhedāḥ | suṣuptiprakaṛaṇatvān na sṛṣṭyabhiprāyeṇeti sthitaṃ || 17 || 15

Dv[135]

**jño ’ta eva || II.3.18 ||**

jīvasya svataś caitanyaṃ nāsty āgantukam eva tasya caitanyam | yad idaṃ

<sup>32</sup>BĀU(M) II.1.23, see NOTES <sup>33</sup>BĀU(M) II.1.23. <sup>34</sup>ChU VI.11.3. <sup>35</sup>KaṭhU II.18. <sup>36</sup>BĀU IV.5.14.

224.1–248.15 nātmāsruter ... bhedaśruteḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *lac.* Ta 2 na  
veti Ma, B] *neti* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 3 ātmāno Ma, B, Dv, Aw, Ld] *ātmano* IO,  
Jai<sub>3</sub>, Jd 5 °prakaṛaṇe Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] °*prakaṛaṇo* IO, Jd 5 °*tpattiśrutir* Ma, B,  
Dv, IO, Jai<sub>3</sub>, Jd, Ld] °*tpattir* Aw 6 kathaṃ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *kathaṃ vā* Jd  
6 pratyakṣapratyabhijñānād Aw, IO, Jai<sub>3</sub>, Jd, Ld] *pratyabhijñānād* Ma, B, Dv 7 vedayate Ma,  
B, Dv, Aw, Jai<sub>3</sub>, Ld] *vedayati* IO, Jd 8 san parasmai Ma, B, Dv, Aw, IO, Jd] *sanaparasmai* Jai<sub>3</sub>,  
Ld 8 darśayituṃ Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] *adarśayituṃ* Aw 9 jīvāpetam Jai<sub>3</sub>] *jīvopetaṃ*  
Ma; *jīvasyeti yad* B, Dv; *jīvasya prāptaṃ yad* Aw; *jīvavāptaṃpi yat* IO; *jīvavāptaṃ jīvavāptaṃ*  
*yat*, see NOTES 9 vāva kiledaṃ Ma, B, Dv, Aw, IO, Jd, Ld] *vācaviledaṃ* Jai<sub>3</sub> 11 ātmānucchitti°  
Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *ātmānachitti°* Ld 11 bhūyasīnāṃ ca B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld]  
*bhūyasīnāṃ* Ma 11 śrutīnām Ma, B, Aw, IO, Jai<sub>3</sub>, Jd] *śrutīnām* Dv; *śrunām* Ld 13 cātrāpi B,  
Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *ca tatrāpi* Ma 13 vikārabhāvo B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *vikāro* Ma  
13 °*bhedābhiprāyā* Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] °*bhedābhiprāyā* IO 14 apy Ma, B, Dv, Aw,  
Jd, Ld] *om.* IO, Jai<sub>3</sub> 14 agnisāmānyānugamāt Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *agnisāmānyānugamāt*  
IO 15 nātyantabhedāḥ Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *nānyatra bhedaḥ* Dv 15 °*prakaṛaṇatvān*  
na sṛṣṭy° Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] °*prakaṛaṇam tv āstasṛṣṭy°* IO; °*prakaṛaṇam tv ātmasṛṣṭy°* Jd  
17 āgantukam eva Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] *āgantukasyaiva* IO, Jd 17 yad idaṃ Ma, B, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld] *yadi* Jd

12 viṣphuliṅgaśrutir: cf. 224.2, BĀU II.1.20.

ghaṭādiviṣayaṃ vijñānam avicchedena vartate tad evāsyā caitanyam iti kṇāḍā manyante |

tatredam ucyate — jīvo **jñāḥ** | kasmāt | **ata eva** śrutibhya eva |  
 “atrāyaṃ puruṣaḥ svayaṃjyotir”<sup>37</sup> “na hi vijñātur vijñāter viparilopo vidy-  
 5 ate”<sup>38</sup> “vijñānaghana evaitebhyo bhūtebhya”<sup>39</sup> iti brahmāṅgatvāc ca vis-  
 phuliṅganyāyena “vijñānam ānandaṃ brahma”<sup>40</sup> “satyaṃ jñānam anantaṃ  
 brahma”<sup>41</sup> iti svābhāvikaṃ cāsyā brāhmaṃ rūpam | aupādhikam itarat |  
 kiṃ ca svapratyakṣaṃ cāsyā caitanyaṃ jñātr̥svarūpasya sar-  
 vadāparo’kṣatvāt | ghaṭādivijñānānam ca kādācitkānāṃ pṛthag eva gr̥hyamānatvāt |  
 10 yathā jñeyaṃ gr̥hyaṃ tathā vijñānasantāno ’pi gr̥hya evātmana iti sthi-  
 tam || 18 ||

### utkrāntigatyāgatīnām || II.3.19 ||

idam idānīm cintyate — kim aṇuparimāṇaḥ kiṃ vā mahāparimāṇa iti |

kiṃ tāvat prāptam | aṇuparimāṇa iti | kasmāt | **utkrāntigatyāgatīnām**  
 15 śravaṇād ity adhyāhāraḥ | “tam utkrāmantam prāṇo ’nūtkrāmati”<sup>42</sup> “ye vai ke  
 cāsmāl lokāt prayanti candramasam eva te gacchanti”<sup>43</sup> “yāvat sampātam uṣitvā  
 tathaitam evādhvānaṃ punar nivartanta”<sup>44</sup> iti | na ca sarvagatasyaitat trayam up-  
 apadyate || 19 ||

### svātmanā cottarayoh || II.3.20 ||

<sup>37</sup>BĀU IV.3.9. <sup>38</sup>BĀU IV.3.30. <sup>39</sup>BĀU II.4.12. <sup>40</sup>BĀU III.9.28. <sup>41</sup>TU II.1. <sup>42</sup>BĀU IV.4.2.  
<sup>43</sup>KauU I.2: v.l. ... te sarve gacchanti LV <sup>44</sup>ChU V.10.5.

1 vijñānam avicchedena Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *jñānavicchedena* Ma; *vijñānavicchedena* B  
 1 kṇāḍā Ma, B, Dv, IO, Jai<sub>3</sub><sup>pc</sup>, Jd] *kāraṇādā* Aw, Jai<sub>3</sub><sup>ac</sup>, Ld 3 jñāḥ Ma, B, Dv, Aw, IO,  
 Jai<sub>3</sub>, Ld] *jñāḥ* Jd 4 hi B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma 4 vijñātur Ma, B, Aw, IO,  
 Jai<sub>3</sub>, Jd, Ld] *om.* Dv 5 brahmāṅgatvāc B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *brahmāṅgatvāc* Ma  
 7 brāhmaṃ rūpam Aw, Ld] *brahmarūpam* Ma, Jai<sub>3</sub>; *brāhmarūpam* B, Dv, IO, Jd 8 cāsyā Ma,  
 B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *om.* Ld 9 ghaṭādivijñānānam Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *ghaṭādivijñānānam*  
 Dv 9 kādācitkānāṃ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *kādācitkāryānāṃ* Ld 10 vijñāna° Ma, B,  
 Dv, Aw, IO, Jai<sub>3</sub>, Ld] *vinā*° Jd 12 utkrāntigatyāgatīnām Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *kasmād*  
*utkrāntigatyāgatīnām* Dv 13 vā B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma 13 mahāparimāṇa Ma,  
 B, Dv, Jai<sub>3</sub>, Ld] *mahāparimāṇa* Aw, IO, Jd 15 ’nūtkrāmati Ma, B, Dv, Ld] *’nūtkrāmayed* Aw,  
 IO, Jd; *’nūtkrāma* Jai<sub>3</sub> 15 vai Ma, Jai<sub>3</sub>] *om.* B, Dv, Aw, IO, Jd, Ld 16 cāsmāl Ma, B, Dv, Jai<sub>3</sub>] *canāsmāl*  
 Aw, IO, Jd, Ld 16 prayanti Aw, IO, Jai<sub>3</sub>, Jd, Ld] *yanti* Ma, B, Dv 16 gacchanti  
*em.*] *gacchantī* Md, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld, see NORES 17 nivartanta B, Dv, Aw, IO, Jai<sub>3</sub>, Jd]  
*nivartayanta* Ld 17 trayam Ma, B, Dv, Aw, IO, Jd, Ld] *tam* Jai<sub>3</sub>

5–6 visphuliṅganyāyena: cf. 224.2, BĀU II.1.20.

grāmasvāmyanivṛttivad utkrāntiḥ kadācit syāt | **uttarayos** tu gatyāgatyoḥ  
**svātmanā** svarūpeṇaiva sambhavād iti viśeṣābhidhānam || 20 ||

**nāṇur atacchruter iti cen netarādhikārāt || II.3.21 ||**

**nāyam aṇur** jīvaḥ syād **atacchruter** mahattvaśruteḥ “sa vā eṣa mahān aja  
ātmā”<sup>45</sup> **iti cen na** | **itarādhikārāt** paramātmādhikārāt | tatsvarūpavivakṣayāsau 5  
nirdeśo na jīvapura ity arthaḥ || 21 ||

**svaśabdōnmānābhyaṃ ca || II.3.22 ||**

itaś ca **svaśabdād unmānāc** caiṣo ’nūr ātmā cetasā veditavyaḥ | uddhṛtya  
mānam **unmānam** |  
Dv[136] “vālāgrasatabhāgasya śatadhā kalpitasya ca | 10  
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate ||”<sup>46</sup> iti ||  
“ārāgramātro hy avaro ’pi dr̥ṣṭa”<sup>47</sup> iti || 22 ||

**avirodhaś candanavat || II.3.23 ||**

katham asau sakalāśarīravypinī saṃvittir iti cen **nāyaṃ virodhaḥ** | yathā hari-  
**candanabinduḥ** śarīraikadeśe nipatitaḥ kṛtsnaṃ śarīram āhlādayati tatheti || 23 || 15

**avasthitivaiśeṣyād iti cen nābhypagamād dhr̥di hi || II.3.24 ||**

<sup>45</sup>BĀU IV.4.22; 24; 25. <sup>46</sup>ŚU V.9. <sup>47</sup>ŚU V.8.

1 grāma° Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] grāmya° Jd 1 utkrāntiḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ]  
utkrānti Ld 1 gatyāgatyoḥ Ma, B, Aw, Jai<sub>3</sub>, Ld ] gatyoḥ Dv; gatyagatyoḥ IO, Jd 3 atacchruter  
Ma, B, Dv, Aw, Ld ] atate śruter IO; atava śruter Jai<sub>3</sub>; atra śruter Jd 3 netarādhikārāt Ma, B,  
Dv, Aw, Ld ] nottarādhikārāt IO; netarādhikārāt Jai<sub>3</sub>; nāttarādhikārāt Jd 4 vā Ma, B, Dv, Jai<sub>3</sub>,  
Jd, Ld ] eva Aw, IO 5 paramātmādhikārāt Ma, B, Dv ] om. Aw, IO, Jai<sub>3</sub>, Jd, Ld 5 tatsvarūpa°  
Aw, IO, Jai<sub>3</sub>, Jd, Ld ] svarūpa° Ma, B, Dv 6 nirdeśo Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] nirdeśo Ld  
8 caiṣo Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] ca eṣo Ma, B 8 cetasā Md, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] cet sā Jd 8–  
9 uddhṛtya mānam Ma, B, IO, Jai<sub>3</sub>, Jd, Ld ] uddhṛtya mānam Dv; uddhṛtamānam Aw 11 jīvaḥ  
sa Ma, B, Dv, Jd, Ld ] jīvasya Aw, IO, Jai<sub>3</sub> 11 cānantyāya Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] cātyantāya  
Ma, B 11 kalpate Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] kalpyate Ld 14 katham Ma, B, Dv, Aw, IO,  
Jai<sub>3</sub>, Ld ] kam Jd 14 asau Aw, IO, Jd, Jai<sub>3</sub>, Ld ] aṇoḥ Ma, B, Dv 14 saṃvittir Ma, B, Aw,  
IO, Jai<sub>3</sub>, Jd, Ld ] sampattir Dv 14–15 haricandana° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] hi candana°  
Ma 16 avasthitivaiśeṣyād Ma, B, Dv ] avasthiter vaiśeṣyād Aw, IO, Jd; avasthitivaiśeṣyād Jai<sub>3</sub>;  
avasthitivaiśeṣyād Ld 16 hi Ma, Dv, Aw ] om. B, IO, Jai<sub>3</sub>, Jd, Ld

haricandanasya yuktaṃ tvagindriyasambandhāt kṛtsnadehavyāpitvam  
**avasthiter viśeṣabhāvāc** charīraikadeśāvasthānasya pratyakṣatvād |

5 **iti cen naitad** evam | ātmano 'py avasthiter deśaviśeṣābhyupagamāt | tathā  
hy āha śrutir “hr̥dī hy eṣa ātmā”<sup>48</sup> “sa vā eṣa ātmā hr̥dī”<sup>49</sup> iti | hr̥daye vartamānas  
tvacā sambaddhaḥ | sā ca sakalaśārīravīpīnī | tataś ca kṛtsnopalabdhir upapady-  
ate | yathā cāṅuparimāṇasya manaso yojanāśatagatavastusmaraṇasāmarthyāṃ  
śārīrasthasyaiva tathāātmano 'ṅuparimāṇasya kṛtsnaśārīravedanāsāmarthyam |

nanu tvakkaṅṭakasamyoge 'pi vedanā jāyate | na ca sakalaśārīravīpīnī | pāde  
me sukhaṃ śīrasi me vedaneti darśanāt |

10 atrocyate — mūrtasya mūrtāntarenāyaṃ samyogo nendriyeṇa  
vidyamānenāpi kaṅṭakasyābhoktrtvāt | karmakṛto hy ayaṃ sambandho  
bhoktrbhogyayor upalabdhikāryānumeyaḥ | parimitatvāt tu kaṅṭakasya tad-  
deśasamutthā vedanā jīvasyopajāyata ity anavadyam || 24 ||

### guṇād vālokavat || II.3.25 ||

15 veti vikalpe | caitanyaguṇavyāpter ālokavat | yathā pradīpavyāpṭeḥ  
sakalagr̥hakāryopapattiḥ || 25 ||

### vyatireko gandhavat || II.3.26 ||

kathaṃ punar guṇideśavyatireko guṇasyeti kāṇādā manyante |

20 atrocyate — yathā **gandhaḥ** kevalo gr̥hyate | na tadādhārasya dravyasya  
nāsikādeśāgamaṇaṃ kalpate | yadi dravyāvayavas tatrāgacchet kālena

<sup>48</sup>PU III.6. <sup>49</sup>ChU VIII.3.3.

1 haricandanasya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *haricandanasya* Ma; *haricandana*<sup>o</sup> Ld 1 yuktaṃ  
tvag<sup>o</sup> Ma, B, Dv, Aw ] *yuktatvag*<sup>o</sup> IO, Jai<sub>3</sub>, Jd, Ld 2 °āvasthānasya pratyakṣatvād Ma, B, Dv,  
Aw, Jai<sub>3</sub>, Ld ] °āvasthānapratyakṣatvād IO, Jd 3 avasthiter Aw, IO, Jd ] *avasthītir* Ma, B, Dv,  
Jai<sub>3</sub>, Ld 3–4 tathā hy B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *yasmād* Ma; *tathā tv* Ld 4 śrutir Ma, B, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld ] *smṛtīr* Jd 4 vā eṣa Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *eṣa vā* Aw 5–8 tataś ca ...  
sakalaśārīravīpīnī Ma ] *lac*. B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 6 yojanā<sup>o</sup> vB(em.) ] *yojanī*<sup>o</sup> Ma 9 me  
sukhaṃ śīrasi me Ma ] *om*. B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 10 samyogo Ma, B, Dv, Jd ] *yogo* Aw,  
IO, Jai<sub>3</sub>, Ld 12–13 taddeśasamutthā Aw, IO ] *taddeśasambandhena* vB(em.); *taddeśasamukhe*  
Jai<sub>3</sub>; *taddeśam utpannā* Jd; *taddeśam utthā* Ld; *taddeśam utthāna*<sup>o</sup> Ba; *taddeśasamutchākho* Md;  
*taddeśasambandho* Ma; *taddeśam uktvā* Dv 15–16 veti ... sakalagr̥hakāryopapattiḥ Ma, B, Dv,  
IO, Jai<sub>3</sub>, Jd, Ld ] *om*. Aw 18 guṇideśa<sup>o</sup> Ma, B, Dv ] *guṇadeśa*<sup>o</sup> Aw, Jai<sub>3</sub>; *guṇadośa*<sup>o</sup> IO, Jd, Ld  
19 gandhaḥ kevalo B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *kevalo gandho* Ma 19 tadādhārasya Ma, B,  
Dv, Aw, Jai<sub>3</sub>, Ld ] *tathādhārasya* IO, Jd 20 dravyāvayavas Ma, B ] *dravyāvayavaṃ* Dv, Aw,  
IO, Jai<sub>3</sub>, Jd, Ld

dravyasyāpacayaḥ syāt || 26 ||

**tathā ca darśayati || II.3.27 ||**

itaś ca “vyatirekaḥ”<sup>50</sup> | yathāsmābhir nyāya uktas **tathā** guṇena vyāptim **darśayati** “sa eṣa iha praviṣṭa ā nakhāgrebhya”<sup>51</sup> “ā lomabhya”<sup>52</sup> iti || 27 ||

Dv[137]

**prthag upadeśāt || II.3.28 ||**

5

“vijñānena vijñānam ādāya”<sup>53</sup> iti jīvād vijñānasya **prthag upadeśād** guṇena vyāptiḥ | aṇur ātmeti pakṣāntaram | “guṇād vā”<sup>54</sup> iti paramatābhiprāyaṃ sūtram | na hi guṇinaṃ vihāya guṇasya svātantryam | guṇatvam eva hīyeta | na hi śuklādayo bhinnadeśā dṛṣṭāḥ | dravyasyāpi kālena kṣayo dṛṣṭāḥ | “vijñānena”<sup>55</sup> iti cāntaḥkaraṇābhiprāyā śakyā pariṇetum | “ā lomabhya”<sup>56</sup> iti ca tvagdvāreṇopapadyate || 28 ||

**tadguṇasāratvāt tu tadvyapadeśaḥ prājñavat || II.3.29 ||**

grhṇīma etat saṃsārāvasthāyām aṇur ātmeti | na **tu** tad evāsyā nijam rūpam | “tat tvam asi”<sup>57</sup> iti brahmatopadeśāt svābhāvikaṃ mahatparimāṇam | aṇutvavyapadeśaḥ katham iti cet **tadguṇasāratvāt** | **tad** iti buddhir 15 antaḥkaraṇam “antarā vijñānāmanasī”<sup>58</sup> iti vṛttaṃ parāmr̥ṣyate | tasya **guṇā** rāgādayo ’hampratyayāśrayāḥ | **sāraśabdaḥ** pradhānavacanaḥ | tadguṇāḥ

<sup>50</sup>BS II.3.26. <sup>51</sup>BĀU I.4.7. <sup>52</sup>ChU VIII.8.1; KauU IV.19. <sup>53</sup>BĀU II.1.17. <sup>54</sup>BS II.3.25. <sup>55</sup>BĀU II.1.17. <sup>56</sup>ChU VIII.8.1; KauU IV.19. <sup>57</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3; 14.3; 15.3; 16.3. <sup>58</sup>BS II.3.15.

4 iha praviṣṭa Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *dehapraviṣṭa* Dv 4 “ā nakhāgrebhya” “ā lomabhya” *em.* ] *ā lomabhya ā nakhāgrebhya* Ma, B; *ā lomabhya nakhebhya* Dv, Aw, IO, Ld; *ā lomabhya ā nakhebhya* Jai<sub>3</sub>; *śāloma ā nakhebhya* Jd, see NOTES 6–7 guṇena vyāptiḥ Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *guṇe tvanavyāptiḥ* Dv 7 aṇur ātmeti Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *aṇuthātmeti* IO; *aṇu ātmeti* Jd 7 “guṇād vā” iti Ma, Aw, IO, Jai<sub>3</sub>, Jd ] *guṇāc ceti* B, Dv, Ld 9 dṛṣṭāḥ Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld ] *doṣaḥ* IO 10 °ābhiprāyā śakyā Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] °ābhiprāyāśaikāṃ Dv 14 brahmatō° Aw, Jd ] *brahmātmatvo°* Ma, B, Dv, Ld; *brahmatno°* IO; *brahmatvo°* Jai<sub>3</sub> 14 mahatparimāṇam Ma, B ] *om.* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 15 aṇutvavyapadeśaḥ Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *guṇatvavyapadeśaḥ* IO, Jd 16 tasya Ma, B, Dv, IO, Jai<sub>3</sub>, Jd ] *tasyā* Aw; *tasya sata* Ld 228.17–229.1 rāgādayo ... jīvasya Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *lac.* Ld

10 vijñānena: cf. 228.6

10 ā lomabhya: cf. 228II.7

sāraṃ pradhānaṃ saṃsaraṇe yasya jīvasya sa **tadguṇasāraḥ** | viyadādibhiḥ  
sūkṣmāvasthair indriyaiś ca tadāśritaiḥ pañcavṛttinā ca vāyunā pariveṣṭitas  
tatsvabhāvānuvidhāyī saṃsaratīty arthaḥ | tathā cāhuḥ paurāṇikāḥ —

“puryaṣṭakena līṅgena prāṇād yena sa yujyate |

5 tena baddhasya vai bandho mokṣo muktasya tena ca ||<sup>59</sup> iti |

tad idam aupādhikam aṇutvaṃ jīvasyāto draṣṭavyam | manaso ’ṇutvād  
ātmano ’ṇutvaṃ niyatam ucyate | līṅgaṃ punaḥ saṅkocavikāsi  
sūkṣmāsthūlaśarīrāpekṣayā | **prājñavad** yathā “aṇīyān vṛīher vā yavād  
vā”<sup>60</sup> iti hr̥dayāyatanāpekṣayāṇīyastvam | jyāyastvam tu nijam rūpam || 29 ||

10 **yāvadātmabhāvitvāc ca na doṣas taddarśanāt || II.3.30 ||**

kadācid upādhiviyogaḥ syād ātmanas tataś cāsattvaṃ muktatā vā syād  
ity āśaṅkyāha — nāyaṃ **doṣaḥ** | **yāvadātmabhāvitvād** upādhivyogasyeti |  
yāvad ayam ātmā kevalena dvaitadarśanena saṃsarati tāvatkālabhāvī bud-  
dhyādyupādhiviyogaḥ | katham gamyate | **taddarśanāt** | “yo ’yaṃ vijñānamayaḥ  
15 prāṇeṣu hr̥dy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañ-  
carati”<sup>61</sup> tathā “vijñānamayo manomayaḥ prāṇamayaś cakṣurmayaḥ śrotra-  
maya”<sup>62</sup> iti || 30 ||

Dv[138]

sūsuptipralayayoḥ katham upādhiviyogaḥ śakyate vaktum iti |  
uttaraṃ paṭhati —

20 **pumstvādivat tv asya sato ’bhivyaktiyogāt || II.3.31 ||**

**tuśabdo** ’vadhāraṇe | **sata evāsya** buddhisambandhasya prabodhakāle sṛṣṭikāle

<sup>59</sup>unk. (qtd. BŚSbh ad II.4.6.) <sup>60</sup>ChU III.14.3. <sup>61</sup>BĀU IV.3.7. <sup>62</sup>BĀU IV.4.5.

1 saṃsaraṇe B, Dv, Aw, IO, Jai<sub>3</sub> ] *saṃsāraṇe* Ma; *saṃsaraṇo* Jd 1 sa Ma, B, Dv, Aw, IO, Jd ]  
*om.* Jai<sub>3</sub> 4 yujyate Ma, B, Dv, Aw, IO, Jd ] *pūjyate* Jai<sub>3</sub>, Ld 9 °āpekṣayāṇīyastvam Ma, B, Aw,  
IO, Jai<sub>3</sub>, Jd, Ld ] °āpekṣam aṇīyastvam Dv 11 vā syād Ma, B, Dv, Jai<sub>3</sub>, Ld ] *ca syād* Aw, IO, Jd  
12 upādhivyogasyeti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *upādhivyogasya* Ma 13 kevalena dvaita° B, Dv,  
Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *kevaladvaita°* Ma 13 °kālabhāvī Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] °kālabhāvī IO,  
Jd 14 taddarśanāt Ma ] *tasya darśanāt* B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 15 hr̥dy antarjyotiḥ Aw,  
Jai<sub>3</sub>, Jd, Ld ] *hr̥dantarjyotiḥ* Ma, B, Dv; *hr̥dy antaryotiḥ* IO, see NOTES 15 sa Ma, B, Dv, Aw,  
IO, Jai<sub>3</sub>, Ld ] *om.* Jd 15–16 anusañcarati Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *anusaṃsarati* Ma, B, Dv, see  
NOTES 20 pumstvādivat Ma, B, Dv, Aw, IO, Jd, Ld ] *pumstvādivyākṣasyavat* Jai<sub>3</sub> 21 sṛṣṭikāle  
Ma, B ] *om.* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld

cābhivyaktir yathā puṁstvasyābhivyaktir yauvane || 31 ||

**nityopalabdhyanupalabdhiprasaṅgo 'nyatara-  
niyamo vānyathā || II.3.32 ||**

tac copādhibhūtam antaḥkaraṇaṃ sarvair vādibhir abhyupagantavyam | **anya-  
thā** hy ātmendriyaviṣayāṇāṃ sannidhau **nityopalabdhīḥ** syāt | **nityaṃ** 5  
**cānupalabdhiprasaṅgaḥ** |

**anyataraniyamo vā** | **anyathānyatarasyendriyasyātmano vā niyamaḥ** |  
śaktivyavasthā kalpanīyā kadācid upalabdhīhetutvaṃ kadācin neti | sā cāśakyā  
svabhāvaviparyayahetvabhāvāt | ato mano 'bhyupagantavyam | śrutiś ca “any-  
atramanā abhūvaṃ nādarśam anyatramanā abhūvaṃ nāśrauṣam”<sup>63</sup> iti | uktaṃ 10  
ca naiyāyikair “yugapajjñānānutpattir manaso liṅgam”<sup>64</sup> iti | bauddhānāṃ  
mano 'vasthitam nāsti | tannirākaraṇārthaṃ sūtram |

yat punar ātmavibhutvavādināṃ doṣakathanārthaṃ sūtram iti vyākhyātaṃ  
tad ayuktam | sarvagatave 'pi śārīradeśe bhogotpatteḥ karmanimittatvāt ta-  
sya || 32 || 15

**kartā śāstrārthavattvāt || II.3.33 ||**

bhoktaivātmā na kartā buddhīḥ kartrīti sāṅkhyamatam | tan nirākaroti | **kartā**  
ātmā **śāstrārthavattvād** “yajeta” “upāsīta” iti || 33 ||

**vihāropadeśāt || II.3.34 ||**

**vihāraḥ** sañcaraṇaṃ “sa īyate 'mrto yatrakāmam”<sup>65</sup> iti “sve śārīre yathākāmaṃ 20

<sup>63</sup>BĀU I.5.3. <sup>64</sup>NyS I.1.16. <sup>65</sup>BĀU IV.3.12.

1 yathā puṁstvasyābhivyaktir yauvane Aw, IO, Jd, Ld] *puṁstvādivat retaḥśmaśrvādi ta-  
sya yo bhāvo yā puṁstvasyābhivyaktiyauvane* Ma; *puṁstvādivat retaḥśmaśrvādivābhāvo  
yathā puṁstvasyābhivyaktiyauvane* B; *tasyābhivyaktir yauvane* Dv; *tasyābhivryaktir yau-  
vane* Jai<sub>3</sub> 4–5 anyathā hy ātmendriya° Aw, IO, Jai<sub>3</sub>, Jd, Ld] *anyathātmendriya°* Ma, B,  
Dv 6 cānupalabdhiprasaṅgaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *vānupalabdhiprasaṅgaḥ* Ma  
9 °hetvabhāvāt Aw, IO, Jd] °*hetvabhāvāt* Ma, B, Dv, Jai<sub>3</sub>, Ld 11 naiyāyikair Dv, Aw, IO, Jai<sub>3</sub>,  
Jd, Ld] *naiyāyikair* Ma, B 12 mano Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *om.* Jd 13 yat Ma,  
B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *yat tu* Ld 14 tad ayuktam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma  
14 bhogotpatteḥ B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *bhogotpattiḥ* Ma, IO 14 karmanimittatvāt vB<sup>ac</sup>, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld] *karmatvāt* vB<sup>pc</sup> 16 śāstrārthavattvāt Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] *śāstrārthavattvāt*  
IO, Jd 17 bhoktaivātmā Ma, B, Dv, Aw, IO, Jd] *bhoktaivātma* Ld 20 īyate Ma, B, Dv, Aw,  
IO, Ld] *īyate* Jd 20 °kāmam iti Ma] °*kāmam* B; °*kāmaḥ* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 20 sve Ma]  
*tasya* B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 20 yathākāmaṃ Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *yathākāmaṃ* IO



parivartata”<sup>66</sup> iti || 34 ||

**upādānāt || II.3.35 ||**

“tad eṣāṃ prāṇānāṃ vijñānena vijñānam ādāya”<sup>67</sup> iti prāṇānāṃ indriyāṇāṃ vijñānena buddhyādinā jñānaṃ grāhakaśamarthyam ādāyeti || 35 ||

Dv[139]

5 **vyapadeśāc ca kriyāyāṃ na cen nirdeśaviparyayaḥ || II.3.36 ||**

**kriyāyāṃ** yajñādikāyāṃ kartṛtvavyapadeśād “vijñānaṃ yajñam tanuta”<sup>68</sup> iti | “vijñānam”<sup>69</sup> iti jīvo na buddhir ucyate | **na cej** jīvo **nirdeśaviparyayo** bhavet | karaṇatvād buddhes tadvibhaktiḥ syād “vijñānena” iti || 36 ||

nanu svatantraḥ sann iṣṭam eva kuryāt |

10 ata āha —

**upalabdhivad aniyamaḥ || II.3.37 ||**

yatheṣṭāniṣṭopalabdhis tathā kriyāyāṃ **aniyamaḥ** || 37 ||

**śaktiviparyayāt || II.3.38 ||**

15 yad uktam — buddhiḥ kartṛīti tad ayuktam | **śaktiviparyayāt** | kartṛśaktiḥ syāt karaṇaśaktiś ca nivartate | yaḥ kartā sa jīvo ’nyat karaṇam iti sthitam || 38 ||

<sup>66</sup>BĀU II.1.18. <sup>67</sup>BĀU II.1.17. <sup>68</sup>TU II.5. <sup>69</sup>TU II.5.

1 parivartata Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *parivartayati* IO, Jd 3 vijñānena vijñānam ādāya” iti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 4 buddhyādinā Ma, B, Dv, Aw, IO, Jd, Ld ] *buddhyādi*° Jai<sub>3</sub> 4 jñānaṃ grāhaka° Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *jñānagrāhaka*° IO, Jd 6 kartṛtva Ma ] *kartṛ*° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 6 yajñam Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *om.* IO, Jd 7 cej Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *na ca* Dv 7 nirdeśaviparyayo Ma, B, Jai<sub>3</sub>, Ld ] *nirdeśa viparyayo* Dv; *nirdeśo viparyayo* Aw, IO, Jd 10 ata Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *ity* Aw 12 yatheṣṭāniṣṭo° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *yatheṣṭāniṣṭo*° Dv 13 śaktiviparyayāt Ma, B, Dv, Aw, IO, Jd, Ld ] *śaktir viparyayāt* Jai<sub>3</sub> 14 buddhiḥ Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *buddhi* Ma, B, Aw 14 tad Ma, B ] *idaṃ* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 15 sa B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *sa na* Ma

7 vijñānam : cf. 231.4

8 vijñānena : cf. 231.4, TU II.5, see NOTES

14 buddhiḥ kartṛīti : cf. 230.16

**samādhyabhāvāc ca || II.3.39 ||**

“nididhyāsitavya”<sup>70</sup> iti manasaḥ pravṛttinirodhenātmarūpābhimukhībhūtasya  
sātatyena yad avasthānaṃ **samādhiḥ** | tasyā**bhāvaḥ** syāt kartṛbhāvāt || 39 ||

**yathā ca takṣobhayathā || II.3.40 ||**

tat punaḥ kartṛtvaṃ svābhāvīkam aupādhīkaṃ ceti cintyate | pūrvoktair hetubhiḥ 5  
svābhāvīkam |

iti prāpta ucyate — na svābhāvīkaṃ kartṛtvaṃ | anirmokṣaprasaṅgāt | kartṛtve  
sati tannimittaṃ karma | tataḥ sukhaduḥkhopabhogaḥ syāt suṣuptāvasthāyāṃ  
vyabhicārāt | na ca caitanyamūrter ātmanaḥ svabhāvāntaraṃ sambhavati |

na caupādhīkaṃ kartṛtvaṃ apāramārthīkaṃ yathāgnigatenošṇaguṇena 10  
dāho ’nubhūyate | kim asāv apāramārthīko bhavati | yady api svātmany  
auṣṇyaṃ svato nāsty evam upādhivaśāt kartṛtvaṃ upajāyate | **yathā ca takṣā**  
vāsyādikaraṇayuktaḥ kartā tadvimuktaś cākarteti || 40 ||

Dv[140]

**parāt tu tacchruteḥ || II.3.41 ||**

tad aupādhīkaṃ kartṛtvaṃ kiṃ svatantrasya jīvasyātha parād iti cintāyāṃ 15  
svatantrasyeti prāptam | na hi loke kṛṣyādiṣu vartamānaḥ param apekṣate |  
rāgādiperito hi pravartate |

iti prāpte brūmaḥ — **parād** īśvarāt **tacchravaṇād** “eṣa hy eva sādhu karma

<sup>70</sup>BĀU II.4.5. (=IV.5.6.)

1 ca B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma 2 pravṛtti° Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *svappravṛtti°*  
Ma, B 3 samādhiḥ Aw, Ld] *sa samādhiḥ* Ma, B, Dv, IO, Jai<sub>3</sub>, Jd 3 tasyābhāvaḥ Ma, B, Dv,  
Aw, IO, Jd, Ld] *tasmād bhāvaḥ* Jai<sub>3</sub> 3 kartṛbhāvāt Dv, Aw, IO, Jd, Ld] *kartur abhāvāt* Ma,  
B; *kartrabhāvāt* Jai<sub>3</sub> 5 ceti Aw, IO, Jai<sub>3</sub>, Jd, Ld] *veti* Ma, B, Dv 8 suṣuptāvasthāyāṃ vB(all  
Mss), Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *suṣuptāvasthāyāṃ* vB(*em.*) 9 svabhāvāntaraṃ Ma, B, Dv, IO,  
Jai<sub>3</sub>, Jd, Ld] *svābhāvāntaraṃ* Aw 11 yady api Ma, B, Dv] *tad yadi* Aw, IO, Jd; *yad yadi* Jai<sub>3</sub>,  
Ld 12 evam Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] [.....] *evam* vB, see NOTES 13 tadvimuktaś Ma,  
B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *tadvimuktes* Jd 13 cākarteti Ma, B, Dv, IO, Jai<sub>3</sub>, Ld] *cākartati* Aw  
14 tu Ma, B, Aw, IO, Jai<sub>3</sub>, Jd] *om.* Dv, Ld 15 °ātha Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] °ārtha Ld  
16 prāptam Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *prāpte* Ld 17 rāgādiperito Ma, B, Dv, IO, Jai<sub>3</sub>, Jd,  
Ld] *rāgādiṣu prerito* Aw 18 īśvarāt ... hy eva B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma

5 pūrvoktair hetubhiḥ : BS II.3.33-36; 38-39.

kārayati”<sup>71</sup> “ya ātmani tiṣṭhann ātmano ’ntaro yamayati”<sup>72</sup> iti ca || 41 ||

yadi tarhīśvaro niyantā nairghṛṇyaṃ tasya syād ity āha —

**kṛtaprayatnāpekṣas tu  
vihitapraṭiśiddhāvaiarthyaādibhyaḥ || II.3.42 ||**

- 5 nairghṛṇyādidoṣanivṛttyarthas **tuśabdaḥ** | **jīvakṛto** yaḥ **prayatnaḥ**  
śārīrendriyamanasām ātmādhiṣṭhitānām pākādihātvarthāśritaś ceṣṭāviśeṣo  
bhāvanā codanāpūrvaṃ dharmo vidhir iti śāstre vyapadiśyate sa eva  
ca lokavedayor vākyaṛthaḥ | niyogas tu tatastho ’pi nimittamātraṃ  
preṣaṇādhyeṣaṇādivat | **tadapekṣa** īśvaraḥ svata eva svavyāpāraṃ kurvato  
10 jīvasya parjanyaavat sādharmaṇaṃ kāraṇam | evaṃ **vihitapraṭiśiddhaya**or “yajeta”  
“na hantavya” ity **avaiarthyaṃ** syāt | anyathā vedaprāmāṇyam astam iyād ity  
**ādigrahaṇam** iti | svatantrasyaiva jīvasya kartṛtvam ity āśaṅkya — īśvarāpekṣaṃ  
kartṛtvam iti sthāpitam | “vaiṣamyānairghṛṇye”<sup>73</sup> ity atra tu karmāpekṣayā  
jagatsarga iti vivekaḥ || 42 ||

- 15 **aṃśo nānāvyapadeśād anyathā cāpi  
dāśakitavāditvam adhīyata eke || II.3.43 ||**

parādhīnaṃ yasya kartṛtvam nirūpitaṃ kim asau tato ’tyantabhinnaḥ kiṃ

<sup>71</sup>KauU III.8: v.l. eṣa hy evainaṃ sādhu karma kārayati LV <sup>72</sup>BĀU(M) III.7.30: v.l. ...  
ātmano ’ntaro yam ātmā na veda yasyātmā śarīraṃ yas tamo ’ntaro yamayati <sup>73</sup>BS II.1.34.

1 ya Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *om.* IO, Jd 2 niyantā Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *niyanto*  
Dv 4 °vaiarthyaādibhyaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] °*vaiyatyād* Ma 6 ātmādhiṣṭhitānām  
B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *ātmā* Ma 6 °āśritaś B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] °*āśrutaś* Ma  
8 tatastho ’pi Aw, IO, Jd, Ld ] *tatastho* Ma, B, Dv, Jai<sub>3</sub> 8–9 °mātraṃ preṣaṇā° Ma, B, Dv,  
Aw, IO, Jai<sub>3</sub>, Jd ] °*mātrapreṣaṇā*° Ld 9 tadapekṣa Ma, B, Dv, Jd, Ld ] *tadapekṣya* Aw, IO, Jai<sub>3</sub>  
10 kāraṇam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 10 evaṃ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *evā* Ma  
10 vihita° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *hita*° Ma 10 yajeta Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *yajen* Ma, B,  
Dv 11 vedaprāmāṇyam Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd ] *ced aprāmāṇyam* IO, Ld 11 astam iyād Ma,  
B, Dv, Aw, Jai<sub>3</sub> ] *iyād* IO, Jd, Ld 12 iti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *iha* Ma 12 kartṛtvam  
Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *kartṛtva* Jd 12 °apekṣaṃ Ma, B, Dv, Ld ] °*apekṣyam* Aw, IO, Jai<sub>3</sub>;  
°*opekṣam* Jd 13 °nairghṛṇye Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] °*nirdhrṇya* Dv 13 karmāpekṣayā  
B, Aw, IO, Jd, Ld ] *karmāpekṣo* Ma; *karmāpekṣayāṃ* Dv; *karmāpekṣayo* Jai<sub>3</sub> 15 aṃśo Ma, B,  
Dv, Aw, Jai<sub>3</sub>, Ld ] *antyo* IO, Jd 16 dāśakitavāditvam Ma, B, Dv, Aw, Jai<sub>3</sub> ] *dāśakitavāditvam*  
IO; *dāśakitavāditvam* Jd; *dāśavitavāditvam* Ld

3–7 jīvakṛto ... preṣaṇādhyeṣaṇādivat: cf. 24.8-13

7 bhāvanā: cf. 24.5

vānatyantabhinna iti vicāryate | aṃśatve yuktā tenāvibhāgaḥprāptir itaratra bhe-  
denāvasthānam iti cintāyāḥ prayojanam |

kiṃ tāvat prāptam | svāmibhr̥tyanyāyena bhedaḥ |

iti prāpte brūmaḥ — tadamaṃśo jīvo 'sti | aṃśāśabdaḥ kāraṇavacī  
yathā paṭasyāmaṃśo 'vayavas tantur iti | asti ca dravyavibhāgavacano yathā 5  
pariṣaddravye 'maṃśino vayam iheti | tayor ihagrahaṇam na bhavati |  
kiṃ tūpādhyavacchinnasyānanyabhūtasya vācako 'yam aṃśāśabdaḥ prayukto  
yathāgner visphuliṅgasya |

Dv[141] katham punar niravayavasya paramātmano 'maṃśaḥ sambhavati |  
āgamāt tāvad avagamyate “yathāgneḥ kṣudrā visphuliṅgā”<sup>74</sup> iti 10  
dṛṣṭāntapraṇayanāt | yathā cākāśasya pārthivādhiṣṭhānāvachinnaṃ  
kaṇṇacchidraṃ ca | yathā ca vāyoḥ pañcavṛttiḥ prāṇaḥ | yathā ca manasaḥ  
kāmadayo vṛttayaḥ | sa ca bhinnābhinnarūpaḥ | abhinnarūpaṃ svābhāvikaṃ |  
aupādhiḥ tu bhinnarūpaṃ | upādhiṅgā ca balavattvāt tatsammūrccitas  
tanmayāḥ saṃsaratīty abhedo 'bhyupagamyate | sa eva kiṃ neṣyate | 15  
nānāvypadeśāt | “so 'nveṣṭavyaḥ sa vijijñāsitavya”<sup>75</sup> iti tatra tatra jīvaparayor  
bhedavyapadeśāt | astu tarhi bheda eva | ata āha — **anyathā cāpi** “tat  
tvam asi”<sup>76</sup> “nānyo 'to 'sti draṣṭā”<sup>77</sup> ity abhedavyapadeśāt | ātharvaṇikāś ca  
brahmasūkte “brahma dāśā”<sup>78</sup> “brahmeme kitavā”<sup>79</sup> ity **adhīyate** | dāśāḥ

<sup>74</sup>BĀU(M) II.1.23, see NOTES <sup>75</sup>ChU VIII.7.1; 3. <sup>76</sup>ChU VI.8.7; 9.4; 10.3; 11.3; 12.3; 13.3;  
14.3; 15.3; 16.3. <sup>77</sup>BĀU III.7.23. <sup>78</sup>AVP VIII.9.11, see NOTES <sup>79</sup>AVP VIII.9.11.

1 vānatyantabhinna Aw, IO, Jai<sub>3</sub>, Jd, Ld] vābhinna Ma; vātyantābhinna B, Dv 1 yuktā  
B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] muktā Ma 1 itaratra B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] itara-  
tra tu Ma 2 cintāyāḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] cintāyāṃ Ma 3 tāvat prāptam  
Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] tāvat [vānatyantabhinna (234.16) ... prayojanam (234.17)]  
prāptam IO 4 'sti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Ma 4 aṃśāśabdaḥ B, Dv, Aw,  
IO, Jai<sub>3</sub>, Jd, Ld] om. Ma 7 tūpādhyavacchinnasyānanyabhūtasya B, Dv, Aw, IO, Jai<sub>3</sub>, Ld]  
tūpādhyavacchinnasyānanyabhūtasya Ma; tūpādhyavacchinnau sthānanvau bhūtasya Jd 4–  
6 vācako 'yam ... niravayavasya Ma, B, Dv, Aw, IO, Jd, Ld] om. Jai<sub>3</sub> 7 prayukto B,  
Dv, Aw, Jd, Ld] prayujyate Ma; [.....]kto IO 10 yathāgneḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld]  
tathāgneḥ Ma 11 dṛṣṭāntapraṇayanāt Ma, Aw, IO, Jd] dṛṣṭānta iti praṇayanāt B, Dv, Jai<sub>3</sub>,  
Ld 11 cākāśasya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] vākāśasya Ma 12 kaṇṇacchidraṃ ca B, Dv, Aw,  
Ld] kaṇṇacchidraṃ Ma, IO, Jai<sub>3</sub>, Jd 12 pañcavṛttiḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] pañcavṛttaḥ  
Jd 13 ca bhinnābhinna° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] cābhinnābhinna° Dv 13 °rūpaḥ Aw, IO,  
Jd, Ld] °svarūpaḥ Ma, B, Dv, Jai<sub>3</sub> 13 abhinnarūpaṃ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] abhinnas-  
varūpaṃ Ma 14 upādhiṅgā Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] upādhiṅgā IO 14 balavattvāt Ma,  
B, Dv, Aw, IO, Jd, Ld] balatvāt Jd 14 tatsammūrccitas Aw, IO, Jai<sub>3</sub>, Jd, Ld] sammūrccitas  
Ma, B, Dv 14–15 astu ... abhedavyapadeśāt Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Dv 17 anyathā  
Ma, B, Ld] yathā Aw, IO, Jai<sub>3</sub>, Jd 17 cāpi B, Ld] vāpi Ma, IO, Jai<sub>3</sub>, Jd; vapi Aw 19 °sūkte  
Ma, B] °sūtre Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 19 brahma dāśā Ma, B, Dv] brahmeme dāśāstra° Aw;  
brahme vedāśā IO; brahmeme dāśā Jai<sub>3</sub>; brahmeme dāśā Jd; brahme bhedaśā Ld 19 adhīyate  
Aw, IO, Jd, Ld] abhidhīyate Ma, B, Dv, Jai<sub>3</sub> 19 dāśāḥ Ma, B, Dv, Ld] dāśā Aw, IO, Jai<sub>3</sub>, Jd

kaivartāḥ | hīnajanasyāpi brahmatvaṃ bruvan sarvasyābhedaṃ darśayati | tathā  
svetāśvatarīyo mantraḥ —

“tvam strī tvam pumān asi tvam kumāra uta vā kumārī |

tvam jīrṇo daṇḍena vañcasi tvam jāto bhavasi viśvatomukhaḥ ||”<sup>80</sup>

5 iti || 43 ||

### mantravarṇāt || II.3.44 ||

“pādo ’sya viśvā bhūtāni”<sup>81</sup> iti || 44 ||

### api smaryate || II.3.45 ||

“mamaivāṃśo jīvaloka”<sup>82</sup> iti || 45 ||

10 nanu cāṃśagatena duḥkhena parasyāṃśino duḥkhitvam | yathā nayanagatena  
duḥkhena caitrasyetye āśaṅkyāha —

### prakāśādivan naivam paraḥ || II.3.46 ||

yathā jīvaḥ sukhī duḥkhī ca svakarmavaśān **naivam paraḥ** | tasya nimittābhāvāt |

**prakāśādivat** | yathā sauryaś cāndramaso vā kulyādiṣv rjuṣu vakreṣu vā tat-

15 sambaddho ’pi na taddharmaṃ bhajate | tadvat | yad uktam — caitravat iti tad  
ayuktam | dehasya netrādir aṃśo na tasyācetanasya duḥkhavedanā | yasya tv  
ātmano duḥkhavedanā na tasya netram aṃśa ity asamo dr̥ṣṭāntaḥ || 46 ||

<sup>80</sup>ŚU IV.3. <sup>81</sup>RV X.90.3, see NOTES <sup>82</sup>BhG XV.7.

1 hīnajanasyāpi Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld ] *hījanasyāpi* IO 1 brahmatvaṃ bruvan Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *brahmavattvaṃ bruvan* Ma, B; *brahmatvavat* Dv 1 tathā B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *mantravarṇāt* Ma 3 tvam strī B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 3 kumāra uta Ma, B, Dv ] *kumāras tvam* Aw, Jd, Ld; *kumāraṃ taṃ* IO; *kumāraṃ na* Jai<sub>3</sub> 4 daṇḍena Ma, B, Aw, IO, Jd, Ld ] *daṇḍena* Dv; *dantena* Jai<sub>3</sub> 4 vañcasi Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *vañcayasi* Dv 4 tvam jāto bhavasi Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *jāto manasi* Ma, B; *om.* Dv, see NOTES 10 cāṃśa° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *nāṃśa°* Dv 10 duḥkhitvam Ma, B, Dv, Aw, IO, Jd, Ld ] *duḥkhatvam* Jai<sub>3</sub> 13 jīvaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 13 duḥkhī Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Dv 13 ca B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma 14 sauryaś cāndramaso Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *sauryacāndramaso* Ma, B; *sauryaś cāndramasau* Jd 14 vā kulyādiṣv Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *vāṅgulyādiṣv* Ma, B; *bāhulyādiṣv* Md; *lac.* Ba 14 rjuṣu Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *srjuṣu* Jd 14 vā Ma, B ] *om.* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 15 na Ma, Ld ] *om.* B, Dv, Aw, IO, Jai<sub>3</sub>, Jd 16 tasyācetanasya Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *tasya cetanasya* Jd 17 na tasya Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *tasya* Jd 17 ity asamo Aw, Ld ] *iti viśamo* Ma, B, Dv; *ity asato* IO, Jd; *iti samo* Jai<sub>3</sub>

15 caitravat iti : cf. 235.7

**smaranti ca || II.3.47 ||**

Dv[142] vyāsādaya iti śeṣaḥ |

“tatra yaḥ paramātmāyaṃ sa nityo nirguṇaḥ smṛtaḥ |  
na lipyate phalaiś cāpi padmapatram ivāmbhasā |  
karmātmā tv aparo yas tu mokṣabandhaiḥ sa yujyate |  
sa saptadaśakenāpi rāśinā yujyate punaḥ ||”<sup>83</sup> iti || 47 ||

5

**anujñāparihārau dehasambandhāj jyotirādivat || II.3.48 ||**

paramātmanā ced abhinno jīvaḥ kasyānujñāparihārau syātām | na hi  
paramātmano ’dhikāro ’sti nityaśuddhabuddhamuktarūpatvāt |

atrocyate — syātām **anujñāparihārāu** | aṃśasya dehasambandhāt tam  
adhikṛtyānujñāvācanam “ṛtāv upeyād”<sup>84</sup> iti parihāraḥ “parabhāryāṃ na  
gacched”<sup>85</sup> iti | yathāgniḥ kravyāt parityajyate hutavahas tūpādīyate | tadvad  
ekatve ’py upādhivaśāl laukikavaidikavyavahāropapattir iti || 48 ||

10

nanu caikātmyavāde sarvakarmasaṅkaraprasaṅgaḥ | ekenāśvamedhe kṛte sarvaiḥ  
kṛtaṃ syāt | ekena surāpāne kṛte sarvaiḥ kṛtam iti |  
nety ucyate | katham |

15

**asantateś cāvyatikaraḥ || II.3.49 ||**

asmatpakṣe nāsti **vyatikaraḥ** | kasmāt | **asantateḥ** | aṇuparimāṇo jīva ity uktam |  
sa cāsantato na sarvaśarīravayāpī | sve sve śarīre vartamāno yadā kartā bhoktā ca

<sup>83</sup>Mbh XII.339.14-15, see NOTES <sup>84</sup>unk. (qtd. BSŚbh ad II.3.48: v.l. ṛtau bhāryām upeyād)  
<sup>85</sup>unk.

2 iti śeṣaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Ma 5 tv aparo yas em.] tvatparo yas Ma; tv  
aparo’kṣas B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 5 sa yujyate Aw, IO, Jd, Ld] samyujyate Ma, B;  
samuhyate Dv; samudyate Jai<sub>3</sub>, see NOTES 7 jyotirādivat Dv, Aw, IO, Jai<sub>3</sub>, Jd] jotirādivat Ma,  
B, Ld 8 °parihārau Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] °parihāryai IO, Jd 9 nitya° B, Dv, Aw, IO,  
Jai<sub>3</sub>, Jd, Ld] om. Ma 9 °buddhamuktarūpa° Aw, Jai<sub>3</sub>, Ld] °muktasvarūpa° Ma; °muktarūpa°  
B, Dv; °buddhamuktasvarūpa° IO, Jd 10 syātām Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] syātāv Jd  
10 dehasambandhāt tam Ma, B, Aw, IO, Jai<sub>3</sub>, Jd] dehasambandham Dv; dehasambandhāntam  
Ld 11 adhikṛtyā° Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] adhikṛtvā° IO, Jd 12 parityajyate B, Dv, Aw, IO,  
Jai<sub>3</sub>, Jd, Ld] parivarjyate vB(em.); parivarjate Ma 12 tūpādīyate Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd]  
tapādīyate Ld 13 laukikavaidika° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] laukika° Dv 18 nāsti B, Dv,  
Aw, IO, Jai<sub>3</sub>, Jd, Ld] na Ma 19 śarīre vartamāno Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] śarīravartamāno  
Ld

tadā kutaḥ saṅkaraḥ | dehānāṃ ca parimitatvād vyavahārāvasthāyāṃ muktasya  
tu na vyavahāro nopādhir iti nāsti saṅkarāśaṅkā || 49 ||

### ābhāsā eva vā || II.3.50 ||

yeṣāṃ bahava ātmānaḥ sarvagatāś ca teṣāṃ eva vyatikara iti darśayiṣyan  
5 sāmānyadūṣaṇam āha — adhyātmavidyā**ābhāsā eva** vedabāhyā darśanabhedā iti |  
sarveṣāṃ ātmanāṃ sarvaśarīrasantateḥ sarvavyavahāravyatikaraḥ prāpnotīti |

apare tv “ābhāsa eva ca”<sup>86</sup> ity ekavacanāntaṃ sūtraṃ paṭhitvānyam  
arthaṃ varṇayanti — paramātmābhāso jīvaḥ pratibimbātmā saṃsāry  
avidyāparikalpitaḥ | tasya parimitatvād “asantater”<sup>87</sup> “avyatikara”<sup>88</sup> iti |

10 tad ayuktam ābhāsasyāvastutvābhyupagamāt | avastunaḥ śaśaviṣāṇa- Dv[143]  
kalpasyācetanasya kuto bandho mokṣo vā karmādhikāro vā | na ca  
paramātmanaḥ saṃsāritvam astīty uktam purastāt | ato nārṣaḥ pāṭha iti || 50 ||

### adr̥ṣṭānīyamāt || II.3.51 ||

atha manuṣe ’dr̥ṣṭaṃ niyāmakam iti tan na | **anīyamāt** | sarvātmanāṃ sannidhāv  
15 utpadyamānam **adr̥ṣṭaṃ** sādharmaṇam bhavitum arhati viśeṣahetvabhāvāt || 51 ||

<sup>86</sup>BSŚbh II.3.50. <sup>87</sup>BS II.3.49. <sup>88</sup>BS II.3.49.

1 saṅkaraḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *om.* Ld 1 dehānāṃ Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ]  
*dehādīnām* Dv 1 parimitatvād Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *parimāṇāmitvād* Dv 1 vyava° Ma,  
B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *bhāva°* Jd 2 nāsti Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *om.* Jd 2 saṅkarā° Ma,  
B, Dv, Aw, Jai<sub>3</sub>, Ld ] *saṅkarā°* IO, Jd 3 ābhāsā Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *ābhāsa* Jd 3 vā  
Ma, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *ca* Ma(cc), B, see NOTES 4 eva Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *mate*  
Dv 5 adhyātmavidyābhāsā Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *avidyā ābhāsā* Dv 5 darśanabhedā  
Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *darśanabhedād ata* Jd 6 sarvavyavahāra° B, Dv, Aw, IO, Jai<sub>3</sub>,  
Jd, Ld ] *sarvasya vyavahāra°* Ma 6 prāpnotīti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *prapnotīti* Ma(cc)  
7 eva ca Ma, B, Dv ] *eva* Aw; *eva vā* IO, Jai<sub>3</sub>, Jd, Ld 11 °kalpasyācetanasya Ma, B, Dv, Aw,  
IO, Ld ] °*kalpasya cetanasya* Jd 12 purastāt B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *parastāt* Ma(cc)  
12 ato Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *asau* IO, Jd 13 adr̥ṣṭānīyamāt B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ]  
*adr̥ṣṭānīyamāt* Ma(cc) 14 manuṣe B, Dv, Aw, IO, Jd ] *manuṣye* Ld, *manuse* Ma(cc) 14 ’dr̥ṣṭaṃ  
niyāmakam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *’dr̥ṣṭānīyamakam* Ma(cc) 14 tan na | anīyamāt Aw,  
IO, Jai<sub>3</sub>, Jd, Ld ] *tatrānīyamāt* Ma, B, Dv 14 sarvātmanāṃ Ma(cc), Aw, IO, Jai<sub>3</sub>, Jd, Ld ]  
*sarvātmano* B, Dv 15 utpadyamānam adr̥ṣṭaṃ B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *uttaghaṭaṭamānam* Jd,  
*utpadyamānadr̥ṣṭaṃ* Ma(cc)

5–10 apare tv ... nārṣaḥ pāṭha iti : BSŚbh *ad* II.3.50.

10 ābhāsasyāvastutvābhyupagamāt : cf. PAV: 659.

11–12 na ca paramātmanaḥ saṃsāritvam astīty : cf. 65.14

nanv abhisandhivaśād vyavasthā | yasya saṅkalpas tasyādr̥ṣṭaṃ bhavatīty āha —

**abhisandhyādiṣv api caivam || II.3.52 ||**

teṣv **apy evam** aniyama eva | **ādī**grahaṇaṃ śraddhādīparigrahārtham | katham |  
ekasmin manasi sarvātmanāṃ samavetatvāt saṅkalpaśraddhādayaḥ sād̥hāraṇā  
eva | tannimittam adr̥ṣṭaṃ sād̥hāraṇam eva | tatkarītam ca śārīram sarvārtham 5  
ity anādīte 'py asād̥hāraṇo hetur na śakyate mṛgayitum || 52 ||

**pradeśād iti cen nāntarbhāvāt || II.3.53 ||**

śārīravacchinno ya ātmapradeśas tatrādr̥ṣṭaṃ samavetam evaṃ pratiśārīram  
vyavasthitiḥ |

**iti cen na** | **antarbhāvāt** sarveṣāṃ ātmanāṃ | yo 'yam śārīravacchinno deśas 10  
tatrāpi sarve santi sarvagatatvāt | anyathāsarvagatatvaprasaṅgāt | niravayavasya  
cātmanaḥ pradeśakalpanānupapannā | kalpitasya pradeśasyāvastutvād  
aniyāmakatvam iti || 53 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
dvitīyādhyāyasya tṛtīyaḥ pādaḥ samāptaḥ

15

1 nanv abhisandhivaśād Ma, B, Aw, IO, Jai<sub>3</sub> ] *nanv abhisandhāvat* Dv; *na tv abhisandhivaśād* Jd;  
*na cabhisandhivaśād* Ld 1 yasya B, Dv, Aw, IO, Jd, Ld ] *yasyābhisandhiḥ* Ma 1 bhavatīty B,  
Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *bhaviṣyatīty* Ma(cc) 3 °grahaṇaṃ Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] °grahaṇ  
IO, Jd 4 sarvātmanāṃ Ma(cc), Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *sarvātmanā* B, Dv 5 tannimittam adr̥ṣṭaṃ  
B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *tannimittāḥ dr̥ṣṭaṃ* Ma(cc) 6 asād̥hāraṇo Ma, B, Dv ] *asād̥hāraṇe*  
Aw, IO; *asād̥hāraṇyo* Jd; *asād̥hāraṇye* Jai<sub>3</sub>, Ld 7 cen Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *cet tan* Ma, B, Dv  
8–9 pratiśārīram vyavasthitiḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *pratiśārīrasyāvasthiteḥ* Ma 10 yo B,  
Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *so* Ma(cc) 10 deśas Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *ātmapradeśas* Aw  
11 sarve santi Ma, B, Dv, Jai<sub>3</sub> ] *om.* Aw, IO, Jd, Ld 11 sarvagatatvāt B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ]  
*sarvatvāt* Ma 12 cātmanaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *vātmaḥ* Ma(cc) 12 kalpitasya B, Dv,  
Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *kalpitasya ca* Ma 14 śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
vB ] *bhāskarīyabrahmasūtrabhāṣye* Dv; *om.* Aw, IO, Jai<sub>3</sub>, Ld; *śrīśārīrakamīmāṃsābhāṣye nim-*  
*babhāskarācāryapraṇīte* Jd



**tathā prāṇāḥ || II.4.1 ||**

“asad vā idam agra āsīt tad āhuḥ kiṃ tad asad āsīd ity ṛṣayo vāva te ’gre ’sad  
 5 icchantāḥ śrameṇa tapasāriṣaṃs tasmād ṛṣayaḥ | sa yo ’yaṃ mukhyaḥ prāṇa eṣa  
 evendra”<sup>1</sup> ity agniprakaraṇe vājinām prāḡ utpatteḥ prāṇasadbhāvaśravaṇān nityā  
 iti pūrvapakṣavādī manyate |

nanv “etasmāḥ jāyate prāṇo manaḥ sarvendriyāṇi ca”<sup>2</sup> iti prāṇānām utpatti-  
 vādinī śrutir dr̥śyate |  
 10 satyam | sā tu gauṇī |

iti prāpta ucyate — yathā viyadādāya utpadyante brahmaṇas **tathā prāṇā**  
 indriyāṇīty arthaḥ | “sapta prāṇāḥ prabhavanti tasmāt”<sup>3</sup> “sa prāṇam asṛjata |  
 prāṇac chraddhāṃ khaṃ vāyur jyotir āpaḥ pṛthivīndriyaṃ mano ’nnam”<sup>4</sup>  
 iti | “yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evam evāsmād ātmanaḥ  
 15 sarve prāṇā”<sup>5</sup> ity utpattiśrutinām bhūyastvād “vipratīśiddhadharmasamavāye  
 bhūyasāṃ syāt sadharmatvam”<sup>6</sup> iti nyāyāt || 1 ||

<sup>1</sup>ŚatBrā VI.1.1.1-2: *v.l.* ... sa yò ’yaṃ *mādhye* prāṇā ... <sup>2</sup>MuU II.1.3ab. <sup>3</sup>MuU II.1.8. <sup>4</sup>PU  
 VI.4. <sup>5</sup>BĀU(M) II.1.23, see NOTES <sup>6</sup>JS XII.2.24: *v.l.* *vipratīśiddhadharmānām samavāye*  
 bhūyasāṃ syāt *sadharmatvam*

2 tathā Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *atha* Jd 3 ity B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma(cc)  
 3 ’sad Ma, B ] *sad* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 4 āsīt Ma, B, Dv ] *āsīran* Aw, IO, Jd; *āsāṃs* Ld  
 4 vā Ma, B, Dv, Jai<sub>3</sub>, Ld ] *vāva* Aw, IO, Jd 4 purāsmāt B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *purastāt* Dv;  
*parāsmāt* Ma(cc) 4 sarvasmād B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *sarvāsmād* Ma(cc) 5 icchantāḥ  
 Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *icchantāḥ* Aw 5 śrameṇa Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *śrameṇata*  
 Ld 5 tapasāriṣaṃs tasmād ṛṣayaḥ *em.* ] *tapasāriṣaṃs tasmād ṛṣayaḥ* B, Dv; *mṛtyunā nā ṛṣaya*  
*tasmād ṛṣaya* Ma(cc); *tapasāruṣas tasmād ṛṣayaḥ* Aw, Jai<sub>3</sub>, Ld; *tapasāśruṣaṃs tasmād ṛṣayaḥ* IO,  
 Jd, see NOTES 5 mukhyaḥ Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *puruṣaḥ* Dv 6 agniprakaraṇe vājinām  
 Ma, B, Aw, Ld ] *agniprakaraṇavājinām* Dv, Jai<sub>3</sub>; *agniprakaraṇā vājinām* IO, Jd 9 śrutir Ma,  
 B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *śruter* Jd 11 yathā Ma, B, Dv, Aw, IO, Ld ] *yadā* Jai<sub>3</sub>; *tathā* Jd  
 12 indriyāṇīty arthaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *apy utpadyante* Ma 12 prāṇāḥ Aw, IO, Jai<sub>3</sub>,  
 Jd, Ld ] *prāṇā* Ma, B, Dv 12 prabhavanti Ma, B, Dv, IO, Jai<sub>3</sub>, Ld ] *prabhavanti indriyāṇi* Aw;  
*pravanti* Jd 12 asṛjata Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *asṛjat* Aw 13 chraddhāṃ Ma, B, Dv, Aw,  
 IO ] *chraddhāṃ* Jai<sub>3</sub>; *chaddaṃ* Jd; *chuddhaṃ* Ld 15 śrutinām Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ]  
 °*śrutinām* Ld 16 iti Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *iti ca* Ma, B, Dv

yad uktam — utpattiśrutir gauṇīti tad ucyate —

**gauṇyasambhavāt || II.4.2 ||**

naitad evam | **gauṇyāḥ** śruter **asambhavo gauṇyasambhava** iti vighrahaḥ |  
 katham asambhavaḥ | śrutibhūyastvād ity uktam | pratijñāvirodhāc ca | “kas-  
 min nu bhagavo vijñāte sarvam idaṃ vijñātaṃ bhavati”<sup>7</sup> iti pratijñāya tat- 5  
 tiddhyartham “etasmāḥ jāyate prāṇa”<sup>8</sup> ity uktvopasaṃharati “puruṣa evedaṃ  
 Dv[145] viśvam karma tapo brahma parāmṛtam”<sup>9</sup> iti | “brahmaivedaṃ viśvam idaṃ  
 variṣṭham”<sup>10</sup> ity “ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ  
 sarvaṃ viditam”<sup>11</sup> iti “uta tam ādeśam aprākṣo yenāśrutam śrutam bha-  
 vati”<sup>12</sup> iti prativedāntaṃ sarvavijñānapratijñānam upasaṃhartavyam | ut- 10  
 pattiśrutinām mukhyārthasambhave ’pekṣitārthatvenānyathākālpanam ayuktaṃ  
 tatparatvāt | samastasya hi prapañcasya tadvikāratvāt tadananyatvam |  
 tena cādviṭyātmaḥ vijñānād apavarga iti vivakṣito ’rthaḥ sarvatra | yā  
 punar agniprakaraṇaśrutiḥ sā mukhyārthā na katham | avāntarapralaye hy

<sup>7</sup>MuU I.1.3. <sup>8</sup>MuU II.1.3. <sup>9</sup>MuU II.1.10. <sup>10</sup>MuU II.2.12. <sup>11</sup>BĀU II.4.5. <sup>12</sup>ChU VI.1.3.

3 gauṇyāḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *gauṇyā* Jd, Ma(cc) 3 asambhavo Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld, Ma(cc) ] *ambhavo* B 3 vighrahaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *grahaḥ* Ma; om. Jd 4–5 asambhavaḥ ... sarvam idaṃ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *asambhava iti* Jd 4 ity uktam Dv, Aw, IO, Jai<sub>3</sub> ] *ity ayuktam* Ma, B, *iyuktam* Ld, see NOTES 4 pratijñāvirodhāc ca B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *prajñāvirodhāt* Ma(cc) 5 bhagavo Ma, B, Dv, Aw, IO, Jai<sub>3</sub> ] *bhavo* Ld 6 etasmāḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] *eva tasmāḥ* Ld 6 uktvopasaṃharati Ma, IO, Jai<sub>3</sub>, Jd ] *uktvopasaṃharati* B, Dv, Aw, Ld 7 viśvam Ma, B, Dv, Jai<sub>3</sub>, Ld ] *viśvam karma tapo brahma parāmṛtam iti brahmaivedaṃ* Aw, IO, Jd 8 vā Ma ] om. B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 8 are Ma, B, Dv, Aw, IO, Ld ] *ave* Jai<sub>3</sub>; °r a° Jd 9 viditam Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *vidaditam* Dv 9 iti Ma, B ] om. Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld 9 uta tam ādeśam Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *utādeśam* Ma, B; *uttamādeśam* Dv, see NOTES 9 aprākṣo Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *aprākṣyo* Ma, B; *āprākṣo* Jd 9 śrutam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] om. Ma(cc) 10 sarvavijñāna° Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *sarvajñāna°* Jd 11 mukhyārthasambhave Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] *mukhyāsambhave* IO, Jd 12 tatparatvāt Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *tatparasyāsya* Jd 12 samastasya Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *rumastasya* Ma, B 12 tadananyatvam Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *na tadananyatvam* Jd 13 cādviṭyātma° Ma, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *tv adviṭyātma°* B; *tv adviṭyāt sa°* Dv 13–14 yā punar Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *prāptāgnir* Jd 14 agniprakaraṇaśrutiḥ Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *agniprakaraṇe śrutiḥ* Ma, B 14 mukhyārthā na B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *mukhyārthena* Ma

1 utpattiśrutir gauṇīti : cf. 239.10

4 śrutibhūyastvād : cf. 239.15

6 etasmāḥ jāyate prāṇa : cf. 239.8

10–11 utpattiśrutinām : cf. 239.3–6, ŚatBrā VI.1.1.1–2.

14 agniprakaraṇaśrutiḥ : cf. 239.3–6, ŚatBrā VI.1.1.1–2.

agnisādhanānām śarkarādīnām sṛṣṭir vaktavyeti tadartho 'sāv upakramah |  
tatrādhikārī puruṣaḥ | prajāpatir avinaṣṭa eva trailokyamātram pralīnam | atas  
tadīyān prāṇān ālokyā sā śrutih pravṛttety avirodhaḥ | evaṃ sarvaśrutīnām  
yathārthatā || 2 ||

5 **tatprākśruteś ca || II.4.3 ||**

**tasya** “jāyata”<sup>13</sup> ity asyākāśādiṣu mukhyasya **prāg** api prāṇādiṣu śravaṇān  
mukhyārthataiva | na hi sakṛduccāritasya padasya mukhyatvaṃ gaṇatvaṃ ca  
yugapat sambhavati | yathāgnir jvalatīti nirapekṣād agniśabdān mukhyārtho  
gaṇaś ceti na sambhavatīti || 3 ||

10 **tatpūrvakatvād vācaḥ || II.4.4 ||**

itaś ca tejo'bannapūrvakatvābhidhānād vākprāṇamanasām “annamayam hi  
saumya mana āpomayaḥ prāṇas tejomayī vāg”<sup>14</sup> iti bhūtānugrahaṃ vāgādīnām  
bruvaṃs tatsadbhāvam anuvadati | na cotpattim antareṇa prapañcasya  
sattāvakalpate |

15 atra kecit sarvatra bhrāntāḥ siddhāntavirodham aparyālocayanto bhūyasām

<sup>13</sup>MuU II.1.3. <sup>14</sup>ChU VI.5.4; 6.5; 7.6: v.l. *somya* LV

1 °sādhanānām Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] °sādhanānā Ld 1 °ādīnām Ma, B, Dv, Aw, IO,  
Jai<sub>3</sub>, Jd ] °ādīmām Ld 1 sṛṣṭir vaktavyeti Ma, B, Dv, Aw, IO, Jd, Ld ] sṛṣṭikartavyeti Jai<sub>3</sub>  
1 'sāv Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] 'sām Aw 2 tatrādhikārī Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ]  
tatrādhikāra° Jd 3 sarva° Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] sava° Ld 5 tatprākśruteś Ma, B,  
Aw, IO, Jai<sub>3</sub>, Jd, Ld ] tatprākśruteś Dv 6 tasya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] etasmāḥ Ma  
6 asyākāśādiṣu B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld ] ākāśādiṣu Ma, IO 6 mukhyasya B, Aw, IO, Jai<sub>3</sub>,  
Jd, Ld ] amukhyasya Dv; mukhya° Ma(cc) 6 prāg api prāṇādiṣu śravaṇān Dv, Aw, IO, Jai<sub>3</sub>,  
Jd ] prāg api prāṇādiṣu śravaṇam Ma(cc); prāg api prāṇādiṣu śravaṇam B; prāg api prāṇādiṣu  
śravaṇan Ld 9 sambhavatīti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] sambhavati Ma 11 tejo° Ma,  
B, Dv, Aw, IO, Jai<sub>3</sub>, Jd ] ceto° Ld 12 saumya vB<sup>ac</sup>, Dv, Aw, Jd, Ld ] somya vB<sup>pc</sup>, IO, Jai<sub>3</sub>,  
Ma(cc) 13 bruvaṃs Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] brutams Ma, B 13 tatsadbhāvam B, Dv, Aw,  
IO, Jai<sub>3</sub>, Jd, Ld ] tatsadbhāvam Ma(cc) 13 na cotpattim Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld ] vācotpattim  
IO, Jd 13–14 prapañcasya sattāvakalpate Ma ] prapañcasattāvakalpate B, Dv, Jai<sub>3</sub>, Ld; pra-  
pañcasattāvakalpate Aw; prapañcasattāvālpate IO; prapañcasattāvālyate Jd 15 sarvatra  
bhrāntāḥ B, Dv ] sarvatra klāntāḥ Md, sarvatra kṣāntāḥ Ba; sarvatra bhrānta° Aw, Jai<sub>3</sub>; sarvatra  
svānta° IO, Jd; sarvatra bhrānta° Ld; sarvatrāpy antam Ma(cc) 15 siddhāntavirodham B, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld ] siddhāntavirodha° Jd; siddhāntavirodhaḥ Ma(cc) 15 aparyālocayanto B, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld ] aparyālocanam tena Ma; °paryālocayanto Jd

3 sarvaśrutīnām: cf. 240.4-10

6 jāyata: cf. 239.8

iti ca nyāyam anādrtyādhikaraṇaṃ pūrvapakṣaviṣayaṃ varṇayanti siddhānta iti |

sa ca na gauṇī | prāṇānāṃ buddhīndriyāṇāṃ manaḥṣaṣṭhānāṃ ut-  
pattīśrutir bhūtānāṃ karmendriyāṇāṃ ca mukhyeti | kasmāt | anāditvāt  
karaṇasambandhasya jīvanām | yadi ca karaṇānāṃ utpattir iṣyeta jīvanām  
api prasajyata iti | tad idaṃ svabuddhyutprekṣitaṃ yuktyābhāsavilasitaṃ 5  
vyākhyānaṃ na śrutinyāyakuśalebhyo rocate | mūlakāraṇenānanyatvaṃ jagataḥ  
sarvavedānteṣu vidhīsitam | tac ca cetanācetanātmakam | tatra cetano  
Dv[146] bhoktrvargo jīvaḥ | svabhāvata eva tadātmaka ity ananyatvaṃ siddham | ac-  
etanavargasya tu bhūtendriyaviṣayaśāñjñasya tadvikāratvenānanyatvaṃ vaktuṃ  
srṣṭīprakaraṇāni pravṛttāni | tatra yadi prāṇās tato notpadyerann advitīyaśrutir 10  
virudhyeta vikāratvābhāvāt | teṣāṃ ca nityatve 'pavargo 'pi na siddhaḥ | uc-  
chettum aśakyatvād brahmasvarūpavat kūṭasthanityatvāt | anena ca nyāyena  
viyadādīnām apy utpattir gauṇī bhogyam antareṇa bhogāsiddhes teṣāṃ apy  
anāditvāt |  
atha prāṇānāṃ śaktirūpeṇa nityatvam | bhūtānāṃ api śaktirūpeṇa nityatvam 15

1 anādrtyā° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *anyathākṛtyā°* Ma 1 °dhikaraṇaṃ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] °dhikāriṇaṃ Ma 1 °pakṣaviṣayaṃ B, Dv, Aw, IO, Jd, Ld] °pakṣanyāyaviṣayaṃ Ma; °pakṣayāyaviṣayaṃ Jai<sub>3</sub> 1 siddhānta B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *sa eva siddhānta* Ma 1 siddhānta iti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *siddhānta iti manvānāḥ* Ma 2 sa ca na gauṇī B, Dv, Aw, Jai<sub>3</sub>, Ld] *gauṇī* Ma; *ce ne sa gauṇī* IO; *na ca sa gauṇī* Jd 2 manaḥṣaṣṭhānāṃ Dv, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *ca jāyata ity* Ma 4 iṣyeta Ma, B, Aw, IO, Jd, Ld] *iṣyate* Jai<sub>3</sub> 4 jīvanām Ma, B, Aw, IO, Jai<sub>3</sub>, Ld] *jīvanām* Dv; *karaṇānām* Jd 242.4–243.7 jīvanām ... sthitam Ma, B, Aw, IO, Jai<sub>3</sub>, Ld] *lac.* Ba, Md 5 iti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *om.* Ma(cc) 5 svabuddhy° Ma, B, Aw, IO, Jai<sub>3</sub>, Ld] *subuddhy°* Dv 5 yuktyābhāsavilasitaṃ Ma, B, Jai<sub>3</sub>] *yuktyā savilasitaṃ* Dv; *yuktyā savilasitaṃ* Aw, Jd; *yuktyā hy avilasitaṃ* IO; *om.* Ld 6 śrutinyāyā° Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *nyāya°* Dv 6 °kuśalebhyo B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *kuśale...* Ma 6 °nanyatvaṃ Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] °nityatvam Aw 7 tac ca Ma, Jai<sub>3</sub>] *tad dhi* B, Dv, Ld; *na hy* Aw, IO, Jd 7 cetanācetanātmakam B, Dv, Jai<sub>3</sub>] *cetanātmakam* Ma; *acetanaṃ cetanātmakaṃ* Aw, IO; *acetanacetanātmakaṃ* Jd 8 svabhāvata B, Dv, Aw, Jai<sub>3</sub>, Ld] *svābhāvā* Ma(cc); *svabhāva* IO, Jd 8 eva tadātmaka Dv, Aw, Jai<sub>3</sub>, Ld] *etadātmaka* Ma, B; *tadātmakam* IO, Jd 8 ananyatvaṃ siddham Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *akāraṇe 'nanyatvasiddham* IO 8–9 acetanavargasya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *cetanavargasya* Ma 9 bhūtendriyā° B, Dv, Aw, Jai<sub>3</sub>] *bhedendriyā°* Ma; *nendriyā°* IO, Jd; *bhutendriyā°* Ld 10 srṣṭīprakaraṇāni pravṛttāni Ma, B, Dv, Jai<sub>3</sub>, Ld] *srṣṭīprakaraṇāni vṛttāni* Aw, IO; *srṣṭīprakaraṇānivṛttāni* Jd 10 prāṇās B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *prāṇas* Ma(cc) 10 notpadyerann advitīyaśrutir Ma, B, Dv, Aw, IO, Jd, Ld] *notpadyeran viitīyaśrutir* Jai<sub>3</sub> 11 virudhyeta B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *virudhyate* Ma(cc) 11 nityatve B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *nityatvena* Ma 12 brahmasvarūpavat Aw, IO, Jai<sub>3</sub>, Jd, Ld] *brahmasvarūpaḥ* Ma(cc); *brahmāsvarūpavat* B, Dv 13 utpattir gauṇī Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *utpattigauṇī* Ma, B, IO 15 bhūtānāṃ api śaktirūpeṇa nityatvam Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *bhūtānāṃ api śaktirūpeṇa nityatvaṃ bhūtānāṃ api śaktirūpeṇa nityatvaṃ bhūtānāṃ api śaktirūpeṇa nityatvam* (ditt.) Jd

aviśiṣṭam | asmatpakṣe 'pi brahmaṇo hy anantāḥ śaktaya ity uktam purastāt | na  
cānāditvaṃ saṃsārasyāsmatpakṣe virudhyate | suptapratibodhanyāyena sarga-  
pralayayor avicchedād āvirbhāvatirobhāvamātram ca sṛṣṭiḥ pralayaś ceṣyate |  
nātyantam asad utpadyate | na sato vināśaḥ | na ca karaṇānām utpattiśruter  
5 jīvasyotpattiḥ | śravaṇakṛtotpattyanutpattivyavasthā | na cāśrayam antareṇa  
karaṇasthitir bhavati raṃhati sampariṣvakta iti | tasmād bhūtavat karaṇotpattir  
iti sthitam || 4 ||

### sapta gater viśeṣitatvāc ca || II.4.5 ||

saṅkhyāvipratipattinirāsārtham ārabhyate — kiṃ saptotaikādaśeti |  
10 kiṃ tāvat prāptam | **sapteti** | kutaḥ | **gateḥ** | gatir utkrāntis “tam  
utkrāmantam prāṇo 'nūtkrāmati”<sup>15</sup> iti | katham gamyate | **viśeṣitatvāc**  
cakṣurādayo vākparyantās tatra viśeṣitāḥ || 5 ||

### hastādayas tu sthite 'to naivam || II.4.6 ||

tuśabdaḥ pakṣanivṛttau | **hastādayo 'taḥ** saptabhyo ye nirdiśyante “hastau vai  
15 grahaḥ | sa karmaṇātigraheṇa gr̥hītaḥ | hastābhyāṃ hi karma karoti”<sup>16</sup> iti |

<sup>15</sup>BĀU IV.4.2. <sup>16</sup>BĀU III.2.8.

1 anantāḥ Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *anantaḥ* Dv 1–2 purastāt | na cānāditvaṃ Ma, B, Aw, IO,  
Jai<sub>3</sub>, Jd, Ld] *purastāc cānāditvaṃ* Dv 2 °pakṣe Aw, IO, Jai<sub>3</sub>, Jd, Ld, Ma(cc)] °pakṣe 'pi na B,  
Dv 2 suptapratibodha° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd] *suṣuptapratibodha°* Ma; *suptapratibudhya°* Ld  
3 ceṣyate Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *cepyate* Dv 4 vināśaḥ B, Dv, Aw, IO, Jd, Ld] *vināśa*  
*iti* Ma, Jai<sub>3</sub> 4 karaṇānām B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *kāraṇānām* Ma(cc) 4–6 utpattiśruter  
... tasmā° B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *lac.* Ma 5 °pattiḥ | śravaṇa° B, Aw, IO, Jai<sub>3</sub>, Jd,  
Ld] °*tpattiśravaṇa°* Dv 5 °anutpattivyavasthā B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] °*anutpattivyavasthā*  
Aw 5 antareṇa Aw, IO, Jai<sub>3</sub>, Jd, Ld] *antarā* B, Dv 6 karaṇasthitir Ma, B, Dv, Aw, Jai<sub>3</sub>,  
Ld] *karasya sthitir* IO, Jd 6 bhavati Ma, B, Dv, Aw, IO, Jd, Ld] *nayati* Jai<sub>3</sub> 6 karaṇotpattir  
Ma, B, Dv, Aw, IO, Jd, Ld] *karaṇopasthitir* Jai<sub>3</sub> 9 °vipratipatti° Dv, Aw, IO, Jai<sub>3</sub>, Ld, Ma(cc)]  
°*viprapatti°* B; °*vipratinimitta°* Jd 9 °rāsārtham B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] °*rodhārtham* Ma  
9 saptotaikādaśeti Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] *saptaitaikādaśeti* IO 10 tāvat B, Dv, Aw, IO,  
Jai<sub>3</sub>, Jd, Ld] *om.* Ma(cc) 10 kutaḥ Ma] *om.* B, Dv; *kiṃ nu* Aw, Jai<sub>3</sub>, IO; *kiṃ tu* Jd 10 utkrāntis  
tam Dv, Aw, Jai<sub>3</sub>, Jd, Ld, Ma(cc)] *utkrāntitam* B; *utkrāntis tam* [saṅkhyāvipratipattinirāsārtham  
(243.9) ... *gatir utkrāntis tam*] (ditt.) IO 11 prāṇo 'nūtkrāmati B, Ld] *prāṇānutkrāmanti*  
Ma(cc); *prāṇa utkrāmati* Dv; *prāṇo 'nutkrāmati* Aw, IO, Jai<sub>3</sub>, Jd 11 viśeṣitatvāc Ma, B, Dv,  
Aw, IO, Jai<sub>3</sub>, Ld] *viśeṣitvāc* Jd 13 'to naivam Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] *tenaivam* Jd  
14 'taḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] 'ntaḥ Jd 14 'ye B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] 'nye Ma  
14 hastau Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] *hasto* Dv 15 sa Ma, B, Dv, Aw, IO, Jd, Ld] *sarva°*  
Jai<sub>3</sub> 15 karmaṇātigraheṇa Aw, IO, Jai<sub>3</sub>, Ld] *karmātigraheṇa* Ma, B; *karmaṇābhigrāheṇa* Dv;  
*karmaṇā nigraheṇa* Jd, see NORES 15 hi Ma, B] *om.* Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld

1 brahmaṇo hy anantāḥ śaktaya: cf. 144.4

**sthite** ca vyatireke **naivam** mantavyaṃ saptaveti | kiyantaḥ punaḥ | ekādaśa syur “daśeme puruṣe prāṇā ātmaikādaśa”<sup>17</sup> iti | “ātmā”<sup>18</sup> iti mano nirdiśyate | kāryāṇi caitāvanty eva manasaḥ saṅkalpo viṣayo buddhīndriyāṇāṃ śabdaparsārūparasagandhāḥ karmendriyāṇāṃ vacanādānaviharaṇotsargānandāḥ || 6 ||

Dv[147]

**aṇavaś ca || II.4.7 ||**

5

vibhūnīndriyāṇīti sāṅkhyā manyante | tannirāsaḥ kriyate | sūkṣmā na sthūlāḥ parimitāś cotkrāntīśrutes tadānīm cānupalabdheḥ || 7 ||

**śreṣṭhaś ca || II.4.8 ||**

**śreṣṭho** mukhyaḥ prāṇaḥ | sa cotpadyate | katham | “etasmāj jāyata”<sup>19</sup> iti tulyaśrūtivāt pūrvanyāyasiddher uttaracintārthaṃ pṛthaggyogakaraṇam || 8 ||

10

**na vāyukriye pṛthag upadeśāt || II.4.9 ||**

“yaḥ prāṇaḥ sa vāyuḥ sa eṣa vāyuḥ pañcavidhaḥ prāṇo ’pāno vyāna udānaḥ samāna”<sup>20</sup> iti vacanād vāyuḥ prāṇaḥ | athavā —

“sāmānyakaraṇavṛttiḥ prāṇādya vāyavaḥ pañca ||”<sup>21</sup>

iti karaṇānām sāmānyā vṛttiḥ prāṇā iti sāṅkhyasiddhāntāt |

15

evam prāpta ucyate — **na vāyukriye** | kutaḥ | **bhedenopadeśāt** | “prāṇa

<sup>17</sup>BĀU III.9.4. <sup>18</sup>BĀU III.9.4. <sup>19</sup>MuU II.1.3. <sup>20</sup>unk. (qtd. BSŚbh ad II.4.9.) <sup>21</sup>SK XXIXcd.

1 vyatireke naivam Ma(cc)] vyatikareṇaiva B; vyatirekeṇaiva Dv; vyatireke naiva Aw; vyatikareṇaiva IO, Jai<sub>3</sub>, Jd, Ld, see NOTES 1 kiyantaḥ Ma, B, Dv, Jai<sub>3</sub>, Jd, Ld] kiṃyantaḥ Aw; kiṃ yataḥ IO 2 ātmaikādaśa Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] ātmaikadeśa Ma, B 3 viṣayo Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] viṣayā Ma, B 5 aṇavaś Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] aṇavac Aw 6 vibhūnī<sup>o</sup> Ma, B, Aw, IO, Jai<sub>3</sub>, Jd, Ld] vibhūnī<sup>o</sup> Dv 6 sāṅkhyā Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld] sāṅkhyā Aw 7 parimitāś B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] nimitāś Ma 9 mukhyaḥ B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] mu[.....] Ma(cc) 11 vāyukriye Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] vā kriye Jd 12 sa eṣa vāyuḥ Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Ma, B, see NOTES 14 sāmānyakaraṇavṛttiḥ Jd] sāmānyā karaṇavṛttiḥ Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld, see NOTES 14 prāṇādya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] prādyā Ma(cc) 14 pañca Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld, Ma(cc)] om. B 15 iti karaṇānām sāmānyā vṛttiḥ prāṇā iti Dv, IO, Jai<sub>3</sub>, Ld] iti karaṇānām sāmānyā vṛttiḥ prāṇa iti Aw, Jd; iti karaṇānām sāmānyā vṛttiḥ prāṇa iti Ma(cc); om. B 16 vāyukriye Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] vāyukriyate IO 16 bhedenopadeśāt Ma, B, Dv, Aw, Jai<sub>3</sub>, Ld] bhedenā vyapadeśāt IO, Jd

2 ātmā: cf. 244.2

7 cotkrāntīśrutes: cf. 243.10, BĀU IV.4.2.

10 uttaracintārthaṃ: cf. BS II.4.17.

eva brahmaṇas̄ caturthaḥ pādaḥ | sa vāyunā jyotiṣā bhāti ca tapati ca”<sup>22</sup>  
 iti | tathā vāgādīni karaṇāny anukramya vāyoḥ prāṇasya **prthag** anukramaṇāt  
 “te ha vācam ūcus tvaṃ na udgāya”<sup>23</sup> iti | na ca karaṇānām sāmānyā  
 vṛttīś cakṣurādīnām | viṣayagrahaṇātmikā hi vṛtīḥ | pratyuta prāṇas teṣām  
 5 anugrahakaḥ | “yaḥ prāṇaḥ sa vāyur” iti vāyor evāvasthāntaraṃ prāṇo na  
 tattvāntaram iti darśanārtham || 9 ||

nanu śreṣṭhatvād vāgādīnām ca taṃ prati guṇabhāvaśravaṇāc ca “balim kuruta”<sup>24</sup>  
 iti so ’pi svatantraḥ syāt | ata āha —

**cakṣurādivat tu tatsahaśiṣṭyādibhyaḥ || II.4.10 ||**

10 āśaṅkānivrṭtyarthas **tuśabdaḥ** | yathā **cakṣurādīni** jīvaṃ prati guṇabhūtāni  
 tathā prāṇas **taīś** cakṣurādibhiḥ **saha** śāsanāt prāṇasaṃvāde | acetanatvād  
 upakāradarśanāc cety **ādigrahaṇam** || 10 ||

yadi tarhi prāṇasyāpi karaṇabhāvo viṣayāntaraṃ tasya vaktavyam ity āha —

**akaraṇatvāc ca na doṣas tathā hi darśayati || II.4.11 ||**

15 viṣayāntaraprasaṅgo **na doṣaḥ** | kasmāt | **akaraṇatvāt** |

Dv[148]

<sup>22</sup>ChU III.18.4. <sup>23</sup>BĀU I.3.2. <sup>24</sup>BĀU VI.1.13.

1 caturthaḥ pādaḥ Ma, B, Dv, IO, Jai<sub>3</sub>, Jd, Ld ] *caturthapādaḥ* Aw 1 jyotiṣā bhāti Ma ] *jyotiṣā vāti* B, Aw, IO, Jai<sub>3</sub>, Jd, Ld; *jyotiṣāvāti* Dv 2 vāgādīni karaṇāny B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *karaṇāni vāgādīny* Ma(cc) 2 anukramya Ma, B, Aw, IO, Jai<sub>3</sub>, Jd ] *upakramya vāyoḥ* Dv; *anukramya vāyāḥ* Ld; *anuyoh* Ma(cc) 2 prāṇasya B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma(cc) 2 *prthag* anukramaṇāt B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld ] *anūramaṇāt* IO; *prthag* anukrama[ṃ ca taṃ prati guṇabhāvaśravaṇāc ca(245.7) ] Ma(cc) 3 te B, Dv, Aw, IO, Jai<sub>3</sub>, Ld ] *ne* Jd; *om.* Ma(cc) 3 ha vācam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *om.* Ma(cc) 3 ūcus tvaṃ B, Dv, Ld ] *ucus tvaṃ* Aw, IO; *ūcus kaṃ* Jai<sub>3</sub>; *ūcuḥ kaṃ* Jd 3 na Ma, B, Dv, Aw, IO, Jd, Ld ] *nu tad* Jai<sub>3</sub> 3 udgāya B, Dv, Aw, IO, Jd, Ld ] *udgāta* Ma(cc) 3–4 sāmānyā vṛttīś Ma, B, Aw, Jai<sub>3</sub>, Jd, Ld ] *sāmānyavṛttīś* Dv; *sāmānyās ca vṛttīś* IO 5 na Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* Jai<sub>3</sub> 9 tatsahaśiṣṭyādibhyaḥ B, Aw ] *tatsahaśiṣṭyādibhyaḥ* Dv, IO, Jai<sub>3</sub>, Jd, Ld; *tatsahabhāvāt tu śiṣṭyādibhyaḥ* Ma(cc) 12 °darśanāc cety Ma, B ] °*darśanārthety* Dv, IO, Jai<sub>3</sub>, Jd, Ld; °*darśanārtham ity* Aw 13 prāṇasyāpi karaṇabhāvo B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *prāṇasyopakaraṇabhāvo* Ma(cc) 13 vaktavyam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld ] *vaf.....]m* Ma(cc) 15 viṣayāntara° B, Dv, Aw, IO, Jd, Ld ] *viṣayāntarā°* Ma, Jai<sub>3</sub> 15 akaraṇatvāt B, Dv, Aw, Jai<sub>3</sub>, Ld ] *akaraṇatvān na* IO, Jd; *akaraṇatvāt* Ma(cc)

3 karaṇānām sāmānyā vṛttīś: cf. 244.15

5 yaḥ prāṇaḥ sa vāyur: cf. 244.12

11 prāṇasaṃvāde: BĀU VI.1.1-14.

kiṃ punaḥ kāryam asyeti ced āha śrutiḥ śārīralakṣaṇam “yasminn utkrānta idam śārīram pāpiṣṭhataram iva dr̥ṣyate sa vaḥ śreṣṭha”<sup>25</sup> iti | “tena yad aśnāti yat pibati tenetarān prāṇān avati”<sup>26</sup> iti prāṇanimittam śārīrendriyasthitim **darśayati** || 11 ||

**pañcavṛttir manovad vyapadiśyate || II.4.12 ||**

5

yathā **manah** svavṛttibhiḥ saṅkalpaśraddhādibhir jīvasyopakaroti | **pañcavṛtti**grahaṇam upakāradarśanārtham | mukhanāsikāsañcārī vṛttiviśeṣaḥ śabdoccāraṇavikāryahetuḥ prāṇaḥ | mūtrapuriṣaretasām adhaḥ pātayitāpānaḥ | tayoh sandhau vartamāno vīryavatkarmahetur vyānaḥ | udāna ūrdhvavṛttir utkramaṇādihetuḥ | sarveṣv aṅgeṣu bhuktaṃ pītaṃ samaṃ nayaṭīti samāna iti || 12 ||

**aṅuś ca || II.4.13 ||**

vyāpī prāṇaḥ “sama ebhis tribhir lokaiḥ samo ’nena sarveṇa”<sup>27</sup> iti śruteḥ | tata idam ucyate — **aṅuś ca** sūkṣmaḥ paricchinnāś ca | utkrāntau pārśvasthair anupalabhyamānatvāt paricchinnāś cotkrāntigatyāgatiśrutibhyaḥ | yad uktaṃ

15

<sup>25</sup>ChU V.1.7: v.l. yasmin va utkrānte śārīram pāpiṣṭhataram iva dr̥ṣyeta sa vaḥ śreṣṭha LV <sup>26</sup>ChU I.2.9. <sup>27</sup>BĀU I.3.22.

1 ced B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Ma(cc) 1 śārīralakṣaṇam B, Dv] śārīrarakṣaṇam Aw, IO, Jai<sub>3</sub>, Ld; śārīrakṣaṇam Jd, Ma(cc) 1 utkrānta Ma, B, Dv, Aw, Jai<sub>3</sub>, Jd, Ld] krānta IO 2 idam B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] om. Ma(cc) 2 sa vaḥ B, Dv, IO, Jd, Ld] sarvaḥ Aw, Jai<sub>3</sub>; sa Ma(cc) 2 tena B, Dv] om. Ma; sa Aw, IO, Jd, Ld; na Jai<sub>3</sub> 5 pañcavṛttir Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] pañcabuddhir Jd 5 manovad B, Dv, Aw, Jai<sub>3</sub>, Ld] manobuddhyu IO; manobuddhā Jd; manod Ma(cc) 6 saṅkalpaśraddhādibhir Ma, B, Dv, Aw, IO, Jai<sub>3</sub>, Ld] om. Jd 6 jīvasyopakaroti B, Dv, Aw, IO, Jai<sub>3</sub>, Jd, Ld] jīvasyopakarāṇe tathāyaṃ pañcavṛttiḥ prāṇo mantravarājñā upakaroti Ma; tathāyaṃ pañcavṛttiḥ prāṇo upakaroti vB(em.), see NOTES 8 śabdoccāraṇavikāryahetuḥ B, Dv] śabdoccāraṇādikāryahetuḥ Ma; śabdoccāraṇo vikāryahetuḥ Aw, IO, Jd, Ld; śabdoccāraṇavikāryahetuḥ Jai<sub>3</sub> 8 prāṇaḥ B, Dv, Aw, IO, Jd, Ld] om. Ma(cc) 9 vīryavatkarmahetur B, Dv, Aw, IO, Jd, Ld] vīryavatkarmahetur Ma(cc); vīryavat Jai<sub>3</sub> 10 utkramaṇādī° B, Dv, Aw, IO, Jd] utkrāmaṇādī° Ld; utkramādī° Ma(cc); utkramaṇā° SB 10 aṅgeṣu Ma, B, Dv, Aw, Ld, SB] veteṣu IO, Jd 10 samaṃ nayaṭīti B, Dv] om. Ma(cc); samanvayaṭīti Aw, IO, Jd, Ld, SB 10–11 samāna iti Ma, B, Dv, Aw, Ld] samānavati IO; samānaḥ Jd, SB 13 samo ’nena Ma, B, Dv, Aw, IO, Ld, SB] samānena Jd 14 tata idam Ma, B, Dv, Ld, SB] tatredam Aw, IO, Jd 14 paricchinnāś ca Ma, B, Dv, Aw, IO, Jd, Ld] paricchinnaḥ SB 14 utkrāntau Aw, IO, Jd, SB] utkrānto Ma, B, Dv, Ld 14 pārśvasthair B, Dv, Aw, IO, Jd, Ld, SB] pārśvair Ma(cc) 15 anupalabhyamānatvāt B, Dv, Aw, IO, Jd, Ld, SB] anupalabhyamānatvāt Ma(cc) 15 °gatyāgatiśrutibhyaḥ Ma, B, Aw, IO, Jd, Ld] °gatyāgatiḥyām Dv, SB

15 cotkrāntigatyāgatiśrutibhyaḥ: cf. BS II.3.19.



vibhutvam ādhidaivikena samaṣṭivyaṣṭirūpeṇa hairaṇyagarbheṇa sūtrātmanā  
tadvibhutvam ity avirodhaḥ || 13 ||

**jyotirādyadhiṣṭhānaṃ tu tadāmnānāt || II.4.14 ||**

5 cakṣurādīkaraṇajātaṃ svamahimnaiva svakārye vartate 'nvayavyatireka-  
siddhatvād iti pūrvaḥ pakṣaḥ |

siddhāntas tu **jyotirādyadhiṣṭhānaṃ** karaṇajātaṃ agnyādidevatāpreritaṃ  
pravartate | katham | **tadāmnānāt** | devatopadeśād “agnir vāg bhūtvā mukhaṃ  
prāviśat | vāyuḥ prāṇo bhūtvā nāsike prāviśat | ādityaś cakṣur bhūtvākṣiṇī  
prāviśad”<sup>28</sup> iti || 14 ||

10 yady evaṃ bhoktrtvam devatānām eva prāpnotīty āha —

**prāṇavatā śabdāt || II.4.15 ||**

prāṇo 'syāstīti prāṇavān | dehendriyasaṅghātasvāminā **prāṇavatā** jīvena Dv[149]  
karaṇānām sambandhaḥ | katham | **śabdāt** “atha yatraītaḍ ākāśam anu viṣaṇṇaṃ  
cakṣuḥ sa cākṣuṣaḥ puruṣo darśanāya cakṣuḥ | atha yo vededaṃ jighrāṇīti sa ātmā  
15 gandhāya ghrāṇam”<sup>29</sup> ity evaṃjātīyakāt || 15 ||

**tasya ca nityatvāt || II.4.16 ||**

**tasya** karaṇajātasya śārīraṃ prati niyatatvāt “tam utkrāmantam

<sup>28</sup>AU I.2.4. <sup>29</sup>ChU VIII.12.4.

1 hairaṇyagarbheṇa Ma, B, Dv, Aw, IO, Jd, Ld ] *hairaṇyagarbharūpeṇa* SB 1–2 sūtrātmanā  
tad° B, Dv, Aw, IO, Jd, Ld, SB ] *sūtratad°* Ma 3 jyotirādyadhiṣṭhānaṃ Ma, B, Dv, Aw, IO,  
Ld, SB ] *jyotirādiṣv abhidhānaṃ* Jd 4 vartate Ma, B, Dv, Aw, Ld, SB ] *varteta* IO, Jd 4–  
7 'nvayavyatirekasiddhatvād . . . pravartate Ma, B, Dv, Aw, IO, Jd, Ld ] *om.* SB 4 'nvaya° Dv,  
Aw, IO, Jd, Ld ] 'vyaya° Ma, B 6 jyotirādyadhiṣṭhānaṃ Aw, IO, Jd, Ld ] *jyotirādyadhiṣṭhānaṃ*  
*tu tadāmnānāt* B, Dv; *jyotiṣṭhānaṃ* Ma(cc) 7 tadāmnānāt Ma, B, Dv, Aw, IO, Ld, SB ]  
*tadātmanāt* Jd 7 mukhaṃ B, Dv, Aw, IO, Jd, Ld, SB ] *mukhye* Ma(cc) 10 yady evaṃ Dv,  
Aw, IO, Ld, Ma(cc), SB ] *yady evaḥ* B; *yad devaṃ* Jd 10 devatānām B, Dv, Aw, IO, Jd, Ld,  
SB ] *devānām* Ma 10 āha B, Dv, Aw, IO, Jd, Ld, SB ] *āśṅkyāha* Ma(cc) 13 atha yatraītaḍ  
B ] *atraitad* Dv, Aw, IO, Jd, Ld, SB; *yatraītaḍ* Ma(cc) 13 anu viṣaṇṇaṃ Ma, B, Dv, IO, Ld,  
SB ] *anusamviṣaṇṇaṃ* Aw; *anuviśatām* Jd 14 cakṣuḥ sa Ma, B, Dv, Aw, IO, Ld, SB ] *cakṣuṣaś*  
*cācakṣuṣaś* Jd 14 vededaṃ Ma, B, Dv, Aw, IO, Jd, Ld ] *vedaṃ* SB 17 karaṇajātasya Dv, Aw,  
IO, Jd, Ld, SB ] *karaṇajātasya nityatvāt* B; *karaṇajātasya nitya°* Ma(cc) 17 śārīraṃ Aw, IO, Jd,  
SB ] *śārīraṃ* Ma, B, Dv, Ld 17 prati niyatatvāt Ma, B, Dv, Aw, Ld, SB ] *prati niyantrtvāt* IO,  
Jd, see NOTES

prāṇo 'nutkrāmati'<sup>30</sup> iti śruteḥ | devāḥ punaḥ parasminn aiśvare sthitā na hīnena bhogenārthino “na ha vai devān pāpaṃ gacchati”<sup>31</sup> iti śruteḥ || 16 ||

### ta indriyāṇi tadvyapadeśād anyatra śreṣṭhāt || II.4.17 ||

prāṇasyaiva vṛttibhedāś cakṣurādayo na tattvāntarāṇi |

iti prāpta ucyate — **te** prakṛtāḥ prāṇā **indriyāṇi** tattvāntarāṇi | kutaḥ | **tena** 5  
prāṇena **vyapadeśād** “etasmāḥ jāyate prāṇo manaḥ sarvendriyāṇi ca”<sup>32</sup> iti |  
prthaktvanimittāś ca vyapadeśā bhavanti |  
nanu manaso 'pīndriyatvaṃ na syāt |  
naitad evam | “daśeme puruṣe prāṇā ātmaikādaśa”<sup>33</sup> iti nirdeśāt  
samānajātīyatvaṃ | ekāṃ jātiṃ kriyāṃ guṇaṃ cāsṛitya saṅkhyāyogaḥ pravartate | 10  
yathā “aṣṭau grahā”<sup>34</sup> iti | rūpādijñānotpattihetutvāc cendriyatvaṃ manasaḥ |  
kathaṃ punaś cakṣurādiṣu prāṇaśabdaḥ | prāṇavṛttiyogād guṇaḥ | “tasmād eta  
etenākhyāyanta”<sup>35</sup> iti śruteḥ | **anyatra śreṣṭhāt** taṃ varjayitvā na tasyendriyat-  
vaṃ ity arthaḥ || 17 ||

### bhedaśruteḥ || II.4.18 ||

15

“te ha vācam ūcur”<sup>36</sup> ity upakramya vāgādīn asuravidhvastān upasaṃhṛtya “atha

<sup>30</sup>BĀU IV.4.2. <sup>31</sup>BĀU I.5.20. <sup>32</sup>MuU II.1.3. <sup>33</sup>BĀU III.9.4. <sup>34</sup>BĀU III.2.1. <sup>35</sup>BĀU I.5.21.  
<sup>36</sup>BĀU I.3.2.

1 'nutkrāmati Dv] 'nutkrāmati Ma, B, Aw, IO, Jd, Ld, SB 1 punaḥ parasminn Ma, B, Dv, Aw, IO, Jd, Ld] punar asminn SB 2 ha B, Dv, IO, Ld, SB] hi Aw, Jd; om. Ma(cc) 2 vai devān pāpaṃ B, Aw] vai devā mohaṃ Dv; vedāvenyahaṃ IO, Jd; vai devān paṃha Ld; vai [.....] Ma(cc); vai vedasyānu° SB<sup>pc</sup> 4 na tattvāntarāṇi Ma, B, Dv, Aw, IO, Jd, Ld] 'nantatvāntarāṇi SB 5 te Aw, Ld, Ma(cc)] om. B, Dv, IO, Jd, SB 5 prakṛtāḥ B, Dv, Aw, IO, Jd, Ld, SB] prakṛtāḥ Ma(cc) 6 etasmāḥ Ma, B, Dv, IO, Jd, Ld, SB] tasmāḥ Aw 7 °nimittāś Aw, IO, Jd, Ld, Ma(cc), SB] °nimittārthāś B, Dv 8 manaso B, Dv, Aw, IO, Jd, Ld, SB] manaso Ma(cc) 8 na B, Dv, Aw, IO, Jd, Ld, SB] om. Ma 9 naitad B, Dv, Aw, IO, Jd, Ld, SB] [.....]d Ma(cc) 9 puruṣe prāṇā Ma, B, Dv, Aw, IO, Jd, Ld] puruṣaprāṇā SB 9 ātmaikādaśa Dv, Aw, IO, Jd, Ld, Ma(cc), SB] ātmaikādaśa B 9 nirdeśāt Ma, B, Dv, Aw, IO, Jd, Ld] samānajātīyanirdeśāt SB 10 cāsṛitya B, Dv, Aw, IO, Jd, Ld] cāsṛitya Ma; vāsṛitya SB 10 saṅkhyāyogaḥ B, Dv, Aw, IO, Ld, SB] samsthāyogaḥ Jd; saṅkhyo yogaḥ Ma(cc) 12 punaś Ma, B, Dv, Aw, IO, Jd, Ld] om. SB 12 °yogād Dv, Aw, IO, Jd, Ld, Ma(cc), SB] °yogad B 13 śreṣṭhāt taṃ Ma, B, Aw, SB] śreṣṭhāntaṃ Dv, IO, Jd, Ld 16 te ha Ma, B, Dv, Aw, IO<sup>pc</sup>, Jd, SB] he ta Ld 16 vāgādīn B, Dv, Aw, IO, Jd, Ld] vāgān Ma(cc); vāgādīnāṃ SB 16 asuravidhvastān Aw] asuraviḥnastān B; asūn Dv; asuravidhvastā° IO; surāvidhvastā° Jd; asuravidhvaṃstān Ld; asuravidvān Ma(cc); svaravidyān SB 16 upasaṃhṛtya B, Aw, Ld, SB] anupasaṃhṛtya Dv; apasaṃhṛtya IO; apasaṃhṛtvā Jd; upasaṃvṛtya Ma(cc)

hemam āsanyaṃ prāṇam ūcur<sup>37</sup> iti pṛthag abhidhānāt || 18 ||

### vailakṣaṇyāc ca || II.4.19 ||

itaś ca kāryavailakṣaṇyāc ca | “suṣupteṣu vāgādiṣu mukhya eko jāgarti sa evaiko mṛtyunānāpta<sup>38</sup> iti | sarvendriyeṣu parispaṇḍātmikā prāṇasya vṛtṭiḥ sādharmaṇy  
5 aviṣayālocanātmikendriyāṇām asādhāraṇī yathāyogam | vṛttir iti vivekaḥ || 19 ||

### sañjñāmūrtikṛtis tu trivṛtkurvata upadeśāt || II.4.20 ||

satprakaraṇe tejo’bannānām sṛṣṭim vidhāyāha “seyaṃ devataikṣata hantāham Dv[150]  
imās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaraṇāṇīti |  
tāsām trivṛtaṃ trivṛtam ekaikāṃ karavāṇī<sup>39</sup> iti | tatra jīvakartṛkam idaṃ  
10 nāmarūpavyākaraṇam | yathā cāreṇāhaṃ parasainyaṃ sakalaṃ jāne |

iti prāpta ucyate — tuśabdaḥ pakṣanivṛtyarthaḥ | sañjñāmūrtikṛtiś ca  
nāmarūpe vyākriyete ity arthaḥ | sā trivṛtkurvata īśvarasya | yas trirūpām  
ekaikāṃ devatām akarot sa evāgnyādityādīnām nāmarūpam akarot | na hi  
girisamudrādau jīvasya sāmartyam | kasmāt | upadeśāt | “vyākaraṇāṇī<sup>40</sup> iti  
15 “jīvenātmanānupraviśya<sup>41</sup> iti sambandhaḥ | na punar asya vyākriyayā sam-

<sup>37</sup>BĀU I.3.7. <sup>38</sup>unk. cf. BSŚbh ad II.4.19. <sup>39</sup>ChU VI.3.2-3. <sup>40</sup>ChU VI.3.2. <sup>41</sup>ChU VI.3.2.

1 āsanyaṃ Ma, B, Aw, Ld] āśayaṃ Dv, IO, Jd, SB 1 abhidhānāt B, Dv, Aw, IO, Jd, Ld, SB] anāt Ma(cc) 3 sa Ma, B, Dv, Aw, IO, Jd, Ld] om. SB 4 mṛtyunānāpta Ma, B, Dv, IO, SB] mṛtyunānāpta Aw; mṛtyunāpta Jd; mṛtyunanāpta Ld 4 prāṇasya vṛtṭiḥ Ma, B, Dv, Aw, IO, Jd, Ld] prāṇavṛtṭiḥ SB 5 aviṣayālocanā° Ma, B, Dv, Aw, Ld, SB] aviṣayālocanā° Jd 5 asādhāraṇī B, Dv, Aw, IO, Jd, Ld, SB] asādhāraṇīyaṃ Ma 5 yathāyogam | vṛttir Ma, B, Aw, IO, Jd, Ld, SB] yathā yogavṛttir Dv 7 seyaṃ devataikṣata hantāham Ma, B, Aw] seyaṃ daivam Dv; seyaṃ vaivam IO, Jd, Ld; seyaṃ daivatam SB 8 tisro Ma, B, Dv, Aw, IO, Jd, SB] tisro Ld 8 vyākaraṇāṇīti Aw, Ma(cc)] vyākaraṇāṇī B, Dv, Ld, SB; vyākaraṇāṇī IO; karavāṇī Jd 9 trivṛtaṃ trivṛtam Aw, IO, Ld, SB] trivṛtam Ma, B, Dv 10 nāmarūpa° Ma, B, Dv, Aw, IO, Jd, SB] nāma° Ld 10 sakalaṃ jāne Dv, Aw, IO, Jd, Ld] saṅkalayāni B, SB; saṅkalayāti Ma(cc), see NOTES 11 sañjñāmūrtikṛtiś B, Dv, Aw, IO, Jd, Ld, SB] sañjñākṛtimūrtikṛtiś Ma 12 nāmarūpe vyākriyete ity IO] nāmarūpe vyākriyety Dv; nāmarūpe vyākriyety Aw; nāmarūpavyākriyety Ma, B, Ld, SB; nāmarūpe vyākriye ity Jd 13 sa Ma, B, Dv, Aw, Ld, SB] om. IO, Jd 13 evāgnyādityādīnām B, Dv, Aw, IO, Jd, Ld, SB] evāgnyādīnām Ma 13 hi Ma, B, Dv, Aw, IO, Jd, Ld] om. SB 14 sāmartyam B, Dv, Aw, IO, Jd, Ld, SB] sāmartyam asti Ma 14 upadeśāt B, Dv, Aw, IO, Jd, Ld, SB] upadeśād uttamapurūṣopadeśāt Ma 15 punar asya Dv, Aw, IO, Ld, SB] punas tasya Ma, B 15 vyākriyayā Ma, B, Dv, Aw, IO, Ld, SB] vā kriyayā Jd

7 satprakaraṇe: cf. ChU VI.2-7.

14 vyākaraṇāṇī: cf. 249.8

15 jīvenātmanānupraviśya: cf. 249.8

bandho 'sti | kāryakaraṇaprāṇaparivṛttasya jīvasya ghaṭarathādīnānāmarūpa-  
vyākāradarśanād astu kasyacij jīvaviśeṣasya nāmarūpavyākriyety āśānkā-  
nirāsārtham adhikaraṇam |

anye tu — prādhānikānām sattvarajastamasām yadi nāmarūpavyākriyā  
syāt tato 'pavargābhāvaḥ syāt | yadā tu satpravartakaṃ nāmarūpavyākaraṇam 5  
tato 'pavargasiddhir iti | ato 'sti mantavyalakṣaṇasambandho 'dhikaraṇasyeti  
varṇayanti |

tad asat | kutaḥ | sāṅkhyamatāśāṅkedānīm | na cedam eva mantavyalakṣaṇam  
sarvatraiva mananasyāviśeṣāt | sarvaṃ ca śrotavyalakṣaṇam | śrutasyārthasya  
paścāc cintanaṃ mananam ucyate | śravaṇamananābhyām hi sahitābhyām 10  
pratyadhikaraṇam pratyadhyāyam ca vākyaṛthanirṇayo jāyate | na punar  
anyo'nyanirapekṣād anyatarasmāt || 20 ||

### māṃsādi bhaumaṃ yathāśabdā itarayoś ca || II.4.21 ||

trivṛtkṛtānām tejo'bannānām kasya ko vibhāga ity āhāsāratvapradaśanārtham —  
śārīrasya bhūmer idaṃ **bhaumaṃ** kāryam | **māṃsādi yathāśabdā** | yo 'sya 15  
kāryasyātmā yaḥ **śabdā** tad **yathāśabdā** pratipattavyam | tathā hi śrutir "an-  
nam aśitaṃ tredhā vidhīyate | tasya yaḥ sthaviṣṭho dhātus tat puriṣaṃ bhavati |

1 kāryakaraṇa° Ma, IO, Jd, Ld, SB<sup>pc</sup> ] kāryakāraṇa° B, Dv, Aw, SB<sup>ac</sup> 1 °nānāmarūpa°  
Ma, B ] °nāmarūpa° Dv, Aw, IO, Jd, Ld, SB 2 °vyākāra° IO, Jd, Ld ] °vyākaraṇa° Ma,  
B, Dv, Aw, SB 2 astu kasyacij B, Dv, Aw, IO, Jd, Ld, SB ] om. Ma(cc) 2 āśānkā°  
B, Dv, Ld ] āśānkya Aw, IO, Jd, SB; āśānkā° Ma(cc) 4 prādhānikānām B, Dv, Aw, IO,  
Jd, Ld, SB ] prādhānikānānām Ma(cc) 4 sattvarajastamasām yadi B, Dv, Aw, IO, Jd,  
Ld, SB ] sattvarajastamasā[.....]di Ma(cc) 4–5 nāmarūpavyākriyā syāt B, Dv, Aw, IO, Jd,  
Ld, SB ] nāmarūpa Ma(cc) 5 satpravartakaṃ B, Dv, Aw, IO, Jd, SB ] satprakṛtikaṃ Ma;  
satkartṛkaṃ Ld 8 sāṅkhyamatāśāṅkedānīm Jd ] sāṅkhyamatam āśāṅkyedānīm Dv, Aw, IO, Ld,  
SB; sāṅkhyamatam āśāṅkyedānīm nu yuktā B; sāṅkhyamataśāṅkedānīm Ma(cc) 8 cedam Ma,  
B, Dv, Ld, SB ] vedam Aw, IO, Jd 9 śrutasyārthasya B, Dv, Aw, IO, Jd, Ld, SB ] tasyārthasya  
Ma(cc) 10 sahitābhyām Ma, B, Aw, IO, Jd, Ld, SB ] tābhyām Dv 11 vākyaṛthanirṇayo B,  
Dv, Aw, IO, Jd, Ld, SB ] vākyaṛthatvena nirṇayo Ma 12 anyo'nya° B, Dv, Aw, IO, Jd, Ld, SB ]  
anya° Ma 12 °nirapekṣād Aw, IO, Jd, Ld, SB ] °nirapekṣatvād Ma, B, Dv 12 anyatarasmāt  
Aw, IO, Jd, Ld, SB ] anyatā[.....] Ma(cc); anyataraḥ syāt B, Dv 13 māṃsādi bhaumaṃ B, Dv,  
Aw, IO, Jd, Ld, SB ] [.....]sādi[.....]ṃ Ma(cc) 13 itarayoś B, Dv, Aw, IO, Jd, Ld, SB ] itarāśb-  
dayoś Ma(cc) 14 āhāsāratva° Aw, IO, Jd, Ld, Ma(cc), SB ] āha sārātva° B, Dv 15 śārīrasya  
bhūmer Ma, B, Dv, Aw, IO, Jd, Ld ] śārīrasyābhūmer SB 15 māṃsādi B, Dv, Aw, IO, Jd, Ld,  
SB ] māṃsā[.....] Ma(cc) 15 yathāśabdā B, Dv, Aw, SB ] yathā IO, Jd, Ld; lac. Ma(cc)  
15 yo 'sya Aw, IO, Jd, Ld, SB ] yasya B; yo yasya Dv, Ma(cc) 16 kāryasyātmā B, Dv, Aw,  
Jd, Ld, SB ] kāryasyātra Ma; kārya[.....] IO 16 pratipattavyam B, Dv, Aw, IO, Jd, Ld, SB ]  
prativaktavyam Ma 17 aśitaṃ Aw, IO, Jd, Ld, Ma(cc), SB ] aśitaṃ B, Dv 17 tredhā Ma, B,  
Dv, IO, Jd, Ld, SB ] traidhā Aw 17 tat puriṣaṃ Ma, B, Dv, Aw, IO, Ld, SB ] tat puriṣaṃ Jd

yo madhyamas tan māṃsam | yo 'ṇiṣṭhas tan mana'<sup>42</sup> iti | **itarayor** aptejasor api  
**yathāśabdaṃ** kāryaṃ vijñeyam | “mūtraṃ lohitaṃ prāṇas cāpām asthi majjā  
vāk tejasa”<sup>43</sup> iti || 21 ||

yadi trivṛtkṛtam ekaikaṃ kim idam ucyate — asyedaṃ kāryam asyedaṃ iti  
5 sarvaṃ sarvasya syād ity āha —

**vaiśeṣyāt tu tadvādas tadvādaḥ || II.4.22 ||**

Dv[151]

**tuśabdas** coditadoṣanivṛttyarthaḥ | viśeṣasya bhāvo **vaiśeṣyam** |  
kvacit kasyacid bhūyo'mśo labdhas trivṛtkaraṇasya vyavahārthatvād  
īśvarasya | prekṣāpūrvakāritvāt **tadvādas** tejo'bannaviśeṣavādaḥ | dvir  
10 abhyāso 'dhyāyasamāptidyotanārthaḥ || 22 ||

iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte  
dvitīyādhyāyasya caturthaḥ pādaḥ samāptaḥ  
samāptaś ca dvitīyo 'dhyāyaḥ

<sup>42</sup>ChU VI.5.1. <sup>43</sup>unk. (qtd. BSŚbh ad II.4.21.)

1 yo 'ṇiṣṭhas Aw, SB ] yo 'viṣṭhas Ma, B; yo 'ṇiṣṭhas Dv; yo[.....]ṣṭhas IO; yo nikṛṣṭhas Jd;  
yo 'nikṛṣṭhas Ld; yo ṇiṣṭhas Ma(cc), see NOTES 2 yathāśabdaṃ kāryaṃ B, Dv, Aw, IO, Jd, Ld,  
SB ] yathāśabdaḥ kāryaḥ Ma 2 vijñeyam B, Dv, Aw, IO, Jd, Ld, SB ] lac. Ma(cc) 2 lohitaṃ  
B, Dv, Aw, IO, Jd, Ld, SB ] lac. Ma(cc) 2 cāpām Ma, B, Dv ] cāyam Aw, IO, Jd, Ld, SB  
3 vāk Dv, Aw, IO, Jd, Ld, Ma(cc), SB ] vak B 4 kim B, Dv, Aw, IO, Jd, Ld, SB ] om. Ma(cc)  
4 asyedaṃ kāryam B, Dv, Aw, IO, Jd, Ld, SB ] idam kāryam Ma 4 asyedaṃ iti B, Dv, Aw, IO,  
Jd, Ld, SB ] asyeti Ma(cc) 5 sarvaṃ sarvasya B, Dv, Aw, IO, Jd, Ld ] vibhāva Ma(cc); sarvaṃ  
sarvaḥ SB 6 vaiśeṣyāt B, Dv, Aw, IO, Jd, Ld, SB ] vaiśeṣyās Ma(cc) 6 tu Ma, B, Dv, Aw,  
Jd, SB ] tus IO; om. Ld, Ma(cc) 6 tadvādas tadvādaḥ B, Dv, Aw, IO, Jd, Ld, SB ] tadvādaḥ  
Ma(cc) 8 bhūyo'mśo labdhas B, Dv, Aw, Ld ] bhūtvād vyavasti Ma; bhūyoso labdhis IO, Jd, SB  
9 'bannaviśeṣavādaḥ Aw, IO, Jd, Ld, SB ] 'rthaviśeṣavādaḥ B, Dv; 'bannam iti śabdavyahāraḥ  
Ma 10 °samāpti° B, Dv, Aw, IO, Jd, Ld, SB ] °parisamāpti° Ma(cc)

## NOTES

The numbers of the NOTES refer to the page number and line number (**page.line**, **page.line-line**, **page.line-page.line**) of the main text.

- 1.1 Aw(1.6), Bd and IO read one more *maṅgala* verse which seems to be a later insertion.

*sanakādikaśiṣyāya nāradāya mahātmane |*  
*natvāhaṃ bhāskarācāryaḥ sūtrabhāṣyaṃ sa nirmame ||*

- 1.1 The title in vB's edition reads "Śārīka" which might be an easy mistake and should be corrected to "Śārīraka".

- 1.10 Ma shows another usage of "atha" in the category of "ānantarya (immediate sequence)," which seems unnecessary. This must be a later insertion by a scribe who knew a very similar passage for example in Yājñika's commentary on KāŚS I.3.23: "vedaṃ kṛtvā vedaṃ karoti" in connection with the sequential occurrence of *veda* and *vedi*. For the close connection between *veda* and *vedi*, cf. GONDA 1985: 217-31.

- 1.13-14 This verse is occasionally quoted in the commentarial literatures such as Uvaṭa's commentary on *Vājasaneyiprātiśākhya* (I.17), *Bhāmatī* on BSŚbh (*Bhāmatī*: 28), *Āyurvedadīpikā* on *Carakasamhitā* and so on, but the source is yet to be traced.

- 3.6 Here we adopt the reading of Ma. A few examples such as "*kṣema*prāpti-nimittam (6.15)" and "*kṣema*prāṇam (343.8)" suggest Bhāskara's preference for the expression of *prāṇ* with *kṣema* over *mokṣa*.

- 4.4 In spite of variants of this Upaniṣadic quotation in vB, Dv and the Mss, we adopt the reading of Aw and Ld which accord with the reading of LV.

- 4.11 Though this passage appears three times in ChU (V.11.1; 3; VI.4.5), this quotation is identified from the context as the one in VI.4.5 since it connects with the injunctive word "vijānīhi" which appears at the end of the same section. (ChU VI.4.7)

## NOTES

- 5.9** We do not support vB's corrected reading. He corrected the reading according to the corresponding discussion (2.7), which is unnecessary. He must have overlooked the reading of his B group Mss, for example Ld whose reading "*aṅgāṅgibhāvābhāvād*" also agrees with the present context.
- 7.7** This passage from the dialogue between Maitreyī and Yājñavalkya (BĀU II.4.5-14 and IV.5.6-15) appears twice in BĀU. (II.4.5; IV.5.6) Looking at its link with the remaining passage (*vākyasēṣa*) quoted afterwards (8.24), it is evident that here the one in II.4.5 is intended.
- 14.11** In the following sentences, vB uniformly adopts the readings of Ma such as "*vilāyana*," "*vilāyayitum*," "*vilāyite*" etc., derived from a causative form "*vilāyayati*." These readings disagree with "*(pra)vilāpana*" (<*vilāpayati*)" and other corresponding derivative forms found in B, Dv, Aw, Ld, etc. which are more frequently found in BSSbh and other Vedāntic literatures. Since both forms are grammatically correct (cf. Pāṇ VII.3.39), here we retain the reading of Ma in order to preserve and record the rare forms.
- 20.5** Jai<sub>2</sub> shares the same lacuna with IO and Jd, from which we infer that Jai<sub>2</sub> is the proto-text of IO and Jd. See also NOTE 163.11.
- 22.1** In vB the passage is underlined probably by a second hand. There is also a note '*śloka*' in the margin of vB. Perhaps someone noticed that this passage is a verse, underlined the passage and put a note in the margin.
- 23.19** All Mss read "*vijjñāv*," which is grammatically incorrect. We correct the reading to "*vijajñāv*" according to the reading of LV and MORGENROTH.
- 25.3** Ms Mü starts here and breaks off in the middle of BS I.4.8. (127.17)
- 25.13** The name of the *adhikaraṇa* of JSSbh *ad* II.1.13-29 varies according to editions. We follow that of Ānandāśrama edition for the moment and correct our text to "*stutaśastrādhikaraṇe*."
- 26.4** The Upaniṣadic passage continues as follows: "*brāhmaṇā vividiṣanti yajñena dānena tapasānāśakena*." Here Bhāskara finds the combination of *karma* (*yajña*) with *jñāna* ( $\sqrt{\text{vid}}$ ).
- 29.20-21** It is a matter of argument to whom this summarizing verse (*saṅgrahaśloka*) belongs. *Bhāmatī* also quotes this passage as a *pūrvapakṣin*'s view. (*Bhāmatī*: 73) CHINTAMANI identifies this verse occurring in *Bhāmatī* as the one quoted from Bhāskara. BELVARKAR, on the

## NOTES

other hand, insists that this verse occurring in BSBhbh is itself a quotation, on the hypothesis that there must have been more than one commentator on BS between Śaṅkara and Bhāskara. (CHINTAMANI 1929: 45-6, BELVARKAR 1929: 215.)

There is of course a possibility that both Bhāskara and Vācaspati had a common source, that is, a lost commentary on BS between Śaṅkara and Bhāskara or one before Śaṅkara, and they each quoted this verse from the lost commentary as a summarizing verse or a view of the *pūrvapakṣin*.

However, judging from the context of the preceding passages where Bhāskara sums up the point of each argument in the form of a verse, it is very reasonable to regard this verse as Bhāskara's original and identical with the one quoted in *Bhāmatī*.

In the same way that Jayanta uses a 'saṅgrahaśloka' style throughout his NM, Bhāskara too tends to summarize his ideas with a *saṅgrahaśloka* form. One can see these examples in his commentary on BS I.1.4, I.4.22, II.1.14, III.2.16, III.4.26 and IV.3.5.

**31.12-12** The result or object of the action (*karmakārya* or *karmaśeṣa*) is described to be of four kinds according to Śaṅkara and Sureśvara.

Upad I.17.49:

*utpādyāpyavikāryāṇi saṃskāryaṃ ca kriyāphalam |*  
*nāto 'nyat karmaṇaḥ kāryaṃ tyajet tasmāt sasādhanam ||*

ĪUbhāṣya 1:

*na hy evaṃlakṣaṇam ātmano yāthātmyam — utpādyam*  
*vikāryam āpyam saṃskāryam vā kartṛbhoktrrūpaṃ vā yena*  
*karmaśeṣatā syāt |*

NS I.53:

*utpādyam āpyam saṃskāryam vikāryam ca kriyāphalam |*  
*naivam muktir yatas tasmāt karma tasyā na sādhanam ||*

**29.7** Mū suddenly goes back to 23.17 and reads until 25.2, and then skips to 30.14.

**29.7** Only Ma reads “*tadviparītā*,” which fits the context better than the reading of the other Mss. See the word “*tadviparītā*” which appears in the following discussion. (29.15)



## NOTES

**33.3** This phrase comes very likely from the idea expressed all around in the form of verse. To cite instances:

PP: 606.

*api vṛndāvane śūnye śṛgālatvaṃ sa icchati |  
na tu nirviṣayaṃ mokṣaṃ kadācid api gautama ||*

PP(V): 53, fn.

*varam vṛndāvane 'raṇye śṛgālatvaṃ vrajāmy aham |  
na tu vaiśeṣikīṃ muktīṃ kadācid api gotama ||*

Nyāyabhūṣaṇa: 594.

*varam vṛndāvane ramye śṛgālatvaṃ vṛṇomy aham |  
na tu nirviṣayaṃ mokṣaṃ gautamo gantum icchati ||*

Nyāyavārtikatātparyapariśuddhi: 28.

*varam vṛndāvane 'raṇye kroṣṭṛtvam abhivāñchitum |  
na tu vaiśeṣikīṃ muktīṃ gautamo gantum icchati ||*

Tattvaratnāvalī: 3.

*varam jetavane ramye śṛgālatvaṃ vrajāmy aham |  
na tu vaiśeṣikaṃ mokṣaṃ gotvam āgantum arhati ||*

TRD: 249.

*varam vṛndāvane vāsaḥ śṛgālais ca sahoṣitam |  
na tu vaiśeṣikīṃ muktīṃ gautamo gantum icchati ||*

**36.1-4** In BhGBhbh Bhāskara uses almost same expression in interpreting ChU VI.14.2. vB retains “*vilambaḥ* (36.3)” based on Ma, but we omit it according to the other Mss. The adopted reading also accords with the reading of BhGBhbh.

**37.15** Aw, IO, Jd, Ld, Mū and SB have a common lacuna from here to “*padānāṃ* (39.3)” and “*sāmarthyāt* (39.4)” in IO. Between folio 11 and 12, IO has an extra folio which supplies the omitted text. In the margin it says, “this folio is a supplementary to the folio 12a.” Here the readings of IO are based on this supplementary folio. See also NOTE 39.12.

**37.9** vB regards this passage “*pratijñāvirodhāc ca*” as a *sūtra*, while Dv places it among *bhāṣya* sentences. Here we follow Dv and regard this passage as *bhāṣya* on the *sūtra* I.1.8 “*heyatvāvacanāc ca*.”

The assumption of vB, the reason of which we cannot clarify since vB gives no account for this decision, would supposedly be justified by another

## NOTES

version of BS commented on by Rāmānuja. Alternatively NAKAMURA reports that this *sūtra* only appears in Rāmānuja's *bhāṣya* and concludes that "Bhāskara must have known this *sūtra* since he commented on this passage." This argument may support vB's assumption. (NAKAMURA 1951: 123.)

However, when we closely compare the passages "*pratijñāvirodhāc ca*" assumed as a *sūtra* by vB and "*pratijñāvirodhāt*" taken up as a *sūtra* by Rāmānuja, we cannot easily claim that Bhāskara knew exactly the same *sūtra* as Rāmānuja.

If we take this passage as a *sūtra*, the succeeding sentences should accordingly be regarded as *bhāṣya* on the *sūtra* "*pratijñāvirodhāc ca*." But here in the *bhāṣya* on the supposed *sūtra*, we have a difficulty in finding explanatory statements such as paraphrases, etymological comments, grammatical explanations etc. to which Bhāskara has usually recourse in commenting on the *sūtras*.

Along with the above facts, Śaṅkara gives further evidence against vB. In his commentary on BS I.1.8, he states, "*caśabdaḥ pratijñāvirodhābhyuccayapradarśanārthaḥ*." (BSŚbh)

It means that *sūtra* I.1.8 should be interpreted as "*heyatvāvacanāt, pratijñāvirodhāc ca*." This interpretation accords with the passage of BS-Bhbh in question not as a *sūtra* but as a *bhāṣya*.

If we take in the conclusion, for example of RÜPING that Bhāskara generally follows Śaṅkara's way of interpreting the words of BS, Bhāskara simply followed Śaṅkara here. (cf. RÜPING 1977: 21-64.)

- 37.10** Both Ma and Dv, which are our authority here, read "*aprākṣo*" which might be a possible variant of "*aprākṣyo*" reported in LV. This passage is quoted again under BS I.4.23 (143.2) and under BS II.4.2 (240.9), where most of the Mss agree with the reading "*aprākṣo*." See also NOTE 240.9.
- 39.12** A gloss in Aw reports that "there is a break from folio 18a line 6 up to folio 18b line 7." Here Aw lacks some folios from I.1.7 to I.1.12 and has an insertion of some lines of I.1.11 and 12 in the midst of I.1.13. The lacuna is common to the other Mss such as Jd, Ld and Mü, which suggests that they have derived from a common proto-text.
- 40.5** vB and Dv read "*vyājānād*" which should be corrected to "*vyājānād*" according to the reading of Ld and SB. The reading of Ld and SB corresponds to the reading of LV. (TU III.6)

## NOTES

- 40.11** SB lacks three folios (folio no. 14-17.) here.
- 41.6** The reading “*prabhūtavacane*” in most of the Mss does not correspond to Pāṇ V.4.21, where the “*mayat*” suffix is prescribed in the sense of “*prakṛta*.” Here the reading is emended as “*prakṛtavacane*” in accordance with Pāṇ and Kāś thereon. This emendation is also supported by BŚŚbh on I.1.12 which quotes Pāṇ V.4.21 along with the same illustration (*anna-mayo yajñah*) in explaining this grammatical form.
- 45.14** vB doubles the term “*prācurya*” before and after a pagebreak. The latter “*prācurya*” underlined by a second hand seems to be a correction which suggests an omission of it.
- 45.15** Here we adopt the reading “*anapekṣya*” of Aw. The reading “*apekṣya*” of the other Mss and edition must be caused by the haplography and does not fit in the context.
- 46.4** We adopt the reading “*yad ajā*” in Jd, which corresponds to the reading of the source. (TS III.4.3.2) This reading is also supported by Bhāskara himself who refers to the word “*ajā*” in the same sentence. On the other hand, the reading “*vasā*” is retained, though it does not accord with the reading *vaśā* of the source. Since Bhāskara refers to the word “*vasā*” in succession and all Mss agree with this reading, it is probable that Bhāskara uses the word “*vasā*” for *vaśā*.
- 49.15** Both vB, Dv and some Mss omit “*nāma*” which might be overlapped by the following word “*nāmarūpayor*.” We read “*nāma nāmarūpayor*” based on the reading of IO, Jd, Ld and Mü, which accords with LV (ChU III.14.1) and Bhāskara’s own reading of the same passage which he quotes again in his commentary. (273.6)
- 50.19** vB, Dv and most of the Mss read “*avakalpiṣyati*,” which is grammatically incorrect. It should read “*avakalpiṣyate*” according to the reading of Ld. These examples of the passive conjugation of the future tense of *ava-√kṣp* appear frequently in JŚŚbh.
- 50.14** Mü has a blank here instead of the *sūtra*.
- 51.8** vB emends this passage as “*prāṇaṃ śrotraṃ prāṇaṃ manaḥ*” though he reports that all Mss read “*prāṇaṃ manaḥ prāṇaṃ śrotraṃ*” in unison. It is possible that vB merely follows the reading of Dv which reads “*prāṇaṃ śrotraṃ prāṇaṃ manaḥ*.” But it is more than probable, though it is a matter

of speculation, that vB(or Dv)'s emendation is caused by his misidentification of this passage with ChU IV.3.3 where a very similar passage appears in the following word order: *prāṇaṃ śrotraṃ prāṇaṃ manaḥ*. A close comparison shows that this passage does not accord with ChU IV.3.3 but with ŚatBrā X.3.3.6 where the reading “*prāṇaṃ manaḥ prāṇaṃ śrotraṃ*” corresponds to the reading of all Mss. On that account, the emendation of vB should be undone and the passage should be corrected in accordance with the reading of the Mss.

**51.14** vB emends this passage as “*annādityau*” against the reading of all Mss at his hand. This emendation is attested by Aw, IO, Jd and Mü which were unknown to vB.

It is also supported by the original passage in ChU I.11.4-9 where *prāṇa*, “*āditya*” and “*anna*” are described as deity to which *prastāva*, “*udgītha*” and “*pratīhāra*” of *Sāman* are directed accordingly.

**52.3** Here we read “*prakarṣeṇa-aniti*” instead of “*prakarṣeṇa-aṇiti*.” There are two possible emendations. One is *aniti* from  $\sqrt{an}$ , the other is *aṇiti* from  $\sqrt{aṇ}$ . We prefer the first emendation, that is, change *ṇ* of *aṇiti* into *n* rather than *i* into *a*, on the supposition that *ṇ* of *aṇiti* must be influenced by a prefixed form *prāṇiti*, where *n* changes into *ṇ* under the rule Pāṇ VIII.4.19.

**52.5** Mü has a blank here instead of the *sūtra*.

**53.9** This passage of ChU III.12.6 itself is a quotation from ṚV X.90.3. However we identify this with ChU III.12.6 according to the context where Bhāskara refers to this quotation by saying “*pūrvatra* (53.8)” in relation with ChU III.13.7 under discussion.

**54.3** Here we emend the reading as “*anupapannam*,” on the ground of the context where Bhāskara refutes a view of the *pūrvapakṣin*, by saying “[what has been argued by the *pūrvapakṣin* is] not correct (*anupapannam*).” This emendation is also supported by a parallel discussion in BSŚbh. (cf. BSŚbh: 53.15-6)

**54.5** Bhāskara quotes this passage also in his commentary on BhG(K) IV.11, introducing the passage as “*vājināṃ śruti*.”

**56.16-1** Concerning this verse, vB reports the corruption of all Mss of the B group. vB traces the corruptions of the B group Mss in his footnote, which can account for the variants in Dv, though it is not reported in this edition. See vB for details.

## NOTES

Here we adopt the reading of vB which also accords with its possible source in the *Ṛgvedaprātiśākhya* XVI.10.

- 56.5** We take this passage as ChU III.12.6. See NOTE 53.9.
- 57.7** The term “*upāssva*” appear four times in BSBhbh with reference to the passages of ChU. Dv and all Mss read “*upāsva*” on every occasion, while vB reads “*upāssva*” three times and “*upāsva*” once. In this edition, these readings are unified in the form of “*upāssva*.”
- 58.4** Aw, IO, Jd, Ld, Mü and SB read “*dhy*,” while Dv and vB read *adhy*.  
This reading “*adhy*” does not correspond to the reading of the source. (KauU III.2)
- 58.8** Aw, IO, Jd, Ld, Mü and SB read “*sa eva*” for “*sa eṣa*,” only once against their major reading “*sa eṣa*” in other places. This reading is not reported both in vB and Dv and possibly happened because of the scribal error, but I shall record this reading since the same appears in one of the editions of KauU. (cf. OLIVELLE 1998)
- 58.11** Aw, IO, Jd, Ld, Mü and SB read “*anubhūr*,” which accords with its source (BĀU II.5.19) and Bhāskara’s own reading of the same passage which he quotes again in his commentary on BS III.2.14. (273.9)
- 61.17** A word “*sa*” of “*sa na sādhunā*” should be omitted according to Aw, IO, Jd, Ld, Mü and SB. Though not reported both in vB and Dv, the emended reading corresponds to the reading of the source. (KauU III.8)
- 61.1** A word “*bhavati*” is supplied here on the grounds of Aw, IO, Jd, Ld, Mü and SB which although originally reading “*na bhavati*” retain the word “*bhavati*.” The emended reading accords with the original. (KauU III.8)
- 61.9** As for the end colophons of each *pāda*, we adopt only the essential wording shared by all the Mss.
- 64.8** We read “*-upalambhaḥ* (understanding)” for *-upāmbhaḥ* (reproach). Also we reject the reading *asūtra-* in some Mss such as Aw, IO, Jd, Ld and Mü.  
It is very probable that the syllable *yaṃ* got lost from the text “*ayaṃ sūtra-*” and was copied later as *asūtopalambhaḥ*.

## NOTES

**65.7** We do not adopt the vulgate text of BhG XVIII.61b which reads “*hr̥ddeṣe ’rjuna tiṣṭhati*” on the ground that the text on which Bhāskara commented in his BhGBhbh agrees in principle with those of the Kashmir recension. (cf. RAGHAVAN 1968a; AIYENGAR 1971)

The Kashmir recension of the same passage reads “*hr̥dy eṣa vasate ’rjuna*” the last two words of which are transmitted by most of the Mss. As to the first two words, Aw, IO, Ld and Mü testify the reading of BhG(K) “*hr̥dy eṣa,*” while others retain the reading “*hr̥ddeṣe*” that must have been vitiated by the influence of the vulgate text.

**65.9** The word “*atra*” should be omitted and emended as “*’to ’sti*” according to Aw, IO, Jd, Ld and Mü. Though not reported in vB and Dv, the emended reading corresponds to the reading of the source. (BĀU III.7.23)

**67.13** The passages under discussion in this section (BS I.2.9-I.2.12) such as “*pippalaṃ svādv atti*” “*anaśnann*” appear in MuU III.1.1 and ŚU IV.6, and are originally from RV I.164.20. Bhāskara does not quote them from RV I.164.20 but from either MuU III.1.1 or ŚU IV.6. This can be inferred from the connection of these passages with the subsequent passage (*anantaraś ca mantras*) which is unique in MuU III.1.2 or ŚU IV.7. (70.4)

**69.1** vB and Dv read *amṛta*<sup>o</sup>, which might be caused by dittography.

Also the term *amṛta*<sup>o</sup> does not fit in the context where Bhāskara paraphrases the *śruti* passage “*ṛtaṃ pibantau* (68.11).” Here we read “*ṛtaṃ vyapadiṣṭam,*” according to Aw, IO, Ld and Mü.

**69.6** Here a *daṇḍa* is inserted after “*tan na*” in order not to cause a misunderstanding.

*yad uktaṃ guhāpraveśakalpanam ayuktam iti |*  
*tan na | kalpyate taddarśanāt |*

It is claimed [by the *Pūrvapakṣin*] that it is impossible to assume [that *brahman*, which is all pervading] enters into the cave.

[But] it is not [correct]. It is to be assumed so: Because it is taught [in the *Upaniṣads*].

**70.9-10** A similar quotation appears again in BSBhbh *ad* III.3.32 (309.19):

## NOTES

*prāyeṇa hi “gatānugatiko loko na lokas tattvacintakaḥ” iti |*

The phrase “*lokas tattvacintakaḥ*” makes us think of a variant “*lokas tatyavikakaḥ*” reported in Ma which could be a corrupt form of “*lokas tattvacintakaḥ*.”

The source of this verse is yet to be traced. Judging from the word “*prāyeṇa*,” this verse must have been a common saying and the source was already unknown to Bhāskara.

The reading “*nāśitaṃ tāmrahājanam*” in the second half of this verse is also dubious since we have many variants.

**71.10-11** The adopted reading shows that the passage consists of four quotational phrases such as “*daharaṃ puṇḍarīkam* (ChU VIII.1.1; 2),” “*āditye* (ChU I.6.6; BĀU III.7.9),” “*caḥṣuṣi* (ChU I.7.5; BĀU III.7.18)” and “*tiṣṭhann* (BĀU III.7.9; 18)” followed by one additional quotation “*ta-syod iti nāma hiranyaśmaśrur*” from ChU I.6.6. These words and phrases appear both in ChU and BĀU, which supports the reading “*tatra tatra*” in the sense of “here and there.”

But if we read single “*tatra*” and omit “*tiṣṭhann*” on the basis of the reading of Ma, the quotations must derive only from a passage of ChU.

Furthermore, if we correct one of the quotational phrases “*daharaṃ puṇḍarīkam* (ChU VIII.1.1; 2)” to “*kapyāsaṃ puṇḍarīkam* (ChU I.6.7),” we can assume that all these passages have a common linkage to ChU I.6.6-7.5 and the linkage is shown by the single “*tatra*.”

**72.3** The reading of vB and Dv “*sūtrātmā*” does not make sense at all. It is very likely that the reading “*sūtreṇa*” of Aw, IO, Jd, Ld and Mü might be a correction of a scribe who found the reading “*sūtrātmā*” out of context. Nevertheless, this correction does not improve the situation, since we can not construe “*sūtreṇa*” “*prāṇa iti*” “*nirdiśyate*” meaningfully.

Here I present one possible emendation “*sukhātmā*” which fits more closely in the context.

**73.2** Here the reading is emended as “*śrutopaniṣada*,” which excludes the possibility of taking both of the words “*śrutā*” and “*upaniṣada*” as the plural form of the nominative case.

Here I interpret the passage as “one by whom the knowledge of the Self of the *Upaniṣad* is heard” on the assumption that the word “*upaniṣada*”

in the singular form of the genitive case composes a syntactical unit with the succeeding word “*ātmavidyā*,” which can also account for the reading “*upaniṣadvidyā*” as a compound in the next sentence (73.3).

**73.6** The reading of vB, Dv and all Mss cannot be construed meaningfully. Here are two possible corrections: One is to supply one syllable *am* after “*ity*” in light of the reading of the source (PU I.10) “*anviṣyādityam abhijayante*.” The other is to omit “*anviṣyād ity*” according to the report of some Mss. Here the former alternative “*anviṣyādityam abhijayante*” is chosen.

**74.2** We prefer the reading “*adhidaivādhilokādiṣu*” shared by a majority of the Mss to the reading *adhidaivādiṣu* of Ld. The adopted reading corresponds to that of *Śrībhāṣya*.

**74.4** Bhāskara interprets the term “*ādī*” in the *sūtra* with reference to the words “*adhidaivam*,” “*adhilokam*,” “*adhivedam*,” “*adhiyajñam*,” “*adhibhūtam*” and “*adhyātman*” which appear in BĀU. It is obvious that Bhāskara has the *Mādhyandina* recension of BĀU in his mind, since he refers to the terms “*adhilokam*,” “*adhivedam*” and “*adhiyajñam*” which are characteristic of BĀU(M). The only exception is “*adhidaivam*” which is, on the contrary, characteristic of BĀU(K).

The possible explanation is that Bhāskara, though bearing BĀU(M) in his mind, exceptionally refers to a reading “*adhidaivam*” of BĀU(K) in order to harmonise his interpretation with the reading “*adhidaivam*” of the *sūtra*.

**74.12, 74.14, 75.10, 75.10** There are four examples of the scribal confusion of the words “*kāryakaraṇa*” and “*kāryakāraṇa*” in the same discussion under BS I.2.18.

Of four examples: “*kāryakaraṇasaṅghātam* (74.12),” “*tasyākāryakaraṇatvāt* (74.14),” “*eva kāryakaraṇam* (75.10)” and “*nāsya kāryakaraṇam* (75.10),” the reading of the latter three are based on some Mss. The first one is emended in concord with these three usages.

The adopted readings are reasonable in relation to the wording of Śāṅkara on the same argument.

Śāṅkara (BSŚbh: 79.20): *na tu paramātmā pratīyeta |  
akāryakaraṇatvāt |*

The notion of “*kāryakaraṇa*” also appears in ŚU VI.8a “*na tasya kāryaṃ karaṇam ca vidyate*.”



## NOTES

For “*kāryakaraṇa*” in the present context, cf. HACKER 1968: 145, fn. 55; OBERLIES 1998: 115, fn. 240.

**78.14** The reading “*dve eva tu vidye*” adopted both by vB and Dv is rejected and corrected to “*dve vidye*” according to Ld, which also corresponds to the reading of the source. (MuU I.1.4)

**80.9** Here we adopt the reading “*prthagvartmātmā*” on the basis of Aw to which the reading of LV corresponds. However the reading of the passage in question is quite disputable, since other editions report a variant which corresponds to the rejected reading “*prthagvartmā*” of Ma, B and SB. (cf. OLIVELLE 1998)

**82.4-7** This unknown passage must remain unknown, because the passage is *anumitaśruti*; a text which has been lost and needs to be inferred.

**82.11** Most of the Mss have the common lacuna here. SB’s lacuna approximately overlaps with it.

There are two exceptions: Ma as is shown in the main text and Aw whose reading is shown as follows:

*atrāha — na parameśvaro vaiśvānaraśabdo bhavitum arhati |  
kutaḥ | śabdādibhyo ’ntaḥpraviṣṭānāc ca | śabdāś tāvad  
vaiśvānaraśabdo na parameśvare sambhavati | arthāntare  
rūḍhatvāt | tathāgniśabdaḥ “sa eṣo ’gnir vaiśvānara”  
(ŚatBrā X.6.1.11.) ity ādiśabdād ayaṃ gārhapatya ityādy  
agnitretāprakalpanam | tathāntaḥpratiṣṭhānam api śrūyate  
“pure ’ntaḥpratiṣṭhitam veda” (ŚatBrā X.6.1.11.) iti | tat tu  
jāṭhare sambhavati |  
atrocyate — nāyaṃ (82.18) ...*

This text in Aw is a duplicate of the relevant passage of BSŚbh. This must be a correction by a later scribe who came across a corrupted text and supplied a passage according to Śaṅkara’s commentary.

**83.13** vB assumes a lacuna here, where the theory of Jaimini must have been shown. (cf. vB)

**84.1** vB reports a lacuna according to a note in Ma. (cf. vB)

**89.3** We read “*nāyatanam*” reported only in Ma. The context obviously demands a negative word, which expresses “*anumāna (=pradhāna)*” is not

## NOTES

(na) “*āyatana*.” The word “*na*” in the *bhāṣya* I.3.4 can be supplied to I.3.3, since the commentary “*prthaghyogakaraṇam*” suggests that BS I.3.3 and I.3.4 were originally one *sūtra*.

**92.14** Here we read “*na rogam*” according to Aw and Mü. The adopted reading corresponds to LV.

The reading “*duḥkhatām*” is according to the reading of Aw, which also corresponds to LV.

**94.4** vB, Dv and the Mss read *etasyaivākṣarasya*. There are two more instances regarding this reading of BĀU, where readings of the Mss do not always agree.

BS I.3.16 (97.14)

*etasya vākṣarasya* (vB, Dv)

*etasyaivākṣarasya* (Aw, IO, Jd, Ld, Mü, SB)

BS II.2.3 (185.6)

*etasya vā akṣarasya* (vB, Dv, Aw, Ld)

*etasya vākṣarasya* (IO, Jd)

Here the reading is corrected to “*etasya vā akṣarasya*” which is recorded in some places in some Mss and also corresponds the reading of LV.

**95.9** The reading “*aparagrahaṇe*” must be vB’s conjecture for “*aparigrahaṇe*” in Ma (A group), while he takes a subsequent variant “*pekṣā draṣṭavyā*” from the B group Mss. But the correctness of “*aparagrahaṇam*” in Dv, Aw, IO, Jd, Ld, Mü and SB has more likelihood in relation to a subsequent reading “*pekṣam draṣṭavyam*” that appears in all Mss.

**96.7** We adopt the reading “*ekasyaivopamāno*” on the ground of the parallel phrase which appears in the discussion later on (96.14).

**96.9** Here we adopt the reading “*āt tannivāsivāt*” in Aw, IO, Jd, Mü and SB. Ma and Ld which read *āt annivāsivāt* perhaps had an original form such as “*āt (t)annivāsivāt*,” which may also suggest the adopted reading.

**97.14** Here the reading is corrected to “*etasya vā akṣarasya*” based on the reading of LV. Regarding this emendation, see also NOTE 94.4.

**98.1** Here we read “*ākāśo vai nāma nāmarūpayor nirvahitā*” according to Ma, Aw, IO, Mü and SB, which corresponds the reading of LV. Regarding this passage, also cf. NOTE 49.15.

## NOTES

- 100.3** We adopt the reading “*jīvavad*” for *jīvann* according to the reading of the B group Mss.
- 102.3** The reading “*vā*” is better in light of the context where the *siddhāntin*, rejecting the *pūrvapakṣin*’s alternative “*śruti*” or (*vā*) “*lakṣaṇā (=smṛti)*,” replies that the highest Self is cognised “only from *śabda [=śruti]* (102.4).”
- 102.19** The reading is corrected to “*bhūtāc ca bhavyāc ca*” according to LV. All Mss read *bhūtabhavyāc ca*. A scribe must have corrected the text to *bhūtabhavyāc ca* according to the metrical rule.
- 109.5** Here we insert “*iti*” in order to close the quoted passage introduced by the word “*uktās* (109.4).” The word “*iti*” might have been dropped by haplography. (*itīihāse*)
- 110.7** A variant “*prasādam*” in Aw, IO, Jd, Ld, Mü and SB is reported as a variant in LV.
- 111.1** This *smṛti* passage, also quoted in BSSbh *ad* I.3.30 is yet to be traced. As follows is a very similar passage appears in *Brahmāṇḍa Purāṇa*.  
*abhimānino vyatītā ye tulyās te sāmpratais tv iha |*  
*devā ye vai vyatītās tu rūpair nāmabhir eva ca || BAP I.21.10cd-11ab.*
- 112.15** Both readings “*ha vai*” and “*ha ve*” do not correspond to the reading “*haiva*” reported in LV. We retain the reading “*ha vai*” based on a variant reading in MORGENROTH. (cf. MORGENROTH 1958: 183.)
- 115.10** Here we adopt the reading “*avagates*” of Aw and Ld for “*gateś*” in other Mss, on the ground of Bhāskara’s commentary “*avagamyate*” (115.12) on this word of the *sūtra*.
- 116.8** Here we adopt the reading “(*tasya*) *cābhāvābhilāpād*” of Aw, IO, Jd, Ld and Mü which explains the words “*tadabhāvābhilāpāc ca*” in the *sūtra*, otherwise, namely if we take the reading “(*tasya*) *bhāvābhilāpād*” reported both in vB and Dv, the meaning of the *sūtra* would be adverse. The succeeding word “*abhidhānād*,” though omitted in IO, Jd, Ld and Mü, remains as it is in vB, Dv and Aw, since it serves meaningfully as a paraphrase of the preceding word “*abhilāpād*” of the *sūtra*.
- 119.6** We read according to SB which corresponds to the reading of LV. Regarding this reading, see also NOTE 49.15 and NOTE 98.1.

## NOTES

- 120.14** The passage repeats “*ananvāgatam*” twice. Ld reports a variant “*ananvāgataḥ*” at the second place, which partially corresponds to the reading of BĀU(M).
- 122.15** Here we adopt the reading “*pāram*” according to Aw, IO, Jd, Ld, Mü and SB, though both vB and Dv read “*param*.” The adopted reading corresponds to the reading of LV and the reading of the same passage quoted under BS I.2.12 (69.15) and BS III.3.15 (296.2), where all Mss and Dv agree with the reading “*pāram*.”
- 125.11** vB reads *vadantīti* in the main text and reports a variant of Ma whose reading is also *vadantīti*. Probably vB intends to read “*vadatīti*” in the main text according to the B group Mss and to report a variant *vadantīti* of Ma in his footnote.
- 126.18** Here we adopt the reading “*varāṇām*” according to Aw, IO, Jd, Ld, Mü and SB. The adopted reading corresponds to the reading of LV.
- 126.21** We read “*bhūtāc ca bhavyāc ca*” though most of the Mss do not agree with this reading. KathU originally reads “*bhūtāc ca bhavyāc ca*.” Since this reading breaks the metre, scribes must have changed the text in various ways. See NOTE 102.19 for another example.
- 127.1** Judging from the context, where Bhāskara mentions “*upanyāsa*” of “*agni*,” “*jīva*” and “*para*,” we have to conjecture an explanatory phrase such as “*iti agniṣayaṃ prativacanam*” in comparison with other two cases such as “*iti jīvaṣayaṃ prativacanam*” and “*iti paraviṣayam eva*.” This *prativacana* triplet matches the preceding *praśna* triplet: “*iti agnipraśnaḥ*,” “*iti jīvapraśnaḥ*” and “*iti paraviṣayaḥ praśnaḥ*.”
- 128.3** SB lacks 6 folios (folio no. 40-45) here.
- 128.20-1** We cannot judge whether this passage belongs to BĀU(K) or BĀU(M), since both agree on the reading. This citation however should be taken as one from BĀU(M) so as to accord with *vākyāśeṣa* (130.1) which Bhāskara cites from BĀU(M).
- 130.18** vB’s conjecture “*aneka-sraṣṭa-pratyabhijñānāt*” does not fully make sense when compared to the illustration of the potter saying, “The agent of the creation is not different (*kartā na bhidyate*).” We correct again his conjecture to “*aneka-sraṣṭr-apratyabhijñāt*,” which fits the conclusion in the illustration.

## NOTES

- 132.10** We correct the text to “*vaitat*,” even though no Mss report this reading. This emendation is supported by other instances where some Mss read “*vaitat*.” (cf. 132.2; 132.15; 135.8)
- 133.4** OLIVELLE reads “*ca*” after “*sarveṣāṃ*” which is omitted and not even reported as a variant in LV. vB and Dv also omit this “*ca*,” which is in accordance with the reading of LV. Nevertheless we adopt here “*ca*” according to Aw, IO, Jd and Ld in order to record a possible variant of the *Upaniṣad*.
- 133.5** Dv and all Mss except Ma do not have the passage beginning with “*sarvāpanivṛtīḥ*” up to “*trividham*” and replace “*sarveṣāṃ*.” Therefore they lack the *sūtra* I.4.17 and most of the commentary on it. Dv supplies the *sūtra* from BŚśbh and Śrībh. (cf. BSBhbh(Dv): 78, fn.)
- 134.6** According to the context, “*praśnaprativacana*” must be quoted from “*vājasaneyin*” and the passage is identified as the one in BĀU(M) II.1.16. (=ŚatBrā XIV.5.1.16.) Here vB and Dv wrongly insert a misquoted passage from KauU IV.18. This confusion might be caused by a word “*kvaiṣa*” which is common to BĀU(M) II.1.16 and KauU IV.18. We adopt the reading of Aw and Ld which refers to the correct quotation from BĀU(M).
- 136.1** The dialogue between Maitreyī and Yājñavalkya occurs twice, *i.e.* BĀU II.4.5-14 and IV.5.6-15, and both dialogues share many passages. Here we suppose this dialogue should be of the former, on the ground of a word “*viññānaghana* (136.10)” which is unique to II.4.5-14.
- 137.3** We adopt the reading of Aw, IO, Jd and Ld which reads “*brahmātrātmā*.” The masculine word “*ātmā*” corresponds to the masculine form “*vivakṣita*,” otherwise we have difficulties in construing the neuter “*brahma*” of Ma with “*vivakṣita*.”
- 138.14** Here the reading is emended in spite of the reading “*parasyāhaṃ*” with which all Mss agree. This emendation is based on the evident reading “*ayaṃ jīvo nāma*” above (138.10) and the following passage where we cannot construe two appositives, *i.e.* “*ahaṃ*” and “*jīva*” in light of the context.
- 139.3** The BĀU(M) reads *niṣkāma ātmakāma āptakāma*, while BĀU(K) reads *niṣkāma āptakāma ātmakāma*. Here Ld and Dv agree with the reading of BĀU(M).

## NOTES

- 143.4** We emend the text as “*syād*” according to LV. All Mss read *bhavati* which has been transmitted from the exemplar. The reading *bhavati* must be affected by the preceding quotation “*avijñātaṃ vijñātaṃ bhavati* (143.2).”
- 148.12** We adopt the reading “*sthāpya samaṃ*” according to Aw, Ld and SB<sup>pc</sup>, which corresponds to the reading of LV.
- 149.6** Here we adopt the reading “*praveśadarśanāt*” according to Aw, IO, Jd and Ld, which is supported by the following sentence: “*śrutīś ca tarkānupraveśaṃ darśayati*. (149.7)”
- 150.3** We start the new paragraph after “*iti*.” Here the words “*nanu ca*” functions as the introduction to the next *sūtra*.
- 150.6** In the *bhāṣya*, all Mss except Ma read “*anugate*” (150.9) which account for the reading “*anugata*” in the *sūtra*. vB, IO and Jd read *anugati* in the *sūtra*, which might have been influenced by the reading of Śaṅkara.
- 153.3** Here we read “*ayathānumeyam*” based on IO, Jd and Ld. This reading is supported by the words of the commentary: “*yathānavasthā na bhavati tathānumeyam*. (153.15)”
- 154.19-1** vB and Dv begin the Vaiśeṣika’s argument by “*vaiśeṣikāḥ prāhuḥ*” and conclude it with “*iti vaiśeṣikā manyante*,” which sounds more or less like a repetition. Here we adopt the reading of Ld which, being not reported in vB, introduces the argument by the words “*vaiśeṣikāḥ . . . iti manyante*.”
- 155.17** All Mss read “*yatra*” for *yasminn arthe* which is in the editions of NyS. It is possible that there existed a reading *yatra*, since Bhāsarvajña read *yatra* in the *Nyāyabhūṣaṇa*. (*Nyāyabhūṣaṇa* 64: *yatra laukikaparīkṣakāṅgāṃ buddhisāmyaṃ sa dṛṣṭānta*) Bhāskara, although words are in a different word order, knew this recension and quoted here as NyS I.1.25.
- 158.15** We reject the reading *bhartr̥*<sup>o</sup> (husband). If we look at the connection of this word with the following “*kasyacit*” in masculine form, the reading “*bhrātr̥* (brother)” is more meaningful.
- 163.4** Ma inserts a passage “*visarjanena sṛṣṭer arvāk cedānīntanā devatā*,” which is a gloss on RV X.129.6c. It is very probable that the passage was originally a gloss by a scribe and mistakenly copied as an intermediate commentary by another. Here we remove this passage on the ground that all Mss except Ma omit it.

## NOTES

**163.11** IO and Jd have a lacuna in common. The omitted text is inserted in 166.12. Jai<sub>2</sub> has the same disorder, too. This means that IO and Jd have Jai<sub>2</sub> as its exemplar. See also NOTE 20.5.

**164.4** The word “*kāmādhikam*” reported in vB<sup>pc</sup> might be based on the reading of Ma, since no other Mss report this variant. This word seems to be an extra note on the word “*sarvam*” of BĀU and was perhaps wrongly regarded as the main text and inserted by a later scribe.

**168.6** We place a *daṇḍa* here. The sentence should be interpreted by supplying a word *e.g.* *anyah* according to the context.

*yathā gor aśvo* (‘*nyah*)

As a horse is different from a cow.

**177.4** Here we read “*acetanapariṇāmāyate*” according to Aw, IO, Jd and Ta, taking the word form as denominative.

**178.10** Here we adopt the reading of Ma against all other Mss, some of which read *tad* instead and others omit this reading. This wording: *yad vaktavyam tad uktaṃ* “quotation” *iti* is also seen in other places and therefore considered to be an idiomatic phrase. (cf. 100.6)

**179.10** All Mss except Ma and SB read °*uttamāḥ* (N. pl.) but this does not fit the context where a word in Acc. pl. required. We read “°*uttamān* (Acc. pl.)” according to Ma and SB here.

**180.7** All Mss except Ma have a lacuna, perhaps caused by eyeskip (*pralayakāle* ... *pralayakāle*). vB tried to reconstruct the paragraph on the basis of Ma, but it is hard to say that this reconstruction is successful. Here we quote vB’s reconstruction and show some difficulties in the text.

*atrāha — pralayakāle sarvasyāvibhāgāt te brahmaiva kevalam  
upatiṣṭhate | tatra nāsti pravṛttaṃ karma | atas tadapekṣā  
sṛṣṭir anupapannā | tatrocyate naitad evam | anāditvāt  
saṃsārasya | pūrvakālapravṛttaiḥ karmabhiḥ sahāñīyāṃsaḥ  
kṣetraññāḥ pralayakāle suṣuptyavasthāyāṃ cāvatiṣṭhate |*

vB conjectures the reading “*sarvasyāvibhāgāt*” for *sarvasya vibhāpat* in Ma. Here he tries to show that this is a *pratīka* of the *sūtra* but it is only his conjecture. Also the word “*te*” in plural form does not agree with the singular “*upatiṣṭhate*.”

## NOTES

The words “*atas tadapekṣā*” are also the conjectures of vB. The reading *atastitapekṣā* of Ma does not make sense.

vB conjectures the readings “*pravṛttam*” for *pravikṛtam* and “*°pravṛttaiḥ*” for *°prakṛtaiḥ* and tries to link the word *pravṛtta* and “*karma*” in both cases. Probably he had a notion of *prārabdha* in mind but this is nothing but his conjecture.

Again the singular “*avatiṣṭhate*” does not agree with the plural word “*kṣetraññāḥ*.”

Since there are many erroneous assumptions and uncertain conjectures in this short text, we cannot accept it as a reliable text.

Although the reading of other Mss is also very short, for example they lack a commentary on the first “*na*” of the *sūtra*, we adopt the following reading according to these Mss for the moment:

*atrāha — pralaya-kāle suṣṭyavasthāyām ivāvatiṣṭhate |  
katham vā | karmāvibhāga iti cen na | kutaḥ | anādītāt |*

The singular word “*avatiṣṭhate*” coincides with the word “*antaryāmī (īśvara)*” in the commentary on the previous *sūtra*.

Here all Mss have a different reading of the *sūtra*: “*karmāvibhāga*” in place of *karmāvibhāgāt* and interpret it in a different way.

The *Pūrvapakṣin* thinks that *īśvara* remains inactive as if he is in the deep sleep when there is no distinction of karma (*karmāvibhāge*). But it is not correct according to the *Siddhāntin*, for there are always reproductive causalities (*karman*) and distinctions caused by them.

**183.3** vB emends the reading, though not completely since the word order is slightly different, according to SK XV. Bhāskara discusses the hetu *anvayāt* by quoting the word from SK (184.5), which suggests that Bhāskara reads his SK with the word *anvayāt* and therefore we retain the reading “*anvayāt*” here.

**185.1** Here we adopt the reading “*cen na tatrāpi*” according to Aw. This reading is supported by a passage in the commentary which negates the *Pūrvapakṣin*’s view by “*cen na*. (185.3)” A variant in IO, Jd and Ld also suggests the reading of *sūtra* including “*na*.”



## NOTES

- 187.5** We read the *sūtra* with “*ca*” according to Aw. This reading agrees with that of Śaṅkara and Rāmānuja. The commentary “*itaś ca*” also suggests the *sūtra* with “*ca*.”
- 188.11** vB assumes a lacuna here.
- 194.4-5** We regard this passage as a citation, though not identified. Otherwise we cannot interpret somewhat unexpected instrumentals “*sarvajñena brahmaṇā*” meaningfully.
- 194.14, 197.7, 199.12** We observe a disorder both in IO and Jd starting with a lacuna here. The omitted text is inserted between “*kiṃcid*” and “*bhavati*” (199.13). This confusion common to both Mss is due to the supposed exemplar of IO and Jd, whose scribe did not notice the disorder of a folio in his exemplar. The scribe of IO recognized this disorder and put a mark where the insertion starts, while the scribe of Jd did not. Therefore we conclude that IO and Jd go back to a common exemplar and that the scribe of IO was better acquainted with the context.
- 195.17** The reading “*saṃhāta*” is a unique form in Buddhist hybrid Sanskrit. This reading might have been corrected to *saṅghāta* by a scribe according to the classic Sanskrit. (cf. BHS: 544a.) Here under the *sūtra* II.2.19, Bhāskara might have borrowed the Buddhists usage of the word *saṃhāta* in refuting their theory of creation.
- See also examples in NOTE 196.3, 196.13, 197.9, 197.10, 197.12, 197.13, 197.16.
- 195.18** Though the source is unknown, the passage “*kṣaṇikāḥ saṃskārā*” is very popular among Buddhists.
- To cite some instances:
- AKBh: 473.
- kṣaṇikā hi saṃskārā*
- TvS 1833:
- “*kṣaṇikāḥ sarvasaṃskārā*”
- Jñānaśrīmitranibandhāvalī*: 339.
- “*kṣaṇikāḥ saṃskārā*” “*kṣaṇikāḥ sarvasaṃskārā*”
- 196.3** We emend the reading according to the rare readings sporadically reported in some Mss. See also NOTE 195.17.

## NOTES

- 196.13** We adopt the reading “*saṃhāta*” according to Dv and Aw. See also NOTE 195.17.
- 197.9** We adopt the reading “*saṃhāta*” according to Dv, Aw, IO and Jd. See also NOTE 195.17.
- 197.9** We adopt the reading “*saṃhātatvaṃ*” according to Aw. See also NOTE 195.17.
- 197.10** We correct the reading to “*saṃhātāpattāv*.” See also NOTE 195.17.
- 197.12** We correct the reading to “*saṃhātāpatti*.” See also NOTE 195.17.
- 197.13** We correct the reading to “*saṃhātāpattau*.” See also NOTE 195.17.
- 197.16** We correct the reading to “*saṃhātāpattir*.” See also NOTE 195.17.
- 205.7, 205.9** It is not very likely that “*prathamapāda*” refers to the first *pāda* of BS (the first *adhyāya* or the second) and his *bhāṣya* thereon, since there we do not find any discussion with Buddhists. Bhāskara, especially by mentioning *ātmavāda*, might have referred to the first *pāda* of JS first *adhyāya* and Śabara’s or Vṛttikāra’s commentary thereon.
- 205.14** We read “*anupamṛdyā*” as in Ld and SB. A testimony for this reading is for example NS IV.1.14: *abhāvād bhāvotpattir nānupamṛdyā prādurbhāvāt*.
- 206.5** This passage is quoted in *Pramāṇavārttikabhāṣya* of Prajñākaragupta. (327.17)
- 206.6** We correct the reading to “*lakṣaṇā* (Bv).”
- 208.9** We read “*sati*” in response to the *niyama* introduced shortly after: “*yad anyasmin pratipanne ’nyan neṣyata* (208.11).” The structure of this *niyama* requires “*sati*.”
- This reading is also supported by IO<sup>pc</sup>.
- 209.11** vB, based on BSŚbh (251.20), inserts an additional *sūtra* here, though all Mss omit this *sūtra*. Here we follow vB’s conjecture and insert one *sūtra*, since the following sentence, if we read *ca* for *na* according to Dv, Aw, IO, Jd and Ld, functions as a *pratīka* of this restored *sūtra*.

## NOTES

**210.4** Most of the Mss report the reading “*āśrava*” here and the following cases. (210.11, 210.12) They also report derivative forms such as “*āśrāvayati* (210.10)” and “*āśravaty* (210.11),” in place of the forms derived from *āśru*. We adopt the readings “*āśrava*” and so on, since it is very possible, though it is regarded as wrong by SCHUBRING (SCHUBRING 1935: 113, fn. 3.), that these readings were “prevalent (BHSD: 110a.)” at that time and Bhāskara had these forms in his text.

Also we read “*nirjara*” here and the following case 210.12 in stead of “*nirjarā*” on the basis of the same supposition. As for *nirjara* in masculine form, cf. PW III.214.

**213.4** vB’s conjecture might be based on *Bhāmatī* where Vācaspati counts four groups of *māheśvara* — Śaiva, Pāśupata, Kāpālika and Kāruṇika-Siddhāntin. We do not accept his conjecture but read “*kāruka*” according to the reading in most of the Mss. The reading *kāruṇika*° is very unspecific, since it is reported only in *Bhāmatī* and not in other commentaries on BSŚbh. For further details, cf. BHANDARKAR 1982: 172f; LORENZEN 1991: 1-12.

**215.1** We emend the reading according to Pañcarātra texts. BSŚbh also has a similar passage, where Śāṅkara reads *abhigamana*. Cf. RASTELLI 2006: 64-8.

**215.8** vB conjectures the reading “*pradyumnasañjñam mano*” which is attested by SB. The validity of this reading might be proved in light of other examples such as 215.16 and 216.6 with the readings of which all Mss agree.

**216.4** Dv continues the commentary on BS II.2.42 and reads “*pratipādita-pratiṣedhāc ca*” without taking the latter half of the passage “*pratiṣedhāc ca*” as an independent *sūtra*.

**218.1** Here Aw contains a rather long passage where we find a close similarity to Rāmānuja’s *Śrībhāṣya ad II.2.41*.

*pūrvapakṣarītyā vyākhyātam | siddhānte tu saṅkarṣaṇaprad-  
yumnāniruddhānāṃ parabrahmabhāvānām “ajāyamāno  
bahudhā vijāyata (TĀ III.12.)” iti siddhasvec-  
chayāvīrbhāvapratipādanaparavān na kvāpi śrutivirodhaṃ  
paśyāmaḥ | jīvamano’haṅkāraśabdās ca tattaccharīraka-  
saṅkarṣaṇādīnām vācakās “tat teja aikṣata (ChU VI.2.3.)” iti  
tejaḥprabhṛtiśabdavaj jīvamano’haṅkāraṇām adhiṣṭātrtvāt*

NOTES

*saṅkarṣaṇādīnām adhiṣṭeyotpattau teṣām utpattyupacārāt na kvacic chrutivirodhaḥ | “na jāyata (KathU II.18.)” ityādiśruter jīvasyotpattayasambhavāt | tat tu “nātmāśruter (BS II.3.17)” ity atra vakṣyate | “etasmā jāyate prāṇo manaḥ sarvendriyāṇi ca (MuU II.1.3.)” iti manaso brahmaṇa utpattiśravaṇāt | vāśabdo pakṣanivartakaḥ | vijñānaṃ cādi ceti vijñānādi brahma | saṅkarṣaṇapradyumnāniruddhānām api parabrahmabhāve saty “ajāyamāna (TĀ III.12.)” iti śruti-siddhabhaktavāsalyakṛtasvacchayāvataṛasyaivābhidhānāt tadapratīṣedhas tatpratipāditacāturātmopāsanaṃ vāsudevākhyaparabrahmopāsanaṃ iti bhāgavatānām prakriyā | tathā coktaṃ ye —*

*“yasmāt samyak paraṃ brahma vāsudevākhyam avyayam | asmād avāpyate śāstrā jñānapūrveṇa karmaṇā ||” ityādi | ye punar jīvotpattim āśṅkya tacchāstrāprāmāṇyaṃ vadanti te ’timandāḥ | sāṅgavedeṣu niṣṭām alabhamānaḥ śāṅḍilāḥ pañcarātraśāstram adhītavān iti | yathārgvedaṃ bhāgavo ’dhyemīty ārabhya caturṣu vedeṣv itihāsapurāṇam ityādinā sarveṣu vidyāsthāneṣv ātmalābhavacanaṃ vakṣyamānam alaṃ bhūmavidyāpraśaṃsārtham | tanre ’smin vedāvīruddhabrahmopāsanaābhidhānān nāprāmāṇyagandho ’pi “prātar anṛtaṃ te vadanti purodayāj juhvati ye ’gnihotram (ABrā V.31.6.)” iti | anṛtahomanindoditahomapraśaṃsārtham ity uktam | evam eva śāṅḍilyasyeti paścād vedāntavedyavāsudevākhyaparabrahmatattvābhidhānād avagamyate | tathā vedārthasya durjñeyatayānāyāsabodhaśāstrārambhaḥ | yat tu paraiḥ sūtracatuṣṭayaṃ kasyacid avāntaravīruddhāṃśasya prāmāṇyaniṣedhaparaṃ vyākhyātaṃ tatsūtrākṣarānabhihitam sūtrākṣaravīruddhaṃ ca | tathā ca darśayati sūtrakṛtāvedāntanyāyābhīhitāni sūtrāṇy abhidhāya vedārthopavṛmhaṇārtham bhāratākhyakṛtāmokṣadharme pañcarātrasya kṛtsnasya vaktānārāyaṇaḥ svayam iti tatsvarūpatadupāsanaābhidhāyi tanre ’sminn itaratantrasāmyaṃ na kenāpy udbhāvayituṃ śakyam |*

Since this is only reported in Aw, it is very likely that this is not the original commentary of Bhāskara on BS II.2.41. Nor is it Rāmānuja’s commentary,

## NOTES

though there are many parallel phrases. In any case, this is a wrongly inserted passage and should be omitted from the main text.

- 221.9** SB has a lacuna from here upto the middle of II.4.12. (246.9), while Jai<sub>3</sub> starts here and breaks off at the same place. Therefore the whole lacuna of SB overlaps Jai<sub>3</sub>. Since SB has this lacuna unexpectedly in the middle of a folio, the exemplar of SB must have shared this lacuna.
- 221.9** All Mss except Ma read “*kāryopanyāsavākyaśeṣa.*” Ma’s reading seems like a later gloss on this compound word.
- 221.14** vB and Dv add one more passage from BĀU III.7.4 which most of the Mss omit. This passage might be a later insertion.
- 222.19** vB conjectures the reading as *āpo ’pi pṛthivī* for “*āpaḥ pṛthivī.*” Since all other B group Mss omit this half *śloka*, his conjecture cannot be attested by other proofs. Here we reject vB’s conjecture and adopt the reading of Ma which accords with the reading of LV.
- 223.1** We reject vB’s emendation and read “*vidyāt*” according to the Mss. The succeeding phrase “*iti cet na*” indicates that Bhāskara argues against the views of the *pūrvapakṣin* who concludes his discussion with the word “*vidyāt.*” If we suppose “*vidyāt*” is an error for *viddhi* in KaṭhU, then we had to construe “*iti cet na*” with the word *viddhi*, which would cause the unlikely result that Bhāskara would refute the statement of the *Upaniṣad*. What Bhāskara refutes here is not the words of the *Upaniṣad* but the *pūrvapakṣin*’s interpretation of the *Upaniṣad*.
- 224.2** The passage “*yathāgneḥ kṣudrā visphuliṅgā vyuccaranti*” is common to BĀU(K) and BĀU(M). We take it as a quotation from BĀU(M) in connection with the following citation “*sarva eta ātmāno vyuccaranti*” which is characteristic of BĀU(M).
- 224.9** We adopt the reading of Jai<sub>3</sub> which accords with LV.
- 225.16** Here we omit *iti* which seems superfluous, since one single “*iti* (225.17)” suffices for summing up these three quotations.  
A scribe might well have added *iti* here, having being influenced by the following word “*yāvat.*”
- 228.4** We replace “*ā lomabhya*” by “*ā nakhebhya*” and take this passage as consisting of two quotations, namely “*sa eṣa iha praviṣṭa ā nakhāgrebhya* (BĀU I.4.7)” and “*ā lomabhya* (ChU VIII.8.1; KauU IV.19).”

## NOTES

Most of the Mss place *ā lomabhya* before *nakh(āgr)ebhya*, which might have been replaced by scribes who were influenced by ChU VIII.8.1 or KauU IV.19 which read “*ā lomabhya ā nakhebhya*.”

The confusion between BĀU I.4.7 and ChU or KauU also caused the error in Dv, Aw, IO and Ld, where the text is wrongly transmitted as “*ā nakhebhya* (ChU VIII.1.1; KauU IV.19)” in place of “*ā nakhāgrebhya*. (BĀU I.4.7)”

Or possibly, Bhāskara himself faced with such a conflation and misquoted the passage as seen in the Mss at his disposal.

**229.15** We adopt the reading “*hṛdy antarjyotiḥ*” in Aw, Jai<sub>3</sub>, Jd and Ld, which accords with the reading of LV. If we compare another occurrence of this quotation (120.2) where all readings agree with “*hṛdy antarjyotiḥ*,” it is more likely that the reading “*hṛdantarjyotiḥ*” reported by vB and Dv is a mistake.

**229.15** We read “*sañcarati*” according to Aw, IO, Jai<sub>3</sub>, Jd and Ld. This reading, which might have been overlooked by vB and Dv, corresponds to the reading of LV.

**231.6** The author proposes “*vijñānena*” as a hypothetical word with an alternate case ending for the word “*vijñānam*” in TU II.5.

**232.10** vB assumes a lacuna here.

**234.7** Though the passage is common to BĀU(K) and BĀU(M), Bhāskara must have had BĀU(M) in his mind. See NOTE 224.2.

**234.16** We divide this passage into two short quotations, namely “*brahma dāsā*” and “*brahma kitavā*,” on the assumption that Bhāskara did not quote the passage of AVP VIII.9.11: *brahma dāsā brahma dāsā brahma kitavā* as handed down in BSSbh, but only picked up two components necessary for commenting the word “*dāsakitavāditvam*” of the *sūtra*. All Mss, though conflated in most cases, report the word *brahma* twice, which might support this assumption about Bhāskara’s original intention and might also account for the conflated readings in Mss.

**235.1** The reading “*tvaṃ jāto bhavasi*” is adopted according to Aw, IO, Jai<sub>3</sub>, Jd and Ld. Other readings reported in vB are somewhat corrupted. The adopted reading accords with the reading of LV.

## NOTES

**235.4** The passage is a quotation of RV X.90.3 in ChU III.12.6. Bhāskara reads “*viśvā*,” which suggests that he had RV X.90.3 in his mind, since the reading “*viśvā*” is characteristic of RV X.90.3. Śaṅkara also quotes this passage in full with the reading *sarvā* for *viśvā*, according to which the editors of BSŚbh, BSŚbh(2) and BSŚbh(3) for example give a reference to ChU III.12.6. But the reading “*sarvā*” and the consequent reference to ChU III.12.6 is quite doubtful, since *Bhāmatī* reads “*viśvā*” in commenting this *sūtra*. (cf. *Bhāmatī*: 555.)

**236.1-236.4** This passage is a quotation from Mbh XII.339.14-15. Śaṅkara also quotes this passage. Here we cite the passage from the edition of Mbh and put some comments on them in comparison with the passage quoted by Bhāskara. *Italics* show where the reading of Bhāskara deviates from the edition of Mbh.

tatra yaḥ paramātmā *hi* sa *nityaṃ* nirguṇaḥ smṛtaḥ | 14ab

Bhāskara reads “*paramātmāyaṃ*,” while Śaṅkara reads “*paramātmā hi*” in accordance with the reading of Mbh.

In another place, Bhāskara reads “*nityo*” for “*nityaṃ*” with which Śaṅkara also agrees.

*sa hi nārāyaṇo jñeyaḥ sarvātmā puruṣo hi saḥ* | 14cd

Both Bhāskara and Śaṅkara omit this half *śloka*. This means, they had the same *smṛti* in common, or Bhāskara quotes this passage from BSŚbh.

na lipyate phalaiś cāpi padmapatram ivāmbhasā || 14ef

Bhāskara reports no variants.

karmātmā tv *aparo* *yo* 'sau mokṣabandhaiḥ sa yujy-  
ate | 15ab

We read the text as *tv aparo* based on the reading “*tv aparo 'kṣa*” in the B group Mss, though we cannot find “*yo 'sau*” in any Mss. Śaṅkara reads “*yo 'sau*” which accords with the reading of Mbh. The reading “*sa yujy-ate*” is reported in Aw and Ld, though being overlooked in vB and Dv.

*saṣaptadaśakenāpi rāśinā yujyate hi saḥ* |

## NOTES

Both Bhāskara and Śāṅkara read “*punaḥ*” for “*hi saḥ*.” This fact shows that both had a same source, though this source is unknown to us. The Mbh does not report this variant.

**237.1** We retain the reading *vā* according to our Mss and Dv, though we cannot deny the possibility of *ca* for the following reasons.

vB reports that Ma reads “*vā*” for “*ca*.” However, according to my consultation of the Ms, Ma actually reads “*ca*” here. The B group of his Mss also read *ca* which agrees with the reading of Śāṅkara and Rāmānuja.

One external testimony for the reading *ca* is given by PAV, a sub-commentary on BSSbh:

*atra bhāskaraḥ “ābhāsā eva ca” iti sūtram paṭhitvā ad-  
vaitavādā ābhāsā eva cety vyākhyāya pratibimbapakṣam  
dūṣayām babhūva “pratibimbasyāvastutvābhyupagamāt” iti  
(PAV: 659.)*

If we trust the reading of PAV, Bhāskara reads “*ca*.” But the point of discussion here is whether the word “*ābhāsā*” should be in the singular or plural. The author and the editor of PAV might not have paid full attention to this point whether the reading is *vā* or *ca*, but simply followed Śāṅkara and attributed the same reading, namely *ca*, to Bhāskara.

**239.5** We correct the reading to “*tapasāriṣams*” according to the edition.

**239.14** Though the passage is common to BĀU(K) and BĀU(M), Bhāskara must have had BĀU(M) in his mind. See NOTE 224.2.

**240.4** vB reports “*ity ayuktam*” according to Ma and B, while Dv reads “*ity uktam*,” which is supported by Aw, IO and Jai<sub>3</sub>. Ld reads “*iyuktam*” which rather favors the reading of Dv. From the contextual point of view, the reading “*śrutibhūyastvād ity uktam*” is considered better, since this argument is found under the previous *sūtra*, discussing “*utpattiśrutinām bhūyastvād* (239.15).”

**240.9** We adopt the reading “*uta tam ādeśam*” of Aw, IO, Jai<sub>3</sub>, Jd and Ld which accords with the reading of LV.

**240.9** We read “*aprākṣo*” according to Dv, Aw, IO, Jai<sub>3</sub> and Ld. See NOTE 37.10.

**243.15** We read “*karmaṇāti-grāheṇa*” according to Aw, IO, Jai<sub>3</sub> and Ld. The adopted reading accords with the reading of LV.



## NOTES

- 244.1** vB report the reading *vyatirekeṇaivam* with retroflex *ṇa*, but this is wrong. According to my consultation of Ma, it reads “*vyatireke naivam*,” which fits the context better. The reading *vyatirekeṇaivam* in IO and Jd, Ld might have been derived from the adopted reading by way of the exchange of *n* into *ṇ*.
- 244.12** We supply “*sa eṣa vāyuh*,” based on Dv, Aw, IO, Jai<sub>3</sub>, Jd and Ld. vB lacks these words. If we compare this with the quoted passage in BSŚbh ad II.4.9 which reads “*sa eṣa vāyuh*,” it is very likely that vB had simply overlooked these words and omitted them.
- 244.14** We read “*sāmānyakaraṇavṛttiḥ*” according to Jd, which accords with the reading of SK. Other Mss read *sāmānyā karaṇavṛttiḥ*, which might have been influenced by the succeeding explanatory words (244.15).
- 246.6** Ma and vB’s emendation supply a sentence beginning with *tathā* so that the whole sentence can be construed as the correlative sentence of *yathā* and *tathā*. But here the word “*yathā* (246.6)” describes the suffix *vat* of “*manovat*” in the *sūtra*, and therefore does not need to be followed by a *tathā* sentence.
- 247.17** No Ms reads the *pratīka* “*nityatvāt*” here. The term “*niyatatvāt*” could be Bhāskara’s paraphrase of *nityatvāt*. Or it is also possible that Bhāskara read the *sūtra* with *niyatatvāt* which was corrected later at a certain point.
- 249.10** Śaṅkara has a similar passage with *saṅkalayāni*, to which the readings in vB(Ma, B) correspond. But it is very probable that vB’s reading had been already influenced by the reading of BSŚbh.
- We read “*sakalam jāne*” instead, according to the reading of Dv, Aw, IO, Jd and Ld.
- 251.1** We adopt the reading “*aṇiṣṭhas*” of Aw and SB which accords with LV.



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- Āyurvedadīpikā see *Carakasamhitā*
- BAP *Brahmāṇḍapurāṇam*, ed. by J.L. Shastri, Motilal Banarsidass, Delhi, 1973.
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## INDICES

**INDEX TO QUOTATIONS**  
BY THE FIRST WORD OF THE QUOTATIONS

am̐so nānāvyaṇṇadeśād [BS II.3.43.]	43
akṣarāt parataḥ paro [MuU II.1.2.]	77
agnim iḷa [RV I.1.1.]	110
agnir mūrdhā cakṣuṣī candrasūryau diśaḥ śrotre vāg vivṛtās ca vedāḥ [MuU II.1.4.]	79
agnir vāg bhūtvā mukhaṃ prāviśat   vāyuḥ prāṇo bhūtvā nāsike prāviśat   ādityaś cakṣur bhūtvākṣiṇī prāviśad [AU I.2.4.]	150, 247
agnir himasya bheṣajaṃ [TS VII.4.18.2.]	113
agne naya supathā [RV I.189.1.]	103
agner āpa [TU II.1.]	220
aṅguṣṭhamātraḥ puruṣo jyotir ivādhūmakah [KaṭhU IV.13.]	101
aṅguṣṭhamātraḥ puruṣo madhya ātmani tiṣṭhati [KaṭhU IV.12.]	101
ajām ekām [ŚU IV.5.]	167
ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ [ŚU IV.5.]	127
ajo nitya [KaṭhU II.18.]	144
ajo hy eko juṣamāṇo 'nuśete jahāty enām bhuktabhogām ajo 'nyaḥ [ŚU IV.5.]	127
aṇīyān vṛiher vā yavād vā [ChU III.14.3.]	229
atas tathā hy āha [BS II.3.11.]	220
atti [RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.)]	90
atrāyaṃ puruṣaḥ svayaṃjyotir [BĀU IV.3.9.]	225
atraiṣa devaḥ svapnān na paśyaty athaitasmiṅ śarīre sukhaṃ anubhavati [PU IV.6.]	91
atha khalu prāṇa eva prajñātmedaṃ śarīraṃ parigr̥hyothāpayati [KauU III.3.]	56, 58, 59
atha gaur ity atra kaḥ śabda [JSŚbh ad I.1.5.]	93
atha nāmadheyam̐ satyasya satyam̐ iti   prāṇā vai satyam̐   teṣām̐ eṣa satyam̐ [BĀU II.3.6.]	156
atha parā yayā tad akṣaram̐ adhigamyate [MuU I.1.5.]	77
atha ya ātmā sa setur vidhṛtir eṣaṃ lokānām̐ asambhedāya [ChU VIII.4.1.]	97
atha ya eṣa samprasādo 'smāc charīrāt samutthāya param̐ jyotir upasampadya svena rūpeṇābhiniṣpadyata eṣa ātmeti hovāca [ChU VIII.3.4.]	98
atha ya eṣo 'ntar āditye hiraṇmayah̐ puruṣo dr̥ṣyate hiraṇyaśmaśrur hiraṇyakeśa ā praṇakhāt sarva eva suvarṇah̐   tasya yathā kapyāsam̐	

INDEX TO QUOTATIONS

puṇḍarīkam evam akṣiṇī   tasyod iti nāma   sa eva sarvebhyaḥ pāpmabhya uditāḥ   udeti ha vai sarvebhyaḥ pāpmabhyo ya evaṃ veda [ChU I.6.6-7.] .....	48
atha yatrāitad ākāśam anu viṣaṇṇaṃ cakṣuḥ sa cākṣuṣaḥ puruṣo darśanāya cakṣuḥ   atha yo vededaṃ jighrāṇīti sa ātmā gandhāya ghrāṇam [ChU VIII.12.4.] .....	247
atha yad ataḥ paro dīvo jyotir dīpyate viśvataḥ pṛṣṭheṣu sarvataḥ pṛṣṭheṣv anuttameṣūttameṣu lokeṣv idam vāva tad yad idam asminn antaḥ puruṣe jyotir [ChU III.13.7.] .....	52, 53, 53, 118
atha yad idam asmin brahmapure daharaṃ puṇḍarīkaṃ veśma daharo 'sminn antar ākāśaḥ   tasmin yad antas tad anveṣṭavyaṃ tad vāva vijijñāsitavyam [ChU VIII.1.1.] .....	95
atha śabdānuśāsanam [PāṇMbh <i>ad</i> I.1.1.] .....	1
atha satyavataḥ kāyāt pāśabaddhaṃ vaśaṃ gatam   aṅguṣṭhamātraṃ puruṣaṃ niścakarṣa yamo balāt [Mbh III.281.16.] ..	102
atha ha śaunakaṃ ca kāpeyam abhipratāriṇaṃ ca kākṣasenim pariviṣyamāṇau brahmacārī bibhikṣa [ChU IV.3.5.] .....	116
atha hemam āsanyaṃ prāṇam ūcur [BĀU I.3.7.] .....	248
athākāmayamāno yo 'kāmo niškāma ātmakāma [BĀU(M) IV.4.8.] .....	139
athādhyātmaṃ [BĀU III.7.16.] .....	74
athādhyātmaṃ [ChU I.7.1.] .....	48
athāsya vedam upaśṛṇvatas trapujatubhyāṃ śrotrapratipūraṇam [GauDh XII.4.] .....	117
athottareṇa tapasā brahmacaryeṇa śraddhayā anviṣyādityam abhijayante   etat vai prāṇānām āyatanam etad amṛtam abhayam etat parāyaṇam   etasmān na punar āvartanta [PU I.10.] .....	73
adrṣṭo draṣṭāśrutaḥ śrotā [BĀU III.7.23.] .....	75
adbhyaḥ pṛthivī [TU II.1.] .....	221
adhidaivatam [BĀU(K) III.7.14: <i>adhidevatam</i> BĀU(M)] .....	74
adhidaivatam yo 'sau [ChU I.3.1.] .....	84
adhibhūtam [BĀU III.7.15.] .....	74
adhiyajñam [BĀU(M) III.7.14: <i>om.</i> BĀU(K)] .....	74
adhilokam [BĀU(M) III.7.14: <i>om.</i> BĀU(K)] .....	74
adhivedam [BĀU(M) III.7.14: <i>om.</i> BĀU(K)] .....	74
adhīhi bhagava [ChU VII.1.1.] .....	116
anantam apāram [BĀU(K) II.4.12; BĀU(M) IV.5.13.] .....	87
ananvāgataṃ puṇyenānanvāgataṃ pāpena   tūrṇo hi tadā sarvāñ śokān hr̥dayasya bhavati [BĀU IV.3.22.] .....	120
anaśnann [RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.)] .....	67, 90

INDEX TO QUOTATIONS

anasthiko 'śarīraḥ [BĀU(M) IV.4.10.]	99
anādinidhanā nityā vāg utsr̥ṣṭā svayambhuvā [KP I.2.28cd.]	106
anādy anantaṃ mahataḥ paraṃ dhruvaṃ	
nicāyā taṃ mṛtyumukhāt pramucyate [KaṭhU III.15.]	125
anupapatter [BS II.2.1.]	184
anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi [ChU VI.3.2.]	138, 181
anevaṃvidaḥ [BĀU I.4.15.]	6
antarā vijñānāmanasī [BS II.3.15.]	228
antaryāmī [BĀU(K) III.7.3.]	74
annamayam hi saumya manaḥ   āpomayaḥ prāṇaḥ	
tejomayī vāg [ChU VI.5.4.]	223, 241
annam aśitaṃ tredhā vidhīyate   tasya yaḥ sthaviṣṭho dhātus	
tat purīṣaṃ bhavati   yo madhyamas tan māṃsam	
yo 'ṇiṣṭhas tan mana [ChU VI.5.1.]	250
annena saumya śuṅgenāpo mūlam anviccha [ChU VI.8.4.]	222
anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt [KaṭhU II.14.]	102, 126
anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada [KaṭhU II.14.]	102, 126
anyatramanā abhūvaṃ nādarśam anyatramanā abhūvaṃ	
nāśrauṣam [BĀU I.5.3.]	230
anvayāt parimāṇāc chaktitaḥ pravṛtṭeś ca [SK XV.]	183
apahatapāpmā vijaro vimṛtyuḥ [ChU VIII.1.5; 7.1; 7.3.]	111
apāgād agner agnitvam [ChU VI.4.1.]	155
apratyakṣopalambhasya nārthadr̥ṣṭiḥ prasidhyati [PVin I.54cd.]	206
aprāṇo hy amanāḥ śubhra [MuU II.1.2.]	62
abhicākaśīti [RV I.164.20. (qtd. MuU III.1.1; ŚU IV.6.)]	90
abhyāsāt [BS I.1.12.]	44
ayaṃ śārīra ātmā prājñenātmanānvārūḍha	
utsarjan yāti [BĀU IV.3.35.]	120
ayam agnir vaiśvānaro yo 'yam antaḥ puruṣe yenedam	
annaṃ pacyata [BĀU V.9.1.]	80
ayam ātmā brahma sarvānubhūr [BĀU II.5.19.]	58
ayaṃ puruṣo jāyamānaḥ śārīram abhisampadyamānaḥ	
sa utkrāman mriyamāṇa [BĀU IV.3.8.]	223
arbhakaukastvād [BS I.2.7.]	100
arvāg devā asya visarjanenāthā ko veda yata ābabhūva [RV X.129.6.]	163
arvāgbilāś camasa ūrdhvaḥ budhna [BĀU II.2.3.]	127
avijñātatattve 'rthe kāraṇopapattitas tattvajñānārtham	
ūhas tarka [NyS I.1.40.]	153
avidyāyām antare vartamānānā [KaṭhU II.5.]	140



INDEX TO QUOTATIONS

avināśī vā are 'yam ātmānucchittidharmā [BĀU IV.5.14.]	224
avibhāgo 'pi buddhyātmā viparyāsītadarśanaiḥ [PVin I.44 (=PV III.353.)]	206
avyatikara [BS II.3.49.]	237
aśabdān asparśam arūpam avyayam [KāthU III.15.]	48, 49, 125
aśarīraṃ vāva santam na priyāpriye sprśataḥ [ChU VIII.12.1.]	100, 119
aśarīro vāyur [ChU VIII.12.2.]	119
aṣṭau grahā [BĀU III.2.1.]	248
aṣṭau vasava ekādaśa rudrā dvādaśādityāḥ prajāpatiś ca vaṣaṭkāraś ca [KauBrā XII.7.21.]	113
asad evedam agra āsīd [ChU III.19.1.]	131
asad vā idam agra āsīd [TU II.7.]	169
asad vā idam agra āsīt tato vai sad ajāyata [TU II.7.]	130
asad vā idam agra āsīt tad āhuḥ kiṃ tad asad āsīd ity ṛṣayo vāva te 'gre 'sad āsīt tad āhuḥ ke ta ṛṣaya iti prāṇā vā ṛṣayas te yat purāsmāt sarvasmād idam icchantāḥ śramaṇa tapasārīṣaṃs tasmād ṛṣayaḥ   sa yo 'yam mukhyaḥ prāṇa eṣa evendra [ŚatBrā VI.1.1.1-2.]	239
asantater [BS II.3.49.]	237
asann eva sa bhavati asad brahmeti veda ced [TU II.6.]	44, 46
asau vā ādityo devamadhv [ChU III.1.1.]	112
asti bhagavo nāmno bhūya [ChU VII.1.5.]	90
asthūlam anaṇv ahrasvam adīrgham [BĀU III.8.8.]	49, 176
asmāc charīrāt samutthāya [ChU VIII.3.4.]	100
asya mahato bhūtasya niḥśvasitam etad yad ṛgvedo yajurveda [BĀU II.4.10.]	137
asya lokasya kā gatiḥ iti   ākāśa iti hovāca   sarvāṇi ha vā imāni bhūtāny ākāśād eva samutpadyante   ākāśam pratyastam yanti   ākāśo hy evaibhyo jyāyān   ākāśaḥ parāyaṇam [ChU I.9.1.]	49
ahaṃ sarvasya jagataḥ prabhavaḥ pralayas tathā [BhG VII.6.]	147
ahaṃ brahmāsmi [BĀU I.4.10.]	4
ahahāre tvā śūdra tavaiva saha gobhir astv [ChU IV.2.3.]	114
ākāśas tallīngād [BS I.1.22.]	119
ākāśasya sthitir yāvad yāvac ca jagataḥ sthitih [Bodhicaryāvatāra X.55.]	203
ākāśo vai nāma nāmarūpayor nirvahitā   te yadantarā tad brahma [ChU VIII.14.1.]	49, 98, 119
ātmataḥ prāṇa ātmata āśā [ChU VII.26.1.]	91
ātmana ākāśaḥ sambhūta [TU II.1.]	130, 162, 203

INDEX TO QUOTATIONS

ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam [BĀU II.4.5.]	8, 240
ātmānaṃ [MuU II.2.5.]	88
ātmānaṃ rathinaṃ viddhi śarīraṃ ratham eva tu [KaṭhU III.3.]	122
ātmānaṃ evemaṃ vaiśvānaraṃ sampratyadhyeṣi   tam eva no brūhi [ChU V.11.6.]	80
ātmāpahatapāpmā [ChU VIII.7.1.]	118
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavya [BĀU II.4.5.(=IV.5.6.)]	7
ātmā vā idam eka evāgra āsīt [AU I.1.1.]	20
ātmā vā idam eka evāgra āsīt   nānyat kiṃcana miṣat   sa aikṣata lokānusrjā [AU I.1.1.]	131
ātmendriyamanoyuktaṃ bhoktety āhur maṇiṣiṇaḥ [KaṭhU III.4.]	122
āditye [ChU I.6.6.]	71
āditye puruṣaś [KauU IV.2.]	132
ādau vedamayī divyā yataḥ sarvāḥ pravṛttayaḥ [KP I.2.29ab.]	106
ānanda ātmā [TU II.5.]	46
ānandamaya [BS I.1.12.]	44
ānandaṃ brahmaṇo vidvān [TU II.9.]	40
ānandād dhy eva khalv imāni bhūtāni jāyanta [TU III.6.]	46
ānando 'jaro 'mrta [KauU III.8.]	58
ānando brahmeti vyajānād [TU III.6.]	40
āpo bruvams [ŚatBrā VI.1.3.2.]	150
ābhāsa eva ca [BSŚbh II.3.50.]	237
āmnāyasya kriyārthatvād ānarthakyam atadarthānām [JS I.2.1.]	17
ārāgramātro hy avaro 'pi drṣṭaḥ [ŚU V.8.]	96, 226
ā lomabhya [ChU VIII.8.1; KauU IV.19.]	228
āvṛttaparipākāyāṃ buddhau śabdo 'vadhāryate [VP I.86.]	107
āścaryo vaktā kuśalo 'sya labdhā āścaryo jñātā kuśalānuśiṣṭaḥ [KaṭhU II.7.]	4
āhur vidhātṛḥ pratyakṣaṃ na niṣeddhṛ vipaścitaḥ [BSi II.1.]	165
itareṇa tu jīvanti yasminn etāv upāśritau [KaṭhU V.5.]	60
itikartavyatāvidher yajateḥ pūrvavattvam [JS VII.4.1.]	34
itīdaṃ tacchira [BĀU II.2.3.]	128
ity adhidaivatam [ChU I.6.8.]	48
idaṃ sarvaṃ yad ayam ātmā [BĀU II.4.6.(=IV.5.7.)]	4, 137, 165
indraḥ śacīpatir balena vīlitaḥ [R̥Vprātiśākhya XVI.17.]	56
indriyāṇi hayān āhur viṣayāṃs teṣu gocarān [KaṭhU III.4.]	122
indriyebhyaḥ parā hy arthā arthebhyas ca paraṃ manaḥ [KaṭhU III.10.]	122

INDEX TO QUOTATIONS

indro ha vai devānām abhipravavrāja [ChU VIII.7.2.]	112
iyam visṛṣṭir yata ābabhūva	
yadi vā dadhe yadi vā na [RV X.129.7.]	163
īkṣater nāśabdam [BS I.1.5.]	75, 167
īśāno bhūtabhavyasya sa evādyā sa u śvaḥ   etad vai tat [KaṭhU IV.13.]	101
īśvaraḥ sarvabhūtānām hr̥dy eṣa vasate 'rjuna [BhG(K) XVIII.61ab.]	65
uta tam ādeśam aprākṣo yenāśrutam śrutam bhavati [ChU VI.1.3.]	240
uta tam ādeśam aprākṣo yenāśrutam śrutam bhavaty	
amataṃ matam avijñātaṃ vijñātam [ChU VI.1.3.]	37, 143
upanīya guruḥ śiṣyaṃ vedam adhyāpayed [Manu II.140ab.]	4
ubhe asmin dyāvāpṛthivī antar eva samāhite [ChU VIII.1.3.]	96
r̥tam pibantau sukṛtasya loke guhāṃ praviṣṭau	
parame parārdhe [KaṭhU III.1.]	68
r̥ṣiṃ prasūtaṃ kapilaṃ yas tam agre	
jñānair bibharti jāyamānam ca paśyet [ŚU V.2cd.]	146
r̥ṣīnām nāmadheyāni yās ca vedeṣu dr̥ṣṭayaḥ [Mbh XII.224.56.]	110
ekam evādviṭiyam [ChU VI.2.1; 2.]	4, 11, 218
ekaśataṃ ha vai varṣāni maghavān prajāpatau brahmacaryam	
uvāsa [ChU VIII.11.3.]	103
eta iti vai prajāpatir devān aṣṭjātāsṛgram iti manuṣyān indava iti	
pitṛṃs tiraḥ pavitrām iti grahān āśava iti stotraṃ	
viśvānīti śastram abhi saubhagety anyāḥ prajā [PBṛā VI.9.15.]	105
etaṃ samyadvāma ity ācakṣate   etaṃ hi sarvāni vāmāny	
abhisamyanti [ChU IV.15.2.]	71
etaṃ tv eva te bhūyo 'nuvyākhyāsyāmi [ChU VIII.9.3.]	98, 118
etat sarvaṃ mana eva [BĀU I.5.3.]	164
etadvidyām anuśiṣṭas tvayāham	
varāṇām eṣa varas ṛtīyaḥ [KaṭhU I.20.]	126
etad vai satyakāma paraṃ cāparaṃ ca brahma yad oṃkāraḥ	
tasmād vidvān etenaivāyatanenaikataram anveti [PU V.2.]	94
etaṃ ānandamayam ātmānam upasaṅkrāmati [TU II.8.]	40, 46
etaṃ ānandamayam ātmānam upasaṅkramyamāṃl lokān kāmānī	
kāmarūpy anusañcarann [TU III.10.5.]	47
etaṃ itaḥ pretyābhisambhavitāsmi [ChU III.14.4.]	64
etasmāj jāyata [MuU II.1.3.]	244
etasmāj jāyate prāno manaḥ sarvendriyāni ca [MuU II.1.3ab.]	222, 239, 248
etasmād ātmanaḥ prāṇā yathāyatanam vipraṭiṣṭhante prāṇebhyo devāḥ	
devebhyo lokā [KauU IV.18.]	133
etasya vā akṣarasya prasāsane gārgi prācyo 'nyā	

INDEX TO QUOTATIONS

nadyaḥ syandanta [BĀU III.8.9.]	185
etasya vā akṣarasya praśāsane gārgi sūryācandramasau vidhr̥tau tiṣṭhata [BĀU III.8.9.]	94, 97
etasyaivānandasyānyāni bhūtāni mātrām upajīvanti [BĀU IV.3.32.]	45, 111
etāni vāva tāni jyotīṃṣi ya etasya stomā [TBrā I.5.11.1.]	37
etāvān asya [ṚV X.90.3.(qtd. ChU III.12.6.)]	55
etā ha vai devatā ahaṃ śreyase vivadamānā [KauU II.14.]	150
etena vai caitrarathaṃ kāpeyā ayājayaṃs tam ekākinam annādyasyādhyakṣam akurvaṃs tasmāc caitraratho nāmaikaḥ kṣatrapatir jāyata [PBrā XX.12.5.]	116
evaṃ hāsya sarve pāpmānaḥ pradūyanta [ChU V.24.3.]	81
evaṃ evemāḥ sarvāḥ prajā aharahar gacchantya etaṃ brahmalokaṃ na vindanti [ChU VIII.3.2.]	97
eṣa ātmāpapatapāpmā vijara [ChU VIII.1.5.]	96
eṣa ātmeti hovāca etad amrtam abhayam etad brahma [ChU IV.15.1, etc.]	70
eṣa u eva bhāmanīr eṣa hi sarveṣu lokeṣu bhāti [ChU IV.15.4.]	71
eṣa u eva vāmanīr eṣa hi sarvāṇi vāmāni nayati [ChU IV.15.3.]	71
eṣa tu vā ativadati yaḥ satyenātivadati [ChU VII.16.1.]	91
eṣa ma ātmāntar hr̥daye 'nīyān vīrher vā yavād vā [ChU III.14.3.]	63
eṣa samprasādo 'smāc charīrāt samutthāya paraṃ jyotir upasampadya svena rūpeṇābhiniṣpadyata [ChU VIII.3.4.]	98, 118
eṣa sarveṣu bhūteṣu gūḍhātmā na prakāśate [KaṭhU III.12.]	123
eṣa hy eva sādhu karma kārayati [KauU III.8.]	232
eṣa hy eva sādhu karma kārayati taṃ yam ebhyo lokebhya unninīṣate   eṣa u evāsādhu karma kārayati taṃ yam adho ninīṣata [KauU III.8.]	179
eṣa hy evānandayāti [TU II.7.]	41
oṃkāram abhidhyāyīta hr̥ḍīti kuryād dhāraṇam [PāśS V.24-25.]	213
om ity etad akṣaram udgītham upāsīta [ChU I.1.1.]	166
aikṣata bahu syāṃ prajāyeya [ChU VI.2.3.]	131
aitadātmyam idaṃ sarvam [ChU VI.8.7, etc.]	219
aitadātmyam idaṃ sarvaṃ tat satyaṃ sa ātmā tat tvam asi [ChU VI.8.7, etc.]	156
aindryā gārhapatyam upatiṣṭhata [MaiS III.2.4.]	25
kaṃ [BĀU IV.5.15.]	159
kaṃ vara enam etat santaṃ sayugvānam iva raikvam ātha [ChU IV.1.3.]	115
katama ātmeti   yo 'yaṃ vijñānamaya [BĀU IV.3.7.]	99
katama ātmeti   yo 'yaṃ vijñānamayaḥ prāṇeṣu hr̥dy antarjyotiḥ puruṣa [BĀU IV.3.7.]	120

INDEX TO QUOTATIONS

katamā sā devateti   prāṇa iti hovāca   sarvāṇi ha vā imāni bhūtāni prāṇam evābhisaṃviśanti   prāṇam abhy ujjihate   saiṣā devatā prastāvam anvāyattā [ChU I.11.4-5.] . . . . .	51
kati devā yājñavalkya [BĀU III.9.1.] . . . . .	104, 113
katham asataḥ saj jāyete [ChU VI.2.2.] . . . . .	130, 172
kartāram īsaṃ puruṣaṃ brahmayonim [MuU III.1.3.] . . . . .	145
kartṛkarmaṇoḥ kṛti [Pāṇ II.3.65.] . . . . .	10
karmātmā tv aparo yas tu mokṣabandhaiḥ sa yujyate [Mbh XII.339.15.] . . . . .	236
kasmin nu khalv ākāśa otaś ca protaś ceti   sa hovāca   etad vai tad akṣaram gārgi brāhmaṇā abhivadanty asthūlam anaṅv ahrasvam adīrgham alohitam asneham acchāyam [BĀU III.8.7-8.] . . . . .	93
kasmin nu bhagavo vijñāte sarvam idaṃ vijñātaṃ bhavati [MuU I.1.3.] . . . . .	89, 240
kāraṇakāryavibhāgād avibhāgād vaiśvararūpyasya [SK XV.] . . . . .	183
kṛtaprayatnāpekṣas tv [BS II.3.42.] . . . . .	24
kena [BĀU IV.5.15.] . . . . .	159
ko addhā veda ka iha prā vocat kuta ājātā kuta iyaṃ viśṛṣṭiḥ [RV X.129.6.] . . . . .	163
ko na ātmā kiṃ brahma [ChU V.11.1.] . . . . .	80, 85
kvaiṣa bālāke puruṣo 'śaiṣṭa   kva vā etad abhūt kuta etad āgād [KauU IV.18.] . . . . .	133
kṣobhayām āsa yogena pareṇa parameśvaraḥ [KP I.4.13.] . . . . .	187
khaṃ vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī [MuU II.1.3.] . . . . .	222
gatisāmānyād [BS I.1.11.] . . . . .	131
gāyatrī vā idaṃ sarvaṃ bhūtaṃ yad idaṃ kiṃ ca [ChU III.12.1.] . . . . .	54
guṇamayī [BhG VII.14.] . . . . .	167
guṇād vā [BS II.3.25.] . . . . .	228
guhāhitam gahvareṣṭhaṃ purāṇam [KāthU II.12.] . . . . .	69
grāhyagrāhakaṣaṃvittibhedavān iva lakṣyate [PVin I.44 (=PV III.353.)] . . . . .	206
cakṣuṣi [ChU I.7.5.] . . . . .	71
cakṣuṣyaḥ śruto bhavati [ChU III.13.8.] . . . . .	53
candramasi puruṣa [KauU IV.3.] . . . . .	132
codanālakṣaṇo 'rtho dharmas [JS I.1.2.] . . . . .	17
chāgāyai vapāyai medaso 'nubrūhi [ŚatBrā III.8.2.26; KāŚS VI.6.22.] . . . . .	46
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ [KāthU III.1.] . . . . .	68
jagac cāsṛjatas tasya kiṃ nāmeṣṭaṃ na sidhyati [ŚV V.15.54cd.] . . . . .	178
jagatpratiṣṭhā devarṣe pṛthivy apsu pralīyate [Mbh XII.326.28.] . . . . .	222
jagadvācivāt [BS I.4.16.] . . . . .	135
janmādy asya yata [BS I.1.2.] . . . . .	105

INDEX TO QUOTATIONS

jānatha [MuU II.2.5.]	88
jīvāpetam vāva kiledam mriyate na jīvo mriyate [ChU VI.11.3.]	224
juṣṭam yadā paśyaty anyam īsam asya mahimānam iti vītaśokaḥ [MuU III.1.2; ŚU IV.7.]	70
jñātasambandhasyaikadeśadarśanād [JŚŚbh <i>ad</i> I.1.4.]	10
jñānaprasādena viśuddhasattva [MuU III.1.8.]	46
jñānam ātmani mahati niyacchet tad yacchec chānta ātmani [KāthU III.13.]	123
gyāyān pṛthivyā [ChU III.14.3.]	66
jyotiṣy āpaḥ pralīyante jyotir vāyau pralīyate [Mbh XII.326.28.]	222
taṃ yathā yathopāsate tad eva bhavati [ŚatBrā X.5.2.20.]	54
taṃ ha devam ātmabuddhiprakāśam mumukṣur vai śaraṇam ahaṃ prapadye [ŚU VI.18.]	110
taṃ hopaninye [ŚatBrā XI.5.3.13.]	116
taṃ hovācājātaśatruḥ kvaiṣa etad bālāke puruṣo 'śayiṣṭa   kva vā etad abhūt kuta etad āgād [KauU IV.18.]	134
taṃ mām āyur amṛtam ity upāssva [KauU III.2.]	57
tac caktam akurvan vihitam karma [Manu XI.44a.]	8
tat tu samanvayāt [BS I.1.4.]	8
tat teja aikṣata [ChU VI.2.3.]	35, 150, 221
tat tejo 'srjata [ChU VI.2.3.]	130, 162, 220
tat tvam asi [ChU VI.8.7, etc.]	36, 36, 65, 99 173, 228, 234
tattvāvasāno vāda [Nbh <i>ad</i> I.1.1.]	182
tat prakṛtavacane mayad [Pāṇ V.4.21.]	41
tatra yaḥ paramātmāyaṃ sa nityo nirguṇaḥ smṛtaḥ [Mbh XII.339.14.]	236
tat sad āsīd [ChU III.19.1.]	131, 169
tathārasaṃ nityam agandhavaḥ ca yat [KāthU III.15.]	125
tathā vidvān nāmarūpād vimuktaḥ parāt paraṃ puruṣam upaiti divyam [MuU III.2.8.]	88, 137
tadananyatvam [BS II.1.14.]	28, 151, 177
tadantarapratipattau raṃhati [BS III.1.1.]	124
tad amṛtam sa ātmā [ChU VIII.14.1.]	119
tadarhatvād [BS I.4.2.]	124
tad avyayaṃ yad bhūtayoniṃ paripaśyanti dhīrāḥ [MuU I.1.6.]	77
tadātmānaṃ svayam akuruta [TU II.7.]	143, 221
tad etad ṛcābhyanūktam [ChU III.12.5.]	55
tad eva brahma tvam viddhi nedam yad idam upāsate [KeU I.5.]	60, 60
tad eva me brūhi [BĀU II.4.3.]	136

INDEX TO QUOTATIONS

tad eva śukraṃ tad brahma tad evāmṛtam ucyate [KaṭhU VI.1.] .....	118
tad eṣāṃ prāṇānāṃ vijñānena vijñānam ādāya [BĀU II.1.17.] .....	231
tad aikṣata bahu syāṃ prajāyeya [ChU VI.2.3.] .....	34, 143
tad devā jyotiṣāṃ jyotir [BĀU(K) IV.4.16.] .....	130
tad devā jyotiṣāṃ jyotir āyur hopāsate 'mṛtam [BĀU IV.4.16cd.] .....	53
tad dhāsya vijajñāv [ChU VI.16.3.] .....	23
tad dhāsyāntataḥ kṣīyata [BĀU I.4.15.] .....	6
tad dhedaṃ tarhy avyākṛtam āsīd [BĀU I.4.7.] .....	131
tad dhaitat paśyann ṛṣir vāmadevaḥ pratipede 'ham manur abhavaṃ sūryaś ca [BĀU I.4.10.] .....	31, 33, 59
tadbhūtānāṃ kriyārthena samāmnāya [JS I.1.25.] .....	17
tad ya ime vīṇāyāṃ gāyanty etaṃ te gāyanti [ChU I.7.6.] .....	49
tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnaṃ na vijānāti [ChU VIII.11.1.] .....	98
tad yathā rathasyāreṣu nemir arpitā nābhāv arā arpitā evam evaitā bhūtamātrāḥ prajñāmātrāsv arpitāḥ prajñāmātrāḥ prāṇe 'rpitāḥ   sa eṣa prāṇa eva prajñātmānando 'jaro 'mṛta [KauU III.8.] .....	58, 61
tad yatheha karmajito lokaḥ kṣīyata evam evāmutra puṇyajito lokaḥ kṣīyata [ChU VIII.1.6.] .....	3, 6
tad yad bhaktaṃ prathamam āgacchet tad dhomīyam [ChU V.19.1.] .....	82
tad yo yo devānāṃ pratyabudhyata [BĀU I.4.10.] .....	104
tad yo yo devānāṃ pratyabudhyata sa eva tad abhavat   tatharṣṇāṃ   tathā manuṣyāṇāṃ [BĀU I.4.10.] .....	112
tad vā etad akṣaraṃ gārgy adṛṣṭam draṣṭr aśrutam śrotr amatam mantr avijñātam vijñātr   nānyad ato 'sti draṣṭr [BĀU III.8.11.] .....	94
tadvijñānārthaṃ sa gurum evābhigacchet [MuU I.2.12.] .....	4
tapasā brahma vijijñāsasva tapo brahma [TU III.2.] .....	218
tam īśvarāṇāṃ paramaṃ maheśvaram taṃ devatānāṃ paramaṃ ca daivatam [ŚU VI.7.] .....	163
tam utkrāmantam prāṇo 'nūtkrāmati [BĀU IV.4.2.] .....	225, 243, 247
tam etaṃ vedānuvacanena [BĀU IV.4.22.] .....	26
tam eva bhāntam anubhāti sarvaṃ tasya bhāsā sarvaṃ idaṃ vibhāti [ŚU VI.14.] .....	100
tam eva manya ātmānaṃ vidvān brahmāmṛto 'mṛtam [BĀU(M) IV.4.19.] .	129
tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate 'yanāya [ŚU III.8; VI.15.] .....	17
tam evaikam [MuU II.2.5.] .....	87, 89
tam evaikam jānathātmānam anyā vāco vimuñcathāmṛtasyaiṣa setuḥ [MuU II.2.5.] .....	87

INDEX TO QUOTATIONS

tarati śokam ātmavid [ChU VII.1.3.]	91
tallīṅgāt [BS I.1.22.]	51
tasmāc chūdrasamīpe nādhyetavyam [VaśDh XVIII.12.]	117
tasmād eta etenākhyāyanta [BĀU I.5.21.]	248
tasmād etāni mantre mantre vidyād [ĀrṣBrā I.1.6.]	110
tasmād yatra kva ca varṣati tad eva bhūyiṣṭham	
annaṃ bhavati [ChU VI.2.4.]	221
tasmād vā etasmād ātmana ākāśaḥ sambhūta [TU II.1.]	20, 38, 217
tasmād vā etasmād vijñānamayād anyo 'ntara ātmānandamaya [TU II.5.]	39
tasmai mṛditakaṣāyāya tamasāḥ pāraṃ darśayati	
bhagavān sanatkumāra [ChU VII.26.2.]	92
tasya jñānam upadeśas [JS I.1.5.]	17
tasya tāvad eva ciraṃ yāvan na vimokṣye 'tha sampatsya [ChU VI.14.2.]	36
tasya priyam eva śira [TU II.5.]	39
tasya bhāvaḥ [Pāṇ V.1.119.]	14, 66
tasyod iti nāma hiraṇyaśmaśrur [ChU I.6.6.]	48, 71
tasyaiṣa eva śārīra ātmā yaḥ pūrvasya [TU II.3; 4; 5; 6.]	40
tā annam asrjanta [ChU VI.2.4.]	221
tā āpa aikṣanta [ChU VI.2.4.]	35, 221
tāvan mama sthitir bhūyāj jagadduḥkhāni	
nighnataḥ [ <i>Bodhicaryāvatāra</i> X.55.]	203
tā vā etāḥ sarvā devatāḥ prāṇe niḥśreyasaṃ viditvā [KauU II.14.]	150
tāsu tadā bhavati   yadā suṣuptaḥ svapnaṃ na kaṃcana paśyati	
athāsmīn prāṇa evaikadhā bhavati   tadainam tad eva vāk sarvair	
nāmabhiḥ sahāpyeti [KauU IV.18.]	135
tiṣṭhann [BĀU III.7.9; 18.]	71
tena yad aśnāti yat pibati tenetarān prāṇān avati [ChU I.2.9.]	246
te 'rciṣam abhisambhavanti [ChU V.10.1.]	73
te vā ete pañcānye pañcānye daśa santa [ChU IV.3.8.]	54
teṣāṃ evaiṣa brahmaloka [ChU VIII.4.3.]	97
te ha vācam ūcur [BĀU I.3.2.]	248
te ha vācam ūcus tvaṃ na udgāya [BĀU I.3.2.]	245
trayaś ca trī ca śatā trayaś ca trī ca sahasrā [BĀU III.9.1.]	104, 113, 162
trayo dharmaskandhā [ChU II.23.1.]	8
tripād asyāmṛtaṃ divi [ChU III.12.6.]	53
trirunnataṃ sthāpya samaṃ śārīraṃ	
hr̥dīndriyāṇi manasā sanniveśya [ŚU II.8ab.]	148
trivṛtaṃ trivṛtam ekaikaṃ karavāṇi [ChU VI.3.3.]	166
tvaṃ strī tvaṃ pumān asi tvaṃ kumāra uta vā kumārī [ŚU IV.3.]	235



INDEX TO QUOTATIONS

tvam jirno daṇḍena vañcasi tvam jāto bhavasi viśvatomukhaḥ [ŚU IV.3.] . . .	235
tvam eva me varam vṛṇīṣva yaṃ tvam manuṣyāya hitatamaṃ manyasa [KauU III.1.] . . . . .	57
daśeme puruṣe prāṇā ātmaikādaśa [BĀU III.9.4.] . . . . .	244, 248
daharam puṇḍarīkam [ChU VIII.1.1; 2.] . . . . .	71
daharo 'sminn antar ākāśa [ChU VIII.1.1; 2.] . . . . .	134
dikṣaṅkhye sañjñāyām [Pāṇ II.1.50.] . . . . .	129
divyo hy amūrtaḥ puruṣaḥ sabāhyābhyantaro hy ajo 'prāṇo hy amanāḥ śubhra [MuU II.1.2.] . . . . .	79
divyo hy amūrtaḥ puruṣo [MuU II.1.2.] . . . . .	176
dīpyata [ChU III.13.7.] . . . . .	54
duścyavano vṛṣā samatsu sāsahīḥ [R̥Vprātiśākhya XVI.17.] . . . . .	56
dr̥ṣyate tv agryayā buddhyā [KaṭhU III.12.] . . . . .	46
dr̥ṣyate tv agryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ [KaṭhU III.12.] . . .	123
dr̥ṣyante tāni tāny eva tathā bhāvā yugādiṣu [Mbh I.1.37.] . . . . .	110
devo bhūtvā devān apyeti [BĀU IV.1.2.] . . . . .	112
dvā suparṇā [R̥V I.164.20.] . . . . .	69, 90
dve vidye veditavye [MuU I.1.4.] . . . . .	29, 78
dhātoḥ karmaṇa [Pāṇ III.1.7.] . . . . .	11
na gandham vijijñāsīta ghrātāram vidyāt [KauU III.8.] . . . . .	61
na ca saṃskāram arhati [Manu X.126.] . . . . .	116
na cāsya kaścij janitā na cādhipa [ŚU VI.9d.] . . . . .	144
na jāyate [KaṭhU II.18.] . . . . .	144
na jāyate mriyate vā vipaścid [KaṭhU II.18.] . . . . .	68, 127
na tatra rathā na rathayogā na panthāno bhavanti   atha rathān rathayogān pathaḥ srjata [BĀU IV.3.10.] . . . . .	177
na tatra sūryo bhāti na candratāraḥ nemā vidyuto bhānti kuto 'yam agniḥ [ŚU VI.14.] . . . . .	100
na tad bhāsayate sūrya [BhG XV.6a.] . . . . .	101
na tasya kaścit patir asti loke na ceśitā naiva ca tasya liṅgam [ŚU VI.9.] . . . . .	38, 163
na tasya kāryaṃ karaṇaṃ ca vidyate na tatsamaś cābhyadhikaś ca dr̥ṣyate [ŚU VI.8.] . . . . .	144, 163
na tasya rogo na jarā na duḥkhaṃ prāptasya yogāgnimayaṃ śarīram [ŚU II.12.] . . . . .	148
na devā devatāntarābhāvād [JSSbh ad VI.1.5.] . . . . .	104
na paśyo mr̥tyuṃ paśyati na rogaṃ nota duḥkhatām [ChU VII.26.2.] . . . . .	92
na prācuryāt [BS I.1.13.] . . . . .	44
na prāṇena nāpānena martyo jīvati kaścana [KaṭhU V.5.] . . . . .	60

INDEX TO QUOTATIONS

na lipyate phalaiś cāpi padmapatram ivāmbhasā [Mbh XII.339.14.] . . . . .	236
na vā are patyuh kāmāya [BĀU II.4.5.] . . . . .	136
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavaty ātmanas tu kāmāya sarvaṃ priyaṃ bhavati   ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyo maitreyi   ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditam [BĀU II.4.5.] . . . . .	136
na vācaṃ vijijñāsīta vaktāraṃ vidyād [KauU III.8.] . . . . .	57, 58, 59
na viyad aśruter [BS II.3.1.] . . . . .	131, 167
na vilakṣaṇatvād [BS II.1.4.] . . . . .	190
na sthānato 'pi parasyobhayaliṅgaṃ sarvatra hi [BS III.2.11.] . . . . .	167
na ha vai devān pāpaṃ gacchati [BĀU I.5.20.] . . . . .	248
na hi vijñātur vijñāter viparilopo vidyate [BĀU IV.3.30.] . . . . .	225
nādair āhitabījāyām antyena dhvaninā saha [VP I.86.] . . . . .	107
nānyo 'to 'sti draṣṭā [BĀU III.7.23.] . . . . .	65, 76, 234
nāmadheyam [ChU VI.1.4.] . . . . .	155
nāmarūpaṃ ca bhūtānāṃ karmaṇāṃ ca pravartanam [KP I.7.67cd.] . . . . .	106
nāmopāssva [ChU VII.1.4.] . . . . .	41
nityaṃ vibhum [MuU I.1.6.] . . . . .	162
nityaṃ vibhum sarvagataṃ susūkṣmaṃ tad avyayaṃ yad bhūtayoniṃ paripaśyanti dhīrāḥ [MuU I.1.6.] . . . . .	77
nididhyāsītavyo [BĀU II.4.5.(=IV.5.6.)] . . . . .	5, 7, 232
niṣkalaṃ niṣkriyaṃ śāntaṃ niravadyaṃ nirañjanam [ŚU VI.19ab.] . . .	140, 176
neha nānāsti [BĀU IV.4.19.] . . . . .	159
pañca pañcajanā [BĀU(K) IV.4.17.] . . . . .	130
patiṃ patīnāṃ paramaṃ purastād vidāma devaṃ bhuvaneśam īḍyam [ŚU VI.7.] . . . . .	163
parā caivāparā ca [MuU I.1.4.] . . . . .	29
parāsyā śaktir vividhaiva śrūyata [ŚU VI.8.] . . . . .	144, 163, 175
paśyed [BĀU IV.5.15.] . . . . .	159
pādo 'sya viśvā bhūtāni [RV X.90.3.] . . . . .	235
pippalaṃ svādv atti [MuU III.1.1; ŚU IV.6.] . . . . .	67
putrakāma [BhārŚS III.7.16] . . . . .	8
puruṣa evedaṃ viśvaṃ karma tapo brahma parāmṛtam [MuU II.1.10.] . . . .	240
puruṣavidhaṃ puruṣe 'ntaḥpratiṣṭhitaṃ veda [ŚatBrā X.6.1.11.] . . . . .	86
puruṣān na paraṃ kiṃcid [KathU III.11.] . . . . .	125
puruṣān na paraṃ kiṃcit sā kāṣṭhā sā parā gatiḥ [KathU III.11.] . . . . .	122
puruṣe 'ntaḥpratiṣṭhitaṃ veda [ŚatBrā X.6.1.11.] . . . . .	82
puruṣo [BĀU IV.3.21.] . . . . .	120
pūta eva sa tejasvy annāda indriyāvī paśumān bhavati [TS II.2.5.3-4.] . . . .	113

INDEX TO QUOTATIONS

pr̥thivyap̥tejo'nilakhe samutthite	
pañcātmake yogaguṇe pravṛtte [ŚU II.12.]	148
prakṛtiṃ puruṣaṃ caiva praviśyāśu maheśvaraḥ [KP I.4.13.]	187
pratardano ha vai daivodāsir indrasya priyaṃ dhāmopajagāma	
yuddhena ca pauruṣeṇa ca [KauU III.1.]	56
pramānatarkasādhanopālambhaḥ svasiddhāntāviruddhaḥ	
pañcāvayavopapannaḥ pakṣapratipakṣaparigraho	
vādaḥ [NyS I.2.1.]	182
prayojanam anuddiśya na mando 'pi pravartate [ŚV V.15.55ab.]	178
prājñenātmanā sampariṣvaktō na bāhyaṃ kiṃcana veda [BĀU IV.3.21.]	120
prāṇa eva brahmaṇas̥ caturthaḥ pādaḥ   sa vāyunā jyotiṣā	
bhāti ca tapati ca [ChU III.18.4.]	244
prāṇabandhanaṃ hi saumya mana [ChU VI.8.2.]	52, 61
prāṇabhṛt [BS I.3.4.]	90
prāṇasārīro bhārūpa [ChU III.14.2.]	82
prāṇasya prāṇaṃ [BĀU IV.4.18.]	52
prāṇasya prāṇam uta cakṣuṣas̥ cakṣur uta śrotrasya śrotram	
annasyānnaṃ manaso ye mano vidur [BĀU(M) IV.4.21.]	130
prāṇo brahma kaṃ brahma khaṃ brahma [ChU IV.10.4.]	72
prāṇo vā āśāyā bhūyān [ChU VII.15.1.]	90
prāṇo vai balam [BĀU V.14.4.]	57
prāṇo 'smi prajñātmā [KauU III.2.]	58
prāpnuyād viṣayān kaiścit kaiścid ugraṃ tapaś caret [Mbh XII.289.27]	104
balim̐ kuruta [BĀU VI.1.13.]	245
bahu syāṃ prajāyeya [ChU VI.2.3.]	221
buddhiṃ tu sārathiṃ [KaṭhU III.3.]	223
buddhiṃ tu sārathiṃ viddhi manaḥ pragraham eva ca [KaṭhU III.3.]	122
brahma te bravāṇi [KauU IV.1.]	132
brahma dāśā [AVP VIII.9.11.]	234
brahma pucchaṃ pratiṣṭhā [TU II.5.]	44, 44, 46
brahmavid āpnoti param [TU II.1.]	3
brahmeme kitavā [AVP VIII.9.11.]	234
brahmaivedaṃ viśvam idaṃ variṣṭham [MuU II.2.12.]	240
bhayād asyāgnis̥ tapati bhayāt tapati sūryaḥ [KaṭhU VI.3.]	118
bhayād indras̥ ca vāyuś ca mṛtyur dhāvati pañcamaḥ [KaṭhU VI.3.]	118
bhavati tad itara itaraṃ paśyati [BĀU IV.5.15.]	159
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate [ŚU V.9.]	226
bhīṣmād agnis̥ cenduś ca mṛtyur dhāvati pañcamaḥ [TU II.8.]	73
bhīṣmād vātaḥ pavate bhīṣodeti sūryaḥ [TU II.8.]	73

INDEX TO QUOTATIONS

bhūmā tv eva vijijñāsītavya iti   bhūmānaṃ bhagavo vijijñāsa iti   yatra nānyat paśyati nānyac chr̥ṇoti nānyad vijānāti sa bhūmā   atha yatrānyat paśyaty anyac chr̥ṇoty anyad vijānāti tad alpam [ChU VII.23.1-24.1.] . . . . .	90
bhṛgur ha vai vāruṇiḥ   varuṇaṃ pitaram upasāsāra [TU III.1.] . . . . .	103
bhogaiśvaryaprasaktānām [BhG II.45a.] . . . . .	25
manaḥ sarvair dhyānaiḥ sahāpyeti   sa yadā pratibudhyate yathāgner jvalataḥ sarvā diśo viśphuliṅgā vipratīṣṭherann evam etasmād ātmanaḥ prāṇā yathāyatanam vipratīṣṭhante   prāṇebhyo devāḥ   devebhyo lokā [KauU IV.18.] . . . . .	135
manasas tu parā buddhir buddher ātmā mahān paraḥ [KaṭhU III.10.] . . . . .	122
mantavya [BĀU II.4.5.(=IV.5.6.)] . . . . .	151
mama māyā duratyayā [BhG VII.14.] . . . . .	162
mamaivāṃśo jīvaloka [BhG XV.7.] . . . . .	235
mahataḥ param avyaktam avyaktāt puruṣaḥ para [KaṭhU III.11ab.] . . . . .	122, 122
mahad bhayaṃ vajram udyataṃ ya etad vidur amṛtās te bhavanti [KaṭhU VI.2.] . . . . .	117
mahānyagrodhas tiṣṭhati [ChU VI.12.2.] . . . . .	171
mahāśālā mahāśrotriya [ChU VI.4.5.] . . . . .	4
mahimāna evaiśām ete   trayas triṃśat tv eva devā ity [BĀU III.9.2.] . . . . .	104, 113, 162
mām eva vijānīhi [KauU III.1.] . . . . .	57, 59, 134
māyāṃ tu prakṛtiṃ vidyād [ŚU IV.10.] . . . . .	162
māyāmātram tu kārtsnyenānabhivyaktasvarūpatvād [BS III.2.3.] . . . . .	167
mūrdhaiva sutejā [ChU V.18.2.] . . . . .	83
mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtivilkṛtayaḥ sapta [SK III.] . . . . .	129
mṛtyur yasyopasecanaṃ ka itthā veda yatra saḥ [KaṭhU II.25.] . . . . .	67
mṛd abravīd [ŚatBrā VI.1.3.4.] . . . . .	150
yaḥ punar etaṃ trimātreṇom ity etenaivākṣareṇa paraṃ puruṣam abhidhyāyīta [PU V.5.] . . . . .	94
yaḥ pṛthivyāṃ tiṣṭhann [BĀU III.7.3.] . . . . .	221
yaḥ pṛthivyāṃ tiṣṭhan pṛthivyā antaro yaṃ pṛthivī na veda yasya pṛthivī śarīraṃ yaḥ pṛthivīm antaro yamayaty eṣa ta ātmāntaryāmy amṛta [BĀU(K) III.7.3.] . . . . .	74
yaḥ sarvajñaḥ sarvavid [MuU I.1.9ab.] . . . . .	89, 175
yaḥ sarvajñaḥ sarvavid yasya jñānamayaṃ tapaḥ [MuU I.1.9ab.] . . . . .	38, 77, 78
ya ātmani tiṣṭhann [BĀU(M) III.7.22.] . . . . .	76, 76
ya ātmani tiṣṭhann ātmano 'ntaro yamayati [BĀU(M) III.7.30.] . . . . .	233
ya ātmāpahatapāpmā [ChU VIII.7.1.] . . . . .	98
ya āditye tiṣṭhann [BĀU III.7.9.] . . . . .	49

INDEX TO QUOTATIONS

ya imaṃ ca lokaṃ paraṃ ca lokaṃ sarvāṇi ca bhūtāny antaro yamayati [BĀU(M) III.7.3: <i>yo</i> 'ntaro BĀU(K) III.7.1.] . . . . .	74
ya eṣa vijñānamayaḥ puruṣaḥ kvaiṣa tadābhūt kuta etad āgād [BĀU II.1.16.] . . . . .	134
ya eṣa svapne mahīyamānaś caraty eṣa ātmā [ChU VIII.10.1.] . . . . .	98
ya eṣo 'ntar akṣiṇi puruṣo drśyata [ChU I.7.5.] . . . . .	48, 70
ya eṣo 'ntar hṛdaya ākāśas tasmīṅ śeta [BĀU II.1.17.] . . . . .	134
yaṃ pṛthivī na veda [BĀU III.7.3.] . . . . .	150
yacched vānmanasī prājñas tad yaccheḥ jñāna ātmani [KathU III.13.] . . . . .	123
yajñādiśruter aśvavad [BS III.4.26.] . . . . .	33
yajñena dānena [BĀU(M) IV.4.22.] . . . . .	3, 32
yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśanti [TU III.1.] . . . . .	14
yato vāco nivartanta [TU II.4; 9.] . . . . .	44, 46
yat karmaṇo na pravedayanti rāgād [MuU I.2.9.] . . . . .	25
yat kṛṣṇaṃ tad annasya [ChU VI.4.1.] . . . . .	221
yat tac chāntam ajaram amṛtam abhayaṃ paraṃ ca [PU V.7.] . . . . .	95
yat tad adreśyam agrāhyam agotram avarṇam acakṣuḥśrotram yatra tv asya sarvam ātmaivābhūt [BĀU IV.5.15.] . . . . .	159
yatra hi dvaitam iva [BĀU IV.5.15.] . . . . .	159
yatraitat puruṣaḥ svapiti nāma satā saumya tadā sampanno bhavati   svam apīto bhavati   tasmād enaṃ svapitīty ācakṣata [ChU VI.8.1.] . . . . .	37
tad apāṇipādam [MuU I.1.6.] . . . . .	77
yathartuṣv ṛtulingāni nānārūpāni paryaye [Mbh I.1.37.] . . . . .	110
yathāgneḥ kṣudrā viṣphulingā vyuccaranti [BĀU(M) II.1.23.] . . . . .	224, 234
yathāgneḥ kṣudrā viṣphulingā vyuccaranty evam evāsmād ātmanaḥ sarve prāṇā [BĀU(M) II.1.23.] . . . . .	239
yathāgner jvalataḥ sarvā diśo viṣphulingā vipratīṣṭherann evam evaitasmād ātmanaḥ prāṇā yathāyatanam vipratīṣṭhante prāṇebhyo devā devebho lokā [KauU III.3; IV.18.] . . . . .	38
yathā nadyaḥ syandamānāḥ samudre 'staṃ gacchanti nāmarūpe vihāya [MuU III.2.8.] . . . . .	137
yathā puṣkarapalāśa āpo na śliṣyanta evam evaṃvidi pāpam karma na śliṣyata [ChU IV.14.3.] . . . . .	72
yathā vrīhir vā yavo vā śyāmāko vā śyāmākataṇḍulo vā evam ayam antar ātman puruṣaḥ hiraṇmaya [ŚatBrā X.6.3.2.] . . . . .	65
yathā sataḥ puruṣāt keśalomāni tathākṣarāt sambhavatīha viśvam [MuU I.1.7cd.] . . . . .	78
yathā sudīptāt pāvakād viṣphulingāḥ sahasraśaḥ prabhavanti sarūpās	

INDEX TO QUOTATIONS

tathākṣarād vividhāḥ saumya bhāvā [MuU II.1.1.] .....	78
yathā saumyaikena mṛtṭiṇḍena sarvaṃ mṛṇmayam vijñātaṃ syāt [ChU VI.1.4.] .....	143, 155
yathoktopapannaś chalajātinigrahassthānasādhanopālambho jalpaḥ [NyS I.2.2.] .....	182
yad agne rohitam rūpam tejasas tad rūpam   yac chuklam tad apām   yat kṛṣṇam tad annasya [ChU VI.4.1.] .....	128
yad apām rasa āsīt tat samahanyata   sā pṛthivy abhavad [BĀU I.2.2.] .....	221
yad ādityagataṃ tejo [BhG XV.12ab.] .....	101
yadā vai puruṣaḥ svapiti prāṇam tarhi vāg apy eti prāṇam cakṣuḥ prāṇam manaḥ prāṇam śrotram   yadā prabudhyate prāṇād evādhi punar jāyanta [ŚatBrā X.3.3.6.] .....	51
yadā suptaḥ svapnam na kaṃcana paśyati   athāsmiṃ prāṇa evaikadhā bhavati [KauU IV.18.] .....	133
yadā hy evaiṣa etasmiṃ adṛśye 'nātmye 'nirukte 'nilayane 'bhayam pratiṣṭhām vindate   atha so 'bhayam gato bhavati [TU II.7.] .....	43
yad idaṃ kiṃ ca jagat sarvaṃ prāṇa ejati niḥśṛtam [KaṭhU VI.2.] .....	117
yad eṣa ākāśa ānando na syāt [TU II.7.] .....	40
yad bhūtayonim [MuU I.1.6.] .....	145
yad vācānabhyuditaṃ yena vāg abhyudyate [KeU I.5.] .....	60
yad vāva kaṃ tad eva kham yad eva kham tad eva kam [ChU IV.10.5.] .....	72
yannāma tannāma [ChU I.7.5.] .....	48
yam āpo na vidur [BĀU III.7.4.] .....	150
yaṃ pṛthivī na veda [BĀU III.7.3.] .....	77
yas tv etam evaṃ prādeśamātram abhivimānam ātmānaṃ vaiśvānaram upāste   sa sarveṣu lokeṣu sarveṣu bhūteṣu sarveṣv ātmasv annam atti   tasya ha vā etasyātmano vaiśvānarasya mūrdaiva sutejās cakṣur viśvarūpaḥ prāṇaḥ	
pṛthagvartmātmā sandeho bahulo bastir eva rayiḥ pṛthivy eva pādāv ura eva vedir lomāni barhir hrdayam gārhapatyō mano'nvāhāryapacana āsyam āhavanīya [ChU V.18.1-2.] .....	80
yasmin dyauḥ pṛthivī cāntarikṣam otaṃ manaḥ saha prāṇaiś ca sarvaiḥ [MuU II.2.5.] .....	87
yasmiṃ utkrānta idaṃ śarīram pāpiṣṭhataram iva dṛśyate sa vaḥ śreṣṭha [ChU V.1.7.] .....	246
yasmin pañca pañcajanā ākāśaś ca pratiṣṭhitaḥ [BĀU(M) IV.4.19.] .....	128
yasya brahma ca kṣatraṃ cobhe bhavata odanaḥ [KaṭhU II.25.] .....	67
yasyai devatāyai havir grhītaṃ syāt tāṃ manasā dhyāyed vaṣaṭkariṣyann [ABrā III.8.1.] .....	114

INDEX TO QUOTATIONS

yā devatā prastāvam anvāyattā [ChU I.11.4.]	51
yāvajjīvaṃ juhuyāt [BhārŚS VI.14.18.]	8
yāvat sampātam uṣitvā tathaitam evādhvānaṃ punar nivartanta [ChU V.10.5.]	.
225	
yāvad dhy asmiñ śarīre prāṇo vasati tāvad āyur [KauU III.2.]	58
yāvān vā ayam ākāśas tāvān eṣo 'ntar hr̥daya ākāśa [ChU VIII.1.3.]	96
yugapajñānānutpattir manaso līngam [NyS I.1.16.]	230
ye cāmuṣmāt parāñco lokā [ChU I.7.7.]	48
ye caitasmād arvāñca [ChU I.7.8.]	48
yena vāg [KeU I.5.]	60
yenāśrutam śrutam bhavaty amataṃ matam	
avijñātam vijñātam [ChU VI.1.3.]	218
ye prāhuḥ kim api bhāvayed iti te svargakāmapadasambandhāt	
svargam bhāvayed iti brūyur [JSŚbh ad II.1.1.]	24
yeyam prete vicikitsā manuṣye	
astīty eke nāyam astīti caike [KaṭhU I.20.]	126
ye vai ke cāsmāl lokāt prayanti candramasam eva te gacchanti [KauU I.2.]	225
yo asyādhyakṣaḥ parame vyoman	
so aṅga veda yadi vā na veda [RV X.129.7.]	163
yonim anye prapadyante śarīratvāya dehinaḥ [KaṭhU V.7.]	127
yo 'psu tiṣṭhann [BĀU III.7.4.]	185
yo brahmāṇam vidadhāti pūrvam	
yo vai vedāṃś ca prahiṇoti tasmai [ŚU VI.18.]	110
yo 'yam vijñānamayaḥ prāṇeṣu hr̥dy antarjyotiḥ puruṣaḥ sa samānaḥ sann	
ubhau lokāv anusañcarati [BĀU IV.3.7.]	229
yo vijñāne tiṣṭhann [BĀU(K) III.7.22.]	76
yo veda nihitam guhāyām [TU II.1; Mu II.1.10.]	69
yo vai bālāka eteṣāṃ puruṣāṇāṃ kartā yasya vaitat	
karma sa vai veditavya [KauU IV.18.]	132
yo vai bhūmā tat sukham [ChU VII.23.1.]	91
yo ha vā aviditārṣeyacchandodaivatabrahmaṇena mantreṇa	
yājayati vādhyāpayati vā sthāṇuṃ varcchati	
garttam vā prapadyata [ĀrṣBrā I.1.6.]	110
raśmibhir eṣo 'smin pratiṣṭhita [BĀU V.5.2.]	70
raso vai saḥ   rasam hy evāyam labdhvānandī bhavati [TU II.7.]	42
lokādīm agniṃ tam uvāca tasmai [KaṭhU I.15a.]	127
lokeṣu pañcavidham sāmopāsīta [ChU II.2.1; 3.]	5
laukikaparīkṣakāṇāṃ yatra buddhisāmyam	
sa drṣṭānta [NyS I.1.25.]	155

INDEX TO QUOTATIONS

vaktur ātmopadeśād [BS I.1.29.]	134
varam vṛṇīṣva [KauU III.1.]	57
vāg vāva nāmno bhūyasī [ChU VII.2.1.]	90
vācārambhaṇam vikāro nāmadheyam mṛttikety eva satyam [ChU VI.1.4.]	155
vāmadevavad [BS I.1.30.]	134
vāyuh prāṇo hr̥dayam viśvam asya padbhyāṃ pṛthivī hy eṣa sarbabhūtāntarātmā [MuU II.1.4.]	79
vāyuś cāntarikṣam ca   etad amṛtam [BĀU II.3.3.]	218
vāyor agnir [TU II.1.]	220
vālāgrāśatabhāgasya śatadhā kalpitasya ca [ŚU V.9.]	226
vikāraśabdān neti ced [BS I.1.13.]	44
vikāro [ChU VI.1.4.]	155
vijñātāram are kena vijñānīyād [BĀU II.4.14.]	136
vijñānam yajñam tanuta [TU II.5.]	231
vijñānaghana evaitebhyo bhūtebhya [BĀU II.4.12.]	225
vijñānaghana evaitebhyo bhūtebhyaḥ samutthāya tāny evānu vinaśyati   na pretya sañjñāsti [BĀU II.4.12.]	136
vijñānam cāvijñānam ca [TU II.6.]	150
vijñānamayaḥ prāṇeṣv [BĀU IV.4.22.]	120
vijñānamayo manomayaḥ prāṇamayaś cakṣurmayaḥ śrotramaya [BĀU IV.4.5.]	229
vijñānam ānandaṃ brahma [BĀU III.9.28.]	46, 65, 225
vijñānena vijñānam ādāya [BĀU II.1.17.]	228
vijñāya prajñāṃ kurvīta [BĀU IV.4.21.]	5
vitatam iva [PBrā XII.5.8.]	159
vidyādānena sumatir brahmaloke mahīyate [Saṃvartasmṛti 89cd.]	8
vidhṛtir [ChU VIII.4.1.]	97
vipratīśiddhadharmasamavāye bhūyasāṃ syāt sadharmatvam [JS XII.2.24.]	239
virodhe tv anapekṣam syād asati hy anumānam [JS I.3.3.]	147
vilakṣaṇatvād [BS II.1.4.]	151
viśvāni deva vayunāni vidvān [RV I.189.1.]	103
vedaśabdebhya evātau nirmame sa maheśvaraḥ [KP I.7.68ab.]	106
vedaśabdebhya evātau pṛthak saṃsthās ca nirmame [Manu I.21.]	106
vedāham etaṃ puruṣam mahāntam [ŚU III.8.]	127
vaidharmyāc ca na svapnādivad [BS II.2.28.]	167
vaiśvānaram ketumahnām akr̥ṇvann [RV X.88.12.]	80
vaiśvānaram dvādaśakapālam nirvapet putre jāte tasya yadaṣṭākāpālo bhavati [TS II.2.5.3.]	40



INDEX TO QUOTATIONS

vaiśvānarasya sumatau syāma rājā hi kaṃ bhuvanānām	
abhiśrīr [RV I.98.1.]	80
vaiṣamyanaigr̥ṇye [BS II.1.34.]	233
vyatirekaḥ [BS II.3.26.]	228
vyapadeśād [BS I.3.41.]	120
śabdāmūlatvād [BS II.1.27.]	178
śārīraṃ ratham [KaṭhU III.3.]	125
śarvaryante prasūtānām tāny evaibhyo dadāty ajaḥ [Mbh XII.224.56.]	110
śānto dānta uparatas titikṣuḥ śraddhāvitto	
bhūtvātmany evātmānaṃ paśyed [BĀU(M) IV.4.28.]	3
śārīra ātmā prājñenātmānāvārūḍha utsarjan yāti [BĀU IV.3.35.]	173
śūdraś caturtho varṇa ekajātir [GauDh X.50.]	116
śravaṇāyāpi bahubhir yo na labhyaḥ	
śṛṅvanto 'pi bahavo yaṃ na vidyuh [KaṭhU II.7.]	4
śrotavyo mantavyaḥ [BĀU II.4.5.(=IV.5.6.)]	4, 18, 149
ṣaṭkena yugapad yogāt paramāṇoḥ	
ṣaḍaṣṭatā [ <i>Vimśatikā Prajñaptimātratāsiddhi</i> XII.]	193
ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ [SK III.]	129
sa ātmā tat tvam asi śvetaketa [ChU VI.8.7, etc.]	35
sa imāṃl lokān asṛjata   ambho marīcīr maram āpa [AU I.1.2.]	130
sa īyate 'mrto yatrakāmam [BĀU IV.3.12.]	230
sa etasmāj jīvaghanāt parāt paraṃ puriśayaṃ puruṣam īkṣata [PU V.5.]	95
sa eṣa iha praviṣṭa ā nakhāgrebhya [BĀU I.4.7.]	228
sa eṣa neti nety ātmā [BĀU III.9.26, etc.]	159
sa eṣa prāṇa eva prajñātmānando 'jaro 'mrta [KauU III.8.]	57, 60
sa eṣa prāṇa eva prajñātmānando 'jaro 'mrto na sādhunā karmaṇā	
bhūyān bhavati no evāsādhunā kanīyān   eṣa hy eva sādhu karma kārayati	
taṃ yam ebhyo lokebhya unninīṣata eṣa u evāsādhu karma kārayati	
taṃ yam adho ninīṣata eṣa lokapāla eṣa lokādhipatiḥ	
sa ma ātmeti vidyād [KauU III.8.]	61
sa eṣo 'gnīr vaiśvānaro yat puruṣaḥ sa yo haitam evam agniṃ vaiśvānaraṃ	
puruṣavidhaṃ puruṣe 'ntaḥpratiṣṭhitam veda [ŚatBrā X.6.1.11.]	83
sa kāraṇaṃ karaṇādhipādhipo	
na cāsya kaścij janitā na cādhipaḥ [ŚU VI.9.]	38, 163, 220
sac ca tyac cābhavad [TU II.6.]	42
saṅkṣipeca ca punas tāni sūryas tejogaṇān iva [Mbh XII.289.27.]	104
satā saumya tadā sampanno bhavati [ChU VI.8.1.]	97, 135, 173
satyakāmaḥ satyasaṅkalpa [ChU VIII.1.5; 7.1; 7.3.]	111
satyaṃ jñānam anantaṃ brahma [TU II.1.]	40, 42, 91, 131, 225

INDEX TO QUOTATIONS

sa tvam agniṃ svargyam adhyeṣi mrtyo prabrūhi taṃ śraddadhānāya mahyam [KaṭhU I.13ab.]	126
sad eva [ChU VI.2.1.]	187
sad eva saumyedam agra āsīd [ChU VI.2.1.]	18, 19, 34, 130 168, 217, 218
sandhyām upāsīta [VaiDh III.6.]	8
sapta prāṇāḥ prabhavanti tasmāt [MuU II.1.8.]	239
sa pratipakṣasthāpanāhīno vitaṇḍā [NyS I.2.3.]	182
sa prāṇam asrjata [PU VI.4.]	130
sa prāṇam asrjata   prāṇāc chraddhām khaṃ vāyur jyotir āpaḥ pṛthivīndriyaṃ mano 'nnam [PU VI.4.]	223, 239
sa brahmavidyāṃ sarvavidyāpratiṣṭhām atharvāya jyeṣṭhaputrāya prāha [MuU I.1.1cd.]	78
sa ma ātmeti vidyād [KauU III.8.]	58
sama ebhis tribhir lokaiḥ samo 'nena sarveṇa [BĀU I.3.22.]	246
samāne vṛkṣe puruṣo nimagno 'nīśayā śocati muhyamānaḥ [MuU III.1.2; ŚU IV.7.]	70
samidhaṃ saumyāhara   upa tvā neṣye na satyād agā [ChU IV.4.5.]	117
sa ya ātmānam eva lokam upāste na hāsya karma kṣiyata [BĀU I.4.15.]	6
sa ya eṣo 'nimaitadātmyam idaṃ sarvam [ChU VI.8.7, etc.]	4
sa yadā prabudhyata [KauU IV.18.]	133
sa yām evāmūm anvāha eṣaiva sā [BĀU(M) V.15.7.]	55
sarva eta ātmāno vyuccaranty [BĀU(M) II.1.23.]	224
sarva ete puṇyalokā bhavanti [ChU II.23.1.]	8
sarvaṃ hi paśyaḥ paśyati sarvam āpnoti sarvaśaḥ [ChU VII.26.2.]	92
sarvakarmā sarvakāmaḥ sarvagandhaḥ sarvarasa [ChU III.14.2; 4.]	178
sarvaṃ khalv idaṃ brahma taj jalān iti śānta upāsīta   atha khalu kratumayaḥ puruṣo yathākratur asmiml loke puruṣo bhavati tathetaḥ pretya bhavati   sa kratuṃ kurvīta   manomayaḥ prāṇaśarīra [ChU III.14.1-2.]	62
sarvajñaḥ sarvam evāviveśa [PU IV.11.]	31
sarvaṃ taṃ parādād [BĀU II.4.6.(=IV.5.7.)]	88
sarvaṃ taṃ parādād yo 'nyatrātmanaḥ sarvaṃ veda [BĀU II.4.6. (=IV.5.7.)]	..
137	
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatir [BĀU IV.4.22.]	120
sarvāṇi ha vā imāni bhūtāny ākāśād eva samutpadyante   ākāśaṃ pratyastaṃ yanti [ChU I.9.1.]	143
sarvān pāpmano 'pahatya sarveṣāṃ ca bhūtānāṃ śraiṣṭhyaṃ svārājyam ādhipatyam paryeti ya evaṃ veda [KauU IV.19.]	133
sarvāpekṣā ca yajñādīruter aśvavad [BS III.4.26.]	3

INDEX TO QUOTATIONS

sarveṣāṃ ca sa nāmāni karmāni ca pṛthakpṛthak [Manu I.21.]	106
sa vā eṣa ātmā hṛdi [ChU VIII.3.3.]	227
sa vā eṣa mahān aja ātmā [BĀU(K) IV.4.22; 24; 25.]	99, 120, 138, 226
sa saptadaśakenāpi rāśinā yujyate punaḥ [Mbh XII.339.15.]	236
sa sāmabhir unnīyate brahmalokam [PU V.5.]	94
sahayukte cāpradhāna [Pāṇ II.3.19.]	47
sahopalambhaniyamān na bhedo nīlataddhiyoḥ [PVin I.54ab.]	206
sa hovāca prāṇo 'smi prajñātmā taṃ mām āyur amṛtam ity upāssva [KauU III.2.]	56, 60
sa hovāca mūrdhānam upadiśann eṣa vā atiṣṭhā vaiśvānara iti   cakṣuṣī upadiśann uvācaiṣa vai sutejā vaiśvānara iti   nāsike upadiśann uvācaiṣa vai pṛthagvartmā vaiśvānara iti   mukhyam ākāśam upadiśann uvācaiṣa vai bahulo vaiśvānara iti   mukhyā apa upadiśann uvācaiṣa vai rayir vaiśvānara iti   civukam upadiśann uvācaiṣa vai pratiṣṭhā vaiśvānara iti [ŚatBrā X.6.1.11.]	85
sāmānyakaraṇavṛttiḥ prāṇādyā vāyavaḥ pañca [SK XXIXcd.]	244
sā vā eṣā sarvadevatyā yad ajā vasā vāyavyām ā labheta [TS III.4.3.2.]	46
sūkṣmaṃ [BS I.4.2.]	124
sūryācandramasau dhātā yathāpūrvam akalpayat [ṚV X.190.3.]	110, 181
seyam devatā [ChU VI.3.2.]	35
seyam devataikṣata hantāham imās tisro devatā [ChU VI.3.2.]	176
seyam devataikṣata hantāham imās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti   tāsām trivṛtaṃ trivṛtam ekaikāṃ karavāṇī [ChU VI.3.2-3.]	249
so 'kāmayata bahu syāṃ prajāyeya [TU II.6.]	42, 43, 131
so 'dhvanaḥ pāram āpnoti tad viṣṇoḥ paramaṃ padam [KāthU III.9cd.]	69, 122
so 'nveṣṭavyaḥ sa vijijñāsītavyaś ca [ChU VIII.7.1; 3.]	4, 18, 234
so 'rodīd [TS I.5.1.1.]	23
so 'śnute sarvān kāmān saha brahmaṇā vipaścitā [TU II.1.]	47
so 'haṃ bhagavaḥ satyenātivadāni [ChU VII.16.1.]	91
saivark tat sāma tad ukthaṃ tad yajus tad brahma [ChU I.7.5.]	49
saiśā catuspadā ṣaḍvidhā gāyatrī [ChU III.12.5.]	55, 56
saiśānandasya mīmāṃsā [TU II.8.]	40, 46
saiśānastamitā devatā yad vāyur [BĀU I.5.22.]	219
saiśā virāḍ annādī [ChU IV.3.8.]	55
sthānum anye 'nusaṃyanti yathākarma yathāśrutam [KāthU V.7.]	127
sphoṭaḥ śabda [PāṇMbh ad I.1.70.]	93, 106

## INDEX TO QUOTATIONS

smṛtyanavakāśadoṣa [BS II.1.1.] .....	167
svargakāmaḥ [ĀpŚS X.2.1.] .....	8
svādhyāyo 'dhyetavya [ŚatBrā XI.5.6.3, etc.] .....	4
svābhāvīkī jñānabalakriyā ca [ŚU VI.8.] .....	144, 163
sve śarīre yathākāmaṃ parivartata [BĀU II.1.18.] .....	230
hantāham imās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaraṇāṇi [ChU VI.3.2.] .....	35, 162
hastau vai grahaḥ   sa karmaṇātigrāheṇa grhītaḥ   hastābhyāṃ hi karma karoti [BĀU III.2.8.] .....	243
hitā nāma hr̥dayasya nāḍyas [KauU IV.18.] .....	135
hiraṇyagarbhaṃ janayām āsa pūrvaṃ sa no buddhyā śubhayā saṃyunaktv [ŚU III.4.] .....	147
hr̥di hy eṣa ātmā [PU III.6.] .....	227

BY THE TITLE OF THE WORKS

<b>ABrā</b>	
III.8.1. ....	114
<b>ĀpŚS</b>	
X.2.1. ....	8
<b>ĀrsBrā</b>	
I.1.6. ....	110
<b>AU</b>	
I.1.1. ....	20, 131
I.1.2. ....	130
I.2.4. ....	150, 247
<b>AVP</b>	
VIII.9.11. ....	234
<b>BĀU</b>	
I.2.2. ....	221
I.3.2. ....	245, 248
I.3.7. ....	248
I.3.22. ....	246
I.4.7. ....	131, 228
I.4.10. ....	4, 31, 33, 59, 104, 112
I.4.15. ....	6
I.5.3. ....	164, 230
I.5.20. ....	248
I.5.21. ....	248
I.5.22. ....	219
II.1.16. ....	134
II.1.17. ....	134, 228, 231
II.1.18. ....	230
II.2.3. ....	127
II.3.3. ....	218
II.3.6. ....	156
II.4.3. ....	136
II.4.5.(=IV.5.6.) ....	4, 5, 7, 8, 18 136, 149, 151 232, 240
II.4.6.(=IV.5.7.) ..	4, 88, 137, 165
II.4.10. ....	137
II.4.12. ....	87, 136, 225
II.4.14. ....	136
II.5.19. ....	58
III.2.1. ....	248
III.2.8. ....	243
III.7.3. ....	77, 221
III.7.4. ....	150, 185
III.7.9. ....	49, 71
III.7.15. ....	74
III.7.16. ....	74
III.7.18. ....	71
III.7.23. ....	65, 75, 76, 234
III.8.7. ....	93
III.8.8. ....	49, 93, 176
III.8.9. ....	94, 97, 185
III.8.11. ....	94
III.9.1. ....	104, 113, 113, 162
III.9.2. ....	104, 113, 162
III.9.4. ....	244, 248
III.9.26. ....	159
III.9.28. ....	46, 65, 225
IV.1.2. ....	112
IV.3.7. ....	99, 120, 229
IV.3.8. ....	223
IV.3.9. ....	225
IV.3.10. ....	177
IV.3.12. ....	230
IV.3.21. ....	120
IV.3.22. ....	120
IV.3.30. ....	225
IV.3.32. ....	45, 111
IV.3.35. ....	120, 173
IV.4.2. ....	225, 243, 247
IV.4.5. ....	229

INDEX TO QUOTATIONS

IV.4.22. ....	26, 120	VII.14. ....	162, 167
IV.4.16. ....	53	XV.6a. ....	101
IV.4.18. ....	52	XV.7. ....	235
IV.4.19. ....	159	XV.12ab. ....	101
IV.4.21. ....	5, 130	<b>BhG(K)</b>	
IV.4.22. ....	120	XVIII.61ab. ....	65
IV.5.14. ....	224	<i>Bodhicaryāvatāra</i>	
IV.5.15. ....	159, 159	X.55. ....	203
V.5.2. ....	70	<b>BS</b>	
V.9.1. ....	80	I.1.2. ....	105
V.14.4. ....	57	I.1.4. ....	8
VI.1.13. ....	245	I.1.5. ....	75, 167
<b>BĀU(K)</b>		I.1.11. ....	131
III.7.3. ....	74	I.1.12. ....	44
III.7.14. ....	74	I.1.13. ....	44
III.7.22. ....	76	I.1.22. ....	51, 119
IV.4.16. ....	130	I.1.29. ....	134
IV.4.17. ....	130	I.1.30. ....	134
IV.4.22. ....	99, 120, 138, 226	I.2.7. ....	100
IV.4.24. ....	99, 120, 138, 226	I.3.4. ....	90
IV.4.25. ....	99, 120, 138, 226	I.3.41. ....	120
<b>BĀU(M)</b>		I.4.2. ....	124
II.1.23. ....	224, 234, 239	I.4.16. ....	135
III.7.3. ....	74, 150	II.1.1. ....	167
III.7.14. ....	74	II.1.4. ....	151, 190
III.7.22. ....	76	II.1.14. ....	28, 151, 177
III.7.30. ....	233	II.1.27. ....	178
IV.4.8. ....	139	II.1.34. ....	233
IV.4.10. ....	99	II.2.1. ....	184
IV.4.19. ....	128	II.2.28. ....	167
IV.4.22. ....	3, 32	II.3.1. ....	131, 167
IV.4.28. ....	3	II.3.11. ....	220
V.15.7. ....	55	II.3.15. ....	228
<b>BhārŚS</b>		II.3.25. ....	228
III.7.16. ....	8	II.3.26. ....	228
VI.14.18. ....	8	II.3.42. ....	24
<b>BhG</b>		II.3.43. ....	43
II.45a. ....	25	II.3.49. ....	237
VII.6. ....	147	III.1.1. ....	124

INDEX TO QUOTATIONS

III.2.3. ....	167	IV.3.5. ....	116
III.2.11. ....	167	IV.3.8. ....	54
III.4.26. ....	3, 33	IV.4.5. ....	117
<b>BSi</b>		IV.10.4. ....	72
II.1. ....	165	IV.10.5. ....	72
<b>BSŚbh</b>		IV.14.3. ....	72
<i>ad</i> II.3.50. ....	237	IV.15.1. ....	70
<b>ChU</b>		IV.15.2. ....	71
I.1.1. ....	166	IV.15.3. ....	71
I.2.9. ....	246	IV.15.4. ....	71
I.3.1. ....	84	V.1.7. ....	246
I.6.6. ....	48, 71	V.10.1. ....	73
I.6.7. ....	48	V.10.5. ....	225
I.6.8. ....	48	V.11.1. ....	80, 85
I.7.1. ....	48	V.11.6. ....	80
I.7.5. ....	48, 49, 70, 71	V.18.1. ....	80
I.7.6. ....	49	V.18.2. ....	80, 83
I.7.7. ....	48	V.19.1. ....	82
I.7.8. ....	48	V.24.3. ....	81
I.9.1. ....	49, 143	VI.1.3. ....	37, 143, 218, 240
I.11.4. ....	51	VI.1.4. ....	143, 155
I.11.5. ....	51	VI.2.1. ....	4, 11, 18, 19, 34, 130 168, 187, 217, 218
II.2.1. ....	5	VI.2.2. ....	4, 11, 130, 172, 218
II.2.3. ....	5	VI.2.3. ....	34, 130, 143, 150, 162 220, 221, 221
II.23.1. ....	8	VI.2.4. ....	35, 221, 221
III.1.1. ....	112	VI.3.2. ....	35, 138, 162, 176 181, 249
III.12.1. ....	54	VI.3.3. ....	166, 249
III.12.5. ....	55, 56	VI.4.1. ....	128, 155, 221
III.12.6. ....	53	VI.4.5. ....	4
III.13.7. ....	52, 53, 54, 118	VI.5.1. ....	250
III.13.8. ....	53	VI.5.4. ....	223, 241
III.14.1. ....	62	VI.8.1. ....	37, 97, 135, 173
III.14.2. ....	62, 82, 178	VI.8.2. ....	52, 61
III.14.3. ....	63, 66, 229	VI.8.4. ....	222
III.14.4. ....	64, 178	VI.8.7. ....	4, 35, 36, 65, 99, 156 173, 219, 228, 234
III.18.4. ....	244		
III.19.1. ....	131, 169		
IV.1.3. ....	115		
IV.2.3. ....	114		

INDEX TO QUOTATIONS

VI.11.3. ....	224	X.50. ....	116
VI.12.2. ....	171	XII.4. ....	117
VI.14.2. ....	36	<b>JS</b>	
VI.16.3. ....	23	I.1.2. ....	17
VII.1.1. ....	116	I.1.5. ....	17
VII.1.4. ....	41	I.1.25. ....	17
VII.1.5. ....	90	I.2.1. ....	17
VII.2.1. ....	90	I.3.3. ....	147
VII.15.1. ....	90	VII.4.1. ....	34
VII.16.1. ....	91, 91	XII.2.24. ....	239
VII.23.1. ....	90, 91	<b>JŚbh</b>	
VII.24.1. ....	90	<i>ad</i> I.1.4. ....	10
VII.26.1. ....	91	<i>ad</i> I.1.5. ....	93, 104
VII.26.2. ....	92, 92	<i>ad</i> II.1.1. ....	24
VIII.1.1. ....	71, 95, 134	<b>KathU</b>	
VIII.1.2. ....	71, 134	I.13. ....	126
VIII.1.3. ....	91, 96	I.15. ....	127
VIII.1.5. ....	96, 111	I.20. ....	126
VIII.1.5. ....	111	II.5. ....	140
VIII.1.6. ....	3, 6	II.7. ....	4
VIII.3.2. ....	97	II.12. ....	69
VIII.3.3. ....	227	II.14. ....	102, 126
VIII.3.4. ....	98, 100, 118	II.18. ....	68, 127, 144
VIII.4.1. ....	97	II.25. ....	67
VIII.4.3. ....	97	III.1. ....	68, 68
VIII.7.1. ....	4, 18, 98, 111	III.3. ....	122, 125, 223
	118, 234	III.4. ....	122
VIII.7.2. ....	112	III.9. ....	69, 122
VIII.7.3. ....	4, 18, 111, 234	III.10. ....	122
VIII.8.1. ....	228	III.11. ....	122, 125
VIII.9.3. ....	98, 118	III.12. ....	46, 123
VIII.10.1. ....	98	III.13. ....	123
VIII.11.1. ....	98	III.15. ....	48, 49, 125, 125
VIII.11.3. ....	103	IV.12. ....	101
VIII.12.1. ....	100, 119	IV.13. ....	101
VIII.12.2. ....	119	V.5. ....	60
VIII.12.4. ....	247	V.7. ....	127
VIII.14.1. ....	49, 98, 119	VI.1. ....	118
<b>GauDh</b>		VI.2. ....	117



INDEX TO QUOTATIONS

VI.3. ....	118	XII.339.14. ....	236
<b>KāŚS</b>		XII.339.15. ....	236
VI.6.22. ....	46	<b>MuU</b>	
<b>KauBrā</b>		I.1.1. ....	78
XII.7.21. ....	113	I.1.3. ....	89, 240
<b>KauU</b>		I.1.4. ....	29, 78
I.2. ....	225	I.1.5. ....	77
II.14. ....	150	I.1.6. ....	77, 77, 145, 162
III.1. ....	56, 57, 59, 134	I.1.7. ....	78
III.2. ....	56, 58, 60	I.1.9. ....	38, 77, 89, 175
III.3. ....	38, 56, 58, 59	I.2.9. ....	25
III.8. ....	57, 58, 58, 60	I.2.12. ....	4
	61, 179, 232	II.1.2. ....	62, 77, 79, 176
IV.1. ....	132	II.1.3. ....	222, 239, 244, 248
IV.2. ....	132	II.1.4. ....	79
IV.3. ....	132	II.1.8. ....	239
IV.18. ....	38, 132, 133, 134	II.1.10. ....	69, 240
IV.19. ....	133, 228	II.2.5. ....	87, 87, 89
<b>KeU</b>		II.2.12. ....	240
I.5. ....	60	III.1.1. ....	67
<b>KP</b>		III.1.2. ....	70
I.2.28cd. ....	106	III.1.3. ....	145
I.2.29ab. ....	106	III.1.8. ....	46
I.4.13. ....	187, 187	III.2.8. ....	88, 137
I.7.67cd. ....	106	<b>Nbh</b>	
I.7.68ab. ....	106	<i>ad</i> I.1.1. ....	182
<b>MaiS</b>		<b>NyS</b>	
III.2.4. ....	25	I.1.16. ....	230
<b>Manu</b>		I.1.25. ....	155
I.21. ....	106	I.1.40. ....	153
II.140ab. ....	4	I.2.1. ....	182
X.126. ....	116	I.2.2. ....	182
XI.44. ....	8	I.2.3. ....	182
<b>Mbh</b>		<b>Pāṇ</b>	
I.1.37. ....	110	II.1.50. ....	129
III.281.16. ....	102	II.3.19. ....	47
XII.224.56. ....	110	II.3.65. ....	10
XII.289.27. ....	104	III.1.7. ....	11
XII.326.28. ....	222	V.1.119. ....	14, 66

INDEX TO QUOTATIONS

V.4.21. ....	41	III.8.2.26. ....	46
<b>PāṇMbh</b>		VI.1.1.1. ....	239
<i>ad</i> I.1.1. ....	1	VI.1.1.2. ....	239
<i>ad</i> I.1.70. ....	93, 106	VI.1.3.2. ....	150
<b>PāśS</b>		VI.1.3.4. ....	150
V.24. ....	213	X.5.2.20. ....	54
V.25. ....	213	X.6.1.11. ....	82, 85
<b>PBrā</b>		X.6.3.2. ....	65
VI.9.15. ....	105	X.3.3.6. ....	51
XII.5.8. ....	159	XI.5.3.13. ....	116
XX.12.5. ....	116	XI.5.6.3. ....	4
<b>PU</b>		<b>SK</b>	
I.10. ....	73	III. ....	129
III.6. ....	227	XV. ....	183
IV.6. ....	91	XXIX. ....	244
IV.11. ....	31	<b>ŚU</b>	
V.2. ....	94	II.8. ....	148
V.5. ....	94	II.12. ....	148
V.7. ....	95	III.4. ....	147
VI.4. ....	130, 223, 239	III.8. ....	17, 127
<b>PVin</b>		IV.3. ....	235
I.44 (=PV III.353.) ....	206	IV.5. ....	127, 167
I.54ab. ....	206	IV.6. ....	67
I.54cd. ....	206	IV.7. ....	70
<b>RV</b>		IV.10. ....	162
I.1.1. ....	110	V.2. ....	146
I.98.1. ....	80	V.8. ....	96, 226
I.164.20. ....	67, 69, 90	V.9. ....	226
I.189.1. ....	103	VI.7. ....	163
X.88.12. ....	80	VI.8. ....	144, 144, 163, 175
X.90.3. ....	55, 235	VI.9. ....	38, 144, 163, 220
X.129.6. ....	163	VI.14. ....	100
X.129.7. ....	163	VI.15. ....	17
X.190.3. ....	110, 181	VI.18. ....	110, 110
<b>RVprātiśākhya</b>		VI.19. ....	140, 176
XVI.17. ....	56	<b>ŚV</b>	
<b>Samvartasmṛti</b>		V.15.54cd. ....	178
89cd. ....	8	V.15.55ab. ....	178
<b>ŚatBrā</b>		<b>TBrā</b>	

I.5.11.1. ....	37
<b>TS</b>	
I.5.1.1. ....	23
II.2.5.3. ....	40, 113
II.2.5.4. ....	113
III.4.3.2. ....	46
VII.4.18.2. ....	113
<b>TU</b>	
II.1. ....	3, 20, 38, 40, 42, 47, 69 91, 130, 131, 162, 203 217, 220, 220, 225
II.3. ....	40
II.4. ....	40, 44, 46
II.5. ....	39, 44, 46, 231
II.6. ....	40, 42, 43, 44, 46 131, 150
II.7. ....	40, 41, 42, 43 130, 143, 169, 221
II.8. ....	40, 46, 73
II.9. ....	40, 44, 46
III.1. ....	14, 103
III.2. ....	218
III.6. ....	40, 46
III.10.5. ....	47
<b>VaśDh</b>	
XVIII.12. ....	117
<b>VaiDh</b>	
III.6. ....	8
<b><i>Viṃśatikā Prajñaptimātratāsiddhi</i></b>	
XII. ....	193
<b>VP</b>	
I.86. ....	107

INDEX TO QUOTATIONS

NAMES OF PERSONS, SCHOOLS, WORKS AND CHAPTERS

Akṣapāda .....	182	Kāśakṛtsna .....	138
Akṣapādādi .....	177	Kauṣītaki .....	56, 150, 179
Agniprakaraṇa .....	239, 240	<i>Kauṣītakibrāhmaṇa</i> .....	132
Agnirahasya .....	54, 84	Gārgi .....	93, 94, 97, 185
Ajātaśatru .....	133, 134	<i>Gītā</i> .....	167
Adhikāralakṣaṇa .....	103	Gautama .....	116
Antaryāmibrāhmaṇa .....	150	<i>Caturlakṣaṇī</i> .....	9
Abhipratārin .....	116	Caitra .....	235
Avaiyākaṇa .....	107	Caitraratha .....	115, 116
Āgamavādin .....	214	Chandoga .....	116, 128
Āgneyyadhikaraṇa .....	89	Chāndogya .....	41, 48, 49, 70
Ācārya .....	12, 70, 103		84, 85, 110
Ātmavāda .....	9, 24, 205		142, 144
Ātmavibhutvavādin .....	230	Jānaśruti .....	114, 115
Ātharvaṇa .....	77, 78	Jābāla .....	116
Ātharvaṇika .....	234	Jaimini .....	85, 112, 133, 135
Ārhata .....	210, 212	Tarkapāda .....	12
Āśmarathya .....	137	Tārkika .....	131, 188
Upakośala .....	73	Tīrthakara .....	9
<i>Upaniṣad</i> .....	18, 73, 112	Taittirīya .....	127
Upavarṣācārya ..	9, 106, 107, 208	Taittirīyaka .....	39, 217
<i>R̥gveda</i> .....	137	Digambara .....	212, 212
Aitareyaka .....	150	Diñnāga .....	193
Auḍulomi .....	137	Devatādhikaraṇa .....	114
Kāthavallī .....	67, 68, 117, 122	Devadatta .....	107, 149, 188
Kaṇabhuj .....	153		204, 215, 223
Kapila .....	146, 147, 153	<i>Dvādaśalakṣaṇī</i> .....	7, 9
Kapilamaharṣi .....	146	<i>Nārāyaṇopaniṣad</i> .....	127
Karmakāṇḍa .....	16, 18, 21	Nirālanbanavāda .....	113
	112, 164	Naiyāyika .....	138, 213, 230
Kāṇāda .....	225, 227	Nyāyavid .....	8, 8
Kāṇva .....	76, 76, 130	<i>nyāyāśāstra</i> .....	182
Kāpālika .....	213	<i>Nyāyasūtra</i> .....	153, 155
Kāpila .....	184, 188	Pañcarātra .....	214
Kārukasiddhāntin .....	213	Pañcarātrika .....	138

INDEX TO QUOTATIONS

- Pātañjalādi ..... 148  
Pāśupata ..... 213  
Purāṇādi ..... 175  
Puruṣasūkta ..... 55  
Paurāṇika ..... 106, 229  
Pratardana ..... 57, 57, 134  
Pratardanavidyā ..... 56, 133  
Prathamatantra ..... 93, 106  
Prathamapāda ..... 9  
Pravilayavādin ..... 142  
Prāṇasaṃvāda ..... 245  
Bādarāyaṇa ..... 1, 85, 103, 112  
Bādari ..... 84  
Bālāki ..... 132, 133, 134  
Bālākyaajātaśatrusaṃvāda ... 132,  
134  
Bāhyāstitvavādin ..... 194  
*Bṛhadāranyaka* ..... 120, 136  
Buddha ..... 203  
Bauddha ..... 194, 197, 204  
206, 208, 230  
*Brahmasūkta* ..... 234  
*Brahmasūtra* ..... 1  
*Brāhmaṇa* ..... 113  
Bhagavat ..... 25  
Bhāgavata ..... 215  
Bhāvārthādhikaraṇa ..... 24  
Bhṛgu ..... 103  
Manu ..... 154, 194  
Manvādismr̥ti ..... 146  
Mantra ..... 42, 46, 55, 69  
103, 110, 127  
129, 130, 163  
220, 235  
*Mantropaniṣad* ..... 38, 127  
Mādhyandina ..... 76, 76, 130  
Māyāvādin .... 65, 139, 142, 208  
Māhāyānikabauddha ..... 144  
Māheśvara ..... 213  
Mīmāṃsā ..... 7, 9, 24, 93  
Mīmāṃsaka .... 10, 18, 111, 164  
178, 207  
Mīmāṃsakadarśanānusārin ... 18  
Mokṣavādin ..... 9  
Maitreyībrāhmaṇa ..... 136  
Maitreyī ..... 136, 136, 138  
*Yajurveda* ..... 137  
Yajñadatta ..... 204  
Yājñavalkya ..... 113, 136  
Yoga ..... 148, 213  
*Yogaśāstra* ..... 104, 123, 175  
Yogācāra ..... 206, 206  
Raikva ..... 115  
Vākyakāra ..... 144  
Vājasaneyaka ..... 85  
Vājasaneyin ..... 55, 83, 86, 134  
*Vājasaneyibrāhmaṇa* ..... 85  
Vājin ..... 54, 65, 239  
Vāmadeva ..... 59  
Vijñānamātrāstitvavādin ..... 194  
Vijñānavādin ..... 206, 209  
Vijñānaskandhamātravādin .. 209  
Viprabhikṣu ..... 206  
Vṛttikāra ..... 93, 144  
*Veda* ..... 17, 18, 20, 64, 93  
105, 109, 111  
111, 117, 127  
148, 167, 216  
*Vedānta* ..... 18, 19, 20, 24, 26  
29, 34, 38, 50, 63  
130, 140, 146, 149  
153, 187, 240, 242  
Vedāntavādin ..... 79, 123  
Vaiyākaraṇa ..... 93, 106  
Vaiśeṣika ..... 13, 154, 154, 178  
188, 189, 194  
213, 218  
Vaiśvānaravidyā ..... 84

INDEX TO QUOTATIONS

Vyāsa .....	15, 154	Stutaśastrādhikaraṇa .....	25
Vyāsādi .....	236		
Śāṅḍilyavidyā .....	55, 82		
Śārīraka .....	24		
Śuka .....	15		
Śūnyavādin .....	194		
Śaiva .....	213		
Śaunaka .....	116		
Śaunakādi .....	56, 110		
Śvetaketu .....	35, 37		
Śvetāśvatara .....	55, 69, 127		
	144, 163		
<i>Śvetāśvataraśruti</i> .....	146		
Śvetāśvatarīya .....	235		
<i>Śvetāśvataropaniṣad</i> .....	148		
<i>Ṣaṣṭitantra</i> .....	146		
Ṣaṣṭhaprapāṭhaka .....	37		
Samvargavidyā .....	114, 115		
Samvarta .....	8		
Satprakaraṇa .....	249		
Sanaka .....	123		
Sanakādya .....	123		
Sanatkumāra .....	92		
Sanmātravādin .....	166		
Sāṅkhya .....	34, 93, 114, 122		
	125, 127, 129		
	146, 147, 149		
	152, 167, 177		
	183, 213, 230		
	244, 244, 250		
<i>Sāman</i> .....	95		
Sāvityupākhyāna .....	102		
Sugata .....	197, 205		
Sūtrakāra .....	3, 5, 65, 70		
	87, 90, 93, 93		
	144, 167, 190		
	208		
Saugata .....	203, 204, 205, 209		
Sautrāntika .....	195, 206		

## UNIDENTIFIED QUOTATIONS

apraciyutasvarūpasya śaktivikṣepalakṣaṇaḥ .....	161
abhigamanopādānejyāsvādhyāyayogair bhagavantam vāsudevam ārādhya tam eva pratipadyata [cf. BSŚbh <i>ad</i> II.2.42.] .....	215
asti karmāsti vipāka [qtd. AKBh: 126.] .....	197
asya gor dvitīyo 'nveṣṭavya [qtd. BSŚbh <i>ad</i> I.2.11.] .....	69
āgneyam caturdhā karoti [qtd. JSŚbh <i>ad</i> III.1.26.] .....	128
ātmani vijñāte sarvam idaṃ vijñātam bhavati [cf. MuU I.1.3.] .....	137
ātmavādam tu śārīrake vakṣyāma [ascribed to Upavarṣa] .....	9
ātmānam anviccha guhāṃ praviṣṭam [qtd. BSŚbh <i>ad</i> I.2.11.] .....	69
ādityasaṃsthaḥ kapilo 'grajo 'gnir [ <i>purāṇe</i> ] .....	147
ā mukter bheda eva syāj jīvasya ca parasya ca [ascribed to Pañcarātrika] ..	138
iti deśāntarābhāva anyo'nyābhāva ucyate .....	166
upaniṣado vedādayo vedāntā [ascribed to Mīmāṃsaka] .....	18
ṛtāv upeyād [qtd. BSŚbh <i>ad</i> II.3.48.] .....	236
ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ [ <i>itihāse</i> ] .....	147
omkāraś cāthaśabdaś ca dvāv etau brahmaṇaḥ purā [see NOTE 1.13-14] .....	1
kaṇṭham bhittvā viniryātau tasmān māṅgalikāv ubhau [see NOTE 1.13-14] .....	1
kāraṇam kāryam yogo vidhir duḥkhānta [cf. <i>Pañcārthabhāṣya ad</i> PāśS I.1.] .....	213
kliśyamāṇo 'pi kurvīta nigrahaṃ manasaḥ sadā [ascribed to Sanaka] .....	123
kṣaṇikāḥ sarve saṃskārā [ <i>buddhavacana</i> ] .....	195
gatānugatiko loko na lokaḥ pāramārthikaḥ [see NOTE 70.9-10] .....	70
guṇapurūṣavivekajñānān muktir [qtd. BSŚbh <i>ad</i> I.4.4.] .....	125
ghaṭarūpaṃ paṭe nāsti paṭarūpaṃ ghaṭe na hi .....	166
jaṅgamājaṅgamaṃ cedam jagan nārāyaṇodbhavam [ <i>itihāse</i> ] .....	147
tad idaṃ liṅgaśarīraṃ puryaṣṭakam .....	124
tasmād avyaktam utpannam triguṇam dvijasattama [cf. BP XXX.59.] .....	147
tām tām avasthām pratipadyamānam kāryam .....	170
tena baddhasya vai bandho mokṣo muktasya tena ca [ascribed to Paurāṇika] ...	
229	
diśaḥ śrotre viddhi pādaḥ kṣitiṃ ca so 'cintyātmā sarvabhūtapraṇetā [see NOTE 82.4-7] .....	82
devā devair atītair hi rūpair nāmabhir eva ca [qtd. BSŚbh <i>ad</i> I.3.30.] .....	111
devā maharṣayaś caiva yogena śreṣṭhatām gatāḥ [ascribed to Sanaka] .....	123

UNIDENTIFIED QUOTATIONS

dyāṃ mūrdhānaṃ yasya viprā vadanti	
khaṃ vai nābhiṃ candrasūryau ca netre [see NOTE 82.4-7]	82
dhūma evāgner divā dadṛṣe nārcir [qtd. JSŚbh <i>ad</i> I.2.2; 12.]	113
dhyānaṃ dhāraṇā samādhir [yogaśāstre]	123
na kalañjaṃ bhakṣayed [cf. BhGBhbh: 10.4-5; BhGŚbh <i>ad</i> XIII.2;	
JSŚbh <i>ad</i> VI.2.19.]	16
na nirvedaṃ munir gacchet kuryād evātmano hitam [ascribed to Sanaka]	123
na yogād uttamaṃ hy asti yoga eva parā gatiḥ [ascribed to Sanaka]	123
na hiṃsyāt sarvā bhūtāni [qtd. BSŚbh <i>ad</i> III.1.25.]	19
nānātvaṃ tat tu saṃvedyaṃ bheda ity abhidhīyate	165
parabhāryāṃ na gacched	236
pariṇāmo yathā tantunābhasya paṭavad yathā	161
paśya lokasya mūrkhataṃ nāśitaṃ tāmra bhājanam [see NOTE 70.9-10]	70
puroḍāśaṃ caturdhā karoti [cf. ĀpŚS III.3.2; BauŚS I.18.27.9.]	128
puryaṣṭakena liṅgena prāṇād yena sa yujyate [ascribed to Paurāṇika]	229
ṛṥhivī yonir oṣadhīnām [qtd. BSŚbh <i>ad</i> I.4.27.]	145
balākā retaḥsekam antareṇa garbhaṃ dhatta [qtd. ŚBhbh <i>ad</i> III.1.19.]	175
brahmaivedaṃ sarvam [cf. ChU VII.25.2; BĀU II.5.1-14; MuU II.2.12;	
Mbh V.44.17c.]	12
mahad ahaṃkāraḥ pañcatanmātrāṇy ekādaśendriyāṇi	
pañcamahābhūtāni [cf. SKBh <i>ad</i> II-IV; VIII.]	183
muktasya tu na bhedo 'sti bhedahetor	
abhāvataḥ [ascribed to Pāñcarātrika]	138
mūtraṃ lohitaṃ prāṇaś cāpām asthi majjā	
vāk tejasa [qtd. BSŚbh <i>ad</i> II.4.21.]	251
yaḥ prāṇaḥ sa vāyuḥ sa eṣa vāyuḥ pañcavidhaḥ	
prāṇo 'pāno vyāna udānaḥ samāna [qtd. BSŚbh <i>ad</i> II.4.9.]	244
yac chabda āha tad asmākaṃ pramāṇam [qtd. JSŚbh <i>ad</i> III.2.35.]	8
yataḥ sarvāṇi bhūtāni bhavanty ādiyugāgame [itihāse]	147
yathābhīmānino 'tītās tulyās te sāmpratāir iha [qtd. BSŚbh <i>ad</i> I.3.30.]	110
yad idaṃ dṛśyate sthūlaṃ jagad etad eva brahma	175
yamaṃ daṇḍahastam ālikhanti varuṇam	
pāśahastam [qtd. Bhāmatī <i>ad</i> I.3.32.]	109
yasmimś ca pralayaṃ yānti punar eva yugakṣaye [itihāse]	147
yā ca kācana balakṛtīr indrakarmaiva tad [qtd. BSŚbh <i>ad</i> I.1.29.]	57
vasante vasante jyotiṣā	
yajeta [cf. JSŚbh <i>ad</i> III.3.19; VI.2.31; BSŚbh <i>ad</i> I.1.23.]	37
śamathavipaśyanāyuganaddhavāhī mārgo yoga [see NOTE 206.5]	206
śṛgālatvaṃ vane varam [see NOTE 33.3]	33



## UNIDENTIFIED QUOTATIONS

sarvātmā bhavati [cf. BĀU I.5.20; BĀU(M) IV.4.28; KauU IV.17; 18] . . . . .	31
saha śākhayā prastaraṃ praharati [qtd. JSŚbh <i>ad</i> IV.2.10; VI.4.43, cf. ĀpŚŚ III.6.6.] . . . . .	47
sa hy antarātmā bhūtānāṃ kṣetrajñāś ceti kathyate [cf. BP XXX.59.] . . . . .	147
suṣupteṣu vāgādiṣu mukhya eko jāgarti sa evaiko mr̥tyunānāpta [cf. BSŚbh <i>ad</i> II.4.19.] . . . . .	249
svarūpam eva vastūnāṃ parasparavilakṣaṇam . . . . .	165



## APPENDIX

A Diplomatic Edition of J.A.B van Buitenen's  
Posthumous Material



## INTRODUCTION TO THE CRITICAL EDITION

The *editio princeps* of Bhāskara's *Śārīrakamīmāṃsābhāṣya* was published in 1915, under the title *Brahmasūtrabhāṣya*, by Pt. Vidyēśvarī Prasāda Dvivedin in the Chowkhambā Sanskrit Series, fascicles 70, 185 and 209. Even for a first edition of a rare work, without a commentary, Dvivedin's enterprise was very unsatisfactory. The Editor more or less accidentally happened upon a manuscript of which he, to his merit, at once recognized the importance; however, apparently misled by the relative antiquity of his document, he failed to institute an exhaustive search for other manuscripts.

In his Sanskrit *bhūmikā* the Editor states that he has used as his basic manuscript "a very brittle MS. in *Baṅgārī* character, missing a few folios." This MS. dates itself A.D.1624 in the colophon: *iti śārīrakamīmāṃsābhāṣye bhāskarācāryapraṇīte caturthādhyāyaḥ samāptaḥ* ||o|| *śakābdāḥ*1546 ||o|| *śrīkrṣṇāḥ śaraṇam* || *śrīhariḥ śaraṇam* ||o||. The Editor observes that the MS. appeared to be written by different hands and "hurriedly," as he concludes from the errors. He also consulted a second manuscript in *devanāgarī*, owned by a Śrī Bābū Govindadāsa of Benares; occasional variants from this MS., often preferable to the readings adopted in the text, are found quoted in foot-notes. Although the Editor states expressly that he used only these two manuscripts, later he must have come across a third manuscript, from which he quotes on occasion. It is fair to say that the Editor has done little more than print his basic MS., with a minimum even of sub-editing. To give one startling example of his carelessness: several *sūtras*, actually found in Bhāskara's text, went unrecognized, whereas elsewhere a *Bṛhadāraṇyaka* passage was made into a spurious *sūtra*. Printing errors abound; and the punctuation, often the only guide to sentence meaning, is frequently so random that the text has been made unintelligible. Finally, on numerous occasions the Editor has tacitly corrected his evidence. All three MSS. appear to be representatives of our Group B, as described below. I have practically had to ignore the testi-

mony of Dvivedin's basic manuscript for the archetype of Group B, not only because Dvivedin's presentation of it is unreliable but also because it is a poor representative of B. My own search failed to turn up his manuscript, which is regrettable because it is the only one recorded in *Baṅgārī* character and but a little more recent than my oldest dated B manuscript (A.D.1553).

This new and critical edition of Bhāskara's important work needs no justification for anyone who has tried to make use of the *editio princeps*. All available manuscripts were consulted and all but two fully collated for the text; improved readings must run over a thousand. In assuring that no MSS. were overlooked I was greatly helped by Dr.V.Raghavan of Madras who personally went through 400 catalogues and lists in his files for the important *New Catalogus Catalogorum* which he is in the process of publishing. The same scholar also made arrangements for the two manuscripts held in Tirupati to be copied. Apart from these Tirupati MSS., which were collated for me by Mr.S.Sambandan of the Śrī Veṅkaṭeśvara Oriental Institute, the manuscripts were collated by me personally or under my direct supervision. I wish to thank Paṇḍits S.Sambandan of Tirupati, D.G.Joshi of Poona and Vaidyanāthan of Madras for the help they have given in the tedious and exacting work of collating.

Totally eleven MSS. of the text have come to my knowledge. Nine of these have been collated; two were left aside.

1. A *grantha* palm-leaf MS. in the Government Oriental Manuscripts Library, Madras, described in the *Triennial Catalogue* of the Library, under number R6123. It contains 115ff., 17½" × 1½", 7-8 lines a page. The hand is good and clear; the transcript is meticulously accurate, nothing omissions and leaving blank space where the text was unintelligible. The MS. contains the first two *adhyāyas*. It seems clear that the MS. was deliberately left incomplete or the copying was purposely discontinued, for after the second *adhyāya* follows the colophon: *iti śrīśārīrakamīmāṃsābhāṣye bhagavadbhāskarapraṇīte dvitīyo (<ā) dhyāyasamāptiḥ | hariḥ OM | śrīmate rāmānujāya namaḥ | hariḥ OM | śrīgurubhyo namaḥ | hariḥ*

OM | śrīmate rāmānujāya namaḥ | śrīrāmacandrasahāy<āy>a/ṃ/  
namaḥ |

Siglum: Ma.

2. A paper transcript of 167 pages in *āndhra* character of the Mysore Oriental Institute, catalogue number A29. It contains a copy of the previous MS. (*Ma.*, *adhyāyas* 1 and 2) and of *Md.* below for the last two *adhyāyas*; no colophon. The text, written in a very clear hand, was probably transcribed around the turn of the century or later.

Siglum: Maa.

3. A paper MS. in *devanāgarī* from the India Office Library, London, catalogue number 3959 (7980); 122ff.(=112, the numbers 71-80 having been skipped), glazed paper, 13" × 6½", 12-14 lines a page, 50-55 *akṣaras* a line. The text, written in a fair hand, is complete and ends with the colophon: || śrī || śrīmadvidvāc<c>akracūḍāmaṇiḥ śrī-śrī105śrīśrīmadśrīgārācāryyāṇāṃ pavanārthaṃ idaṃ pustakaṃ śrīṣṇāndāvane /ṃ/ divyadeśamadhye lipikṛte dāsānudāsasya ca dāsā-dāsah puruṣottamarāmānujadāsa idaṃ pustakaṃ || saṃ<v>at 1611 || caitraśuklapakṣe tithau 'ṣṭamyā<ṃ> guruvasare puṣya-nakṣatre śrīr astu śubham bhūyāt | govinda govinda hare murāre govinda govinda mukuda kṛṣṇa govinda govinda rathā/ṃgapāṇe govinda govinda namaāmi tubhyam || 1 || kṛṣṇāya vāsudevāya devakīnaṃdanāya ca naṃdagopakumārāya govindāya namo namaḥ | govinda hariḥ || granthasaṃkhyā 5120 ||

Siglum: Ld.

4. A paper MS. in *devanāgarī* from the Mysore Oriental Research Institute, catalogue number C.1825, 98½ff., 13" × 5", 14 lines a page, 55 *akṣaras* a line, written in a fair hand; it ends as follows: *iti śārīrakamīmāṃsābhāṣye bhāskarācāryapraṇīte caturthādhyāyaḥ || iti śrīmatpūrṇendusvāmi mādhavaduḥhirājayor/de/namaḥ ||*

Siglum: Md.

5. A paper MS. in *āndhra* script from the Baroda Oriental Institute, catalogue number 7993, 99ff., 12½" × 4½", 12-13 lines a

page, 40-45 *akṣaras* a line. The MS., written in a good hand, is incomplete, ending abruptly in the middle of 3.3.12.

*Siglum: Ba.*

6. A paper MS. in *devanāgarī* from the Bombay University Library, I.S.Desai collection number 1246, 12½" × 4½", 12-13 lines per page, 40-45 *akṣaras* a line. Three hands, all fair, are distinguishable, A(ff.1-11), B(ff.12-30), C(ff.31-46), B(ff.49-57); C numbers the folios written in his hand as 1-16, but B renumbers them 13-46. Folio 47 is missing, ff.48 etc. are wrongly numbered 49 etc. The MS. is incomplete, ending in the middle of 2.1.18.  
*Siglum: Bd.*
7. A paper MS. in *devanāgarī* from the Śrī Venkaṭeśvara Oriental Research Institute in Tirupati; catalogue number 7066, 90ff., but ff.81-88 are missing; 10-14 lines a page, 40 *akṣaras* a line. The MS., written in a reasonably fair hand, breaks off in 3.1.8.  
*Siglum: Ta.*
8. A paper MS. in *devanāgarī* from the same Institute, catalogue number 2736, 87ff., 9 lines a page, 35 *akṣaras* a line. The hand is tolerable. The MS. breaks off in 1.4.22.  
*Siglum: Tb.*
9. A paper transcript in *āndhra* character from the Adyar Library, Adyar, catalogue number 8H23, 84 quarto pages, 36 lines a page; the last 20 pages have suffered badly from moisture. Of this *āndhra* transcript a *devanāgarī* copy has been prepared at the Adyar Library (catalogue number 77754) which was used by the Editor. The original bears a stamp with the legend: "The Sanskrit Library, Theruvalangadu," an institution now defunct. The transcript has no colophon, but it has a lengthy introduction from which it appears that the scribe's name was Śrīnivāsa Śāstrī, son of Yasvenkaṭṭa Rāmārya, son of Subbā Śāstrī, from Vaṭāraṇyakṣetra (Skt. for Theruvalangadu) in Tanjore District. Complete.  
*Siglum: Aa.*
- 10-11. Two more paper transcripts are extant in the Madras Government Oriental Manuscripts Library, one, catalogue number



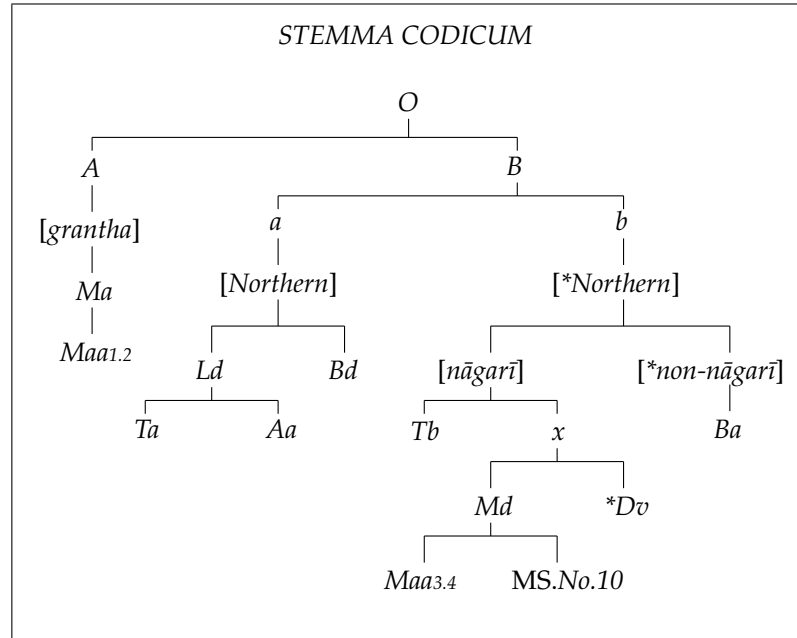
D4687 in *āndhra* character, which is a copy of *Md.*; the other, number D4688, in *devanāgarī*, which was too brittle even to handle. They have been left aside.

Our codices divide into two groups, a Southern one — Group *A*, and a Northern one — Group *B*. Group *A* is constituted by *Ma*, transcribed in *Maa*<sup>1.2</sup>; *Maa* having thus no independent authority, Group *A* is uniquely documented by *Ma*. I qualify this group as “Southern,” because *Ma* is written in *grantha*. Group *B* is formed by all the remaining manuscripts, which all seem to have evolved from a Northern, if not a *nāgarī*, exemplar; exceptions are the *Baṅgārī* manuscript quoted by Dvivedin, and our codex *Ba* — but *Ba* seems eventually to derive from a Northern transmission.

That *Ma* represents a different transmission is at once clear from a comparison of its lacunae and supplements: *Ma* supplements all the lacunae of *B*; *B*, all those of *Ma*. Codex *Ma*, in spite of all the unevennesses of any single manuscript, appears on the whole to have descended from a better exemplar than *B*, and where was little to choose, I have given *Ma* the benefit of the doubt.

The codices representing Group *B* have a complex relationship. Some relations are at once clear: *Ta* and *Aa* are copies of *Ld*, or of a sister text to *Ld* so close to make no difference. *Maa*<sup>3.4</sup> is a straight transcript from the corresponding portions of *Md*, and so is our MS. *No.10* (Madras D4687). On a higher level, *Ld* and *Bd* must stem from a common exemplar, or series of them, since they have one significant lacuna in common; the incompleteness of *Bd*, covering only part of the text where our documentation is plentiful, diminishes its importance as a source. Codices *Tb*, *Md* and *Ba* derive from a common source, in a Northern script, although *Ba* is likely to have been copied from a Southern character. Again, the shortness of *Tb* decreases its immediate importance as a source. Further, with all due caution in view of the less than predictable procedures of the Editor, it may be assumed that Dvivedin’s principal manuscript is intimately related to *Md*, and there is cause to ascribe a common exemplar to both (*x*).

The interrelationships between our sources can therefore be summarized in this pedigree —



As seen from this stemma, the distribution of our codices allows us to come fairly close to Bhāskara's holograph for that text portion where we possess the authority of both Group A and Group B, and rather less close for the last two *adhyaṅgas* where we ultimately have the authority only of *Ld* and *Md*.

One glance at the stemma shows that the agreement of A and B establishes the oldest attainable text. Where A and B disagree, preference has been given to A — making full allowances for the fact that *Ma* is a unique representative — except where *Ma* is clearly out of order: there are incidental corruptions, *akṣaras* (on page 181 *Ma* points out that seven leaves are missing, covering *ca.*5250 *akṣaras*), pointing to the likelihood that the exemplar's edges were damaged; and finally there are lacunae, 1.3.27 (*ad fin.*) to 28 (*med.*), 1.4.5-8, and 2.2.3 (*ad in.*) to 44 (*ad fin.*).

In such cases, B is our sole authority. B is established by the agreement of a and b, but we take note of the fact that a is far

more reliable than *b*; in fact, where *B* is the authority, *a* holds the balance. In *adhyāya* 3 and 4 weight is therefore given to *Ld*, our only surviving representative of *a*, against *Md* and *Ba*, representing *b* — *Ba* leaving us at 3.3.13. Consequently, the critical apparatus to the critical edition could commodiously be simplified to the following notations. Where *Ma* readings were adopted (<*A*), the variants of the other MSS. are quoted as *B* when *B* MSS. are in substantial agreement. Rejected readings from our one extant MS. of *A* are naturally quoted as *Ma*. If *Ma* is in agreement with some of the first-level *B* MSS., this equally settles the text; the variants of *B* MSS. to such a reading need not be quoted, since they are not variants to *O*, but sub-variants to *B*. But variants in individual first-level *B* MSS. had to be quoted wherever there was disagreement between them while *Ma* held no authority.

Finally, the authority of *A* and *B* combined has on occasion been overridden on the strength of higher criticism, notably in two cases of corruptions — the letter of the *sūtras* themselves, and the letter of multitudinous quotations from *śruti*. Almost every page of Bhāskara's commentary testifies to his familiarity with Śaṅkara; in fact, Śaṅkara lay to Bhāskara's left when Bhāskara was writing. On a few occasions he quotes other *sūtra* reading — once against Śaṅkara — and this punctiliousness justifies us in correcting the *sūtras* to Śaṅkara's readings where our MSS. happen to be at variance. The *śruti* texts are for the most part excellently established, and we have not hesitated to correct variants against them, even though it is not unreasonable to assume that on occasion Bhāskara himself might have erred. And in the end there remains an odd lot of corruptions and omissions which the present editor has tried to emend on his own authority.

One consequence of the procedure hereunder followed is an apparent imbalance in the critical notes. Particularly in the first two *adhyāyas* the reading of *B* is comparatively easy to settle, since the documentation is plentiful there; and *Ld*, *Bd* and *Tb* happen to be good copies. *Ma*, however, is our unique testimony; and, while likely to be superior when correct, it cannot help showing up more incidental errors than *B* as a whole. This uniqueness of *Ma* obliged

us to record in fuller detail its discrepancies, and this *Ma* variants may be seen to preponderate at times. But had we noted all the variants of *B* where they served no purpose, they would have been overwhelming.

Although final conviction is always out of the question in such a hazardous undertaking as criticism, textual or otherwise, I confess to a confidence that the present edition presents all the materials pertinent to establishing Bhāskara's holograph as nearly as we can reach it. I expect my colleagues to pay no less respect to the variants than to the adopted text, no less than I have. I have direly missed earlier colleagues in the persons of faithful disciples of Bhāskara, who, by their commentaries, could have left us a text as clean as those of Śaṅkara and Rāmānuja. But they are missing. In their stead, I have tried to be faithful, for I have grown rather fond of my obstreperous Author.

॥ श्री ॥<sup>1</sup>

## ॥ शारीकमीमांसाभाष्यम् ॥

जन्मबन्धविनिवृत्तिकारणम् ब्रह्मसूत्रमिदमुद्धभौ यतः ।  
श्रोतृचित्तकमलैकभास्करम् बादरायणमृषिं नमामि तम् ॥

5 सूत्राभिप्रायसंवृत्त्या स्वाभिप्रायप्रकाशनात् ।  
व्याख्यातं यैरिदं शास्त्रं व्याख्येयं तन्नवृत्तये ॥

अथातो ब्रह्मजिज्ञासा ॥ १-१-१ ॥

चतुर्थेष्वथशब्दप्रयोगो दृश्यते । यथानन्तर्ये । भुक्त्वाथ व्रजति । वेदं<sup>2</sup> कृ-  
त्वाथ वेदिं करोति । यथा पूर्ववृत्तापेक्षायाम् । पूर्वं किञ्चिदुक्त्वा विकल्पान्तरं  
10 कर्तुमिच्छन्नाह । अथायमभिप्राय इति । यथा माङ्गल्ये ।

ॐकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।  
कण्ठं भित्त्वा विनिर्यातौ तस्मान् माङ्गलिकावुभौ ॥ इति ।

यथाधिकारे । अथ शब्दानुशासनमिति । तत्र नाधिकारार्थो ब्रह्मजिज्ञासाया  
अनधिकार्यत्वात् । नापि मङ्गलार्थो<sup>3</sup> वाक्यार्थेऽन्वयाभावात् श्रवणमात्रगम्य-  
15 त्वात्<sup>4</sup> । पूर्ववृत्तापेक्षायानन्तर्याव्यतिरेकादानन्तर्यार्थ इह गृह्यते । तत्र  
किमपि पूर्ववृत्तं वक्तव्यं तदुच्यते पूर्वं कर्मविचारो वृत्तोऽनन्तरं ब्रह्मजिज्ञासा  
प्रारभ्यते । अत्राहुः --- नायं वृत्तवर्तिर्ष्यमाणसंबन्ध उपपद्यते धर्मजिज्ञा-  
सायाः प्रागप्यधीतवेदान्तस्य ब्रह्मजिज्ञासोपपत्तेः । न चात्र क्रमप्रतिपादकं<sup>5</sup>  
प्रमाणमस्ति यथा हृदयस्याग्नेऽवद्यति अथ जिह्वाया अथ वक्षस इति । न

<sup>1</sup> Ma. śrimate rāmānujāya namaḥ: Maa. śrīr astu— śrīmat hayavadanāya namaḥ: Ld. śrimate rāmānujāya namaḥ: Md. śrīgaṇeśāya namaḥ: Ba. śrīlakṣmīnṛsiṃhāya namaḥ: Bd. śrīmadanamohanadevo jayati— sanakādikaśiṣyāya nārādāya mahātmame 1 natvāhaṃ bhāskarācāryaḥ sūtrabhāṣyaṃ sa nirmāne 2: Aa. śrīrāmo jayati <sup>2</sup> B. om. vedamkṛtvātha vedim karoti <sup>3</sup> B. maṅgalārthe māṅgalasya <sup>4</sup> B. paṭahadhvanivacchravaṇa<sup>o</sup> <sup>5</sup> B. kramasya pratipādakaṃ

चात्राङ्गाङ्गिभावः प्रयाजादिवत् । नाप्यधिकृताधिकारो गोदोहनादिवत् । फ-  
लजिज्ञास्यभेदाच्च । अभ्युदयफलं धर्मज्ञानं निःश्रेयसफलं ब्रह्मज्ञानं । साध्यश्च  
धर्मस्तत्र जिज्ञास्यः सिद्धरूपं ब्रह्म<sup>1</sup> त्विह । चोदनाप्रवृत्तिभेदाच्च । अनुष्ठा-  
नपर्यवसायिनी तत्र चोदना ब्रह्मचोदना पुनरवबोधपर्यवसायिनी नानुष्ठाने  
5 प्रवर्तयति । यथा प्रत्यक्षादिप्रमाणं स्वरूपावबोधकं न प्रवर्तकमेवं तत्त्वमस्या-  
दिवाक्यं स्वरूपावबोधकं न प्रवर्तकमिति ।

यद्येवं कस्य तर्हीदमानन्तर्यम् । अत्रोच्यते<sup>2</sup> --- नित्यानित्यवस्तुविवेकः  
शमदमादिसाधनसम्पत् इहामुत्र फलोपभोगविरागो मुमुक्षत्वं चेति । एतत्पूर्-  
ववृत्तमेतदानन्तर्यमथशब्देनोच्यते । सत्येतस्मिंश्च<sup>3</sup> ब्रह्मजिज्ञासोपपद्यते नान्य-  
10 धेति । अतःशब्दो हेत्वर्थः । यतः श्रुतिरेव कर्मणां क्षयित्वं दर्शयति । तद्यथेह  
कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयत इति । ज्ञान-  
स्य चामृतफलं<sup>4</sup> दर्शयति ब्रह्मविदाप्नोति परमिति । अतो हेतोर्ब्रह्मजिज्ञासा  
कर्तव्येति ।

अत्र ब्रूमः --- यत् तावदुक्तं धर्मजिज्ञासायाः प्रागपि ब्रह्मजिज्ञासोपपत्तेरिति  
15 तदयुक्तम् । अत्र हि ज्ञानकर्मसमुच्चयात्क्षेमप्राप्तिः<sup>5</sup> सूत्रकारस्याभिप्रेता । तथा  
च वक्ष्यति सर्वापेक्षा च यज्ञादिश्रुतेरश्ववदिति । कर्मणि चापरिज्ञाते विद्यायाः  
केन समुच्चयः केन नेति विभागो न शक्यते वदितुं हेयोपादेयप्रतिपत्त्यभावात् ।  
पूर्ववृत्ते तु कर्मज्ञाने काम्यं प्रतिषिद्धं च हेयं नित्येन कर्मणा समुच्चय इति  
प्रतिपादयितुं शक्यते । कर्मसमृद्धार्थानि चोद्गीथाद्युपासनान्यत्र चिन्त्यन्ते तेषां  
20 च कर्माधिकृतपुरुषविषयत्वात् । अविज्ञाते तु कर्मणि चिन्ता नोपपद्यते । पूर्वं  
तु धर्मजिज्ञासा कर्तव्या पुरुषमात्रविषयत्वात् । स्वाध्यायविधेस्त्वार्थावबोधप-  
र्यवसानादधीतवेदस्य गुरुकुले तिष्ठतोऽर्थावबोधोऽवश्यम्भावीति । ब्रह्मज्ञानं  
तु मुमुक्षोः कस्यचिदेव न च गुरुकुल एव वसतः । कस्मात् । ज्यायान्तर-  
सापेक्षत्वाद्यज्ञेन दानेनेति । तथा शान्तो<sup>6</sup> दान्त इति विहितमुपायान्तरम् ।  
25 न च स्वाध्यायविधिरुपायान्तरमाक्षेप्तुं क्षमः पुरुषान्तरेषु कर्मावबोधसमर्थेषु  
चरितार्थत्वादात्मनश्च दुर्विज्ञेयत्वादन्तःकरणस्य च रागाद्युपहतवृत्तित्वाच्छ्र-  
वणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विदुः । आश्चर्यो

<sup>1</sup> B. brahmātra for brahma tviha <sup>2</sup> B. om. atra <sup>3</sup> B. saty etasmin sādhanacatuṣṭāye  
<sup>4</sup> B. cāmṛtaphalatvaṃ <sup>5</sup> B. ° nmokṣapṛāptiḥ <sup>6</sup> B. śānto dānta uparatas titiḥṣuḥ  
śraddhāvitto bhūtātmanyevātmānaṃ paśyed iti vi<sup>0</sup>

वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलोऽनुविष्ट इति दर्शनादेकमेवा-  
 द्वितीयमहं ब्रह्मास्मीति चाभेदज्ञानानुत्पत्तेः तस्मिन्निवृत्ते तज्जिज्ञासानिवृत्तौ  
 प्रसज्यमानायां प्रतिपन्नाश्रमान्तराणां चतुर्णामप्याश्रमिणामविशेषेण वेदान्त-  
 विध्यधिकारिता<sup>1</sup> ब्रह्मजिज्ञासेयं प्रस्तूयते । कोऽसौ विधिः । श्रोतव्यो मन्तव्यः  
 5 सोऽन्वेष्टव्यः स विजिज्ञासितव्यश्च । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् । महा-  
 शाला महाश्रोत्रिया इति च<sup>2</sup> दर्शनात् । ननु स्वाध्यायोऽध्येतव्य इति श्रवणे  
 सत्यध्ययने प्रवृत्तिः अध्ययने च<sup>3</sup> सति वेदार्थश्रवणे प्रवृत्तिरितीतरेतराश्र-  
 यदोष इति चेत् । नैतदेवम् । अध्ययनविधिकारितं<sup>4</sup> श्रवणादिवाक्यस्वीकरणं  
 चाध्यापनविधिप्रयुक्तम्<sup>5</sup> । उक्तं चोपनीय गुरुः<sup>6</sup> शिष्यं वेदमध्यापयेदिति ।  
 10 शिष्याचार्यसम्बन्धस्यानादित्वादितो वर्षसहस्रेऽप्यासीदिति नानवस्थादोषः ।  
 श्रवणे चाभिप्रवृत्तस्य कोऽसावात्म्येत्यपेक्षायां स्वरूपावबोधपराणि<sup>7</sup> इदं सर्वं  
 यदयमात्मा स य एषो ऽनिमैतदात्म्यमिदं सर्वमित्यदीनि प्रतिवेदान्तं प्र-  
 वर्तन्ते । विदिते चात्मतत्त्वे<sup>8</sup> प्रत्ययावृत्तिलक्षणं तदुपासनमुपदिश्यते<sup>9</sup> ---  
 निदिध्यासितव्यः । विज्ञाय प्रज्ञां कुर्वीतेति । कर्मोपासनयोश्च समुच्चयो व-  
 15 क्ष्यते । अभेदज्ञानमभ्यस्यमानमज्ञानवासनामुच्छिनत्ति<sup>10</sup> रागादिवासनां च ।  
 कर्म पुनः कर्मवासनामित्युपरिष्ठात्स्थास्यति । स्वाध्यायविधिकारिता वेतर-  
 विधिकारिता वा<sup>11</sup> ब्रह्मजिज्ञासास्तु । सर्वथा धर्मजिज्ञासायास्तु पूर्वभावित्वं  
 सिद्धम् । तस्मात्पूर्ववृत्ताद्धर्मज्ञानादनन्तरं ब्रह्मजिज्ञासेति युक्तम् ।  
 यदप्युक्तं न<sup>12</sup> चाङ्गाङ्गिभाव इति तदप्यसिद्धम् । कर्मसमृद्धार्थिनो यजमा-  
 20 नस्य उद्गीथाद्युपासनानां विहितत्वान्नोकेषु पञ्चविधमित्यादीनां<sup>13</sup> च कर्मा-  
 धिकृतस्यैवाभ्युदयार्थिनो विधानात् गोदोहनादिवत् । यदप्युक्तं फलजिज्ञा-  
 स्यभेदादिति तदपि प्रयुक्तम् । समुच्चयाभ्युपगमात् केवलकर्मणां चाभ्युदयफलं  
 धर्मज्ञानमिष्टमेव । जिज्ञास्यभेदश्चोदनाप्रवृत्तिभेदश्चास्मत्पक्षे<sup>14</sup> न विरुध्यत इति  
 न किञ्चिद्दूषणं पश्यामः । नित्यानित्यविवेकादयोऽन्तःकरणधर्माः पूर्वत्राप्रकृ-

<sup>1</sup> Ma. vedāntādhikāritā <sup>2</sup> B. om. ca <sup>3</sup> Ma. om. ca <sup>4</sup> B. ° kārītaṃ ca <sup>5</sup> Ma,  
 Ba, Bd, Ld. tac cādhyayanavidhi° <sup>6</sup> Ma. tu guruḥ <sup>7</sup> Ld. ° parāṇi, a correction of  
 ° parāṇām common to Ma and B <sup>8</sup> Ma. cāpi tattve <sup>9</sup> Ma, Bd. u(pa)diśyate; Ld.  
 upadīśyate <sup>10</sup> Ma, Bd. abhyasyamānajñāna°; Ld, Bd, Ta, Aa. ā(c)chinatti <sup>11</sup> B.  
 vāstu brahmajijñāsā <sup>12</sup> B. aṅgāṅgibhāvābhāvād for na cāṅgāṅgibhāva° <sup>13</sup> B.  
 completes the quotation: sāmopāsita <sup>14</sup> B. asmatpakṣe 'pi

ताः स्वशब्देन चानिर्दिष्टाः<sup>1</sup> कथमिव सूत्रकारस्य विवक्षिता इति प्रतिपत्तुं शक्यन्ते<sup>2</sup> तेषामनवस्थितत्वात् ।

यदप्युक्तं कर्मणां क्षयित्वं ज्ञानस्य च निःश्रेयससाधनत्वमतःशब्देन व्य-  
पदिश्यत इति तदप्यसत् । अतःशब्दो<sup>3</sup> वृत्तस्यापदेशको हेत्वर्थतया । य-  
था क्षेमः सुभिक्षोऽयमतोऽहमस्मिन्देशे वसामीति स्ववाक्योपात्तस्य अर्था-  
5 द्वा<sup>4</sup> गम्यमानस्य हेतुत्वं वदति । तद्यथेह कर्मजित<sup>5</sup> इति केवलस्य कर्मणः  
क्षयित्वमुच्यते न ज्ञानसहकारिणः । तथाच श्रुतिः --- स य आत्मान-  
मेव लोकमुपास्ते न हास्य कर्म क्षीयत इति । स्वतः क्षणिकस्यापि क-  
र्मणो ज्ञानरसविद्वस्याक्षफलरसत्वान्न<sup>6</sup> क्षीयत इत्युच्यते । कथमयमर्थोऽव-  
10 गम्यते<sup>7</sup> । तद्वास्यान्ततः क्षीय्यत इत्यनेवंविदः कर्मक्षयमभिधायात्मविदस्त-  
दभावप्रतिपादनपरत्वाद्वाक्यस्य । तस्मात्पूर्ववृत्तस्य कर्मज्ञानस्य अतःशब्देनो-  
पदिश्यते हेतुत्वम् । तच्चोभयत्र ब्रह्मज्ञानं प्रति हेतुत्वमारम्भे फलप्राप्तौ च ।  
कर्मणि वृत्ते<sup>8</sup> तदपेक्षा ब्रह्मजिज्ञासा कर्तुं शक्यत इत्यारम्भे हेतुत्वं कर्मणा  
समुच्चितं ज्ञानं क्षेमप्राप्तिनिमित्तमिति फलप्राप्तौ हेतुत्वम् ।

15 अन्ये पुनरन्यथा सम्बन्धं वर्णयन्ति । देवादिभ्योऽनृणीभावः पूर्ववृत्तः प्र-  
ज्ञाकषायपरिपाकश्च । तदानन्तर्यमथशब्देनोच्यते<sup>9</sup> इति । कथं । वेदेन किल  
बुद्धिपूर्वकं<sup>10</sup> स्वाध्यायाध्ययनप्रभृतिषु<sup>11</sup> पुरुषः कर्मस्वेव प्रवर्त्यते<sup>12</sup> । ततः शा-  
स्त्रीयनैसर्गिकवासनयोरुद्भवाभिभवौ<sup>13</sup> । ततश्च पुण्यापुण्ययोरुपचयापचयौ ।  
ततश्चोत्तमाधिकारविधियोग्यः<sup>14</sup> पुरुषो भवति । कः पुनरुत्तमाधिकारवि-  
20 धिः यं प्रति कर्मभिः पुरुषो योग्यतामापद्यते । आत्मा वा अरे द्रष्टव्यः  
श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति । तत्र योऽयं कर्मभोक्ता<sup>15</sup> विज्ञाना-  
त्मा लोकप्रसिद्धः स दर्शनक्रियाकर्मत्वेन नियम्यते द्रष्टव्य इति । द्रष्टव्ये च  
वस्तुनि विचिकित्सोपजायते कियत्पारमार्थिकं कियदौपाधिकमिति नानु-  
मानगम्ये<sup>16</sup> । ततश्च तस्मिन् रममाणस्य निरुपद्रवमात्मतत्त्वमुपदिश्यते<sup>17</sup> श्रो-  
25 तव्य इति । तस्मिंश्च श्रुतेऽभ्युपगमप्रधानं ज्ञानमुपदिश्यते मन्तव्य इति । ततो

<sup>1</sup> B. vānirdiṣṭāḥ <sup>2</sup> B. śakyate <sup>3</sup> B. ataḥśabdo hi <sup>4</sup> B. arthāc ca <sup>5</sup> Ma, Aa. karmacita <sup>6</sup> B. akṣayi°; Ma. ° phalarasatvān <sup>7</sup> B. gamyate; Ma, Ba. °vagamyate  
<sup>8</sup> B. pūrvavṛtte <sup>9</sup> B. etad° for tad° <sup>10</sup> B. buddhipūrvam <sup>11</sup> B. ° prabhṛti°  
<sup>12</sup> Ma. pra(va)r(t)yate <sup>13</sup> B. ° bhavābhibhavau <sup>14</sup> Ma. ubhayādhikārayogaḥ  
<sup>15</sup> B. kartā bhoktā <sup>16</sup> B. nānumānā(va)gamagamye <sup>17</sup> B. paramātmātattvam;  
Ba. paramārthātma°; Ma. upadrśyate



ध्यानं निदिध्यासितव्य इति । सोऽयमनेन चतुर्विधेन विधिना ध्यानपर्यन्ते वेदार्थे नियुज्यते तत्प्रयुक्ता चेयं ब्रह्मजिज्ञासा प्रस्तूयते । ननु धर्ममीमांसा-यामेव<sup>1</sup> द्वादशलक्षण्यां शब्दव्यापारः<sup>2</sup> निरूपितः । तद्व्यतिरिक्तः शब्दव्यापारो नास्ति । किमर्थं प्रतिज्ञान्तरमुच्यते । सत्यमेवम् । तथापि दर्शपूर्णमासाक्षिप्त-  
 5 कल्पसूत्रादिप्रयोगशास्त्रवदुत्तमाधिकाराक्षिप्तं शारीरकं शास्त्रमारभ्यत इति ।  
 अत्र वदामः । तदिदं सम्बन्धकथनं न्यायविदो न श्रद्धते । न हि धर्मा-  
 धिकारस्य कृत्स्नस्य पुरुषसंस्कारद्वारेणोत्तमाधिकारोपयोगित्वेऽस्ति किञ्चि-  
 त्प्रमाणम् । स्वाध्यायविधिस्तावत्कर्मावबोधार्थः । तदवबोधश्च तदनुष्ठानार्थो  
 दानाद्यर्थश्च । तथा चोक्तं संवर्तेन

10 विद्यादानेन सुमतिर्ब्रह्मलोके महीयते । इति

कर्म च त्रिविधं काम्यं नित्यं नैमित्तिकं च । तदपि गृहस्थार्थं<sup>3</sup> काम्यं ताव-  
 त्स्वर्गकामः पुत्रकाम इति तावन्मात्रोपलक्षणत्वान्नान्यार्थं<sup>4</sup> शक्यं कल्पयितुम् ।  
 यच्छब्द आह तदस्माकं प्रमाणमिति हि न्यायविदः । न च योग्यता ना-  
 म प्रयोजनानन्तरं शब्दादवगम्यते । यदपि नित्यं कर्म यावज्जीवं जुहुयात्  
 15 सन्ध्यामुपासीतेति तदपि<sup>5</sup> पुरुषस्यैव प्रत्यवायपरिहारार्थमभ्युदयार्थं च<sup>6</sup> ।  
 अकुर्वन्विहितं कर्मेति<sup>7</sup> स्मृतिः । श्रुतिश्च<sup>8</sup> --- त्रयो धर्मस्कन्धा इत्युपक्रम्य  
 सर्व एते पुण्यलोका भवन्तीति । भावनास्वाभाव्याच्चावश्यं<sup>9</sup> भाव्येन केनापि  
 सामान्येन भवितव्यमिति पुरुषार्थपर्यवसायी सर्वो विधिः कर्मकाण्डे । न  
 तस्य योग्यतापादनं नामापरं कार्यं शक्यमुत्प्रेक्षितुमत्यन्तातीन्द्रियत्वादस्या-  
 20 र्थस्य । दिव्यदृशो हि ते ये कल्पयन्ति । पुण्यापुण्योपचयापचयौ<sup>10</sup> पुरुषार्थौ  
 नोत्तमाधिकारोपभोगिनौ विधानाभावात् । यं प्रति यो विधिः प्रवृत्तः क्रतुं  
 पुरुषं वा स तदर्थ एव । नान्यार्थः शक्यः कल्पयितुम् । विस्तरेण च<sup>11</sup> तत्तु  
 समन्वयादित्यत्र<sup>12</sup> निराकरिष्यामः ।

यदप्युक्तं दर्शनक्रियाव्याप्यतया विज्ञानात्मा नियम्यत इति तदप्यपव्या-  
 25 ख्यानम् । तत्रात्मशब्देन परमात्मा विवक्षितः । कथम् । वाक्यशेषात् । आ-

<sup>1</sup> B. ca for dharma<sup>o</sup> <sup>2</sup> B. *superfluously adds: kṛtsno after first śabdavyāpārah* <sup>3</sup> B. puruṣārthaṃ <sup>4</sup> B. upakṣiṇatvān <sup>5</sup> B. tad for tad api <sup>6</sup> B. *inserts taccoktam;* Tb. tathā co<sup>o</sup> <sup>7</sup> B. *om. iti smṛtiḥ* <sup>8</sup> B. śrutiśca bhavati <sup>9</sup> B. <sup>o</sup> vyād vā<sup>o</sup> <sup>10</sup> B. <sup>o</sup> cayau ca; (Tb. *om.*) <sup>11</sup> B. *om. ca* <sup>12</sup> Ma. *om. tu*

त्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितमिति सर्वविज्ञानप्रतिज्ञानात् । न च सकृदुच्चरितो जीवपरः परमात्मपरश्च शक्यो ग्रहीतुम् । एकार्थनिष्ठत्वादेकस्मिन्प्रयोगे । किं चानधिगतार्थगन्तृत्वाद्विधीनां प्रत्यभिज्ञाप्रत्यक्षशिद्धश्चायं<sup>1</sup> विज्ञानात्मेत्यात्मवादे स्थापितम् । न च प्रत्यक्षे 5 वस्तुनि विचिकित्सा अग्न्यौष्ण्यवत् प्रत्युतानुमानगम्ये<sup>2</sup> सत्तामात्रावगमात्तद्विशेषे विचिकित्सा स्यात् । तस्मादयमर्थः । परात्मदर्शनं कुर्यादिति । न च दर्शने पुरुषस्य साक्षात्स्वातन्त्र्यमस्तीति दर्शनार्थः पुरुषप्रयत्नो विधीयते । स च निर्विषयो न सम्भवतीति श्रवणादिरुपायो विधीयते । श्रवणादिनोपायेन प्रयतमानस्यात्मदर्शनमुत्पद्यत इति ।

10 यदप्युक्तं प्रयोगशास्त्रवदारभ्यत इति तदप्यपेशलम् । यथा धर्मजिज्ञासा विप्रतिपत्तिनिराकरणार्थमारब्धा तथेयं<sup>3</sup> ब्रह्मजिज्ञासा । सुतरां चात्र विप्रतिपत्तयो भवन्ति मोक्षवादिनां तीर्थकराणां बहुत्वात् । न च ब्रह्मविषयो विचारो मीमांसायां क्वचिदधिकरणे विद्यत<sup>4</sup> उपदेशातिदेशविचारार्थत्वेन कृत्स्नस्य शास्त्रस्य पर्यवसानात् । यथा च तत्र द्वादशलक्षण्या विना धर्मविचारो न 15 परिसमाप्यते तथा चतुर्लक्षण्या विना ब्रह्मविचारः । प्रतिवाक्यं<sup>5</sup> वचनव्यक्तीनां दुर्विज्ञेयत्वादज्ञानसंशयविपर्यया न निवर्तेरन् । प्रमाणलक्षणं तु साधारणम् । श्रुत्यादिप्रमाणं चाविरुद्धमेकत्र स्थितमन्यत्राश्रीयत अधीतवेदस्य श्रोतुरेकत्वात् । यदि पुनरेकत्रोक्तं प्रमाणमन्यत्राप्युच्येत पुनरुक्तमेव स्यात् । अत एवोपवर्षाचार्येणोक्तं प्रथमपादे --- आत्मलक्षणं<sup>6</sup> तु शारीरके वक्ष्याम इति । 20 अतः पूर्वोक्त एव सम्बन्धः ।

ब्रह्मशब्देनेश्वरो गृह्यते । न ब्राह्मणजातिजीववेदचतुर्मुखानां ग्रहणं ब्रह्मलक्षणस्य वक्ष्यमाणत्वात् । ब्रह्मणो जिज्ञासेति कर्मणि षष्ठी कर्तृकर्मणोः कृतीति विधानात्<sup>7</sup> । न सम्बन्धसामान्ये । अत एव चतुर्थी विभक्तिरपि न गृह्यते<sup>8</sup> ब्रह्मणे जिज्ञासेति । ब्रह्मणश्चेप्सिततमत्वात् प्राधान्यं सन्वाच्याया<sup>9</sup> इच्छाया उपसर्जनत्वात् । इष्यमाणमिह ज्ञानं प्रधानं ज्ञानमपि ज्ञेयार्थमिति ब्रह्मप्राधान्यं<sup>10</sup> युक्तम् ।

<sup>1</sup> B. ° pratyakṣaśāyam <sup>2</sup> B. ° numānāgamagamye <sup>3</sup> B. tathā for tathēyam <sup>4</sup> B. vartate <sup>5</sup> B. ° vākyaṃ ca <sup>6</sup> B. ātmavādam <sup>7</sup> B. viśeṣavidhānāt <sup>8</sup> B. yujyate <sup>9</sup> B. sanvācyecchāyā <sup>10</sup> B. brahmaṇaḥ for brahma°

किं पुनरिदं ज्ञानं नाम। अत्र केचिन्मीमांसका आहुः। नित्यानुमेया ज्ञानक्रिया ततो घटादिविषयं संवेदनमुत्पद्यते तत्तस्याः फलमिति। यथा पाकक्रियाया ओदन इति। तदिदमुक्तमयुक्तं<sup>1</sup> ज्ञानक्रियाकल्पनायां प्रमाणाभावात्। येभ्यश्चक्षुरादिभ्यः क्रियोत्पत्तिरिष्यते<sup>2</sup> तेभ्य एव प्रमितिरिष्यतां प्रमितिः संवेदनमनुभव इति चानर्थान्तरं तद्भावभावित्वात्। आलोकेन्द्रियमनःसंस्कारेषु<sup>3</sup> हि सत्सु संवेदनमुत्पद्यते इति तदभावे नोत्पद्यते। यदि पुनरपरं ज्ञानं कल्प्येत तस्याप्यन्यत् तस्याप्यन्यदित्यनवस्था। न च ज्ञानक्रियानुमाने लिङ्गमस्ति। संवेदनमिति चेत्। न। अगृहीतसम्बन्धत्वात्। यदि च<sup>4</sup> लिङ्गी प्रत्यक्षः स्यात्ततोऽनेनेदं लिङ्गं व्याप्तमिति शक्यते सम्बन्धो ग्रहीतुं यथाग्निधूमयोः। न चात्र ज्ञानक्रिया प्रत्यक्षा। यदि च प्रत्यक्षा तत एव सिद्धत्वात् किम् अनुमानेन। ज्ञातसम्बन्धस्यैकदेशदर्शनादिति ह्यनुमानलक्षणम्। इन्द्रियशक्तयस्त्वर्थापत्तिसमधिगम्या इति स्थितम्। न चार्थापत्तिरस्तीन्द्रियार्थसंनिकर्षादनन्तरमनुभवोत्पत्तेः। अतोऽनुभव एव ज्ञानं युक्तं<sup>5</sup>। न तद्व्यतिरिक्तं किञ्चित्। तस्य हानादिवुद्ध्यः फलम्। पाकादिषु तूपपद्यते क्रियाकारकफलानां प्रत्यक्षत्वात्। किं पुनर्ज्ञानस्य सतत्त्वम्। केचिदाहुरात्मप्रभेयमिन्द्रियद्वारेभ्यो विनिर्गता विषयेषु वर्ततेऽनेका च्छिद्रघटमध्यस्थप्रदीपप्रभावदिति। तदिदमसम्यग्दर्शनम्। क्षणिकमिदं रूपादिज्ञानं नित्यमात्मचैतन्यम्। कथं नित्यानित्ययोरैक्यम्। यदि च विषयविषयं ज्ञानं नित्यमात्मचैतन्यमेव स्यात्। ततः सर्वाणि तानि युगपदवतिष्ठेरन्निति न कदाचिद्विषयविस्मरणं स्यात्। तस्मादालोकेन्द्रियादिभ्यो ज्ञानमुत्पाद्यमानं<sup>6</sup> निरुध्यमानं चान्यदात्मचैतन्यं चान्यदिति युक्तम्। ज्ञातुमिच्छा जिज्ञासेति प्रकृत्यर्थप्रधानेयमिच्छा धातोः कर्मण इति धातुवाच्यस्यार्थस्य ईप्सिततमत्वस्मरणात्<sup>7</sup>। तत्पुनर्ब्रह्म प्रसिद्धमप्रसिद्धम् वा स्यात्<sup>8</sup>। यदि प्रसिद्धं न जिज्ञास्यामानम्। अथाप्रसिद्धं नितरां<sup>9</sup> सोऽयमनर्थको ब्रह्मजिज्ञासारम्भः। तदुच्यते --- प्रसिद्धं तावद्<sup>10</sup> आगमप्रमाणगम्यत्वात्सदेव सोम्येदमग्र आसीदेकमिति<sup>11</sup> जगत्कारणोपदेशाद्ब्रह्मशब्दव्युत्पत्तेश्च। बृहतेर्धातोर्ब्रह्म। यतः

<sup>1</sup> B. tad idam ayuktam iti brūmaḥ <sup>2</sup> B. karaṇebhyaḥ kriyo<sup>0</sup> <sup>3</sup> Ma, Ba. manaskāreṣu <sup>4</sup> B. om. ca <sup>5</sup> B. om. yuktam <sup>6</sup> B. utpadyamānaṃ <sup>7</sup> B. (except Tb) īpsitatva<sup>0</sup> <sup>8</sup> B. om. syāt <sup>9</sup> Ma, Md, Ld, Aa. natarāṃ, an impossible early reading, later independently corrected by scribes <sup>10</sup> B. tāvad brahma <sup>11</sup> B. completes the quotation: āsīd ekam evādvītyam

परं बृहदधिकं नास्ति तन्मूलकारणमेव पारिशेष्यात्। कार्यप्रपञ्चे तु ब्रह्म-  
शब्दो गौणः मुख्यपूर्वकश्च<sup>1</sup> गौणो भवति यथाग्निर्माणवक इति। किमर्था  
तर्हि जिज्ञासा<sup>2</sup>। विप्रतिपत्तिनिराकरणार्था। केचित्त्रिगुणं प्रधानं जगत्का-  
रणमाहुः। अपरे परमाणुं प्रतिजानते। अतः प्रस्तूयते ब्रह्मजिज्ञासा। ब्रह्म  
5 च कारणात्मना कार्यात्मना जीवात्मना च त्रिधावस्थितम्<sup>3</sup>। तत्राविशेषेण  
ब्रह्मजिज्ञासा प्रस्तूयते ब्रह्मैवेदं सर्वमिति ब्रह्मशब्दस्याविशेषात्। तत्र स्वरू-  
पं प्रमाणं च प्रथमेनाध्यायेन प्रतिपाद्यते। द्वितीयेन<sup>4</sup> स्मृतिविरोधपरिहारः  
परमतनिराकरणं च तर्कपादे श्रुतीनां च परस्परविरोधपरिहारः। तृतीयेन  
संसारगतिवर्णनं जीवस्यावस्थाभेदो ब्रह्मणः<sup>5</sup> सतत्त्वं विद्यानां भेदाभेदविचा-  
10 रो ज्ञानकर्मसमुच्चयश्चेति। चतुर्थेन ज्ञानावृत्तिरुत्क्रान्तिरर्चिरादिमार्गनिरूपणं<sup>6</sup>  
फलनिरूपणं च क्रियत इति॥ १॥

किं पुनस्तद्ब्रह्मेति लक्षणमुच्यते केवलमागमैकसमधिगम्यत्वात् तत्प्रसिद्ध-  
मेव लक्षणं दर्शयितुमाचार्यः प्रवर्तते<sup>7</sup>।

जन्माद्यस्य यतः॥ १-१-२॥

15 जन्मादिर्यस्य तदिदं जन्मादि सृष्टिस्थितिप्रलयम्। तद्गुणसंविज्ञानो बहुव्री-  
हिर्यथा लम्बकर्णमानयेति। अस्येति त्रिजगन्निर्दिश्यते। यत इति कारणम्।  
यस्मादीश्वरात्सर्वज्ञात्सर्वशक्तेः परमकारणादस्य जगतो नामरूपाभ्यां व्याकु-  
तस्य विविधविभक्तभोग्यभोक्तृसंयुक्तस्य<sup>8</sup> नियतदेशकालफलोपभोगाश्रयस्या-  
चिन्त्यरचनस्य सृष्टिस्थितिप्रलयाः प्रवर्तन्ते तद्ब्रह्मेति प्रतिपत्तव्यम्। उपादा-  
20 नकारणं च निमित्तकारणं चेह लक्षितम्।

वैशेषिकाः पुनरनुमानेन केवलं<sup>9</sup> निमित्तकारणमीश्वरं साधयन्ति। बु-  
द्धिमत्कारणपूर्वकं जगत्सावयवत्वात्कार्यत्वाद्वा घटादिवदिति। तदयुक्तम्।  
सम्बन्धग्रहणाभावात्। न हि सावयवेनानेन जगतेश्वरस्य सम्बन्धोऽनुभूतपूर्-  
वस्तस्यातीन्द्रियत्वात्। बुद्धिमत्कारणपूर्वमिति<sup>10</sup> सिद्धसाधनं कर्मनिमित्तत्वा-  
25 त्संसारस्य कर्मणश्च बुद्धिमत्कर्तृपूर्वकत्वात्<sup>11</sup>। पुत्रादिजननमपि यत्प्रमाणान्त-

<sup>1</sup> B. mukhyapūrvaś <sup>2</sup> B. adds: tadviśeṣaṃ prati vipratipatti<sup>o</sup> <sup>3</sup> Ma. sthitam  
for tridhāvasthitam <sup>4</sup> Ma. dviṭiyena ca <sup>5</sup> B. brahma for brahmaṇaḥ <sup>6</sup> B. om.  
utkrāntir <sup>7</sup> Ma, Ba. pravartate; B. otherwise pravavṛte <sup>8</sup> Ma. vividhabhakta; B.  
om. ° bhogya<sup>o</sup> <sup>9</sup> Ma. kevalanimitta<sup>o</sup> <sup>10</sup> B. ° pūrvakam iti ca <sup>11</sup> B. om. ° kartṛ<sup>o</sup>

रसिद्धं तदपि बुद्धिमता कर्त्रा<sup>1</sup> क्रियते । यथा च दृष्टान्ते कुम्भकारादिरसर्वज्ञः  
 शरीरेन्द्रियवांश्च कर्ता तथा दार्ष्टान्तिकेऽपि शरीरादिमत्त्वं रागादिमत्त्वं च  
 प्रसज्यते<sup>2</sup> ततश्चानिश्चरत्वम् । न च वादिनो योऽभिमतो धर्मः स एव ग्र-  
 हीतव्यो न प्रतिवाद्युक्त इति नियन्ता कश्चिदस्ति । अत्यन्तातीन्द्रिये वस्तुनि  
 5 साध्यमाने यावन्तो धर्मा दृष्टान्ते दृश्यन्ते<sup>3</sup> ऽन्वयव्यतिरेकपरिशुद्धाः सम्भ-  
 वन्ति ते सर्वे प्रसज्यमानाः केन वार्यन्ते । ननु चैवमनुमानोच्छेदः प्रसज्येत ।  
 अनित्यः शब्दः कृतकत्वाद्दृष्टादिवदिति दृष्टान्तधर्माः सर्वे शब्दे प्रसज्येरन् ।  
 अत्रोच्यते --- न भवता सम्यगनुमानवृत्तं व्यज्ञायि । प्रमाणान्तरगोचरे हि  
 लिङ्गिनि तेन वारिता धर्मा निवर्तन्ते पाक्यत्वादयः । यः<sup>4</sup> पुनः प्रत्यक्षा-  
 10 द्यविरुद्धो नित्योऽनित्यो वेति प्रतिज्ञायते स तत्र हेतुना साधयितुं शक्यते ।  
 अत्र पुनः सावयवत्वादित्यनेन<sup>5</sup> हेतुना यावन्तो धर्माः प्रतिबद्धास्ते सर्वे  
 प्रसज्यन्त एव । वाद्युक्तवत्प्रतिवाद्युक्तमपि दूषणं ग्रहीतव्यम् । एवं सावयव-  
 त्वादिति चानैकान्तिको हेतुः । न केवलमयं विरुद्ध एव । कथम् । बीजादङ्कुरो  
 जायते । न तत्र बुद्धिमत्कारणपूर्वकत्वम् । प्रत्यनुमानं च क्षित्यादीनि वा-  
 15 युपर्यन्तानि न बुद्धिमत्कार्याणि<sup>6</sup> भवन्ति<sup>7</sup> महाभूतशब्दवाच्यत्वादाकाशवत्<sup>8</sup>  
 । अतः सावयवत्वात्कार्यत्वादित्यादयो हेतवो हेत्वाभासा इति स्थितम् ।  
 अत एवेदं सूत्रमनुमानप्रदर्शनार्थं न भवति । किं तु वेदवाक्यप्रदर्शनार्थं । किं  
 पुनः । तदुच्यते --- यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति  
 यत्प्रयन्त्यभिसंविशन्तीति ॥ २ ॥

20 जन्मादिकारणं ब्रह्मेति कथमवगम्यते । न हि पूर्वसूत्रे विशिष्योक्तं येन  
 प्रमाणविशेषणावधारणं<sup>9</sup> स्यात् । अत आह ।

### शास्त्रयोनित्वात् ॥ १-१-३ ॥

शास्त्रं योनिः प्रमाणं यस्य तदिदं शास्त्रयोनि ब्रह्म । तस्य भावः शास्त्र-  
 योनित्वम् । शास्त्रप्रमाणकत्वादिति यावत् ।

<sup>1</sup> B. om. kartrā <sup>2</sup> Ma. lacuna prasajya[te ...] vastuni <sup>3</sup> Ma, Ld. om. dr̥śyante  
<sup>4</sup> Ma. ca for yaḥ <sup>5</sup> Ma. sāvayavatvena hetunā <sup>6</sup> B. om. buddhimat° <sup>7</sup> B. na  
 bhavanti <sup>8</sup> Ma. om. ° bhūta° <sup>9</sup> B. ° viśeṣāva°

अत्र केचिदाहुः --- प्रपञ्चविलायनद्वारेणात्मनः<sup>1</sup> कार्यत्वान्नियोगविषय-  
 त्वमतश्च शास्त्रयोनित्वम् । न च स्वत उपाधिनिबन्धनायां वा कर्तव्यतायां<sup>2</sup>  
 प्रामाण्ये कश्चिद्विशेष इति । तदिदं निःश्रीकमभिहितम्<sup>3</sup> । नित्य आत्मा  
 कथं कार्यत्वं प्रतिपद्यते । कार्यश्चेद्वदन्त्यः स्यात् । कार्यश्च नित्यश्चे-  
 5 ति परस्परव्याहृतं वचनम् । न चान्यस्मिन्कृतेऽन्यः कृतो भवति । न हि  
 घटे कृते नभः कृतं भवति । यदि श्रुतिर्ब्रूयादात्मानं कुर्यादिति तदाश-  
 क्योपदेशादप्रमाणं स्याद्यथाग्निना सिञ्चेदुदकेनादीपयेदिति वचनमप्रमाणम् ।  
 अथैतद्वृषणभयात्प्रपञ्चविलायनं<sup>4</sup> कुर्यादिति वाक्यार्थं कल्पयेत्तदप्यसदशक्य-  
 त्वाद्विलायनस्याश्रुतत्वाच्च<sup>5</sup> । न हि पुरुषमात्रेण पृथिव्यादीनि महाभूतानि  
 10 विलाययितुं<sup>6</sup> शक्यन्ते । समाहिते मनसि सुषुप्ते वा सर्वं तिरोहितं व्युत्थितस्य  
 तदेव सर्वं पुरतोऽवतिष्ठते । न च प्रपञ्चविलायने<sup>7</sup> कश्चिदुपायोऽस्ति । न हि  
 प्रपञ्चैवैव प्रपञ्चविलायनं शक्यं कर्तुमनवस्थाप्रसङ्गात् तस्यान्ये तस्याप्यन्ये-  
 नेति<sup>8</sup> । साधारणो<sup>9</sup> प्रपञ्चः प्रविलाय्यते<sup>10</sup> विशिष्टो वा । न तावद्विशिष्टः<sup>11</sup>  
 । आत्मीयबन्धकारणस्याविद्याकामकर्मलक्षणस्य<sup>12</sup> विनाशनं प्रपञ्चविलाय-  
 15 नं<sup>13</sup> यदि मन्यसे तत्र नास्ति विसंवाद इति । साधारणे च प्रविलायिते<sup>14</sup>  
 सर्वमुक्तिप्रसङ्गः । शुकेन व्याससूनुना विनाशितं जगदद्य न दृश्येत । प्रपञ्च-  
 विलयविषयश्च<sup>15</sup> नियोगोऽनियोज्यः<sup>16</sup> पुरुषादिसापेक्षत्वात् । यदि कर्ता प्र-  
 विलायिता स्यान्नियोगः क्रियेत । नियोगोऽपि तदेदानीं<sup>17</sup> कार्यत्वात्क्रियावत्  
 प्रपञ्च एव । न च प्रपञ्चरूपेण नियोगेन प्रपञ्चविलायनं<sup>18</sup> संभवति तुल्यत्वात् ।  
 20 न च नियोगः कारकत्वेनोपदिश्यते<sup>19</sup> किंतु<sup>20</sup> कार्यत्वेन<sup>21</sup> । तस्य<sup>22</sup> साध्य-

<sup>1</sup> B. prapañcaprivilāpana° <sup>2</sup> B. ° nibandhanāyāś ca kartavyatāyāḥ <sup>3</sup> B. niṣpramāṇakam <sup>4</sup> Ld, Tb. ° vilāpanam; Md, Ta, Aa, Ba. ° pravilāpanam <sup>5</sup> Ld, Tb. vilāpana°; Md, Ta, Aa, Ba. pravilāpana°; Ld, Aa, Ba. om. tad; B. om. asad <sup>6</sup> B. pralāpayitum <sup>7</sup> B. ° pravilāpane <sup>8</sup> B. ° prasaṅgāt so 'pyanena tasya tasyāpy anena tasyāpy aneneti <sup>9</sup> B. sādharmaṇo vā <sup>10</sup> B. pravilāpyate viśiṣṭo vā <sup>11</sup> B. om. na tāvad viśiṣṭaḥ; I suspect a lacuna in Ma after viśiṣṭaḥ, where a hetu is expected <sup>12</sup> Ma. ° lakṣasya <sup>13</sup> B. ° pravilāpanam <sup>14</sup> B. pravilāpīte <sup>15</sup> Ma. ° viśayaviśayaḥ; B. ° pravilayaḥ; I conjecture ° vilayaviśayaḥ for A <sup>16</sup> Ma, B. niyogo niyojyapuruṣa°, which makes no sense since the sentence lacks a predicate; I conjecture ° niyogo 'niyojyaḥ puruṣa° <sup>17</sup> Ma. kene°; Ma as adapted gives the best sense; all B. MSS are corrupt, having kāryarūpaścet (Ld. cati) out of \*kāryarūpatvāt, kariyāva(m)ta(h) out of kriyāvat, prapañcavidhāvādvīdhānam/vidhā/vidā out of \*prapañcavidha eva. B. can be reconstructed as \*niyogo 'pi kāryarūpatvāt kriyāvat prapañcavidha eva <sup>18</sup> B. ° pravilāpanam <sup>19</sup> B. ° darśyate <sup>20</sup> B. om. kiṃ tu <sup>21</sup> B. adds param na (in place of tasya) which may stand for a misplaced param tu ↔ kiṃ tu <sup>22</sup> B. param na ca for tasya

त्वे साधनान्तरं प्रपञ्चरूपमभ्युपगन्तव्यमिति कुतः प्रपञ्चविलायनसम्भवः<sup>1</sup> ।  
किं च प्रतीतिवेलायामेव<sup>2</sup> प्रविलयोऽभ्युपगम्यते<sup>3</sup> । अन्यत्र पुनरग्निहोत्रादौ  
प्रतीतिकालोऽन्योऽनुष्ठानकालोऽन्यः । यदि च प्रतीतिमात्रेण नियोगसिद्धि-  
रिहेष्यते तथा सा<sup>4</sup> सर्वत्रेत्यनुष्ठानलोपः प्रसज्येत । न हि प्रविलयः कर्तव्य  
5 इति ज्ञानमात्रात्प्रविलयो जायते । न च ध्यानं प्रविलयहेतुर्ध्यातृध्येयादि-  
प्रपञ्चापेक्षत्वाद्धानाच्च<sup>5</sup> व्युत्थितस्य पृथिव्यादीनां तथावस्थानात् । किं च  
प्रविलायनं<sup>6</sup> व्यापारः किं वाभाव इति । यदि व्यापारः प्रपञ्चस्तदवस्थ एव ।  
अथाभावस्तदा<sup>7</sup> तद्विषयो नियोगो नोपपद्यते तस्यावस्तुत्वप्रतिज्ञानात् । न  
हि शशविषाणविषयो नियोगः संभवति । अत एव कर्मकाण्डेऽपि न कलञ्जं  
10 भक्षयेदित्येवमादिषु नियोगानुपपत्तिरित्यलमतिप्रसङ्गेन ।

अथात्मज्ञानविषयो नियोगः परिकल्प्येत<sup>8</sup> --- आत्मज्ञानं कुर्यादिति ।  
तदप्ययुक्तम् ज्ञानस्यापुरुषतन्त्रत्वात् । क्रिया हि कर्तुमकर्तुमन्यथा<sup>9</sup> कर्तुं वा  
शक्यते --- अश्वेन गच्छति पद्भ्यां वा पुरुषेच्छानुरोधित्वात् । न ज्ञानं पुरुषे-  
च्छामनुरुध्यते प्रमाणप्रमेयवशवर्तित्वात् । तदुपायस्तु शक्यते विधातुमनुष्ठानं  
15 च श्रवणादिः । न तु साक्षात् स्वेच्छया ज्ञानं पुरुषो निष्पादयितुं शक्नोति ।  
ननु<sup>10</sup> च स्वाध्यायाध्ययनविधिना<sup>11</sup> ज्ञानं विधीयते । न । तत्राप्यध्ययनमेव<sup>12</sup>  
विधीयते । अर्थज्ञानं तु फलम् । तच्च स्वप्रमाणादग्निहोत्रादिवाक्यात्स्वप्र-  
मेये स्वयं जायते<sup>13</sup> न पुरुषेच्छयेति । इदं च भवान्पृष्टो व्याचष्टां ---  
किमात्मज्ञानमुत्पन्नमनुत्पन्नं<sup>14</sup> वेति<sup>15</sup> । यद्यनुत्पन्नं विषयासिद्धिर्न<sup>16</sup> नियो-  
20 गसिद्धिर्विषयसिद्ध्या हि नियोगसिद्धिर्विशिष्यते<sup>17</sup> यथा स्वर्गकामो यजेतेति  
यागसाध्या<sup>18</sup> नियोगसिद्धिस्तद्वदत्रापि स्यादिति<sup>19</sup> । अथ श्रवणादिनोपायेनो-  
त्पन्नं ज्ञानं तदा तेनैव पुरुषार्थसिद्धेः किमन्तर्गडुना<sup>20</sup> नियोगेन कल्पितेनेति ।

<sup>1</sup> B. prapañcapratipādanapravilāpana<sup>o</sup> dittography <sup>2</sup> B. evātra <sup>3</sup> Ma, Tb. pravilāpo for pravilayo <sup>4</sup> Ma. sa sarvatrey; B. sarvatrey; I conjecture sā sarvatra iti, sā referring back to niyogasiddhiḥ <sup>5</sup> B. °dhyeyādiprapañcāt; Ba. intermediary between Ma. ° prapañcāpekṣatvāt and B. ° prapañcatvāt with its ° prapañca-ṭpravilaya-dhyānāc <sup>6</sup> B. pravilāpanam <sup>7</sup> Ma. om. athābhāvas; Ba, Tb. om. atha <sup>8</sup> Ma, Ba. parikalpyeta; the other B. MSS parikalpita <sup>9</sup> B. om. akartum <sup>10</sup> Ma. na tu for nanu <sup>11</sup> B. om. adhyayana <sup>12</sup> B. om. apy; B. om. eva <sup>13</sup> Ld, Bd, Tb, Ta. svaprameyeṣūpajāyate; Ba. svaprameyaṃ (° meye?) jāyate <sup>14</sup> Ma. om. anutpannaṃ <sup>15</sup> Ma. neti for veti <sup>16</sup> Ma. om. na niyogasiddhir <sup>17</sup> B. iṣyate <sup>18</sup> B. yāgasiddhyā; Ma. yāgasādhyā <sup>19</sup> B. om. iti <sup>20</sup> M. om. antargaḍunā

तथा च श्रुतिः। तमेवं विदित्वातिमृत्युमेतीति<sup>1</sup>। ज्ञाननियोगयोश्च यदि<sup>2</sup> संबन्धो नेष्यतेऽनन्वितो<sup>3</sup> वाक्यार्थः स्यात्। अथ संबन्धोऽस्ति तत्रापि गुणप्रधानयोः परस्परसंबन्ध इत्यवश्यमेकस्य गुणभावोऽन्यस्य प्राधान्यम्। यदि नियोगो ज्ञानार्थः स्यान्नियोगस्य वाक्यार्थतया सर्वत्र यत्प्राधान्यं प्रतिज्ञातं तद्धीयेत। अथ ज्ञानं नियोगसिद्धर्थं ततो मुक्त्यर्थत्वं न स्यात्। न चो-  
 5 भयार्थत्वे प्रमाणमस्ति। न च नियोगो मुक्त्यर्थोऽश्रुतत्वात्तमेवं विदित्वेति ज्ञानस्यैव साक्षाद्गुणपदेशात्<sup>4</sup>। न च ज्ञानशब्देन नियोगो विधीयत इत्यतो<sup>5</sup> नियोगपरिकल्पनं कल्पनमेवेत्युपरम्यते ॥ ३ ॥

ननु च शास्त्रयोनित्वं ब्रह्मणो नोपपद्यते। कस्मात्। कार्यपरत्वाद् वेदस्य।  
 10 तथा हि चोदनालक्षणोऽर्थो धर्मः तस्य ज्ञानमुपदेशः तद्भूतानां क्रियार्थेन स-  
 माम्नायः आम्लायस्य क्रियार्थत्वादानर्थक्यमतदर्थानामिति कार्यपरत्वेनैव तत्र  
 तत्रानुक्रमणात्। न च सिद्धरूपे ब्रह्मणि विधिः संभवति। साध्यार्थविषयो  
 हि सः। स्वर्गकामो यजेतेत्याख्यातशब्देभ्यः क्रिया प्रतीयते। सिद्धरूपे च  
 वस्तुनि वाक्यं प्रयुज्यमानं प्रमाणान्तरसापेक्षं यथा पचति गच्छतीति प्रमा-  
 15 णान्तरेणोपलभ्य प्रयुङ्क्ते। न च लोके स्वरूपपरः प्रयोगो दृश्यते। ननु नायं  
 सर्पो रज्जुरेवेति दृश्यते। नैतदेवम्। तत्रापि विधिरध्याह्रियते मा भैषीरिति।  
 वृद्धव्यवहारे यत्परः प्रयोगो दृश्यते तत्परो वेदो भवितुमर्हति तत्पूर्वकत्वात्त-  
 द्भवहारस्य। किं च कार्यपरेषु वाक्येषु प्रयुक्तेषु<sup>6</sup> पदानां वाचकशक्तिरवधार्यते।  
 गामानयाश्चमानयेति तथा शुक्लां गां कृष्णामित्येवं जातिगुणक्रियावचनानां  
 20 बहुशः प्रयोगदर्शनात्संबन्धव्युत्पत्तिर्भवति। न च स्वरूपे व्युत्पत्तिर्दृश्यते।  
 अतो व्युत्पत्तिशून्या स्वरूपावगतिः। अतो वेदान्तवाक्यानां कर्मापेक्षितक-  
 तुः स्वरूपनिरूपणेनार्थवत्त्वं<sup>7</sup> जपार्थत्वं वा। तथा चोक्तम्<sup>8</sup> --- उपनिषदो  
 वेदादयो वेदान्ता इति केचिदेवं मीमांसका मन्यन्ते।

अपरे पुनर्मीमांसकदर्शनानुसारिणो वेदान्तार्थमुन्नयन्ति प्रतिपत्तिविधिवि-  
 25 षयतया शास्त्रयोनित्वं न स्वरूपपरतया। तथा च विधिः श्रोतव्यो मन्तव्यः  
 सोऽन्वेष्टव्यः स विजिज्ञासितव्य इति। कोऽसावात्मेत्यपेक्षायां सर्वेषां वेदा-

<sup>1</sup> B. complete the quotation nānyaḥ panthā vidyate 'yanāya <sup>2</sup> Ma. om. yadi <sup>3</sup> B. 'narhitho; Dv. 'nanvito (e.c.?) <sup>4</sup> Ld, Ta. vaśalesāt; Tb. uddeśāt <sup>5</sup> B. atra for ato  
<sup>6</sup> B. prayujyamāneṣu <sup>7</sup> B. svarūpasamarpaṇenā<sup>o</sup> <sup>8</sup> B. coktaṃ sa vedāntā iti; Ba., making no sense of it, omits; Dv. interpolates karmāpekṣā sarve vedāntā iti.



न्तवाक्यानां स्वरूपप्रतिपादनार्थानां सदेव सोम्येदमग्र आसीदित्येवमादीनां  
 तादर्थ्येनोपयोग इति कृत्स्नो वेदान्तः कार्यपर इति। भवतु तावद्वेदान्त-  
 गतानां वाक्यानामेवमद्वैतात्मप्रतिपत्तिविधिपरत्वेन समन्वयः। कर्मकाण्डस्य  
 तु कथं समन्वय इति। न चान्यतरस्य परित्यागः प्रामाण्याविशेषात्।  
 5 अत्रोच्यते --- भेदाभेदविषययोः कर्मज्ञानकाण्डयोः परस्परविरोधादन्यत-  
 रानुगुण्येनान्यतरव्याख्येयम्। तत्र निःश्रेयसफलप्रतिपादनपरस्य वेदान्तस्य  
 न<sup>1</sup> कर्मविधिशेषत्वेन व्याख्यानं युक्तम्। कर्मविधीनां तु तादर्थ्यं शक्यमव-  
 गन्तुम्। कथम्। आन्वयिकं प्रासङ्गिकं च द्विविधं कार्यं दृश्यते। स्वर्गकामो  
 ग्रामकाम इत्यान्वयिकं कार्यम्। प्रासङ्गिकं पुनः स्वाभाविकीनां बाह्याभ्या-  
 10 न्तरप्रवृत्तीनामुपरमः कर्मप्रक्षयान्नियोगनिष्ठस्य<sup>2</sup> च रागादिप्रक्षयो<sup>3</sup> दृष्टानुश्र-  
 विकभोगेष्विति। तत्र यद्यपि कर्मविधिभिरान्वयिकं कार्यमाश्रितं तथाप्युत्त-  
 माधिकारविधिना प्रासङ्गिकं कार्यमपेक्षितमिति। तदेव प्राधान्येन विवक्ष्यते  
 नैसर्गिकाभिनिवेशसिद्धं च भेदमाश्रित्य कर्मविधीनां प्रवृत्तेरविरोधः। यथा  
 श्येनविधिः शास्त्रान्तरनिषिद्धविषये<sup>4</sup> न हिंस्यात् सर्वभूतानीति मिथ्यादर्शिनं  
 15 प्रतिषेधमतिक्रम्यावस्थितं पुरुषमाश्रित्य प्रवर्तते<sup>5</sup> दृश्यते च<sup>6</sup> लोके मिथ्यावि-  
 षय उपदेशस्तत्त्वज्ञानार्थपरः --- यथा किल कञ्चिद्राजपुत्रः तस्करैरानीय  
 निषादराजाय निवेदितस्तेन चासौ पुत्रत्वेन परिगृहीतो स्नेच्छाचाराभि-  
 रतिरेवास्ते<sup>7</sup> तं राजमन्त्री तत्रागत्य स्नेच्छजात्यगुणमाचारं<sup>8</sup> कञ्चिदनुवर्ण्य  
 पश्चाद्भूते<sup>9</sup> राजपुत्रोऽसि त्वं न स्नेच्छपुत्र इति ग्राहिते समस्तस्नेच्छाचारं  
 20 हित्वा स्वरूपमेव प्रतिपद्यत इति। तस्माद्वेदान्तानां प्रतिपत्तिनियोगपरत्वं  
 न स्वरूपपरत्वमिति प्राप्ते ब्रूमः।

तत्तु समन्वयात्॥ १-१-४॥

तुशब्दः पूर्वपक्षं व्यावर्तयति। ब्रह्मस्वरूपं शास्त्रमवगमयति<sup>10</sup> न केवलं  
 कार्यमेव। कुतः। समन्वयात्। समन्वितानि हि ब्रह्मस्वरूपप्रतिपादनपर-  
 25 त्वेन सृष्टिप्रकरणगतवाक्यानि<sup>11</sup> सदेव सोम्येदमग्र आसीदात्मा वा इदमेक

<sup>1</sup> Ma. om. na <sup>2</sup> B. kalmaṣakṣayān for karmaṣakṣayān <sup>3</sup> B. rāgādikṣayo  
<sup>4</sup> B. ° niṣiddhahiṁsaviṣaye <sup>5</sup> Ma. om. pravartate <sup>6</sup> Ma. om. ca <sup>7</sup> Ma.  
 mlecchābhiratir <sup>8</sup> B. ° guṇam evācāraṁ <sup>9</sup> B. om. bhūte <sup>10</sup> B. avabodhayati  
<sup>11</sup> B. prakaraṇagatāni

एवाग्र आसीत्तस्माद्वा एतस्मादात्मन आकाशः सम्भूत इत्येवमादीनि । न  
 च तेषां ब्रह्मपराणामर्थान्तरकल्पना युक्ता श्रुतहान्यश्रुतकल्पनाप्रसङ्गात् । न  
 च कार्य एव प्रामाण्यं प्रतिज्ञातुं<sup>1</sup> युक्तं स्वरूपावबोधेऽपि प्रामाण्यस्यावि-  
 शिष्टत्वात् । अपौरुषेयत्वं हि प्रामाण्ये कारणं तच्चाविशिष्टम् । अथोच्यते  
 5 अग्निहोत्रादिवाक्येषु कार्यावगतिः प्रामाण्ये कारणमिति<sup>2</sup> तदयुक्तं चैत्यवन्द-  
 नवाक्येऽपि प्रसङ्गात् । अथापौरुषेयत्वे सत्यनपेक्षत्वात्प्रमाणता तदप्यनपेक्ष-  
 त्वं वेदान्तेऽपि तुल्यम् । लोके वेदे च पदानां<sup>3</sup> स्वार्थप्रत्यायनेऽनपेक्षत्वमवि-  
 शिष्टम्<sup>4</sup> । वाक्यानां तु लौकिकानां स्वरूपे कार्ये वा प्रमाणान्तरापेक्षायां  
 प्रामाण्यं तदभावेऽप्रामाण्यं यथा खपुष्पं<sup>5</sup> तिष्ठति खपुष्पं<sup>6</sup> पश्येदिति । वै-  
 10 दिकानामपौरुषेयत्वादनपेक्षत्वम्<sup>7</sup> । प्रमाणान्तरानधिगतत्वाच्च मूलकारणस्य  
 नापरिनिष्ठितत्वं कार्यत्वं वा प्रामाण्ये कारणं किं त्वनधिगतार्थगन्तृत्वम् ।  
 यथा हि प्रत्यक्षादिप्रमाणं<sup>8</sup> सिद्धरूपावबोधकं तद्वत्सृष्टिवाक्यानामपि<sup>9</sup> भवि-  
 ष्यति । न च कार्यप्रतिज्ञायां तव प्रमाणान्तरवदिति दृष्टान्तोऽस्ति । यदुक्तं  
 15 स्वरूपपरः प्रयोगो नास्तीति तदपर्यालोचितवचनम् । कार्यवच्च स्वरूपे प्र-  
 योगो दृश्यते नायं सर्पो रज्जुरेवेति । नात्र विधिपदाध्याहारस्यावसरः<sup>10</sup> ।  
 रज्जुतत्त्वावबोधे हि भयं निवर्तते । तदभावे विधिगतेनापि भयं न निव-  
 र्तते । सम्पूर्णत्वाद् वाक्यस्य<sup>11</sup> नाध्याहारसम्भवः । यदा तु वादिना वाक्यं  
 प्रयुज्यते प्रतिवादिनं प्रति नित्यः शब्दः<sup>12</sup> प्रत्यभिज्ञानात् सामान्यवदिति  
 तदपि<sup>13</sup> वस्तुतत्त्वावबोधार्थम् । न तत्र विधिर्वर्तते<sup>14</sup> हेतुबलात् तत्रार्थप्रती-  
 20 तिर्न<sup>15</sup> विधिबलात् । न्यायसहस्रप्रतिपादकं च भाष्यं न विधिपरम् । तथा  
 क्व गतो देवदत्त इति पृष्टे तीर्थयात्रां गत इत्युत्तरम् । एवं तत्र तत्र द्रष्ट-  
 व्यम् । ननु स्वरूपावबोधने सत्यपि<sup>16</sup> किं कार्यमित्यपेक्षा<sup>17</sup> जायते । सत्यम् ।  
 कार्यवाक्येऽप्यपेक्षाऽविशिष्टा<sup>18</sup> । आयाहि माणवकेत्युक्ते किमर्थमिति पृच्छति  
 भोक्तुमित्युत्तरं दीयते । स्वरूपपरं कार्यपरं वा वाक्यं किञ्चित्प्रयोजनमुद्दिश्य

<sup>1</sup> B. pratipattum <sup>2</sup> Ma. iti yuktaṃ <sup>3</sup> Ma. om. ca padānām <sup>4</sup> Ma. aviśiṣṭāvākyaṇām <sup>5</sup> Ma. khe puṣpaṃ <sup>6</sup> Ma. khe puṣpaṃ <sup>7</sup> Ma. anapekṣatvāt <sup>8</sup> B. pratyakṣapramāṇam <sup>9</sup> B. sṛṣṭivākyaṃ; Ma. om. api <sup>10</sup> Ma. vidhipadasyāvasaraḥ <sup>11</sup> B. cāpi vākyaṣya <sup>12</sup> B. (except Ba, Md) śabdas tattvena <sup>13</sup> Ma. atra tad iva for iti tad api <sup>14</sup> B. vidyate <sup>15</sup> B. tatrārthapratipattir <sup>16</sup> Ma. satyam api for saty api <sup>17</sup> B. ākāṅkṣā <sup>18</sup> I split MSS. ° viśiṣṭāyāhi into ° viśiṣṭā—āyāhi, neither daṇḍas nor open spaces being regularly employed; Bđ. has ° viśiṣṭāyohyāyāhi which suggests an original āyāhi doubled

तेन<sup>1</sup> प्रयुज्यते । न प्रयोजनशून्यमित्येतावांस्तु विशेषः<sup>2</sup> । प्रयोजनं तु नियोग-  
 एवेति नास्ति नियमः । यथा कर्मकाण्डे स्वर्गादिप्राप्तिः फलमेवमत्रापवर्गप्रा-  
 प्तिः फलमित्युपशाम्यतु<sup>3</sup> भवान् । यच्चोक्तं कार्यपरेषु वाक्येषु<sup>4</sup> संबन्धग्रहणात्  
 तत्रैव तेषां शक्तिर्नान्यत्रेति । तत्रोच्यते --- यद्येवं कार्येऽप्यग्निहोत्रादौ ते-  
 5 षां शक्तिः सुदुर्लभा<sup>5</sup> प्रत्यक्षानुमानपरिच्छिन्नेऽर्थे<sup>6</sup> लौकिके व्यवहारे तेषां<sup>7</sup>  
 शक्तिदर्शनात् । किं च संबन्धग्रहणकाले यद्यद्विशेषणं दृष्टं देशकालप्रयोगादि  
 तत्सर्वं शक्तेर्नियामकं स्यात् । अथ

संबन्धग्रहणोपायः प्रत्यक्षादि यदीष्यते<sup>8</sup> ।  
 कार्यं च तद्वदेवेति तन्न शक्तेर्नियामकम् ॥ इति ।

10 इतश्च कार्यमनियामकं नित्यत्वात् संबन्धस्य । यस्त्वनित्योऽर्थः पाकादि-  
 कारकं सोऽनुरुध्यते । किं च

उपेयवेदनं यावदुपायानां प्रतीक्षणम् ।  
 उपेये तु विदिते नोपायः पुनरपेक्ष्यते ॥

यथा रत्नपरीक्षाशास्त्रं रत्नानां<sup>9</sup> स्वरूपसंवेदनार्थं स्वरूपे विदिते पञ्चान्ना-  
 15 पेक्ष्यते<sup>10</sup> । किं चान्वयव्यतिरेकाभ्यां पदशक्तिनिश्चयः<sup>11</sup> । ततोऽभिधीयमानानां  
 पदार्थानां समन्वयो नान्वितानामभिहितानां वा विनिश्चयः । प्रतिपदं च  
 शक्त्यवगमो न पदसमूहस्य । ननु च पदान्तरापेक्षं पदं<sup>12</sup> प्रयुज्यते ततश्च  
 वाक्यस्यैव वाचकशक्तिर्नैकैकस्य<sup>13</sup> पदस्य । अत्रोच्यते --- मुखमस्तीति किं  
 नाम न प्रलप्यते । यदि पदान्तरपेक्षा पदान्तरस्य<sup>14</sup> वाचकशक्तिः स्यात्ततो  
 20 गामानयेत्यत्र प्रयुक्तस्य गोपदस्य गां पश्येत्यत्र<sup>15</sup> शक्तिर्न स्यादानयेतिप्रयो-  
 गाभावात् । ततश्च प्रतिवाक्यं सम्बन्धग्रहणायैव स्थातव्यं न व्यवहारः क-  
 श्चित्सिद्धेदिति<sup>16</sup> । किं चाश्चमानयेत्यानयेतिसन्निधानादश्चपदस्य गोत्वं वाच्यं

<sup>1</sup> B. om. tena, probably due to wrong splitting (uddiśyate na prayujyate) which makes no sense <sup>2</sup> B. etāvān atra niyamaḥ <sup>3</sup> Ma. om. phalam (°MS. worm-eaten here) <sup>4</sup> B. om. vākyeṣu <sup>5</sup> Ma. sulabhā <sup>6</sup> Ma. om. 'rthe <sup>7</sup> B. om. teṣāṃ <sup>8</sup> Ma. niyāmaka iti <sup>9</sup> B. ratnasva° <sup>10</sup> B. paścān nopāyaḥ punar apekṣyate, inspired by previous line <sup>11</sup> B. here has a hiatus caused by haplography, reading: pādaśakter (=śakti) [niścayaḥ.....abhihitānāṃ vā] viniścayaḥ <sup>12</sup> B. tat for padaṃ <sup>13</sup> B. naikasya <sup>14</sup> B. padasya for padāntarasya <sup>15</sup> B. atra vācakaśaktir <sup>16</sup> B. sidhyeta

स्यात्स्वतोऽर्थाभावात् । अथाश्चशब्दस्याश्चत्वं वाच्यमित्यभ्युपगम्यते<sup>1</sup> । गो-  
 शब्दस्य गोत्वं सिद्धम् । तर्हि प्रतिपदमर्थभेदो<sup>2</sup> न पदान्तरसन्निधिनिमित्तम् ।  
 शक्तिमतामेव पदानां सहप्रयोगः प्रयोजनापेक्षः कारकाणामिव काष्ठादीनाम् ।  
 न च<sup>3</sup> पदत्वसामान्यगता वाचकशक्तिः सर्वत्र सर्वार्थप्रतीतिप्रसङ्गात् । अतः  
 5 पदविशेषगता शक्तिः<sup>4</sup> सा च प्रतिपदमन्वयव्यतिरेकसामर्थ्यात्<sup>5</sup> । अतोऽ-  
 भिधीयमानानां पदार्थानामन्वयो नान्विताभिधानं शक्तितोऽवस्थितम् । न च  
 सर्वेषां पदानां कार्यं वाच्यं पर्यायार्थसहप्रयोगानुपपत्तेः<sup>6</sup> तरुपादपशब्दवत् ।  
 अन्वयव्यतिरेकाभ्यां लिङ्गादिप्रत्ययवाच्यत्वं कार्यत्वं कार्यस्य । अतो यत्र  
 लिङ्गादयः प्रयुज्यन्ते तत्र कार्यपरः पदसमन्वयः । यत्र तु प्रमाणान्तरा-  
 10 नधिगतस्वरूपप्रतिपादनं तत्र<sup>7</sup> तत्पर इति द्रष्टव्यम् । न सर्वत्रैकरूपापादने  
 खेदनीयं<sup>8</sup> मनः । यदि च पुनर्दुर्ग्रहबलेन<sup>9</sup> सर्वत्र कार्यपरत्वं वर्णयते सर्वत्र<sup>10</sup>  
 सर्वशक्तीश्वरस्य तत्त्वं न सिध्यति । कुतः<sup>11</sup> ।

विध्यर्थवादमन्त्रात्मा<sup>12</sup> त्रिधा वेदो व्यवस्थितः ।  
 स चेदिष्टः कार्यपरो न स्वरूपे प्रमाणता ॥

15 किं केन कथमिति त्र्यंशापेक्षो विधिः । त्र्यंशव्यतिरिक्तं च नियोगो ना-  
 क्षिपति । शेषस्य<sup>13</sup> वाक्यजातस्य सोऽरोदीदित्यादेः स्तुत्यर्थेन समन्वयः ।  
 मन्त्राणां च प्रयोगस्मारकत्वेन । अतो निरतिशयानन्दब्रह्मस्वरूपप्रतिपादक-  
 प्रमाणाभावः<sup>14</sup> । अथ<sup>15</sup> तत्परत्वमिष्यते कार्यपरता हीयेत । नोभयपरत्वं  
 वाक्यभेदप्रसङ्गात् । तस्मादवश्यं स्वरूपपरत्वमेवेष्टव्यमीश्वरमिच्छतेति । ष-  
 20 ष्टश्च प्रपाठको जगत्कारणप्रतिपादनपरत्वेनानेकैर्दृष्टान्तैः पर्यवसितः तद्वास्य  
 विजिज्ञावित्युपसंहारात् ।

वाक्यतात्पर्यतः कल्प्यमत्यन्तातीन्द्रियं यदि ।  
 तात्पर्यं किमभिप्रेतं तच्छब्देन किमुच्यते ॥

<sup>1</sup> Ma. ity asugamyate <sup>2</sup> Ma. padam anubhedo <sup>3</sup> B. om. ca <sup>4</sup> B. vācakaśaktiḥ <sup>5</sup> B. ° sāmartyād iti <sup>6</sup> B. paryāyatvena saha° <sup>7</sup> B. na tatra <sup>8</sup> Ma. ° rūpopapādanam vedanīyam <sup>9</sup> B. om. punar <sup>10</sup> Ma. sarvatra sarvajñam sarvaśaktim īśvarasatvatvam prasiddhyatīti <sup>11</sup> Ma. ato 'pi for kutah <sup>12</sup> Ma. om. vidhyartha° <sup>13</sup> B. śeṣavākya-jātasya <sup>14</sup> Ma. om. ° brahma° <sup>15</sup> B. athavā

नियोगस्य वाक्यार्थत्वेनाभ्युपगमात् समस्तस्य वेदान्तस्य<sup>1</sup> तत्परत्वं प्रस-  
ज्यते। प्रपञ्चविषयश्च नियोगो निष्प्रपञ्चं ब्रह्म तयोः परस्परविरोधादसंबन्धः।  
अंशत्रयव्यतिरिक्तत्वाच्च। ब्रह्मणस्तत्त्वं<sup>2</sup> नियोगसिद्धौ नापेक्ष्यतेऽनुष्ठातृभिः। न  
च नियोगस्य वाक्यार्थत्वे मीमांसायां भाष्याक्षरं शारीरके वा सूत्राक्षरं सु-  
चकम् अस्ति। भावनायास्तु पुरुषप्रयत्नरूपाया वाचकं<sup>3</sup> भाष्याक्षरं सूत्राक्षरं  
5 च विद्यते। भाष्याक्षरं<sup>4</sup> तावत् --- ये प्राहुः किमपि भावयेदिति ते<sup>5</sup>  
स्वर्गकामपदसम्बन्धात्स्वर्गं भावयेदिति ब्रूयुरिति भावार्थाधिकरणे स्पष्टम्।  
सूत्राक्षरमपि<sup>6</sup> कृतप्रयत्नापेक्षस्त्विति। शरीरेन्द्रियमनसात्माधिष्ठितानां चेष्टा-  
विशेषः प्रयत्नः सर्वधात्वर्थसाधारणः धात्वर्थास्तु परस्परं भिद्यन्ते प्रयत्नस्तु  
10 न भिद्यते। नदीसंतरणकाष्ठभेदेन<sup>7</sup> गमनादिषु<sup>8</sup> विस्पष्टमसौ लक्ष्यते। स एव  
च साध्यत्वाद्वाक्यार्थो लोकवेदयोः। नियोगस्तु तटस्थो रागादिवत्प्रवृत्तौ नि-  
मित्तमात्रं न वाक्यार्थ इति स्थितम्। यदुक्तं वेदान्तानां कर्तृप्रतिपादनपरत्वं  
वा जपार्थत्वं वेति<sup>9</sup> तदेवं सति निरस्तम्। न हि जगत्कारणं ब्रह्मकर्मसु  
कर्तृत्वेन नियुज्यते। जीवस्तु नियुज्यते। तस्य चास्तित्वं<sup>10</sup> प्रत्यक्षेणात्मवादे  
15 साधितमिति न वेदान्तवाक्यापेक्षा। प्रकरणाद्यभावाच्च न कर्मशेषत्वं वेदान्ता-  
नाम्। यदप्युक्तं कर्मविधीनां कार्यद्वयमान्वयिकं प्रासङ्गिकं<sup>11</sup> चेति। तदुत्प्रेक्षा-  
मात्रम्<sup>12</sup>। आन्वयिकमेवैकं कार्यं श्रुतत्वात्। त्र्यंशापेक्षो हि विधिः फलांशं  
करणांशमितिकर्तव्यतांशं चापेक्षते। परिपूर्णे च<sup>13</sup> त्र्यंशे विधिः परिसमा-  
प्तः। कथं कार्यान्तराय कल्पते। न च नैसर्गिकप्रपञ्चोपरमः कर्मानुष्ठानमात्रेण  
20 भवति। यदा ज्योतिष्टोमादिषु प्रवर्तते तत्रापि यजमानत्विग्ग्रहचमसादिप्र-  
पञ्चोऽस्त्येव<sup>14</sup>। चक्षुरादिभिश्च रूपादिदर्शनस्य क्वचित्कस्यचित्प्रपञ्चस्योपरमः  
कस्यचिदुद्भव इति न प्रपञ्चोपरमः प्रयोजनं दृश्यते। न च कर्मणि प्रवृत्तानां  
त्रिवर्गपराणामात्मज्ञानोत्पत्तेः प्रागवस्थायां वर्तमानानां दृष्टादृष्टविषयोपभो-  
गश्च<sup>15</sup> निवर्तते कर्मिणां तु सुतरां रागो विवर्धते। तथा चोक्तं भगवता<sup>16</sup> ---

<sup>1</sup> B. padajātasya for vedāntasya <sup>2</sup> Ma. brahma(ṇa)s; B. brahmasatattvam <sup>3</sup> Ma, Ba, Md. vācakam; Ld, Bd, Ta, Aa. vāakatve <sup>4</sup> Ma. om. bhāsyākṣaram tāvat <sup>5</sup> Ma. om. te ... brūyur iti <sup>6</sup> Ma. pra<sup>o</sup> for api <sup>7</sup> Ld, Bd, Ta. <sup>o</sup> kāṣṭhabhedana <sup>8</sup> Ma. galanādiṣu <sup>9</sup> Ma. ceti <sup>10</sup> Ma. om. ca <sup>11</sup> Ma. ānuṣaṅgikam for prāsaṅgikam <sup>12</sup> Ma, Ba. tadvat for tad ut<sup>o</sup> <sup>13</sup> Ma. vidhyaṃśe for ca tryaṃśe <sup>14</sup> Ma. yajamānartagraha<sup>o</sup> (ṛtagraha<sup>o</sup>) <sup>15</sup> B. <sup>o</sup> opayogaśca; Ma. <sup>o</sup> opabhogavaṃśca <sup>16</sup> Ma. lacuna bhagava[tā.....yā]ś cārthād artho na sa deśanārtha iti rāyāt

भोगैश्वर्यप्रसक्तानामिति । श्रुतिरपि --- यत्कर्मिणो न प्रवेदयन्ति रागादिति । तस्मात्प्रासङ्गिकं फलमेवासिद्धम् । यद्यप्यस्ति तथाप्यविवक्षितं यश्चार्थादर्थो न स चोदनार्थ इति न्यायात् । तथा च स्तुतिशास्त्राधिकरणे<sup>1</sup> स्तौतिशंसत्योः श्रुतमपूर्वमेव प्रयोजनं न<sup>2</sup> देवतास्मरणं प्रासङ्गिकमिति प्रयोजनमिति<sup>3</sup> स्थितम् । ऐन्द्रा गार्हपत्यमुपतिष्ठत इति गार्हपत्योपस्थानं प्रयोजनं<sup>4</sup> नेन्द्रोपस्थानं गम्यमानमिति । यथा च प्रकृतिर्विकृतिं नापेक्षते परिपूर्णत्वाद्विकृतिः पुनः पूर्वमपेक्षते । वेदान्तवाक्यैरेव ज्ञानसहकारितया नित्यकर्मोपदेशात्तमेतं वेदानुवचनेनेति । ततश्चात्मज्ञानाधिकृतस्य कर्मभिर्विनापवर्गानुपपत्तेर्ज्ञानेन कर्म समुच्चीयते । यत्पुनः<sup>5</sup> केवलकर्मिभिः क्रियमाणं कर्म पुरुषयोग्यतापादनद्वारेणोत्तमाधिकारविधिशेषत्वं प्रतिपद्यते तदुत्प्रेक्षामात्रेण कल्पितम् । न च लौकिकेन दृष्टान्तेन वैदिकोऽर्थो निरूपयितुं शक्यतेऽनुमानादीनामविषयत्वात् । यदप्युक्तं भेदाभेदयोर्विरोध इति तदभिधीयतेऽनिरूपितप्रमाणप्रमेयतत्त्वस्येदं चोद्यम् ।

एकस्यैकत्वमस्तीति प्रमाणादवगम्यते ।  
 नानात्वं तस्य तत्पूर्वं कस्माद्भेदोऽपि नेष्यते ॥  
 यत्प्रमाणैः परिच्छिन्नमविरुद्धं हि तद्यथा ।  
 वस्तुजातं गवाश्चादि भिन्नाभिन्नं प्रतीयते ॥

न ह्यभिन्नं भिन्नमेव वा वस्तु<sup>6</sup> क्वचित्केनचिद्दर्शयितुं शक्यम्<sup>7</sup> । सत्ताज्ञेयत्वद्रव्यत्वादिसामान्यात्मना सर्वमभिन्नं व्यक्तात्मना च<sup>8</sup> परस्परवैलक्षण्याद्भिन्नम् ।  
 तथा हि

प्रतीयते चेदुभयं विरोधः कोऽयमुच्यते ।  
 विरोधे चाविरोधे च प्रमाणं कारणं मतम् ॥  
 एकरूपं प्रतीतत्वाद्द्विरूपं तत्तथेष्यताम् ।  
 एकरूपं भवेदेकमिति नेश्वरभाषितम्<sup>9</sup> ॥

ननु शीतोष्णयोर्यथा परस्परं विरोधस्तथा भेदाभेदयोः । किमिदमुच्यते नास्ति विरोध इति । अत्रोच्यते --- भवतः<sup>10</sup> प्रज्ञापराधोऽयं न वस्तुवि-

<sup>1</sup> B. stutiśāstrādhikaraṇe stautiśaṃsayaśrutam <sup>2</sup> B. om. na <sup>3</sup> B. om. prayojanam iti <sup>4</sup> B. prayojanaṃ gamyamānaṃ nendropasthānaṃ <sup>5</sup> Ma. tat for yat <sup>6</sup> B. om. vastu <sup>7</sup> B. śakyate <sup>8</sup> B. tu for ca <sup>9</sup> Ma. ceśva<sup>0</sup> <sup>10</sup> Ma. pravataḥ

रोधः । कथम् । सहानवस्थानं छायातपवद्भिन्नदेशवर्तित्वं शीतोष्णवद्विरोधो नाम । तदुभयमिह कार्यकारणयोर्ब्रह्मप्रपञ्चयोर्नास्ति तदुत्पत्तेस्तत्रैव चावस्थितेस्तत्रैव<sup>1</sup> च<sup>2</sup> प्रलयात् । विरोधे हि त्रयमेतन्नोपपद्यते । न हि कृशानुनाङ्कुरस्योत्पत्त्यादिलक्षणः<sup>3</sup> संबन्धो दृश्यते । कारणेन हि मृतसुवर्णादिना कार्यं सर्वदानुस्यूतं दृश्यते । तत्राक्षिणी निमील्य परस्परासंगतिलक्षणो विरोधो वैयात्याद्वक्तव्यो<sup>4</sup> भवेत् प्राथमिकश्चोत्रियश्चोत्रप्रतारणार्थं वा । शीतोष्णयोर्पुनर्भिन्नाधारवर्तिनोर्न<sup>5</sup> कदाचिदुत्पाद्योत्पादकलक्षणः संबन्धो नाधाराधेयलक्षण इति युक्तस्तयोः परस्परविरोधः<sup>6</sup> । तस्माच्छीतोष्णवदित्ययुक्तं दृष्टान्ताभिधानम् । अत्र प्रागल्भ्यात् कश्चिदाह --- यथा संशयज्ञानं स्थाणुर्वा पुरुषो वेत्यप्रमाणं तथा भेदाभेदज्ञानमिति । तदसत् ।

परस्परोपमर्देन न<sup>7</sup> कदाचित्सहस्थितिः ।  
प्रमेयानिश्चयाच्चैव<sup>8</sup> संशयस्याप्रमाणता ॥

अत्र पुनः कारणं पूर्वसिद्धं मृतसुवर्णादिलक्षणं ततः कार्यं पश्चाज्जायमानं तदाश्रितमेव जायते । कारणसमवेता<sup>9</sup> हि कार्यबुद्धिर्न कारणस्वरूपोपमर्देन देशतः कालतो वा पृथग्भूतं कार्यं दृश्यते । तस्मान्नकिंचिदेतद्यत्प्रपञ्चमिथ्यात्वप्रतिज्ञापनम्<sup>10</sup> न च पुरुषापेक्षया मिथ्यात्वं सत्यत्वं वा प्रपञ्चस्य कल्पयितुं शक्यं मुमुक्षुन्प्रति मिथ्या इतरान्प्रति<sup>11</sup> सत्यमिति । नहि<sup>12</sup> रूपमन्धान्प्रत्यसत्यमितरान्प्रति<sup>13</sup> सत्यमिति शक्यं वक्तुम् । न<sup>14</sup> हि पुरुषस्वरूपानुरोधिनो भावा<sup>15</sup> येन तदपेक्षया सत्यत्वमसत्यत्वं वा भजेरन् । तथा च ।

नरभेदान्न<sup>16</sup> हि ज्ञेया वस्तुनः सदसत्यता ।  
न हि रूपमनन्धानां सत्यमन्धेष्वसद्भवेत्<sup>17</sup> ॥

यथा सहस्ररश्मिः स्तुवन्तं निन्दन्तं च तपति । किं च मुमुक्षुन् प्रत्यवस्तुत्वमितरान्प्रति वस्तुत्वमिति युगपत्तथ्यमिथ्यात्वप्रसङ्गः । किं च

प्रपञ्चास्तित्वमज्ञस्य तस्यैव ज्ञानिनः पुनः ।

<sup>1</sup> B. tatraivāva° <sup>2</sup> B. om. ca <sup>3</sup> B. ° añkurot° <sup>4</sup> B. vaijātyād <sup>5</sup> B. om. punar  
<sup>6</sup> B. parasparam <sup>7</sup> Ma. inserts before na: tatra jñānayoḥ ubhayoḥ, an interlinear gloss on paraspara° <sup>8</sup> Ma. om. eva, reads saṁśayasya <sup>9</sup> B. kāraṇasamānārthā  
<sup>10</sup> B. tasmād yat kiṁ°; B. ° jñānam <sup>11</sup> Ma. gatavān for itarān <sup>12</sup> Ma. om. na hi  
<sup>13</sup> Ma. arthān for andhān <sup>14</sup> Ma. na hi sa <sup>15</sup> Ma. bhāvo <sup>16</sup> Ma. ..rabhedān, having space for na° blank <sup>17</sup> Ma. satyasandheṣu

स एव किल नास्तीति<sup>1</sup> कथं ग्राह्यं वचो भवेत् ॥  
 न हि द्विचन्द्रः प्रागासीत्पश्चान्नास्तीति युज्यते ।  
 द्विचन्द्रज्ञानतुल्यत्वं प्रत्यक्षादेस्त्वयेष्यते<sup>2</sup> ॥

मिथ्यात्वं किलागमेन प्रत्यक्षादिज्ञानस्य प्रतिपाद्येत् इत्यत्राभ्युपगमात्<sup>3</sup>  
 5 तत्र<sup>4</sup> सर्वदैवं मिथ्यात्वं द्विचन्द्रज्ञानवदिति युक्तमभ्युपगन्तुं<sup>5</sup> नार्द्धजरतीयन्या-  
 याश्रयणम्<sup>6</sup> । यथा चागमेनापि<sup>7</sup> मिथ्यात्वं न प्रतिपाद्यते तथा<sup>8</sup> तदनन्यत्व-  
 मित्यत्र वक्ष्यामः । न च तिमिरवत्प्रपञ्चमिथ्यात्वे कारणदोषो गृह्यते । अतो  
 भिन्नाभिन्नरूपं ब्रह्मेति स्थितम् । संग्रहश्लोकः ।

कार्यरूपेण नानात्वमभेदः कारणात्मना ।  
 10 हेमात्मना यथाभेदः कुण्डलाद्यात्मना भिदा ॥ इति

वेदान्ते निपुणम्मन्यः कश्चिदाह --- अत्राप्यविद्या कारणदोष इति । यद्ये-  
 वमविद्यावतां यदुत्पन्नं ज्ञानं तच्चेन्मिथ्येत्यभ्युपगम्यते ब्रह्मज्ञानमपि मिथ्या<sup>9</sup>  
 स्यात् । अविद्यावानेव हि श्रोता तत्त्वमस्यादिवाक्यश्रवणेऽधिक्रियते । यदि च  
 तस्याविद्या नास्ति श्रवणमननविधानमेवानर्थकं<sup>10</sup> स्यात् । ततश्च<sup>11</sup> मूलोच्छे-  
 15 दाच्छून्यवादप्रसङ्गः<sup>12</sup> । का चेयमविद्या भवतोऽभिप्रेता । किं भेददर्शनमुत् त-  
 द्विपरीतेति<sup>13</sup> । यदि तावद्भेददर्शनमित्यविद्याभ्युपेयेत<sup>14</sup> तदैवं<sup>15</sup> वक्तव्यं कथं भे-  
 ददर्शनस्याविद्यात्वम् । किं विद्यातोऽन्यत्वादविद्योत्<sup>16</sup> विद्याया अभाव इति ।  
 न तावदभावः संवेदनस्य<sup>17</sup> प्रत्यक्षत्वात् । इयांस्तु विशेषः परविद्यापरविद्या  
 चेति<sup>18</sup> तथा चोक्तम् --- द्वे विद्ये वेदितव्ये परा चैवापरा चेति । न च पर्युदा-  
 20 सः संभवति । न हि भेदज्ञानं द्रव्यं गुणः क्रिया वा येन विद्यातोऽन्यत्स्यात् ।  
 विद्येति हि<sup>19</sup> ज्ञानमुच्यते । भेदज्ञानमपि ज्ञानमेवेति । अथ तद्विपरीताऽविद्या  
 तत्रापि किं नित्या अनित्या वा । सापि<sup>20</sup> किं ब्रह्मणः जीवस्य वेति । यद्यनादि-

<sup>1</sup> Ma. *inserts the gloss* bruvan *after* iti <sup>2</sup> So Ma; Ba. tu neṣyate; Md. tvayeṣyate; Bd. tvayekṣyate; Ld, Tb. tvapekṣate <sup>3</sup> B. om. atra <sup>4</sup> B. om. tatra <sup>5</sup> B. abhyupagantavyam <sup>6</sup> Ld, Md. bālārdhaja<sup>o</sup>; Bd. pālārdhaja<sup>o</sup>; Ba. jalāt artham ja<sup>o</sup>; Dv. bālyam tv ardhaja<sup>o</sup> is wholly a conjecture <sup>7</sup> B. om. ca, but Ba. tathāca <sup>8</sup> Ma. lacuna: [tathā] tadanu(<na) [-nyatvam.....kārya-] rūpeṇa <sup>9</sup> B. mithyā syad aviṣeṣāt <sup>10</sup> B. om. eva <sup>11</sup> B. ataś ca <sup>12</sup> B. satyavāda<sup>o</sup> <sup>13</sup> B. tadvyatirikteti <sup>14</sup> B. om. iti; B. abhyupeyeti; but Bd like Ma <sup>15</sup> B. tatraivam <sup>16</sup> B. atha for uta <sup>17</sup> B. saṁvedanatvasya <sup>18</sup> Ma. om. ° paravidyā <sup>19</sup> B. om. hi <sup>20</sup> B. sā ca brahmaṇaḥ kiṁ jivasyeti; Ma. jivasyeti; veti, e.c.



रविद्या तदानीमनिर्मोक्षप्रसङ्गस्तस्या उच्छेत्तुमशक्यत्वाद्ब्रह्मवत् । अथादिमती  
 कुतः सा जायते । यदि चोत्पद्यते<sup>1</sup> कार्यत्वे<sup>2</sup> वस्तुत्वप्रसङ्गः । तत्रावस्तुभूता-  
 विद्येति प्रतिज्ञा हीयते । न ह्यवस्तु शशविषाणमुत्पद्यते । न ब्रह्मणोऽविद्या  
 तस्य विशुद्धविद्यारूपत्वान्निरतिशयानन्दरूपत्वाच्च<sup>3</sup> । न च जीवस्य ब्रह्मव्य-  
 5 तिरिक्तजीवानभ्युपगमात्प्रतिबिम्बस्वरूपस्य<sup>4</sup> च जीवस्य कल्पितस्यावस्तु-  
 त्वात्<sup>5</sup> । हन्त निराश्रयाविद्याभावपदवीं प्राप्ता । तस्मान्न भेददर्शनमविद्या ।  
 नापि<sup>6</sup> सेश्वरस्य । किं तर्हि । जीवस्य वस्तुभूतस्य देहादिष्वनात्मसु विपरीत-  
 ज्ञानं ब्रह्मस्वरूपाप्रतिपत्तिश्च । तदुभयं ग्रहणाग्रहणमविद्या । सा तत्त्वमस्यादि-  
 वाक्यश्रवणजनितया विद्यया निवर्तते । न प्रपञ्चदर्शनम् । ब्रह्मकार्यार्थत्वात्<sup>7</sup>  
 10 प्रपञ्चस्य वस्तुत्वम् । ब्रह्मैव<sup>8</sup> कारणात्मना कार्यात्मना वावस्थितमित्युक्तम् । न  
 हि ब्रह्मविषयं ज्ञानं मिथ्या भवितुमर्हति । यद्येवं प्रपञ्चसत्यत्वे कथं भवत्पक्षे  
 मोक्ष इति । यस्यापि प्रपञ्चो मिथ्या तस्यापि कथं मोक्ष इति वक्तव्यम् । यथा  
 स्वप्नप्रपञ्चो निवृत्तोऽपि पुनःपुनरुत्पद्यते तथा जाग्रत्स्वप्नप्रपञ्चोऽपि पुनस्त-  
 स्याप्युत्पद्येत्<sup>9</sup> । तथा<sup>10</sup> च स्वप्नप्रलययोस्तिमिररूपावस्थिताऽविद्या पुनः  
 15 प्रपञ्चहेतुः<sup>11</sup> । अस्थायिनी<sup>12</sup> च<sup>13</sup> विद्या प्रदीपज्वालावत् । तस्यां ध्वस्तायां  
 तमोवदविद्या पुनरुत्तिष्ठेत् । ननु ज्ञानेनोन्मथितस्य कथं पुनरुत्पत्तिः । अत्रो-  
 च्यते --- कथमुन्मथनं<sup>14</sup> । ज्ञानस्यापि प्रपञ्चत्वात् न प्रपञ्चेन प्रपञ्चोन्मथनं<sup>15</sup>  
 सम्भवति तुल्यशक्तित्वात् । अथात्मस्वरूपं<sup>16</sup> ज्ञानं यद्येवं सर्वदात्मस्वरूपस्या-  
 वस्थितत्वात्<sup>17</sup> प्रपञ्चप्रतिभासनानुपपत्तिः तमस इव प्रदीपसन्निधौ । अतश्च<sup>18</sup>  
 20 संसाराभावान्नित्यमुक्तिप्रसङ्गः । तस्मादागमेन बन्धमोक्षव्यवस्था वक्तव्या न  
 तर्केणानवस्थितत्वात् । अस्मत्पक्षे मुक्तः सर्वात्मा भवति । तथा चाह ---  
 सर्वात्मा भवति सर्वज्ञः सर्वमेवाविवेशेति । तद्वैतत्पश्यन्नृषिर्वामदेवः प्रति-  
 पेदेऽहं मनुरभवं सूर्यश्चेति मुक्तवस्थायामपि सूर्यादिप्रपञ्चसद्भावं<sup>19</sup> दर्शयति ।  
 अत्राह --- अस्तु । तर्हि केवलादेव ज्ञानान्मुक्तिः कर्मनिरपेक्षात् । चतुर्वि-  
 25 धं हि कर्मकार्यमुत्पाद्यमाप्यं<sup>20</sup> विकार्यं संस्कार्यं चेति । न तावन्मोक्षाख्यं

<sup>1</sup> B. utpadyeta <sup>2</sup> B. kāryatvād° <sup>3</sup> B. °cidrūpa°; B. om. ca <sup>4</sup> B. °bimbarūpasya  
<sup>5</sup> Ma. kalpitatvasyā° <sup>6</sup> B. nāpīśva° <sup>7</sup> B. °kāryatvāt <sup>8</sup> B. brahmaiva hi  
<sup>9</sup> B. muktasyāpy for punastasyāpy <sup>10</sup> B. yathā suṣuptipralayayos <sup>11</sup> B. hetus  
tadvat <sup>12</sup> B. anavasthāyini <sup>13</sup> Ma. cāvidyā <sup>14</sup> B. °mathanaṃ matam <sup>15</sup> B.  
° mathanaṃ sambhavati <sup>16</sup> B. °ātmarūpa° <sup>17</sup> B. °ātmarūpa° twice <sup>18</sup> B.  
tataśca <sup>19</sup> B. pūrvavat for sūryādi° <sup>20</sup> B. karma kārakam

ब्रह्मस्वरूपमुत्पाद्यमनित्यत्वप्रसङ्गात् । अतो नोत्पत्त्यर्थमग्निहोत्रादि कर्म ।  
 नापि कर्मणा ब्रह्माप्तिः<sup>1</sup> सर्वगतत्वेन नित्याप्तस्वरूपत्वात् । न च क्रियया  
 विक्रियते चर्मवदनित्यत्वप्रसङ्गात् । नापि संस्क्रियते नित्यस्यातिशयासंभ-  
 वात् । अतः कार्यानुप्रवेशो न शक्यते कल्पयितुमिति<sup>2</sup> । अत्रोच्यते ---  
 5 सत्यं<sup>3</sup> त्रिविधं कर्म न संभवतीति । आप्यं तु न शक्यते निरसितुम् । यथैव  
 ज्ञानेनाविद्यानिवृत्तिद्वारेण ब्रह्मस्वरूपमवाप्यत इत्यभ्युपगम्यते तथा हि<sup>4</sup> क-  
 र्मसहितेनेत्यभ्युपगन्तव्यं यज्ञेन दानेनेति विनियोगात् । यदि च नित्यप्राप्तो  
 मोक्षः स्यादयत्नेन<sup>5</sup> सिद्धत्वात्सर्वो लोको मुच्येत । अथाविद्याव्यवधानात्त-  
 न्निवृत्तिद्वारेण तन्निवृत्तिश्च विद्यया विरोधादिति मन्यसे । अत्रोच्यते<sup>6</sup> ---  
 10 तद्विपरीतं ते प्रसज्यते । भेदविज्ञानमविद्या भवतोऽभिप्रेता । न<sup>7</sup> च ध्रियमा-  
 णशरीरस्य कस्यचिद्भेदज्ञानं निवर्तते<sup>8</sup> चक्षुरादीनां तन्निमित्तत्वात्<sup>9</sup> । न च  
 निमित्ते सति नैमित्तिकं न भवति कर्मणां तद्भोगार्थत्वात् । कथं भोगार्थत्वम्<sup>10</sup>  
 देहेन्द्रियविषयविभागज्ञानहेतुत्वात् । अपि चेतरेतरहेतुत्वमविद्याकामकर्मणां  
 बीजाङ्कुरवद्यतः संस्कारचक्रमविरुग्णमनुवर्तते<sup>11</sup> ततश्चाद्वैतज्ञानं बाध्यतामेति ।  
 15 प्रतिपक्षबलीयस्त्वादपवर्गाभावः<sup>12</sup> प्रसज्यते । न च बाध्यमानाकारं भेदज्ञानं  
 तिष्ठतीति अनुन्मत्तेन<sup>13</sup> वक्तुं शक्यते स्थितिनिमित्ताभावात् । निमित्तसद्भावे  
 हि निवृत्तमपि<sup>14</sup> मिथ्याज्ञानं पुनरुत्पद्यते । द्विचन्द्ररज्जुसर्पादौ भ्रान्तित्वेन  
 निश्चिते प्रवृत्तिर्नोपपद्यते । दृश्यते च शौचाचमनव्याख्यानभोजनादौ<sup>15</sup> क्षुत्पि-  
 पासयोरनिवृत्तत्वात्तत्प्रेरितोऽस्वतन्त्रः प्रवर्तते । बाधितकल्पं<sup>16</sup> चाज्ञानमिति  
 20 स्वानुभवविरुद्धं ब्रुवन्नुन्मत्तान्न विशिष्यते । न चाविद्यायाः सावशेषत्वं शक्यं  
 कल्पयितुमवस्तुत्वात् । न हि शशविषाणस्य सावशेषत्वं निरवशेषत्वं वा-  
 स्ति । यदि च भेदज्ञानं सर्वात्मना निवर्तते ततः<sup>17</sup> सम्प्रदायविच्छेदः स्यात् ।  
 असिद्धश्चायं हेतुर्विरोधादिति । मनुव्यासयाज्ञवल्क्यादीनामुपदेशकर्तृत्वोपल-  
 ब्धेः । शब्दादिभेदप्रतिभाने<sup>18</sup> हि सम्प्रदायोपपत्तिः । तद्वैतत् पश्यन्निति च  
 25 युगपदुभयानुवृत्तिश्रुतेः । निःसंबोधश्च<sup>19</sup> निरास्वादस्त्वत्पक्षे मोक्षः स्यात् चैत-

<sup>1</sup> B. brahmāpyate <sup>2</sup> B. vyutpādayitum <sup>3</sup> Ma. asatyam <sup>4</sup> B. om. hi <sup>5</sup> Ma. sūd  
 for syād <sup>6</sup> B. atro° <sup>7</sup> B. na tad for na ca <sup>8</sup> B. vinivartate <sup>9</sup> Ma. tannivṛttatvāt  
<sup>10</sup> Ma. ca bhogā° <sup>11</sup> B. aviralam for avirugṇam; Ma. apirugṇam <sup>12</sup> Ma.  
 [prati]pakṣa° <sup>13</sup> B. śakyate anunnattena vaktuṃ <sup>14</sup> Ma. nimittam api <sup>15</sup> Ma.  
 om. śauca <sup>16</sup> Ma. ° kalpaṃ ca [...].m evāsya iti (=cājñānam evāsya?) <sup>17</sup> B. om.  
 tataḥ <sup>18</sup> B. ° bhāse <sup>19</sup> B. niḥsaṃbodho [ca]

न्यमात्रावशेषत्वात् । वदन्ति केचित् --- शृगालत्वं वने वरमिति । अस्मत्पक्षे  
तु न भेदज्ञाननिवृत्तिरविद्यानिवृत्तिः । किं तर्हि । शरीरादावनात्मन्यात्मबुद्धि-  
निवृत्तिः । तत्र च सिद्धो हेतुः तन्निवृत्तौ शरीरपातादूर्ध्व<sup>1</sup> सर्वज्ञः सर्वशक्ति-  
निरतिशयसुखसंवेदी मुक्तो भवतीति निरवद्यम् । अपि चानेकजन्मसंचितानां  
5 कर्मणामारब्धानारब्धफलानां कथं तन्निवृत्तिज्ञानविरोधाभावात् । बन्धकार-  
णत्वादपवर्गार्थेन<sup>2</sup> ज्ञानेनास्ति विरोध इति चेत् । कथं बन्धहेतुत्वमवगतम् ।  
शास्त्रादिति चेत् । तर्हि<sup>3</sup> आगतोऽसि मदीयं पन्थानम् । कुतः । तेऽविद्यामात्र-  
वादिनस्तद्व्यतिरिक्तं कर्म तद्विभागो वा बाह्यार्थमिथ्यावादित्वात्<sup>4</sup> । अस्मत्पक्षे  
तु युज्यते । यथा शास्त्रान्नित्यकर्मसमुच्चितादात्मज्ञानादविद्याकामकर्मलक्षण-  
10 बन्धनिवृत्तिस्तथा<sup>5</sup> यज्ञादिश्रुतेरश्ववदित्यत्र दर्शयिष्यामः ॥ ४ ॥

सांख्यास्तु त्रिगुणमचेतनं प्रधानं<sup>6</sup> जगत्कारणमनुमाय तत्रैव वेदान्तवाक्यानि  
योजयन्तः प्रत्यवतिष्ठन्ते --- चेतनस्य ब्रह्मणो जगत्कारणत्वे यत्प्रतिज्ञातं  
शास्त्रयोनित्वं सदेव सोम्येदमग्र आसीदित्यादि वाक्यसमन्वयात्तदसिद्धम् ।  
सच्छब्दो वस्तुमात्रवाची प्रधानेऽप्यवकल्पते । अतो न चेतनं जगत्कारणमि-  
15 ति प्राप्ते ब्रवीति ---

### ईक्षतेर्नाशब्दम् ॥ १-१-५ ॥

न प्रधानं जगत्कारणम् । अशब्दं हि तत्<sup>7</sup> । न विद्यते शब्दः श्रुतिर्यस्य  
तदशब्दम् । कस्मात् । ईक्षतेरीक्षणश्रवणात् --- तदैक्षत बहु स्यां प्रजायेयेति ।  
ईक्षतेरिति च<sup>8</sup> धात्वर्थनिर्देशेनेक्षया यथेतिकर्तव्यताविधेर्यजतेः पूर्ववत्त्वमिति<sup>9</sup>  
20 ईक्षणं पर्यालोचनमध्यवसायप्रत्ययम्<sup>10</sup> । तच्चाचेतनस्य<sup>11</sup> नोपपद्यते ॥ ५ ॥

अत्राह --- गौणमीक्षणं भवत्यचेतनेऽपि<sup>12</sup> चेतनवदुपचारदर्शनात् । यथा  
आसन्नपतनं कूलमालक्ष्य कूलं पिपतिषतीति प्रयुज्यते तथा प्रधाने प्रत्या-  
सन्नसर्गे नियमेन प्रवृत्तिमालोक्य<sup>13</sup> चेतनवदुपचारो<sup>14</sup> भविष्यति । भवति  
चेहाप्यचेतनयोरप्तेजसोरुपचारः --- तत्तेज ऐक्षतेति । तस्माद्गौणमीक्षणम् ।  
25 अत्र प्रतिविधत्ते ---

<sup>1</sup> B. ° pātād anantaram <sup>2</sup> B. ° vargahetujñāne° <sup>3</sup> Ma. om. tarhi <sup>4</sup> B. om. mithyā <sup>5</sup> Ma. om. ° kāma° <sup>6</sup> Ma. om. pradhānaṃ jagatkāraṇam <sup>7</sup> Ma. om. tat <sup>8</sup> B. om. ca, reads: dhātvarthanirdeśo lakṣaṇayā na dhātunirdeśo <sup>9</sup> B. om. iti <sup>10</sup> B. ° sāyaḥ pratyakṣam <sup>11</sup> B. om. ca <sup>12</sup> B. bhaviṣyaty <sup>13</sup> Ma. ālocyate <sup>14</sup> B. cetanopacāro

गौणश्लेषात्मशब्दात् ॥ १-१-६ ॥

गौणोऽयमीक्षितिरित्ययुक्तम्<sup>1</sup>। कस्मात्। आत्मशब्दात्सेयं देवतेत्यत्र हन्ता-  
हमिमास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति  
तथा स आत्मा तत्त्वमसि श्वेतकेतो इति। आत्मशब्दश्चेतनवचनो लोके  
5 प्रसिद्धस्तेन जीवं व्यपदिशति देवता। जीवश्च प्राणानां धारयिता प्रत्यक्षादि-  
प्रमाणसिद्धस्तत्रात्मशब्दप्रयोगो युज्यते। यदि वाचेतनं<sup>2</sup> प्रधानं जगत्कारणं  
गुणवृत्त्या कल्प्येत तदा<sup>3</sup> देवताशब्देन परामृष्येत ततश्चाचेतनम्। चेतनस्या-  
त्मेति विरुद्धमापद्येत<sup>4</sup>। अतो<sup>5</sup> मुख्यमेवेक्षितृत्वम्। कूले तु युक्तं गौणत्वं  
प्रमाणान्तराधीनत्वान्नौकिकप्रयोगस्य। अज्ञेजसोरपि प्रकृतदेवतानुप्रवेशात्त-  
10 दीयमेवेक्षितृत्वं कार्यगतं व्यापदिश्यत<sup>6</sup> इत्यदोषः<sup>7</sup> ॥ ६ ॥

अत्राहात्मशब्दोऽप्यचेतने<sup>8</sup> प्रधाने लक्षणया प्रयुज्यते पुरुषोपकारित्वात्।  
यथा राज्ञः सर्वार्थकारिणि पत्तिगणके<sup>9</sup> भवत्यात्मशब्दप्रयोगो<sup>10</sup> ममात्मा  
भद्रसेन इति। अथवा चेतनाचेतनयोः साधारणोऽयमात्मशब्दो यथा ज्यो-  
तिःशब्दः क्रतुज्वलनयोरिति। अत्रोत्तरं पठति ---

तन्निष्ठस्य मोक्षोपदेशात् ॥ १-१-७ ॥

नायमात्मशब्दो गौणोऽत्र संभवति। प्रकृतेर्जगत्कारणनिष्ठस्य श्वेतकेतोस्त-  
त्त्वमसीत्युपदिश्य मोक्ष उपदिश्यते --- तस्य तावदेव चिरं यावन्न विमो-  
क्ष्येऽथ संपत्स्य इति। यावच्छरीरान्न विमोक्ष्यते प्रारब्धकर्मफलभोगप्रतिब-  
न्धात्तावदेवास्य विदुषश्चिरं विलम्बः<sup>11</sup>। भुक्ते तु कर्मणि प्रतिबन्धाभावादथ  
20 ब्रह्म संपत्स्यत इत्यर्थः। तकारलोपोऽत्र<sup>12</sup> छान्दसो द्रष्टव्यः। यदि चाचे-  
तनं प्रधानं तत्त्वमसीति ग्राहयेत्ततो मिथ्यावादि शास्त्रं न<sup>13</sup> प्रमाणं स्यात्।  
मातापितृवचनादपि प्रत्ययिततरं यथाभूतार्थवादि<sup>14</sup> शास्त्रम्। त्वत्पक्षे मि-  
थ्यादृष्टेर्मोक्षोपदेशानुपपत्तिः। सेनापतौ तु<sup>15</sup> प्रमाणान्तरावकाशादुपचारो<sup>16</sup>  
युक्तः। न चायं<sup>17</sup> साधारणोऽनेकशक्तिकल्पनाया अन्यायत्वात्<sup>18</sup> यत्र<sup>19</sup> गौण्या

<sup>1</sup> B. gaṇam īkṣaṇam ity ayuktaṁ <sup>2</sup> B. om. vā <sup>3</sup> B. tadaiva <sup>4</sup> M. āpadyate  
<sup>5</sup> M. tato <sup>6</sup> B. cāpadiśyata <sup>7</sup> Ma. om. ityadoṣaḥ <sup>8</sup> Ma. om. atrāha; B. om.  
api <sup>9</sup> Ma. pañkti<sup>0</sup> <sup>10</sup> ° ātmaśabdo [prayogo] <sup>11</sup> B. om. vilambaḥ <sup>12</sup> Ma.  
om. 'tra chāndaso <sup>13</sup> Ma. om. na <sup>14</sup> B. ° bhūtavādi <sup>15</sup> Ma. ca for tu <sup>16</sup> B.  
° antaravaśād <sup>17</sup> B. tvayaṁ for cāyaṁ <sup>18</sup> B. apanyāya<sup>0</sup> <sup>19</sup> B. tatra; Ma, Bd.  
atra

वृत्त्या प्रयोग उपपद्यते तत्रार्थापत्तिक्षयाद्वाचकशक्तिकल्पनामयुक्तं यथाग्नि-  
 र्माणवक इति । चेतनोपकारित्वं चालोच्यात्मन्यात्मशब्दो लोके प्रयुज्यते  
 भूतात्मेन्द्रियात्मेति । यत्र पुनर्गौणी वृत्तिर्न संभवति<sup>1</sup> तत्रानेकशक्तिकल्पना  
 यथा अक्षाः पादा इति । ज्योतिःशब्दोऽपि तमःप्रतिपक्षे मुख्यः स<sup>2</sup> च गौण्या  
 5 वृत्त्या क्रतौ प्रयुज्यते ज्योतींषि स्तोमा अस्येति ज्योतिष्टोमोऽर्थवाददर्शनात्  
 --- एतानि वाव तानि ज्योतींषि य एतस्य स्तोमा इति । स एव प्रकृतो  
 वसन्ते<sup>3</sup> वसन्ते ज्योतिषा यजतेति निर्दिश्यते ॥ ७ ॥

इतश्च नात्मशब्दो गौणः ---

हेयत्वावचनाच्च ॥ १-१-८ ॥

10 यद्यनात्मैवाचेतनं प्रधानं<sup>4</sup> तदसीति श्वेतकेतोरुपदिष्टं स्यात् स च पित्रोप-  
 दिष्टं प्रमाणीकुर्वन्नन्धगोलाङ्गूलन्यायेन न कदाचिन्मुच्येत तस्य ततो हेयत्वं  
 वक्तव्यं न चावोचत् । सन्मात्रकारणनिष्ठैव षष्ठप्रपाठकपरिसमाप्तिः । अतः  
 सच्छब्दवाच्यं चेतनं ब्रह्मेति निश्चीयते ॥ ८ ॥

प्रतिज्ञाविरोधाच्च ॥ १-१-९ ॥

15 उत तमादेशमप्राक्षः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति ।  
 प्रधाने विज्ञाते हि तत्कार्यं महदादिविज्ञातं स्यात् न भोक्तृवर्गाः । ब्रह्मणि  
 पुनः कारणे विज्ञाते भोक्तृभोग्यवर्गौ विज्ञातौ स्यातां तदनन्यत्वात् ॥ ९ ॥

इतश्च न प्रधानं सच्छब्दवाच्यम् ।

स्वाप्ययात् ॥ १-१-१० ॥

20 यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो<sup>5</sup>  
 भवति तस्मादेनं स्वपितीत्याचक्षत इति स्वपितिनामनिर्वचनेन स्वमपीतो

<sup>1</sup> Ma. bhavati for sambhavati <sup>2</sup> sa ca gaunyaṁ vṛtṭyā (Ma) is original, also preserved  
 in Tb; the B examples must have shown some corruption here: Ba and Md read: sa gau sa  
 gaunyaṁ (probably also behind Dv. sa ca gaunaḥ gaunyaṁ), which was at the end of a leaf,  
 subsequently lost; for Ld (=Aa, Ta) and Bd here have a lacuna gaunaḥ [..... pa]danam  
 paraspara<sup>o</sup> (p. 26, l. 21) <sup>3</sup> B. om. vasante <sup>4</sup> B. pradhānam jagatkāraṇam tat  
 tvam asi<sup>o</sup> <sup>5</sup> Ma. om. svam apīto bhavati

भवतीति स्वस्मिन् प्रकृते सच्छब्दवाच्ये जीवस्याप्ययं दर्शयति। यदि प्र-  
कृतं चेतनं स्यात् ततस्तस्मिन्नेतनस्य स्वाप्यय उपपद्यते। अप्ययः प्रलयः  
सच्छब्दवाच्येनैकीभावः<sup>1</sup>। तस्मान्नाचेतनं सच्छब्दवाच्यमिति<sup>2</sup>॥ १० ॥

गतिसामान्यात्॥ १-१-११ ॥

5 गतिरवगतिः। अथवा गतिः प्रवृत्तिः। तस्यास्तुल्यत्वात्। सर्ववेदान्ते-  
षु जगत्कारणावगतिस्तुल्या न तार्किकसमय इव भिन्नप्रस्थानावगतिः ---  
यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः स-  
र्वे प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभो लोका इति तस्माद्वा  
एतस्मादात्मन आकाशः सम्भूत इति यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तप  
10 इति। महदेतत् प्रामाण्यकारणं<sup>3</sup> यत् सर्ववेदान्तानां संवादित्वम्<sup>4</sup>॥ ११ ॥

इतश्च

श्रुतत्वाच्च॥ १-१-१२ ॥

साक्षाच्चेत्परः सर्वज्ञो जगत्कारणं श्वेताश्वतराणां मन्त्रोपनिषदि श्रूयते ---  
न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। स कारणं  
15 करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिप इति। तस्मात्सर्वज्ञं ब्रह्म  
जगतः कारणमिति<sup>5</sup> स्थितं<sup>6</sup> शास्त्रयोनित्वं ब्रह्मणः।

तच्च<sup>7</sup> कारणात्मना कार्यात्मना च<sup>8</sup> द्विरूपेणावस्थितमित्युक्तम्। क्व पुन-  
स्तत्कार्यरूपं निर्दिश्यते क्व वा तद्विपरीतं कारणमेवोपदिश्यत इति। तद्वि-  
वेकप्रदर्शनायोत्तरप्रारम्भः<sup>9</sup>। वाक्यार्थेषु वचनव्यक्तीनां विचित्रप्रतिभानोत्पत्तेः  
20 शाब्दप्रमाणप्रकारैरेव श्रुत्यादिभिः षड्भिस्तदनुसारिणा तर्केण सर्वत्र निर्णयः  
क्रियते पदानां परस्परसमन्वये वाक्यैकवाक्यत्वे च तेषां सामर्थ्यात्॥ १२ ॥

आनन्दमयोऽभ्यासात्॥ १-१-१३ ॥

<sup>1</sup> Ma. ekabhāvaḥ <sup>2</sup> Ma. iti iti: *second may stand for itaśca* <sup>3</sup> Ma. om. prāmāṇya  
<sup>4</sup> Ma. ° samvāditvatulyatvam <sup>5</sup> Ma. karaṇam <sup>6</sup> B. iti siddham sthitam <sup>7</sup> B.  
om. ca <sup>8</sup> B. om. ca <sup>9</sup> B. tadvivekadarśaṇāya; Ba. tadviśeṣakadarśaṇāya

तैत्तिरीयकेऽन्नमयं प्राणमयं मनोमयं विज्ञानमयं<sup>1</sup> चानुक्रम्यान्नायते ---  
तस्माद्वा<sup>2</sup> एतस्माद्विज्ञानमयादन्योऽन्तर आत्मानन्दमय इति । तत्र संशयः ।  
किमानन्दमयशब्देन प्रकृतं ब्रह्मोच्यते किं वा ततोऽर्थान्तरमिति । किं पुनरत्र  
युक्तम् । आनन्दमयः प्राप्तैश्वर्यो हिरण्यगर्भादिव्यपदिश्यते न मुख्यः परमा-  
त्मा । कस्मात् । प्रियाद्यवयवयोगाच्छारीरत्वश्रवणात्<sup>3</sup> तस्य प्रियमेव शिर  
इति । यथान्नमयादीनामवयवयोगादमुख्यमात्मत्वमेवमत्रापि<sup>4</sup> स्याद्विकारापन्न  
एव कश्चिदात्मा निर्दिश्यते । आनन्दमय इति च विकारे मयट्प्रत्ययश्रवणात् ।  
तस्यैष एव शारीर आत्मा यः पूर्वस्येति शरीरयोगः श्रूयते । तस्य पूर्वस्य  
विज्ञानमयस्यैष एव शरीरे भवः शारीर आत्मा यः स आनन्दमय इत्यर्थः ।  
तस्मात् संसार्येवानन्दमय इति प्राप्ते ब्रूमः । पर एवानन्दमयो न विकाराप-  
न्नः । कुतः । अभ्यासादानन्दशब्दस्य --- यदेष आकाश आनन्दो न स्यात् ।  
सैषानन्दस्य मीमांसा । आनन्दो ब्रह्मेति व्याजानादानन्दं ब्रह्मणो विद्वानेत-  
मानन्दमयमात्मानमुपसंक्रामतीति । यत्पुनरुक्तमन्नमयादिवदमुख्य आत्मेति  
--- नायं दोषः । सर्वान्तरश्रुतेरानन्दमयः परमात्मेति निश्चीयते । अन्न-  
मयादीनामापेक्षिकमन्तरत्वं शाखाचन्द्रन्यायेन प्रतिपत्तिसौकर्यार्थमुपन्यस्यते  
सत्यं ज्ञानमनन्तं ब्रह्मेति प्रकृतस्य ब्रह्मणः प्रतिपिपादयिषितत्वात्<sup>5</sup> । उपक्र-  
मोपसंहारयोरेकार्थत्वमेकवाक्यत्वात्<sup>6</sup> । यथा जातेष्टौ वैश्वानरं द्वादशकपालं  
निर्वपेत् --- पुत्रे जाते तस्य यदष्टकपालो भवतीत्यष्टत्वादीनामुपन्यासो  
द्वादशकपालप्रशंसार्थ एवमत्राप्यन्यार्थोऽन्नमयाद्युपन्यासो न मुख्यार्थप्रतिप-  
त्त्यर्थो नोपासनार्थो वा<sup>7</sup> वाक्यभेदप्रसङ्गात् । न चात्रोपास्वेति विधिः श्रूयते ।  
फलं त्वन्यतः सिद्धमनूद्यते । मनोमये तूभयं नास्ति । छान्दोग्ये हि सप्तमे  
नामोपास्वेति प्रतिवाक्यं<sup>8</sup> विधिश्चुतेः<sup>9</sup> । फलतेश्चावान्तरपुरुषार्थो विवक्षितो-  
ऽवगम्यते । तस्मादानन्दमयप्रतिपादनपरं<sup>10</sup> कृत्स्नं प्रकरणं न स्वनिष्ठमिति ।  
यदुक्तमवयवयोग इति तत् प्रायोवृत्त्यापि<sup>11</sup> पुरुषविधत्वकल्पनार्थो<sup>12</sup> नावय-  
वशरीरप्रतिपत्त्यर्थ इत्यदोषः ॥ १३ ॥

विकारशब्दान्नेति चेन्न प्राचुर्यात् ॥ १-१-१४ ॥

<sup>1</sup> Ma. vijñānamayaṃ manomayaṃ <sup>2</sup> Ma. asmād <sup>3</sup> Ma. ° tvācchravaṇāc ca  
<sup>4</sup> B. tatrāpi <sup>5</sup> Md, Ba. pratipāda° <sup>6</sup> Ma. ekārtha° <sup>7</sup> Ma. om. vā <sup>8</sup> Ma, Md.  
om. prati (independent haplography after ° eti) <sup>9</sup> B. ° śrutya <sup>10</sup> B. ° pratipādanam  
kṛtsnam <sup>11</sup> Ma. pracayāvṛtṭyā <sup>12</sup> B. ° vidhi°

विकारार्थवाचिनो मयट्प्रत्ययस्य दर्शनादन्नमयादिवदमुख्य आत्मानन्द-  
मय इति चेत् । न प्राचुर्यार्थेऽपि मयटो विधानात् । तत्प्रभूतवचने<sup>1</sup> मयडिति  
हि प्रभूतायां विधीयते । यथान्नमयो यज्ञ इति ॥ १४ ॥

तद्धेतुव्यपदेशाच्च ॥ १-१-१५ ॥

5 तस्य प्रकृतस्य ब्रह्मण आनन्दहेतुत्वं व्यपदिशति श्रुतिः --- एष ह्येवा-  
नन्दयातीति<sup>2</sup> । आनन्दयतीत्यर्थः । यो ह्यन्येभ्यो धनं प्रयच्छति स प्रचुरधन  
इति प्रसिद्धम् । एवं यो<sup>3</sup> जीवानानन्दयति स प्रचुरानन्द इति गम्यते ॥ १५ ॥

मान्त्रवर्णिकमेव च गीयते ॥ १-१-१६ ॥

यन्मन्त्रेणोक्तं सत्यं ज्ञानमनन्तं ब्रह्मेति तन्मात्रवर्णिकम्<sup>4</sup> । तदेवानानन्दम-  
10 यशब्देन गीयते ॥ १६ ॥

नेतरोऽनुपपत्तेः ॥ १-१-१७ ॥

इतरो जीवः संसारी नानन्दमयः । कस्मात्<sup>5</sup> । अनुपपत्तेः । आनन्दमयं  
प्रकृत्य सोऽकामयत बहु स्यां प्रजायेयेति स्रष्टृत्वं श्रूयमाणं जीवे नोपपद्यते ।  
सच्च त्यच्चाभवदिति च सर्वात्मत्वम्<sup>6</sup> ॥ १७ ॥

15 इतश्च नानन्दमयः संसारी

भेदव्यपदेशाच्च ॥ १-१-१८ ॥

प्रकृतमानन्दमयं रसशब्देनोक्ता<sup>7</sup> ततोऽन्यं लब्धारं दर्शयति --- रसो वै  
सः । रसं ह्येवायं लब्ध्वा आनन्दी भवतीति । न<sup>8</sup> हि लब्धैव लब्धव्यो  
भवतीति । अत्र<sup>9</sup> केचित् स्वमतिकल्पितदर्शनपरित्राणाय सूत्रार्थं विनाशय-  
20 न्तो<sup>10</sup> व्याचक्षते --- नहीश्वरादन्यः संसारी विद्यते । स एव संसारी । तत्र

<sup>1</sup> B. om. tat <sup>2</sup> Ma. om. ānandayati <sup>3</sup> Ma. yo yo <sup>4</sup> B. tanmātravarnikam after  
° oktam <sup>5</sup> Ma. om. kasmāt <sup>6</sup> B. ° ātmakatvam <sup>7</sup> so Ma, Ba, Md; Ld, Bd, Tb.  
om. rasa° <sup>8</sup> Ma. om. na hi <sup>9</sup> Ma. tatra <sup>10</sup> Ma. vināśanto



नेतरोऽनुपपत्तेर्भेदव्यपदेशाच्चेति कथं सूत्रद्वयमिति<sup>1</sup>। नैष दोषः। उपाधिकृ-  
 तभेदमात्राङ्गीकरणादिदमुच्यते। यथा घटाकाशः करकाकाश<sup>2</sup> इत्याकाशस्य  
 भेदव्यपदेशः कल्पनामात्रेणेति<sup>3</sup>। तदेतदयुक्तं यथाश्रुतसूत्रार्थसंभवे भक्त्या व्या-  
 ख्यानस्यापन्यायत्वात्। यथा चेश्वरादन्यस्य संसारित्वं जीवपरयोश्च भेदा-  
 5 भेदौ तथोत्तरत्रांशो नानाव्यपदेशादित्येवमादौ विस्पष्टं वक्ष्यामः॥ १८॥

कामाच्च नानुमानापेक्षा॥ १-१-१९॥

ननु च सत्त्वगुणस्यानन्दहेतोः प्रधाने विद्यमानत्वात्तदेव प्रधानमानन्दमयं  
 स्याद्। नेत्युच्यते। अनुमीयत इत्यनुमानं प्रधानं तदपेक्षा चास्मिन्नानन्दमय-  
 वाक्ये नास्ति। कुतः। कामाच्च<sup>4</sup> --- सोऽकामयत बहु स्यामिति। कामश्चेच्छा  
 10 चेतनधर्मो नाचेतनस्य गतिसामान्यसमर्थनायेदं प्रसङ्गादुक्तम्॥ १९॥

इतश्चानन्दमयः परो न संसारी न प्रधानम्

अस्मिन्नस्य च तद्योगं शास्ति॥ १-१-२०॥

अस्मिन्नानन्दमयो प्रकृतेऽस्य जीवस्य प्रतिबुद्धस्य तद्योगं तेन योगं मुक्तिं  
 शास्ति शास्त्रम् --- यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽ-  
 15 भयं प्रतिष्ठां विन्दते अथ सोऽभयं गतो भवतीति। तदेतस्मिन्<sup>5</sup> मुक्तिशासनं  
 परमात्मपरिग्रहेऽवकल्पते<sup>6</sup> नान्यथेति स्थितम्॥

अत्र केचिदिमं सिद्धान्तं दूषयित्वा पुच्छब्रह्मप्रतिपादनाय यतन्ते। नान-  
 न्दमयस्य ब्रह्मत्वं विकारार्थमयट्प्रवाहपतितत्वात्। अयमपि विकारार्थ एव  
 युक्तः प्रियशिरस्त्वाद्यवयवयोगाद्<sup>7</sup> ब्रह्मपुच्छं प्रतिष्ठेति चैकस्यावयवावय-  
 20 वित्वासामञ्जस्याद्ब्रह्मपुच्छमित्यत्र च ब्रह्मशब्दप्रयोगाद्<sup>8</sup> असन्नेव स भवति  
 असद्ब्रह्मेति वेद चेदिति चानुक्रमणात्<sup>9</sup>। किं चानन्दमये ब्रह्मण्यभ्युपगम्यमाने  
 सविशेषं ब्रह्माभ्युपगतं स्यात्। निर्विशेषं त्विह वाक्यशेषे श्रूयते --- यतो  
 वाचो निवर्तन्त इति। किं चानन्दप्रचुर इत्युक्ते दुःखास्तित्वमपि<sup>10</sup> गम्येत  
 25 प्राचुर्यस्य प्रतियोग्यल्पतापेक्षित्वात्। प्रतिपादिकमात्राभ्यासाच्च नानन्दम-  
 याभ्यासः शक्यते वर्णयितुम्। ततो ब्रह्मपुच्छं प्रतिष्ठेति ब्रह्मप्रतिपत्तव्यम्।

<sup>1</sup> B. iti cet <sup>2</sup> B. paṭākāśa <sup>3</sup> Ma. ° sūtreṇeti <sup>4</sup> Ma. kāmāt <sup>5</sup> Ma. om. ° smin  
<sup>6</sup> Ma. kalpate <sup>7</sup> B. ° yogāc ca <sup>8</sup> Ma. ° śabdayogād <sup>9</sup> B. cānukarṣāt <sup>10</sup> B.  
 duḥkhālpatvaṃ gamyate

आनन्दमयस्तु संसारी कश्चिदिति। सूत्राणि त्वेवं योजयितव्यानि। आन-  
 न्दमय<sup>1</sup> इत्येतस्मिन् वाक्ये ब्रह्म पुच्छं प्रतिष्ठेति प्रकृतं ब्रह्म प्रतिपत्तव्यम्।  
 कस्मात्। निर्विकारस्यानन्दप्रातिपदिकस्याभ्यासात्। विकारशब्दान्नेति चे-  
 द्विकारशब्दोऽवयवशब्दः पुच्छशब्दः इत्यर्थः। तत्रोत्तरम् --- न प्राचुर्यात्।  
 5 प्राचुर्यं प्रायोवृत्तिः सर्वत्र पुच्छशब्दप्रयोगानुवृत्त्यात्रापि पुच्छशब्दः प्रयुक्तः।  
 न च तत्परत्वेन पुच्छं परायणं सर्वस्यानन्दजातस्येति पुच्छशब्दः प्रयुज्यते  
 न पुच्छत्वविवक्षया। अपराण्यपि सूत्राणि यथासंभवं योजनीयानीति।

अत्र वदामः। स्वमत्युत्प्रेक्षितहेत्वाभासविजृम्भितेयं गमनिका न श्रुत्यनु-  
 गता वा। कथम्। इह तावदन्यस्यार्थान्तरतमस्यासंकीर्तनात्प्रकरणपर्यवसा-  
 10 नमानन्दमये लक्ष्यते। अन्तरश्रुतिश्च<sup>2</sup> तस्यात्मत्वं बोधयति। यद्यप्यन्नमये  
 विकारार्थो मयट्प्रत्ययः प्राणमयादिषु तु न विकारार्थः सम्भवति। पञ्च-  
 वृत्तेः प्राणस्यैकत्वान्न प्रकृतिविकारभावः सम्भवति। तत्रायमर्थो निश्चितः।  
 स्वार्थे मयट्प्रत्ययो वृत्तिबाहुल्यविवक्षया वा। अतः<sup>3</sup> परेषु विकारविवक्षा  
 नास्तीत्यानन्दमये द्विधा मयट्प्रत्ययो घटते। यदि चानन्द एवानन्दमयः प्र-  
 15 भूतानन्दो वा भवति चैकस्यापि शब्दस्य सामर्थ्याद्भिन्नार्थता विवक्षया<sup>4</sup> यथा  
 पौर्णमास्यां पौर्णमास्या<sup>5</sup> यजेतेति सप्तम्यन्तः कालवाची तृतीयान्तः काल-  
 युक्तकर्मवचनो। बहुधापि विवक्षा लोकवेदयोः शब्दप्रयोगेषु। यद्यप्युक्तं प्रिय-  
 शिरस्त्वाद्यवयवसंकीर्तनादिति तदविरुद्धमन्यार्थत्वात्। लोकेऽपि सर्वभूतानां  
 यत् प्रीतिसामान्यं मोदादयश्च प्रीतिविशेषास्तत्सर्वमस्यैवानन्दस्यांश<sup>6</sup> इति  
 20 प्रदर्शनार्थत्वात्। तथा च श्रुत्यन्तरम् --- एतस्यैवानन्दस्यान्यानि भूतानि  
 मात्रामुपजीवन्तीति<sup>7</sup>। एवमर्थश्च<sup>8</sup> मयटः प्रयोगो<sup>9</sup> विवक्षयानन्दः परमेश्वर  
 इति शतगुणोत्तरक्रमेण प्रतिपादनात्। अत एवैतत् परिहृतं बाहुल्यस्या-  
 ल्पत्वापेक्षित्वादिति<sup>10</sup>। न हि स्वात्मन्येव प्राचुर्यप्राचुर्यमल्पत्वमेवापेक्षते<sup>11</sup>।  
 यथा प्रचुरप्रकाशः सवितेन्दुवह्निप्रभृतीन्पेक्ष्य प्रयुज्यते। मोदादीनां च जीव-  
 25 गतानामुच्चावचप्रभेदात्तन्निवृत्त्यर्थं कारणगतमानन्दगुणं मयट्प्रत्ययेन विनैव  
 उपसंहरत्यानन्द आत्मेति ब्रह्मपुच्छं प्रतिष्ठेति च प्रस्तुतस्यानन्दजातस्याश्र-

<sup>1</sup> Ma. *lacuna* [ānanda<sup>o</sup> ... pratipattavyam], *haplography* <sup>2</sup> B. āntaraśrutīśca tasmāt sarvaṃ bodhayati <sup>3</sup> B. tataḥ <sup>4</sup> Ma. vivakṣā <sup>5</sup> Ma. *om.* paurṇamāsyā <sup>6</sup> B. tat sarvasyaivā<sup>o</sup> <sup>7</sup> B. *om.* iti <sup>8</sup> B. arthaṃ ca <sup>9</sup> Ld, Bd. prayogo 'kṣayā<sup>o</sup> <sup>10</sup> B. bāhulyasyānyatrālpa<sup>o</sup> <sup>11</sup> B. *om.* eva

यभूतं निर्दिशति । न हि गुणो गुणिनमन्तरेणात्मानं लभते शीतोष्णादिवत् ।  
 अत<sup>1</sup> एतदुक्तं भवति --- पूर्ववत् पुरुषविधत्वकल्पनया<sup>2</sup> निरतिशयानन्दगुणं  
 ब्रह्मेति । अन्यथा सुखरहितं ब्रह्म वैशेषिकादिमतवत् प्राप्नोति । श्रुत्यन्तरं  
 च --- विज्ञानमानन्दं ब्रह्मेति<sup>3</sup> । एवमनन्तरश्लोके --- असन्नेव स भ-  
 5 वतीति गुणिमात्रनिर्देशेऽपि गुणप्रतिपत्तिः सगुणस्य ब्रह्मणः प्रस्तुतत्वात् ।  
 यथा सा<sup>4</sup> वा एषा सर्वदेवत्या पदजा वसा वायव्यामालभेतेति वसागु-  
 णायामजायां प्रकृतायां केवलेन गुणवचनेन सगुणा गृह्यते छागायै वपायै  
 मेदसोऽनुब्रूहीत्येतस्मिन् मन्त्रे । यदप्युक्तं निर्विशेषं<sup>5</sup> ब्रह्मात्र विवक्षितमि-  
 ति तदयुक्तमानन्दगुणस्य<sup>6</sup> ब्रह्मणो विवक्षितत्वात् । अत एवोत्तरत्र केवलेन  
 10 गुणवचनेन गुणी निर्दिश्यते --- सैषानन्दस्य मीमांसा --- आनन्दाद्धेव  
 खल्विमानि भूतानि जायन्त इति । यतो वाचो निवर्तन्त इति च रागादि-  
 दोषदूषितयोर्वाङ्मनसोरगोचरं ब्रह्मेत्यर्थः । शुद्धयोस्तु पुनर्गोचर एव । तथा  
 च श्रुत्यन्तरम् --- दृश्यते त्वग्यया बुद्ध्या ज्ञानप्रसादेन विशुद्धसत्त्व इति  
 च । तस्मान्निरवद्यमानन्दमयेनैवोपसंहारः क्रियते --- पुरस्तादानन्दप्राचुर्यं  
 15 प्रतिपाद्यैतमानन्दमयमात्मानमुपसंक्रामतीति । स च तस्य ब्रह्मत्वेऽवकल्पते ।  
 भार्गव्या<sup>7</sup> च वारुण्यां विद्यायां विदुषो मुक्तिफलमुपसंर्तुमानन्दमयान्ता-  
 श्रुतिः प्रवृत्ता --- एतमानन्दमयमात्मानमुपसंक्रम्य इमाल्लोकान् कामात्री<sup>8</sup>  
 कामरूप्यनुसंचरन्निति । उपसंक्रमणं च विद्यासामर्थ्यादचिरादिमार्गेण संसा-  
 रमण्डलमतीत्य<sup>9</sup> हिरण्यगर्भपर्यन्तं सम्प्राप्तिः परमात्मनैकीभावः<sup>10</sup> । तत्र  
 20 यद्यानन्दमयस्य ब्रह्मत्वं न स्यान्ननिर्विषयत्वाद्दुपसंक्रमश्रुतिरुपरुध्येत द्विती-  
 यापि<sup>11</sup> विभक्तिश्च नोपपद्येत । अन्यस्य श्रुतस्य कल्पनायां स्वमनीषिकै-  
 व स्याच्छ्रुतहान्यश्रुतकल्पनाप्रसङ्गात् । ततश्चोपक्रमे फलश्रुतिर्बाध्येत<sup>12</sup> ---  
 सोऽश्रुते सर्वान्कामान्सह<sup>13</sup> ब्रह्मणा विपश्चितेति । सर्वैः कामैः सहाश्रुते ब्र-  
 ह्म प्राप्नोतीत्यर्थः । विभक्तिव्यत्ययोऽत्र द्रष्टव्यः । अन्यथा<sup>14</sup> ब्रह्मणोऽप्राधान्यं  
 25 स्यात्सहयुक्तेऽप्रधान<sup>15</sup> इति स्मरणात् । यथा सह शाखया प्रस्तरं प्रहरतीति

<sup>1</sup> B. om. ata <sup>2</sup> B. ° vidhakalpa° <sup>3</sup> B. brahmeti sati caivam <sup>4</sup> B. om. sā <sup>5</sup> B.  
 nirviśiṣṭam <sup>6</sup> B. tad apy <sup>7</sup> Ma. om. bhārgavyām <sup>8</sup> Ld, Tb. kāmānvā; Ba.  
 kāmānni <sup>9</sup> Ma. saṃsāram aguṇam atītya <sup>10</sup> B. ° naikatā <sup>11</sup> B. om. ° pi <sup>12</sup> B.  
 upasaṃkramaṇaphala° <sup>13</sup> Ma. om. saha brahmaṇā vipaścitā <sup>14</sup> B. anyathā hi  
<sup>15</sup> B. ° yukte cāpradhāna

प्रस्तरेण सह शाखां प्रहरयतीत्यर्थः । तस्मात् संप्रदायपरम्पराव्याख्यानं<sup>1</sup>  
शोभनमिति स्थितम् ॥ २० ॥

अन्तस्तद्धर्मोपदेशात् ॥ १-१-२१ ॥

अथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्यश्मश्रुहिरण्यकेश  
5 आ प्रणखात् सर्व एव सुवर्णस्तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्यो-  
दिति नाम स एव सर्वेभ्यः पाप्मभ्य उदित<sup>2</sup> उदेति ह वै सर्वेभ्यः पाप्मभ्यो य  
एवं वेदेत्यधिदैवतमथाध्यात्मं<sup>3</sup> य एषोऽन्तरक्षिणि पुरुषो दृश्यत इति छा-  
न्दोग्ये श्रूयते । तत्र संशयः । किमादित्ये चक्षुषि चोपास्यत्वेन कश्चित्संसारी  
निर्दिश्यते<sup>4</sup> किं वेश्वर इति । किं तावदुक्तम् । प्राप्तोत्कर्षः कश्चित्संसारीति ।  
10 कुतो । रूपश्रवणात् । अरूपा<sup>5</sup> च परा देवता --- अशब्दमस्पर्शमरूपमव्यय-  
मिति श्रुतेः<sup>6</sup> । आधारश्रवणाच्च<sup>7</sup> सर्वगता च<sup>8</sup> परा देवता ऐश्वर्यमर्यादावचनाच्च  
--- ये चामुष्मात् पराञ्चो लोका ये<sup>9</sup> चैतस्मादर्वाच्च इति । तस्मादादित्या-  
दिक्षेत्रज्ञ इति प्राप्ते ब्रूमः । अन्तर्मण्डलान्तरे<sup>10</sup> चाक्षिणि च उपदिश्यमानः  
पर एवात्मा भवितुमर्हति । कस्मात्<sup>11</sup> । तद्धर्मोपदेशात् । सर्वपाप्मोदयो ना-  
15 म तस्य धर्मः । तन्निर्वचनार्थमेव चैतमुन्नामानं<sup>12</sup> करोति --- तस्योदिति  
नामेति । अक्षिपुरुषस्यापि तदेव नामातिदिश्यते<sup>13</sup> --- यन्नाम तन्नामेति ।  
न च संसारी कश्चित्सर्वपापविनिर्मुक्तोस्ति<sup>14</sup> । अन्यथा संसारित्वानुपपत्तेः ।  
न चैषा श्रुतिरन्यथा परिणेतुं शक्या हेत्वभावात् । ननु<sup>15</sup> रूपादिश्रवणं हे-  
तुः । न परमेश्वरस्यापि सर्वशक्तित्वाद्दुपासकानुग्रहाय रूपोपादानसम्भवात् ।  
20 किं मायामयं रूपम् । नेति ब्रूमः । पारमार्थिकमेवैतत् । यथाभूतार्थज्ञापकं हि  
शास्त्रम् । यत्र कारणमात्रस्वरूपं<sup>16</sup> विवक्ष्यते तत्र तत्परास्ताः श्रुतयः --- अ-  
स्थूलमनण्वह्रस्वमदीर्घमरूपमव्ययमित्येवमाद्याः । स्थानव्यपदेशश्चोपासनार्थं  
एव । मर्यादावचनं चाधिदैवाध्यात्मविभागापेक्षया । सर्वेशितृत्वमेवानेन प्रका-  
रेणोक्तं भवति । न हि निरङ्कुशमैश्वर्यमीश्वरादन्यत्रावकल्पते । सैवर्क् तत्साम

<sup>1</sup> B. ° paramparayā ca tadvyākhyānam; Ba. ° paramparasya    <sup>2</sup> B. udita udita  
<sup>3</sup> Ma. veda atha daivam    <sup>4</sup> Ma. uddiśyate; Maa. vyapadiśyate    <sup>5</sup> Ma. ārūpāya  
vā devatā    <sup>6</sup> Ma. iti śrūyate    <sup>7</sup> B. ° śrāvaṇādva    <sup>8</sup> Ma. om. ca    <sup>9</sup> Ma. ye  
vai°    <sup>10</sup> B. maṇḍalābhyantare    <sup>11</sup> B. om. kasmāt    <sup>12</sup> B. evainam for caitam  
<sup>13</sup> Ma. nāmādi dṛśyate    <sup>14</sup> Ma. ° muktas tathā sati    <sup>15</sup> Ma. natu    <sup>16</sup> Ma.  
kāraṇarūpavivakṣāmātravivakṣa tatparas

तदुक्तं तद्यजुस्तद्ब्रह्मेति सर्वात्मत्वमन्यत्र नावकल्पते। तद्य<sup>1</sup> इमे वीणायां गायन्त्येतम् ते गायन्तीति लौकिकस्यापि गानस्याप्येतद्विषयत्वं दर्शयति। तदप्यन्यत्र<sup>2</sup> नावकल्पते ॥ २१ ॥

भेदव्यपदेशाच्चान्यः ॥ १-१-२२ ॥

5 इतश्चादित्यादिकेत्रज्ञादन्यः। कथम्। भेदव्यपदेशात् --- य आदित्ये तिष्ठन्निति ॥ २२ ॥

आकाशस्तल्लिङ्गात् ॥ १-१-२३ ॥

छान्दोग्ये श्रूयते --- अस्य लोकस्य का गतिरित्याकाश इति होवा-  
च सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते आकाशं प्रत्यस्तं  
10 यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणमिति। तत्र संशयः। किमा-  
काशशब्देन भूताकाशमुच्यते किं वा परं ब्रह्मेति। कुतः संशयः। प्रयोग-  
दर्शनादुभयत्र। भूताकाशे तावत् प्रसिद्धः प्रयोगः। परमात्मन्यप्याकाशो वै  
नामरूपयोर्निर्वहिता ये यदन्तरा तद्ब्रह्मेति। अतो युक्तः संशयः। किं तावत्  
प्राप्तं लोकप्रसिद्धेर्भूताकाशो गृह्यते<sup>3</sup>। ननु सर्वभूतोत्पत्तिप्रलयवचनं भूताकाशे  
15 नोपपद्यते। पवनाद्यपेक्षयोत्पत्तिप्रत्यस्तमयश्चुतिराकाशेऽवकल्पिष्यति<sup>4</sup>। अत्र  
कश्चिदाह --- ननु पूर्वपक्षे कर्मशास्त्रमिदं प्राप्नोति न विद्याशास्त्रमिति।  
अत्रोच्यते --- केनैतत्परिभाषितं वेदान्तशास्त्रेण<sup>5</sup> कर्म न विधातव्यमिति।  
भवतु कर्मशास्त्रम्। को विरोधः। सिद्धान्ताभिप्रायेण तु<sup>6</sup> ब्रह्मशास्त्रमिति  
गीयते। न हि पूर्वपक्षार्थो<sup>7</sup> वेदान्तवाक्यार्थो भ्रान्तिप्रभवत्वात्। एवं प्राप्तेऽभि-  
20 धीयते। आकाशः परमेश्वरः स्यात्। कुतः। तल्लिङ्गात्। लिङ्गमव्यभिचारी<sup>8</sup>  
धर्मः। तेन धर्मविशेषः परिच्छिद्यते धूमेनेवाग्निः। किं पुनस्तल्लिङ्गम्। सर्व-  
भूतोत्पत्तिः प्रत्यस्तमयश्च। न हि सर्वेषां भूतानां भूताकाशादुत्पत्तिः प्रलयो  
वा श्रूयते। किं तर्हि। परमेश्वरादेव। भूतशब्दश्च जीवाधिष्ठितभूतवचनो<sup>9</sup> महा-  
भूतवचनो वोभयथोपपद्यते<sup>10</sup>। तत्राकाशस्याप्युत्पत्तिप्रलयौ परायत्ताविति<sup>11</sup>

<sup>1</sup> Ld, Md, Ta. om. ya ... avakalpate <sup>2</sup> B. tadanyatra <sup>3</sup> Ma. dr̥syate for gr̥hyate  
<sup>4</sup> Ma. ° otpattiḥ <sup>5</sup> B. ° śāstre <sup>6</sup> Ma. nanu for ° ṇatu <sup>7</sup> B. ° pakṣo <sup>8</sup> B.  
talliṅgam for liṅgam <sup>9</sup> Ma. jīvabhūta° <sup>10</sup> B. cobhaya° <sup>11</sup> Ma. parāyajñāv

सर्वभूतश्रुतिस्तत्र नावकल्पते । तस्मादाकाशः परमात्मा । प्रयोगश्च दर्शितः ।  
क्रियायोगेन वा आकाशोऽभिविधौ सर्वमभिव्याप्य प्रकाशत इत्याकाशस्त-  
त्सादृश्याद्वेति ॥ २३ ॥

अत एव प्राणः ॥ १-१-२४ ॥

5 या<sup>1</sup> देवता प्रस्तावमन्वायत्तेत्युपक्रम्य श्रूयते --- कतमा सा देवतेति  
प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्रा-  
णमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्तेति । तत्र संशयः । किं पञ्चवृत्तेः  
प्राणस्य परिग्रहः किं वा परस्योपादानमिति । लोकप्रसिद्धेः पञ्चवृत्तेः प-  
रिग्रह इति प्राप्ते ब्रूमः । अत एव पूर्वनिर्दिष्टात्तल्लिङ्गात् प्राणः परमात्मा ।  
10 सर्वभूतसंवेशनोद्गमनं<sup>2</sup> पारमेश्वरं कर्म प्रतीयते<sup>3</sup> । उज्जिहत इत्युद्गमनमुत्प-  
त्तिरित्यर्थः । ननु पूर्वैणैव न्यायेन सिद्धत्वात् पृथगारम्भो न युक्तो यदि<sup>4</sup> वा  
तुल्या शङ्का स्यात् । ततोऽयुक्तमारब्धम् । अत्रोच्यते --- पूर्वत्रोत्पत्तिप्रलयौ  
न श्रुतिप्रसिद्धौ भूताकाशे । अत्र पुनः प्राणे<sup>5</sup> प्रसिद्धौ । कथम् । यदा वै पु-  
रुषः स्वपिति प्राणं तर्हि वागप्येति प्राणं चक्षुः प्राणं<sup>6</sup> श्रोत्रं प्राणं मनः स  
15 यदा प्रबुध्यते प्राणादेवाधि पुनर्जायन्त इति । प्रत्यक्षं चैतत् --- प्राणवृत्तौ  
वर्तमानायामिन्द्रियवृत्तयः परितुष्यन्ते भूतानां चेन्द्रियसारत्वात् तदुद्गमन-  
संवेशनवादी<sup>7</sup> वाक्यशेषस्तेषामेवोद्गमनसंवेशनपर<sup>8</sup> इति न विरुध्यते । किं  
चोद्गीथप्रतीहारयोरन्नादित्यौ<sup>9</sup> देवते तयोश्चाब्रह्मत्वात् तत्साहचर्यात्प्राणोऽपि  
तथाभूतो गृह्यत इति विशेषशङ्का । परिहारस्तु --- न भूतानां संवेशनोद्गम-  
नं श्रूयते । करणवृत्तिमात्रोपसंहारः श्रूयते । तत्र च भूतोद्गमनसंवेशनवादिनी  
20 श्रुतिरपराधिता स्यात् । अपि च स्वापकालापेक्षया संवेशनं व्याख्येयमिह  
वा विशेषेण श्रूयते । तत् परमात्मपक्षे<sup>10</sup> युज्यते । अत एव श्रुत्या निर्णय-  
ते साहचर्यमात्रमकिञ्चित्करं<sup>11</sup> यथैवान्नादित्ययोः परस्परवैलक्षण्यमेवं ताभ्यां  
25 प्रकर्षेणाणिति स्थितिं लभते तस्मिन् कृत्स्नं जगदिति प्राणः ॥ २४ ॥

<sup>1</sup> Ma. yā vā <sup>2</sup> B. om. sarvabhūta° <sup>3</sup> B. om. karma pratīyate <sup>4</sup> Ma. yadi ca  
<sup>5</sup> B. om. prāṇe <sup>6</sup> all MSS prāṇaṃ manah prāṇaṃ śrotraṃ <sup>7</sup> B. om. tad° <sup>8</sup> Ma.  
vārtha° for vākya° <sup>9</sup> all MSS atrā° <sup>10</sup> Ma. paramātmāpekṣa <sup>11</sup> Ma. om. sāha°

ज्योतिश्चरणाभिधानात् ॥ १-१-२५ ॥

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमे-  
 षूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः<sup>1</sup> पुरुषे ज्योतिरिति । तत्रायमर्थः  
 सांशयिकः । किं ज्योतिःशब्देनादित्यादिज्योतिरभिधीयते किं वा परमात्मे-  
 5 ति । प्राणाकाशयोरसाधारणधर्मश्रुतेर्निर्णयः कृतस्तथा<sup>2</sup> सर्वपाप्मोदयश्रुत्या  
 मण्डले प्रकरणादान्तरश्रुत्या चानन्दमयः । अत्र तु निर्णायकवाक्यशेषाश्र-  
 वणात्प्रकरणानुवृत्तेः चासिद्धत्वात् । तद्भ्रुत्पादनमारभ्यते<sup>3</sup> । किं तावत् प्राप्तं  
 ज्योतिःशब्देन तमसो निवर्तकं प्रसिद्धेः परिगृह्यते दीप्यत इति च तस्यैवो-  
 पपत्तेः । परमात्मनि तु न ज्योतिःशब्दप्रसिद्धिः । न च दीप्तिक्रियां कुर्वन्नास्ते  
 10 विश्वस्तः पृष्ठेष्विति चाधारबहुत्वं तस्मिन्नोपपद्यते । द्युमर्यादत्वं<sup>4</sup> च सर्वग-  
 तत्वात् । ननु कार्यज्योतिषोऽपि द्युमर्यादत्वमसिद्धमर्वांगपि दिवो दर्शनात् ।  
 अस्तु । तर्हि प्रथमजमत्रिवृत्कृतं<sup>5</sup> तेजः । न तस्य प्रयोजनाभावात् । ननु  
 चेदमेवोपासनं भवत्प्रयोजनं भवतु । न त्रिवृत्करणस्य सर्वप्रयोजनार्थत्वात् ।  
 न चात्रिवृत्कृतस्य प्रसिद्धमस्ति त्वम् । द्युमर्यादत्वं चासिद्धम्<sup>6</sup> । एवं तर्हि  
 15 कार्यज्योतिरेवास्तु<sup>7</sup> । तस्योपासनार्थं द्युमर्यादत्वम् । न तु<sup>8</sup> निष्प्रदेशस्य  
 ब्रह्मणः । चक्षुष्यः श्रुतो भवतीत्यल्पफलश्रवणाच्चेति । एवं प्राप्तेऽभिधीयते  
 --- ज्योतिः परं ब्रह्म । कुतः । पूर्वत्र चरणाभिधानात् --- त्रिपादस्यामृतं  
 दिवीति । एतदुक्तं<sup>9</sup> भवति । प्रकृतं ब्रह्मास्मिन् वाक्ये प्रत्यभिज्ञायते प्रसिद्धा-  
 नुवादात् । कथम् । यच्छब्देन व्यपदेशात् --- यदतः परो दिवो ज्योतिः  
 20 प्रसिद्धमिदं वाव तदिति । विशेषविधानात् --- कौक्षेयेऽनले<sup>10</sup> परं ज्योति-  
 रध्यस्योपासनीयमिति<sup>11</sup> तात्पर्यार्थः । ज्योतिःशब्दो ब्रह्मण्यपि प्रयुक्तस्तद्देवा  
 ज्योतिषां ज्योतिरायुर्होपासतेऽमृतमिति<sup>12</sup> दीप्यत इति चोपपद्यते नित्यप्र-  
 काशरूपत्वात् । वर्तमानप्रत्ययश्चैवमुपपद्यते । अधिकरणनिर्देशश्चोपासनार्थः ।  
 द्युमर्यादत्वं<sup>13</sup> च संसारविषयात्काललोकात्मकादादित्यमण्डलात्परं<sup>14</sup> स्थितं  
 25 कारणरूपं ब्रह्म त्रिभिर्जाग्रत्स्वप्नसुषुप्त्याख्यैः पादैरुपलक्षितं तैरसंस्पृष्टं कारण-

<sup>1</sup> Ma. a(smin)nantah <sup>2</sup> Ma. om. tathā <sup>3</sup> B. ° pādanārtham <sup>4</sup> Ma. om. dyumaryādatvaṃ <sup>5</sup> Ma. prathamaśalatrivr̥t° <sup>6</sup> Ma. va° for cā° <sup>7</sup> Ma. om. astu <sup>8</sup> Ma. om. tu <sup>9</sup> B. idam for etad <sup>10</sup> Ma. om. 'nale <sup>11</sup> Ma. apyasyo° <sup>12</sup> Ma. ° pāsateṭi <sup>13</sup> Ma. dviyadatvaṃ for dyumāryadatvaṃ <sup>14</sup> B. param avasthitam

रूपं ब्रह्मेति विवक्षित्वोच्यते न पुनरव्यापित्वविवक्षयेत्यदोषः । यत्पुनश्चक्षुष्यः  
श्रुतो भवतीत्यल्पफलत्वमुक्तं तदप्युपपन्नं । न हीयते फलाय ब्रह्मोपासनमि-  
ति<sup>1</sup> नियमोऽस्ति । यत्र यथोपासनं तत्र तथा फलम् । तथाग्निरहस्ये वाजिनां  
श्रुतिः --- तं यथायथोपासते तदेव भवतीति ॥ २५ ॥

5 छन्दोऽभिधानान्नेति चेन्न तथा चेतोऽर्पणनिगदात्  
तथाहि दर्शनम् ॥ १-१-२६ ॥

गायत्री वा इदं सर्वं भूतं यदिदं किंचेति गायत्र्याख्यस्य छन्दसोऽभिधानान्न  
पूर्वप्रकरणे ब्रह्म निर्दिष्टमस्त्विति चेत् । न । तत्र छन्दोभिधानं तथा छन्दो-  
वचनेन<sup>2</sup> गायत्रीशब्देन संख्यासामान्याच्चतुर्भिः<sup>3</sup> पादैः पादवद्ब्रह्माभिधीयते<sup>4</sup>  
10 तस्मिंश्चित्तसमाधानोपदेशविवक्षया । एवमन्यत्रापि संख्यासामान्याच्छन्दोऽ-  
भिधायी शब्दोऽर्थान्तरेषु प्रयुज्यमानो दृश्यते । तथा<sup>5</sup> ते<sup>6</sup> वा एते पञ्चान्ये  
पञ्चान्ये दश सन्त इत्युपक्रम्य<sup>7</sup> --- सैषा विराडन्नादीति संसर्गविद्यायाम् ।  
एवं छन्दसि न ब्रह्मोपासनम् । अत्र यत् कैश्चित् कल्प्यते --- गायत्रीच्छन्द-  
सि ब्रह्मोपासनमिति तन्निरस्तं भवति । न चात्र प्रसिद्धा गायत्री प्रत्यभिज्ञा-  
15 यते । सैषा चतुष्पदा षड्विधेति षडक्षरैः पादैश्चतुष्पदा गायत्री निर्दिश्यते ।  
प्रसिद्धा तु त्रिपदाष्टाक्षरैः पादैः । वाजसनेयिनां तु स यामेवामूमन्वाहैषैव<sup>8</sup>  
सेत्युपनयकालेऽधिगता प्रत्यभिज्ञायते पादकल्पना । तत्रान्यथोपास्याभेदेऽपि  
प्रकारभेदादेव सर्वत्र विद्याभेदः शाण्डिल्यविद्यादौ । तस्मादिह विद्याभेदः<sup>9</sup> ।  
एतावानस्येति<sup>10</sup> च पुरुषसूक्ते मन्त्रः । तच्च श्वेताश्वतराणां सूक्तं परविद्याधिकारे  
20 पठितम् । ततश्च न मन्त्रेण छन्दो निर्दिष्टमितीयं श्रुतिर्नोपपद्यते छन्दोमा-  
त्राभिधाने --- तदेतदृचाभ्यनूक्तमिति । तस्मादयमस्य<sup>11</sup> गायत्रीब्राह्मणस्य  
तात्पर्यार्थो --- विकारपादौर्विशिष्टं ब्रह्म हृदयकमले द्वारपालोपासनपर्य-  
न्तमुपास्यममृतत्वफलायेति<sup>12</sup> । अथ यदत<sup>13</sup> इति च प्रतीकोपासनमन्यदेव  
फलान्तरायेति ॥ २६ ॥

<sup>1</sup> B. om. iti <sup>2</sup> Ma. chandovane <sup>3</sup> B. ° sāmānyena <sup>4</sup> Ma. om. ° bhi° <sup>5</sup> B.  
yadyathā for tathā <sup>6</sup> Ld, Ta, Ba, Tb. te vā ete pañcadaśa samta ity; Md, Bd. te  
vā ete pañca ye pañca daśa santa iti; Ma. [pañcānye] <sup>7</sup> B. ° kramyāha <sup>8</sup> B.  
tu yām evāmum <sup>9</sup> B. ° bhedāḥ <sup>10</sup> Ma. tāvān <sup>11</sup> Ma. om. ayam <sup>12</sup> Ma.  
°dvārayogapās° <sup>13</sup> B. yad atra



भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॥ १-१-२७ ॥

इतश्चैवं पूर्ववाक्ये प्रकृतं ब्रह्मेति भूतादिपादव्यपदेशोपपत्तेः । भूतपृथिवीश-  
रीरहृदयानि निर्दिश्याह --- सैषा चतुष्पदा<sup>1</sup> षड्विधा गायत्री । वाक्प्रा-  
णाभ्यां च षड्विधत्वं षडक्षरैः पादैरस्ति चतुष्पदा गायत्रीति । स्मरन्ति च  
5 --- इन्द्रः शचीपतिर्बलेन वीळितः<sup>2</sup>। दुःश्रयवतो वृषा समत्सु सासहिः ॥ इति  
शौनकादयः ॥ २७ ॥

उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॥ १-१-२८ ॥

पूर्वत्र त्रिपादस्यामृतं दिवीति द्यौरधिकरणत्वेनोपदिष्टा । अत्र पुनः पञ्च-  
म्या । अतोऽप्रत्यभिज्ञानमिति चेत् । नायं दोषः । उभयस्मिन्नप्यविरोधात् ।  
10 सप्तम्यन्ते पञ्चम्यन्ते चार्थैकत्वं<sup>3</sup> न विरुध्येते<sup>4</sup> । यथा वृक्षाग्रे श्येनो वृक्षा-  
ग्रात् परतः श्येन इति । तस्मात्परमेव ब्रह्म ज्योतिःशब्दवाच्यं न कार्यं  
ज्योतिरिति सिद्धम् ॥ २८ ॥

प्राणस्तथानुगमात् ॥ १-१-२९ ॥

अस्ति कौषीतकीनां प्रतर्दनविद्या --- प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य  
15 प्रियं धामोपजगाम युद्धेन च पौरुषेण चेत्यारभ्याम्नाता । तत्र श्रूयते --- स  
होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्वेति । तथोत्तरत्र ---  
अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयतीति । तथा --- न  
वाचं विजिज्ञासीत वक्तारं विद्यादिति । समाप्तौ च<sup>5</sup> --- स एष प्राण एव  
प्रज्ञात्मानन्दोऽजरोऽमृत इति । किमत्र प्राणशब्देन वायुमात्रमभिधीयते किं  
20 देवतात्मोत जीवोऽथवा परं ब्रह्मेति नानालिङ्गदर्शनात्संशयः । किं तावद्यु-  
क्तम् । देवतात्मेन्द्रः प्राणशब्दो भवेत्<sup>6</sup> --- प्राणो वै बलं इति । बलस्य चेन्द्रो

<sup>1</sup> Ma. catuspa[da] <sup>2</sup> all B MSS are corrupt here; the corruptions allow being traced. vilītaḥ/vidītaḥ was misunderstood and "corrected" to Ma. pīḍitaḥ, B. vṛīḍitaḥ; balena vṛīḍitaḥ [Ld, Bd, Ba, (Ta)] occasioned a further "correction" bālena vṛīḍitaḥ [Md, Tb]; duścyavano was misread duścāvano [Ld] >duścavano; samatsu was substituted by the synonymous \*samareṣu, misread as samaramsu; sāsaḥiḥ, apparently due to a partial dittography, became \*sāsahīḥsahīḥ; wrong analysis of samaramsu into <sup>0</sup> raṃ su<sup>0</sup> retroflexed sā: suṣā >suṣāha; the remaining iḥsahīḥ was interpreted as eṣadbhiḥ  
<sup>3</sup> B. om. ca <sup>4</sup> B. caikatvaṃ na virudhyate <sup>5</sup> Ma. ca eṣa prāṇa eṣa <sup>6</sup> B. bhavet— prāṇo hi balaṃ tasya tejo devatā yā

देवता । या<sup>1</sup> च काचन बलकृतिरिन्द्रकर्मैव तदित्यभ्युक्तवचनात् । मुख्यप्राणो वा स्यात्प्रसिद्धेरिति प्राप्तेऽभिधीयते --- प्राणः परमात्मा तथा हि<sup>2</sup> ब्रह्म-  
प्रतिपादनपरत्वेन वाक्यानां समन्वयात् । उपक्रमे तावद्वरं वृणीष्वेतीन्द्रेणोक्तः  
प्रतर्दनः प्रोवाच --- त्वमेव मे वरं वृणीष्व यं त्वं मनुष्याय हिततमं मन्य-  
5 स इति । हिततमं च<sup>3</sup> ब्रह्मप्राप्तेरन्यन्नोपपद्यते तं मामायुरमृतमित्युपास्वेति  
च ब्रह्मपरिग्रहेऽवकल्पते । स एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृत इति  
चोपसंहारोऽवकल्पते ॥ २९ ॥

न वक्तुरात्मोपदेशादिति<sup>4</sup> चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ॥ १-१-३० ॥

पूर्वपक्षाभिप्रायः प्रदर्श्यते । न वक्तुरिन्द्रस्यात्मोपदेशाद्<sup>5</sup> विग्रहवान् देवता-  
10 विशेषः स्वमात्मानं प्रतर्दनायोवाच । मामेव विजानीहि प्राणोऽस्मि प्रज्ञात्मे-  
ति । निश्चिते च देवतात्मोपदेश उपक्रमवशेनानन्दोऽजरोऽमृत इत्युपसंहारो  
नेतव्यः । कस्मात् । उपक्रमे यद्विज्ञातं तदनुपजातविरोधित्वात्तथैव<sup>6</sup> ग्रहीत-  
व्यम् । तद्विरोधित्वादुपसंहारविज्ञानं तद्वशेनावतिष्ठते । अन्यथा ह्येकवाक्यता<sup>7</sup>  
न स्यादिति प्राप्ते समाधानमुच्यते --- अध्यात्मसम्बन्धभूमा ह्यस्मिन्निति ।  
15 आत्मन्यध्युपरि वर्तमानः सम्बन्धोऽध्यात्मसम्बन्धः । प्रत्यगात्मविषयस-  
म्बन्धभूयस्त्वादित्यर्थः । अस्मिन्नध्याये यावदध्यस्मिञ्शरीरे प्राणो वसति  
तावदायुरिति प्राणस्यैव प्रज्ञात्मनः स्वातन्त्र्यं दर्शयति । तथा --- प्राण  
एव प्रज्ञात्मेदं शरीरं परिगृह्योत्थापयतीति न वाचं विजिज्ञासीत वक्तारं  
विद्यादिति चोपक्रम्य --- तद्यथा रथस्यारेषु नेमिरर्पिता नाभावरा अ-  
20 र्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्राणेऽर्पिताः स  
एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृत इति सर्वात्माश्रयं<sup>8</sup> नाभिभूतं परमा-  
त्मानमेवोपसंहरति । स म आत्मेति विद्यादिति चोपसंहरति । अयमात्मा  
ब्रह्म सर्वानुभूतिरिति च श्रुत्यन्तरम् । तस्मादात्मविषयवाक्यभूयस्त्वान्न देव-  
तात्मोपदेशः शक्यो विज्ञातुम् ॥ ३० ॥

25 कथं तर्हि वक्तुरात्मोपदेशस्तदुच्यते ।

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॥ १-१-३१ ॥

<sup>1</sup> Ma. yā cakāra balakṛtir; B. yā ca kācana kṛtir <sup>2</sup> B. om. hi <sup>3</sup> Ma. om. ca  
<sup>4</sup> Ma. cakṣur for vaktur <sup>5</sup> Ma. cakṣur for vaktur <sup>6</sup> Ma. tadupajāta<sup>0</sup> <sup>7</sup> Ma.  
ekavācyatā <sup>8</sup> B. sarvāśrayaṃ; Ma. sarvātmaśrayā

इन्द्रो देवताविशेषः स्वमात्मानं परमात्मत्वेनाहमेव परं ब्रह्मेत्यार्षेण दर्श-  
नेन पश्यन्नुपदिशति स्म<sup>1</sup> --- मामेव विजानीहीति । यथा तद्वैतत् पश्य-  
न्वृषिर्वाग्देवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तस्माद्ब्रह्मपुराणोपदेशः परमा-  
त्मपरिग्रहे न विरुध्यते ॥ ३१ ॥

5 पुनः प्रत्यवतिष्ठते --- यद्यपि देवतात्मोपदेशो न भवति तथापि न  
ब्रह्मोपदेशपरत्वमस्मिन्नध्याये प्रतिपत्तुं शक्यत इति तदेव<sup>2</sup> चोद्यमुपन्यस्य  
निराकरोति<sup>3</sup> ।

जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासात्रैविध्यादाश्रितत्वादिह<sup>4</sup>  
तद्योगात् ॥ १-१-३२ ॥

10 नास्मिन्नध्याये<sup>5</sup> ब्रह्मप्रतिपत्तिरेकान्तेनाश्रयितुं शक्या । कुतः । जीवलिङ्गा-  
न्मुख्यप्राणलिङ्गाच्च । जीवलिङ्गं तावन्न वाचं विजिज्ञासीत वक्तारं विद्यादिति ।  
मुख्यप्राणलिङ्गम् --- अथ खलु प्राण एव प्रज्ञात्मेदं शरीरं परिगृह्योत्था-  
पयतीति । तस्मान्न ब्रह्मवाक्यमिति<sup>6</sup> चेन्नैतदेवं उपासात्रैविध्यात् । एवं सति  
त्रिविधमुपासनं प्रसज्येत जीवोपासनं मुख्यप्राणोपासनं<sup>7</sup> ब्रह्मोपासनं चेति ।  
15 अत्र चोपक्रमोपसंहारयोरेकार्थपरत्वादेकमिदं<sup>8</sup> वाक्यं निश्चितम् । कथं पु-  
नरुपक्रमोपसंहारयोरेकार्थपरत्वम् । हिततमोपदेशादुपक्रमे --- तं ममायु-  
रमृतमित्युपास्वेत्यमृतशब्दात् स एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृत  
इत्येकरूपावुपक्रमोपसंहारौ<sup>9</sup> दृश्येते । तन्मध्यपतितानां च<sup>10</sup> वाक्यानां तत्प-  
रत्वेनैवोन्वयो<sup>11</sup> युक्तो नार्थान्तरपरत्वं<sup>12</sup> वाक्यभेददोषप्रसङ्गात् । जीवप्राणलि-  
20 ङ्गयोश्च परमात्मपरत्वेन परिणेतुं शक्यत्वात् । प्राणस्तावत् परमात्मा<sup>13</sup> । तथा  
च श्रुतिः ।

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।  
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ इति ॥

जीवलिङ्गमपि परिणेतुं शक्यम् --- न<sup>14</sup> वाचं विजिज्ञासीत वक्तारं वि-  
25 द्यादिति । वचनक्रियाहेतुभूतं परमात्मानमात्मत्वेन विद्यादित्यर्थः । तथा च

<sup>1</sup> Ma. om. sma <sup>2</sup> B. tad etac co<sup>o</sup> <sup>3</sup> B. nirākartum āha <sup>4</sup> B. om. āśritatvād  
iha tadyogāt <sup>5</sup> B. om. asminn adhyāye <sup>6</sup> Ma. brahmacaryam <sup>7</sup> Ma. cetyatra  
brahmo<sup>o</sup> <sup>8</sup> Ma. padam for idam <sup>9</sup> B. om. ekarūpāv <sup>10</sup> B. om. ca <sup>11</sup> B. om.  
eva <sup>12</sup> B. om. <sup>o</sup> para<sup>o</sup> <sup>13</sup> B. paramātmā yatas <sup>14</sup> Ma. om. na

श्रुतिः --- यद्वाचानभ्युदितं येन वागभ्युद्यते तदेव ब्रह्म त्वं विद्धि नेदं य-  
दिदमुपासत इति । येन वागिन्द्रियं प्रवर्त्यते सर्वान्तरं तदेव ब्रह्म त्वं विद्धि  
नेदं दृश्यजातं शरीरेन्द्रियविषयसंज्ञं यदिदमुपासते प्राणिनः सेवन्त इत्यर्थः ।  
एवं च<sup>1</sup> सर्वकार्यकारणप्रत्याख्यानेनान्तर्यामिणं<sup>2</sup> सामान्यभूतं वेदितव्यमुक्तो-  
5 पसंहरति --- न<sup>3</sup> गन्धं विजिज्ञासीत घ्रातारं विद्यात् । तद्यथा रथस्थारेषु  
नेमिरर्पिता नाभावरा<sup>4</sup> अर्पिता एवमेवैता<sup>5</sup> भूतमात्रा इत्युक्त्वा --- स ए-  
ष प्राण एव प्राज्ञात्मानन्दोऽजरोऽमृतः<sup>6</sup> । स न साधुना कर्मणा भूयान्नो<sup>7</sup>  
एवासाधुना कनीयानेष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उ-  
न्निनीषत<sup>8</sup> एष उ एवासाधु कर्म कारयति तं यमेभ्यो<sup>9</sup> लोकेभ्योऽधो नि-  
10 नीषते<sup>10</sup> । एष लोकपाल एष लोकाधिपतिः स म आत्मेति विद्यादिति ।  
अन्यत्रापि ब्रह्मणि प्राणशब्दप्रवृत्तेराश्रितत्वात् । प्राणबन्धनं हि सोम्य मन  
इति । इह च<sup>11</sup> तदुपपत्तेः । अपरे तु त्रिविधमुपासनमिह विवक्षितमिति  
सूत्रार्थं वर्णयन्ति --- प्राणोपासनं जीवोपासनं ब्रह्मोपासनमिति । एतदुक्तं  
भवति --- प्राणधर्मेण जीवधर्मेण स्वधर्मेण<sup>12</sup> ब्रह्मोपास्यमिति<sup>13</sup> ॥ ३२ ॥

15 इति शारीरकमीमांसाभाष्ये भास्करभगवत्प्रणीते  
प्रथमाध्यायस्य प्रथमः पादः समाप्तः ॥

<sup>1</sup> Ma. om. ca <sup>2</sup> Ma. om. ° kārya° <sup>3</sup> B. navācam ... vaktāram vidyāt; Ma.  
na rasam gandham ... ghrātāram vidyāt <sup>4</sup> Ma. om. nābhāvarā arpitā evam  
<sup>5</sup> Ma. eva for evaitā <sup>6</sup> Ma. amṛta iti <sup>7</sup> Ma. bhūyān bhavad asādhunā <sup>8</sup> Ma.  
unninīṣati <sup>9</sup> Ma. om. ebhyo lokebhyo <sup>10</sup> Ma. ninīṣati <sup>11</sup> B. tu hyanupapatteḥ  
<sup>12</sup> Ma. om. svadharmeṇa <sup>13</sup> B. tulyopā° for brahmopā°

ॐ नमः परमात्मने ।  
भास्करीयब्रह्मसूत्रभाष्ये  
प्रथमाध्याये द्वितीयः पादः ।

श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानामेवान्योन्यबलाबलावधारणया<sup>1</sup> सं-  
5 दिह्यमानवचनव्यक्तिषु वाक्येषु<sup>2</sup> निर्णयार्थं द्वितीयतृतीयौ पादावारभ्येते ।

सर्वत्र प्रसिद्धोपदेशात् ॥ १-२-१ ॥

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः  
पुरुषो यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति । स क्रतुं  
कुर्वीत मनोमयः प्राणशरीर इत्यादि समाम्नायते । तत्र संशयः --- किमत्र  
10 मनोमयत्वादिधर्मः शारीर उपास्यत्वेनोपदिश्यते किं वा ब्रह्मेति । किं ता-  
वत् प्राप्तम् । शारीर इति । कुतः तस्य हि मनोमयत्वादिलिङ्गाव्यभिचारान्न  
परस्य अप्राणो ह्यमनाः शुभ्र इति मनःप्राणसम्बन्धाभावश्रुतेः<sup>3</sup> । ननु<sup>4</sup> च  
लिङ्गात् तच्छ्रुतिर्बलीयसी<sup>5</sup> । श्रूयते च ब्रह्मशब्दः<sup>6</sup> । सत्यमेवम् । इह तु  
ब्रह्मश्रुतिरन्यार्था । शमविधिपरं<sup>7</sup> हीदं वाक्यम् । कथम् । यस्मात् सर्वमिदं  
15 विकारजातं ब्रह्मैव तज्जत्वात् तल्लत्वात् तदनत्वाच्च । सर्वस्य चैकत्वेन<sup>8</sup> क-  
चिद्रागादयः प्रवर्तेरन् । अतः शान्त उपासीतेति स क्रतुं कुर्वीतेति उपासनं  
विधीयते । अतो<sup>9</sup> मनोमयत्वादिभिर्धर्मैर्विशिष्टस्य जीवस्य<sup>10</sup> उपासनमत्र वि-  
धीयते । अणीयस्त्वश्रुतिश्चैष<sup>11</sup> म आत्मान्तर्हृदयेऽणीयान्<sup>12</sup> ब्रीहेर्वा यवाद्वेति  
जीवस्याराग्रमात्रस्यावकल्पते नाप्रमेयस्य ब्रह्मणः । ज्यायस्त्वं तु ब्रह्मभा-  
20 वापेक्षयाऽवकल्पिष्यत<sup>13</sup> इति प्राप्ते ब्रूमः --- परं ब्रह्मात्रोपास्यम् । कुतः ।  
सर्वत्र सर्वेषु वेदान्तेषु<sup>14</sup> मूलकारणस्य प्रसिद्धस्यात्रोपदेशात् --- सर्वं खल्विदं  
ब्रह्मेति । न न्वयार्थं ब्रह्मग्रहणमित्युक्तम् । सत्यम् । तथापि<sup>15</sup> संनिहितत्वात्  
तदपेक्षया प्रकरणगतानामुत्तरेषां वाक्यानां प्रवृत्तिः<sup>16</sup> शान्त उपासितेत्युक्ते

<sup>1</sup> Ma. om. eva: B. ° dharaṇāsam̐di° <sup>2</sup> Ma. ca vākyeṣu <sup>3</sup> Ma. ° bandhabhāva°  
<sup>4</sup> Ma. om. nu <sup>5</sup> Ma. om. tac° <sup>6</sup> Ma. brahmaśabdaḥ— brahmaśruter  
anyārthatvāt <sup>7</sup> B. sama° /sāma° for śama° <sup>8</sup> Ma. vaikatve kva rāgaveyaḥ  
<sup>9</sup> Ma. atho <sup>10</sup> Ma. jīvopāsanasya mantram <sup>11</sup> Ma. aṇīyaśca <sup>12</sup> Ma. om.  
antar <sup>13</sup> Ma. ° kalpayiṣyata <sup>14</sup> Ma. vedeṣu <sup>15</sup> Ma. yathāpi <sup>16</sup> B. pravṛtṭeḥ

किमुपासीतेत्यपेक्षा जायते । तत्रायं विधिरवतरति --- स ऋतुं कुर्वीतेति  
 ऋतुः सङ्कल्पः समाधिरित्यर्थः । ब्रह्मोपासीतेति प्रकृते न ब्रह्मपदेन निराकाङ्क्षं  
 वाक्यं सम्पद्यते । अस्य च सामान्यविधेरुणविशेषविधानार्थमुत्तरं वाक्यजा-  
 तम् । जीवस्य पुनरुपक्रमे अनुपादानान्नोत्तरत्रानुवृत्तिरिति न तस्योपास्य-  
 5 त्वम् । मनोमयत्वं च<sup>1</sup> ब्रह्मण्युपपद्यते । मनसा विशुद्धेनोपलभ्यतेऽतो मनोमय  
 उच्यते । प्राणप्रेरितशरीरवर्तित्वाच्चात्मा<sup>2</sup> प्राणशरीर उच्यते । अप्राणो ह्यमना  
 इति केवलकारणविवक्षयेत्यदोषः<sup>3</sup> ॥ १ ॥

विवक्षितगुणोपपत्तेश्च ॥ १-२-२ ॥

वक्तुमिष्टा गुणा विवक्षिताः सत्यसङ्कल्पादयः ते परस्मिन् ब्रह्मण्युपपद्यन्ते ।  
 10 कथं पुनरकृत्रिमे वेदे वक्तुमिच्छा सम्भवति । नायं दोषः । उपादेयत्वेनानु-  
 पादेयत्वेन च विवक्षितत्वमविवक्षितत्वं चोच्यते । यदुपासनार्थमुपादीयते  
 तद्विवक्षितमित्ययं सूत्रोपालम्भः ॥ २ ॥

अनुपपत्तेस्तु न शारीरः ॥ १-२-३ ॥

तुशब्दोऽवधारणार्थः । ब्रह्मैवोपास्यं न शारीरः । कस्मात् । तस्मिन् सत्य-  
 15 सङ्कल्पादीनामनुपपत्तेः ॥ ३ ॥

जीवविषयः पूर्वपक्ष इति दर्शनार्थं<sup>4</sup> व्यतिरेककथनार्थं च सूत्रम् ।

कर्मकर्तृव्यपदेशाच्च ॥ १-२-४ ॥

इतश्च न शारीरो मनोमयो यस्मात् तस्य कर्तृत्वेनोपासकत्वेन व्यपदेशः  
 कर्मत्वेनोपास्यत्वेन प्राप्यत्वेन च ब्रह्म व्यपदिश्यते --- एतमितः प्रेत्याभि-  
 20 सम्भवितास्मीति । एतं प्रकृतं मनोमयत्वादिगुणमात्मानमितः शरीरपाता-  
 दूर्ध्वमभिसम्भविता प्राप्तास्मीति यस्यैव<sup>5</sup> निश्चिता बुद्धिः स प्राप्नोत्युपासक  
 इत्यर्थः ॥ ४ ॥

शब्दविशेषात् ॥ १-२-५ ॥

<sup>1</sup> B. om. ca <sup>2</sup> B. ° vṛtti° for °varti°; B. om. ātmā <sup>3</sup> B. ity avirodhah <sup>4</sup> B. pradarśa° <sup>5</sup> B. yasyaivaṃ

समानप्रकरणे वाजिनां श्रुतिः यथा --- व्रीहिर्वा यवो वा श्यामाको वा श्यामाकोतण्डुलो<sup>1</sup> वा एवमयमन्तरात्मन्पुरुषः<sup>2</sup> हिरण्मयः इति । अन्तरात्म-  
न्निति सप्तम्यन्तो जीववचनः । ततोऽन्यः<sup>3</sup> प्रथमान्तः शब्दविशेषः । तयोश्च  
भेदादुपासको जीवो नोपास्य इति ॥ ५ ॥

स्मृतेश्च<sup>4</sup> ॥ १-२-६ ॥

ईश्वरः सर्वभूतानां हृद्देशे वसतेऽर्जुन । इति ।

तदेवं चतुर्भिः सूत्रैर्जीवपरयोर्भेदः प्रतिपादितो न्यायोपपन्नश्च प्रत्यक्षानुमा-  
नागमसिद्धत्वात्<sup>5</sup> अभेदश्च सिद्धो --- नान्योऽतोऽत्रास्ति द्रष्टा तत्त्वमसीति ।  
तदेतद् भेदाभेददर्शनं सूत्रकाराभिमतमरोच्यमानाः केचिन्मायावादिनो वद-  
न्तीश्वरस्यैव संसारित्वं तदंशभूतो जीवो नाम नास्त्यविद्याकल्पितोपाधिकृ-  
तभेदाद्भवहारः संसारीति । तदेतदयुक्तम् । नेश्वरस्य संसारित्वमविद्यायोगा-  
द्विज्ञानमानन्दं ब्रह्मेति निरतिशयानन्दरूपत्वात्<sup>6</sup> स्वभावसिद्धविद्यारूपत्वाच्च ।  
न तस्याविद्यायोगः संभवति । स<sup>7</sup> च सर्वज्ञः सर्वशक्तिः सन् कस्मादात्मानं  
संसारिणं कुर्यात् । यो हि परतन्त्रः स बन्धनागारे प्रविश्येतापि<sup>8</sup> । तस्मात्  
तदंशभूतस्य जीवस्याविद्याकर्मयोगात्<sup>9</sup> संसारित्वम् । यथा चैतत् तथोत्तरत्र  
निपुणं वक्ष्यामः ॥ ६ ॥

अर्भकौकस्त्वात् तद्व्यपदेशाच्च<sup>10</sup> नेति चेन्न

निचाय्यत्वादेवं व्योमवच्च<sup>11</sup> ॥ १-२-७ ॥

अर्भकमल्पमोको नीडमायतनं यस्यासावर्भकौकास्तस्य भावस्तत्त्वम् । त-  
तः<sup>12</sup> परिच्छिन्नायतनत्वादेश म<sup>13</sup> आत्मान्तर्हृदय इति स्वशब्देन<sup>14</sup> च व्यप-  
देशादणीयानिति जीव एवोपास्यो न<sup>15</sup> सर्वगतः परमात्मेति चेत् । नैतदेवम् ।  
अल्पपरिमाणे<sup>16</sup> हृदये निचाय्यत्वादुपास्यत्वादेवं<sup>17</sup> व्यपदिश्यते न सर्वगतत्व-  
निवृत्त्यर्थम्<sup>18</sup> । अणीयस्त्वं च सूक्ष्मत्वविवक्षया न परिमाणाल्पतया ज्यायान्

<sup>1</sup> B. śyāmakatuṅdalo <sup>2</sup> B. hiraṇmayāḥ puruṣa <sup>3</sup> B. yaḥ for 'nyaḥ <sup>4</sup> Ma. smṛteḥ <sup>5</sup> Ma. lacuna pratyakṣānu[mānā° ...arocaya]mānāḥ (haplography) <sup>6</sup> B. ° svarūpatvāt <sup>7</sup> Ma. om. sa <sup>8</sup> B. praveśyate 'pi <sup>9</sup> B. ° kāmākarma° <sup>10</sup> B. ° deśān neti <sup>11</sup> Ma. vyomavat <sup>12</sup> Ma. om. tataḥ <sup>13</sup> Ma. om. ma <sup>14</sup> Ma. svaśabde <sup>15</sup> Ma. om. na <sup>16</sup> B. ° māṇaḥṛdaye <sup>17</sup> B. om. upāsyatvād <sup>18</sup> Ma. ° tvam iti

पृथिव्या इत्युत्तरत्र श्रुतिविरोधात् । यथा च सूचीपाशापेक्षयाकाशस्याल्पत्वं<sup>1</sup>  
व्यपदिश्यते न<sup>2</sup> सर्वगतत्वं निवृत्तं तद्वत् ॥ ७ ॥

संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॥ १-२-८ ॥

सर्वहृदयसंबन्धत्वात्<sup>3</sup> सुखदुःखाद्युपभोगप्राप्तिरिति चेन्न वैशेष्यात् । विशेषो  
5 हि जीवपरयोर्भवति । जीवस्य हि सुखदुःखोपभोगे<sup>4</sup> कर्म निमित्तं नेश्वरस्य ।  
अपहतपाप्मत्वादिगुणश्चासौ<sup>5</sup> श्रूयते । न च देशप्राप्तिमात्रेण<sup>6</sup> तदीयधर्मप्राप्तिः ।  
न हि नभसोऽग्निदेशसम्बन्धत्वाद्<sup>7</sup> दाहादिगुणयोगः । तस्माज्जीवस्यैवोप-  
भोगो न परस्येति सिद्धम् ॥ ८ ॥

अत्ता चराचरग्रहणात् ॥ १-२-९ ॥

10 कठवल्लीषु पद्यते । यस्य<sup>8</sup> ब्रह्म च क्षत्रं चोभे भवत ओदनो मृत्युर्यस्योप-  
सेचनं क इत्या वेद यत्र स इति । ओदनग्रहणेन<sup>9</sup> भोज्यं निर्दिश्यते । तस्य  
च भोक्त्रा भवितव्यमिति अत्ता प्रतीयते । स किमग्निर्जीवः परमात्मेति  
संदिह्यते । त्रयाणामिह प्रकृतत्वात् । अग्निरत्तेति प्राप्तम्<sup>10</sup> । तस्य ब्रह्मक्षत्रा-  
द्यदने<sup>11</sup> सामर्थ्यात् । विज्ञानात्मा वा स्यात् तस्य भोक्तृत्वप्रसिद्धेः पिप्पलं  
15 स्वाद्वृत्तीति । न<sup>12</sup> परोऽनश्नन्निति प्रतिषेधादेवं प्राप्ते ब्रूमः --- अत्ता पर  
एव स्थावरजङ्गमग्रहणात् । ननु नास्तीह तादृशः शब्दस्तथापि सामर्थ्यादव-  
गम्यते । मृत्यूपसेचनवचनात्<sup>13</sup> । मृत्युर्विनाशस्तेन व्याप्तिरुपसेचनमभिप्रेतम् ।  
कृत्स्नं च तेन व्याप्तं कार्यजातं तच्चोपसंहरन्नीश्वर एवात्तेत्युपपद्यते<sup>14</sup> । न च  
जीवस्यैतत् सामर्थ्यम् । न चाग्नेराकाशाद्युपसंहारो<sup>15</sup> । न चात्राग्निः साक्षात्  
20 प्रकृतो<sup>16</sup> विद्याग्नेः प्रकृतत्वात् । अनश्नन्निति च कर्मफलभोगप्रतिषेधः । उ-  
पसेचनश्रुत्या सर्वप्राप्तेर्ब्रह्मक्षत्रग्रहणमनुवादमात्रमन्यवृत्तौ वाक्यभेदप्रसङ्गात्<sup>17</sup>  
॥ ९ ॥

<sup>1</sup> B. ° kāsālpā <sup>2</sup> B. om. na sarvagatatvam nivṛtṭam <sup>3</sup> B. ° saṁbandhāt <sup>4</sup> B. duḥkhabhoge <sup>5</sup> B. ° pāpmādi <sup>6</sup> Ma. deśavyāpti <sup>7</sup> B. ° bandhāddāhayogaḥ <sup>8</sup> Ma. yasya ca <sup>9</sup> Ma. utpādana°for odana° <sup>10</sup> Ld, Tb. tāvat pratipattavyam; Md, Bd. tāvat prāptam; Ma, Ba. om. tāvat <sup>11</sup> B. ° kṣatrādidahane <sup>12</sup> Ma. om. na <sup>13</sup> B. ° secanagrahaṇāt <sup>14</sup> Ma. om. eva <sup>15</sup> B. ° saṁhāre, (Md. ° ro) <sup>16</sup> B. prakṛto '(m)te (i)ty agniḥ <sup>17</sup> B. vākyabhedāt



प्रकरणाच्च॥ १-२-१०॥

परस्यैतत् प्रकरणं न जायते म्रियते वा विपश्चिदिति प्रकृतत्वाद् । बुद्धौ विपरिवृत्तिः सन्निधिरधिकार इति चानर्थान्तरम्<sup>1</sup> । अतो<sup>2</sup> लिङ्गप्रकरणाभ्यां पर एवेति<sup>3</sup> स्थितम् ॥ १० ॥

5 गुहां प्रविष्टावात्मानौ हि<sup>4</sup> तद्दर्शनात् ॥ १-२-११ ॥

कठवल्लीष्वेवं पद्यते । ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेता इति । तत्र संदेहः किं बुद्धिजीवौ निर्दिष्टावुत जीवपरमात्मानाविति । किमत्र युक्तम् । बुद्धिजीवौ गुहां प्रविष्टाविति विशेषणात् । न सर्वगतस्य ब्रह्मणो गुहाप्रवेशकल्पनं युक्तम् । शरीरं हृदयं वा गुहा । सुकृतस्य लोक इति चान्तःकरणजीवयोरुपपद्यते । अन्तःकरणयुक्तो हि जीवः कर्मकृते<sup>5</sup> लोके फलममृतपानव्यपदिष्टं<sup>6</sup> भुङ्क्ते न पर इति प्राप्ते ब्रूमः --- गुहां प्रविष्टावात्मानौ हीति<sup>7</sup> । हि हेतौ । यस्मात् तौ<sup>8</sup> चेतनत्वात् समानस्वभावौ । संख्याश्रवणेन<sup>9</sup> च समानजातीयप्रतिपत्तिर्दृश्यते । अस्य गोद्वितीयोऽन्वेष्टव्य इति गौरेव प्रतीयते नाश्वः । यदुक्तं गुहाप्रवेशकल्पनमयुक्तमिति<sup>10</sup> । तन्न<sup>11</sup> कल्प्यते तद्दर्शनात् --- प्रवेशस्य श्रुत्यन्तरे दर्शनात् । यो वेद विहितं गुहायामात्मानमन्विच्छन्<sup>12</sup> गुहां प्रविष्टं गुहाहितं गह्वरेष्ठं पुराणमिति । कथममृतपानमिति<sup>13</sup> चेन्नायं विरोधः छत्रिन्यायेनोपपत्तेः । यदि वा जीवः पिबति तमितरः पाययतीत्युभयोः पानकर्तृत्वं प्रमाणान्तरसिद्धमनूद्यत इति<sup>14</sup> । छायातपवदन्योन्यविलक्षणत्वान्न विरुध्यते छायातपाविति ॥ ११ ॥

विशेषणाच्च॥ १-२-१२ ॥

गन्तृगन्तव्यभेदेन विशेषणात् । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदमिति । द्वा सुपर्णेत्यत्राप्ययमेव न्यायः । परप्रकरणे श्वेताश्वतराणामप्ययं

<sup>1</sup> Ma. nacā for cāna <sup>2</sup> Ma. atho for ato <sup>3</sup> Ma. om. iti <sup>4</sup> Ma. om. hi <sup>5</sup> B. karmakṛto <sup>6</sup> B. amṛtavyapadiṣṭam <sup>7</sup> Ma. hīti hetau <sup>8</sup> Ma. tau nacatatasmat <sup>9</sup> Ma, Md. śravaṇe <sup>10</sup> Ma. kalpanayuktam <sup>11</sup> B. iti— na kalpate <sup>12</sup> B. anviccha <sup>13</sup> Ld, Bd, Md, Ta. katham atra mānam; Tb. katham atra pānam; Ma. tathāmṛtapānam <sup>14</sup> B. om. iti

मन्त्रः पद्यते। अनन्तरश्च<sup>1</sup> मन्त्रस्तावेव दर्शयति --- समाने वृक्षे पुरुषो  
निम्नगोऽनीशया<sup>2</sup> शोचति मुह्यमानः। जुष्टं यदा पश्यत्यन्यमीशमस्य म-  
हिमानमिति वीतशोक इति। तदेवं श्रुतिसूत्रकारौ जीवपरयोर्भेदं दर्शयतः।  
केचित्तु श्रुत्यर्थमाचार्योक्तिं च पृष्ठतः कृत्वा मायामात्रं स्वबुद्ध्या कल्पयित्वा-  
5 न्यदेव दर्शनं रचयन्ति। तन्न। तत्रायमपि।

गतानुगतिको लोको न लोकः<sup>3</sup> पारमार्थिकः।  
पश्य लोकस्य मूर्खत्वं नाशितं<sup>4</sup> ताम्रभाजनम्॥ इति॥ १२॥

अन्तर उपपत्तेः॥ १-२-१३॥

य एषोऽन्तरक्षिणि<sup>5</sup> पुरुषो दृश्यते एष आत्मेति होवाच एतदमृतमभय-  
10 मेतद् ब्रह्मेति छान्दोग्ये श्रूयते। अत्र<sup>6</sup> सन्देहः --- किं छायात्माऽक्षिस्थाने  
निर्दिश्यते किं<sup>7</sup> वा जीवोऽधिष्ठात्री वा<sup>8</sup> देवतादित्योऽथवेश्वर इति। किं  
तावन्नः प्रतिभाति<sup>9</sup>। छायात्मा तस्य दृश्यत्वप्रसिद्धेः। विज्ञानात्मनो वायं  
निर्देशः। स हि रूपग्रहणाय<sup>10</sup> चक्षुषि<sup>11</sup> सन्निहितो भवति। देवता वा र-  
श्मिभिरेषोऽस्मिन्प्रतिष्ठित इति श्रुतेः। आत्मत्वामृतत्वादि च देवताजीवयोः  
15 कथञ्चिदुपपद्यते। अतो नेश्वरग्रहणं स्थानविशेषनिर्देशादिति प्राप्ते ब्रूमः ---  
पर एव चक्षुष्यभ्यन्तरः<sup>12</sup> पुरुष इहोपदिष्टः<sup>13</sup>। कस्मात्। आत्मत्वामृत-  
त्वादुपपत्तेर्मुख्यया वृत्त्या। शब्दार्थश्च<sup>14</sup> प्रथमं प्रतीयते स शब्दार्थो नेतरः।  
पौरुषेयो हि सः। संयद्द्वामाद्युपपत्तेः एतं संयद्द्वाम इत्याचक्षते। एतं<sup>15</sup> हि  
सर्वाणि वामान्यभिसंयन्ति। एष<sup>16</sup> उ एव वामनीरेष हि सर्वाणि वामा-  
20 नि नयति। कल्याणानीत्यर्थः। एष<sup>17</sup> उ एव भामनीरेष हि सर्वेषु लोकेषु  
भातीति<sup>18</sup>॥ १३॥

स्थानादिव्यपदेशाच्च॥ १-२-१४॥

<sup>1</sup> Ma. om. ca <sup>2</sup> B. nimagno; Ma. nirā amagno <sup>3</sup> Ma. lokas tatyavikakah  
<sup>4</sup> Ma. nāthitam (Vorlage nāgarī ?); Ld, Ta. nāsitānām prabhājanam <sup>5</sup> Ma. om.  
antar <sup>6</sup> B. tatra <sup>7</sup> Ma. kiṃ jīvo <sup>8</sup> B. om. vā <sup>9</sup> Ma. pratibheti <sup>10</sup> B.  
<sup>o</sup> grahaṇārtham <sup>11</sup> Ma. cakṣussanni <sup>12</sup> B. cakṣuṣyantaraḥ <sup>13</sup> Ma. upadiśyata  
iti— kasmāt— ātmanāmṛtatvād upa<sup>o</sup> <sup>14</sup> Ma. śabdādyarthaśca <sup>15</sup> Ma. etarhi  
<sup>16</sup> Ma. eṣa eva yāmanīr...yāmāni <sup>17</sup> Ma. eṣa eva hāmanīr <sup>18</sup> Ma. bhāmanīti

कथं पुनः सर्वगतस्य स्थानव्यपदेश इत्युपासनार्थमिति ब्रूमः। यथा दहरं पुण्डरीकमादित्ये<sup>1</sup> चक्षुषि तिष्ठन्निति<sup>2</sup> च तत्र<sup>3</sup> तत्र सन्निधानं<sup>4</sup> दर्शयतीति। आदिग्रहणमुपासनार्थं नामरूपमप्यस्य निर्दिश्यते। तस्योदिति<sup>5</sup> नाम हिरण्यश्मश्रुरित्यादि। चशब्दः सम्भावनायाम्॥ १४ ॥

5 सुखविशिष्टाभिधानादेव॥ १-२-१५ ॥

पूर्वत्र सुखविशिष्टस्य<sup>6</sup> ब्रह्मणोऽभिधानात् तदेव प्रकृतमत्र परामृश्यते संय-  
द्वामादिगुणविधानार्थं गतिविधानार्थं च --- प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति।  
तत्र सूत्रात्मा समस्तजगद्विधारयिता प्राणा<sup>7</sup> इति निर्दिश्यते। तद्विशिष्टं  
ब्रह्मोपास्यमित्यर्थः। कं ब्रह्मेत्यनेन सुखविशिष्टत्वमुच्यते। कं<sup>8</sup> खं शब्दश्चा-  
न्योन्यव्यवच्छेदे न तु ब्रह्मसम्बन्धार्थं पुनरुक्तम्। यद्वा कं तदेव खं यदेव<sup>9</sup>  
खं तदेव कमिति कंशब्देन सुखवाचिनाकाशे विशेषिते भूताकाशो निवर्तते<sup>10</sup>  
खंशब्देन चाकाशवाचिना<sup>11</sup> सुखे<sup>12</sup> विशेषिते सामान्यसुखनिवृत्तिः<sup>13</sup>। तदेवं  
निरतिशयानन्दगुणं ब्रह्म प्राणविशिष्टं चोपास्यमिति<sup>14</sup> समुदायार्थः। चश-  
ब्दो हेतुसमुच्चयार्थोऽवधारणार्थे<sup>15</sup> एवकारः<sup>16</sup>। यथा पुष्करपलाशे आपो न  
स्त्रिष्यन्ते एवमेवंविदि पापं कर्म न स्त्रिष्यत इतीयं श्रुतिरन्यत्र नावकल्पते।  
अत्रावसरेऽत<sup>17</sup> एव तद्ब्रह्मेति सूत्रमन्ये पठन्ति। तत् पुनरुक्तार्थमिति<sup>18</sup>  
अन्यैर्नाभिधीयते॥ १५ ॥

श्रुतोपनिषत्कगत्यभिधानाच्च<sup>19</sup> ॥ १-२-१६ ॥

श्रुता<sup>20</sup> उपनिषद् आत्मविद्या येनासौ श्रुतोपनिषत्कः। उपनिषीदन्ति वि-  
शीर्यन्ते संसारग्रन्थयो यस्यां सा उपनिषद् --- विद्या मुख्यया वृत्त्या।  
तत्संयोगाद्ग्रन्थोऽप्युपनिषदुच्यते। तस्य<sup>21</sup> ब्रह्मविदो या गतिर्देवयानाख्या  
प्रसिद्धा श्रुत्यन्तरे --- अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानम-  
न्विष्यादित्यभिजयन्ते एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमे-

<sup>1</sup> Ma. aṣṭameyaś for āditye <sup>2</sup> Ma. om. tiṣṭhann <sup>3</sup> Ma. om. tatra <sup>4</sup> Ma. sannihitayānaṃ <sup>5</sup> Ma. tasyāditi <sup>6</sup> Ma. lacuna sukha [....brahmeti] <sup>7</sup> Ma. prāṇaḥ prati <sup>8</sup> Ma. kaṃ khamśabdayośca... <sup>9</sup> vacche[de...<sup>0</sup> ārtham]...yad ca tad eva <sup>9</sup> Ma. yad eva kaṃ <sup>10</sup> Ma. nivartyante <sup>11</sup> Ma. om. ca <sup>12</sup> Ma. sukhavi<sup>0</sup> <sup>13</sup> Ma. <sup>0</sup> vinivṛttiḥ <sup>14</sup> Ma. vopa<sup>0</sup> <sup>15</sup> Ma. cakāro <sup>16</sup> Ma. eva evakāraḥ <sup>17</sup> Ld, Ta. om. 'ta; Bd. ta <sup>18</sup> B. punargatārtham <sup>19</sup> Ma. <sup>0</sup> niṣatkarya; B. om. ca <sup>20</sup> Ma. śruta upaniṣat <sup>21</sup> Ma. tatrasyahma<sup>0</sup>

तस्मान्न पुनरावर्तन्त इति । सैवेहोपकोशलस्य श्रुतोपनिषत्कस्याभिधीयमाना  
दृश्यते तेऽर्चिषमभिसम्भवन्तीति तथा प्रसिद्धया गत्या<sup>1</sup> ब्रह्मनिर्देशोऽयमिति  
निश्चीयतेऽन्यथानुपपत्त्या ॥ १६ ॥

अनवस्थितेरसम्भवाच्च नेतरः ॥ १-२-१७ ॥

5 न छायापुरुषः । कस्मात् । अनवस्थितेः । न ह्यसौ चक्षुष्यवस्थितो येना-  
स्योपदेशः स्यात् । पुरुषान्तरसन्निधाने हि दृश्यते । न च तथा वाक्यार्थः  
कल्पयितुं<sup>2</sup> युक्तः । यथाश्रुतोपपत्तेरसम्भवाच्चात्मत्वामृतत्वादीनाम् । अचे-  
तनत्वाद्विज्ञानात्मदेवतयोरप्यसम्भवः<sup>3</sup> समानः<sup>4</sup> । न चामृतत्वमभयत्वं च  
जीवस्योपपद्यते । सर्वदा सांसारिकतयान्नातत्वात्<sup>5</sup> । देवतायाश्च भयमस्ति ।  
10 तथा च --- भीषास्माद्वातः पवते भीषोदेति सूर्यः भीषास्मादग्निश्चेन्दुश्च  
मृत्युर्धावति पञ्चम इति । मन्त्रवर्णाद्विद्वद्भिः<sup>6</sup> समाहितचेतोभिर्दृश्यत इति  
द्रष्टव्यम् ॥ १७ ॥

अन्तर्याम्यधिदैवाधिलोकादिषु तद्धर्मव्यपदेशात् ॥ १-२-१८ ॥

य इमं च लोकं परं च लोकं सर्वाणि च भूतान्यन्तरो<sup>7</sup> यमयतीत्युपक्रम्य  
15 श्रूयते । यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथि-  
वी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इति । तत्र<sup>8</sup>  
अधिदैवतमधिलोकमधिवेदमधियज्ञमधिभूतमथाध्यात्मं च कश्चिदन्तरवस्थि-  
तो यमयिता चान्तर्यामीति<sup>9</sup> व्यपदिश्यते । अत्र<sup>10</sup> सन्देहः किं देवतात्मा  
यमयिता कश्चित् किं वा जीवः किं वा परमात्मेति । किं तावद्युक्तम् । जीवः  
20 स्यात् । स हि कार्यकारणसङ्घातमात्मीयं<sup>11</sup> भोगायान्तरवस्थितो<sup>12</sup> यम-  
यत्यन्तर्यामीति<sup>13</sup> श्लिष्यते । न परमात्मा तस्याकार्यकारणत्वात् । देवता  
वाभिमानिनी नियन्त्री स्यादिति प्राप्त<sup>14</sup> उच्यते । अन्तर्यामी पर एव । कुतः ।  
तद्धर्मव्यपदेशात् । सर्वभूतयमयितृत्वं नाम तस्य धर्मो नान्यस्यैवावकल्पते<sup>15</sup> ।  
समस्तं हि<sup>1</sup> विकारजातमनुप्रविश्य कारणत्वान्मृदादिवत्सर्वज्ञत्वात्सर्वशक्ति-

<sup>1</sup> B. om. gatyā <sup>2</sup> B. śakyaḥ kalpayitum <sup>3</sup> B. om. apy <sup>4</sup> B. om. samānaḥ  
<sup>5</sup> Ma. saṃsārikamattayā <sup>6</sup> Ma. ° varṇādvadbhiḥ <sup>7</sup> Ma. bhūtāni cāro <sup>8</sup> Ma.  
atra lokam adhidaivadadhiyajnam adhibhūtam adhyātmakam ca kaścid <sup>9</sup> Ma.  
om. ca <sup>10</sup> B. tatra <sup>11</sup> Ma. om. kārya° <sup>12</sup> B. bhogārtham <sup>13</sup> B. om. antaryāmī  
<sup>14</sup> Ma. prāpya <sup>15</sup> B. om. eva <sup>1</sup> Ma. om. hi

त्वाच्च<sup>2</sup> नियमयितृत्वमुपपन्नम् । आत्मत्वममृतत्वं च तस्मिन्नेव मुख्यम् । अतः  
 श्रुतिलिङ्गाभ्यामीश्वरोऽन्तर्यामीति निश्चीयते । श्रुतिर्नाम यत्र श्रवणादेवार्थो<sup>3</sup>  
 गम्यते<sup>4</sup> न निमित्तान्तरात् स श्रुत्यर्थः । श्रवणं श्रुतिः । यत्र सामर्थ्यादर्थ-  
 5 निश्चयस्तल्लिङ्गम् । संहत्यार्थाभिधानं पदानां<sup>5</sup> यत्र<sup>6</sup> तद्वाक्यं मुख्यया वृत्त्या  
 गौण्या लक्षणया वा । प्रकरणं तु व्याख्यातं पुरस्तात् । यं पृथिवी न वेदे-  
 ति च देवतापरिग्रहे नोपपद्यते । सा हि स्वात्मानं विजानीयात् । एष त  
 आत्मेति चाव्यतिरेकषष्ठी<sup>7</sup> जीवपरिग्रहे नोपपद्यते । यं नियमयत्यन्तर्या-  
 मी तदीयमेव कार्यकारणमनुप्रविश्य नियमयति<sup>8</sup> सर्वशक्तित्वादिति नास्य  
 10 कार्यकारणमपरमपेक्षणीयम् ॥ १८ ॥

न च स्मार्तमतद्धर्माभिलापात् ॥ १-२-१९ ॥

यद्यप्यदृष्टत्वादयो<sup>9</sup> धर्माः प्रधानस्यापि सम्भाव्यन्ते तथापि न स्मार्तं  
 प्रधानमिह नियन्तृतया<sup>10</sup> परिगृह्यते । स्मृतिप्रतिपन्नं स्मार्तम् । कस्मात् ।  
 अतद्धर्माभिलापात् । तस्य धर्मस्तद्धर्मः न तद्धर्मोऽतद्धर्मः तस्याभिलापादभि-  
 15 धानाच्चेतनधर्मोपदेशादित्यर्थः<sup>11</sup> । अदृष्टो द्रष्टा अश्रुतः श्रोतेति । ईक्षतेर्नाश-  
 ब्दमित्यत्र निरस्तमप्यदृष्टत्वादिधर्मसम्भवादाशङ्क्य<sup>12</sup> पुनर्निरस्यते ॥ १९ ॥

यद्यचेतनत्वात्प्रधानमन्तर्यामि न सम्भवति माभूत् । चेतनत्वात्तु जीवः  
 स्यात् । स हि द्रष्टा श्रोता चेत्याशङ्क्य निराकरणायाह ---

शारीरश्चोभयेऽपि हि भेदेनैवमधीयते ॥ १-२-२० ॥

20 नेति पूर्वसूत्राच्चशब्देनानुकृष्यते । न जीवोऽन्तर्यामी । तस्य न<sup>13</sup> पृथिव्या-  
 दिषु नियमनसामर्थ्यं सम्भाव्यते<sup>14</sup> । अत्र चैकस्यैव सर्वविकारेषु नियन्तृत्वं  
 श्रूयते । अपि चोभये काण्वा माध्यन्दिनाश्च विज्ञानात्मनोर्भेदेनैवमन्तर्या-  
 मिणमधीयते । यो<sup>15</sup> विज्ञाने तिष्ठन्निति काण्वाः । य आत्मनि तिष्ठन्निति  
 माध्यन्दिनाः । विज्ञानशब्देन<sup>1</sup> विज्ञानप्रधानो जीव एवोच्यते । अत्र केचिदा-  
 हुः । कथमेकस्मिन्<sup>2</sup> देहे द्वौ द्रष्टारौ सम्भवत इति । को विरोधो येनैवमुच्यत

<sup>2</sup> Ma. kā[raṇatvān mṛdā]divad yujyate <sup>3</sup> Ma. eva tadartho <sup>4</sup> B. 'vagamyate  
<sup>5</sup> Ma. om. padānām <sup>6</sup> Ma. ye for yatra <sup>7</sup> Ma. om. ca <sup>8</sup> Ma. yamayātīti  
<sup>9</sup> B. ° dr̥ṣṭādayo <sup>10</sup> B. niyantṛ pari <sup>11</sup> Ma. om. abhidhānāc <sup>12</sup> B. ° dr̥ṣṭādi  
<sup>13</sup> B. om. na <sup>14</sup> B. na sambhāvyaṅte <sup>15</sup> Ma. transposes the two quotations <sup>1</sup> B.  
 śabdena ca <sup>2</sup> B. nanu katham

इति चेत्<sup>3</sup>। श्रुतिर्हि<sup>4</sup> नान्योऽतोऽस्ति द्रष्टेति प्रकृतादन्तर्यामिणोऽन्यं वारय-  
तीति। अत्रोच्यते --- यथैवेयमेव<sup>5</sup> भेदं दर्शयति तथा पूर्वमुदाहृतम्। य<sup>6</sup>  
5 आत्मनि तिष्ठन्निति भेदं दर्शयति। किं<sup>7</sup> न पश्यसि। न ह्यस्याः श्रुतेर्वचनं  
सुभगावचनमिवानादरणीयम्। प्रामाण्यतुल्यत्वादतो भेदाभेदौ ग्रहीतव्यौ। न  
च तात्पर्यकृतो विशेषोऽन्तर्यामिस्वरूपविज्ञानपरत्वात् प्रकरणस्य<sup>8</sup> नियन्त्र-  
न्तराशङ्कानिवृत्त्यर्थमपि<sup>9</sup> शक्यते वर्णयितुम्। नान्यः सर्वस्य द्रष्टास्ति। सर्वथा  
तु<sup>10</sup> यं पृथिवी न वेदेति देवतादिक्षेत्रज्ञानुपन्यस्य तदपलापो न युज्यते ॥ २० ॥

10 अदृश्यत्वादिगुणको धर्मोक्तेः ॥ १-२-२१ ॥

आथर्वणे श्रूयते --- अथ परा यया तदक्षरमधिगम्यते। यत्तददृश्य-  
मग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं<sup>11</sup>  
तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीरा इति। तत्रेदं चिन्त्यते --- किं  
प्रधानमदृश्यत्वादिगुणकमथ विज्ञानात्माथ परमात्मेति। किं तावत् प्रा-  
15 ष्तम्<sup>12</sup>। प्रधानमिति। पूर्वत्र द्रष्टृत्वादिगुणासम्भवात्<sup>13</sup> पर्युदस्तम्। इह पुनरदृ-  
श्यत्वादिगुणसम्भवात्तद्विवक्षा<sup>14</sup> युक्तेति। ननु चात्रापि यः सर्वज्ञः सर्वविदिति  
गुणान्तरं न<sup>15</sup> सम्भवति। नायं दोषः। अक्षरात्परतः परो यः स<sup>16</sup> सर्वज्ञो  
भविष्यतीति। अक्षरशब्दवाच्यं<sup>17</sup> तु प्रधानमेवेति मन्यते पूर्वपक्षवादी। जीवो  
वा भूतयोनिः। तस्य स्वकर्माजितत्वाद्भूतानां निमित्तभावोऽस्ति। योनि-  
20 शब्दोऽस्मिन्पक्षे निमित्तवचनो व्याख्येयः। अपि चाचेतनानां पृथिव्यादीनां  
दृष्टान्तत्वेनोपादानादचेतनं<sup>18</sup> प्रधानं युक्ततरं ग्रहीतुम्। ऊर्णनाभिशरीरं च  
सूत्रस्य योनिश्चेतनाधिष्ठितं न चेतनादेव सूत्रं जायत<sup>19</sup> इति चेतनस्य योनि-  
त्वं नास्तीति प्राप्तेऽभिधीयते --- अदृश्यत्वादिगुणकः परो भवितुमर्हति।  
कुतः। धर्मोक्तेः। तदव्यभिचारी धर्म इहोच्यते --- यः सर्वज्ञः सर्वविद्  
यस्य ज्ञानमयं तप इत्यनन्तरं च --- यथा<sup>1</sup> सुदीप्तात् पावकाद्विस्फुलिङ्गाः  
सहस्रशः प्रभवन्ति सरूपास्तथाक्षराद्विविधाः सोम्य भावा इति। प्रकृताद्भूत-  
योनेरक्षराद्भूतत्वं दर्शयति --- यथा सतः पुरुषात् केशलोमानि तथाक्षरात्

<sup>3</sup> B. om. cet <sup>4</sup> Ma. hi yo 'sti <sup>5</sup> Ma. om. eva <sup>6</sup> B. om. ya <sup>7</sup> Ma. om. kiṃ  
<sup>8</sup> Ma. pra[kara]ṇasya <sup>9</sup> Ma. ° antarānīśānkā <sup>10</sup> B. om. tu <sup>11</sup> Ma. sa sūkṣmaṃ  
<sup>12</sup> Ma. prāptaṃ pradhānam iti <sup>13</sup> B. ° guṇatvāsambhavāt <sup>14</sup> B. tu for punar:  
B. ° vād vivakṣā <sup>15</sup> Ma. om. na <sup>16</sup> Ma. om. sa <sup>17</sup> B. om. śabda <sup>18</sup> B.  
dr̥ṣṭāntareṇo <sup>19</sup> Ma. jñāyata <sup>1</sup> Ma. om. yathā

सम्भवतीह विश्वमिति । विशेषक्रमश्चैवम् --- स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-  
 5 मथर्वाय<sup>2</sup> ज्येष्ठाय पुत्राय प्राहेति । तदपेक्षयोत्तराणि वाक्यानि प्रवृत्तानि ---  
 द्वे एव तु विद्ये वेदितव्ये इति चोक्त्वा --- अथ परा यया तदक्षरमधिगम्यत  
 इति । परत्वं च विद्यायाः<sup>3</sup> परब्रह्मप्राप्तिहेतुत्वात् । किं तदक्षरमित्यपेक्षायां  
 यत् तदद्रेश्यमित्याद्याम्नातम् । तत्र कथमकस्मात् कूष्माण्डपात्रवत् प्रधानं  
 प्रतीयते ॥ २१ ॥

10 विशेषणभेदव्यपदेशाभ्यां च नेतरौ ॥ १-२-२२ ॥

न जीवो न प्रधानम् । कस्मात् । विशेषणात् --- दिव्यो ह्यमूर्तः पुरुषः स  
 बाह्याभ्यन्तरो ह्यजोऽप्राणो ह्यमनाः शुभ्र इति । सप्राणः समनाश्च जीवः । प्र-  
 धानाच्च भेदेन<sup>4</sup> भूतयोनिर्व्यपदिश्यते<sup>5</sup> । परेण श्लोकपादेन --- अक्षरात् परतः  
 पर इति सर्वस्मात् परोऽविकारोऽक्षरं भूतसूक्ष्मं यदव्याकृताकाशमिति प्रसि-  
 15 द्धं वेदान्तवादिनां तादृशादक्षरात्प्रधानशब्दवाच्यात्<sup>6</sup> स्वविकारेभ्यः परात्<sup>7</sup>  
 परो भूतयोनिः सर्वज्ञः सर्वविदिति भेदेन व्यपदिश्यते । अत्र च भूतयोनौ  
 भूतसूक्ष्मे चाक्षरशब्दः प्रयुक्तस्तत्र व्युत्पत्तिभेदादर्थभेदः । न क्षरति न च्यवत  
 इत्यक्षरं भूतयोनिः । अश्नुते व्याप्नोति स्वविकारानित्यक्षरं भूतसूक्ष्मम् ॥ २२ ॥

रूपोपन्यासाच्च ॥ १-२-२३ ॥

20 योऽयं भूतयोनिः कारणात्मा स एव कार्यात्मनावस्थित इति दर्शयितुं  
 रूपमुपन्यस्यते --- अग्निमूर्द्धां चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च<sup>8</sup>  
 वेदाः । वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मेति ।  
 हिरण्यगर्भस्यैतदूपमिति केचिद्वदन्ति । तदयुक्तम् प्रकरणविरोधात् । प्रकरणि-  
 नि परमकारणे यदीष्टं<sup>1</sup> रूपं नोपपद्येत<sup>2</sup> तदान्यत्र<sup>3</sup> सञ्चार्येताप्रस्तुते । प्रत्युत  
 हिरण्यगर्भस्यापीदं रूपं परमात्मद्वारेणैवोपचर्यते<sup>4</sup> नान्यथेति स्थितम्<sup>5</sup> ॥ २३ ॥

वैश्वानरः साधारणशब्दविशेषात् ॥ १-२-२४ ॥

<sup>2</sup> Ma. atharvāpakṣe svaputrāya <sup>3</sup> Ma. vidyāyoh <sup>4</sup> B. om. ca <sup>5</sup> B. nirdiśyate  
<sup>6</sup> Ma. tādrśākṣarāt <sup>7</sup> Ma. yat for parāt <sup>8</sup> Ma. devatāḥ for ° śca vedāḥ <sup>1</sup> B.  
 yadīdam <sup>2</sup> B. ° padyate <sup>3</sup> Ma. om. tadā <sup>4</sup> B. om. eva <sup>5</sup> Ma. om. sthitam

को न आत्मा किं ब्रह्मेत्यात्मानमेवेमं वैश्वानरं संप्रत्यध्येषितमेव नो ब्रू-  
 5 हीति चोपक्रम्य द्युसूर्यवाय्वाकाशजलपृथिवीनां सुतेजस्त्वादिगुणयोगमेकै-  
 कोपासननिन्दया<sup>6</sup> च द्युमूर्द्धादिभावमुपदिश्यान्नायते --- यस्त्वेतमेवं प्रा-  
 देशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स<sup>7</sup> सर्वेषु लोकेषु सर्वेषु भूतेषु  
 सर्वेष्व्वात्मस्वन्नमत्ति । तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजा-  
 श्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मा<sup>8</sup> संदेहो बहुलो वस्तिरेव<sup>9</sup> रयिः पृथिव्येव  
 10 पादावुर एव<sup>10</sup> वेदिर्लोमानि वह्निर्हृदयं<sup>11</sup> गार्हपत्यो मनोऽन्वाहार्यपचन आ-  
 स्यमाहवनीय<sup>12</sup> इति । तत्र सन्दिह्यते किमुदरस्थोऽग्निरुपदिश्यते किं वा  
 भूताग्निस्तदभिमानिनी वा देवता शारीरो वोत परमेश्वर इति । किं पुनरत्र  
 युक्तम् । जाठरोऽग्निस्तत्र वैश्वानर शब्दप्रसिद्धेरवगमग्निरवैश्वानरो योऽयम-  
 न्तःपुरुषे येनेदमन्नं पच्यत इति प्रयोगात् । भूताग्निर्वा सामान्येनापि लोके  
 15 वैश्वानरशब्दप्रयोगदर्शनात्<sup>13</sup> । अभिमानिनी वा देवता वैश्वानरं केतुमह्लामकृ-  
 ष्वन्निति वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्चिरिति च<sup>14</sup> ।  
 ब्रह्मात्मशब्दौ च गुणवृत्त्या योजनीयौ । यदि वा बृहत्त्वाद्ब्रह्म आप्नोतेरात्मेति  
 व्युत्पत्त्या कयाचिदपेक्षया योजनीयम् । वैश्वानरशब्दप्रसिद्धेर्बलीयस्त्वात्<sup>15</sup> ।  
 आत्मशब्दस्य वा मुख्यार्थत्वाश्रयणे जीवो ग्रहीतव्यो । वैश्वानरशब्दस्तु तत्र  
 20 गौणस्तदुपकारित्वात् । उदराग्निना<sup>16</sup> जीवस्योपकारः प्रत्यक्षो निर्वर्त्यते न  
 परमात्मन इति । कश्चित् पुनरात्मशब्दानुरोधादिह शारीर एव पूर्वपक्षयति ।  
 अत्र वैश्वानरशब्दानुपपत्तिः । सिद्धान्ते चाग्नेर्निराकरणमनुपपन्नं स्यात् । एवं  
 प्राप्तेऽभिधीयते --- वैश्वानरः परमात्मा । कुतः । साधारणशब्दविशेषात्<sup>17</sup>  
 साधारणशब्दयोरात्मवैश्वानरशब्दयोर्विशेषात्<sup>18</sup> । त्रयाणां साधारणो वैश्वान-  
 रशब्दो द्वयोरात्मशब्दो जीवपरयोः । तथापीह येन पर एवावगम्यते<sup>1</sup> स  
 विशेषो विद्यते । मूर्द्धैव सुतेजा इत्यादिविशेषः परमेश्वरस्योपपद्यते तद्वि-  
 कारत्वात् । परमकारणस्य हि द्युप्रभृतयः पृथिवीपर्यन्ता अवयवा व्यपदेष्टुं  
 युज्यन्ते नान्यस्य । को न आत्मा किं ब्रह्मेति चोपक्रमः परमात्मपरिग्रहेऽ-

<sup>6</sup> Ma. ° yogena <sup>7</sup> Ma. om. sa <sup>8</sup> Ba. has a lacuna from prthagvartmā to p.54, l. 1 nāyam <sup>9</sup> Ma. kastareva mayi <sup>10</sup> Ma. eva ca <sup>11</sup> Ma. ca for barhir <sup>12</sup> Ma. ā[syam] <sup>13</sup> Ma. om. prayoga <sup>14</sup> Ma. om. ca <sup>15</sup> Md. om. vaiśvānara ... grahītavyo (haplography) = Dv. <sup>16</sup> Ma. udaragate[na] agniṇā <sup>17</sup> Ma. śabdaviśeṣayor <sup>18</sup> Ma. om. viśeṣāt <sup>1</sup> Ma. gamyate



5 वकल्पते । बलवच्चोपक्रमे यद्विज्ञानमनुपसञ्जातविरोधित्वात्<sup>2</sup> तदुत्तरकालीन<sup>3</sup>  
तदविरोधित्वात् तद्वशेनैवोपतिष्ठते<sup>4</sup> । तथा चोपसंहारः --- एवं हास्य सर्वे  
पाप्मानः प्रद्वयन्त इति सर्वपाप्मप्रदाहश्च परमात्मपरिग्रहेऽवकल्पते ॥ २४ ॥

स्मर्यमाणमनुमानं स्यादिति ॥ १-२-२५ ॥

इतश्च पर एव । इतिशब्दो हेत्वर्थः । स्मर्यमाणरूपमनुमानम् । अनुमीयते  
10 श्रुतिर्येन तदनुमानम् । किं पुनारूपस्मरणम् ।

द्यां मूर्द्धानं यस्य विप्रा वदन्ति  
खं वै नाभिं चन्द्रसूर्यौ च नेत्रे ।  
दिशः श्रोत्रे विद्धि पादौ क्षितिं च  
सोऽचिन्त्यात्मा सर्वभूतप्रणेता ॥ इति ॥ २५ ॥

15 शब्दादिभ्योऽन्तःप्रतिष्ठानान्नेति चेन्न  
तथादृश्युपदेशादसम्भवात्पुरुषमपि<sup>5</sup>  
चैनमधीयते<sup>6</sup> ॥ १-२-२६ ॥

इदानीं<sup>7</sup> पूर्वपक्षाभिप्रायं प्रदर्श्य परिहर्तुमारभ्यते<sup>8</sup> --- शब्दादिभ्यो हेतुभ्यो  
न परमेश्वरोऽत्र ग्रहीतव्यः<sup>9</sup> । शब्दस्तावदर्थान्तरे रूढः । आदिशब्देन गार्हप-  
20 त्याद्यग्नित्रेताकल्पनं गृह्यते । तथा तद्यज्ञं<sup>10</sup> प्रथममागच्छेत्तद्धोमीयमिति<sup>11</sup>  
जाठरानलो निश्चीयते<sup>12</sup> । तथान्तःप्रतिष्ठानात् --- पुरुषेऽन्तःप्रतिष्ठितं वेदे-  
ति<sup>13</sup> । कायाग्नेरन्तःप्रतिष्ठितत्वं<sup>14</sup> प्रसिद्धमिति । द्यूमूर्धत्वादयश्च वैश्वानरस्यैव  
भूताग्नेर्वा देवताया वेति कथंचित् कल्पनीया इति चेत्तथादृश्युपदेशान्नायं वि-  
रोधस्तथा तेन प्रकारेण जाठरवैश्वानरगुणविशिष्टस्य परस्योपासनोपदेशात् ।  
यथा शाण्डिल्यविद्यायां प्राणशरीरो भारूप इति । कस्मादेवम् । व्याख्या-  
यते --- अन्यथा परमेश्वरानाश्रयणे<sup>1</sup> द्युलोकाद्यवयवस्यासम्भवः<sup>2</sup> स्यात् ।

<sup>2</sup> Ma. upa[samjā]ta <sup>3</sup> Ma. om. tad <sup>4</sup> B. tadbalenai<sup>0</sup> <sup>5</sup> Ma. deśasambhavāt  
<sup>6</sup> Ma. om. ca <sup>7</sup> B. has a lacuna from idānīm to upadeśānnāyam (p.54, l. 1); reading  
from Ma, with my emendations <sup>8</sup> Ma. ārabhate <sup>9</sup> Ma. gr̥hītavyaḥ <sup>10</sup> Ma.  
bhaktaḥ <sup>11</sup> Ma. tad romīyam <sup>12</sup> Ma. niścīya <sup>13</sup> Ma. vedeta <sup>14</sup> Ma. antapra  
<sup>1</sup> Ma. śravane <sup>2</sup> B. om. °ādy

5 न हि विकारान्तरमवयवो भवति सम्बन्धहेत्वभावात् । परमकारणस्योत्पा-  
दकत्वात्<sup>3</sup> तदात्मनावस्थानादस्ति तादात्म्यलक्षणः सम्बन्धः । अपि चैनं  
पुरुषविधमधीयते<sup>4</sup> वाजसनेयिनः --- स एषोऽग्निर्वैश्वानरो यत्पुरुषः स  
यो हैतमेवमग्निं वैश्वानरं पुरुषविधं पुरुषेऽन्तःप्रतिष्ठितं वेदेतीश्वरस्य पुरु-  
षत्वं पुरुषविधत्वं च मूर्द्धैव सुतेजा इति श्रुतिकल्पितं सर्वात्मत्वादुपपद्यते ।  
10 केवलकौशेयाग्निपरिग्रहे पुरुषेऽन्तःप्रतिष्ठितत्वं स्यान्न पुरुषविधत्वम्<sup>5</sup> ॥ २६ ॥

अत एव न देवता भूतं च ॥ १-२-२७ ॥

अत एवोक्तेभ्यो हेतुभ्यो न देवता न भूताग्निः प्रतीयते ॥ २७ ॥

साक्षादप्यविरोधं जैमिनिः ॥ १-२-२८ ॥

6 नायं वैश्वानरशब्दो जाठराग्न्यभिप्रायेण प्रयुक्तः । तदनुरोधात्<sup>7</sup> तद्गुणक-  
15 स्येश्वरस्योपासनं कल्प्येत । यौगिकोऽयं शब्दोऽत्र<sup>8</sup> विश्वान् नरान् नयतीति ।  
वैश्वानरः स्वार्थे तद्धितः राक्षसवायसादिवत्<sup>9</sup> । आभिमुख्येन विचित्रं जग-  
न्निर्मिमीते अभिगतश्चासौ विगतमनश्चेति वाभिविमानः<sup>10</sup> । वैश्वानरशब्दस्य  
यौगिकेऽर्थे सति जाठरानलगुणविशिष्टात्मोपासनमभिप्रेतं<sup>11</sup> बादरायणस्या-  
पि । छान्दोग्यश्रुतेरयमत्र समुदायार्थः --- अधिदैवतं<sup>12</sup> योऽसौ पुरुषविग्रहः  
20 परमात्मा द्युप्रभृतिभिरवयवैः प्रविभक्तो दर्शितस्तस्मिन्<sup>13</sup> स्वावयवान् मू-  
र्द्धादीन् यथाक्रमं सम्पाद्याहं वैश्वानरः परमात्मास्मीति<sup>14</sup> उपासीतेति । उक्तं  
चैतदग्निरहस्ये वैश्वानरविद्यायामध्यात्ममुपासनम्<sup>15</sup> । अत्राधिदैवतमिति ।  
भिन्नप्रस्थानत्वात् श्रुतेर्नान्यतरानुरोधेनान्यतरबाधः कल्प्यः । यद्यपि प्रत्य-  
भिज्ञानं तथाप्युपासनाप्रकारभेदाद्भवत्येति । गार्हपत्यादिकल्पनमाहुतिपर्यन्तं  
वैश्वानरविद्याङ्गत्वेनोपदिष्टमित्यदोषः ॥ २८ ॥

अभिव्यक्तेरित्याश्रयः ॥ १-२-२९ ॥

<sup>3</sup> B. ° kāraṇasya tu <sup>4</sup> B. puruṣam adhiyate <sup>5</sup> Ma. puruṣavitvaṃ syāt <sup>6</sup> we must  
assume a lacuna here in which the sūtra and Jaimini's opinion are explained <sup>7</sup> tadanu°,  
e.c.; MSS. yadanu <sup>8</sup> Ma. om. 'tra <sup>9</sup> Ma. om. ° ādi <sup>10</sup> Ma. notes that there is a  
lacuna here: "mātrkāyām eva granthapātaḥ" <sup>11</sup> B. om. ° guṇa: Md. abhidhyetaṃ,  
which explains Dv. abhidhyātaṃ <sup>12</sup> Ma. ° dai[vataṃ] <sup>13</sup> Ma. kasmin <sup>14</sup> Ma.  
° āstīti <sup>15</sup> Ma. ° upāsanañcordhvadyate

5 प्रादेशमात्रश्रुतिं व्याचष्टे --- पूर्वेषामुपासकानामनुग्रहायानन्तस्यापीश्वर-  
स्य प्रादेशमात्रमभिव्यज्यत इत्याश्रमरथ्यो मन्यते। अथवा<sup>1</sup> द्युलोकादिषु  
प्रादेशेषु<sup>2</sup> मीयते<sup>3</sup> परिच्छिद्यत इति प्रादेशमात्रः ॥ २९ ॥

अनुस्मृतेर्बादरिः ॥ १-२-३० ॥

प्रादेशमात्रेण हृदयेनानुस्मरणात् प्रादेशमात्र इत्युच्यत इति बादरिर्मन्यते  
10 स्म ॥ ३० ॥

सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति ॥ १-२-३१ ॥

बादरायणाभिप्रायोऽस्माभिरुक्तोऽधिदैवतं व्याप्यावस्थितस्योपासनमिति ।  
जैमिनेराचार्यस्याभिप्रायोऽधुना वर्णयते --- सम्पत्तिनिमित्ता प्रादेशश्रुति-  
रिति जैमिनिराचार्यो दर्शयति<sup>4</sup> । किं स्वबुद्ध्या नेत्युच्यते --- तथाहि  
15 दर्शयति । समानप्रकरणे वाजसनेयिब्राह्मणं द्युलोकप्रभृतीनवयवान् यथाक्रमं  
मूर्द्धप्रभृतिषु चिवुकपर्यन्तेषु देहावयवेषु सम्पादयति --- स होवाच मूर्द्धा-  
नमुपदिशन्नेष<sup>5</sup> वै अतिष्ठा वैश्वानर इति । चक्षुषी उपदिशन्नुवाच एष वै  
सुतेजा<sup>6</sup> वैश्वानर इति । नासिके उपदिशन्नुवाच एष वै पृथग्वर्त्मा<sup>7</sup> वैश्वानर  
इति । मुख्यमाकाशमुपदिशन्नुवाच एष वै बहुलो वैश्वानर इति । मुख्या अप्  
20 उपदिशन्नुवाच --- एष वै रयिवैश्वानर इति । चिवुकमुपदिशन्नुवाच एष वै  
प्रतिष्ठा वैश्वानर इति । चिवुकमधरं मुखफलकमुच्यते । वाजसनेयके द्यौर-  
तिष्ठात्वगुणा<sup>8</sup> आदित्यश्च सुतेजस्त्वगुणः छान्दोग्ये तु द्यौः सुतेजस्त्वगुणा  
आदित्यश्च विश्वरूपगुण इति प्रकारो भिद्यते । चीयमानाग्निसम्बन्धित्वेन  
तत्र वैश्वानरशब्दः प्रयुक्तः । न च छान्दोग्यवत् को न आत्मा किं ब्रह्मेति  
ब्रह्मोपक्रमोऽस्ति । तस्माद्विद्याभेदः ॥ ३१ ॥

यद्येवं कथं पुरुषविधं पुरुषेऽन्तःप्रतिष्ठितं वेदेति वचनम् । अत आह ।

आमनन्ति चैनमस्मिन् ॥ १-२-३२ ॥

<sup>1</sup> Ma. anyathā for athavā <sup>2</sup> B. pradeśeṣu <sup>3</sup> Ma. gīyate <sup>4</sup> B. dadarśa <sup>5</sup> B.  
upadiśann uvāca eṣa vai <sup>6</sup> Ma. om. sutejā <sup>7</sup> Ma. om. [pṛthagvartmā ... eṣa vai]  
<sup>8</sup> Ma. ° tiṣṭhāgunā

5 एवं नित्यमग्निमस्मिन्नेव सम्पाद्यमानं पुरुषविधं पुरुषेऽन्तःप्रतिष्ठितमिति  
च समामनन्ति वाजसनेयिनः । चिवुकमुपदिशन्नित्युक्त्वा नन्तरमेतत् पद्यते ।  
अन्तःशब्दश्चास्य बिलाद्यपेक्षया ॥ ३२ ॥

इति श्रीभास्कराचार्यविरचिते शारीरकमीमांसाभाष्ये  
प्रथमस्याध्यासस्य द्वितीयः पादः ॥

दुभ्वाद्यायतनं स्वशब्दात् ॥ १-३-१ ॥

यस्मिन्<sup>1</sup> द्यौः पृथिवी चान्तरीक्षमोतं मनः सह प्राणैश्च सर्वैस्तमेवैकं जा-  
नथात्मानमन्या वाचो<sup>2</sup> विमुञ्चथामृतस्यैष सेतुरिति श्रूयते। अत्र सन्देहो  
यदेतद् द्युप्रभृतीनां सप्तम्यन्तमायतनं निर्दिष्टं किं तत् परं ब्रह्म स्यादाहो-  
5 स्विदर्थान्तरमिति। किं तावत्प्राप्तम्। प्रधानमायतनम्। स्वविकारस्य हि  
कारणमाश्रयः। कस्मादेवम्। सेतुश्रुतेः। पारवान् हि सेतुरवगतो लोके।  
न ब्रह्मणः पारवत्त्वमनन्तपारमिति श्रवणात्। आत्मशब्दश्च<sup>3</sup> तदुपकारि-  
त्वात् प्रधानविषयः प्रयुक्त इति व्याख्येयम्। यद्वात्मश्रुतेः<sup>4</sup> सेतुश्रुतेश्च<sup>5</sup> जीवो  
वा ग्रहीतव्यः तस्याप्यायतनत्वमुपपद्यते कर्मनिमित्तत्वात् द्युलोकाद्युपपत्तेः।  
10 सिद्धान्ते यमर्थं सूत्रकारो निराकरोति स एव सर्वत्र पूर्वपक्षे प्रदर्शनीयो<sup>6</sup> न  
यः कश्चित् स्वमनीषिकया। अत्रोच्यते --- परं ब्रह्म दुभ्वाद्यायतनम्। द्यौश्च  
भूश्च द्युभुवौ तौ द्युभुवावादी यस्य तदिदं द्युभ्वादि तस्यायतनम्। आय-  
तनशब्दो नपुंसकलिङ्गः। तत्र दुभ्वाद्यायतनमिति पाठो युक्तः। कस्मात्।  
स्वशब्दादात्मशब्दात्। तमेवैकमिति विकारजातं तस्मिन्नेव चेतसोपसंहृत्य  
15 तमेव कारणात्मानं<sup>7</sup> जानथोपासीतेत्यर्थः। सत्त्वत्र हि विदिनोपक्रम्योपा-  
सिनोपसंहरत्युपासिना चोपक्रम्य विदिनोपसंहरति श्रुतिः। अतो यत्रान्य-  
तरोपादानं तदैकार्थतैव प्रत्येतव्या<sup>8</sup>। ये पुनः प्रपञ्चं<sup>9</sup> बहिरपोह्य चेतनमात्रं  
ध्येयमुपदिशन्ति तेषां सर्वं तं परादादिति श्रुतिविरोधः। सेतुश्रुतिश्चामृतत्व-  
विधारणमात्रविवक्षया<sup>10</sup> तदधीनममृतत्वमित्यर्थः। न पारवत्त्वविवक्षयेति न  
20 सर्वात्मना<sup>11</sup> सेतुसाम्यम्। कश्चिदाह --- आत्मज्ञानं सेतुश्रुत्या निर्दिष्टमिति।  
तदयुक्तम्। एष इत्यनन्तरवृत्तस्य प्रधानस्य<sup>12</sup> वाचकं सर्वनाम नोपसर्जनस्य<sup>13</sup>  
ज्ञानस्येति ॥ १ ॥

मुक्तोपसृप्यव्यपदेशात् ॥ १-३-२ ॥

<sup>1</sup> Ma. asmin dyaus ca <sup>2</sup> Ma. vāco muñca<sup>o</sup> <sup>3</sup> B. caivam <sup>4</sup> B. yadyātma <sup>5</sup> Ma. lacuna [setu...yam artham] (p.57, l. 10) <sup>6</sup> Ma. pradarśayati <sup>7</sup> Ma. kāraṇam ātmānam <sup>8</sup> Ld, Ta. pravācyā; Bd. prayujyā; Md. pratyamucyā (<preceding?); Ba. pratyacyā; Ma, Tb. pratyetyā <sup>9</sup> Ma. prapañca bahir apo cetanamātrasyeyam; B. bahiranṅgo dyu caitavyamātram; is aṅgo dyu to be explained from apohya, and was the original reading prapañcam apohya? <sup>10</sup> B. <sup>o</sup> mṛtatvāvdhā; Ma. <sup>o</sup> mṛtatvādvīdhā <sup>11</sup> B. sarvathā <sup>12</sup> Ma. om. pradhānasya <sup>13</sup> Ma. <sup>o</sup> sarjanasyeti

इतश्च परप्रतीतिः रागद्वेषादिदोषमुक्तैर्विद्वद्भिरूपसृष्ट्यं गन्तव्यमायतनं निर्दिश्यते<sup>1</sup> । तथाहि --- विद्वान् नामरूपाद्विमुक्तः परात् परं पुरुषमुपैति दिव्यमिति ॥ २ ॥

नानुमानमतच्छब्दात्<sup>2</sup> ॥ १-३-३ ॥

5 अनुमीयत इत्यनुमानं प्रधानं नायतनम्<sup>3</sup> । तद्वाचकशब्दाभावात् । इतरस्य चेतनस्यास्ति यः सर्वज्ञः सर्वविदिति ॥ ३ ॥

भवतु । तर्हि शारीरस्तस्य पर्यायेण सर्वज्ञत्वोपपत्तेरात्मत्वस्य च । अत आह ।

प्राणभृच्च ॥ १-३-४ ॥

10 न मुख्यया वृत्त्या सर्वज्ञत्वं तस्यावकल्पते<sup>4</sup> । न च पर्यायवाची शब्दोऽत्र प्रयुक्तः । पृथग्योगकरणमुत्तरार्थम् ॥ ४ ॥

भेदव्यपदेशात् ॥ १-३-५ ॥

तमेवैकमिति ज्ञातृज्ञेयतया भेदव्यपदेशात् ॥ ५ ॥

प्रकरणात् ॥ १-३-६ ॥

15 परप्रकरणं चेदमुपक्रमे पृष्टत्वात् --- कस्मिन्न भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति । प्रकरणे च जातिगुणक्रियाशब्दाः प्रयुज्यमानाः सन्निहितार्थविषया एवेत्याग्नेय्यधिकरणे स्थितम् ॥ ६ ॥

स्थित्यदनाभ्यां च ॥ १-३-७ ॥

इतश्च न प्राणभृत् । द्वा सुपर्णेति शुभाशुभफलभोजनादतीति व्यपदिश्यते ।  
20 अनश्नन्नित्यौदासीन्येन स्थितिः । अभिचाकसीति<sup>5</sup> दीप्यत इत्यर्थः । अत्रापि सूत्रकारो जीवपरयोर्भेदमुपगम्य जीवनिराकरणं चकार । अपरे तु स्वानुभवमप्यपह्नुवाना भेदं मायामात्रं संगिरन्ते । भूतयोनिवाक्ये निराकृतमपि प्रधानं सेतुश्रुत्या पुनराशङ्क्य निरस्तमित्यपौनरुक्त्यम् ॥ ७ ॥

<sup>1</sup> Ma. nirdiśati <sup>2</sup> Ma. nānumānaśabdāt <sup>3</sup> B. om. nāyatanam <sup>4</sup> B. ° kalpyate  
<sup>5</sup> B. ° cākasīti

भूमा सम्प्रसादादध्युपदेशात्॥ १-३-८॥

इदमाम्नायते --- भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजि-  
 ज्ञास इति । यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ।  
 अथ यत्रान्यत् पश्यत्यन्यच्छृणोति अन्यद्विजानाति तदल्पमिति । तत्र संश-  
 5 यः --- किं प्राणो भूमा किं वा पर इति । किं तावद्युक्तम् । भूमेति बहुत्वं  
 वैपुल्यमुच्यते । तत्कस्येत्यपेक्षायां प्राणो वा आशाया भूयानितिप्रकरणात्प्रा-  
 णो भूमेति गम्यते । किं च पुनः प्रश्नप्रतिवचनाभावात् । यथास्ति भगवो  
 नाम्नो भूय इति वाग्वाव नाम्नो भूयसीति न तथात्रास्ति भगवः प्राणाद्भूय  
 इति । अतिवादित्वं प्राणोपासकस्य व्रतमुक्त्वा सत्यादिपरम्परया भूमोऽव-  
 10 तारात्प्राणस्यैवायं गुणो न परस्येति निश्चीयते । कथं पुनः प्राणपरिग्रहे यत्र  
 नान्यत् पश्यतीत्येतद्वचनम् । नायं विरोधः । सुषुप्त्यवस्थायां<sup>1</sup> प्राणग्रस्तेषु  
 करणेषु दर्शनादिव्यवहारनिवृत्तेः । यो वै भूमा तत्सुखमित्यप्यविरुद्धम् ---  
 अत्रैष<sup>2</sup> देवः स्वप्नात्<sup>3</sup> पश्यत्यथ एतस्मिञ्शरीरे सुखं भवतीति<sup>4</sup> ननु च<sup>5</sup> तरति  
 शोकमात्मविदित्यात्मज्ञानविवक्षया प्रकरणोत्थानं प्राणपरिग्रहे नावकल्पते ।  
 15 तथात्मतः प्राण आत्मत आशेत्युपसंहारः । एवं मन्यते पूर्वपक्षवादी ---  
 भूमपर्यन्ता प्राणविद्यैव । अतः परमात्मविद्या भविष्यतीत्येवं प्राप्तेऽभिधीयते  
 --- परमात्मैव भूमा । कुतः । सम्प्रसादादध्युपदेशात् । सम्प्रसीदत्यस्मिन्  
 जीव इति सुषुप्तिस्थानमुच्यते<sup>6</sup> । तेन च प्राणो लक्ष्यते । तत्र<sup>7</sup> हि प्राणो जा-  
 गतीति । प्राणादुपरिष्ठादुपदिश्यमानत्वाद्<sup>8</sup> भूम इत्यर्थः । नन्वसिद्धो हेतुः ।  
 20 अत्रोच्यते नासिद्धः । कथम् । एष तु वा अतिवदति यः<sup>9</sup> सत्येनातिवदतीति न  
 प्राणवद्यतिवादीत्यवच्छेदाय तुशब्दः । यः<sup>10</sup> सत्यरूपं ब्रह्मविषयमतिवदनं<sup>11</sup>  
 करोति सोऽतीत्य प्राणपर्यन्तं प्रपञ्चं वदतीति मुख्यं तस्यातिवादित्वमि-  
 ति । सत्यं ज्ञानमनन्तमिति च<sup>12</sup> सत्यशब्दः परमात्माभिधायीति । सोऽहं  
 भगवः सत्येनातिवदानीति च प्राणातिवादित्वपरित्यागेन सत्यवदनानुज्ञा-  
 25 नं प्राणप्रकरणपरिच्छेदं<sup>13</sup> विज्ञापयति । अतो विज्ञानादिसाधनपरम्परया<sup>14</sup>  
 तस्यैव सत्यस्य भूम उपदेश इति निश्चिनुमः । अथात्मतः प्राण आत्मतः

<sup>1</sup> all MSS. susuptāva<sup>0</sup> <sup>2</sup> Ma. athaiṣa <sup>3</sup> Ma. svapnāt[na] <sup>4</sup> Ma. sambhavati; B. anubhavati <sup>5</sup> Ma. om. ca <sup>6</sup> B. susuptasthānam <sup>7</sup> B. tatra ca <sup>8</sup> Ma. ° ṣṭhād utpaśyamānatvād <sup>9</sup> Ma. yat for yaḥ <sup>10</sup> Ma. iyaṃ for yaḥ <sup>11</sup> B. [ati]vadanam <sup>12</sup> B. om. ca <sup>13</sup> B. vicchedaṃ <sup>14</sup> Ma. ° sādhanayā

आशेति प्राणस्याप्युत्पत्तिमात्मनो दर्शयति --- तरति शोकमात्मविदिति तस्मै मृदितकषायाय नभसः पारं दर्शयति --- भगवान् सनत्कुमार इत्यु-  
पक्रमोपसंहारयोरेकविषयत्वात् स एवात्र प्रकरणी । सर्वमन्यत् प्राणपर्यन्तं  
प्रासङ्गिकम् । आत्मज्ञानाच्चान्यत्रामृतत्वं नोपपद्यते ॥ ८ ॥

5

धर्मोपपत्तेश्च ॥ १-३-९ ॥

यत्र नान्यत्पश्यति यत्र भूम्नि सुखे वर्तमानोऽन्यद् दुःखं न पश्यतीत्यर्थः ।  
अन्यशब्दः प्रकृतात् सुखादन्यत् । तत्प्रतियोगि<sup>1</sup> दुःखमाह । न पुनर्वस्त्वन्त-  
राभावोऽत्र विवक्षितः । न च निःसम्बोधो मोक्षो भूम्नः<sup>2</sup> सुखस्य मुक्तं प्रति  
श्रुत्यैव दर्शितत्वात् । अमृतत्वं च परस्मिन्नेवावकल्पते<sup>3</sup> । तथा चाह ---  
10 न पश्यो मृत्युं पश्यति नोतरोगं<sup>4</sup> नोतदुःखतां सर्वं<sup>5</sup> हि पश्यः पश्यति  
सर्वमाप्नोति सर्वश इति । तस्माद्भूमा परमात्मेति सिद्धम् ॥ ९ ॥

अक्षरमम्बरान्तधृतेः ॥ १-३-१० ॥

कस्मिन्नु<sup>6</sup> खल्वाकाश ओतश्च प्रोतश्चेति स होवाचैतद्वै<sup>7</sup> तदक्षरं गार्गि ब्रा-  
ह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्त्रेहमच्छायमिति श्रूयते ।  
15 तत्रायमर्थः सांशयिकः --- किमक्षरशब्देन प्रधानमुच्यते किं वा<sup>8</sup> ब्रह्मेति ।  
किं तावत् युक्तं<sup>9</sup> प्रधानम्<sup>10</sup> । तस्य स्वविकारधारणोपपत्तेरोतप्रोतत्वं युज्यते ।  
अस्थूलादि च तस्मिन्नुपपद्यते<sup>11</sup> रूपादिहीनत्वाभ्युपगमात् । केचिदत्राक्षर-  
शब्दस्य<sup>12</sup> वर्णे प्रसिद्धत्वादक्षरमोङ्कार इति पूर्वपक्षयन्ति वैयाकरणदर्शनं च  
स्फोटः शब्द इत्यवतार्य गकारादयो वर्णा एव शब्दा इति स्थापयन्ति । तदे-  
20 तदधिकरणेनासम्बद्धम् अलोहितमस्त्रेहमच्छायमित्येवमादिप्रतिषेधानुपपत्तेः ।  
प्रधानस्य तु युज्यते विकारधर्माणां कारणप्रसक्तेः कार्यकारणयोश्चानन्यत्वा-  
भ्युपगमात् सांख्यानाम् । किं च वृत्तिकारेण मीमांसायामथ गौरित्यत्र कः  
शब्द इति स्फोटनिराकरणं कृतं न सूत्रकारेण । अत्रापि यदि वक्तव्यं वृत्तिका-  
रैरेवोच्यतां न सूत्रकारस्योपरि तदध्यारोपः कर्तव्यः । यत्र वेदवाक्यात्सन्देहो

<sup>1</sup> B. om. tat <sup>2</sup> B. bhūmasukhasya <sup>3</sup> Ma. om. °ava° <sup>4</sup> B. rāgaṃ <sup>5</sup> Ma. sarvaḥ  
for sarvaṃ hi <sup>6</sup> Ma. tasmin <sup>7</sup> Ma. om. °tadvai <sup>8</sup> Ma. om. vā <sup>9</sup> B. prāptam  
for yuktam <sup>10</sup> B. adds pradhānaṃ vaktum yuktam <sup>11</sup> B. tasminn upapatteḥ  
<sup>12</sup> B. om. atra



जायते तन्निराकरणे सूत्रकारप्रवृत्तिः । प्रथमतन्त्रसिद्धत्वाच्चात्र स्फोटनिराकरणं<sup>1</sup> निष्फलं स्यात् । यत्र विप्रतिपत्तिस्तन्निराकरणार्थं युक्तं वक्तुं नान्यत्रेति । प्रधानमक्षरमिति<sup>2</sup> प्राप्ते ब्रूमः --- अक्षरं ब्रह्म । कस्मात्<sup>3</sup> । अम्बरान्तधृतेराकाशपर्यन्तस्य धारणात् ॥ १० ॥

5 ननूक्तं प्रधानेऽप्युपपद्यत इति तत्रोत्तरं पठति ।

सा च प्रशासनात् ॥ १-३-११ ॥

सा च धृतिः परमेश्वरस्यैव<sup>4</sup> । कुतः । प्रशासनात् । एतस्यैवाक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत इति प्रशासनमाज्ञापयितृत्वं चेतनधर्मः ॥ ११ ॥

10 अन्यभावव्यावृत्तेश्च ॥ १-३-१२ ॥

यद्यपि प्रशासनं प्रधाने<sup>5</sup> कथञ्चित् प्रकल्प्येत<sup>6</sup> तथापि ह्यत्र<sup>7</sup> तस्य ग्रहणं नास्ति । कथम् । अन्यस्य भावस्य प्रधानस्य व्यावृत्तिश्रुतेः । तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं अश्रुतं श्रोतुं अमतं मन्तुं अविज्ञातं विज्ञातुं<sup>8</sup> । नान्यदतोऽस्ति द्रष्टुं इति । तस्मात् परमेवाक्षरमिति<sup>9</sup> स्थितम् ॥ १२ ॥

15 ईक्षतिकर्मव्यपदेशात् सः ॥ १-३-१३ ॥

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतनेन एकतरमन्वेतीति प्रकृत्य श्रूयते --- यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीतेति । तत्र सन्देहः किमपरं ब्रह्म ध्यातव्यं किं वा परमिति । उभयोः प्रकृतत्वात् । स सामभिरुन्नीयते ब्रह्मलोकमिति लोकश्रुतेरपरं ब्रह्मेति पूर्वपक्षः । कथं परं पुरुषमिति विशेषणं पुरुषान्तरापेक्षया वा पिण्डापेक्षया<sup>10</sup> वा भविष्यतीति प्राप्ते प्रतिविधीयते --- स एव परमात्मा<sup>11</sup> य एवाभिध्यान ईक्षतिकर्मत्वेन व्यपदिष्टः स एतस्माज्जीवघनात् परात्<sup>12</sup>

<sup>1</sup> Ma. ° karaṇam amandaṃ niṣ° <sup>2</sup> B. pradhānatve 'kṣaram <sup>3</sup> Ma. om. kasmāt <sup>4</sup> B. parasyaiva <sup>5</sup> B. pradhāne 'pi <sup>6</sup> B. prakalpyate <sup>7</sup> Ma. om. hy atra <sup>8</sup> B. vijñātriti <sup>9</sup> B. om. iti <sup>10</sup> B. om. piṇḍāpekṣayā vā <sup>11</sup> B. paramātmābhidyeyo yo iṅṣati <sup>12</sup> Ma. om. parāt

परं पुरिशयं पुरुषमीक्षत इति परपुरुषशब्दाभ्यां प्रत्यभिज्ञानात् । ज्ञानस्य  
चेदं फलम् --- यो ध्यायति परं पुरुषं स तमेव पश्यतीति । परश्रुत्या<sup>1</sup>  
विशेषणात् प्रकृतबुद्धिरपरविषया बाध्यते । यत्तत् शान्तमजरममृतमभयं परं  
चेत्युपसंहारात् परशब्दः परमात्मविषयो<sup>2</sup> निश्चीयते । परस्य च प्रकृत-  
5 त्वात् । अपरग्रहणे<sup>3</sup> चैकैकमात्रोपासनापेक्षा<sup>4</sup> द्रष्टव्या । जीवघनादिति कोऽ-  
र्थः । तदुच्यते । घनो मूर्तिरविद्याकर्मभ्यां मूर्तभावमापन्नो<sup>5</sup> जीवः परमात्म-  
नोऽंशः<sup>6</sup> । शरीरेन्द्रियेभ्यश्च परस्तस्मात् । अथवा कार्यब्रह्मलोको हिरण्यग-  
र्भनिवासो लोकानां परलोकः करणपरिवृत्तानां तत्र घनभावोपपत्तेः । ततः  
परात्<sup>7</sup> परमात्मा । स सामभिरुन्नीयते ब्रह्मलोकमिति ब्रह्मैव लोक इति  
10 व्याख्येयम् । न हि सगुणनिर्गुणकृतो भेदोऽस्तीति वक्ष्यामः ॥ १३ ॥

दहर उत्तरेभ्यः ॥ १-३-१४ ॥

अथ यदिदमस्मिन्<sup>8</sup> ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराका-  
शस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति श्रूयते । दहरोऽ-  
स्मिन्नन्तराकाश इत्यत्र सन्देहः किं भूताकाशः किं वा जीवोऽथ पर एवेति ।  
15 भूताकाश इति प्रतीमः<sup>9</sup> प्रसिद्धेः । ननु<sup>10</sup> यावान् वा अयमाकाशस्तावानेषो-  
ऽन्तर्हृदय आकाश इत्येकस्योपमानोपमेयभावो<sup>11</sup> नोपपद्यते । नायं विरोधो  
बाह्याभ्यान्तरकृतं भेदमङ्गीकृत्योपपत्तेः । जीवो वा स्यादन्तर्निवासित्वाद्<sup>12</sup>  
दहरश्रुत्युपपत्तेश्च । दहरमल्पम् । आराग्रमात्रश्च जीवः । तथाहि श्रुतिः ---  
आराग्रमात्रो ह्यवरोऽपि दृष्ट इति प्राप्तेऽभिधीयते --- पर एव दहराकाशः ।  
20 कस्मात् । उत्तरेभ्यो वाक्यशेषगतेभ्यो हेतुभ्यः । यावान् वा अयमाकाश इति  
प्रसिद्धेनाकाशेनोपमीयते दहराकाशः । भिन्नयोश्चोपमानोपमेयभावो गोगव-  
यवत् । नैकस्यैव श्रुत्यर्थपरित्यागप्रसङ्गात् । उभेऽस्मिन् द्यावापृथिवी अन्तरेव  
समाहिते इति समस्तविकाराधारत्वं परमकारणस्योपपद्यते । एष आत्माऽ-  
पहतपाप्मा विजर इत्यात्मत्वादिरपहतपाप्मत्वादिवदन्यत्र नावकल्पते । अत

<sup>1</sup> B. param iti <sup>2</sup> B. ātmaparo <sup>3</sup> Ma. aparigrahaṇe; B. aparagrahaṇam <sup>4</sup> Ma. āpekṣaṃ draṣṭavyam <sup>5</sup> B. mūrṭi<sup>0</sup> <sup>6</sup> B. om. paramātmano 'mśaḥ <sup>7</sup> Ma. om. parāt <sup>8</sup> Ma. yat tasmin <sup>9</sup> B. brūmaḥ <sup>10</sup> B. nanu ca; Ld here started copying the wrong side of the leaf, discovered the error, and proceeded with the right side after ... tatas ca, p.64, l. 12 <sup>11</sup> B. ekasyaivo <sup>12</sup> Ma. an[tar]<sup>0</sup>

एव जीवोऽपि न गृह्यते । दहरत्वं पुनः पुण्डरीकदहरत्वेनौपाधिकं तन्निवृ-  
त्यर्थमेव चोपमानोपादानम् ॥ १४ ॥

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ॥ १-३-१५ ॥

उत्तरे हेतवः सामान्योक्ताः प्रपञ्चन्ते । एवमेवेमाः सर्वाः प्रजा अहरह-  
गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्तीति प्रजानां गतिः यश्च ब्रह्मलोकशब्द-  
स्ताभ्यां दहराकाशं ब्रह्म प्रतिपद्यामहे । तथाहि दृष्टं --- सतां सोम्य तदा  
सम्पन्नो भवतीति । तेषामेवैष ब्रह्मलोक इति वाक्यशेषो लिङ्गम् । अथवा  
लिङ्गं सामर्थ्यं ब्रह्मैव लोक इति विशेषणसमासपरिग्रहे । न हि प्रजानामह-  
रहर्ब्रह्मणश्चतुर्मुखस्य<sup>१</sup> लोकगमनं सम्भवति ॥ १५ ॥

धृतेश्च महिम्नोऽस्यास्मिन्नपलब्धेः ॥ १-३-१६ ॥

धृतेश्च हेतोः पर एवायम् --- अथ य आत्मा स सेतुर्विधृतिरेषां लोका-  
नामसम्भेदायेति । विधृतिर्विधारयितेत्यर्थः कर्तरि व्युत्पत्तेः । अध्यात्माधि-  
दैवतभेदभिन्नानां<sup>२</sup> लोकानां विधारयिता । असम्भेदायासङ्करायाविदारणाय<sup>३</sup>  
च । तेन हि विधृता लोका न स्फुटन्ते । अस्य च महिम्नोऽपि धृतेरस्मिन्नी-  
श्वरेऽन्यत्रोपलब्धेरेतस्य वाक्षरस्य प्रशासने गार्गीति ॥ १६ ॥

प्रसिद्धेश्च ॥ १-३-१७ ॥

परस्मिन्नप्याकाशशब्दप्रसिद्धेः । आकाशो वै नामरूपयोर्निर्वहितेति<sup>४</sup> ॥ १७ ॥

इतरपरामर्शात्<sup>५</sup> स इति चेन्नासम्भवात् ॥ १-३-१८ ॥

इतरस्य जीवस्य वाक्यशेषे परामर्शात् --- अथ य एष सम्प्रसादोऽ-  
स्माच्छरीरात् समुत्थाय परं ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष  
आत्मेति होवाचेति । स एवोपक्रमेऽतो<sup>६</sup> दहराकाश इति चेन्नासम्भवादपह-  
तपाप्मत्वादीनां<sup>७</sup> गुणानामस्मिन्नसम्भवात्<sup>८</sup> ॥ १८ ॥

<sup>१</sup> Ma. brahmacaturmukhasya <sup>२</sup> B. ° daivabheda° <sup>३</sup> B. ° ṇāya vā <sup>४</sup> Ma. nāma  
nāma° <sup>५</sup> Ma. ° marśā-di-cen <sup>६</sup> B. om. 'to <sup>७</sup> B. ° pāpmādīnām <sup>८</sup> B. tasminn

उत्तराच्चेदाविर्भूतस्वरूपस्तु ॥ १-३-१९ ॥

उत्तरात् प्राजापत्याद्वाक्याद् य आत्मापहतपाप्मेत्युपक्रम्य य एषोऽक्षिणि  
 पुरुषो दृश्यत एष आत्मेति जीवः प्रतीयते । स एवोपक्रमेऽपि दहराकाशः  
 स्यात् । तथोत्तरत्राप्यनुकर्षणं भवत्येव<sup>1</sup> एतं त्वेव ते भूयोऽनुव्याख्यास्यामी-  
 5 ति<sup>2</sup> । य एष स्वप्ने महीयमातश्चरत्येष त<sup>3</sup> आत्मेति तद् यत्रैतत्सुप्तः समस्तः  
 संप्रसन्नः स्वप्नं न विजानातीति सुषुप्त्यवस्थायामपि<sup>4</sup> स एव व्याख्येयत्वे-  
 नानुकृष्यते । पुनश्चोपसंहरत्येवमेवैष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय परं  
 ज्योतिरूपसम्पद्येत्यतो<sup>5</sup> जीव एवेति चेत् । परिचोदनानिवृत्त्यर्थस्तुशब्दः ।  
 जीवोऽत्राविर्भूतस्वरूपो विवक्षितः । आविर्भूतं स्वरूपं यस्य सोऽयमाविर्भूत-  
 10 स्वरूपः । परमात्मस्वरूपेणायं जीवो विवक्ष्यते न जैवेन रूपेण । अनाविर्भूतं  
 हि तस्य संसारावस्थायां<sup>6</sup> परमरूपमविद्याकामकर्मतिरस्कृतत्वात्<sup>7</sup> । तत् पुन-  
 र्विद्ययाभिसम्पत्तव्यम् । तेनाकारेण जीवो निर्दिश्यते । ततश्चापहतपाप्मादयो  
 धर्मा उपपद्यन्ते । जैवे हि<sup>8</sup> रूपे ते विरुध्यन्ते ॥ १९ ॥

यद्येवं जीवरूपोपन्यासः किमर्थः य एषोऽक्षिणीत्याशङ्काह ।

अन्यार्थश्च परामार्शः ॥ १-३-२० ॥

चशब्दः सम्भावनायाम् । अनादिकालप्रवृत्तं<sup>9</sup> प्रत्यक्षादिप्रमाणसिद्धं<sup>10</sup> क-  
 र्तृभोक्त्रादिरूपं परामृश्यतेऽनूद्यते प्रजापतिना परमरूपं<sup>11</sup> मघवते करतल-  
 न्दस्तबिल्ववत्<sup>12</sup> प्रदर्शयितुमित्यविरोधः<sup>13</sup> । प्रस्थानादिश्रुतयः<sup>14</sup> काश्चित् परं  
 प्रतिपाद्य तदसीति ग्राहयन्ति<sup>15</sup> यथा तत्त्वमसीति । काश्चित् पुनर्जीवमे-  
 20 वाधिकृत्य<sup>16</sup> तां तामवस्थां प्रत्याख्याय तस्य<sup>17</sup> परमात्मरूपं दर्शयन्ति<sup>18</sup> ।  
 यथा कतम आत्मेति<sup>19</sup> योऽयं विज्ञानमय इत्युपक्रम्य अनस्थिकोऽशरीरः  
 स वा एष महानज आत्मेत्युपसंहारात् । परमात्मना च<sup>20</sup> सम्पन्नस्यैकात्म-  
 नः कर्तृभोक्स्वरूपात्<sup>21</sup> विनिवृत्तिः सा च श्रुत्या दर्शिता । अशरीरं वाव

<sup>1</sup> Ma. bhavaty eva te <sup>2</sup> Ma. om. bhūyo 'nuvyā° <sup>3</sup> Ma. om. ta <sup>4</sup> all MSS. susuptāva° <sup>5</sup> Ma. upapadyate <sup>6</sup> B. jīvāvasthāyām <sup>7</sup> B. para° <sup>8</sup> B. om. hi <sup>9</sup> B. ° vṛttapra° <sup>10</sup> B. ° siddhakartr° <sup>11</sup> Ma. param rūpam <sup>12</sup> B. ° talastha° <sup>13</sup> Ma. ° tuṃ virodham api <sup>14</sup> B. ° prasthānādigatayaḥ <sup>15</sup> Ma. om. grāhayanti yathā tat tvam asīti <sup>16</sup> B. adhikṛtām <sup>17</sup> B. tataḥ for tasya <sup>18</sup> Ma. darśayati <sup>19</sup> B. om. iti <sup>20</sup> B. om. ca <sup>21</sup> B. ° rupavini°

सन्तं न प्रियाप्रिये स्पृशतः। अस्माच्छरीरात् समुत्थायेति च। प्रारब्धक-  
र्मफलभोगस्यावश्यम्भावित्वाद्विद्यमानशरीरस्यावश्यम्भावी सुखदुःखानुभव-  
स्तस्माज्जीवन्नेव<sup>1</sup> मुक्त इति ये प्रतिजानते ते श्रुतिमतिवर्तन्ते दृष्टानुभवं च<sup>2</sup>  
बाधन्ते॥ २०॥

5

अल्पश्रुतेरिति चेत् तदुक्तम्॥ १-३-२१॥

दहरश्रुतेर्न परमेश्वर इति चेत्तत्र<sup>3</sup> यद्वक्तव्यं तदुक्तं पुरस्तादर्भकौकस्त्वादि-  
ति॥ २१॥

अनुकृतेस्तस्य च॥ १-३-२२॥

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽय-  
10 मग्निः<sup>4</sup>। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभातीति श्रूयते।  
तत्र सन्देहः --- किं<sup>5</sup> यं भान्तमनुभाति सर्वं यस्य च भासेदं सर्वं जगद्वि-  
शेषेण भाति स तेजोधातुः कश्चिदथवा परमेश्वर इति। किं तावद् युक्तम्।  
तेजोधातुः। कस्मात्<sup>6</sup>। पूर्वत्र दहरश्रुतावपि<sup>7</sup> वाक्यशेषैः परमात्मा निर्णीतः।  
अत्र तु विशेषहेत्वभावान्न परो गृह्यते। सूर्यादीनां च तेजःस्वभावानां भानप्र-  
15 तिषेधात् तत्समानजातीयमेव तेजः प्रतीयते। किं च समानजातीयेऽनुशब्दो  
दृष्टो यथा गच्छन्तमनुगच्छन्तीति प्राप्तेऽभिधीयते --- प्राज्ञो भवितुमर्ह-  
ति। कुतः। अनुकृतेः। अनुकरणमनुकृतिः। तमेव भान्तमनुभाति सर्वमिति  
भान्तं विज्ञप्तिरूपेण प्रकाशमानमनुभाति सर्वं स्वयमपि<sup>8</sup> प्रकाशते यथाग्निं  
भान्तमयःपिण्डोऽनुभात्यनुकरोति। सर्वे च तेजोधातवस्तस्मिन् प्रतिषिद्धा  
20 ये प्रसिद्धाः। तस्य भौतिकतेजसोऽव्यतिरिक्तं ब्रह्म निर्दिष्टमनुगम्यते। स-  
मत्त्वे चानुभानं नोपपद्यते। न हि प्रदीपः प्रदीपमनुभाति। न चानुकरणं  
समानजातीयविषयमेव भौमं रज्जो वायुं वहन्तमनुवहतीति। तस्य चेति श्लो-  
कस्य चतुर्थः पादो निर्दिश्यते। तस्य भासेति तृतीयया हेत्वपदेशात् प्राज्ञो  
गम्यते॥ २२॥

<sup>1</sup> B. jīvavad eva muktam iti <sup>2</sup> B. om. ca <sup>3</sup> Ma. om. tatra <sup>4</sup> Ma. [kuto...bhānta]  
(p. 65, l. 9) <sup>5</sup> B. om. kiṃ <sup>6</sup> Ma. syāt for kasmāt <sup>7</sup> B. daharaśravane <sup>8</sup> Ma.  
ayam for svayam

अपि च स्मर्यते॥ १-३-२३॥

प्राज्ञस्यैवात्मनः सूर्यादिप्रकाशननिमित्तत्वं तेषां च तत्र<sup>1</sup> प्रवृत्तिः स्मर्यते  
--- यदादित्यगतं तेजो जगद्भासयतेऽखिलम्<sup>2</sup> न तद्भासयते<sup>3</sup> सूर्य इति॥ २३॥

शब्दादेव प्रमितः॥ १-३-२४॥

5 अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति। तथाङ्गुष्ठमात्रः पुरुषो ज्यो-  
तिरिवाधूमक ईशानो भूतभव्यस्य स एवाद्य स उच्च एतद्वैतदिति च श्रूयते।  
तत्र सन्देहः --- किं विज्ञानात्मा उत परमात्मेति। किं तावत् प्राप्तम्।  
विज्ञानात्मेति परिमाणश्रुतेः। न<sup>4</sup> ह्यनन्तस्यापारस्य परिमाणश्रुतिरुपपद्यते।  
जीवस्यापीशानत्वं स्वगोचराभिप्रायमवकल्पते। सावित्र्युपाख्याने च<sup>5</sup>

10 अथ सत्यवतः कायात् पाशबद्धं वशं गतम्।  
अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्॥

इति स्मृतेर्जीवो निश्चीयते। तत्र ब्रूमः --- प्रमितः परमात्मा। कुतः। श-  
ब्दादेवेशानो भूतभव्यस्येति। सर्वेशितृत्वमप्रतिहतं<sup>6</sup> श्रूयमाणमीश्वरं गमयति।  
न हि लक्षणया श्रुतिर्भक्तुं शक्यते। श्रुतिलक्षणविषये हि श्रुतिर्बलीयसी॥ २४॥

15 ननु चाङ्गुष्ठश्रुतिरपि भक्तुं न शक्यते। अत्र<sup>7</sup> ब्रूमः ---

हृद्यपेक्षया<sup>8</sup> तु मनुष्याधिकारत्वात्॥ १-३-२५॥

अङ्गुष्ठमात्रपरिमाणेन हृदयकमलमुकुले नोपलभ्यत्वात्तत्परिमाणापेक्षया  
व्यपदेशो न विरुध्यते। ननु को विशेषोऽङ्गुष्ठश्रुतिर्गौणी ईशानश्रुतिर्मुख्ये-  
ति। तदुच्यते। एतद्वै तदिति सर्वनामश्रुतेः प्रकृतपरामर्शात् --- एतद्वै  
20 तद्यत्पृष्टम्। ब्रह्मेत्यर्थः। अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात्। अ-  
न्यत्र भूतभव्याच् च यत्तत् पश्यसि<sup>9</sup> तद्वदेति। ननु हृदयानामनवस्थितत्वात्  
तदपेक्षयाङ्गुष्ठश्रुतिरशक्या<sup>10</sup> नेतुम्। अत्रोच्यते --- मनुष्याधिकारत्वात्म-  
नुष्यहृदयापेक्षा<sup>11</sup> इत्युपपद्यते। तेषां हि श्रौतस्मार्तेषु कर्मस्वधिकार इति

<sup>1</sup> B. tatrāpravṛttiḥ <sup>2</sup> B. om. jagad bhāsayate 'khilam <sup>3</sup> Ma, Ld, Ba, Tb. bhāsayate;  
Md, Bd. bhāsate <sup>4</sup> B. na tv <sup>5</sup> B. vā <sup>6</sup> B. sarveśitvam <sup>7</sup> B. tatra <sup>8</sup> Ma.  
hṛdayāpe<sup>9</sup> <sup>9</sup> Ma. paśyati <sup>10</sup> Ma. om. tad; B. na śakyā <sup>11</sup> B. °pekṣayopapatteḥ

षष्ठेऽधिकारलक्षणे स्थापितम् । अथ सत्यवतः कायादिति यदुक्तं जीवाभि-  
प्रायं तत् परलोकव्यवहारस्य पूजाप्रतिपादनायेत्यप्यविरुद्धम्<sup>12</sup> ॥ २५ ॥

तदुपर्यपि बादरायणः सम्भवात् ॥ १-३-२६ ॥

मनुष्यहृदयापेक्षयाङ्गुष्ठश्रुतिरित्युक्तम् । तेषां शास्त्रेऽधिकारादिति तत् प्र-  
सङ्गेन देवादीनामपि<sup>1</sup> परविद्यायामधिकारप्रतिपादनार्थमिदमधिकरणमारभते  
5 स्म । तदुपर्यपि मनुष्याणामुपरिष्ठाद् ये वर्तन्ते<sup>2</sup> देवादयस्तानप्यधिकरोति शा-  
स्त्रमिति बादरायण आचार्यो मन्यते स्म<sup>3</sup> । कुतः । तेषामप्यर्थित्वसम्भवादप-  
वर्गविषयमर्थित्वं सम्भवति प्रपञ्चविषयस्यैश्वर्यस्यानित्यत्वदोषपर्यालोचनात्<sup>4</sup>  
। सामर्थ्यमपि सम्भवति मन्त्रार्थवादेतिहासपुराणेभ्यो<sup>5</sup> विग्रहवत्त्वाभ्युपग-  
मात् । परिज्ञानं च तेषां सार्वत्रिकमस्ति । तथा चाग्ने नय सुपथेति मन्त्रोऽ-  
10 ग्नेः सर्वज्ञत्वं दर्शयति । विश्वानि देववयुनानि विद्वानिति विश्वरूपज्ञानवानि-  
त्यर्थः<sup>6</sup> । वयुनानि प्रज्ञानानि<sup>7</sup> । लिङ्गं च भवति । एकशतं ह वै वर्षाणि मघवान्  
प्रजापतौ ब्रह्मचर्यमुवास भृगुर्ह<sup>8</sup> वै वारुणिवरुणं पितरमुपससारेति । यत्कर्मा-  
धिकारकारणं<sup>9</sup> न देवा देवतान्तराभावादित्यादि<sup>10</sup> तदिह नास्ति परविद्याया  
मनोवृत्तिविषयत्वात्<sup>11</sup> । किं पुनः कारणं महता यत्नेन देवानामधिकारः प्रति-  
15 पाद्यते । अस्ति प्रयोजनम् । ब्रह्मोपासनसिद्धर्थं तावद्विग्रहवत्त्वादिप्रतिपादनं  
कर्तव्यं शरीरेन्द्रियमनोभिर्विनोपासनानुपपत्तेः । तदुपासकानां च सायुज्यं  
सालोक्यं च फलं श्रूयते । ततश्चेन्द्रादिभावप्राप्तानामपि मनुष्याणाम् । कथं  
नाम । ब्रह्मविद्याभ्यासात् । तत एव मुक्तिरनायासेन स्यादित्येवमर्थमिदं<sup>12</sup>  
निरूप्यते तद् यो यो देवानां प्रत्यबुध्यतेति<sup>13</sup> दर्शनात् ॥ २६ ॥

20 विरोधः कर्मणीति चेन्नानेकप्रतिपत्तेर्दर्शनात्<sup>14</sup> ॥ १-३-२७ ॥

विग्रहवत्त्वमस्मदादिवद्देवानामेवं सत्यभ्युपगन्तव्यं श्रवणमनननिदिध्यास-  
नेषु शरीरेन्द्रियमनोयुक्तस्य प्रवृत्तिसम्भवात् । ततश्च कर्मणि यागे विरोध इति  
चेन्नायं विरोधः । अनेकप्रतिपत्तेरनेकविग्रहप्रतिपत्तेरित्यर्थः<sup>15</sup> । कथं गम्यते ।

<sup>12</sup> B. om. apy <sup>1</sup> B. devānām <sup>2</sup> Ma. vartante ye <sup>3</sup> Ma. om. sma  
<sup>4</sup> Ma. °nityatvādoṣa° <sup>5</sup> Ma. °bhyo 'pi [grahavattvābhyupa]gamāt <sup>6</sup> B. om.  
viśvarūpajñānavān ity arthaḥ <sup>7</sup> B. jñānānīti for prajñānāni <sup>8</sup> Ma. om. ha  
<sup>9</sup> Ma. karmaṇa for yatkarmā° <sup>10</sup> Ma. devāntarā° <sup>11</sup> B. °vṛttimātraviśaya°  
<sup>12</sup> B. om. artham <sup>13</sup> Ma. om. iti <sup>14</sup> Ma. pratipatter darśanāt <sup>15</sup> Ma. om.  
°prati°

दर्शनात् --- कति देवा इत्युपक्रम्य त्रयश्च त्री च शता<sup>16</sup> त्रयश्च त्री च सहस्रेत्युक्त्वा महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इत्येकैकस्यानेकरूपतां दर्शयति । योगशास्त्रेषु चानेकशरीरयोगं योगिनां वर्णयन्ति ।

प्राप्तुयाद्विषयान् कैश्चित् कैश्चिदुग्रं तपश्चरेत् ।  
5 संक्षिपेच्च पुनस्तानि सूर्यस्तेजोगणानिव ॥ इति ।

ततश्च बहुषु<sup>1</sup> यागेषु सन्निधानम् । अदृश्यत्वं<sup>2</sup> चान्तर्द्धानशक्तियोगादुपपद्यते । अनेकप्रतिपत्तेर्दर्शनादित्यस्यापरा<sup>3</sup> व्याख्या । अनेका नानारूपप्रतिपत्तिः तस्या दर्शनाद् यथैको विप्रो युगपदनेकत्र भोजयितुं न शक्यते स एव स्व-स्थानस्थितो युगपदनेकैर्नमस्क्रियते । तथात्र स्वस्थानस्थितां देवतामुद्दिश्य  
10 स्वं स्वं द्रव्यमुत्सृजन्तीत्युपपद्यते<sup>4</sup> ॥ २७ ॥

शब्द इति चेन्नातः प्रभवात् प्रत्यक्षानुमानाभ्याम् ॥ १-३-२८ ॥

विग्रहवत्त्वेऽस्मदादिवदुत्पत्तिमत्त्वादनित्यत्वं प्रसज्यते । ततश्च वैदिके व-स्वादिशब्दे देवतादिवाचिनि विरोधः स्याद्वेदस्यादिमत्त्वप्रसङ्गादिति चेन्नास्ति विरोधः । कस्मात् । अतः शब्दादेव जगतः प्रभवादुत्पत्तेः । प्रलयकालेऽपि हि  
15 ब्रह्मणि सूक्ष्मरूपेण वेदराशिरवस्थितः । सृष्टिवेलायां परमेश्वरानुग्रहादाद्यस्य शरीरिणो हिरण्यगर्भस्य यः पूर्वस्मिञ्जन्मनि द्वैतैकत्वभावनया प्रजापतिर्भ-विष्यामीति कर्म कृतवान् स हिरण्यगर्भ उच्यते । तस्य मनसि वेदोऽव-स्थान्तरमापन्नः सुषुप्तिप्रतिबुद्धस्येव<sup>5</sup> प्रादुर्भवति । तेन प्रदीपस्थानीयेन सुर-नरतिर्यगादिप्रविभक्तं जगदभिधेयभूतं निर्मिमीते । अयमत्र प्रभवोऽभिप्रेतः ।  
20 जन्माद्यस्य यत इत्युपादानकारणविवक्षयोक्तम् । कथमिदं गम्यते । प्रत्य-क्षानुमानाभ्यां श्रुतिस्मृतिभ्यामित्यर्थः । प्रत्यक्षं श्रुतिरनपेक्षत्वात् । अनुमानं स्मृतिरनुमीयमानश्रुतिसापेक्षत्वात् । एत इति वै प्रजापतिर्देवानसृजतासृग्र-मिति मनुष्यानिन्दव इति पितृंस्तरः पवित्रमिति ग्रहानाशव इति स्तोत्रं विश्वानीति शस्त्रमभिसौभगेत्यन्याः प्रजा इति । स्मृतिरपि ---

<sup>16</sup> B. om. śatā trayaś ca trī ca <sup>1</sup> Ma. bahu yāgeṣu <sup>2</sup> Ma. adṛśyantardhāna  
<sup>3</sup> Ma. ityarthaḥ syāparā <sup>4</sup> Ma. has a lacuna here, notes: "mātrkāyām eva pātaḥ";  
upa[padyate.... to ....vācakarūpeṇa](p.69, l. 10) sa evāvasthito; further evidence based  
on B. <sup>5</sup> B. susuptapra<sup>o</sup>



अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा ।  
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

इति पौराणिकाः । तथा ---

नामरूपं च भूतानां कर्मणां च प्रवर्तनम् ।  
वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः ॥  
सर्वेषां च स नामानि कर्माणि च पृथक्पृथक् ।  
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे ॥ इति ।

कः पुनरत्र शब्दोऽभिप्रेतः । वर्णात्मको लोकप्रसिद्धेरुपवर्षाचार्यागमाच्च । न  
वैयाकरणकल्पितः स्फोटः । तस्य चानुपपत्तिरुक्ता प्रथमतन्त्र इत्यत्र नोच्यते ।  
अबहुश्रुतप्रतिपत्त्यर्थं दिङ्मात्रं प्रदर्श्यते । स्फोटः शब्द इति स एव चार्थप्रत्या-  
यको वाचकरूपेण स एवावस्थितो व्यवहारहेतुर्वर्णाञ्चानृतरूपा मानसाः प-  
रिकल्पिताः । किं च वर्णेभ्योऽर्थप्रतीतिर्नोपपद्यते । कथम् । एकैकवर्णोपलब्धौ<sup>1</sup>  
प्रतीत्यभावात् । न च युगपदवतिष्ठन्ते क्षणध्वंसित्वात् । न च तदुपलब्धिर-  
र्थप्रतीतिहेतुस्तस्याश्च क्षणिकत्वात् क्रमभाविताच्च । अत एव वर्णस्मृतिरपि  
नार्थप्रतीतिहेतुः । पूर्वपूर्ववर्णजनितसंस्कारसहितादन्त्याद्वर्णादर्थप्रतीतिरिति<sup>2</sup>  
चेत् । न संस्कारकल्पनायाः<sup>3</sup> प्रमाणाभावात् । केन पुनः प्रमाणेन स्फोटो  
गृह्यते । प्रत्यक्षेणेत्याह<sup>4</sup> । तथा हि गौरित्युक्तेऽक्रमैकाकारा बुद्धिरुत्पद्यते ।  
तथा चाह ।

नादैराहितबीजायामन्त्येन<sup>5</sup> ध्वनिना सह ।  
आवृत्तपरिपाकायां<sup>6</sup> बुद्धौ शब्दोऽवधार्यते ॥ इति ।

अत्र ब्रूमः --- गौरित्यत्र गकारौकारविसर्जनीया इति भगवानुपवर्षाचार्य  
इत्यागमपरम्परायातं न्यायोपपन्नं च वर्णानां शब्दत्वम् । कथम् । अश्वदेवद-  
त्तादिशब्देषु श्रोत्रेण वर्णा एव गृह्यन्ते न च<sup>7</sup> वर्णव्यतिरिक्तम् । अवैयाकरणः  
कश्चित्प्रतिपद्यते --- अध्येतारश्चोपाध्यायसकाशादुपश्रुत्य<sup>8</sup> स्वरमात्राक्षर-  
क्रमयुक्तान् वर्णान् मनसावधार्य वर्तयन्तो<sup>9</sup> दृश्यन्ते । एकैकस्य वर्णस्य

<sup>1</sup> Ma. ° labdhā <sup>2</sup> Ma. pūrvavarṇajanita°; Ma. om. antyād <sup>3</sup> B. ° kalpanāyām  
<sup>4</sup> Ma. om. pratyakṣeṇety āha <sup>5</sup> M. anyena for antyena <sup>6</sup> Ma. apta° for āvṛtta°  
<sup>7</sup> B. om. ca <sup>8</sup> Ma. lacuna [adhyetāra .... dṛśyante] (p.69, l. 24) <sup>9</sup> Ld. vartayamte  
[dṛśyante]; Bd, Md, Tb. vartayanto; Dv. varṇayanto

स्वरस्य वान्यथाकरणे भर्त्सयित्वा यथास्वरूपसंपादनं<sup>1</sup> कुर्वन्तो दृश्यन्ते । सम्बन्धग्रहणकाले च यावन्तो यादृशा यत्र प्रयुज्यन्ते वर्णास्तेषामेव सम्बन्धं<sup>2</sup> बाला पार्श्वस्थाः प्रतिपद्यन्ते न वर्णव्यतिरिक्तस्य स्फोटस्यानुपलक्षितस्य । सम्बन्धात्कालान्तरे<sup>3</sup> च तेभ्य एव च यथावधारितसम्बन्धेभ्योऽर्थं प्रतिपद्यन्ते यावद्वित्राणां वर्णानां वाचकशक्तिं व्यासज्यवृत्तिमानीतामालम्ब्यैवैकाकारा बुद्धिरुपपद्यते । अतश्चैकबुद्धेरन्यथासिद्धत्वात् किंनिमित्ता स्फोटकल्पना । अथ वर्णेभ्योऽर्थप्रत्ययानुपपत्तिरिति<sup>4</sup> चेद्वर्णानां स्फोटाभिव्यक्त्यानुपपत्तिः<sup>5</sup> समाना । न च गकारोच्चारणवेलायां पदस्फोटः प्रतीयते । अथ धार्ष्ट्यात्<sup>6</sup> कश्चिद् ब्रूयात् प्रथमवर्णवेलायामप्यभिव्यज्यत<sup>7</sup> इत्यनुभवशून्यं ब्रूवतः किमुत्तरं स्यात् । तत्र पूर्ववर्णजनितसंस्कारसहितेनान्त्येन<sup>8</sup> वर्णेन स्फोटो व्यज्यत<sup>9</sup> इत्युपगन्तव्यम् । तत्र संस्कारवर्णकल्पना स्फोटकल्पना तस्य वा गृहीतसम्बन्धस्यैव<sup>10</sup> वाचकशक्तिकल्पनेति कल्पनात्रयमस्मत्पक्षे संस्कारकल्पनामात्रमिति । विशेषोऽपि च<sup>11</sup> सङ्कलनाप्रत्ययसमारूढास्त्रयो वर्णा वाचकास्तेषां सम्बन्धग्रहणात् क्रमोच्चारणानन्तरस्मृत्या<sup>12</sup> प्रत्याययन्तीति सर्वेषां नः प्रत्यक्षम् । तस्माद्वर्णा एव शब्दा इति स्थितम् ॥ २८ ॥

अत एव च नित्यत्वम् ॥ १-३-२९ ॥

यदुक्तं विग्रहवत्त्वे सत्यनित्यत्वं वेदः<sup>13</sup> प्राप्नोत्यनित्यार्थभिधानादिति तत्र ब्रूमोऽत एव शब्दप्रभवत्वात् शब्दपूर्वकत्वात् सृष्टेः शब्दार्थसम्बन्धानां त्रयाणां नित्यत्वम् । सम्बन्धकर्तृश्चास्मरणादिति च शब्दः<sup>14</sup> । गवादिशब्दानां तावद्बुद्धव्यवहारेऽन्वयव्यतिरेकाभ्यामाकृतेरभिध्येयत्वान्न<sup>15</sup> व्यक्तीनामनित्यानां वाच्यत्वम् । इन्द्रादिशब्दानामप्याकृतियोगो मन्त्रार्थवादेभ्यो गम्यते<sup>16</sup> । विश्वकर्मप्रणीते च शास्त्रे देवानामाकृतिविशेषा उक्ताः । चित्रकर्मप्रसिद्धार्थं यमं दण्डहस्तमालिखन्ति वरुणं पाशहस्तमित्यभ्यासे चाकृतियोगः सुप्रसिद्धो दृश्यते<sup>17</sup> । अथ वा स्थानसम्बन्धात् । तस्य च नित्यत्वाद् यो यस्तत्स्थानम-

<sup>1</sup> B. yathārūpapratipādanam; Ma. ° svarūpaṃ sampādanam <sup>2</sup> B. sambandhānānāpārśva° <sup>3</sup> Ma. sambandham <sup>4</sup> B. ° patter iti <sup>5</sup> B. uktāv <sup>6</sup> B. cet for dhārṣṭyāt <sup>7</sup> Ma. [yām...° bhava] <sup>8</sup> B. om. antyena <sup>9</sup> B. 'bhivyajyata <sup>10</sup> B. ° dhasya <sup>11</sup> B. om. ca <sup>12</sup> Ma. ° smrtāḥ <sup>13</sup> B. vedasya <sup>14</sup> B. om. śabdaḥ <sup>15</sup> B. abhidhāyakatvān <sup>16</sup> B. 'vagamyate <sup>17</sup> Ma. darśato

धितिष्ठति स स इन्द्र इत्युच्यते पृथिवीपतिवत् । इन्द्रतेरैश्वर्यवचनात्तस्येन्द्र-  
शब्दः<sup>1</sup> पाचकादिवत् । तस्मान्नित्येनार्थेन नित्यस्य शब्दस्य नित्यः सम्बन्ध  
उपपद्यते ॥ २९ ॥

5 समानरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च ॥ १-३-३० ॥

ननु वृद्धव्यवहारस्यानादित्वे सति वाच्यवाचकसम्बन्धस्याकृतिमत्त्वोपप-  
त्तेरुपपद्यते वेदप्रामाण्यम् । यदा खलु भवतः सकलं जगत् प्रविलीयते<sup>2</sup>  
जायते चाभिनवं तदा समस्तवस्तुच्छेदनात्<sup>3</sup> कथं वेदस्य नित्यत्वं कथं<sup>4</sup>  
वा तत्प्रभवत्वं जगतः प्रतिज्ञायत इत्याशङ्क्याह --- आवृत्तावप्यविरोध  
10 इति । चशब्दस्तुशब्दार्थेऽपिशब्दः सम्भावनायाम् । सृष्टिप्रलयात्मिकायामावृ-  
त्तावभ्युपगम्यमानायां न त्वदुक्तो विरोधः सुषुप्तप्रतिबुद्धन्यायेन कल्पान्तर-  
वृत्तपदार्थस्मरणोपपत्तेः<sup>5</sup> कल्पादावीश्वरानुग्रहात् प्रजापतेः । न हि प्रलयो-  
ऽस्माभिरत्यन्तविनाशोऽभिप्रेयते । सुषुप्त्यवस्थायामिव<sup>6</sup> सूक्ष्मतापत्तिमात्रम् ।  
विद्यमानस्य चाभिव्यक्तीकरणमात्रं सृष्टिः । कथम् । समाननामरूपत्वात् क-  
15 ल्पान्तरातीतैरिन्द्रादिभिः कल्पादौ सृज्यमानानां<sup>7</sup> नामवाचकः शब्दो रूपमा-  
कृतिः । कथं तुल्यनामरूपत्वं गम्यते । दर्शनात् स्मृतेश्च । यो ब्रह्माणं विदधाति  
पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै तं ह देवमात्मबुद्धिप्रसादं<sup>8</sup> मुमुक्षुर्वै श-  
रणमहं प्रपद्य इति<sup>9</sup> । तथा --- सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।  
यथा पूर्वस्मिन्कल्पे धाता प्रजापतिः सृष्टवांस्तथास्मिन्नपि कल्पे सूर्याचन्द्र-  
20 मसौ<sup>10</sup> करोतीत्यर्थः । तथा --- यो ह वा अविदितार्षेयच्छन्दोदेवतब्राह्मणेन  
मन्त्रेण याजयति वाध्यापयति वा स्थाणुं वच्छति गर्त्तं वा प्रपद्यत इत्युपक्र-  
म्य तस्मादेतानि मन्त्रे<sup>11</sup> मन्त्रे विद्यादिति छान्दोग्यश्रुतिः । शौनकादिभिश्च  
मधुच्छन्दप्रभृतयोऽग्निमीळ इत्यादीनामृषयः स्मर्यन्ते । स्मृतिरपि ।

ऋषीणां नामधेयानि याश्च वेदेषु दृष्टयः ।  
25 शर्वर्यन्ते प्रसूतानां<sup>12</sup> तान्येवैभ्यो ददात्यजः ॥  
यथर्तुष्वृतुलिङ्गानि नानारूपाणि पर्यये ।

<sup>1</sup> B. itaraiśvaryavacanāc ca <sup>2</sup> B. pratīyate <sup>3</sup> B. samastasya vicchedāt <sup>4</sup> B. katham ca <sup>5</sup> Ma. °pattiḥ <sup>6</sup> MSS. suṣuptā° <sup>7</sup> Ma. sṛjyamānaḥ vācakaḥ <sup>8</sup> B. °buddhiprakāśam <sup>9</sup> B. iti śruteḥ <sup>10</sup> B. asāv akarod <sup>11</sup> Ma. om. <sup>12</sup> Ma. prasṛtānān

दृश्यन्ते तानि तान्येव तथाभावा युगादिषु ॥  
यथाभिमानिनोऽतीताः<sup>1</sup> तुल्यास्ते साम्प्रतैरिह ।  
देवा देवैरतीतैर्हि रूपैर्नामभिरेव च ॥ इति ।

5 अत्र मीमांसकाश्चोदयन्ति । कथं युगादौ कस्यचित् पुरुषस्य सम्प्रदायम-  
न्तरेण वेदग्रहणमेकस्य च प्रतिहारे<sup>2</sup> वेदस्य कृतकत्वं प्रसज्यते । अत्र वदामः  
--- वेदस्य तावत् प्रामाण्यं प्रथमपादोक्तेन न्यायेन वाच्यवाचकसम्बन्ध-  
नित्यत्वादस्मर्यमाणकर्तृत्वात्<sup>3</sup> । प्रत्यक्षादिवदनपेक्षत्वादनधिगतार्थगन्तृत्वा-  
दावयोः<sup>4</sup> समानम् । स्वसिद्धार्थस्वरूपे प्रामाण्यं च पुरस्तात् प्रतिपादितम् ।  
10 तेन यथा स्वर्गास्तित्वं भवान् प्रतिपद्यते तथाहमपि सृष्टिस्थितिप्रलयकारणं  
परमात्मानं सर्वज्ञं सर्वशक्तिं प्रतिपद्ये । स च सर्वज्ञः प्राणिनामुपभोगका-  
लं ज्ञात्वा प्रथमं भूतसूक्ष्ममव्याकृताकाशं<sup>5</sup> सृजति तदनन्तरं हिरण्यगर्भम् ।  
तस्मिन्ननुप्रविश्य तदात्मना स्थित्वाकाशादिक्रमेणाण्डं सृष्ट्वा ततः<sup>6</sup> स्थावर-  
पर्यन्तं सृजति प्राणिनां कर्मानुरूपेण । न च तस्यात्मनः प्रयोजनं किञ्चिद-  
15 स्त्याप्तकामत्वादपहतापाप्मा विजरो विमृत्युः सत्यकामः सत्यसङ्कल्प इति  
निरतिशयानन्दस्वभावः<sup>7</sup> श्रूयते<sup>8</sup> । एतस्यैवानन्दस्यान्यानि भूतानि मात्रा-  
मुपजीवन्तीति संसारिणः सर्वे तदीयमानन्दैकदेशमुपजीवन्तीति ब्रुवंस्तस्य  
प्रयोजनाभावं दर्शयति । स्वभावतस्तु प्रवर्तते तत्र । यथेदं जगदाविर्भव-  
ति पुनश्च<sup>9</sup> तस्मिन्नेव प्रलयकालेऽवतिष्ठते तथा<sup>10</sup> वेदोऽपि तस्मिन् ब्रह्मणि  
20 प्रतिष्ठितः सर्गादौ तदनुग्रहात् प्रजापतेर्मनसि प्रादुर्बभूवेति न कश्चिद्दोषः ।  
परमात्मनश्च नित्यत्वात् तदात्मत्वाच्च वेदस्य सुतरां नित्यत्वमुपपद्यते सं-  
सारस्य चानादित्वात्<sup>11</sup> । यथा तव सुप्तावस्थायां वेदाः प्रलीना इव प्रतिबोधे  
चाविर्भवन्ति तथा सृष्टिप्रलययोरिति स्थितम् ॥ ३० ॥

मध्वादिष्वसम्भवादनधिकारं जैमिनिः ॥ १-३-३१ ॥

<sup>1</sup> Ma. tathā hi <sup>2</sup> B. pratibhāve <sup>3</sup> B. ° kartṛkatvāt <sup>4</sup> B. prāyājādivad <sup>5</sup> Ma. bhūtasūkṣmam avyayam avyā° <sup>6</sup> Ma. om. tataḥ <sup>7</sup> B. sadbhāvaḥ <sup>8</sup> B. śrūyante <sup>9</sup> Ma. punas tasmin <sup>10</sup> Ma. yathā <sup>11</sup> Ma. vānādi°

असौ<sup>1</sup> वा अदित्य देवमध्वित्यादिषूपास्यादित्यान्तराभावादादित्यवस्वा-  
दीनामनधिकारः<sup>2</sup> सिद्धस्ततश्च विद्यात्वसामान्याद्ब्रह्मविद्यायामनधिकारं जै-  
मिनिर्मन्यते स्म ॥ ३१ ॥

5 नन्वसमर्थो हेतुर्विद्यात्वसामान्यादिति । न हि क्वचिदनधिकारादन्यत्रान-  
धिकारोऽनुमातुं<sup>3</sup> शक्यते कर्मकाण्डे तथा दर्शनादित्याशङ्काह ।

ज्योतिषि भावाच्च ॥ १-३-३२ ॥

ज्योतिर्मण्डले सवित्रादयः शब्दाः प्रयुज्यन्ते न विग्रहवतीषु देवतासु अ-  
विग्रहवतां चेन्द्रादीनां कथमधिकार इति मुख्यहेतूपन्यासः ॥ ३२ ॥

10 भावं तु बादरायणोऽस्ति हि ॥ १-३-३३ ॥

तुशब्दः पक्षव्यावृत्तौ । अधिकारभावं भगवान् बादरायणो मेने । यस्मा-  
दस्ति औत्रं दर्शनम् --- तद्यो यो देवानां प्रत्यबुद्धत स एव तदभावत्  
तथर्षीणां तथा मनुष्याणामितीन्द्रो ह वे देवानामभिप्रवव्राजेति च । यदुक्तं<sup>4</sup>  
विग्रहवत्त्वं नास्तीति तदयुक्तम् । उपनिषत्सु देवतोपासनस्य तत्सायुज्या-  
15 दिप्राम्नेश्चाभिधानात्<sup>5</sup> --- देवो भूत्वा देवानप्येतीति । तथा कति देवा  
याज्ञवल्क्येत्युपक्रम्य त्रयश्च<sup>6</sup> त्रीच शता त्रयश्च त्रीच सहस्रेत्यनेकरूपोपादान-  
मैश्वर्ययोगादुपन्यस्य महिमान एवैषामेते<sup>7</sup> त्रयस्त्रिंशत्त्वेव देवा इति तात्पर्य-  
तो देवतानिरूपणम् । ब्राह्मणे चोक्तमष्टौ वसव एकादश रुद्रा द्वादशादित्याः  
प्रजापतिश्च वषट्कारश्चेतीन्द्रो वषट्कारशब्देन तत्रोक्तः । अपि च मन्त्रार्थवादे-  
20 तिहासपुराणेभ्योऽष्टगुणैश्वर्योपिताः समधिगम्यते । न च मन्त्रार्थवादप्रभवस्य  
ज्ञानस्य मिथ्यात्वं वदितुं शक्यं कारणदोषबाधकप्रत्ययाभावात्<sup>8</sup> । त्रिविधा<sup>9</sup>  
हि मन्त्रार्थवादाः प्रमाणान्तरविरुद्धार्थवाचिनो<sup>10</sup> विरुद्धार्थविषयाः प्रमिता-  
र्थाश्चेति । यथा धूम एवाग्नेर्दिवा<sup>11</sup> ददृशेनार्चिरिति । अग्निर्हिमस्य भेषजम् ।  
पूत एव स तेजस्वी अन्नाद् इन्द्रियावी<sup>12</sup> पशुमान् भवतीति । तत्र विरु-  
द्धार्थेषु गुणवादोऽवतिष्ठते । तत्रापि पौर्वापर्यान्वयादेव गुणनिष्ठता प्रतीयते ।

<sup>1</sup> B. asāv ādityo <sup>2</sup> B. upāsyāntara<sup>0</sup>; Ma. anadhikāraṃ vṛddham <sup>3</sup> Ma. anumānaṃ <sup>4</sup> Ma. haplography: yad uktam [..... tadayuktam] <sup>5</sup> B. om. tat<sup>0</sup> <sup>6</sup> B. om. trayaś ca trī ca śatā <sup>7</sup> Ma. eke for ete <sup>8</sup> B. pratyakṣābhāvāt <sup>9</sup> B. tridhā <sup>10</sup> Ma. [vācino ... viṣayāḥ] <sup>11</sup> Ma. eva na darśe nāgnir <sup>12</sup> Ma, Bd, Tb, Ba. indriyāvi; Md, Ta. indriyādi

प्रमितार्थाविरुद्धार्थेषु तु श्रूयमाणमेवालम्बनं युक्तम् । न हि निरालम्बनं विज्ञानमस्तीति स्थितं निरालम्बनवादे । ननु परार्थत्वादर्थवादानां श्रूयमाणार्थत्वं<sup>1</sup> नास्तीति । तदिदमसमीक्षितं वचनम् । न हि परार्थत्वं मिथ्यात्वहेतुः । उभयं<sup>2</sup> मिथ्यात्वकारणं करणदोषो<sup>3</sup> बाधकप्रत्ययो वेत्युक्तम् । न हि प्रयाजादीनां स्वरूपाभावः परार्थत्वादभ्युपगम्यते । न च गर्भदासादीनाम् । विद्यमानस्य<sup>4</sup> हि स्वार्थता परार्थता वा नासतः शशविषाणस्योभयं दृश्यते । अर्थवादगतेभ्यः पदेभ्यः पदार्थप्रतीतिः । ततो वाक्यार्थावगतिः । तस्यास्तु ऋत्वर्थपुरुषार्थापयोगित्वाभावान्निन्दा स्तुतिर्वा प्रयोजनं कल्प्यते । न हि प्रयोजनवशात् सदसत्त्वे । किं तर्हि । प्रत्ययवशात् । तृणलोष्टादिवत् । अतो विग्रहवत्त्वादि प्रतीयमानं प्रमाणान्तराविरुद्धं च प्रतीतिशरणैर्युक्तमभ्युपगन्तुमिति च । विधिभिरेव रूपवत्त्वमपेक्षितमेवं हि श्रूयते । यस्यै देवतायै हविर्गृहीतं स्यात्तां मनसा ध्यायेत् वषट्कारिष्यन्निति नीरूपस्य ध्यानानुपपत्तेर्मन्त्रार्थवादसमर्पितं रूपमाश्रयणीयं न स्वबुद्धिकल्पितमित्यलमतिप्रसङ्गेन । यत् पुनर्देवताधिकरणे विग्रहवत्त्वादिनिराकरणं तद्देवतातः फलमिति सांख्यादयो मन्यन्ते तदभिनिवेशनिराकरणमात्रपरमिति द्रष्टव्यम् ॥ ३३ ॥

शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि ॥ १-३-३४ ॥

मनोवृत्तिमात्रसाध्यत्वाद्विद्यायाः शूद्रस्याप्यधिकारमाशङ्क्य निराक्रियते । लिङ्गदर्शनाच्च । संवर्गविद्यायां जानश्रुतिं पौत्रायणं शूद्रशब्देन परामृशति । अहहारे<sup>5</sup> त्वा शूद्र तवैव सह गोभिरस्त्विति । शिद्धान्तस्तु न तस्यावैद्यत्वात्<sup>6</sup> । कर्मणीव ब्रह्मविद्यायामनधिकार उपनयनाध्ययनार्थाधिगमनाभावात्<sup>7</sup> । यल्लिङ्गयुक्तं न तत्समर्थम् । यौगिकस्तत्र शूद्रशब्दः प्रयुक्तः । कथम् । हंसवचनादस्य जानश्रुतेः शुगुत्पन्ना शोको जातः । कं<sup>8</sup> वर एनमेतत् सन्तं सयुगवानमिव रै-  
कमात्थेत्यनादरश्रवणात् । किं<sup>1</sup> पुनरत्र कारणं शूद्रशब्देन जानश्रुतिमभाषीत् ।

<sup>1</sup> Ma. śrūyamāṇasatyatvaṃ <sup>2</sup> B. ubhayaṃ hi <sup>3</sup> Ma. haplography [karaṇa]  
<sup>4</sup> Ma. is mixed up; it reads vidyamāṇasya (l. 7), ° rthāpayogitvā[bhāvān] (l. 9) ... vigrahavattvādi (l. 11), [nir]ākaraṇam (l. 15) ... manya° (l. 16), pratiyamānam (l. 11) ... abhyupagantam (l. 12), hi svārthatā (l. 7) ... puruṣā (l. 9), nanu api ca (<iti ca) vidhibhir (l. 12) ... draṣṭavyam (l. 16); practically all the text is there, through <sup>5</sup> Ma. om. ahahāre tvā <sup>6</sup> B. tasya <sup>7</sup> B. °bhāvarthalingayuktaṃ <sup>8</sup> Ma. for kaṃ vara ... santam: īśvara etam etat satvam <sup>1</sup> B. misplaces kiṃ punar [atra] kāraṇam śūdraśabdena jānaśrutim abhāsīt after ity uktaṃ (p.75, l. 3)

तदाद्रवणात्<sup>2</sup> --- तया<sup>3</sup> शुचा परिघट्टितहृदयो रैकमृषिमादुद्रावाजगाम ।  
 एतस्माद्धेतोः<sup>4</sup> शूद्र इत्युक्तम् । सूच्यते हि रैक्रेण राज्ञः शुगुत्पन्ना आत्मनः  
 5 परोक्षज्ञानोत्थापनायाह नाहं कृपणो धनार्थी सर्वज्ञोऽस्मीति प्रकाशयितुम्<sup>5</sup>  
 ॥ ३४ ॥

क्षत्रियत्वगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॥ १-३-३५ ॥

इतश्च जानश्रुतेः क्षत्रियत्वम् । कथम् । संवर्गविद्यायामुत्तरत्र वाक्यशेषे  
 चैत्ररथेनाभिप्रतारिणा<sup>6</sup> सह समुच्चरणाल्लिङ्गादवगम्यते । समानजातीयाना-  
 10 मेवैकस्यां विद्यायां सङ्कीर्तनं युक्तम् । किं पुनस्तल्लिङ्गम् । अथ ह शौनकेन च  
 कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणो ब्रह्मचारी विभिक्ष इति ।  
 कथं पुनरभिप्रतारिणश्चैत्ररथत्वं कापेयेन<sup>7</sup> शौनकेन योगादेतेन वै चैत्ररथं  
 कापेया अयाजयंस्तमेकाकिनमन्नाद्यस्याध्यक्षमकुर्वत । तस्माच्चैत्ररथिर्नामैकः  
 क्षत्रपतिरजायत<sup>8</sup> इति छन्दोगानां द्विरात्रे श्रूयते ॥ ३५ ॥

15 संस्कारपरामर्शात्<sup>9</sup> तदभावाभिलापाच्च ॥ १-३-३६ ॥

इतश्च विद्यायामनधिकारः<sup>10</sup> संस्कारस्योपनयनस्य<sup>11</sup> परामर्शात्<sup>12</sup> तत्स-  
 ङ्कीर्तनात् । विद्याप्रदेशे तं होपनिन्ये । अधीहि भगव इति तस्य भावा-  
 भिलापादभिधानात् । शूद्रश्चतुर्थो वर्ण एकजातिर्न संस्कारमर्हतीति स्मृतेः<sup>13</sup>  
 ॥ ३६ ॥

20 तदभावनिर्धारणे च प्रवृत्तेः<sup>14</sup> ॥ १-३-३७ ॥

शूद्रत्वाभावनिर्धारणे निर्णये सति जाबालमुपनेतुमनुशासितुं च गौतमस्य  
 प्रवृत्तेः --- समिधं सोम्याहरोप त्वा नेष्ये न सत्यादगा<sup>15</sup> इति ॥ ३७ ॥

श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च ॥ १-३-३८ ॥

<sup>2</sup> B's corruptions start from tadābhavanāt for tadādravanāt: Md. tadābhavanāt, Ba. tadābhavanām; Ld. tadabhāvanam(yā), Ta. tadabhāvanayā, Bd. tadabhāvanapā  
<sup>3</sup> Ma. tayā śu[ca]; this corruption was clearly in the Vorlage of both versions A and B, for B's corruptions equally start from it: Bd. sūpari<sup>o</sup>; Md. supari<sup>o</sup>; Tb. do.; Ld, śuk (wrong emendation on śu<sup>o</sup>) <sup>4</sup> B. tasmād <sup>5</sup> B. prakāṣayitum <sup>6</sup> Ma. lacuna pratāri[ṇā ... pratāti]ṇam ca (haplography) <sup>7</sup> Ma. om. kāpeyena ... caitraratham (haplography)  
<sup>8</sup> Ma. kṣatriyapatir <sup>9</sup> Ma. °parāmarśanāt <sup>10</sup> Ma. °kāram <sup>11</sup> B. °sya copa  
<sup>12</sup> Ma. parāmarśanāt <sup>13</sup> B. śruteḥ <sup>14</sup> Ma. om. the sūtra <sup>15</sup> Ma. satyād ayāgā  
 iti

श्रवणाध्ययनतदर्थपरिज्ञानतदनुष्ठानानां<sup>1</sup> प्रतिषेधाच्च स्मरणात् । अथास्य<sup>2</sup>  
 5 वेदमुपशृण्वतस्त्रपुजतुभ्यां<sup>3</sup> श्रोत्रप्रतिपूरणम्<sup>4</sup> । तस्माच्छ्रुद्रसमीपे नाध्येतव्य-  
 मिति<sup>5</sup> ॥ ३८ ॥

कम्पनात् ॥ १-३-३९ ॥

कठवल्लीषु पद्यते यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् । म-  
 हद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्तीति । तत्र संशयः --- किं  
 10 पञ्चवृत्तिर्वायुः प्राणः किं वा ब्रह्मेति । किं तावद्युक्तम् । प्रसिद्धेर्वायुः<sup>6</sup> समष्टि-  
 व्यष्टिभावेनावस्थितः । यद्यपीदं ब्रह्मप्रकरणं तथापि ततः<sup>7</sup> श्रुतिर्बलीयसीति  
 पूर्वपक्षः<sup>8</sup> । तत्र जगत्परिवर्तमानमेजति कम्पते वज्रमशनिः प्रसिद्धेः । एवं  
 प्राप्ते ब्रह्मो ब्रह्मैव प्रतिपत्तव्यम् । कस्मात् । पूर्वापरपर्यालोचनात् । तत्र-  
 तीतेः<sup>9</sup> । तदेव शुक्रं<sup>10</sup> तद्ब्रह्म तदेवामृतमुच्यते इति पुरस्तादुपक्रमादुत्तरत्रा-  
 15 पि भयादस्याग्निस्तपति भयात्तपति सूर्यः भयादिन्द्रश्च वायुश्च मृत्युर्धावति  
 पञ्चम इति । तन्मध्यपतितेऽस्मिन् वाक्ये ब्रह्मैव निर्दिष्टं गम्यते न वायुः । क-  
 स्मात् । जगतः कम्पनात् । ब्रह्मणो हि निखिलं जगद्विभ्यत् कम्पते स्वव्यापारे  
 नियमेन प्रवर्तते इत्यर्थः ॥ ३९ ॥

ज्योतिर्दर्शनात् ॥ १-३-४० ॥

20 एष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रू-  
 पेणाभिनिष्पद्यते<sup>11</sup> इति । तत्र सन्देहः --- किं तमोपहं तेजः किं वा परं<sup>12</sup>  
 ब्रह्मेति । किं तावद्युक्तम् । तमोपहं तेजः प्रसिद्धेः । अथ यदतः परो दि-  
 वो ज्योतिरिति परप्रत्यभिज्ञानात् परं ज्योतिरित्यध्यवसितमिह तन्नास्तीति  
 पूर्वपक्षः<sup>13</sup> । सिद्धान्तस्तु ब्रह्मप्रतिपादनाय<sup>14</sup> प्रकरणसमुत्थानाय<sup>15</sup> आत्मा-  
 पहतपाप्मेत्युपक्रम्यैतं<sup>16</sup> त्वेव ते भूयोऽनुव्याख्यास्यामीत्यनुसन्धानादशरीरं  
 वाव सन्तं न प्रियाप्रिये स्पृशत इत्यवधारणादशरीरो वायुरिति च दृष्टान्तो-

<sup>1</sup> Ma. ° pratijñāna° <sup>2</sup> Ma. om. athāśya <sup>3</sup> Ma. upaśṛṅvann <sup>4</sup> B. ° paripūraṇam  
<sup>5</sup> B. ° tavya iti <sup>6</sup> B. vāyuh prāṇaḥ <sup>7</sup> B. om. tataḥ <sup>8</sup> B. pūrvaḥ <sup>9</sup> B. om. tat  
<sup>10</sup> B. śuklaṃ <sup>11</sup> Ma. ° bhisampadyata <sup>12</sup> B. om. paraṃ <sup>13</sup> B. pūrvaḥ <sup>14</sup> B.  
 tad brahma° <sup>15</sup> B. samatthānāt <sup>16</sup> B. ° kramād etam



पादानात्<sup>1</sup> परमकारणं ज्योतिर्जीवस्योपसम्पत्तव्यमथ यदत इति परस्मिन्  
 5 ह्येव<sup>2</sup> ज्योतिःशब्दस्य<sup>3</sup> दर्शनायेति स्थितम् ॥ ४० ॥

आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॥ १-३-४१ ॥

आकाशो<sup>4</sup> वै नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मेति  
 श्रूयते । तत्र सन्देहः --- किं भूताकाशः किं वा पर इति । भूताकाशमिति  
 प्राप्तम् । अवकाशादिदानेन तस्य नामरूपनिर्वहणं सम्भवतीति प्राप्ते उच्यते  
 10 --- पर एवाकाशः । कस्मात् । अर्थान्तरत्वेन व्यपदेशादाकाशस्य ते य-  
 दन्तरेत्याकाशस्यापि<sup>5</sup> नामरूपशब्देन<sup>6</sup> व्यतिरेकेणाभिधानात् । आदिशब्देन  
 ब्रह्मत्वामृतत्वात्मत्वसंकीर्तनं गृह्यते<sup>7</sup> । आकाशस्तल्लिङ्गादिति स्पष्टलिङ्गनाम-  
 रूपनिर्वहणमन्यत्रापि स्यादित्याशङ्कातिरेकः ॥ ४१ ॥

सुषुप्त्युत्क्रान्त्योर्भेदेन ॥ १-३-४२ ॥

व्यपदेशादितिवर्तते । बृहदारण्यके षष्ठप्रपाठके कतमं आत्मेति योऽयं वि-  
 15 ज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुष इत्युपक्रम्यात्मविषयं निरूपणं क्रि-  
 यमाणं किं संसारिस्वरूपपरं किं वा परमात्मस्वरूपपरमिति संशये विज्ञा-  
 नमयः प्राणेष्विति लिङ्गात् संसारिस्वरूपप्रधानमन्वाख्यानमिति प्राप्ते ब्रूमः  
 --- परस्वरूपपरमिति<sup>8</sup> । कुतः । सुषुप्तावुत्क्रान्तौ च शारीराद् भेदेन प-  
 20 रस्य व्यपदेशात् --- प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेदेति  
 प्रकृष्टया सर्वज्ञलक्षणया प्रज्ञया युक्तः<sup>9</sup> परमेश्वरस्तेन सम्परिष्वक्तो जीवः ।  
 तथोत्क्रान्तावप्ययं शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन् यातीति ।  
 यः पुनरुपक्रमे प्राणसम्बन्धः सोऽनुवादः प्रमाणान्तरसिद्धेः । सर्वोपाधिरहि-  
 तचैतन्यानन्दस्वरूपप्रतिपादनाय । तथाहि स वा एष महानज आत्मेत्युप-  
 संहरति । असङ्गो ह्ययं पुरुषोऽनन्वागतं<sup>10</sup> पुण्येनानन्वागतं पापेन । तीर्णो हि  
 तदा सर्वाञ्शोकान् हृदयस्य भवतीति पुण्यपापाभ्यामसम्पृक्तं समस्तशोका-  
 तीतं विज्ञानात्मनः परं रूपं परमात्मसंज्ञं<sup>1</sup> दर्शयति ॥ ४२ ॥

<sup>1</sup> B. dr̥ṣṭāntotpādanāt° <sup>2</sup> B. parasminn api <sup>3</sup> B. śabdadarśa° <sup>4</sup> Ma. ākāśo ha  
 vai <sup>5</sup> Ma. yad antareṇākā° <sup>6</sup> B. ° rūpatvāt tadvyā° <sup>7</sup> B. yujyate for gr̥hyate  
<sup>8</sup> B. pararūpa° <sup>9</sup> B. yuktaḥ prājñāḥ parame° <sup>10</sup> Ma. puruṣo 'nvāgatam iti  
<sup>1</sup> Ma. ° saṃjñām

पत्यादिशब्देभ्यः॥ १-३-४३॥

इतश्च सर्वस्य<sup>2</sup> वशी सर्वस्येशानः सर्वस्याधिपतिरिति पत्यादिशब्देभ्यः  
परमात्मा निश्चीयते॥ ४३॥

इति श्रीभास्कराचार्यप्रणीते शारीरकमीमांसाभाष्ये  
प्रथमाध्यायस्य तृतीयपादः॥

<sup>2</sup> Ma. sarvavaśī

**आनुमानिकमप्येकेषामिति चेन्न  
शरीररूपकविन्यस्तगृहीतेर्दर्शयति च<sup>1</sup> ॥ १-४-१॥**

5 अनुमानिकमनुमाने भवं प्रधानमप्येकेषाम् शाखिनां<sup>2</sup> शब्दवदुपलभ्यते । अ-  
पिशब्दः सम्भावनायाम् । कठवल्लीषु पठ्यते महतः परमव्यक्तमव्यक्तात्पुरुषः<sup>3</sup>  
पर पुरुषान्न<sup>4</sup> परं किंचिदिति । पुरुषो भोक्ताव्यक्तं प्रधानमिति तत्र ब्रूमः ---  
सांख्योक्तः प्रत्यभिज्ञायत इति चेन्न शरीरस्य रथरूपकविन्यस्तस्याव्यक्तश-  
ब्देन ग्रहणात् । केनचित् सादृश्येन वस्त्वन्तरे वस्त्वन्तरकल्पनं<sup>5</sup> रूपकम् ।  
10 यथा भारतामृतं चक्रवाकस्तनीति ।

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥  
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ इति ॥

15 रथकृतिं दर्शयित्वेन्द्रियादिभ्यः परत्वेन सोऽध्वनः परमाप्नोति तद्विष्णोः  
परमं पदमिति दर्शयति । कथम् ।

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥  
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।  
20 पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ इति ॥

इन्द्रियेभ्यो ह्यर्थानां<sup>6</sup> परत्वमितिग्रहणादुत्कृष्टवचनोऽत्र परशब्दः । पूर्वस्मिन्  
ग्रन्थे शरीरस्य सन्निधानादव्यक्तं शरीरं प्रतीयते पारिशेष्याच्चेति । नशब्दात्<sup>7</sup>  
सर्वस्मात् परमपदस्य परत्वमिह विवक्षितं दुर्विज्ञेयत्वात् । तथा च ।

एष सर्वेषु भूतेषु गूडात्मा न प्रकाशते ।  
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ इति ।

वैष्णवस्य पदस्य दुरवगतत्वमुक्त्वा<sup>8</sup> तत्प्रतिपत्युपायं<sup>9</sup> दर्शयति ।

<sup>1</sup> Ma. om. ca <sup>2</sup> Ma. om. śākhinām <sup>3</sup> Ma. om. ° mavyakta° <sup>4</sup> B. om. puruṣān  
na paraṃ kiṃcid <sup>5</sup> Ma. kalpanaṃ kalpanaṃ <sup>6</sup> Ma. om. hy <sup>7</sup> Ma. caśabdah  
<sup>8</sup> B. durdarśatvam <sup>9</sup> B. ° pratītyupāyaṃ

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेत् ज्ञान आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ इति ॥

5 वाचं समस्तबाह्येन्द्रियव्यापारं मनसि संयच्छेदित्यर्थः । तच्च मनो ज्ञाना-  
त्मनि बुद्धिस्वरूपे नियमयेत् । मनो नाम सङ्कल्पकामस्मरणादिहेतुः बुद्धिः  
पुनरध्यव्यवसायात्मिका । तस्याश्च धर्मोऽहङ्कारः । ते बुद्धिमनसी द्वे अन्त-  
:करणे वेदान्तवादिन इच्छन्ति । तां च<sup>1</sup> बुद्धिं महत्यात्मनि क्षेत्रज्ञे भोक्तरि  
स्थापयेत् । तं च शान्ते प्रपञ्चातीते सर्वव्यापिन्यमृतरसे संसृजेत् । स एवा-  
10 हमस्मीति भावयेत् । सनकाद्यैश्च<sup>2</sup> योगशास्त्रेऽयमेव योगः प्रदर्श्यते । ध्यानं  
धारणा समाधिरिति । ध्यानमभिप्रेतार्थप्राप्त्यर्थं<sup>3</sup> चित्तैकाग्रतोच्यते । प्राणेन्द्रि-  
यबुद्धिमनसां युगपत्सन्धानं धारणा । अद्वाप्रयत्नाभ्यां नित्यचिन्ता समाधिः ।  
उक्तं च सनकेन

न योगादुत्तमं ह्यस्ति योग एव परा गतिः ।  
15 देवा महर्षयश्चैव योगेन श्रेष्ठतां गताः ॥  
क्लिष्यमाणोऽपि<sup>4</sup> कुर्वीत निग्रहं मनसः सदा ।  
न निर्वेदं मुनिर्गच्छेत् कुर्यादेवात्मनो हितम् ॥ इति ॥ १ ॥

सूक्ष्मं तु तदर्हत्वात् ॥ १-४-२ ॥

कथं पुनः शरीरमव्यक्तशब्दाहमित्याशङ्कानिवृत्त्यर्थस्तुशब्दः । शरीरकारणं  
20 भूतसूक्ष्ममव्याकृतमीश्वरशक्तिराद्यं<sup>5</sup> तत्त्वमचेतनं यतः सर्वोऽयमाकादिरचेत-  
नप्रपञ्चो<sup>6</sup> जायते । कारणोक्त्या<sup>7</sup> कार्यं स्थूलमपि शरीरमुक्तम् कार्यकारण-  
योरनन्यत्वादित्यभिप्रायः<sup>8</sup> । किं पुनः कारणं स्थूलशरीरे प्रकृते भूतसूक्ष्मं  
व्यपदिश्यते । तदर्हत्वादित्याह<sup>9</sup> --- अव्यक्तशब्दाहत्वात् ॥ २ ॥

तदधीनत्वादर्थवत्<sup>10</sup> ॥ १-४-३ ॥

यदव्याकृतमभ्युपगते तदेव नः प्रधानमित्यशङ्काह --- तदधीनत्वादीश्व-  
राधीनत्वादव्याकृतावस्थायाः त्वदभिप्रेतं नित्यमचेतनं प्रधानं न सिध्यति ।

<sup>1</sup> B. om. ca <sup>2</sup> Ma. sāgāda; Md, Bd. sanakāda; Tb. sanakādi; Ld. samakādyaiśca  
<sup>3</sup> Ma. ° prāptyarthā <sup>4</sup> B. śliṣyamāṇo <sup>5</sup> Ld, Bd, Tb. avyakta[m] tadiśvara° ; Md.  
avyaktikṛtam <sup>6</sup> Ma. acetanaḥ <sup>7</sup> B. kāraṇam ukta <sup>8</sup> Ma. haplography kārya  
[kāraṇa°... punaḥ] kāraṇam <sup>9</sup> B. tadarhatvād avyaktaśabdābhāvāt <sup>10</sup> Ma. om.  
arthavat

तच्चाव्याकृतमर्थवदभ्युपगम्यते प्रयोजनत्वात्<sup>1</sup>। न हि तेन विना प्रपञ्चोत्पत्तिः  
सम्भवतीति केचिदेवं व्याचक्षते। अपरा व्याख्या --- सूक्ष्मं लिङ्गशरीरं।  
5 स्थूलशरीरापेक्षया सूक्ष्ममिति व्यपदिश्यते। कस्मात्। तदर्हत्वादव्यक्तशब्द-  
स्य। पञ्चानां भूतानां प्रतिपुरुषं सूक्ष्मावस्था कर्मकारितास्ति। तदन्तरप्रति-  
पत्तौ रंहतीत्यत्र प्रसाध्यते। तस्मिन् शरीरे पञ्च वायव एकादशेन्द्रियशक्तयो  
बुद्धिश्चेति। तदिदं लिङ्गशरीरं पुर्यष्टकमिति गीयते। तेन बद्धो बद्ध उच्यते।  
तेन च<sup>2</sup> मुक्तो मुक्त इत्युच्यते। तदेतदाह --- तदधीनत्वादर्थवत्। सूक्ष्मशरी-  
10 राधीनत्वाद्बन्धमोक्षयोरर्थवदिति। दृष्टान्तवचनमिन्द्रियेभ्यः परत्वं यथार्थानां  
तथा महतो जीवादव्यक्तस्य परत्वम्। शरीरं रथमित्यत्रापि लिङ्गशरीरमुपा-  
त्तं तेन विना संसरणभोगयोरभावात्। अतः प्रकृतमेव सूक्ष्मशरीरमित्युपपन्नं  
द्वितीयं व्याख्यानम्। लिङ्गशरीररहितश्च<sup>3</sup> परमात्मेति ततः परत्वं<sup>4</sup> तस्योप-  
पद्यत इति॥ ३॥

15 ज्ञेयत्वावचनाच्च॥ १-४-४॥

ज्ञेयत्वेन सांख्यैः प्रधानं स्मर्यते --- गुणपुरुषविवेकज्ञानान्मुक्तिरिति। इह  
च<sup>5</sup> तदभावान्न प्रधानमव्यक्तम्॥ ४॥

वदन्तीति<sup>6</sup> चेन्न प्राज्ञो हि<sup>7</sup> प्रकरणात्॥ १-४-५॥

ज्ञेयत्वं वदति श्रुतिरिति चेत्

20 अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते॥  
इति॥

न। प्राज्ञो हि। तस्य हीदं प्रकरणं पुरुषान्न परं किञ्चिदित्युपक्रमात्। न  
च प्रधानस्य प्रक्रियास्ति। कथं पुनरीश्वरविषयं ज्ञानं जीवस्य मुक्तिकारणम्।  
न हि गोविषयेण ज्ञानेन तैमिरिकस्य द्विचन्द्रज्ञानं निवर्तते। वचनसाम-  
र्थ्याद्भवतीति चेन्न वचनशतेनाप्यनिवृत्ताविद्यस्य मुक्तिरुपपादयितुं शक्यते।

<sup>1</sup> B. prayojanavat <sup>2</sup> Ma. om. ca <sup>3</sup> B. om. ca <sup>4</sup> Ma. paratvaṃ parasyo<sup>0</sup> <sup>5</sup> B. om. ca <sup>6</sup> Ma. vadantīti <sup>7</sup> Ma. has a lacuna from hi prakaraṇāt to <sup>0</sup>aviśeṣāt (p.82, l. 21)

ज्ञानमज्ञानस्य निवर्तकं दृष्टत्वात् । तच्च । प्रकाशकत्वात् प्रदीपवत् । अत्रोच्यते  
 --- न गोपुरुषवदत्यन्तभेदो जीवपरयोः । यदेव पररूपादर्शनं सैवाविद्या ।  
 5 सा च विद्यया निवर्तते । ततश्च स्वरूपं प्रतिपद्यत इति किमत्र चित्रम् । अत  
 इदमुक्तम् --- निचाय्य तं मृत्युमुखात् प्रमुच्यत इति ॥ ५ ॥

**त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॥ १-४-६ ॥**

इतश्च नाव्यक्तं प्रधानम् । एवशब्दोऽवधारणे । त्रयाणामग्निजीवपरमा-  
 त्मनामुपन्यासो वक्तव्यतया प्रश्नश्च ज्ञेयतयैवमिति प्रकारनिर्देशः । ग्रन्थारूढः  
 10 प्रकारो निर्दिश्यते --- स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्धाणा-  
 य मह्यमित्यग्निप्रश्नः । येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति  
 चैके एतद्विद्यामनुशिष्टस्त्वयाहं वराणमेष वरस्तृतीय इति जीवप्रश्नः । सौ-  
 मनस्यप्रश्नापेक्षयायं तृतीयः । अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृताद्  
 अन्यत्र भूताच्च भव्याच्च यत् तत् पश्यसि तद्वदेति परविषयः प्रश्नः । उपन्या-  
 15 सोऽपि । लोकादिमग्निं तमुवाच तस्मै ।

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
 स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

इति जीवविषयं प्रतिवचनम् । न जायते म्रियते वा विपश्चिदिति परवि-  
 षयमेव । नास्ति प्रधानस्येति तात्पर्यार्थः ॥ ६ ॥

20 **महद्वच्च ॥ १-४-७ ॥**

इतश्च महच्छब्दो बुद्धौ सांख्यैः प्रयुक्तः । ततोऽन्यत्रापि वेदे दृश्यते ---  
 वेदाहमेतं पुरुषं महान्तम् । तथाव्यक्तशब्दः शरीरे भविष्यतीति ॥ ७ ॥

**चमसवदविशेषात् ॥ १-४-८ ॥**

श्वेताश्वतराणां मन्त्रोपनिषदि श्रूयते ।

अजामेकां लोहितशुक्लकृष्णां<sup>1</sup> बह्वीः प्रजाः सृजमानां सरूपाः ।

<sup>1</sup> Ma. ° kṛṣṇaśuklām

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ इति

तैत्तिरीयाणामपि नारायणोपनिषदि श्रूयते । अस्मिन्मन्त्रे त्रिगुणात्मिका  
5 प्रकृतिः सांख्यस्मृतिप्रसिद्धा प्रत्यभिज्ञायते । अतः प्रधानं श्रुतिगम्यमेवेत्या-  
शङ्का<sup>1</sup> निराकरोति । न प्रधानमनेन मन्त्रेण निर्दिश्यते । कस्मात् । अविशे-  
षात् । लोहितादिशब्दानां रक्तशुक्लकृष्णवर्णवाचिनां सर्वत्राविशेषात् । चमस-  
वदर्वाग्विलश्चमस ऊर्ध्वबुध इत्येतस्मिन्<sup>2</sup> मन्त्रे चमसक्रियायोगाच्चमसशब्दो  
यथाविशिष्टस्तथेहापि ॥ ८ ॥

10 ननु<sup>3</sup> तत्र इदं तच्छ्रुत् इति वाक्यशेषाच्छ्रुत्स्वमसो गम्यते । अत्र कथं  
विशेषप्रतीतिरत<sup>4</sup> आह ।

ज्योतिरुपक्रमा तु तथाह्यधीयत एके ॥ १-४-९ ॥

तुरवधारणे । ज्योतिरुपक्रमो यस्याः प्रकृतेः सा ज्योतिरुपक्रमा । तथा  
तेन प्रकारेणैके शाखिनः छन्दोगा अधीयते । हीति हेतौ । यदग्ने रोहितं रूपं  
15 तेजसस्तद्रूपं यच्छुक्लं तदपां यत् कृष्णं तदन्नस्येति शाखान्तरे विशेषदर्शना-  
दविशेषश्रुतिर्निर्णीयते । यथाग्नेयं चतुर्धा करोतीति विशेषश्रुत्या पुरोडाशं  
चतुर्धा करोतीति सामान्यश्रुतिर्निर्णीयते तद्वत् ॥ ९ ॥

कल्पनोपदेशाच्च मध्वादिवदविरोधः ॥ १-४-१० ॥

चशब्दः<sup>5</sup> सम्भावनायाम् । ईश्वरादुत्पन्नायामजायामपि<sup>6</sup> चराचरप्रकृताव-  
20 जायां<sup>7</sup> सादृश्यकल्पनयोपदेशादविरोधः । यथा काञ्चिदजां बहुवर्करां यद्-  
च्छ्रया कश्चिदजोऽनुशेते अपरो जहाति तथेमां प्रकृतिमविद्वाननुशेते व्यपग-  
ताविद्यातिमिरो जहातीति जीवानां परस्परं भेद एव परमात्मना चाभेदः ।  
फेनतरङ्गादीनामिव सत्येवमेकस्मिन् मुक्ते परो न मुच्येत इत्युपपद्यते बन्ध-  
मोक्षव्यवस्था । मध्वादिवदादित्यस्याः<sup>8</sup> मधुनो मधुत्वं वाचश्चा धेन्वा धेनुत्वं  
सादृश्यात् कल्प्यते ॥ १० ॥

न सांख्योपसंग्रहादपि नानाभावादतिरेकाच्च ॥ १-४-११ ॥

<sup>1</sup> B. prati° for śruti° <sup>2</sup> B. ity asmin <sup>3</sup> Ma. nanu vākya° <sup>4</sup> Ma. viśeṣaḥ  
prakṛtibhiḥ <sup>5</sup> Ma. om. ca <sup>6</sup> B. om. ajāyām <sup>7</sup> B. ° ajā <sup>8</sup> Ma.  
manvādivadityasya

यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः तमेवम् आत्मानं विद्वान् ब्र-  
ह्मामृतोऽमृतमिति<sup>1</sup>। अस्मिन् मन्त्रे पञ्चसंख्याविषया अपरा पञ्चसंख्या श्रूयते ।  
5 ततश्च पञ्चपञ्चकाः पञ्चविंशतिपदार्थाः सम्पद्यन्ते । अर्थतश्च स्मर्यन्ते सांख्यैः ।

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।  
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ इति ।

अत्रोच्यते । न संख्योपसङ्गहादपि प्रधानादीनां श्रुतिमत्त्वम् । अपिशब्दः  
सम्भावनायाम् । कुतः । नानाभावात् सांख्यकल्पितानां पञ्चविंशतितत्त्वानां  
10 पृथग्भावात् । अन्तराले पञ्चसंख्यानिबन्धनं नास्ति यत्रावान्तरसंख्या नि-  
वेशते । संख्याशब्दो हि<sup>2</sup> प्रयुज्यमानो जातिगुणक्रियां चोपादाय प्रयुज्यते ।  
न चात्रान्तराले पञ्चसंख्यानिवेशनिमित्तमन्यतमं यत्<sup>3</sup> पश्यामः । तस्माद्  
दिक्संख्ये संज्ञायामिति समासोऽनुसर्तव्यः । पञ्चजना नाम केचित् ते पञ्चेति-  
संख्यया विशिष्यन्ते । यथा सप्तर्षयः सप्तत्येकैकोऽपि सप्तर्षिः । जनशब्दोऽपि  
15 न तत्त्वे प्रसिद्धः । तस्मादप्रत्यभिज्ञानम् । अतिरेकाच्च । यस्मिन्निति सप्त-  
म्यात्मा<sup>4</sup> निर्दिश्यते । तथाकाशश्च<sup>5</sup> प्रतिष्ठित इत्याकाशोऽतिरिच्यते । ततश्च  
सप्तविंशतितत्त्वानि सम्पद्यन्ते<sup>6</sup> ॥ ११ ॥

प्राणादयो वाक्यशेषात् ॥ १-४-१२ ॥

के पुनस्ते पञ्चजनाः । प्राणादयः । कथम् । वाक्यशेषात् । प्राणस्य प्राणमुत्  
20 चक्षुषश्चक्षुरुत् श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुरिति ॥ १२ ॥

ज्योतिषैकेशामसत्यन्ने ॥ १-४-१३ ॥

माध्यन्दिनानां अन्नेन प्रपूरणम्<sup>7</sup> । असत्यन्ने ज्योतिषा पूरणमेकेषां काण्वा-  
नाम् । न तेऽन्नं प्राणादिषु पठन्ति<sup>8</sup> । पञ्च पञ्चजना इत्यस्मात् पूर्वस्मिन् मन्त्रे  
तद्देवा ज्योतिषां ज्योतिरिति पठन्ति<sup>9</sup> ॥ १३ ॥

<sup>1</sup> Ma. om. iti <sup>2</sup> Ma. om. hi <sup>3</sup> Ma. anyat paśyāmaḥ <sup>4</sup> Ma. saptamyā  
pumān <sup>5</sup> Ma. tathā cākāśaśca <sup>6</sup> Ma. prasajyante for sampadyante <sup>7</sup> prāṇam  
for prapūraṇam <sup>8</sup> Ma. pacati for paṭhanti <sup>9</sup> Ma. om. paṭhanti



कारणत्वेन चाकाशादिषु<sup>1</sup> यथाव्यपदिष्टोक्तेः॥ १-४-१४॥

ऋचिदाकाशादिका सृष्टिरुच्यते --- आत्मनः आकाशः सम्भूत इति ।  
 5 ऋचित्तेजःप्रमुखा --- तत्तेजोऽसृजतेति । ऋचित् प्राणादिका --- स प्राण-  
 मसृजतेति । ऋचिदक्रमा लोकसृष्टिः --- स इमाँल्लोकानसृजताम्भो मरीची-  
 र्मरमाप इति । ऋचिदसत्पूर्विका सृष्टिः --- असद्वा इदमग्र आसीत्ततो वै  
 सदजायतेति । ऋचिदसन्निराकरणेन सत्पूर्विका सृष्टिः --- कथमसतः स-  
 ज्जायेतेति सदेव सौम्येदमग्र आसीदिति । सृष्टिक्रमविप्रतिपत्तेः स्रष्टाप्यनेको  
 10 नैकं ब्रह्म जगत्कारणमित्याशङ्क्य निराक्रियते । चशब्दस्तुशब्दार्थो यथाशब्दः  
 प्रकारवचने यत्प्रकारं सर्ववित्त्वादिगुणयुक्तं<sup>2</sup> ब्रह्मकारणत्वेन व्यपदिष्टमेकस्मिन्  
 वेदान्ते तत्प्रकारस्य सर्ववेदान्तेषूक्तेर्न कारणविगानमाकाशादिषु<sup>3</sup> सृज्यमाने-  
 ष्वप्यनेकस्रष्टप्रत्यभिज्ञानात्<sup>4</sup> । सत्यं ज्ञानमनन्तं ब्रह्मेति यदेकत्रोक्तं तदैक्षत  
 बहु स्यां प्रजायेयेति । तथा --- आत्मा वा इदमेक एवाग्र आसीन्नान्यत्  
 15 किञ्चन मिषत्स ऐक्षत लोकानुसृजा इति । यथा कुम्भाकारो मृत्संजातं<sup>5</sup> नि-  
 र्मिमाणः कदाचिद्वटपूर्विकां सृष्टिं करोति कदाचिच्छूरावपूर्विकां तथापि न<sup>6</sup>  
 कर्ता भिद्यते॥ १४॥

समाकर्षात्॥ १-४-१५॥

यदुक्तमसद्वा इदमग्र आसीदित्यसत्पूर्विका सृष्टिः<sup>7</sup> श्राव्यत इति तत्रोत्तरम्  
 20 --- सोऽकामयतेति प्रकृतसमाकर्षात् --- असद्वा इदमग्र आसीदित्यनेन  
 श्लोकेन पूर्वोक्तमेवात्मानमालम्ब्य विषयीकृत्योत्तरवाक्यप्रवृत्तेरित्यर्थो यदिद-  
 मभिव्यक्तं जगदुपलभ्यते तदसदिवासीदस्पष्टमिवाभूदित्यर्थः<sup>8</sup> । न निरात्म-  
 कवस्तुकारणत्वेन<sup>9</sup> कथ्यते<sup>10</sup> । असदेवेदमग्र आसीदित्यत्रापीयमेव योजना  
 तत् सदासीदिति समाकर्षणात् तद्वेदं तर्ह्यव्याकृतमासीदित्यत्रापीश्वरे व्याक-

<sup>1</sup> Ma. °[ṣū] <sup>2</sup> Ld, Bd, Tb, Ba. sarvajñatvādi° <sup>3</sup> Ma, Lb, Tb.  
 ° vigānam <sup>4</sup> Ma. sṛjyamāneṣu vine satyapi pratyabhijñānāt; B. sṛjyamāne  
 satyarthāpratyabhijñānāt; I conjecture sṛjyamāneṣv apyane (<Ma. vine =-pi ne =  
 -pyane) kasraṣṭrapratyabhijñānāt; the original error of B was a haplography, -māne  
 [...ane]ka-, which produced other corruptions; but as both Ma and B have a corruption for  
 sṛṣṭra° (satyapi/satyārtha), their common Vorlage must have already been out of order; the  
 saty° of all MSS. is attracted by dittography from following satyam <sup>5</sup> mṛtsamjātam,  
 e.c.; MSS. matrajātam <sup>6</sup> B. kartā na <sup>7</sup> B. sṛṣṭir ucyata <sup>8</sup> Ma. tadasai[...]bhūd  
<sup>9</sup> Ma. ° ātmakaṃ spaṣṭakāraṇa° <sup>10</sup> Ma. kalpate

तेरि सत्येव कर्मकर्तृनिर्देशो द्रष्टव्यः । तस्मादेवमेव चेतनं जगत्कारणमिति<sup>1</sup>  
सिद्धम् । यदुक्तं गतिसामान्यादिति न तार्किकाणामिव जगत्कारणे विप्रति-  
5 पत्तिरित्यभिप्रायः । न वियदश्रुतेरित्यारभ्याकाशादिविषयामपि विप्रतिपत्तिं  
निराकरिष्यति ॥ १५ ॥

### जगद्वाचित्वात् ॥ १-४-१६ ॥

कौषीतकिब्राह्मणे बालाक्यजातशत्रुसंवादे श्रूयते --- यो वै बालाक एतेषां  
पुरुषाणां कर्ता यस्य चैतत् कर्म स वै वेदितव्य इति । अत्र सन्देहः किमत्र  
10 प्राणो वेदितव्यत्वेनोपदिश्यते किं<sup>2</sup> जीवः किं वा परमात्मेति । प्राणस्यैतत्  
कर्मेति तावत् प्राप्तम् । कर्मशब्दः क्रियावचनः । सर्वा च क्रिया चलना-  
त्मिका । परिस्पन्दलक्षणश्च वायुः । तेन प्राणो गम्यते धूमेनेवाग्निः । ये<sup>3</sup>  
च बालाकिना निर्दिष्टाः पुरुषाः य एष आदित्ये पुरुषश्चन्द्रमसि पुरुष इति  
तेषामपि वायुः कर्तोपपद्यते । सूत्रात्मनः प्राणस्य महिमानो<sup>4</sup> हि सर्वे देवता-  
15 प्रभेदा इति जीवो वेदितव्यः । यस्य चैतत् कर्मेति धर्माधर्मलक्षणं कर्म प्र-  
सिद्धम्<sup>5</sup> । तद्भोगार्थं जगदुत्पद्यत इति । बालाकिना निर्दिष्टानां पुरुषाणामपि  
जीवः कर्ता कथञ्चिदुपपद्यते । तस्माद्विज्ञानात्मा<sup>6</sup> वेदितव्य इति प्राप्तेऽभि-  
धीयते --- पर एवात्र वेदितव्यतयावगम्यते । कथम् । उपक्रमे ब्रह्म ते  
ब्रवाणीति बालाकिना ब्रह्मोपक्षिप्तं । तदेवात्र बुद्धौ विपरिवर्तमानम् । यस्य  
20 चैतत् कर्मेत्यत्र पर<sup>7</sup> उच्यते न प्राणो जीवो वा प्रकरणाभावात् । कर्मशब्दश्चैत-  
च्छब्देन सम्बध्यमानं<sup>8</sup> प्रत्यक्षादिप्रमाणसिद्धं जगत् प्रत्याययति क्रियत इति  
कर्मेतिव्युत्पत्तेः संभवात्<sup>9</sup> । एतेषां पुरुषाणां कर्ता ईश्वरः । कर्तोपपद्यते नान्यः ।  
चशब्दस्य चायमर्थः । किं विशिष्याभिधीयते --- यस्य चेदं कृत्स्नं जगत्<sup>10</sup>  
कर्म सामान्येन स वै वेदितव्य इति । किं चाजातशत्रुणा बालाक्युपदिष्टं ब्रह्म  
प्रत्याख्याय तदधिकविवक्षयेदं वाक्यमवतारितम् । तस्मात् परविषयमिदम् ।  
उपसंहारे च सर्वान् पाप्मनोपहत्य सर्वेषां भूतानां श्रेष्ठ्यं स्वाराज्यमाधि-

<sup>1</sup> Ma. om. iti <sup>2</sup> B. kiṃ vā jīvaḥ <sup>3</sup> B. yena for ye ca <sup>4</sup> B. mahimāno 'pi  
<sup>5</sup> Ma. siddham <sup>6</sup> B. vijñānākhyo <sup>7</sup> B. sa mucyate for para ucyate <sup>8</sup> B.  
<sup>9</sup> mānapratyakṣa <sup>9</sup> B. sa bhagavān for sambhavāt <sup>10</sup> B. om. jagat

पत्यं पर्येति य एवं वेदेति<sup>1</sup> सर्वपापनिवृत्तिः स्वाराज्यं च दर्शयति । तच्च  
ब्रह्मपरिग्रहेऽवकल्पते ॥ १६ ॥

5 जीवमुख्यप्राणलिङ्गान्नेति चेत् तद्व्याख्यातम्<sup>2</sup> ॥ १-४-१७ ॥

यत्पुनरुक्तं जीवमुख्यप्राणलिङ्गात्तयोर्ग्रहणमिति तद्व्याख्यातम् । प्रतर्दनवि-  
द्यायामुपासानैविध्यादिति । त्रिविधमुपासनमित्युक्तम् ॥ १७ ॥

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॥ १-४-१८ ॥

अन्यार्थं ब्रह्मोपलक्षणार्थमस्मिन् प्रकरणे जीवप्राणग्रहणमिति जैमिनिरा-  
10 चार्यो मन्यते स्म<sup>3</sup> । प्रश्नव्याख्यानाभ्याम्<sup>4</sup> । प्रश्नस्तावत् --- ङ्गैष बालाके  
पुरुषोऽशयिष्ट ङ्ग वा एतदभूत् कुत एतदागादिति । व्याख्यानमपि --- यथा  
सुषुप्तः स्वप्नं न कञ्चन<sup>5</sup> पश्यति अथास्मिन् प्राण एवैकधा भवति एतस्मा-  
दात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोका इति  
सुषुप्तिकाले<sup>6</sup> समस्तं करणग्रामं मनसा सङ्गृह्यायं जीवः<sup>7</sup> प्राज्ञमात्मानमनुप्र-  
15 विश्य स्वस्थः सम्प्रसन्नः पुनर्भोगायागच्छति । सोऽयमीश्वरोऽत्र वेदितव्यो  
न जीवः अपि चैवमेके वाजसनेयिनः एवमेवाधीयते । तत्रापि बालाक्य-  
जातशत्रुसम्वादरूपामाख्यायिकामवतार्य प्रश्नप्रतिवचने भवतः --- य एष  
विज्ञानमयः पुरुषः ङ्गैष एतद्वा लोके पुरुषोऽशयिष्ट ङ्गैष<sup>8</sup> तदभूत् कुत ए-  
तदागादिति प्रश्नः । प्रतिवचनमपि --- य एषोऽन्तर्हृदय आकाशस्तस्मिन्  
20 शेत इति । आकाशशब्दश्च<sup>9</sup> ब्रह्मणि प्रयुक्त इत्युक्तं दहरोऽस्मिन्नन्तराकाश  
इत्यत्र । ननु पुनरुक्तमिवाभाति । न दोषः । प्रतर्दने जीवमुख्यप्राणलिङ्गयोर्ब्र-  
ह्मोपलक्षणार्थत्वं व्याख्यातम् । उपक्रमोपसंहारपर्यालोचनया त्रिविधमुपासनं  
तत्राभिप्रेतम् । इह तूपलक्षणार्थमिति केचित् । अथवास्तु तत्राप्युपलक्षणार्थ-  
त्वं तथापि विशेषाशङ्का शक्यते दर्शयितुम् । उक्तं तत्र वक्तुरात्मोपदेशाद्<sup>10</sup>  
25 वामदेववदिति<sup>11</sup> परमात्मोपासनं मामेव विजानीहीति वक्तुम् । तदेकवाक्य-  
त्वाच्चोत्तरमपि ब्रह्मविषयं वाक्यजातम् । इह पुनराम्नायते --- तं<sup>12</sup> होवाचा-  
जातशत्रुः ङ्गैष एतद्बालाके पुरुषोऽशयिष्ट ङ्ग वा एतदभूत् कुत एतदागादिति

<sup>1</sup> B. vedeti sarveṣām upāsanamityuktam— 17— <sup>2</sup> B. om. the sūtra and bhāṣya  
(haplography). <sup>3</sup> Ma. om. sma <sup>4</sup> Ma. om. praśnavyākhyānābhyām <sup>5</sup> Ma.  
kathamcana <sup>6</sup> Ma. susupta<sup>o</sup> <sup>7</sup> B. jīvo 'nyam <sup>8</sup> B. kva vā etad <sup>9</sup> B. om. ca  
<sup>10</sup> B. °padeśaḥ <sup>11</sup> B. om. iti <sup>12</sup> B. iti for taṃ

बालाकेरप्रतिपत्त्या स्वयमेवाजातशत्रुरुत्तरमुक्तवान् । हिता<sup>1</sup> नाम हृदयस्य  
नाड्यः । तासु तदा भवति । यदा सुषुप्तः स्वप्नं न कञ्चन पश्यत्यथास्मिन् प्राण  
5 एवैकधा भवति । तदैवं तदेव<sup>2</sup> वाक् सर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्या-  
नैः<sup>3</sup> सहाप्येति स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा  
विप्रतिष्ठेरन्नेवमेतस्मादात्मनः<sup>4</sup> प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा  
देवेभ्यो लोका इति । नात्र परमात्मलिङ्गं स्पष्टं<sup>5</sup> कीर्त्यते । ततो जीवमुख्यप्राण-  
लिङ्गयोर्मुख्यार्थत्वमेव<sup>6</sup> युक्तम् । यस्य चैतत् कर्मेति च कर्मशब्दः क्रियावचनः  
10 प्रसिद्ध इति । समाधानं तु जगद्वाचित्वात् कर्मशब्दस्य तदनुसारित्वाच्चो-  
त्तरवाक्यप्रवृत्तेः प्राणशब्दः परमात्मपरो निश्चीयते एतस्मादात्मनः<sup>7</sup> इति च  
आत्मशब्दाद्दुपसंहारे चाधिपत्यसंकीर्तनात्<sup>8</sup> शाखान्तरे च<sup>9</sup> क्लेष तदाभूत् कुत  
एतदागादिति क्लेत्यधिकरणवाचिनः परमात्मपरत्वेन<sup>10</sup> प्रयोगादाकाशे शेत  
इति च परमात्मनि स्वापसंकीर्तनात् । सता सोम्य तदा सम्पन्नो भवतीति  
15 च । अत एव पूर्वत्रापरितोषात् परिहारान्तरं वक्तुमाहान्यार्थं तु जैमिनिरि-  
ति ॥ १८ ॥

#### वाक्यान्वयात् ॥ १-४-१९ ॥

बृहदारण्यके मैत्रेयीब्राह्मणे श्रूयते --- न वा अरे पत्युः कामायेत्युपक्र-  
म्य<sup>11</sup> न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं<sup>12</sup>  
20 भवत्यात्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्म-  
नो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितमिति । तत्र संशयः  
--- किं विज्ञानात्मप्रतिपादनपरोऽयमुपक्रमः<sup>13</sup> किं वा परमात्मप्रतिपादनपर  
इति । तत्र पूर्वपक्षवादी मन्यते --- विज्ञानात्मा प्रतिपाद्यते । स दर्शनादिक्रि-  
याविषयत्वेनोपदिश्यते जायापुत्रवित्तादिभोग्यजातमात्मनः प्रियं भवतीति  
25 निर्देशात् । तथा विज्ञानघन एवैभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति  
न प्रेत्यसंज्ञास्तीतिसमुत्थानवचनात् । तथा विज्ञातारमरे केन विजानीयादि-  
ति कर्तृवचनेनोपसंहारात्<sup>14</sup> एवं प्राप्तेऽभिधीयते --- परमात्मैवायं<sup>15</sup> दर्श-

<sup>1</sup> B. hitānām ahitā nādyas tāsu; Ma. hitā nām nādyas <sup>2</sup> B. tadaiva vāk  
<sup>3</sup> Ma. sarvaiḥ prāṇair vyānaiḥ <sup>4</sup> Ma. evamevaita<sup>o</sup> <sup>5</sup> B. vispaṣṭam <sup>6</sup> B.  
<sup>o</sup> mukhyatvam <sup>7</sup> B. ya etasmād <sup>8</sup> B. kīrtanāt <sup>9</sup> B. om. ca <sup>10</sup> B.  
paramātmavācitra <sup>11</sup> Ma. om. kāmāyetya (haplography) <sup>12</sup> Ma. om. priyam  
<sup>13</sup> B. <sup>o</sup> para iti kimvā <sup>14</sup> B. kartur <sup>15</sup> B. paramātmaiva darś<sup>o</sup>

नादिविषयो निर्दिश्यते । कुतः । वाक्यान्वयात् । वाक्यं नामैकार्थप्रतिपादनपरं  
विभज्यमानसाकाङ्क्षावत्पदजातमुच्यते । तत्रोपक्रमोपसंहारयोः पर्यालोच्य-  
5 मानस्य पदजातस्य परमात्मप्रतिपादनपरतयान्वयावगमात् । अमृतत्वस्य  
तु नाशास्ति वित्तेनेति धनेनामृतत्वप्राप्तिर्नास्तीत्युक्ते<sup>1</sup> येनामृतत्वप्राप्तिस्तदे-  
व मे ब्रूहीति मैत्रेय्या याज्ञवल्क्यः प्रार्थितः इदमात्मज्ञानमवतारयति स्म ।  
तथात्मविज्ञानेन<sup>2</sup> सर्वविज्ञानमुच्यमानं परमात्मनोऽन्यत्र नोपपद्यते । तथा-  
त्मबाह्यं प्रपञ्चं कुर्वतो<sup>3</sup> दोषं दर्शयति --- सर्वं तं परादाद्योऽन्यत्रात्म सर्वं  
10 वेदेति तस्मादात्मनोऽव्यतिरिक्तमिदं जगदित्यवधारणात् प्रपञ्चकारणं ब्रह्मात्र  
विवक्षित इति गम्यते । इदं सर्वं यदयमात्मेति चोपसंहारात् । तस्य<sup>4</sup> महतो  
भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेद<sup>5</sup> इत्यादिवचनाच्च ॥ १९ ॥

प्रतिज्ञासिद्धेर्लिङ्गमित्याश्रमरथ्यः ॥ १-४-२० ॥

जीवेनोपक्रमणं कथमिति तदुपपादनार्थमारभते --- आत्मनि विज्ञाते  
15 सर्वमिदं विज्ञातं भवतीत्यस्याः प्रतिज्ञायाः सिद्धेर्लिङ्गमेकमेतत् । यत्प्रियादि-  
सम्बन्धिना प्रमाणान्तरसिद्धेन भोक्त्रा जीवेन वाक्योपक्रमणमित्याश्रमरथ्यो  
मन्यते स्म । यद्यत्यन्तभिन्नो जीवः परमात्मनस्ततो वाक्योपक्रमो जीवेन  
परमात्मना चोपसंहार इति वाक्यसम्बद्धं स्यात् प्रतिज्ञा च<sup>6</sup> न सिद्धे-  
त । तस्मादभेदांशेनोपक्रमः । कियानपि जीवपरयोर्भेदोऽस्तीत्यस्याभिप्रायः<sup>7</sup>  
20 ॥ २० ॥

उत्क्रमिष्यत एवंभावादित्यौडुलोमिः ॥ १-४-२१ ॥

जीवः परमात्मनोऽत्यन्तभिन्नः तस्य पुनर्ज्ञानध्यानसमाधिसम्पन्नस्य श-  
रीरेन्द्रियसङ्घातादुत्क्रमिष्यतो मुक्त्यवस्थायामेवंभावात्परमात्मभावाज्जीवोप-  
क्रमे<sup>8</sup> इत्यौडुलोमिराचार्यो मन्यते स्म । श्रुतिरपि नदीदृष्टान्तेनेममर्थं ज्ञाप-  
यति---

यथा<sup>9</sup> नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

<sup>1</sup> B. om. ° prāpti... yenāmṛtatva<sup>0</sup>(haplography) <sup>2</sup> B. ° vijñānāt <sup>3</sup> B. bruvato  
<sup>4</sup> B. asya <sup>5</sup> B. om. yajurveda <sup>6</sup> Ma. vā for ca <sup>7</sup> Ma. jīvapuruṣayo 'sti <sup>8</sup> B.  
<sup>0</sup> sthāyām evaṃ tāvajjīvopakrame <sup>9</sup> Ma. om. yathā ... vihāya—

तथा विद्वान्नामरूपाद्विमुक्तः परात् परं पुरुषमुपैति दिव्यम् ॥ इति ।

पञ्चरात्रिका<sup>1</sup> अप्येवमाहुः ।

5 आमुक्तेर्भेद एव स्याज्जीवस्य च परस्य च ।  
मुक्तस्य तु न भेदोऽस्ति भेदहेतोरभावतः ॥ इति ॥ २१ ॥

अवस्थितेरिति काशकृत्स्नः ॥ १-४-२२ ॥

न प्रकृतिविकारभावो नाप्यत्यन्तभिन्नस्य जीवस्य मुक्त्यवस्थायां भेदोप-  
पत्तिः<sup>2</sup> । किं तर्हि । उत्क्रमणात् प्रागपि जीवरूपेण परमात्मनोऽवस्थाना-  
10 दभेदेनोपक्रम इति काशकृत्स्नो मन्यते स्म । तथा<sup>3</sup> हि श्रुतिः --- अनेन  
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति परस्यैव जीवरूपेणावस्थानं  
दर्शयति । ननु यदि पर एव साक्षादयं जीवो नाम स्यात्तत उपदेशोऽन-  
र्थको मैत्रेय्याः --- स वा एष महानज आत्मेति । न हि सर्वज्ञस्योपदेष्टा  
प्रयोजनम् । अत्रोच्यते --- सम्यगा भवान् । अस्ति भेदोऽप्यनादिकाल-  
15 प्रवृत्ताविद्याकर्मोपाध्यवच्छेदात् । अंशो हि परस्याहं जीवो नाम यथाग्ने-  
र्विस्फुलिङ्गाः । यथाकाशस्य<sup>4</sup> पार्थिवाद्यधिष्ठानोपाध्यवच्छिन्नः छिद्रप्रदेशः  
तदंशस्तच्छब्दग्रहणशक्त्यपेक्ष<sup>5</sup> यथा च वायोः प्रतिशरीरं पञ्चवृत्तिः प्राणस्त-  
थायं भिन्नाभिन्नस्वभावो जीवः संसारी न कदाचिन्मुक्तपूर्वः । तस्य मुक्त्यर्थं  
विद्योपदेशोऽर्थवान् संसारावस्थायां<sup>6</sup> विविधवासनायोगात् परं श्रेयः प्रार्थय-  
20 मानानां जीवानामुपदेशः क्रियमाणोऽर्थवान् । नैयायिका अप्याहुः --- ननु  
मुक्तिप्रार्थना रागो रागश्च बन्धहेतुः । कथं मुक्तिः । अत्रोच्यते --- रागो हि  
परमात्मविषयो यः स मुक्तिहेतुः । विषयविषयो यः स बन्धहेतुः । शास्त्रादयं  
विभागो गम्यते --- अथाकामयमानो योऽकामो निष्काम आत्मकाम इति ।  
यथा स्वभार्यागमनं धर्माय परभार्यागमनमधर्मायेति । ननु कर्मसहितं ज्ञानं  
यदि मुक्तिसाधनं ततः क्रमेण मुच्यमानेषु संसारस्यान्तवत्त्वं स्यात् । उच्यते  
--- को भवतः संमोहः । को हि नामानुपहतबुद्धिः प्राप्तममृतमपीत्वा तृषितो

<sup>1</sup> B. prapañcarātrikāḥ <sup>2</sup> B. bhedāpattiḥ <sup>3</sup> Ma. tathā ha; B. tathā ca <sup>4</sup> B. yathākāśa<sup>o</sup> <sup>5</sup> B. tadamaśaśabda<sup>o</sup> <sup>6</sup> Ma. <sup>o</sup> sthāyaṃ hi vidhināyogāt

मृगतृष्णामनुधावेत् । मातृतुल्या हि श्रुतिः श्रेयः श्रावयति । तदशङ्कितत्वेनो-  
पादेयम्<sup>1</sup> । अनन्तानां च संख्यारहितानां जीवानामन्तो नास्ति समुद्रोदकवत् ।  
5 शास्त्रप्रामाण्याच्च मुक्तिरपि गम्यते । जगच्चानुच्छिन्नमद्य दृश्यते तथा काला-  
न्तरे । किं च यो हि जगतः स्रष्टा पालयिता संहर्ता च स एव विचिकित्सा<sup>2</sup>  
वेत्स्यति<sup>3</sup> किं तवानया चिन्तयातिगम्भीरया । विरम्य मुक्तये प्रयतस्वेति ।  
केचिदत्र मायावादिनो ब्रुवते --- स एवेश्वरः साक्षाद्देहेऽनुप्रविश्यावस्थि-  
तः । स एव संसारी । नान्योऽस्ति व्यतिरिक्तो जीवो नामेति । कथं तस्य  
10 संसारित्वमिति चेत् । अविद्याकृतनामरूपोपाधिवशादिति । तत्र ब्रूमः । कस्ये-  
यमविद्या । न तावज्जीवस्य तस्य वस्तुभूतस्थानाभ्युपगमात्<sup>4</sup> । नापीश्वरस्य ।  
नित्यशुद्धस्य<sup>5</sup> ज्ञानप्रकाशात्मकत्वादज्ञानं विरुध्यते । यदि च तस्य संसारित्व-  
मीश्वरत्वं<sup>6</sup> विरुध्यते । सुखदुःखमोहादिरहितत्वं हीश्वरत्वमुच्यते<sup>7</sup> । तद्योगित्वं  
च संसारित्वम् । तत्र<sup>8</sup> संसारित्वासंसारित्वयोर्विद्याविद्यात्वयोश्चैकस्मिन्नात्म-  
15 नि<sup>9</sup> समवायविरोधात् । शीतोष्णयोरिवान्यतरपरित्यागो बलात् प्राप्नोति ।  
ईश्वरश्चेन्न संसारी संसारी चेन्नेश्वर इति । श्रुतिश्चासंसारित्वं<sup>10</sup> दर्शयति ---  
निष्क्रियं निष्कलं शान्तं निरवद्यं निरञ्जनम् । अवद्यं निन्द्यमुच्यते । अञ्ज-  
नमविद्या सा च जीवानामविद्यायामन्तर्वर्तमानानामिति श्रुतेः । तस्मादन्य  
ईश्वरस्तदंशो जीवः संसारीति बलादभ्युपेयम् । भवन्ति चात्र श्लोकाः ।

20 श्रवणं मननं ध्यानं ब्रह्मचर्यं क्षमादि च ।  
अनपेक्ष्याप्यपोहेत<sup>11</sup> साक्षाज्जीवो यदीश्वरः ॥  
विश्वरूपो यथा मायां नारदाय व्यदर्शयत् ।  
उपसंहृतवास्तावत् स्वेच्छया भगवान् प्रभुः<sup>12</sup> ॥  
कानुद्दिश्य सृजेन्मायां माया तावानर्थिका ।  
25 संसारिणं<sup>13</sup> कथं कुर्यात्स्वात्मानं स्वयमिच्छया ॥  
स्वयंनिर्मितमायात्मा वेदान्तश्रवणादिना ।  
ज्ञानं प्राप्नोति मुक्त्यर्थं सर्वज्ञ इति कः क्रमः ॥  
सर्वोपाधिविनिर्मोको युगपन्न हि सम्भवेत् ।

<sup>1</sup> Ma. tadamśirītenenāpadeyam <sup>2</sup> B. cikītsām <sup>3</sup> Ma. setsyati <sup>4</sup> B. vastubhūtasya tasyānabhyu<sup>o</sup> <sup>5</sup> B. nityavijñānaprakāśatvād <sup>6</sup> B. saṃsaritvaṃ tadeśvaratvaṃ <sup>7</sup> Ma. om. hi <sup>8</sup> B. tad atra <sup>9</sup> B. ° vidyātvayor bandhamokṣayoścai<sup>o</sup> <sup>10</sup> Ma. om. ca <sup>11</sup> Ma. anapekṣapyo hetuḥ <sup>12</sup> Ma. punar for prabhuḥ <sup>13</sup> B. saṃsāritaṃ ... ātmanaḥ

एकोपाधिविनिर्मोके को लाभः परमात्मनः ॥

देहान्तरेषु दुःखत्वं यदि वाभ्युपगम्यते ।

5 एकोपाधिविवृत्यर्थः क्लेशस्ते निष्प्रयोजनः ॥

तेषु चेन्नास्ति दुःखत्वं क्लेशस्ते निष्प्रयोजनः ।

कृमिकीटाद्युपाधीनामनन्तत्वान्न शक्यते ॥

तस्मात् स्वतन्त्रः सर्वज्ञः सर्वशक्तिनिरञ्जनः ।

ईश्वरोऽभ्युपगन्तव्यो जगत्सृष्टिलयश्रुतेः ॥

10 अन्ये तु स्वयमत्युत्प्रेक्षितदर्शनाः प्राहुः । अपहतपाप्मादिरूपमात्मतत्त्वं  
कर्तव्यम् श्रवणमननादिनियोगानुष्ठानेन । स च नियोगः प्रपञ्चविलायनमापा-  
दयति<sup>1</sup> सुसिद्धार्थमेवेति । तदेतदपेशलमुक्तमस्माभिः । प्रपञ्चनविलायनमशक्यं<sup>2</sup>  
पुरुषमात्रेण कर्तुमिति । यदि चात्मतत्त्वमपहतपाप्मादिरूपं क्रियतेऽनित्यत्वं  
प्राप्नोति घटादिवत् । न च प्रपञ्चविलायनेनात्मनः<sup>3</sup> किञ्चित्कृतं<sup>4</sup> स्यात् । अन्य-  
15 स्मिन् कृते वस्त्वन्तरमात्मतत्त्वं कृतं<sup>5</sup> न<sup>6</sup> भवति । न हि प्रदीपेनान्धकारापनये  
कृते घटः कृतः भवति । यथा वा घटस्य विनाशे कृते<sup>7</sup> न पटविनाशः कृतो  
भवत्यन्यत्वात्<sup>8</sup> । एवमन्यत्रापि<sup>9</sup> । न च नियोगः प्रविलायनमापादयतीति<sup>10</sup>  
शक्यते वक्तुं तस्याकारकत्वात् । न च तस्य प्रविलयो विषयोऽश्रुतत्वात्<sup>11</sup> ।  
यदुत्प्रेक्षितमात्मना तत्सर्वं नियोगमस्तकेऽध्यारोप्यं व्यवह्रियते । यदि ता-  
वन्नियोगः<sup>12</sup> शब्दात्मको लिङ्गादिप्रत्ययः तदा<sup>13</sup> पुरुषव्यापारकर्तव्यतामात्रं  
20 ज्ञापयति यजेत जुहुयादिति । अथ प्रमेयरूपो नियोगः तस्य का गतिः । स्वयं  
प्रमेयत्वात् प्रमाणरूपता तस्य कल्पयितुमशक्या<sup>14</sup> प्रमाणाभावात् । यदप्युच्यते  
--- प्रपञ्चस्य मिथ्यात्वमागमादवगम्यते । स्वत एव तु प्रत्यक्षादीनां प्रामा-  
ण्यमिति । तदप्यसत् । सर्वत्र हि परत एव मिथ्यात्वं प्रतीयते<sup>15</sup> । न स्वतः ।  
25 अथ<sup>16</sup> शुक्तिकाज्ञाने रजतज्ञानस्य मिथ्यात्वं न तेनैव तस्य गृह्यते । शास्त्रेण  
चेत् प्रत्यक्षादीनां मिथ्यात्वं परिच्छिद्यते तस्य नित्यत्वात् प्रपञ्चमिथ्यात्वं  
सर्वदैव स्यात् । न विद्वदविद्वदपेक्षया सत्यत्वं मिथ्यात्वं वा<sup>1</sup> । न हि पुरुषैर्भा-

<sup>1</sup> B. ° pravilāpana°; B. °pādayatīti <sup>2</sup> B. ° pravilāpanam <sup>3</sup> B. ° pravilāpena  
<sup>4</sup> om. ātmanah kiñcit kṛtam <sup>5</sup> B. om. kṛtam <sup>6</sup> Ma, B. om. na <sup>7</sup> B. kṛte  
nāghaṭavinaśah <sup>8</sup> B. arthatvāt <sup>9</sup> B. evam atrāpi <sup>10</sup> B. pravilāpanam <sup>11</sup> B.  
om. ° 'viṣayo <sup>12</sup> Ma. om. tāvan <sup>13</sup> B. sa for tadā <sup>14</sup> Ma. ° aśakyatvāt <sup>15</sup> B.  
grhyate <sup>16</sup> B. yathā for atha <sup>1</sup> Ma. ca for vā



वाः क्रियन्ते येन तद्वशादवतिष्ठेरन् द्रष्टारो हि ते सत्यामालोकेन्द्रियसामग्र्यां दर्शनं निष्पाद्यन्ते<sup>2</sup>। तदभावे नास्तीत्यलमितिप्रसङ्गेन। छान्दोग्ये च तत्रत-  
 5 त्रानयोर्मायाप्रविलयवादिनोर्निराकरणं विस्तरेण कृतमित्युपसंह्रियते। यदुक्तं  
 विज्ञानघन एवैतेभ्यो भूतेभ्य इति विज्ञानैकरसः शरीराकारपरिणतेभ्यो भू-  
 तेभ्यः समुत्थाय तान्येव भूतानि विनश्यन्त्यनुविनश्यति<sup>3</sup> तत्कृतमौपाधिकं  
 रूपं जहातीत्यथः<sup>4</sup>। प्रेत्य विशेषसञ्ज्ञा निवर्तते मुक्तः परमात्मा भवतीति  
 समुदायार्थः। विज्ञातारमित्यपि सर्वस्य<sup>5</sup> विज्ञातारं परमात्मानं केनाप्यन्तरेण  
 करणेन वा विजानीयादित्यर्थः। न हि मुक्त्यवस्थायामात्मान्तरं करणान्तरं  
 10 वास्ति ॥ २२ ॥

### प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॥ १-४-२३ ॥

उक्तं प्रधानं जगत्कारणं न भवति किं तु ब्रह्मैवेति। तत्रेदमाक्षिप्यते।  
 चेतनानामीश्वराणां राजवैवस्वतप्रभृतीनां निमित्तकारणत्वमेव दृष्टं नोपादा-  
 नकारणत्वम्। अचेतनानां मृदादीनां तु दृष्टं तच्च निरस्तं भवता तदिदानीं  
 15 बलादेष्टव्यम्। अन्यथा सर्गानुपपत्तेरिति प्राप्तेऽभिधीयते --- प्रकृतिरुपादा-  
 नकारणम्। चशब्दान्निमित्तकारणं च। कुतः। प्रतिज्ञादृष्टान्तयोरनुपरोधादवा-  
 धनात्। यदि ब्रह्मैवोपादानकारणं ततस्तदुभयमुपपद्यते<sup>6</sup> उत तमादेशमप्राक्ष्यो  
 येनाश्रुतं श्रुतं भवत्यमतं मतं भवत्यविज्ञातं विज्ञातं भवतीति यथा सोम्यैकेन  
 मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं भवतीति कार्यकारणयोरनन्यत्वात्<sup>7</sup>। कार-  
 20 णानुस्यूतमेव हि कार्यम्। अतोऽवगते हेतो<sup>8</sup> कार्यं सामान्येनावगतं भवतीति  
 विज्ञानव्याप्तिः कार्यस्योच्यते। श्रुत्या न प्रविलयः। तत्र यत्केनचिदुक्तं ---  
 प्रविलीयमानः प्रपञ्चो विज्ञातो भवतीति तत्स्वबुद्ध्युत्प्रेक्षितमित्युपेक्षणीयम्।  
 न चानुमानेनास्माभिर्जगत्कारणं<sup>9</sup> वण्यते येन राजादिदृष्टान्तमपेक्षामहे<sup>10</sup> ॥ २३ ॥

### अभिध्योपदेशाच्च ॥ १-४-२४ ॥

25 इतश्चोपादानम्। तदैक्षत बहुस्यां प्रजायेयेति बहुभवामीति सङ्कल्पपूर्विकी  
 प्रवृत्तिरभिध्यानम् ॥ २४ ॥

<sup>2</sup> Ma. niṣpadyate <sup>3</sup> B. om. vinaśyanty anu<sup>0</sup> <sup>4</sup> B. vijahāti <sup>5</sup> Ma. sarva<sup>0</sup> <sup>6</sup> B. tad uktam for tad ubhayam <sup>7</sup> Ma. ananyataratvāt <sup>8</sup> B. hetau kāraṇe (kāryam) <sup>9</sup> B. (jagat)kāraṇam <sup>10</sup> Ma. <sup>0</sup> dr̥ṣṭāntam āha

साक्षाच्चोभ्याम्नानात्॥ १-४-२५ ॥

इतश्च सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते आकाशं प्र-  
त्यस्तं यान्तीत्युत्पत्तिप्रलययोराम्नानाद्यतश्च यदुत्पद्यते तत्रैव तत् प्रलीयते  
5 यथा पृथिव्यां भूतग्रामः ॥ २५ ॥

आत्मकृतेः परिणामात्॥ १-४-२६ ॥

इतश्च तदात्मानं स्वयमपकुरुतेत्यात्मनः कृतिः करणं कर्तृत्वेन<sup>1</sup> कार्यत्वे-  
नात्मा निर्दिश्यते। कथं पुनरात्मनः करणं सम्भवतीत्याह। परिणामादिति।  
परमात्मा स्वमात्मानं<sup>2</sup> कार्यात्मना<sup>3</sup> परिणामयामासेत्यर्थः शक्तिविक्षेपं कृ-  
10 तवानित्यर्थः<sup>4</sup>। अनन्ता हि तस्य शक्तयोऽचिन्त्याश्च<sup>5</sup>। तासां विक्षेपं करोति  
सृष्टिस्थितिकाले यथा सूर्यो रश्मीनाम्। तद्वदेव चोपसंहरति<sup>6</sup>। तथा च  
मन्त्रवर्णः श्वेताश्वतराणाम्

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च<sup>7</sup> दृश्यते।  
परास्य शक्तिर्विविधैश्च श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥ इति।

15 ननु च<sup>8</sup> न जायतेऽजो नित्य इत्यजत्वं<sup>9</sup> श्रूयते। न दोषः परतो जन्म-  
प्रतिषेधाच्चतुर्मुखादिवत्। तदुक्तम् --- न चास्य<sup>10</sup> कश्चिज्जनिता न चाधिप  
इति<sup>11</sup>। तस्मात् स्वतन्त्रस्य शक्तिविक्षेपोपसंहारौ<sup>12</sup> न विरुद्धौ। सूत्रकारः  
श्रुत्यनुकारी परिणामपक्षं सूत्रयांबभूव। अयमेव छान्दोग्ये वाक्यकारवृत्ति-  
काराभ्यां सम्प्रदायागतः<sup>13</sup> समाश्रितः। तथा च वाक्यं --- परिणामस्तु  
20 स्याद् दध्यादिवदिति विगीतम् इदानीमस्तनास्तु<sup>14</sup> विच्छिन्नमूलं माहायानि-  
कबौद्धगन्धितं मायावादं व्यावर्णयन्तो लोकान्<sup>15</sup> व्यामोहयन्ति ॥ २६ ॥

योनिश्च हि गीयते॥ १-४-२७ ॥

हीति हेतौ। कर्तारमीशं पुरुषं ब्रह्मयोनिमिति। तथा यद्भूतयोनिमिति<sup>16</sup>  
योनिरुपादानकारणं पृथिवी योनिरोषधीनामिति दर्शनात् ॥ २७ ॥

<sup>1</sup> Ma. karmatvena <sup>2</sup> B. svayam for svam <sup>3</sup> B. kāryatvena pariṇāmayo <sup>4</sup> B. om. ity arthaḥ <sup>5</sup> Ma. 'vidyā for 'cintyāśca <sup>6</sup> B. om. copa<sup>o</sup> <sup>7</sup> B. cāpyadhikaśca  
<sup>8</sup> Ma. om. ca <sup>9</sup> Ma. ity ekatvaṃ <sup>10</sup> B. tasya for cāsyā <sup>11</sup> Ma. om. iti <sup>12</sup> B. śaktiviśeṣopa<sup>o</sup> <sup>13</sup> B. sampradāyamataḥ <sup>14</sup> B. om. idānīm tanās tu <sup>15</sup> Ma. om. lokān <sup>16</sup> B. om. (yonim) iti

एतेन सर्वे व्याख्याता व्यख्याताः॥ १-४-२८॥

एतेन प्रधाननिराकरणेन<sup>1</sup> सर्वे परमाण्वादिकारणवादा हेयतया व्याख्याता  
वेदितव्याः । द्विरभ्यासोऽध्यायपरिसमाप्तिद्योतनार्थः<sup>2</sup>॥ २८ ॥

5 इति भगवद्भास्कराचार्यप्रणीते शारीरकमीमांसाभाष्ये  
प्रथमाध्यायस्य चतुर्थः पादः समाप्तः॥

<sup>1</sup> B. ° nirākaraṇanyāyena    <sup>2</sup> B. om. ° pari°; B. ° dyotanāya

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॥ २-१-१ ॥

प्रथमाध्याये सर्वज्ञं सर्वशक्ति ब्रह्म जगतः कारणमिति प्रतिपादितम् । स्मृ-  
तिन्यायविरोधपरिहारः परदर्शनानां च तर्काभासविजृम्भितत्वं सृष्टिश्रुतीनां  
5 परस्परं विप्रतिपत्तिसमाधानमित्यस्यार्थजातस्य प्रतिपादनाय<sup>1</sup> द्वितीयोऽ-  
ध्याय आरभ्यते । अत्र सांख्याः प्रत्यवतिष्ठन्ते --- यदि ब्रह्मैवोपादानकारणं  
निमित्तकारणं च ततः कपिलमहर्षिप्रणीतष्टितन्त्राख्यस्मृतेरनवकाशो निर्वि-  
षयत्वम् । स एव दोषः । तस्य प्रसङ्गः । मन्वादिस्मृतीनां तु धर्माधर्मप्र-  
तिपादकार्थत्वादानार्थकं<sup>2</sup> नास्ति । अस्यास्तु स्मृतेः तत्त्वावबोधविषयत्वात्  
10 तदसम्भवे प्राप्तमनवकाशत्वम् । तस्मात् प्रधानमेवोपादानकारणमभ्युपगन्त-  
व्यम् । श्वेताश्वतरश्रुतिश्च कपिलमाहात्म्यं दर्शयति --- ऋषिं प्रसूतं कपिलं  
यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येदिति तीर्थकरस्य कपिलमहर्षेः स-  
म्यग्दर्शित्वात् तन्मतानुसारेण<sup>3</sup> वेदान्तावधारणं<sup>4</sup> कर्तव्यं न स्वतन्त्रतयेत्य-  
भिप्रायः । एवं प्राप्तेऽभिधीयते --- नैतदेवमन्यस्मृत्यनवकाशदोषप्रसङ्गादिति ।  
15 स्मृतिबलेन प्रत्यवतिष्ठमानस्य स्मृतिबलमेव दर्शनीयमिति ।

स ह्यन्तरात्मा भूतानां क्षेत्रज्ञश्चेति कथ्यते ।  
तस्मादव्यक्तमुत्पन्नं त्रिगुणं द्विजसत्तम ॥

इतीतिहासे ॥

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।  
20 यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥  
ऋषयः पितरो देवा महाभूतानि धातवः ।  
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥  
अहं सर्वस्य जगतः प्रभवः प्रलयस्तथा ॥

इति गीतायामन्योन्यविरोधे च श्रुत्यनुसारिणी स्मृतिरुपादेया । श्रुतौ च  
25 चेतनं जगद्बीजमुक्तं तद्विरुद्धा स्मृतिरप्रमाणम् । तदुक्तं प्रमाणलक्षणे --- वि-  
रोधे त्वनपेक्षं स्यादसति ह्यनुमानमिति । श्रुतिस्मृतिविरोधादियं स्मृतिः

<sup>1</sup> B. ° pādanārtham <sup>2</sup> B. °pādanārthatvād <sup>3</sup> tanmantrānu° (Ld. tantrānu°)

<sup>4</sup> B. vedāntārthā°

कपिलस्येति स्थितम् । या पुनः श्रुतिरुदाहृता तत्र कपिलशब्देन हिरण्यगर्भः  
 सवितृमण्डलावस्थोऽभिधीयते कनककपिलवर्णत्वात् । तथा चोक्तं पुराणे ---  
 आदित्यसंस्थः कपिलोऽग्रजोऽग्निरिति । तस्यामेव श्रुतावुक्तम् --- हिरण्य-  
 5 गर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संपुनन्त्विति । न<sup>1</sup> चापरपुरुषापेक्षा  
 श्रुतेः स्वतःप्रामाण्यात् ॥ १ ॥

इतरेषां चानुपलब्धेः ॥ २-१-२ ॥

इतश्च सांख्यस्मृतिर्नादार्तव्या प्रधानादितरेषां<sup>2</sup> महदहङ्कारतन्मात्राणां लोक-  
 वेदयोरनुपलब्धेर्महाभूतप्रकृतित्वेन । बुद्धिरन्तःकरणं तद्धर्मश्चाहङ्कारः प्रसिद्ध  
 10 एव<sup>3</sup> ॥ २ ॥

एतेन योगः प्रत्युक्तः ॥ २-१-३ ॥

इदमतिदेशसूत्रम् । एतेन सांख्यस्मृतिप्रत्याख्यानेन योगस्मृतिरपि प्रत्युक्ता  
 वेदितव्या । ननु चासादृश्याशङ्कायां सादृश्यप्रतिपादनमतिदेशः । कात्र<sup>4</sup> तुल्या  
 शङ्केति । तदुच्यते --- श्रुतौ योगोपदेशात् । तत्संवादित्वात् पातञ्जलादी-  
 15 नां योगशास्त्राणां तदुपनिबद्धानां प्रधानादीनामपि श्रौतत्वबुद्धिः कस्यचित्  
 स्यात्<sup>5</sup> । सातिदेशेन व्यवर्त्यते । कः पुनर्वेदे योगोपदेशः । श्वेताश्वतरोपनिषदि  
 त्रिरुन्नतं स्थाप्यासमं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्येति । तथा

पृथिव्यग्नेजोनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।  
 न तस्य रोगो न जरा न दुःखं प्राप्तस्य योगाग्निमयं शरीरम् ॥

20 भवतु<sup>6</sup> श्रुतिसंवादात् । सम्यग्दर्शनोपायोपदेशांशस्य तथात्वं<sup>7</sup> विप्रतिपन्नां-  
 शस्य तु मिथ्यात्वं पुरुषाणामन्यथार्थदर्शितत्वसम्भवात् ॥ ३ ॥

न विलक्षणत्वादस्य तथात्वं च शब्दात् ॥ २-१-४ ॥

<sup>1</sup> B. na hy apara<sup>0</sup> <sup>2</sup> Ma. pradhānam ita<sup>0</sup> <sup>3</sup> Ma. ° haṃkāraprasiddhiḥ [eva]  
<sup>4</sup> Ma. trā for kātra <sup>5</sup> Ma. om. syāt <sup>6</sup> Ma. tatra śrutisaṃvāde for bhavatu  
 sūtrasaṃvādāt <sup>7</sup> Ma. om. tathātvaṃ ... tu

इत आरभ्यापादसमाप्तेस्तर्कावष्टम्भेन सांख्यादीनां य आक्षेपस्तत्समाधानं क्रियते। ननु<sup>1</sup> च चोदनायाः स्वतःप्रामाण्यात् कथं तर्कनिमित्तो ह्याक्षेपः सम्भाव्येत<sup>2</sup> अत्रोच्यते --- सिद्धवस्तुविषयत्वाद्देदान्तानां तत्र च तर्कस्यापि प्रवेशादर्शनात्। यथात्मा नित्योऽनित्यो वेति विचार्य नित्य एवेत्यवधार्य-  
 5 ते। श्रुतिश्च तर्कानुप्रवेशं दर्शयति --- श्रोतव्यो मन्तव्य इति। न चेतनं ब्रह्म जगत्कारणमुपपद्यते। विलक्षणत्वादस्य कार्यस्य प्रकृतिधर्मानुविधायित्वे हि प्रकृतिविकारभावो दृष्टः सुवर्णकुण्डलयोरिव<sup>3</sup>। न चेह कारणधर्मस्य चैतन्याकाशादिष्वनुवृत्तिर्दृश्यते। नन्वयमसिद्धो हेतुः ब्रह्मकार्यत्वादेव तद्ध-  
 10 र्मानुवृत्तिं पाषाणादिष्वनुमिमीमहे। ननु च यदि शरीरेन्द्रियविषयाणां चैतन्यमभ्युपगम्यते तेषामपि देवदत्तादिवत् स्वतन्त्रत्वाद्भोक्तृभोग्यत्वेनाङ्गभावं न प्रतिपद्येरन्। न च लोके चेतनत्वमेषां<sup>4</sup> प्रसिद्धम्। अत्रोच्यते --- के-  
 चिदभिव्यक्तचैतन्यभावाः<sup>5</sup> केचिदनभिव्यक्तचैतन्यभावाः। तत्र गुणप्रधानभावो न विरुध्यते। अत एव चाप्रसिद्धिरुपपद्यते। अत्र क्रमो --- न लोष्टादीनां  
 15 चैतन्यास्तित्वे प्रत्यक्षमनुमानं वेति<sup>6</sup> प्रमाणमस्ति हिताहितप्रवृत्तिनिवृत्त्य-  
 दर्शनात्<sup>7</sup> इदमेवाचैतन्यं यदस्मदादिवैलक्षण्यम्<sup>8</sup>। तस्मादविभावितचैतन्या लोष्टादय इति प्रतिज्ञामात्रम्। अतः सिद्धो हेतुर्विलक्षणत्वादिति। किं च तथात्वमचेतनत्वं<sup>9</sup> चशब्दादवगम्यते --- विज्ञानं चाविज्ञानं चेति। ननु च<sup>10</sup>  
 20 मृदब्रवीदापोब्रुवंस्तत्तेज ऐक्षतेति च मृदादीनामप्रसिद्धचैतन्यानामपि चैतन्यं  
 आव्यते<sup>11</sup> --- नैतदेवम्॥ ४ ॥

### अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम्॥ २-१-५ ॥

अभिमानिन्यो<sup>12</sup> देवतास्तत्र व्यपदिश्यन्ते। कथं गम्यते। कौषीतकीनां देवताशब्देन विशेषणात् --- एता ह वै देवता अहंश्रेयसे विवदमाना इति। ता वा एताः सर्वा देवताः प्राणे निःश्रेयसं विदित्वेति च<sup>13</sup> तथानुगतेश्च<sup>14</sup> ---  
 25 ऐतरेयके श्रूयते --- अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासि-  
 के प्राविशदादित्यः चक्षुर्भूत्वा अक्षिणी प्राविशदितीन्द्रियेष्वनुगतां देवतां<sup>15</sup>

<sup>1</sup> Ma. nanu codanayā <sup>2</sup> Ma. sambhāvyate <sup>3</sup> Ma. om. iva <sup>4</sup> B. teṣāṃ for eṣāṃ  
<sup>5</sup> B. ° caitanyaḥ <sup>6</sup> B. om. iti <sup>7</sup> M. ° vṛttidarśanāt <sup>8</sup> Ma. ° vailakṣaṇyasya  
<sup>9</sup> Ma. tathā cetana° <sup>10</sup> Ma. om. ca <sup>11</sup> Ma. śrūyate <sup>12</sup> Ma. abhimānis tatra  
vede vyapa° <sup>13</sup> B. om. ca <sup>14</sup> ° gate ca° <sup>15</sup> Ma. om. devatām

दर्शयति । यं पृथिवी न वेद यमापो न विदुरिति चान्तर्यामिब्राह्मणे पृथि-  
व्यादीनामभिमानिनीं देवतां दर्शयति । कथम् । अन्तर्यामिणं न जानातीति  
विशेषप्रतिषेधात् । तस्माद्विलक्षणत्वान्न ब्रह्म जगत्कारणमिति प्राप्तेऽभिधीय-  
ते ॥ ५ ॥

दृश्यते तु ॥ २-१-६ ॥

तुशब्दः पक्षं व्यावर्तयति । सति सादृश्ये प्रकृतिविकारभावोऽसति पुनः  
सादृश्ये तदभाव इति नैवं व्याप्तिः सिद्धा येन वैलक्षण्यं हेतुरुच्यते । सत्यपि  
वैलक्षण्ये दृश्यते कार्यकारणभावः यथा भुक्तादन्नात् केशलोमनखादिविलक्ष-  
णं कार्यं जायते गोमयाद्वृश्चिको जायते शालूकाद् दूर्वाङ्कुरः शृङ्गाच्छर इति  
सर्वत्र साधर्म्यं वैधर्म्यं च कार्यकारणविषये केनचिदंशेनास्ति<sup>1</sup> । यदि च सर्व-  
सादृश्यं स्यात् प्रकृतिविकारभाव<sup>2</sup> एव न स्यात् । अस्ति चात्रापि केनचिदंशेन  
सादृश्यम् । आकाशादौ कार्ये<sup>3</sup> सत्तामूर्तत्वादिधर्मानुवृत्तेः तस्माद्विलक्षणत्वा-  
दित्यसिद्धो हेतुः । यदुक्तं मन्तव्य इति तर्कस्यानुप्रवेशं श्रुतिः श्रावयतीति  
नैवानया<sup>4</sup> श्रुत्या शुष्कतर्कोऽभ्यनुज्ञायते । किं तर्हि । आगमानुसारी<sup>5</sup> यस्तर्क-  
स्तदुपपत्त्यर्थं स एवानुज्ञायत इति ॥ ६ ॥

असदिति चेन्न प्रतिषेधमात्रत्वात् ॥ २-१-७ ॥

शब्दस्पर्शादिहीनाद्ब्रह्मणः<sup>6</sup> शब्दस्पर्शादिमत्कार्यं जायत इत्यसत्कार्यवादः  
प्रसज्यत इति चेन्नैतदेवं प्रतिषेधमात्रत्वात् । सत्कार्यवादस्य प्रतिषेधमात्रमेतन्न  
सत्कार्यवादस्त्वया प्रतिषिध्यते । यथा सत्कार्यं भवति तथा तदनन्यत्वमि-  
त्यत्र<sup>7</sup> वक्ष्यामः ॥ ७ ॥

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॥ २-१-८ ॥

यदि चेतनादचेतनं स्थूलमशुद्धं च कार्यं जायत इत्यभ्युपगम्यते । तस्यापी-  
तौ प्रलयवेलायां तद्वत्प्रसङ्गात् यथा कार्यं स्थूलमशुद्धं<sup>8</sup> च तथा कारणस्यापि

<sup>1</sup> Ma. ° cindarśo nāsti <sup>2</sup> B. prakṛter <sup>3</sup> Ma. lacuna kārye ... ° nayā <sup>4</sup> Ld. nānayā; Bd, Ba. navīnayā; Md. nāvīnadyā; I conjecture naivānayā <sup>5</sup> Ma. ° sārīṇi  
<sup>6</sup> Ma. ° sparśanā <sup>7</sup> Ma. om. iti <sup>8</sup> Ma. ° ddham kāraṇasyāpi tathā sa pra°

प्रसज्येत इत्यसमञ्जसमौपनिषदं दर्शनमितश्वासमञ्जसं ब्रह्मण्यविभागप्राप्तानां  
जीवानां पुनरुत्थाने मुक्तानामपि प्रसङ्गात् । अथ कारणेऽपि कार्यं पृथगेवा-  
वतिष्ठते तथा सत्यपीतिरेव न स्यादित्यसमञ्जसम् ॥ ८ ॥

5 न तु दृष्टान्तभावात् ॥ २-१-९ ॥

न तु तद्वत्प्रसङ्गः । कुतः । दृष्टान्तभावात् । यथा शरावादयोऽतिसंगच्छन्तः  
स्वधर्मं हित्वा<sup>1</sup> मृद्भावापद्यन्ते यथा च पृथिवीविकाराः पृथिवीमपि संग-  
च्छन्तो वृक्षादयो न ते स्वधर्मेण तां<sup>2</sup> दूषयन्ति तथायं प्रपञ्चः प्रविलीयमानः  
शक्त्यात्मना कारणमनुप्रविशति<sup>3</sup> । तथा<sup>4</sup>

10 ब्रह्माप्येति प्रपञ्चोऽयं रूपं हित्वा तु वैकृतम् ।  
जहाति कठिनावस्थां जलधौ लवणं यथा ॥ इति ।

मुक्तानामुत्थानहेत्वभावान्नोत्तिष्ठेयुः । इतरेऽविद्याकर्मानुबन्धादुत्तिष्ठेयुरित्य-  
विरोधः ॥ ९ ॥

स्वपक्षदोषाच्च ॥ २-१-१० ॥

15 सांख्यस्य त्रिगुणमचेतनमरूपं निरवयवं प्रधानं<sup>5</sup> कार्याकारेण परिणमत  
इति स्वपक्षेऽत्राप्यस्य<sup>6</sup> दोषस्याविशेषान्नैकः पर्यनुयोक्तव्यः ॥ १० ॥

तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः ॥ २-१-११ ॥

चार्थोपिशब्दः । तर्कस्यानवस्थानाच्च न वेदान्तदर्शनस्यासामञ्जस्यम् । कः  
पुनरयं तर्को नाम् । प्रमाणानामनुग्राहक ऊहोऽनधिगतत्वे वस्तुनि क्रि-  
20 यमाणस्तत्त्वपरिज्ञानप्रयोजनो यथात्मनि नित्यत्वमनित्यत्वं वा इत्यज्ञाय-  
माने तत्त्वे प्रमाणसम्भवान्नित्यत्वमनुजानाति तदसम्भवाच्चानित्यत्वमुपेक्ष्यते  
सोऽयं निरूपणात् प्रत्ययस्तर्क इत्युच्यते । तथा च न्यायसूत्रम् --- अवि-  
ज्ञाततत्त्वेऽर्थे कारणोपपत्तितत्त्वज्ञानार्थमूहस्तर्क इति । ईदृशस्य तीर्थकर-  
बुद्धिवैरूप्यादनवस्थानादेकेन कपिलेन कणभुजा वा तर्कावष्टम्भभेदव्यवस्था-  
पितोऽर्थः सोऽन्येन प्रतिषिद्धते । अथापरेण समर्थ्यत इति परस्परविरोधान्न

<sup>1</sup> B. hitvābhāvam <sup>2</sup> B. tad for tāṃ <sup>3</sup> B. kāraṇam agre 'nupra<sup>o</sup> <sup>4</sup> B. tathā ca  
<sup>5</sup> B. ca pradhānaṃ <sup>6</sup> Ma. has a lacuna from svapakṣe to darśanaṃ (p.101, l. 15)



सम्यग्ज्ञानसिद्धिः । अथोच्यते यथानवस्था न भवति तथानुमेयं जगत्कारणमनुमानादिभिश्च हेतुभिः प्रधानं प्रतिष्ठाप्यते न तत्रानवस्थेति चेदेवमप्यनवस्थादोषादनिर्मोक्षस्तर्काणाम् । कथम् । अत्यन्तातीन्द्रिये विषये साधर्म्यवैधम्याभ्यां प्रत्यवस्थानासम्भवान्मानुमानेनाभिप्रेतार्थसिद्धिः कस्यचित् । अतः श्रुतिमूलमेव जगद्बीजावधारणमिति स्थितम् ॥ ११ ॥

एतेन शिष्टापरिग्रहा अपि व्याख्याताः ॥ २-१-१२ ॥

एतेन प्रधानमतनिराकरणन्यायेनातिनिर्दिश्यते --- वैशेषिकाद्युक्तं दूषणं परिहर्तुमशक्यमिति मा भ्रान्तिः कस्यचिदभूदित्येतेन प्रधानवाद्युक्ताक्षेपनिराकरणेन शिष्टैर्मनुव्यासप्रभृतिभिरपरिगृहीताः परमाण्वादिकारणवादा व्याख्याता निरस्ता वेदितव्याः । परिगृह्यन्त इति परिग्रहाः । शिष्टैर्न केनचिदप्यंशेन परिगृहीता इत्यर्थः ॥ १२ ॥

भोक्त्रापत्तेरविभागश्चेत् स्याल्लोकवत् ॥ २-१-१३ ॥

अन्यथा पुनराक्षिप्यते । ब्रह्मणोनन्यत्वाद्भोक्तृभोग्ययोरविभागः । कथम् । भोक्तृर्जीवस्य भोग्यापत्तेर्भोग्यस्य च शरीरेन्द्रियविषयलक्षणस्य भोक्त्रापत्तेः आपत्तिरेकीभावः । ततश्चासमञ्जसं दर्शनं लोकप्रसिद्धविभागपरिलोपादिति चेदत्रोच्यते<sup>1</sup> --- स्याल्लोकवत् भवेदस्मत्पक्षेऽप्यनयोर्विभागः परमात्मना च<sup>2</sup> विभागो यथा<sup>3</sup> लोके समुद्रेणानन्यत्वेऽपि फेनतरङ्गादीनां परस्परविभागो नाभेदापत्तिः एवमत्रापि स्यात् । भेदाभेदयोर्हि सर्वप्रमाणसिद्धत्वादुपपत्तिः ॥ १३ ॥

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ २-१-१४ ॥

ब्रह्मणोऽनन्यत्वं भोग्यभोक्तृवर्गयोः सिद्धवत् कृत्वा विभागो वर्णितः । अथेदानीमनन्यत्वमसिद्धमिति साध्यते । अत्र वैशेषिकाः प्राहुः । कार्यकारणयोरत्यन्तं भेदः । कारणं मृत्पिण्डः शरावादिकार्यं भेदेनोपलभ्यते । कार्यस्य चोदकाहरणादिकार्यं न मृत्पिण्डस्यातोऽनयोर्भेदोऽसञ्च कार्यमुत्पद्यत इति वैशेषिका मन्यन्ते । तन्निराकरणायाह --- तयोरनन्यत्वमारम्भणशब्दादिभ्यः ।

<sup>1</sup> Ma. cet tatro<sup>0</sup> <sup>2</sup> B. vā for ca <sup>3</sup> B. om. yathā

एकविज्ञानेन सर्वविज्ञानं प्रतिज्ञाय तत्सिद्धयिषया दृष्टान्त उपादीयते ---  
 यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्याद् वाचारम्भणं विकारो  
 नामधेयं मृत्तिकेत्येव सत्यमिति । वाचो वागिन्द्रियस्योभयमारम्भणं विकारो  
 नामधेयं<sup>1</sup> च । विकारोऽभिधेयोपपत्तिस्तदभिधेयं नामधेयम् । उभयमालम्ब्य  
 वाचाव्यवहारः<sup>2</sup> प्रवर्तते घटेन उदकमाहरेति । मृण्मयमित्यस्येदं<sup>3</sup> व्याख्या-  
 नम् । यदि तर्हि व्यवहारहेतुः कार्यं न तर्हि कार्यकारणयोरनन्यत्वमित्याश-  
 ङ्गाह --- मृत्तिकेत्येव सत्यमिति । कारणमेव कार्यात्मना घटवदवतिष्ठते ।  
 मृत्समन्वितं<sup>4</sup> हि कार्यमुपलभ्यते त्रिष्वपि कालेषु कारणाधीनं कार्यं नाश्वम-  
 हिषवद्देशतः कालतो वा व्यतिरिक्तमुपलभ्यते । अतः<sup>5</sup> कारणस्यावस्थामात्रं  
 कार्यं व्यतिरिक्ताव्यतिरिक्तं शक्तिवदागमापायधमित्वाच्चानृतमनित्यमिति<sup>6</sup> च  
 व्यपदिश्यते तदर्थमेव मृत्तिकेत्येव सत्यमित्युक्तम् । प्रत्यक्षसिद्धमेव हि सत्य-  
 त्वमनूद्यते न विधीयते दृष्टान्तत्वेनोपादानात् । प्रमाणान्तरसिद्धो<sup>7</sup> दृष्टान्तो  
 भवति । तथा च न्यायसूत्रं --- लौकिकपरीक्षकाणां यत्र बुद्धिसाम्यं स  
 दृष्टान्त इति । अपागादग्नेरग्नित्वमिति<sup>8</sup> च कारणात्मना निरीक्षमाणं कार्यं  
 व्यतिरिक्तं<sup>9</sup> नोपलभ्यते । कारणात्मन्येव तिरोहितं भवतीत्यभिप्रायेण उक्तम् ।  
 आदिशब्देनैतदात्म्यमिदं<sup>10</sup> सर्वं तत्सत्यं स आत्मा तत्त्वमसीत्येवंजातीयकं  
 वचनं गृह्यते । तथा च श्रुत्यन्तरमात्मव्यतिरिक्तस्य प्रपञ्चस्य सत्यतां दर्शयति  
 --- अथ नामधेयं सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यमिति ।  
 यदि चानृतत्वमभिप्रेयात् प्राणा असत्यमिति ब्रूयात् ।

अत्र केचिन्मायावादमवतारयन्ति --- मृत्तिकेत्येव सत्यमित्यवधारणात्  
 कारणमेव सत्यं कार्यमनृतमसत्यम् । अनादिकालप्रवृत्ताविद्यावशादयं भेदः  
 प्रतिभासते न परमार्थतोऽस्ति । यद्येवं कथं<sup>11</sup> प्रत्यक्षात् प्रत्यक्षादिप्रमाणव्यव-  
 हारः<sup>12</sup> कथं वा विधिप्रतिषेधशास्त्राणामर्थवत्ता कथं वा मोक्षशास्त्रेणासत्येन  
 ब्रह्मज्ञानमुत्पद्यत इति । नायं दोषः । मिथ्यारूपो हि<sup>13</sup> व्यवहारो बाधकप्र-  
 त्ययाभावादव्याहृतः प्रवर्तते । प्रमाणानि च प्रत्यक्षादीन्यविद्वद्विषयाणि<sup>14</sup> न

<sup>1</sup> Ma. *haplography* nāmadheyam [ca ... namadheyam] <sup>2</sup> B. vāgvyavahārah  
<sup>3</sup> Ma. *lacuna*: [mr̥nmayam ... kāryā] <sup>4</sup> Ma. mṛtsāmānyānviṭam <sup>5</sup> B. *om.*  
 ataḥ <sup>6</sup> B. śaktirajatavad! <sup>7</sup> B. °siddho hi <sup>8</sup> All MSS. apyayāgād/ °pāgād  
<sup>9</sup> B. cātirikṭam <sup>10</sup> Ma. °śabdenaiva tad° <sup>11</sup> B. *om.* katham <sup>12</sup> Ma.  
 pratyakṣapramāṇaparivyavahārah <sup>13</sup> B. *om.* hi <sup>14</sup> B. avidyāvadviṣayāṇi

विरुद्धन्ते । बाधकप्रत्ययमासाद्य निवर्तन्ते । अत एवाविद्वत्पुरुषविषयौ<sup>1</sup> वि-  
 धिप्रतिषेधावुपपन्नौ । असत्याच्च मोक्षशास्त्रात् सत्यप्रतिपत्तिर्भविष्यति । यथा  
 स्वप्ने शुभाशुभसूचनं लिप्यक्षरात्<sup>2</sup> पारमार्थिकवर्णप्रतीतिः<sup>3</sup> । न च निर-  
 5 वयवस्यात्मनः परिणामोऽवकल्प्यते तस्मान्मायामात्रमिदं प्रपञ्चजातमिति ।  
 अत्र ब्रूमो मृत्तिकेत्येव सत्यमित्यस्यार्थो<sup>4</sup> व्याख्यातः । यदि च प्रपञ्चासत्यत्वं  
 मृत्तिकाया अप्यसत्यत्वं प्रपञ्चत्वात् कथं वा मिथ्यात्वमवगतम् । न तावत्  
 प्रत्यक्षानुमानाभ्याम् । ताभ्यां हीदं प्रपञ्चजातं परिच्छिन्नं न च कारणदोष-  
 बाधकप्रत्ययौ स्तः पृथिव्यादिज्ञानस्यासंसारं सर्वेषां प्राणिनामनुवृत्तेः । अतः  
 10 पारमार्थिक एवायं भेदस्तन्निबन्धनश्च व्यवहारः तथैव । यदि च मिथ्यात्वं  
 सिद्धं स्यात् ततो दिङ्मोहादिवद्बाधकप्रत्ययाभावादनुवर्तते बाधकप्रत्ययमा-  
 साद्य<sup>5</sup> निवर्तत इति कल्पना युज्येत । ननु च<sup>6</sup> तिमिरादिवदविद्याऽत्रापि<sup>7</sup>  
 कारणदोष स्यात् । तद्वतां प्रमातृणां भेदज्ञानमुत्पाद्यमानं<sup>8</sup> मिथ्या स्याद्  
 द्विचन्द्रज्ञानवत् । अत्रोच्यते --- स हेतुः परद्रूषणाय वक्तव्यो यः स्वसि-  
 15 द्धान्तं न बाधते । अयं तु तवैव दोषमावहति यथाविद्यावत्प्रमातृणामुत्पन्नं  
 भेददर्शनं मिथ्या तदाद्वैतब्रह्मज्ञानमपि मिथ्यैव । यो हि श्रोता मन्ता वा  
 प्रागवस्थायामविद्यावानेव हि सः । अविद्यावत्त्वं चेन्मिथ्यात्वे कारणमस-  
 त्यपि बाधकज्ञाने मिथ्यात्वमनुमानात् प्रसक्तं ब्रह्मज्ञानस्य केन वार्यते । किं  
 चात्रापि<sup>9</sup> प्रपञ्चज्ञानस्य बाधकप्रत्ययो नास्ति<sup>10</sup> अविद्यावत्वमेव । तत्रापि  
 20 कारणं भवता व्यपदिष्टम् । तत् समानं सर्वत्र मिथ्यात्वे । ततश्च मूलोच्छेदः  
 प्रसज्यते । अनुमानान्तरं च --- ब्रह्मज्ञानं मिथ्या ज्ञानत्वात् प्रपञ्चज्ञानवत् ।  
 यथा निद्रालक्षणस्य कारणदोषस्याविशेषात् स्वप्नज्ञानस्य सर्वस्य मिथ्यात्व-  
 मापद्यते यथा वारण्ये<sup>11</sup> तैमिरिकगतस्य<sup>12</sup> द्विचन्द्रज्ञानमविशिष्टम् । न च  
 तेषां बाधकप्रत्ययोऽस्तीति । न चासत्यात् सत्यप्रतिपत्तौ दृष्टान्तोऽस्ति । न  
 25 च शशविषाणात् कस्यचित् प्रतिपत्तिरस्ति । यदुक्तं स्वप्नवदिति तदयुक्तम् ।  
 तत्रापि च<sup>13</sup> वस्त्वेव सूचकं<sup>14</sup> सुखादिविषयं यद्विज्ञानं तद्वस्तुरूपं शुभस्य

<sup>1</sup> B. ° vidyāvat° <sup>2</sup> B. lipyakṣarebhyaḥ <sup>3</sup> B. ° pratītir iti <sup>4</sup> Ma. om. iti <sup>5</sup> B. ° pratyayaṃ cāsādyā <sup>6</sup> B. om. ca <sup>7</sup> B. pramitivad <sup>8</sup> B. bhedavijñānam <sup>9</sup> B. om. cātrāpi <sup>10</sup> B. ° pratyayo 'sty <sup>11</sup> B. cā° for vā° <sup>12</sup> B. ° gatasya vasato dvi° <sup>13</sup> B. om. ca <sup>14</sup> Ma. sūcakam viṣayaṃ; B. sūcakam syādaviṣayaṃ; I suspect a hiatus, e.g. asukhādiviṣayaṃ, the ° su having been dropped by haplography and ° khādi° corrected into syāad°

सूचकं दृश्यं<sup>1</sup> चन्द्रादि<sup>2</sup> स्मर्यमाणं तव पुनर्दृश्यं<sup>3</sup> न ज्ञानमिति सूचकं नास्ति  
 ज्ञानस्यापि प्रपञ्चान्तःपातित्वात् । न<sup>4</sup> तदात्मरूपमेव उत्पन्नप्रध्वंसित्वात् ।  
 लिप्यक्षरमपि वस्त्वेव सङ्केतवशाद्गमकम् । समस्तद्रव्यं हि विन्यासविशेषा-  
 5 वस्थं चक्षुर्ग्राह्यं श्रोत्रग्राह्यस्य वर्णस्य गमकम् । गम्याभेदेऽपि लिप्यक्षराणां  
 देशान्तरेषु<sup>5</sup> भेदो दृश्यते । यदि<sup>6</sup> चावस्तुत्वाद्गमकत्वं चकारे दृष्टे वकारप्रति-  
 पत्तिः स्यात् प्रतिपत्तिं च करोत्यवस्तु चेति विरुद्धम् । इदमेव हि वस्तुत्वं  
 यत् सत्प्रतिपत्तिकारणं नाम । न हि शशविषाणस्य क्वचित् कारणत्वं दृ-  
 ष्टम् । यदप्युच्यते शङ्काविषं<sup>7</sup> मरणहेतुरिति तदसद्विषमेव शङ्कयास्मर्यमाणं  
 10 मृतिहेतुः । भर्तृपुत्रादिशोकेन<sup>8</sup> कस्यचिन्मरणं यथा । यथा च दशमीमवस्थां<sup>9</sup>  
 गतः कामो मृत्युहेतुः<sup>10</sup> । तस्मादसत्यात् सत्यप्रतिपत्तौ दृष्टान्तो नास्तीति<sup>11</sup>  
 स्थितम् । आगमात् प्रपञ्चस्य मिथ्यात्वमुच्यते । तदयुक्तम् । श्रोत्रप्रभव-  
 स्य ज्ञानस्य मिथ्यात्वाद्ग्राणात्मकस्य तत्त्वमस्यादिवाक्यस्याभावस्ततश्च केन  
 मिथ्यात्वं प्रतिपाद्यते<sup>12</sup> । नेह नानास्तीत्यपीहशब्दोपादानात् कारणस्वरूपे  
 15 नानात्वं नास्तीति विवक्षितम्<sup>13</sup> । स्थित्यवस्थायां तु कार्यमप्यस्तीत्यविरोधः ।  
 स एष नेति नेत्यात्मेति<sup>14</sup> शरीराद्यनात्मपर्युदासेनात्मस्वरूपमुपदिश्यते न<sup>15</sup>  
 प्रपञ्चाभावः । यत्र हि द्वैतमिवेतीवशब्दोऽनर्थको यथा विततमिवेति । अवधा-  
 रणार्थो वा यथाश्च इवेमा धाना इति । न सादृश्यार्थो<sup>16</sup> यथाद्रिन्धनाग्नेरिव<sup>17</sup>  
 धूमविस्फुलिङ्गादिवद्विविधं विकारजातम् । यस्यामवस्थायां भवति तदितर  
 20 इतरं पश्यति । यत्र त्वस्य सर्वमात्मैवाभूत् तदा केन<sup>18</sup> कारणेन कं विषयं  
 पश्येदिति विषयज्ञानं निषिध्यते । कारणप्राप्तावित्येव सर्वमविरुद्धम् । का  
 चैयमविद्या । तत्त्वातत्त्वाभ्यामनिर्वचनीयेति<sup>19</sup> चेत् --- अनिष्टोत्तरमेतत् ।

यस्याः कार्यमिदं कृत्स्नं व्यवहाराय कल्पते ।  
 निर्वक्तुं सा न शक्येति वचनं वचनार्थकम् ॥

<sup>1</sup> Ma. om. dṛśyaṃ caṅdrādi smaryamāṇaṃ <sup>2</sup> Ld. cāsrādi; (Ta. cāstrādi); Bd. cāsnādi; Ba. ca śāstrādi; Md, Dv. caṅdrādi <sup>3</sup> Ma. punar na dṛśyaṃ <sup>4</sup> B. na ca <sup>5</sup> B. deśāntare <sup>6</sup> B. yadi vā<sup>0</sup> <sup>7</sup> B. śaṅkāviṣayaṃ <sup>8</sup> B. bhrātr for bhartr, apparently a correction to account for masc. kasya <sup>9</sup> B. daśamāva<sup>0</sup> <sup>10</sup> B. mṛtihetuḥ <sup>11</sup> B. ity avasthitam <sup>12</sup> B. pratipadyeta <sup>13</sup> B. ° kṣitaṃ sthitaṃ sthitya<sup>0</sup> (ditto-graphy) <sup>14</sup> Ma. netyātmāmetye<sup>0</sup> <sup>15</sup> B. om. na <sup>16</sup> Ma. sādrśyārthe <sup>17</sup> Ma. yathārdrenayā agnir <sup>18</sup> B. kena balena <sup>19</sup> B. sattvāsattvābhyām

यदि वानिर्वचनीया कामाचार्यः<sup>1</sup> शिष्येभ्यः प्रतिपादयेत्। अप्रतिपन्न-  
या च तथा कथं व्यवहारः क्रियते। किञ्चादिमतीति<sup>2</sup> वक्तव्या। अनादित्वे  
नित्यत्वादुच्छेत्तुमशक्येत्यनिर्मोक्षप्रसङ्गः। अद्वितीयश्रुतिश्च<sup>3</sup> विरुध्येत। अथ  
श्रुतिसमर्थनार्थं ब्रह्मस्वरूपमेव सेति चेदविद्यात्मकं<sup>4</sup> ब्रह्म प्राप्नोतीत्यनिर्मो-  
क्षश्च। अथादिमती कुतः सोत्पन्नेति वक्तव्यम् अनिमित्ता चेन्मुक्तानामपि  
प्रसङ्गः। ब्रह्म चेन्निमित्तं तदयुक्तमित्युक्तं पुरस्तात्। अथात्मस्वरूपं निमि-  
त्तमिष्येत<sup>5</sup> निमित्तनित्यत्वान्नैमित्तिकानुपरमादनिर्मोक्ष एव। अथ सत्यसती  
च अविद्या तदा तदसद्भावरूपत्वानुपपत्तेः<sup>6</sup>। न हि युगपदेकत्र विरु-  
द्धज्ञानसम्भवः। अथ प्रकृतिः शक्तिर्मायाविद्येत्युच्यते<sup>7</sup>। उच्यतां न संज्ञायां  
विरोधः। वस्तुत्वं तु प्राप्नोत्युत्पत्तिमत्त्वादङ्कुरादिवत्। न चाग्रहणमविद्या ग्र-  
हणाभावस्यावस्तुत्वे<sup>8</sup> बन्धहेतुत्वाभावात्। तथा ह्यवस्तु चेदग्रहणं न बध्नाति  
खपुष्पवत्। बन्धकं चेदवस्तुत्वं विरुद्धं मत्स्यबन्धवत्। अत एव निर्वचनीय-  
त्वमविद्यायाः। विद्याया अन्या त्वविद्या<sup>9</sup> विपरीतज्ञानं देहादिषु। तद्धेतुकं  
च ब्रह्मस्वरूपाग्रहणम्। योऽपि मन्यते नामरूपमविद्याशब्दवाच्यमिति त-  
दाप्यनिर्वचनीयत्वं नास्ति निष्कृष्य<sup>10</sup> वचनं निर्वचनमुच्यते। गवादिशब्दाश्च  
स्पष्टा एव निरुच्यन्ते व्याकरणे तद्वाच्याश्चगवादयो निरुक्ताः। तस्मात् भे-  
ददर्शनं नाविद्या। न मिथ्या परमात्मनोऽवस्थाविशेषः प्रपञ्चोऽयम्। अत  
एव वस्तुत्वं सदात्मकत्वादाकाशादिषु सत्ता। अमूर्तत्वादिधर्मानुवृत्तेरिति<sup>11</sup>  
प्रोक्तम्। कथं पुनः परिणामो निरवयवस्याकाशकल्पस्येति चेत्। अत्रोच्यते  
--- परिणामस्वाभाव्यात् क्षीरवत्। सर्वज्ञत्वाच्च सर्वशक्तित्वाच्च स्वेच्छया  
परिणामयेदात्मानमिति शक्यते वक्तुम्। ननु सावयवत्वात् क्षीरस्य परिणा-  
मोपपत्तिः। उच्यते न सावयवत्वं तत्र परिणतिहेतुर्यदि स्यात् अम्बुनोपि  
दधिभावेन परिणामः स्यात्। अतोऽप्रयोजकं सावयवत्वम्। परिणामस्वाभा-  
व्यादेव हि पयः परिणमते तत्रापिदं<sup>12</sup> चिन्त्यम्। किमवयविनः परिणामश-  
क्तिराहोस्विदवयवानामिति<sup>13</sup>। न हि तस्मिन् द्रवद्रव्येऽवयवी नाम कश्चिद्<sup>14</sup>

<sup>1</sup> B. katham for kām    <sup>2</sup> B. kiṃ cādimatī sānādir iti vaktavyam    <sup>3</sup> B. om. advitīya  
... prasāṅgah (haplography): Ma. (a)dvitīya<sup>0</sup>    <sup>4</sup> Ma. ° ātmaka<sup>0</sup>    <sup>5</sup> B. nimittam  
apyetan nimittani<sup>0</sup>    <sup>6</sup> B. tadāsad<sup>0</sup>    <sup>7</sup> e.c., prakṛtiḥ śaktir māyāvidyety; Ma.  
athāvyakṛtāśaṃmāyāvidyety; B. athāvyākṛtākāśam ādyā vidyety    <sup>8</sup> Ma. om.  
avastutve    <sup>9</sup> Ma. om. tu    <sup>10</sup> B nirucya for niṣkrṣya    <sup>11</sup> Ma. amukta for amūrta  
<sup>12</sup> B. tadāpi for tatrāpi    <sup>13</sup> B. pariṇāme śaktir    <sup>14</sup> B. om. kaścid

व्यतिरिक्तोऽभ्युपगम्यते मायावादिना । ततः पारिशेष्यादवयवानां शक्तिस्ते  
 च निरवयवाः । न ह्यवयवानामवयवाः सन्ति येन सावयवस्य परिणामोऽ-  
 वकल्पते<sup>1</sup> । ये चावयवानामवयवाः कल्पितास्ते किं परिणमन्ते नेति । यदि  
 5 न परिणमेरन् दधनि पयो दृश्येत<sup>2</sup> तस्मात् सर्वेषामवयवानां परिणामि-  
 त्वमेष्टव्यम् । किं चावयवानामवयवकल्पने तेषामप्यवयवकल्पने ह्यनवस्था ।  
 क्षीरसमुद्रश्च कुण्डे स्यादवयवानामानन्त्यात् । तस्मान्निरवयवस्यैव परिणामो  
 दृष्ट<sup>3</sup> इति ब्रह्मणोऽप्युपपद्यते । तथा<sup>4</sup> न्यग्रोधानां दृष्टान्तेन<sup>5</sup> परिणामो वर्णितः  
 श्रुत्या । आचष्टे

10 अप्रच्युतस्वरूपस्य शक्तिविक्षेपलक्षणः ।  
 परिणामो यथा तन्तुनाभस्य<sup>6</sup> पटतन्तुवत् ॥

पटवच्च यथाप्रच्युतस्वरूपाणां तन्तूनां पटात्मनावस्थानं यथाकाशादप्रच्यु-  
 तस्वभावाद्वायुरुत्पद्यते इति सोऽयं शक्तिविक्षेपोपसंहारवादः सूरिभिराश्रितः  
 प्रमाणवत्त्वात् । अत्राह --- न प्रमाणवत्त्वम् । अस्य क्षीरस्यैव ब्रह्मणः कृ-  
 15 त्स्त्रपरिणामप्रसङ्गादनित्यता स्यात् नित्यं चिद्रूपमिति<sup>7</sup> च श्रुतिः बाध्यते<sup>8</sup> ।  
 विकारापन्नमेव ब्रह्मेति सर्वलोको मुच्येत । प्रत्यक्षसिद्धत्वादुपदेशानर्थक्यम् ।  
 अतोऽनुपपत्तेरस्य पक्षस्य मायावादोऽस्माभिर्निपुणमतिभिराश्रितः । श्रुतिश्च  
 मायां तु प्रकृतिं विद्यादिति । स्मृतिरपि मम माया दुरत्यया इति । अत्रा-  
 20 भिधीयते --- नहि सर्वात्मना दृष्टान्तदार्ष्टान्तिकसाधर्म्यं<sup>9</sup> क्वचिदुपपद्यते<sup>10</sup> ।  
 यथा तावदचेतनानामेव परस्परं परिणामवैचित्र्यम् । क्षीरस्यैकः परिणामो<sup>11</sup>  
 दध्यवस्थाऽन्नस्यानेकः केशनखदन्तपिशितादिलक्षणो यथोर्णनाभस्योर्णां प-  
 रिणामः प्राण्यन्तरेष्वत्यन्तमसम्भाव्यमानो दृश्यते । न हि भावानां शक्तयः  
 केनचित् प्राकृतबुद्धिना परिच्छेत्तुं शक्यन्ते तर्कानामप्रविष्टत्वात् साधर्म्यवै-  
 25 धर्म्यस्य सर्वत्र योजयितुमशक्यत्वात् । किमुत चेतनस्य सर्वज्ञस्य सर्वशक्तेः  
 स्वतन्त्रस्य शास्त्रैकसमधिगम्यस्य जगत्कारणस्य परिणामो व्यवस्थाप्यते<sup>12</sup>  
 स हि स्वेच्छया स्वात्मानं लोकहितार्थं परिणामयन्स्वशक्त्यनुसारेण परिणा-  
 मयति । तथा च श्रुतिः --- आत्मन आकाशः सम्भूतस्तत्तेजोऽसृजतेति

<sup>1</sup> B. varṇyeta for avakalpate <sup>2</sup> Ma. dṛśyate <sup>3</sup> B. dṛśyata for dṛṣṭa <sup>4</sup> B. tathā  
 ca <sup>5</sup> Ma. dṛṣṭānte <sup>6</sup> Ma. ūrṇanābhasitanuḥvat <sup>7</sup> B. vibhum for cidrūpam  
<sup>8</sup> B. viruddhyate for bādhyate <sup>9</sup> B. om. ° dārṣṭāntika° <sup>10</sup> B. kiṃcid for kvacid  
<sup>11</sup> Ma. pariṇāme <sup>12</sup> B. vyavasthāpyeta

चाचेतनं<sup>1</sup> महाभूतं सृजति स्वयं चेतनस्वरूपेण<sup>2</sup> पृथगेवावस्थितः तथा च दर्शितम् --- हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति । यथा देवानां त्रयश्च त्री च शता<sup>3</sup> त्रयश्च त्री च सहस्रेत्युक्ता  
 5 महिमान एवैषामेत इति सङ्कल्पमात्रेणानेकधा भावं दर्शयित्वोपसंहरति त्रय-  
 स्त्रिंशत्त्वे च देवा इति तेषामपि यः स्रष्टेश्वरस्तस्य सामर्थ्यं को वेदितुमर्हति ।  
 दर्शयतश्च मन्त्रौ --- को अद्धा वेद क<sup>4</sup> इह प्रावोचत् कुत आजाता<sup>5</sup> कुत  
 इयं विसृष्टिः । अर्वाग्देवा अस्य विसर्जनेन सृष्टेरर्वाञ्च<sup>6</sup> इदानींतना देवता ।  
 अथा को वेद यत आबभूव । इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा  
 10 न यः अस्याध्यक्षः परमे व्योमन् सो अङ्गम् अङ्गासंबोधने<sup>7</sup> वेद यदि वा न  
 वेदेति । स एव परमेश्वरः सृष्ट्यवस्थायां प्रविभक्तनामरूपं विविधभोक्तृभोग्य-  
 प्रपञ्चं वेद प्रलयावस्थायां स्वात्मनि लीनं<sup>8</sup> प्रविभक्तं न वेदेत्यर्थः । श्वेताश्वतरा  
 अपीश्वरमचिन्त्यशक्तिमामनन्ति ।

तमीश्वराणां परमं महेश्वरम् तं देवतानां<sup>9</sup> परमं च दैवतम् ।  
 15 पतिं पतीनां परमं पुरस्तात् विदाम देवं प्रभुरीशमीड्यम्<sup>10</sup> ।  
 न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।  
 परास्य शक्तिर्विविधैश्च श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥  
 न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।  
 स कारणं कारणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥  
 20 इति ।

विविधा शक्तिः सा च स्वाभाविकी नागन्तुकीति<sup>11</sup> ब्रुवन्त्या श्रु--- कुता-  
 किंकचोद्यं किं नाम न परिहृतम् । न च निरवयवस्य परिणामो नास्ति यथा  
 मनसः कामक्रोधलोभादयः<sup>12</sup> परस्परविलक्षणाः समुद्रोर्मय इवोद्भवन्ति मन-  
 स्स्वरूपं चाच्युतम् । दर्शितं चैतत् सर्वं कामाधिकं<sup>13</sup> मन एवेति यथा नभसो  
 25 वायुर्वायोरग्निः । असिद्धो दृष्टान्त इति चेद्धिरस्त्वं किं श्रावयन्तीं श्रुतिं न  
 श्रुणोषि । न<sup>14</sup> श्रुणोमि --- अप्रमाणं सानुपपन्नार्थवादित्वादिति चेदूर्णनाभिं

<sup>1</sup> B. *vā for cā* <sup>2</sup> B. *om. ° sva* <sup>3</sup> B. *om. śatā trayaś ca trī ca* <sup>4</sup> B. *ko iha* <sup>5</sup> B. *āyātā* <sup>6</sup> B. *om. sṛṣṭer arvañca idāniṃ devatā, which may be a gloss on the previous sentence* <sup>7</sup> B. *om. the gloss aṅgasambodhane* <sup>8</sup> B. *pralīnaṃ* <sup>9</sup> B. *devānām* <sup>10</sup> B. *bhuvaneśam ādyam* <sup>11</sup> B. *nacāgantū* <sup>12</sup> B. *° lobhamohādayaḥ* <sup>13</sup> B. *om. kāmādhikam* <sup>14</sup> B. *om. na*

प्रजापतिप्रियं<sup>1</sup> यस्य दृष्टत्वादत्रोपपन्नमिति<sup>2</sup> चेदत्राप्यविशिष्टं शास्त्रदृष्टत्वम् ।  
 न च प्रामाण्ये कश्चिद्विशेषः स्वे स्वे विषये । अथ मन्यसे नेदं शास्त्रं सृष्टिप्र-  
 तिपादनपरं<sup>3</sup> किं<sup>4</sup> तर्हि । अद्वैतप्रतिपादनपरम् । सृष्टौ प्रयोजनाभावात् । भेदस्य  
 5 च प्रमाणान्तरसिद्धत्वादिति । अत्रोच्यते --- कार्यकारणयोरनन्यत्वादित्य-  
 नेन हेतुनात्मैकत्वं प्रतिपाद्यते भवता स चायमसिद्धो हेतुः । सर्गानभ्युपगमे  
 वियदादि सर्वं नित्यं मीमांसकानामिव प्रसज्यते । न च सृष्टिर्निष्प्रयोज-  
 ना विज्ञानत्मनां भोगज्ञानार्थत्वात् । सृष्टेषु<sup>5</sup> हि शरीरेन्द्रियेषु भोगो ज्ञानं  
 चावकल्पतेऽग्निहोत्रादिलक्षणस्य क्रियाकारकफलात्मकस्य व्यवहारस्य भे-  
 10 दमन्तरेणानुपपत्तेः । स्वभावसिद्धं भेदमङ्गीकृत्य कर्मकाण्डव्यवहारोपपत्तेर्न  
 भेदः शास्त्रीय इति चेदभेदोऽपि तथा सामान्यात्मना सर्वं वस्तुजातमभि-  
 न्नमनुवृत्तिप्रत्ययगोचरत्वात् । विविधं<sup>6</sup> च सामान्यं परमपरं च सत्तालक्षणं  
 गोत्वादिलक्षणं च ततश्चाभेदोऽप्यशास्त्रीयः प्रसज्येत । अथ मनुषे ब्रह्मात्म-  
 ना सर्वस्थानन्यत्वमन्यतोऽसिद्धमिदं सर्वं यदयमात्मा इत्यभेदः प्रतिपाद्यते  
 15 शोभनमभ्यधायि । न्यायेनानेन धर्मोऽप्यग्निहोत्रादिलक्षणोऽत्यन्तातीन्द्रियः  
 शास्त्रेणैवावगम्यत इति न विशेषं पश्यामः । कर्मविधीनां मायामात्रविशेष-  
 त्वमद्वैतवाक्यानां च परमार्थवस्तुविषयत्वमिति विरुद्धम् । भेदाङ्गीकरणं युक्तं  
 प्रामाण्यतुल्यत्वात् । प्रत्यक्षादिभिश्च भेदः प्रतिपाद्यते न च सत्तामात्रं प्रत्य-  
 क्षस्य विषयश्चक्षुरादीनां नियतरूपादिविषयत्वात् न च सत्ता सद्भ्यः निकृष्टा  
 20 केनचिदिन्द्रियेण विषयीक्रियते । तस्मात् सत्तैवासिद्धा । तद्विषयमिन्द्रियमि-  
 ति<sup>7</sup> प्रलपतामान्वेष्टव्यमौषधम्<sup>8</sup> । अतो यदुच्यते --- केचिदाहुर्विधातृप्रत्यक्षं  
 न निषेद्धविपश्चित<sup>9</sup> इति तदनुज्ञायते किं रूपादिविधातृत्वान्न प्रत्यक्षमन्यनि-  
 षेधकं स्वविषयतामात्रपर्यवसानादन्यनिवृत्तिरभावप्रमाणगम्या । तथा हि

25 स्वरूपमेव वस्तूनां परस्परविलक्षणम् ।  
 नानात्वं तत्सुसंवेद्यं भेद इत्यभिधीयते ॥  
 घटरूपं पटे नास्ति पटरूपं घटे न हि ।  
 इति देशान्तराभाव अन्योन्याभाव उच्यते ॥

<sup>1</sup> Ma. om. prajāpatipriyam <sup>2</sup> Ma. tatra for atra <sup>3</sup> Ma. om. sṛṣṭipratipāda<sup>o</sup>  
<sup>4</sup> Ma. repeats kiṃ <sup>5</sup> B. satsu for sṛṣṭeṣu <sup>6</sup> B. tadvidham for vividham ca <sup>7</sup> B.  
 tadviṣayam iti prati for tadviṣayam indriyam iti <sup>8</sup> B. auśadhā anveṣṭavyam  
<sup>9</sup> Ma. lacuna vipaści[ta... deśānta]rābhāva (p.108, l. 26)



किं च सत्तामात्रग्राहकं सर्वमिन्द्रियमिति सङ्करः स्यात् । अन्धोऽपि रूपं पश्येद्विधरोऽपि शब्दं शृणुयात् । अथ शब्दादिविषयभेदग्रहाद्व्यवस्थेति न तर्हि सत्ताविषयत्वं यथानुवृत्तिप्रत्ययात् सत्तेष्यते तथा गोत्वाद्यवान्तरसामान्यमपि प्रसज्यते तदाश्रयभूतं चेद्द्रव्यं भेदप्रत्ययसामर्थ्यात् । अतः सामान्यविशेषात्मकं वस्तु सिद्धम् । इदं च वक्तव्यं सत्ताज्ञानं ततो व्यतिरिक्तमव्यतिरिक्तं<sup>1</sup> वेति । यदि व्यतिरिक्तं द्वैतप्रसङ्गोऽनवस्था च ज्ञानसत्तान्येन ज्ञानेन तत्सत्तान्येनेति<sup>2</sup> । अथाव्यतिरिक्तं ग्राहकाभावात् ग्राह्या सत्ता न सिद्ध्यति विधातृप्रत्यक्षमिति च प्रतिज्ञाहानिस्ततश्च सन्मात्रवादिनो न मनोनेन्द्रियं न ज्ञानं न ज्ञेयमिति सर्वशून्यता प्राप्ता । स कथं परं प्रत्याययेत्<sup>3</sup> स्वयं वा कथं बुद्ध्यत इति । सन्मात्रप्रतिज्ञामाद्यैव<sup>4</sup> प्रतिभाति नः । अपरविद्यानां चोमित्येतदक्षरमुद्गीथमुपासीतेत्यारब्धानां कर्माधिकृतपुरुषविषयाणां<sup>5</sup> प्राणप्रतीकाद्युपासनानां च भेदमन्तरेणात्मलाभानुपपत्तेः<sup>6</sup> । कथमिदं मायामात्रं प्रमाणमन्तरेण प्रतिज्ञातुं शक्यम् त्रिवृतं त्रिवृतमेकैकं<sup>7</sup> करवाणीति च बुद्धिपूर्वं<sup>8</sup> परदेवताप्रवृत्तेस्तदभिप्रायमज्ञात्वा<sup>9</sup> को नामादृष्टनिर्भयः सर्वं मिथ्येति कल्पयितुमयमर्हति<sup>10</sup> । यदि<sup>11</sup> दृष्टसाधर्म्येणादृष्टं निर्णेतुमिष्येत तदा नष्टं<sup>12</sup> यमदृष्टं द्रष्टव्यम् । कुतश्चायमवगमो भवतः । न हि सूत्रकारः क्वचिन्मायाशब्दं प्रयुङ्क्तेऽन्यत्र<sup>13</sup> स्वप्नज्ञानात्मायामात्रं तु कात्स्न्येन अनभिव्यक्तस्वरूपत्वादिति हि यत्रोक्तं वैधर्म्याच्च न स्वप्नादिवदिति वैधर्म्यमुक्तमक्षतेर्नाशब्दमिति चारभ्यप्रत्यधिकरणं स्मृतिमन्तरेण नोपपद्यते सूत्रकारस्य स्मृत्यनवकाशदोषप्रसङ्ग<sup>14</sup> इति चारभ्य सांख्याद्युद्घाषितदूषणोद्धरणार्थं<sup>15</sup> प्रत्यधिकरणं प्रयासोऽनर्थकः स्यात् । मायामात्रत्वे न वियदश्रुतेरिति चारभ्य भूतानामुत्पत्त्यादिविचारोऽनर्थकः स्यात् । ननु सूत्रकारो न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हीति ब्रह्म व्यतिरिक्तं सर्वं मायेति वक्ष्यति । मैवं वोचस्तस्याधिकरणस्यान्यविषयत्वान्न प्रपञ्चाकारं ब्रह्मोपास्यम् । किं तर्हि । निराकारकारणमात्रमुपास्यमिति<sup>16</sup> तात्पर्यम् । यदप्युक्तं मायां तु प्रकृतिं विद्यादिति तदयुक्तम् ।

<sup>1</sup> Ma. om. avyতিরিক্তাং <sup>2</sup> B. ° sattāpy <sup>3</sup> B. pratyāpadyeta <sup>4</sup> Md. pratijñāmāyāiva; other B. °jñāmaghaiva <sup>5</sup> B. ° dhikṛtapuruṣāṅām <sup>6</sup> 6. Ma. °tmanānupapatteḥ <sup>7</sup> B. ekaikaṁ <sup>8</sup> B. tadbuddhipūrvaṁ <sup>9</sup> B. °prāyam ajñātvā <sup>10</sup> B. arhet <sup>11</sup> B. yadi ca <sup>12</sup> B. tadā ca dṛṣṭam for tadā naṣṭam <sup>13</sup> B. prāyunkta yatra <sup>14</sup> B. ° doṣa ity ārabhya <sup>15</sup> Ma. ° bhāvi° <sup>16</sup> B. nirākāramātram; Ma, Ba. nirākāram karaṇāmātram; I suspect an original \*nirākaraṇāmātram

अजामेकामिति तेजोऽवन्नलक्षणा प्रकृतिः<sup>1</sup> प्रकृता । सा मायाशब्देनाभिधीयते । प्रकरोति स्वविकारानिति प्रकृतिरुच्यते । गीतायामपि वस्तुभूता प्रकृतिर्गुणमयीति व्यपदेशात् । क्वचिन्मायाशब्दः प्रज्ञावचनः<sup>2</sup> । मीयते परिच्छिद्य-  
 5 तेऽनयेति प्रज्ञोच्यते --- यथेन्द्रो मायाभिरिति । अपि च मायाशब्दमात्रेण कृत्स्नो वेदः सुप्रमेयं स्वर्गापवर्गलक्षणं यथा भूतं प्रत्याययत्तप्रमाणमसत्यमिति वा कल्पयितुम् जिह्वालो<sup>3</sup> प्रवर्तते वेदार्थम् यथावद्वोद्धुमक्तो<sup>4</sup> यथारुचि प्रतिपद्यन्तामिति<sup>5</sup> ॥ १४ ॥

भावे चोपलब्धेः ॥ २-१-१५ ॥

10 इतश्चात्मानन्यत्वं<sup>6</sup> कारणभावे कार्यस्योपलब्धेस्तन्तुषु पटो मृत्पिण्डे घटो न देशान्तरे कालान्तरे चोपलभ्यते<sup>7</sup> । यत्रात्यन्तभिन्नत्वं<sup>8</sup> देशान्तरकालान्तर-  
 रोपलब्धिः । यथा गोरश्चोऽश्चो<sup>9</sup> न गोर्भावमपेक्षते<sup>10</sup> । ननु चाग्निभावे धूमो जायते न चानन्यत्वम् । तत्रोच्यते --- निमित्तकारणमग्निः पुत्रस्येव पि-  
 15 ता विनष्टेऽप्यग्नौ धूमस्थितिदर्शनात् । इह तूपादानकारणापेक्षयानन्यत्वमु-  
 च्यते<sup>11</sup> । अस्ति धूमेऽपि भूतत्रयं कारणं तेषामेव<sup>12</sup> धूमावस्थेत्यनन्यत्वम् ॥ १५ ॥

सत्त्वाच्चावरस्य ॥ २-१-१६ ॥

इतश्चानन्यत्वं<sup>13</sup> सदेव सोम्येदमग्र आसीदिति इदं शब्दवाच्यस्य कार्य-  
 स्यावरकालीनस्य कारणे सत्त्वादनन्यत्वम् । कथं गम्यते । सामानाधिकर-  
 ण्यात् ॥ १६ ॥

20 असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात्<sup>14</sup> ॥ २-१-१७ ॥

असद्व्य इदमग्र आसीदित्यसद्व्यपदेशात् कारणे कार्यस्य सत्त्वादित्यसिद्धो हेतुरिति चेद् --- अत्रोच्यते --- न धर्मान्तरेण व्यपदेशात् नायं वि-  
 रोधः । धर्मान्तरेण अभिव्यक्तनामरूपादनभिव्यक्तनामरूपत्वं<sup>15</sup> धर्मान्तरम् ।

<sup>1</sup> Ma. kṛtiḥ for prakṛtiḥ <sup>2</sup> B. prakṛtivacanaḥ <sup>3</sup> B. jñānena for jihvālo <sup>4</sup> Ma. yathāvad boddhum aśakto yathāruçi pratipadyantām; B started from a haplography: yathābaddhum Ld, Ta. yathābaddhum aśaktā; Md. bandhoddham aśaktā; Ba. bandhoddhūmaśaktā; Bd. vahner dhūmaśaktā <sup>5</sup> B. pravartantām <sup>6</sup> B. cānanyatvaṃ <sup>7</sup> B. tatra tad deśāntare kālāntare copalabhyate <sup>8</sup> B. yatra punar anyatvam <sup>9</sup> Ma. om. 'śvo <sup>10</sup> B. apekṣyate <sup>11</sup> Ma. °kāraṇopekṣa° <sup>12</sup> B. teṣām eṣām eva <sup>13</sup> B. cānanyaṃ <sup>14</sup> Ma. °śeṣeṇa <sup>15</sup> Ma. °vyaktanāmarūpaṃ dharmāntaraṃ

तेनासदिति व्यपदिश्यते । लोकेऽपि यदतिसूक्ष्मं व्यवहारायोग्यं च असदि-  
ति व्यपदिश्यते । कथमवगम्यते<sup>1</sup> । वाक्यशेषात् । तत्सदासीदिति<sup>2</sup> तच्छब्देन  
प्रकृतपरामर्शनादत्यन्तासत्त्वे<sup>3</sup> तदनुपपत्तेः ॥ १७ ॥

5

युक्तेः शब्दान्तराच्च ॥ २-१-१८ ॥

इतश्च कारणे कार्यस्य सत्त्वं युक्तेः । का पुनर्युक्तिः । मृत्पिण्डात् घटो जायते  
न दधि शशविषाणं वा । यद्यसन् घटो जायेत असत्त्वाविशेषात्तत्तयोरप्यु-  
त्पत्तिः<sup>4</sup> स्यात् । ननु च कारणशक्तिनियमात्<sup>5</sup> व्यवस्था भविष्यति नेति ब्रूमः ।  
स एवास्माभिः पर्यनुयुज्यते । कथं कारणशक्तिनियम इति । असत्त्वाविशेषे  
10 मृत्पिण्डस्य या शक्तिः कथमेकत्र सा<sup>6</sup> नियम्यत इति । कार्यस्य कारणे सद्भा-  
वमुक्त्वा नियमहेतुरुच्यमानो यः कश्चित् स<sup>7</sup> सर्वः पर्यनुयोगान्<sup>8</sup> नातिवर्तते ।  
तस्मात् सत्कार्यमुत्पद्यत इत्यभ्युपगन्तव्यम् । ननु तत्रापि<sup>9</sup> कारणस्वरूपव-  
त्कार्यस्य सिद्धत्वात् । कारणव्यापारोऽनर्थकः<sup>10</sup> स्यात् । अथाभिव्यक्त्यर्थ इति  
चेदभिव्यक्तिः किं विद्यमानोताविद्यमानेति । यदि सती कुम्भकारादि<sup>11</sup> व्या-  
15 पारानर्थक्यं तदवस्थमितरत्रासत्कार्यवादप्रसङ्गः<sup>12</sup> । अत्रोच्यते --- सदेव  
कार्यम् । कुतः । कारणमेव हि तां तामवस्थां प्रतिपद्यमानं कार्यमिति गीय-  
ते । अवस्थातद्वृत्तोश्च<sup>13</sup> नात्यन्तभेदः । न हि शुक्लपटयोर्धर्मधर्मिणोरत्यन्तभेदः  
किन्त्वेकमेव वस्तु । न हि निर्गुणं नाम द्रव्यमस्ति । न हि निर्द्रव्यो गुणोस्ति  
तथोपलब्धेः । उपलब्धिश्च भेदाभेदव्यवस्थायां प्रमाणं प्रमाणव्यवहारिणाम् ।  
20 तथा कार्यकारणयोर्भेदाभेदावनुभूयेते<sup>14</sup> । अभेदधर्मश्च भेदो यथा महोदधेर-  
भेदः । स एव तरङ्गाद्यात्मना वर्तमानो भेद इत्युच्यते । न हि तरङ्गादयः  
पाषाणादिषु दृश्यन्ते । तस्यैव ताः शक्तयः । शक्तिशक्तिमतोश्चनन्यत्वमन्यत्वं  
चोपलक्ष्यते यथाग्नेर्दहनप्रकाशनादिशक्तयो भेदाः यथा च<sup>15</sup> वायोः प्राणा-  
दिवृत्तिभेदेन भेदः । तस्मात् सर्वमेकानेकात्मकं नात्यन्तमभिन्नं भिन्नं वा ।  
तदेव प्रत्यक्षमनुमानमागमश्चास्मत्पक्षस्य<sup>16</sup> प्रमाणत्रयम् । तत्पक्षे न किञ्चिद-  
स्तीति विशेषः । कोऽसावागमः । एषः --- सदेव सोम्येदमग्र आसीदिति ।

<sup>1</sup> Ma. om. katham avagamyate <sup>2</sup> All MSS. sadāsīti <sup>3</sup> B. ° parāmarśād <sup>4</sup> B.  
° viśeṣāc ca tatas <sup>5</sup> Ma. ° śakter <sup>6</sup> Ma. om. sā <sup>7</sup> Ma. om. sa <sup>8</sup> B. ° yogaṃ  
<sup>9</sup> B. tavāpi for tatrāpi <sup>10</sup> B. kāraka° for kāraṇa° <sup>11</sup> Ma. ° kāraṇam ānarthakyaṃ  
<sup>12</sup> Ma. om. ° vāda° <sup>13</sup> Ma. lacuna ava[sthā ... tatho]palabdheḥ (haplography)  
<sup>14</sup> Ma. ° sūyete <sup>15</sup> Ma. om. ca <sup>16</sup> B. ° pakṣe

इदंशब्दवाच्यस्य कार्यस्य प्रलयकाले कारणात्मनावस्थानं<sup>1</sup> दर्शयति । यदा  
चाभिव्यक्तिहेतुश्चक्रादिसन्निधिस्तदाभिव्यक्तिः । यदा वासन्निधिस्तदा तिरोभू-  
5 तिः । तद्वेतूनां चान्ये हेतवस्तेषामप्यन्य इत्यनादित्वात् संसारस्याविरोधः ।  
भोगस्य च धर्माधर्मनिमित्तत्वात् साधनानामभिव्यक्त्यनभिव्यक्ती तदपेक्षया  
भवत इत्यनवद्यम् । ततश्चाभिव्यक्तिरोभावावस्थयोरन्योन्याभिभावादन्यत-  
रावस्थानम् । मरतकप्रभवेयेतरेषाम्<sup>2</sup> । श्रौतः<sup>3</sup> दृष्टान्तोऽत्रानुसंधातव्यः<sup>4</sup> निर-  
वयवो वटकणिकाद्यणिमा तां तामवस्थां गत्वा स्थूलीभवन्नुपलभ्यते । दर्शितं  
10 च --- महान्यग्रोधस्तिष्ठतीति । न हि दृष्टेऽनुपपन्नं नाम । तथा<sup>5</sup> च पुंस्त्वं  
विद्यमानमेव यौवनावस्थायामभिव्यज्यतेऽन्यथा षण्डस्यापि पुंस्त्वप्रसङ्गात् ।  
कथं वासदुत्पत्तिर्गीयते । न ह्यसतो जनिकर्तृत्वं दृष्टं शशविषाणं जायत इ-  
ति यदा<sup>6</sup> मृदण्डचक्रादेर्घटोत्पत्तिर्वर्ण्यते<sup>7</sup> तस्य नित्या शक्तिराहोस्विदनित्या ।  
यदि नित्या नित्योत्पत्तिप्रसङ्गोऽन्यानपेक्षत्वात् । अथानित्या साप्यन्येन क-  
15 र्तव्या साप्यन्येनेत्यनवस्था प्रसज्यते । नियतकारणोपादानं च न प्राप्नोति  
शक्तीनामनन्तत्वात्<sup>8</sup> । अथ मन्यसे कारणशक्तयो नित्या एव तास्तु सहका-  
रिवशात् कार्यं जनयन्तीति तत्रोच्यते --- सहकारिभिर्य उपकारः क्रियते  
सोऽसञ्चेदुत्पद्यते<sup>9</sup> तदुत्पत्तावन्यः सहकारीत्यनवस्था । शक्तिनित्यत्वे तु नि-  
त्यकार्यप्रसङ्गादित्युक्तो दोषः । अपि च सुवर्णार्थिनः<sup>10</sup> सुवर्णकुण्डलग्रहणं<sup>11</sup> न  
20 प्राप्नोति सुवर्णकुण्डलयोरत्यन्तभेदात् । अपि च पञ्चपलिके<sup>12</sup> पटे<sup>13</sup> परिणा-  
माधिक्यप्रसङ्गः । श्रुतिदर्शनबाह्यत्वाच्चासत्कार्यवादो<sup>14</sup> वैशेषिकपक्षोऽप्यसङ्गत  
इति । तद्देव<sup>15</sup> प्रमाणशून्यत्वाच्छून्यतावादिपक्षोऽप्यभावाद्भावोत्पत्तिरुभयो-  
र्वाभाव<sup>16</sup> इति दर्शनं निरस्तं वेदितव्यम् । युक्तिर्व्याख्याता । शब्दान्तराच्च ---  
सदेव सोम्येदमग्र आसीदिति । असच्छब्दादन्यः । शब्दः शब्दान्तरम् । कथ-  
मसतः सज्जायेत इत्याक्षिप्य सदेव सोम्येदमग्र आसीदित्यवधारणात् ॥ १८ ॥

<sup>1</sup> Ma. om. °vasthānam <sup>2</sup> all MSS. have a lacuna here, precisely indicated by Ma which leaves folio 85b blank after °sthānam and has again a blank space on folio 86a before maratakata° ; Ma. maratakaprabhaye vetareṣām; Ld, Ta. ratakaprabhaye ve° ; Md, Ba. marakataprabhave ce° ; no sence can be made of it <sup>3</sup> B. śrautaśca <sup>4</sup> B. om. 'tra <sup>5</sup> B yathā ca <sup>6</sup> B. yato for yadā <sup>7</sup> Ma. varṇyate <sup>8</sup> Ma. śaktinām asatvāt <sup>9</sup> B. śeśaś ced for so 'saṃś ced <sup>10</sup> Ma. om. suvarṇārthinaḥ (haplography) <sup>11</sup> B. om. suvarṇa° (haplography) <sup>12</sup> Ma. pañcapālike <sup>13</sup> Ma. om. paṭe <sup>14</sup> B. ° tvād vā° <sup>15</sup> B. tadvad eva pramāṇaśūnyavāḍipakṣo <sup>16</sup> Ma. 'pyathāvotpattir; B. om. vā

पटवच्च॥ २-१-१९॥

यथा पटः संवेष्टितः क्वचित्<sup>1</sup> प्रसारितो वा न भिद्यते तथा कारणं स्वरू-  
पावस्थं कार्यावस्थं च न भिद्यते॥ १९॥

5

यथा च प्राणादि॥ २-१-२०॥

यथा प्राणापानादिवृत्तिर्वायुर्नाभिनासिकादिषु स्थानेषु प्राणायामेन निरुद्धः  
स्वरूपेणावतिष्ठते निरोधान्मुक्तः पञ्चधा तथा ब्रह्मेति॥ २०॥

इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः॥ २-१-२१॥

अन्यथाक्षेपः<sup>2</sup> क्रियते। हितस्याकरणमहितस्य<sup>3</sup> चानुष्ठानमादिग्रहणात्।  
10 इदं जगद्विश्वं<sup>4</sup> मायाविरचितमिति स्मरणं प्रसज्यत इत्येवमादिदोषपरिग्रहः।  
कस्मात्। इतरव्यपदेशात्। इतरस्य शारीरस्य ब्रह्मत्वव्यपदेशात् --- तत्त्व-  
मसीति। ततश्च ब्रह्मणो यत् स्रष्टृत्वं<sup>5</sup> तत् शारीरस्येति प्राप्तेऽभिधीयते॥ २१॥

अधिकं तु भेदनिर्देशात्<sup>6</sup>॥ २-१-२२॥

तुशब्दः पक्षं व्यावर्तयति। शारीरादधिकं सांसारिकधर्मातीतं सर्वज्ञं स्रष्टारं  
15 ब्रूमः। सता सोम्य तदा सम्पन्नो भवति। शारीर आत्मा प्राज्ञेनात्मनान्वा-  
रूढ उत्सर्ज<sup>7</sup> यातीत्येवंजातीयकात् भेदनिर्देशादीश्वरोऽन्यः स्रष्टा। यदि वायं  
जीवः स्रष्टाभ्युपगम्येत प्रादुःस्युरेते<sup>8</sup> दोषाः। जीवपरयोः भेदः पुरस्तात्  
प्रतिष्ठापितो --- नेश्वर एव<sup>9</sup> संसारीति। यथा चात्यन्तभिन्नो जीवो न  
भवति तथा वक्ष्यामः। ननु भेदाभेदौ कथं परस्परविरुद्धौ सम्भवेताम्। नैष  
20 दोषः।

प्रमाणञ्चेत् प्रतीयते को विरोधोऽयमुच्यते<sup>10</sup>।

विरोधे चाविरोधे<sup>11</sup> च प्रमाणं कारणं मतम्॥ २२॥

अशमादिवच्च<sup>12</sup> तदनुपपत्तिः॥ २-१-२३॥

<sup>1</sup> Ma. om. kvacit <sup>2</sup> B. athākṣepaḥ <sup>3</sup> Ma. hitavyākāraṇam  
a(hi)tasyāmanusthānād <sup>4</sup> B. jaganmāyāracitam <sup>5</sup> Ma. sṛṣṭam for srastrtvam  
<sup>6</sup> Ma. bhedavyapadeśāt <sup>7</sup> B. utsarjatīty <sup>8</sup> Ma. om. syur <sup>9</sup> Ma. om. eva  
<sup>10</sup> Ma. om. 'yam ucyate <sup>11</sup> Ma. savirodhe <sup>12</sup> Ma. ātmādi<sup>o</sup>

अपि<sup>1</sup> च यथा लोके पृथिवीत्वाविशेषेऽपि पद्मरागादीनां प्रहीणपाषाणा-  
दीनां<sup>2</sup> चान्योन्यभेदो दृश्यते। आदिग्रहणेनान्नपानादीनां केशनखादीनां च  
ग्रहणम्। तथा ब्रह्मण एकत्वेऽपि जीवप्राज्ञयोर्भेदो न विरुध्यते। तदनुपपत्तिः  
5 परोक्तदोषानुपपत्तिः ॥ २३ ॥

उपसंहारदर्शनाच्चेति चेन्न क्षीरवद्धि ॥ २-१-२४ ॥

अन्यथा पुनराक्षेपः क्रियते। ननु चोदनायाः स्वतःप्रामाण्यात् सिद्धं ज-  
गत्कारणं ब्रह्म। कथमाक्षेपः क्रियते<sup>3</sup>। सत्यमेवम्। तथाप्यनुमानविरोधान्नासौ  
चोदनार्थः शक्यतेऽवधारयितुम्। अतस्तदनैकान्तिकत्वोपादानार्थमारभ्यते<sup>4</sup>।  
10 कुम्भकारादीनामनेककारणोपसंहारेण<sup>5</sup> प्रवृत्तिदर्शनात् बाह्यकारकोपादानमु-  
पसंहारः स्वीकार<sup>6</sup> इत्यर्थः। प्रागुत्पत्तेश्च नास्ति बाह्यसाधनसामग्री ब्रह्मणः  
तदनुपसंहारे<sup>7</sup> प्रवर्तते इति न शक्यमध्यवसायितुमिति<sup>8</sup> प्राप्तेऽभिधीयते<sup>9</sup> ---  
ब्रह्म स्वत एव परिणमते तत्स्वाभाव्यात्। यथा यथा क्षीरं दधिभावाय<sup>10</sup>  
अम्भो हिमभावाय। ननु तत्राप्यातञ्चनमाधारभूतं च द्रव्यमपेक्ष्यते। नैतदस्ति  
15 द्रवत्वात्<sup>11</sup>। तस्य स्थितो स्थानी व्याप्रियते<sup>12</sup>। अस्त्रादिना च<sup>13</sup> कार्यते पय-  
सः परिणामशक्तिः। स्वत एव न कदाचिदम्भसा दधि सम्पादयितुं शक्यते।  
ऊर्णनाभश्च<sup>14</sup> स्वत एव प्रवर्तते। कुम्भकारादीनामनीश्वरत्वात् स्वतःसामर्थ्या-  
भावात् साधनान्तरापेक्षा युक्ता। ब्रह्म पुनः सर्वज्ञं सर्वशक्ति --- यः सर्वज्ञः  
सर्ववित् परास्य शक्तिर्विचिधैव श्रूयत इति। हीति हेतौ ॥ २४ ॥

20 देवादिवदपि लोके ॥ २-१-२५ ॥

अपिशब्दः सम्भावनायाम्। न केवलमचेतनसादृश्यं चेतनैरप्यस्तीत्याह -  
-- यथा देवा महर्षयश्च<sup>15</sup> बाह्यसाधनमनपेक्ष्य विचित्राणि कार्याणि वितन्वते  
अणिमाद्यैश्चैर्ययोगादिति<sup>16</sup> योगशास्त्रपुराणादिषु वर्ण्यते। यथोर्णनाभः स्वयं

<sup>1</sup> Ma. om. api ca <sup>2</sup> Ma. °karaṇa° for °hīṇa° <sup>3</sup> B. om. kriyate <sup>4</sup> B. anaikāntikopā° <sup>5</sup> B. °sādhana° for °kāraṇa° <sup>6</sup> B. om. svīkāra <sup>7</sup> B. tat sahāyaṃ brahma for tadanupasaṃhāre <sup>8</sup> B. avadhārayitum <sup>9</sup> B. vidhīyate <sup>10</sup> Ma. indicates that there is a lacuna <sup>11</sup> B. brahmatvāt for dravatvāt <sup>12</sup> B. vyāpriyate— atañcanenāmlādinā <sup>13</sup> B. om. ca <sup>14</sup> B. tantunābhaśca <sup>15</sup> B. om. ca <sup>16</sup> M. °śvarayogā°

प्रवर्तते । यथा बलाका रेतःसेकमन्तरेण गर्भं धत्त इत्यादिग्रहणम् । दृष्टान्त-  
प्रतिदृष्टान्तानन्त्यादागमसिद्धस्यार्थस्यानुमानेन दूषणं<sup>1</sup> साधनं वा न शक्यते  
कर्तुमिति ॥ २५ ॥

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॥ २-१-२६ ॥

5 पुनरप्यन्यथाक्षिप्यते । निरवयवं ब्रह्म यदि कार्याकारेण परिणमते कृत्स्न-  
प्रशक्तिः क्षीरवत् । ततश्च यदिदं दृश्यते स्थूलं जगदेतदेव ब्रह्मेत्युपदेशशास्त्र-  
मनर्थकं स्यात् प्रत्यक्षादिसिद्धत्वात् । यदि च सावयवं<sup>2</sup> स्यात् ततोऽन्यस्यैक-  
देशः<sup>3</sup> परिणमत एकदेशोऽवतिष्ठत इति शक्यमवकल्पयितुम् । सावयवमेवेति  
चेन्निरवयवत्वस्य वाचकः शब्दः कुप्येद्विरुद्धेतेत्यर्थः । कोऽसौ । दिव्यो ह्यमू-  
10 र्तः पुरुषो निस्कलं निष्क्रियं शान्तं<sup>4</sup> --- अस्थूलमनण्वह्रस्वमितश्च ब्रह्मणः  
परिणामानुपपत्तेः प्रधानमेवेष्टव्यमेवेति<sup>5</sup> तात्पर्यार्थः । अत्र कश्चिदाह --- कृ-  
त्स्नैकदेशशब्दौ ब्रह्मणि न सम्भवतः । सावयवे हि द्रव्ये तौ दृश्येते इति नैतत्  
समर्थनं<sup>6</sup> युक्तम् । न ह्यत्र शब्दप्रयोगो विचार्यते । सावयवत्वे निरवयवत्वे  
ब्रह्मणः परिणामानुपपत्तिः पूर्वपक्षवादिना प्रसाध्यते । तत्र समाधानमनुक्त्वा  
15 स्वपक्षसिद्धिर्नास्ति । तत्रोच्यते ॥ २६ ॥

श्रुतेस्तु शब्दमूलत्वात्<sup>7</sup> ॥ २-१-२७ ॥

तुशब्दः पक्षनिवृत्तौ । न कृत्स्नप्रसक्तिः । अप्रच्युतस्वरूपं ब्रह्म परिणमते ।  
कथम् । श्रुतेः । सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता इति तेजोबन्नव्य-  
तिरिक्तां परां देवतां दर्शयति । शब्दप्रमाणत्वाच्चास्यार्थस्य न स्वविकल्पेन  
20 चालयितुं शक्यते । तदनन्यत्वमित्यत्रास्माभिरुक्तं<sup>8</sup> --- शक्तिविक्षेपलक्षणः<sup>9</sup>  
परिणाम इति । ईश्वरस्य द्वे शक्ती भवतो भोग्यशक्तिरेका भोक्तृशक्तिश्चापरा ।  
या<sup>10</sup> भोग्यशक्तिः<sup>11</sup> साकाशादिरूपेणाचेतनपरिणामा<sup>12</sup> । या तु भोक्तृशक्तिः  
सा चेतना जीवरूपेणावतिष्ठते । तत्र यथा सूर्यः स्वरश्मीन्विक्षिप्योपसंहरति  
एवं प्रपञ्चात्मनानन्तभेदां<sup>13</sup> शक्तिं विक्षिप्योपसंहरति परमेश्वर इत्युपपन्नम् ।

<sup>1</sup> B. dūṣaṇam ṛṇaṃ dhanam vā <sup>2</sup> Ma. cāvayavam <sup>3</sup> B. anyaika° <sup>4</sup> B. śāntam  
niravadyam <sup>5</sup> B. om. eva <sup>6</sup> B. samādhānam yuktam <sup>7</sup> Ma. ° tvāc ca <sup>8</sup> B. ity  
atra cā° <sup>9</sup> B. śaktiviśeṣa° <sup>10</sup> B. om. yā <sup>11</sup> B. śaktiś ca <sup>12</sup> Ld, Ta. ° pariṇāmāyate  
bhoktr°; Md, Ba. ° pariṇāmāpatter bhoktr° <sup>13</sup> Ma. prapañcātmabhedaśaktim

मायावादिनापि<sup>1</sup>लोके निरवयवस्याशरीरस्य मायाकर्तृत्वं न दृष्टमिति पूर्वश-  
क्तिरभ्युपगन्तव्या । ततो वरं यथाभूतसृष्टिविषया शक्तिरभ्युपगम्यताम् ॥ २७ ॥

आत्मनि चैवं विचित्राश्च हि ॥ २-१-२८ ॥

5 नैतदत्यन्ताश्चर्यं निरवयवस्य स्वरूपाप्रच्युतिः कार्यसृष्टिश्चेति । यथा विज्ञा-  
नात्मनि स्वप्नदृशि चित्राः दृष्टयः श्रूयन्ते न तत्र रथा न रथयोगा न पन्थानो  
भवन्त्यथ रथान् रथयोगान् पथः सृजत इति तथेश्वरस्य भविष्यतीति<sup>३</sup> ॥ २८ ॥

स्वपक्षदोषाच्च ॥ २-१-२९ ॥

10 सांख्यस्यापि स्वपक्षे समानो दोषः । त्रिगुणं निरवयवं प्रधानं महदा-  
द्याकारेण परिणमत इत्युपगच्छतः कृत्स्नप्रसक्तिर्निरवयवत्वप्रतिज्ञाहानिर्वेति ।  
समानो दोषो वैशेषिकस्यापि परमाणूनां निरवयवत्वाभ्युपगमात् ॥ २९ ॥

सर्वोपेता च तद्दर्शनात् ॥ २-१-३० ॥

15 कथं<sup>३</sup> पुनर्गम्यते सर्वशक्त्युपेता परा देवतेति । तदुच्यते --- सर्वोपेता ।  
चशब्दः सम्भावनायाम् । तद्दर्शनात्सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरस इ-  
ति ॥ ३० ॥

विकरणत्वान्नेति चेत्तदुक्तम् ॥ २-१-३१ ॥

सर्वशक्तिमत्त्वे सत्यपि विगतकार्यकरणत्वान्न कार्ये व्याप्रियत इति चेद्य-  
द्वक्तव्यं<sup>४</sup> तदुक्तं शब्दमूलत्वादिति ॥ ३१ ॥

न प्रयोजनत्वात् ॥ २-१-३२ ॥

20 अन्यथाक्षिप्यते --- न परा देवता सृष्टौ प्रवर्तते । आप्तकामा हि श्रूयते ।  
तस्याः प्रवृत्तौ प्रयोजनाभावादिह च प्रयोजनवत्वात् प्रवृत्तीनाम् । तथा चोक्तं

<sup>1</sup> B. akṣapādādināpi <sup>2</sup> B. bhavatīti <sup>3</sup> Ld, Ta. *lacuna* [katham ... taddarśanāt]  
(haplography) <sup>4</sup> B. cet tad vaktavyam



मीमांसकैः --- जगद्वासृजतस्तस्य<sup>1</sup> किं नामेष्टं न सिद्धति । प्रयोजनमनुद्दि-  
श्य न मन्दोऽपि प्रवर्तते । अथास्ति प्रयोजनमस्मदादितुल्यत्वादाप्तकामता  
निवर्तते अत्रोच्यते ॥ ३२ ॥

5 लोकवत्तु लीलाकैवल्यम् ॥ २-१-३३ ॥

तुशब्दात्पक्षो विपरिवर्तते । न तस्य प्रवृत्तौ प्रयोजनं किं तु लीलाकैव-  
ल्यम् । स्वरसेन या क्रीडारूपा<sup>2</sup> चेष्टा सा लीला । तस्याः कैवल्यं केवलभावः ।  
यथा लोके राजप्रभृतीनां परिपूर्णकामानामपि क्रीडार्था प्रवृत्तिर्भवति तथे-  
श्वरस्याप्तकामस्यापि प्राणिकर्मापेक्षया सृष्टौ<sup>3</sup> प्रवृत्तिरुपपद्यते । न<sup>4</sup> स्वभावः  
10 पर्यनुयोक्तुं शक्यते ॥ ३३ ॥

वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॥ २-१-३४ ॥

यदि तर्हीश्वरो लीलया प्रवर्ततेऽस्य वैषम्यनैर्घृण्ये प्रसज्येयातां नीचमध्य-  
मोत्तमान्<sup>5</sup> प्राणिनो विदधतः । वैषम्यं<sup>6</sup> नाम रागद्वेषमोहयोगः । ततश्चानीश्व-  
रत्वमस्मदादिवत् । नैर्घृण्यं क्रूरभावश्चण्डता नरके पातयत इति चेन्नेति ब्रूमः ।  
15 कस्मात् । प्राणिकर्मसापेक्षत्वादीश्वरस्य । स्वकर्मवशेनैव प्राणिनां वैचित्र्यम् ।  
यथा शालिकोद्रवादिबीजकृतमङ्कुरादिवैचित्र्यं पर्जन्यः साधारणकारणमेवमी-  
श्वरोऽपि । तथा हि कर्मानुरूपां प्रवृत्तिमीश्वरस्य कौषीतकीनां श्रुतिर्दर्शयति  
--- एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्यः उन्निनीषत<sup>7</sup> एष उ  
एवासाधु कर्म कारयति तं यमधो निनीषत<sup>8</sup> इति । केचिदत्राधिकरणानुपयो-  
20 गिनी प्रमाणशून्यां प्रक्रियां रचयन्ति --- अविद्यानिबन्धनोऽन्तर्यामिसर्गः  
कर्मनिबन्धनो मनुष्यादिसर्ग इति । तदसत् । अन्तर्यामिपरमात्मनोः निय-  
न्तृरूपाशक्तिः पारमार्थिकी । न हि सा केन चित्कल्पिता येनाविद्यानिबन्ध-  
नायान् मृगतृष्णादिवत् । उक्तं च परमात्मा सर्वज्ञः सर्वशक्तिरिति ॥ ३४ ॥

न कर्माविभागादिति चेन्नानादित्वात् ॥ २-१-३५ ॥

<sup>1</sup> B. jagac cā<sup>0</sup> <sup>2</sup> B. krīdāsvarūpā <sup>3</sup> B. sṛṣṭipravṛttir <sup>4</sup> B. na ca <sup>5</sup> B. °ottamāḥ  
<sup>6</sup> Ma. vaiṣamyānām <sup>7</sup> Ma. unniniṣati <sup>8</sup> Ma. niniṣati[iti]

अत्राह --- प्रलयकाले<sup>1</sup> सर्वस्याविभागात्ते<sup>2</sup> ब्रह्मैव केवलमुपतिष्ठते । तत्र नास्ति प्रवृत्तं<sup>3</sup> कर्म । अतस्तदपेक्षा<sup>4</sup> सृष्टिरनुपपन्ना । तत्रोच्यते --- नैत-  
देवमनादित्वात्संसारस्य । पूर्वकालप्रवृत्तैः<sup>5</sup> कर्मभिः सहाणीयांसः क्षेत्रज्ञाः  
5 प्रलयकाले सुषुप्त्यवस्थायां<sup>6</sup> चावतिष्ठते ॥ ३५ ॥

उपपद्यते चाप्युपलभ्यते च ॥ २-१-३६ ॥

कथं पुनरनादित्वम् । तदुच्यते । यद्यनादिः संसारो न स्यात् पूर्वकृत-  
कर्माभावाद्द्वैचित्र्यं नोपपद्यते । किञ्चोपपद्यते<sup>7</sup> बीजाङ्कुरन्यायेनानादित्वं ---  
कर्मनिमित्ता शरीरोत्पत्तिस्तन्निमित्ता च कर्मोत्पत्तिरिति । अत्र केचिच्चोद-  
10 यन्ति बीजाङ्कुरदृष्टान्तो न युक्तः । कस्मात् । इतरेतराश्रयत्वात् --- किं  
बीजं पूर्वमुताङ्कुर इति । न तत्र पूर्वापरव्यवस्था शक्या निरूपयितुम् । यत्  
पूर्वं तत् कारणं यत् परं तत् फलमिति कार्यकारणभावो व्यवस्थाप्यते । त-  
दिहाशक्यमिति । अत्र प्रतिविधीयते बीजाङ्कुरजात्योः कार्यकारणभावः किं  
तु व्यक्तीनामेव । न च तत्रेतेतराश्रयता । पूर्वसिद्धाद्बीजादङ्कुरो जायते तच्च  
15 बीजं पूर्वसिद्धादन्यस्मादङ्कुरादिति विस्पष्ट एव कार्यकारणभावः । भ्रान्त्या  
तु दूषणकल्पनम् । अपि चोपलभ्यतेऽनादित्वं --- सूर्याचद्रमसौ धाता य-  
थापूर्वमकल्पयद्यथा पूर्वस्मिन् कल्पे तथास्मिन्नपि<sup>8</sup> कल्पितवानिति । अनेन  
जीवेनात्मनानुप्रविश्येति प्राणधारणवचनेन जीवशब्देन<sup>9</sup> परामर्शाद्<sup>10</sup> भूतेनैव  
च सम्बन्धेनायं व्यपदेशो नाभविष्यता<sup>11</sup> भूतस्य प्रमाणसिद्धत्वादिति ॥ ३६ ॥

20 सर्वधर्मोपपत्तेश्च ॥ २-१-३७ ॥

स्वपक्षोपसंहारार्थं सूत्रम् । सर्वधर्माः सर्वज्ञः सर्वशक्तिरित्येवमादयस्ते<sup>12</sup>  
ब्रह्मणि जगत्कारणे परिगृह्यमाणे<sup>13</sup> उपपद्यन्ते । तस्माद्ब्रह्मैव जगत्कारणमिति  
सिद्धम् ॥ ३७ ॥

<sup>1</sup> B. *lacuna* ° kāle [sarvasyā° .... ° kāle] *suṣupty*° (*haplography*) <sup>2</sup> sarvasyā° *e.c.*;  
Ma. sarvasya: vibhāgāt te *e.c.*; Ma. vibhāpat te <sup>3</sup> pravṛttaṃ, *e.c.*; Ma. praviktaṃ  
<sup>4</sup> atas tadapekṣā, *e.c.*; Ma. atastitapekṣā <sup>5</sup> pravṛttaiḥ, *e.c.*; Ma. ° prakṛtaiḥ  
<sup>6</sup> *suṣuptya*°, *e.c.*; all MSS. *suṣuptā*° <sup>7</sup> Ma. kiṃ vopa° <sup>8</sup> B. (tathāsminn api),  
kṛtavān ity arthaḥ <sup>9</sup> Ma. *om. jīva*° <sup>10</sup> B. ° marśī <sup>11</sup> Ma. [nā]bhaviṣyato  
bhūtasya prāṇasiddha° <sup>12</sup> B. te ca <sup>13</sup> Ma. ° gṛhyamāṇa

इति शारीरकमीमांसाभाष्ये भगवद्भास्कराचार्यप्रणीते  
द्वितीयाध्यायस्य प्रथमः पादः ॥

रचनानुपपत्तेश्च नानुमानम् ॥ २-२-१ ॥

स्वपक्षस्थापनं कृत्वा परपक्षनिराकरणायेदानीमारभ्यते । ननु स्वपक्षस्था-  
पनमेव मोक्षार्थिभिः कर्तव्यम् । किं पुनः<sup>१</sup> परपक्षदूषणेनेति । सम्यगाह भवान् ।  
५ किं तु स्वसिद्धान्त एव स्थितिं न लभते प्रतिपक्षनिराकरणेन विना । तर्क-  
शास्त्राणामपि मोक्षमार्गप्रतिपादनाय प्रवृत्तत्वात्परतन्त्रप्रज्ञाः प्रायेण प्राणि-  
नस्तेष्वप्यवलम्बेरन्नागदर्शनं<sup>२</sup> च नाद्रियेरन् । अतस्तेषामतत्त्वतोपपादनाय<sup>३</sup>  
प्रारभ्यते । तत्त्वनिर्णयार्थं चेदं<sup>४</sup> शास्त्रं सर्वप्रमाणैस्त्वेकैण च स्वपक्षस्थापनं<sup>५</sup>  
दूषणं चान्तरेण न सिध्यति । तथा चोक्तं न्यायशास्त्रे --- तत्त्वावसानो वाद  
१० इति । वादश्चायं यत्र शिष्येभ्यः तत्त्वं प्रतिपाद्यते । अन्यत्र जल्पो भवति । तथा  
च लक्षणमक्षपादेन --- कृतप्रमाणतर्कसाधनोपालम्भः स्वसिद्धान्ताविरुद्धः  
पञ्चावयवोपपन्नः पक्षप्रतिपक्षपरिग्रहो वादः । यथोक्तोपपन्नश्छलजातिनिग्र-  
हस्थानोपालम्भो जल्पः । स प्रतिपक्षस्थापनाहीनो वितण्डेति ।

तत्र सांख्या मन्यन्ते --- त्रिगुणमचेतनं प्रधानं जगत्कारणं तस्यास्तित्वे  
१५ पञ्चहेतूनन्वयादीनाचक्षते ।

भेदानाम् समन्वायात्<sup>६</sup> परिणामाच्छक्तिः प्रवृत्तेश्च ।  
कार्यकारणविभागादविभागैश्चरूप्यस्येति ॥

तत्रान्वयस्तावत् --- सुखदुःखमोहान्विताः बाह्याध्यात्मिका भेदा दृश्यन्ते  
ये च यदन्विता दृश्यन्ते तदेककारणपूर्वकास्ते । यथा शरावादयो मृदान्विता-  
२० स्तत्पूर्वकस्तद्वदत्रापि सुखदुःखमोहात्मकं त्रिगुणं कारणमनुमीयते । द्वितीयो  
हेतुः --- परिणामादिति । द्विविधं च परिमाणं रूपपरिमाणं संख्यापरि-  
माणं च महदहङ्कारः पञ्चतन्मात्राण्येकादशेन्द्रियाणि पञ्च महाभूतानीति । ये  
च परिमितास्ते च सामान्यकारणपूर्वकाः । यथा शरावादयः । अमीच<sup>७</sup>  
महदादयः परिमितास्तेषामेकं सामान्यकारणमस्तीत्यनुमीयते<sup>८</sup> इति । अत्र  
२५ वदामोऽनुमीयत इत्यनुमानं प्रधानं न जगत्कारणं । कुतः । रचनानुपप-  
त्तेः । कर्मानुरूपभोगसिद्धर्थं विचित्रं जगद्विरचयितुं न शक्नोत्यचेतनत्वात्पा-  
षाणादिवत् । चेतनावद्भिः<sup>९</sup> प्रज्ञावद्भिः शिल्पिभिः प्रासादरथशयनादि भोग्यं

<sup>१</sup> B. om. punaḥ <sup>२</sup> B. teṣv eva <sup>३</sup> B. teṣām asārato° <sup>४</sup> B. veda° for cedam <sup>५</sup> B. svapakṣadūṣaṇam (haplography) <sup>६</sup> I supply bhedānām samanvayāt <sup>७</sup> B. evam eva for amī ca <sup>८</sup> Ma. om. ° kāraṇa° <sup>९</sup> Ma. cetanavatprajānā°

वस्तुजातं क्रियमाणं दृश्यत इति वैधर्म्योदाहरणम् । अन्वयाद्युपपत्तेश्चेति  
चशब्दः । न हि सुखदुःखमोहान्विता रूपादयोऽवभासन्ते । सुखादयश्चित्त-  
धर्माः प्रतिपुरुषमन्तरे च संवेद्यन्ते<sup>1</sup> । न बाह्यार्थाकारतयानुगताः संवेद्यन्ते  
5 वाह्यविषयनिमित्तास्तूत्पद्यन्ते । चैतन्यात्मीयवासनानुरूपेण<sup>2</sup> तस्मादसिद्धो  
हेतुरन्वयादिति । दृष्टान्ते पुनः प्रत्यक्षोऽन्वयः । त्रिविधो हेत्वाभासोऽसिद्धो-  
नैकान्तिको विरुद्धश्चेति । पक्षधर्मतया यो नास्ति सोऽसिद्धो नाम । यथा  
नित्यः शब्दश्चाक्षुषत्वादिति । पक्षप्रतिपक्षयोर्वर्तमानोऽनैकान्तिको यथा नि-  
त्यः शब्दः प्रमेयत्वादिति । इष्टविघातकृद्विरुद्धो यथा शब्दनित्यत्वे साध्ये  
10 उत्पत्तिमत्त्वम् । शक्तिः प्रवृत्तेरित्यादयो हेतवो ब्रह्मण्युपपद्यन्ते ॥ १ ॥

प्रवृत्तेश्च ॥ २-२-२ ॥

अनुपपत्तेरिति वर्तते । इतश्चानुपमानमयुक्तम्<sup>3</sup> । कापिलं मतमचेतनस्य  
स्वतः प्रवृत्त्यनुपपत्तेः चेतनाधिष्ठितानां रथादीनां प्रवृत्तिदर्शनात् । न हि  
मूदादयो रथादयो वा स्वकार्येषु स्वयं वर्तमाना दृश्यन्ते । ननु केवलस्या-  
15 पि चेतनस्य प्रवृत्तिशक्तिर्न दृष्टा । कथं ब्रह्मणः प्रवृत्तिशक्तिरिति चेत्तदुक्तमत्र<sup>4</sup>  
सर्वशक्तित्वादिति । नास्माभिरनुमानेन कारणं कल्प्यते ॥ २ ॥

पयोऽम्बुवच्चेत्त्रापि<sup>5</sup> ॥ २-२-३ ॥

ननु<sup>6</sup> चाचेतनस्यापि प्रवृत्तिर्दृष्टा यथावत्सविवृद्धये पयसोऽम्बुनश्च स्यन्दनं  
लोकानुग्रहायेति<sup>7</sup> चेन्न । तत्रापि हि<sup>8</sup> निमित्तान्तरमस्ति । स्नेहाद्वत्सविवृद्धये  
20 धेनुः प्रवर्तयति पयो द्रवत्वाच्च क्षरति वत्सपोषणे<sup>9</sup> वा । अम्बु स्रवति निम्न-  
देशापेक्षया द्रवत्वात्स्यन्दते<sup>10</sup> । देवताधिष्ठानं<sup>11</sup> तु सर्वत्र श्रुतिसिद्धम् । योऽप्सु  
तिष्ठन्नेतस्य वा अक्षरस्य प्रशासने गार्गी प्राच्योऽन्या नद्यः स्यन्दन्त इति ।  
प्रत्यक्षत्वाच्चात्रोपपत्तिः<sup>12</sup> । न हि दृष्टेऽनुपपन्नं नाम गुरुत्वात्सावयवत्वाच्च  
क्षरणं युज्यते । विपरीतं प्रधाने ॥ ३ ॥

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॥ २-२-४ ॥

<sup>1</sup> B. sampadyante <sup>2</sup> B. cetanasyātmiya<sup>0</sup> <sup>3</sup> B. itaś cānupapannam (kāpilaṃ)  
<sup>4</sup> B. om. tad <sup>5</sup> Ma. om. api <sup>6</sup> Ma. nanu vā<sup>0</sup> <sup>7</sup> B. lokānām anu<sup>0</sup> <sup>8</sup> B. om.  
hi <sup>9</sup> B. <sup>0</sup> gopaṇena for <sup>0</sup> poṣaṇe vā <sup>10</sup> Ma. [sra]va[ti] <sup>11</sup> B. cetanādhi<sup>0</sup> <sup>12</sup> B.  
<sup>0</sup> tvād vātro<sup>0</sup>

व्यतिरिक्तस्य चान्यस्य<sup>1</sup> प्रवर्तकस्यावस्थित्यभावात्<sup>2</sup> स्वतः प्रवृत्तिः सा च<sup>3</sup> नित्या स्यादनपेक्षत्वात्ततश्च सर्वदा सर्ग एव स्यात् ॥ ४ ॥

अन्यत्राभावाच्च न तृणादिवत् ॥ २-२-५ ॥

5 यथा तृणोदकमुपयुक्तं क्षीरभावेन परिणमते तथा प्रधानं महदाद्याकारेण परिणमत इति । अत्रोच्यते न तृणादिवत् परिणामो वक्तुं शक्यतेऽन्यत्राभावादनडुहि । न हि सौरभेयभक्षितं तृणं क्षीरीभवति । किं तर्हि । धेनूपयुक्तमेव । अतो न स्वत एवेति शक्यं वक्तुं सामग्रीविशेषापेक्षित्वात् ॥ ५ ॥

अभ्युपगमेऽप्यर्थाभावात् ॥ २-२-६ ॥

10 एवं तावत् स्वतः प्रवृत्तिसामर्थ्यं नास्तीत्युक्तम् । यद्यपि भवतो बुद्धिम-  
नुरुध्यमानैरस्माभिः<sup>4</sup> प्रवृत्तिरभ्युपगम्येत<sup>5</sup> तथापि तस्याः प्रवृत्तेरर्थाभावात्  
प्रयोजनाभावादित्यर्थः । न तस्या चेतनत्वाद्भोगो<sup>6</sup>न पुरुषस्य भोगार्था सा स-  
तततद्भोगप्रसङ्गात्<sup>7</sup> अपवर्गाभावः । न चोभयार्थप्रवृत्तिविरोधात् । प्राक्प्रवृत्तेश्च  
पुरुषस्य मुक्तरूपत्वात् नापवर्गार्था । न चोत्सुक्यनिवृत्त्यर्था चेतनधर्मत्वादौ-  
15 त्सुक्यस्य स्पृहायोगस्याचेतनं च प्रधानम् ॥ ६ ॥

पुरुषाश्मवदि चेत्तथापि ॥ २-२-७ ॥

सार्थभ्रष्टावन्धपङ्क्तौ ग्रामगमनार्थिनौ तत्र पङ्क्तुरन्धमधिष्ठाय प्रवर्तयति<sup>8</sup> । अ-  
श्म चायस्कान्तोऽयः प्रवर्तयति । तथा भोक्ता पुरुषः प्रधानं प्रवर्तयति  
चेत् तदुत्तरं --- तथापीति । निष्क्रियत्वाभ्युपगमादात्मनः प्रवर्तकत्वाभ्यु-  
20 पगमेऽभ्युपगमविरोधः । पङ्क्तुः पुनर्वाचान्धं प्रवर्तयति । अयस्कान्तोऽपि<sup>9</sup>  
समीपावस्थाने नायः प्रवर्तयति । यदि च सन्निधिमात्रेणात्मा प्रवर्तकः प्रधा-  
नपुरुषसन्निधेर्नित्यत्वान्नित्यप्रवृत्तिः<sup>10</sup> प्रलयाभावोपसर्गाभावश्च ॥ ७ ॥

अङ्गित्वानुपपत्तेः ॥ २-२-८ ॥

<sup>1</sup> Ma. vānyasya; B. vā hy asya <sup>2</sup> B. pravartyasyāvasthitasyābhāvāt <sup>3</sup> Ma. om. ca <sup>4</sup> Ma. °nair nāsmābhiḥ <sup>5</sup> Ma. °gamyate <sup>6</sup> Ma. bhedago for bhogo <sup>7</sup> Ma. satatabhoga° <sup>8</sup> Ma. vartayati <sup>9</sup> B. °pi ca <sup>10</sup> B. °nidhinitya°; B. °pravṛtteḥ

इतश्चाप्रवृत्तिः सत्त्वरजस्तमसां प्रलयकाले साम्येनावस्थितानां परस्परा-  
ङ्गाङ्गित्वानुपपत्तेः । वैषम्यहेत्वभावात् । नन्वेवं सांख्या वदन्ति

प्रकृतिं पुरुषं चैष प्रविश्याशु महेश्वरः ।

5 क्षोभयामास योगेन परेण<sup>1</sup> परमेश्वर इति ।

सत्यमीश्वराभ्युपगमे वेदान्तवाद एवापद्यते सदेवेति श्रुतिप्रामाण्यात् ॥ ८ ॥

अन्यथा चानुमितौ<sup>2</sup> ज्ञशक्तिवियोगात् ॥ २-२-९ ॥

अन्यथा प्रकारान्तरेणानुमितावनुमाने क्रियमाणे साम्यावस्थितानामपि वै-  
षम्यं चलं<sup>3</sup> भवति । चलं गुणवृत्तमित्यभ्युपगमात् । यथा कार्यं<sup>4</sup> सृष्टिस्थि-  
10 तिप्रलयलक्षणं सम्भवति तथा कारणस्य शक्तिः कल्प्यत इति चेदेवमपि  
ज्ञशक्तिवियोगाद्रचनानुपपत्त्यादयो दोषा दुष्परिहरा एव ॥ ९ ॥

विप्रतिषेधाच्चासमञ्जसम् ॥ २-२-१० ॥

वेदान्तविरोधाच्चासमञ्जसं कापिलं मतम् । ननु तवाप्यसमञ्जसमैकात्म्यम् ।  
कथम् । तप्यतापकभाव<sup>5</sup> इति । अत्रोच्यते । न मूलकारणस्य ब्रह्मणो निरति-  
15 शयानन्दस्वरूपत्वात्तप्यतापकभावोऽस्ति<sup>6</sup> । तदंशस्तु जीवस्तप्यतापक<sup>7</sup> दुःखं  
स्वकर्मापगृहीतं रजस्तमःप्रभवं संसारावस्थायां तदिष्टमेवास्माकम् । तस्यापि  
मुक्तस्य परमात्मसम्पत्तेः सर्वं तदात्मकं सम्पद्यते । न स्वात्मनः स्वात्मैव  
तापको भवति । न हि वह्नेर्वह्निर्दग्धा न वायोर्वायुः पीडयिता<sup>8</sup> किं तु  
भेददर्शिनोऽन्यस्य देवदत्तादेरिति ॥ १० ॥

20 महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥ २-२-११ ॥

वैशेषिकपरीक्षां कर्तुकामो ब्रह्मवादेन तदुक्तं दूषणं तदीयया प्रक्रियया प्र-  
थममुद्धरिष्यति । सर्वो हि तार्किकः स्वप्रक्रियानुगतमुच्यमानमनुमन्यते । ते-  
षामेषा प्रक्रिया । द्रव्यं द्रव्यान्तरमारभते गुणश्च गुणान्तरम् रक्तेभ्यस्तन्तु-  
भ्यो रक्तपटदर्शनात् । द्वाभ्यां परिमण्डलपरिमाणाभ्यां परमाणुभ्यां द्व्यणुकं

<sup>1</sup> B. pareṣaḥ for pareṇa <sup>2</sup> B. om. ca <sup>3</sup> B. om. calaṃ <sup>4</sup> B. kāmaṃ <sup>5</sup> Ma. tāpya<sup>o</sup> <sup>6</sup> Ma. om. °sva<sup>o</sup>: Ma. tāpya<sup>o</sup> <sup>7</sup> Ma. tāpya<sup>o</sup> <sup>8</sup> we must assume a lacuna here

नाम कार्यं जायते। द्वयोश्च परमाण्वोर्यासौ द्वित्वसंख्या सा द्व्यणुकेऽणुत्वं  
 ह्रस्वत्वं च परिमाणान्तरमारभते पारिमण्डल्यं चानारम्भकम्। तथा त्रि-  
 भिर्द्व्यणुकैस्त्र्यणुकमारभ्यते। तेषु च या बहुत्वसंख्या सा महत्त्वं दीर्घत्वं च  
 5 परिमाणान्तरमारभते। द्व्यणुकगतमणुत्वं ह्रस्वत्वं चानारम्भकमिति। तत्रेदमु-  
 च्यते। यथा तव द्व्यणुकेभ्योऽणुह्रस्वपरिमाणेभ्यस्त्र्यणुकं महद्दीर्घं च जायते।  
 वाशब्दादध्याहृत्य योजना कर्तव्यापरिमण्डलाभ्यामणुह्रस्वं द्व्यणुकं जायते  
 ह्रस्वपरिमण्डलाभ्यामिति च ह्रस्वात् द्व्यणुकात्परिमण्डलाच्च परमाणोरिति  
 विभज्य योजनीयमेवंममापि ब्रह्मणश्चेतनादचेतनं जगदुत्पद्यत इत्यविरोधः।  
 10 न चैतद्वक्तुं शक्यं --- द्व्यणुके त्र्यणुके चापरिमाणान्तराक्रान्तत्वात्पारिमण्ड-  
 ल्यमणुत्वं नारम्भकमिति। कस्मात्। उत्पन्नं कार्यं क्षणमात्रं निर्गुणं भूत्वा  
 कारणगुणेन सम्बध्यत इत्यभ्युपगमात्। तस्मात् कारणगतं समानजातीयं  
 पारिमण्डल्यान्तरं स्वभावादेव नारभते द्वित्वम्। संख्या पुनः समानजाती-  
 यत्वात् संख्यान्तरमारभतापि न पुनरणुत्वं ह्रस्वत्वं च भिन्नजातीयत्वात्।  
 15 तस्मात् पारिमण्डल्यं<sup>1</sup> स्वभावादेवानारम्भकमित्यभ्युपेयमेव। ब्रह्मगता चे-  
 तना चेतनान्तरं स्वभावादेव नारभत इति वैशेषिकप्रक्रियामप्याश्रित्य कार्य-  
 कारणयोर्वैलक्षण्यमस्तीति प्रदर्शनार्थमिदं सूत्रम्। यथा ह्रस्वाभ्यां ग्रथिताभ्यां  
 रज्जुभ्यां दीर्घा रज्जुरारभ्यते। यथा परिमण्डलाभ्यां मृत्पिण्डाभ्यामेको म-  
 हानारभ्यत इति। केचिदाचक्षते<sup>2</sup>। तदयुक्तम्। न विलक्षणत्वादिति तत्रैवोक्त-  
 20 त्वात्। पुनरुक्तमिदं प्राप्नोत्येवं वर्णयद्भिः सूत्रकारस्य श्रोत्रियत्वमापादितम्।  
 तस्माद्यथोक्त एवाभिप्रायः॥ ११॥

उभयथापि न कर्मातस्तदभावः॥ २-२-१२॥

अथ वैशेषिकमतं परीक्ष्यते। तत्रैवं<sup>3</sup> पार्थिवाप्यतैजसवायवीयाश्चतुर्विधाः  
 परमाणवो नित्याः प्रलयकालेऽवतिष्ठन्ते। सर्वत्र च त्रिभ्यः कारणेभ्यः कार्यं  
 25 निष्पद्यत इति मन्यन्ते समवायसमवायिनिमित्तकारणैः। तन्तवः समवायि  
 कारणं तेषां पटसंयोगोऽसमवायिकारणं तुरीवेमकुविन्दादिनिमित्तकारणम्।  
 तथा परमाणवः समवायिकारणं तत्संयोगोऽसमवायिकारणमदृष्टमीश्वरेच्छा  
 च निमित्तकारणमिति<sup>4</sup>। तत्रेश्वरेच्छावशेनाद्यं कर्म वायवीयेष्वणुषूपद्यते।

<sup>1</sup> B. adds aṇutvaṃ hrasvatvaṃ ca <sup>2</sup> B. vyācakṣate <sup>3</sup> B. taccaivaṃ <sup>4</sup> B. om. iti



ततः संयोगे द्वाभ्यां द्वाणुकमुत्पद्यते । तत्र द्वाणुकादिक्रमेण महान्वायुरुत्प-  
 न्नो नभसि दोधूयमानस्तिष्ठति । तथा तैजसेभ्योऽग्निरुत्पन्नो जाज्वल्यमान-  
 स्तिष्ठति । तथाप्येभ्यो महान्सलिलनिधिरुत्पन्नः पोऽसूयमानस्तिष्ठति । तथा  
 5 पार्थिवेभ्यः परमाणुभ्यः पृथिवी निश्चला तिष्ठतीति । तत्रेदमुच्यते । नाद्यं  
 कर्माणुषु सम्भवतीति<sup>1</sup> । प्रलयाभिघातादीनां<sup>2</sup> तदानीमभावात् । अथात्म-  
 नां यददृष्टं तद्वशाद्भवतीति चेत्तत् पुनरदृष्टमात्मगतं वा निमित्तं परमाणुगतं  
 वोभयथा न सम्भवति । न ह्यन्यत्र वर्तमानं कारणमन्यत्र क्रियाहेतुर्भव-  
 त्यतिप्रसङ्गात्<sup>3</sup> । अचेतत्वाच्च नादृष्टं क्रियाहेतुः । चेतनाधिष्ठितं हि रथादि  
 10 क्रियां प्रतिपद्यते । न चात्मनां<sup>4</sup> तदा चैतन्यमस्ति शरीरोत्तरकालभावि-  
 त्वात्<sup>5</sup> । न चादृष्टमणुषु समवेतं कर्तृसमवायित्वात् । न चादृष्टवतात्मना  
 तत्संयोगात्कर्मोत्पत्तिनित्यसर्गप्रसङ्गात् । एवं प्रलयकाले विभागार्थं कर्म न  
 सिद्धमतस्तदभावः सृष्टिप्रलययोरभाव इत्यनुपपन्नं दर्शनम् ॥ १२ ॥

समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥ २-२-१३ ॥

15 अयुतसिद्धानामाधाराधेयभूतानामिहप्रत्ययहेतुः समवायो यथेह तन्तुषु प-  
 टः इह गवि गोत्वं इह पटे शुक्रत्वं इति । कार्यकारणयोः सामान्यविशेष-  
 योगुणगुणिनोश्च सम्बन्धस्त्रिष्वपि समवायलक्षणः । स चैको नित्यः सर्वगतो  
 व्योमवदिष्यते । युतसिद्धानां<sup>6</sup> तु संयोगः पृथक् सिद्धानां यथा रज्जुघटयोः ।  
 तत्रेदमुच्यते । यथा द्वाणुकं समवायिलक्षणेन सम्बन्धेन स्वकारणे समवैत्यन्ता-  
 20 भिन्नत्वात्तथा<sup>7</sup> समवायोऽपि समवायिभ्यां सम्बन्धे समवायान्तरेण सम्बध्यते  
 सोऽप्यन्येनेत्यनवस्था<sup>8</sup> । अथ समवायस्य<sup>9</sup> स्वयंसंबन्धरूपत्वं न समवाया-  
 न्तरमपेक्षत इति चेत् संयोगोऽपि तर्हि समवायं नापेक्षते<sup>10</sup> । संयोगः किल  
 संयोगिभ्यां सम्बन्धो<sup>11</sup> समवायपूर्वक इति मन्यते । सा प्रतिज्ञा हीयते । न  
 च संयोगो गुणत्वादपेक्षत इति वक्तुं शक्यते परिभाषिकत्वात् । समवायोऽपि  
 25 गुण इति परिभाषितुं शक्यते । न चायुतसिद्धत्वं कार्यकारणयोः पूर्वसिद्धं  
 कारणं पश्चात्कालीनं कार्यम् । तत्रापृथक्सिद्धत्वमनयोः कथम् अथान्यतरा-

<sup>1</sup> B. om. iti <sup>2</sup> Ma. prapāṇānāhipātādīnām <sup>3</sup> B. bhaved <sup>4</sup> Ma. cātmā <sup>5</sup> Ma.  
 lacuna: śarīro ..... na <sup>6</sup> Ma. [ddhānām tu saṃyogaḥ] <sup>7</sup> Ma. [bhinna ... samavā]yo  
<sup>8</sup> Ma. om. ° py <sup>9</sup> B. samavāyaḥ svayaṃ sambandharūpatvāt <sup>10</sup> Ma. ° pekṣyate  
<sup>11</sup> B. sambaddho

पेक्षमयुतसिद्धत्वं वर्णयेत् तथापि द्वयोः सतोः सम्बन्ध इति कृत्वोत्पन्नं कार्यं  
 क्षणमात्रं पृथगवस्थाय<sup>1</sup> समवायेन सम्बध्येतेति पूर्वोक्तं दूषणमस्त्येव । कार-  
 णकालवर्तित्वं सर्वेषामस्तीति<sup>2</sup> सर्वेषामयुतसिद्धत्वं स्यादथोत्पत्तिरेव समवाय  
 5 इति । तदयुक्तं समवायस्य नित्यत्वादुत्पत्तेश्च नित्यत्वे वा कार्यानित्यत्वप्रसङ्ग  
 इति कारणव्यापारोऽनर्थकः स्यात् । तस्मात्तादात्म्यलक्षण एव सम्बन्धो न  
 समवायकृत इति ॥ १३ ॥

नित्यमेव भावात् ॥ २-२-१४ ॥

किं परमाणवः प्रकृतिस्वभावा निवृत्तिस्वभावा वोभयस्वभावा वानुभयस्व-  
 10 भावा वा गत्यन्तराभावात् । सर्वथा नोपपद्यते । प्रवृत्तिस्वभावत्वे नित्यमेव  
 प्रवर्त्यभावात् प्रलयभावः स्यान्ननिवृत्तिस्वभावत्वे सर्गाभावः स्यादुभयस्वभा-  
 वता युगपद्विरुध्येतेति ॥ १४ ॥

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॥ २-२-१५ ॥

रूपादिमन्तः परमाणवोऽभ्युपगम्यन्ते पृथिव्यादौ कार्ये रूपादिदर्शनात् ।  
 15 ततश्च नित्यत्वविपर्ययोऽनित्यत्वं परमाणूनां स्यात् । रूपादिमतां घटादीना-  
 मनित्यत्वदर्शनात् । अथ रूपादिमत्त्वं नेष्यते कार्ये रूपादिमन्न स्यात् । अतो  
 रूपादिमन्तो नित्याश्चानित्याश्चेति प्रतिज्ञानुमानविरुद्धाः । तत्र निमित्तं वा ।  
 किं च परिवर्तुलाः परमाणवः तत्र यावन्त्यो दिशस्तावन्तोऽवयवाः प्रस-  
 ज्येरन्तेषामप्यवयवानां तथैवेति न कदाचिदप्यवसानं सम्भवति । तथा च  
 20 दिङ्गागेनोक्तं --- षट्केन युगपद्योगात्परमाणोः षडंशतेति ॥ १५ ॥

उभयथा च दोषात् ॥ २-२-१६ ॥

किमुपचितगुणाः<sup>3</sup> परमाणवः किं वापचितगुणाः । यदि तावदुपचितगुणाः  
 तदा सर्वे सर्वत्र<sup>4</sup> स्युः । अप्स्वपि<sup>5</sup> गन्धो<sup>6</sup> गन्धरसौ तेजसि रूपरसगन्धाः

<sup>1</sup> Ma. ° sthāyā <sup>2</sup> Ma. has a lacuna extending from sarveṣām to asmatpakṣe tu (p.127, l. 4) <sup>3</sup> Md. has a lacuna from kim to vijñā° (p.127, l. 12) <sup>4</sup> Ba. has a lacuna sarva[tra ... cita]guṇāḥ <sup>5</sup> Ld. aścapi gandho; Ta. apsvapi <sup>6</sup> Dv. om. gandho

वायौ रूपरसगन्धस्पर्शा नभसि । अथापचितगुणाः तदा सर्वेषामेकैको गुणः  
स्यात् । ततश्च तेजसि स्पर्शो न स्यादप्सु<sup>1</sup> रूपस्पर्शौ पृथिव्यां रूपस्पर्शरसा न  
स्युः । अथ केचिदपचितगुणाः केचिदुपचितगुणाः इति वैचित्र्यं परिकल्प्येत ।  
ततोऽपचितगुणानां परमाणुत्वं हीयेत । गुणोपनिबन्धनं हि दृश्यादृश्यादिमू-  
5 र्तामूर्ताद्यवान्तरं<sup>2</sup> वैचित्र्यं चतुर्विधानां परमाणूनां स्वतोऽभेदात्<sup>3</sup> । अस्मत्पक्षे  
तु सर्वज्ञेन ब्रह्मणा व्यवहारार्थमेकगुणं नभो द्विगुणो वायुस्त्रिगुणोऽग्निश्चतुर्गुणं  
जलं पञ्चगुणा अवनिरिति न किञ्चिदप्यनुपपन्नं नाम ॥ १६ ॥

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥ २-२-१७ ॥

मन्वादिभिः<sup>4</sup> केनाप्यंशेनापरिग्रहादत्यन्तमनपेक्षा<sup>5</sup> वैशेषिकमते श्रेयस्का-  
10 मैः । अत्यन्तमनादर्थव्यं वैशेषिकमतमित्यभिप्रायः ॥ १७ ॥

समुदाय उभयहेतुकेऽपि तदप्राप्तिः ॥ २-२-१८ ॥

असत्कार्यवादी वैशेषिको निराकृतः । तत्सादृश्यादन्तरा<sup>6</sup> बौद्धसिद्धान्तो  
निरस्यते । स च त्रेधा भिद्यते । बाह्यार्थास्तित्ववादिनः केचित्केचिद्विज्ञान-  
मात्रास्तित्ववादिनः शून्यवादिनश्चान्ये । ग्राह्यग्राहकाकारवियुक्ता<sup>7</sup> संवित्स-  
15 न्तिनिर्वातस्थप्रदीपवदासंस्कारक्षयात् क्षणपरम्परयावतिष्ठते<sup>8</sup> । संस्कारक्षये  
सा<sup>9</sup> प्रदीपवदेव निर्वाणमृच्छति<sup>10</sup> सेयमभावप्राप्तिरपवर्ग इति मन्यन्ते । अपरे  
तु संवित्संतत्यविच्छेदमिच्छन्ति<sup>11</sup> । ये तत्र बाह्यार्थास्तित्ववादिनः सौत्रा-  
न्तिकास्तेषामभिमतताः पञ्चस्कन्धा<sup>12</sup> रूपविज्ञानवेदनासंज्ञासंस्काराख्याः । तत्र  
20 रूपस्कन्धो नाम पृथिव्यादीनि भूतानि चत्वारि भौतिकाश्च शरीरेन्द्रियवि-  
षयाः । विज्ञानस्कन्धो नामाभ्यन्तरोऽहंप्रत्ययसमारूढो घटज्ञानं पटज्ञान-  
मित्येवं<sup>13</sup> विच्छेदेन<sup>14</sup> वर्तमानोऽयमेव विज्ञानसन्तानः कर्ता भोक्ता चात्मा  
नान्यो नित्योऽस्तीति । वेदनास्कन्धश्च सुखसंवेदना<sup>15</sup> दुःखसंवेदना च । सं-  
ज्ञास्कन्धो<sup>16</sup> नामोपलक्षणप्रत्ययो यथा स्वस्तिमती गौरिति स्वस्तिमत्तया

<sup>1</sup> Ba, Dv. rase for apsu <sup>2</sup> Dv. °ādṛśyabhūtāmūrta° <sup>3</sup> Dv. svato bhedaḥ  
<sup>4</sup> B. adds api <sup>5</sup> B. kenāṅgenā° <sup>6</sup> B. antaram <sup>7</sup> B. ° vimuktā <sup>8</sup> Ma. om.  
kṣaṇaparam° <sup>9</sup> Ma. 'tha for sā <sup>10</sup> Ma. nirmānam <sup>11</sup> B. om. saṃvit°: Ma.  
ṛcchanti <sup>12</sup> Ma. prañca sva for pañcaskandhā <sup>13</sup> Ma. om. pañajñānam <sup>14</sup> B.  
avicchedena <sup>15</sup> B. sukhavedanā duḥkhavedanā <sup>16</sup> e.c., all MSS. saṃjñā nāmo°

गौरुपलक्ष्यते ध्वजेन गृहं दण्डेन पुरुष इति । संस्कारस्कन्धो नाम रागद्वे-  
षमोहमात्सर्यभयशोकविषादादयश्चैतसिका धर्मास्ते चामी चतुर्विधा स्कन्धा-  
श्चित्तचैतिका उच्यन्ते । तत्र रूपरसगन्धस्पर्शाश्चतुर्विधाः पार्थिवाः परमाणवः  
5 पृथिवीरूपेण संहताः पृथिवीव्यवहारयावतिष्ठन्ते । रूपरसस्पर्शा आप्याः प-  
रमाणवः सलिलात्मना<sup>1</sup> संहन्त्यन्ते । तथा रूपस्पर्शौ तेजोरूपेण संहतौ । तथा  
स्पर्शपरमाणवो वायुरित्येवमेते चतुर्विधाः क्षणिकाः परमाणवो भूतभौति-  
कसंहतिहेतुत्वं प्रतिपद्यन्ते । क्षणिकत्वं तु बुद्धवचनात् क्षणिकाः<sup>2</sup> संस्कारा  
इति<sup>3</sup> । संस्क्रियन्त इति संस्कारा उत्पत्तिमन्त इत्यर्थः । सर्वं वस्तुजात-  
10 मुत्पत्तिनिरोधात्मकमित्युक्तं भवति । यदितोऽन्यत्तत् सर्वमवस्तुकालाकाशा-  
त्मादि । चित्तचैतिकश्चाभ्यन्तरो बाह्यश्च भूतभौतिकश्च<sup>4</sup> सङ्घातः । तावेतौ  
चित्तचैतिकसमुदायो भूतभौतिकसमुदायश्च<sup>5</sup> लोकयात्रामावहतः । सिद्धे च  
लोकव्यवहारे न<sup>6</sup> नित्येनात्मना कल्पितेनास्ति<sup>7</sup> प्रयोजनमिति मन्यन्ते ।  
तत्रेदमुच्यते<sup>8</sup> । उभयहेतुकेऽपि समुदायेऽभ्युपगम्यमाने तदप्राप्तिः समुदाया-  
15 सम्भवः । न तावत्स्वतः समुदायापत्तिरचेतनत्वादन्यस्य<sup>9</sup> नित्यस्य भोक्तुः  
प्रशासितुः सर्वेश्वरस्य संहन्तुरनभ्युपगमात् । न स्थूला पृथिवी सम्भवेद्ये<sup>10</sup> प-  
रमाणवश्चातीन्द्रिया न तैर्व्यवसरोऽस्ति येन<sup>11</sup> स्थूलेन व्यवहारः स नास्तीति  
लुप्यते लोकयात्रा ॥ १८ ॥

इतरेतरप्रत्ययमन्यत्वाद्दुपपन्नमिति चेन्न  
संघातभावानिमित्तत्वात् ॥ २-२-१९ ॥

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प्रत्ययशब्दः कारणवाची । इतरेतरहेतुत्वाद्दुपपन्नमस्मद्दर्शनम् । कथमितरे-  
तरहेतुत्वम् । योऽयं<sup>12</sup> विज्ञानस्कन्धोऽहम्प्रत्ययसमारूढः सन्ततिरूपेण वर्तते  
तस्याविद्यादयोऽनादिकालप्रवृत्ता हेतवः स च तेषामिति । अविद्या नाम  
विपरीतदृष्टिरनित्ये नित्यदृष्टिरमार्गे मार्गदृष्टिरिति । ततः संस्कारस्कन्धः  
प्रादुर्भवति रागद्वेषमोहादिलक्षणः<sup>13</sup> पूर्वोक्तः । ततः प्रवृत्तिः । पुण्यापुण्यात्म-

<sup>1</sup> Ma. lacuna [salilā ... pramāṇavo] (p.128, l. 6), haplography <sup>2</sup> B. adds sarve <sup>3</sup> B. om. iti <sup>4</sup> B. om. ca <sup>5</sup> B. om. ca <sup>6</sup> B. om. na <sup>7</sup> B. om. kalpite<sup>o</sup> <sup>8</sup> B. <sup>o</sup> dam uttaram ucyate <sup>9</sup> B. <sup>o</sup> tvāt kṣaṇikatvācca nānyataḥ nityasya <sup>10</sup> B. om. ye <sup>11</sup> B. yena ca <sup>12</sup> Ma. om. yo 'yaṃ <sup>13</sup> B. \*rāgadveṣamohadveṣā- (=Ba) >Ld. rāgadveṣā<sup>o</sup> (haplography), Ta, Md. rāgadveṣamohersyā<sup>o</sup> (correction)

कं<sup>1</sup> कर्म<sup>2</sup> प्रवृत्तिशब्देनोच्यते। अस्ति कर्मास्ति विपाक इति सुगतवचनात्  
कर्माभ्युपगम्यते बौद्धैः। तन्नित्यवन्धनं जन्म शरीरग्रहणम्। षडायतनं च प-  
ञ्च बुद्धीन्द्रियाणि मनश्च षडायतनमुच्यते षड्विज्ञानानि। पञ्चानामिन्द्रियाणां  
5 पञ्चरूपादयो विषयास्तेषु पञ्चविज्ञानान्युत्पद्यन्ते। मनसश्च<sup>3</sup> तद्धर्मविषयस्त-  
देवं<sup>4</sup> प्रमात्प्रमाणप्रमेयव्यवहारसिद्धेः सर्वमुपपन्नमिति चेन्न। संघातभावानि-  
मित्तत्वात् सङ्घातत्वं प्रत्यनिमित्तत्वान्न<sup>5</sup> भूतभौतिकसङ्घातापत्तावविद्यादीनां  
निमित्तत्वमुपपद्यते। पूर्वक्षणस्योत्तरोत्तरहेतुत्वं यदि भवेद्भवतु। न पुनः  
सङ्घातापत्तिहेतुत्वम्। विज्ञानस्य क्षणिकत्वात्कर्मणोऽपि क्षणिकत्वादुत्पत्ति-  
10 निरोधमात्रं सर्वत्र भवेन्न सङ्घातापत्तौ सामर्थ्यं शक्यं कल्पयितुं प्रमाणाभा-  
वात् ॥ १९ ॥

उत्तरोत्पादे च पूर्वनिरोधात्<sup>6</sup> ॥ २-२-२० ॥

एवं तावत्पूर्वक्षणस्योत्तरहेतुत्वमभ्युपगम्य सङ्घातापत्तिर्निरस्ता। अथेदानीं  
हेतुत्वमेव नास्तीति प्रतिपाद्यते। कथम्। उत्तरोत्पादे कर्तव्ये<sup>7</sup> पूर्वहेतुत्वं  
15 नास्ति निरोधात्। पूर्वस्तावद्वदक्षणः पूर्वं किमुत्पन्नः सन्नुत्तरहेतुरथानुत्प-  
न्न इति। न तावदनुत्पन्नः शशविषाणतुल्यत्वात् उत्पन्नोऽपि न हेतुरभा-  
ववत्तुच्छत्वात्। उत्पन्नविनष्टस्यानुत्पन्नस्य चाभावत्वाविशेषात्। अथ पू-  
र्वपूर्वक्षणविनाश उत्तरक्षणोत्पत्तिश्च युगपद्भवेतां तुलान्तयोर्नामोन्नामवदिति  
तदयुक्तम्<sup>8</sup>। तत्र मध्ये सूत्रधारणादन्तयोश्च युगपदवस्थितयोरेकस्य<sup>9</sup> गुरु-  
20 त्वान्नामस्तद्धेतुश्चोन्नाम इति। न चात्रोत्तरोत्पत्तिकाले<sup>10</sup> पूर्वस्य स्थितिरिष्यते  
येनासौ<sup>11</sup> तद्धेतुत्वं प्रतिपद्येत। अथावतिष्ठति तत्क्षणिकत्वहानिः। किं च का-  
रणधर्मानुविधायित्वमन्तरेणेदं कार्यमिदं कारणमिति कल्पनायामतिप्रसङ्गः।  
मृदन्विताः शरावादयो दृश्यन्ते सुवर्णान्विताश्च कुण्डलादयः। न चाका-  
रसमर्पणे सामर्थ्यं क्षणिकत्वात्। तस्मान्नित्यपक्ष एव कार्यकारणव्यवस्था  
25 युज्यते। प्रत्यक्षप्रत्यभिज्ञानाच्च कुम्भादीनां नित्यत्वम्। ननु च नित्यत्वे-  
ऽपि कार्यकारणभावो नोपपद्यते क्रमयौगपद्याभ्यामर्थक्रियाविरोधात्। किं  
कुसूलस्थो ब्रीहिरङ्कुरजननस्वभावोऽथातत्स्वभाव इति। यद्यतत्स्वभावो न

<sup>1</sup> Ma. om. punyā<sup>0</sup> <sup>2</sup> Ma. karma karma <sup>3</sup> B. manasas tu <sup>4</sup> B. tad dharmā  
<sup>5</sup> Ma. om. na <sup>6</sup> Ma. ° virodhāt <sup>7</sup> Ma, Dv. om. kartavye ..... na ta<sup>0</sup> (p.129, l. 15)  
<sup>8</sup> B. tad asadayuktam <sup>9</sup> B. yugapad upa<sup>0</sup> <sup>10</sup> Ma. om. ° uttara<sup>0</sup> <sup>11</sup> Ma. sa eva  
nāsau

कदाचिदथ जनयेत् । अथ तत्स्वभावस्तदानीमेवोत्पादयेत् । ततश्च यानि क-  
 र्माणि व्रीहिणा कर्तव्यानि तानि सर्वाणि युगपत्कुर्यान् च सामग्रीवशेनाङ्कुरं  
 जनयेदतत्स्वभावत्वे सामग्या अकिञ्चित्करत्वात् । यच्चोक्तं प्रत्यभिज्ञानान्नि-  
 5 त्यत्वमिति । तदनैकान्तिकं प्रदीपज्वालादिषु दर्शनात् । यदि च नित्ये भावः  
 स्यादन्ते न विनाशदर्शनं प्राप्नोति । अथ मुद्गरादिना घटस्य विनाशः क्रियत  
 इति चेत्तदयुक्तम् । किञ्चित्किञ्चित्<sup>1</sup> विनाशोऽथाव्यतिरिक्तः क्रियत इति । पू-  
 र्वस्मिन् विकल्पे घटस्य किमायातम् । यथा घटे कृते पटस्य न किञ्चिद्भवति  
 तथा विनाशोऽपि व्यतिरिक्ते । द्वितीये च विकल्पे घटस्वरूपमेव विनाशस्तच्च  
 10 कुलालेन कृतमिति मुद्गरः किमपरं करोति । अथ मन्यसे घटस्य सम्बन्धी  
 विनाशः क्रियत इति कः सम्बन्धः । किं तादात्म्यलक्षणोऽथ<sup>2</sup> तदुत्पत्तिलक्षण  
 इति । यदि घटमुद्गराभ्यां विनाश उत्पाद्यत इति न घटस्य किञ्चिदुत्प-  
 त्तिलक्षणे सम्बन्धे । न हि पावकेनान्धनाभ्यां धूमे जातेऽग्नेः किञ्चिद्भवति ।  
 तादात्म्यलक्षणेऽपि सम्बन्धे पूर्वोक्तं दूषणम् । तादात्म्यं<sup>3</sup> तत्स्वभावता सा  
 15 च कुलालेन कृतेति । तस्मात् स्वाभाविको विनाश एष्टव्य इत्यत्राभिधीयते ।  
 योऽयं विकल्पः कृतः स सिद्धान्तं तव बाधते । कथम् । विसदृशसन्तानोत्प-  
 त्तिप्रतिनिरोधात् । योऽयमन्त्यो घटक्षणोऽभिमतो यतः कपालोत्पत्तिरिष्यते  
 स<sup>4</sup> सदृशसन्तानजननस्वभावो घटक्षणत्वादतीतानन्तरघटक्षणवत् । यदि<sup>5</sup>  
 चासौ विसदृशसन्तानजननस्वभाव एवाभ्युपेयेत कुम्भकारादारभ्य कपाल-  
 20 पङ्क्तिरेव स्यात् । एवं सति मुद्गरेण घटस्य सदृशसन्तानजननस्वभावता वि-  
 नाशयते<sup>6</sup> विसदृशजननस्वभावता चोत्पाद्यत इत्यवश्यमभ्युपगन्तव्यमन्यथा  
 कपालोत्पत्त्यसम्भवात् । ततश्च भवता भद्रमुखेन सहेतुकं विनाशमभ्युपगच्छ-  
 ता विकल्पः परित्यक्तः । यदि विकल्पोऽङ्गीक्रियते विसदृशसन्तानस्त्यक्तव्य  
 इति । सिद्धहानिर्दृष्टविरोधश्च<sup>7</sup> । तत्र यथा तव सदृशसन्तानजननस्वभाववि-  
 25 नाशो मुद्गरेण क्रियते तथा ममापि घटविनाश<sup>8</sup> एव क्रियत इति स्थितः  
 सहेतुको विनाशः । प्रत्यभिज्ञानाच्च । कालान्तरस्थायित्वाच्च<sup>9</sup> ज्वालादिष्वपि  
 सामान्यांशं<sup>10</sup> समाश्रित्य प्रत्यभिज्ञावृद्धिहासदर्शनाद्<sup>11</sup> व्यक्तीनामनित्यतेव ।

<sup>1</sup> Ld. pravyavyati; other B. dravya<sup>o</sup> for vyati<sup>o</sup> <sup>2</sup> Ma. ° lakṣa[ṇo 'tha tadutpattilakṣa]ṇa iti (haplography) <sup>3</sup> Ma. tādātmyā <sup>4</sup> Ma. om. sa <sup>5</sup> B. ityasau for yadi cāsau <sup>6</sup> Ma. [vināśyate ...° bhāvatā] (haplography) <sup>7</sup> B. dṛṣṭasya vi<sup>o</sup> <sup>8</sup> Ma. om. ghaṭa<sup>o</sup> <sup>9</sup> B. kālāntarāvasthāyitvaṃ <sup>10</sup> B. sāmānyaṃ <sup>11</sup> Ma. ° vṛtti<sup>o</sup>

यदि<sup>1</sup> च स्थायिनी व्यक्तिः स्यात् गृहदाहादिष्वपि<sup>2</sup> सामान्यांशं समाश्रित्य प्रत्यभिज्ञावृद्धिप्रसङ्ग इत्यव्यभिचारः प्रत्यभिज्ञायाः। न हि क्षणिकत्वं प्रत्यक्षमनुभूयते प्रथमोत्पन्ने निर्विकल्पज्ञाने विशेषापरामर्शात्। यच्चोक्तं क्रमयौगपद्याभ्यामर्थक्रियाविरोधादिति<sup>3</sup> तवाप्यर्थक्रियाविरोधः समानः। योऽसावन्त्यो ब्रीहिक्षणो यस्मादङ्कुरोत्पत्तिरिष्यते सोऽप्यङ्कुरजननस्वभावो<sup>4</sup> न भवति ब्रीहिक्षणत्वादनन्तरातीतब्रीहिक्षणवत्। न<sup>5</sup> हि संततावेकत्वाद्विलक्षणक्षणान्तरोत्पत्तिसम्भवः। अथ सहकारिवशाद्दुत्पादक इति चेन्ममापि तदविशिष्टमिति। किञ्च विनाशोत्पादौ भावव्यतिरिक्तौ अथाव्यतिरिक्तौ इति। व्यतिरिक्तत्वे भावस्य क्षणत्रयप्रसङ्गः उत्पत्तिक्षणः स्थितिक्षणो विनाशक्षण इति। अव्यतिरिक्तत्वे तूत्पादविनाशयोरभावाद्भावो<sup>6</sup> नित्यः स्यात्। किञ्च विनाशो नामाभावः। स च भावस्य<sup>7</sup> पूर्वभावी किं वा सहभावी किं वा पश्चाद्भावीति<sup>8</sup>। यदि तावत्पूर्वभावी भावोत्पत्तिर्न स्यात्। सहभावित्वेऽप्यविरोधात् भावस्य शाश्वतत्वप्रसङ्गः। पश्चाद्भावित्वे च सहेतुकोऽपि विनाशः प्राप्नोतीति दूषणम्। दिङ्मात्रं<sup>9</sup> प्रदर्शितं<sup>10</sup> ग्रन्थगौरवभयादित्यपरम्यते ॥ २० ॥

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॥ २-२-२१ ॥

असति हेतौ यदि कार्योत्पादोऽनुज्ञायेत प्रतिज्ञाहानिः स्यात्। चतुर्भ्यः कारणेभ्यः कार्योत्पत्तिरितीयं प्रतिज्ञा हीयते। तथा<sup>11</sup> विज्ञानोत्पत्तौ कारणचतुष्टयमधिपतिप्रत्ययः सहकारिप्रत्ययः समनन्तरप्रत्ययः<sup>12</sup> आलम्बनप्रत्ययश्चेति। चक्षुरादीन्द्रियमधिपतिप्रत्यय उच्यते। प्रकाशः सहकारिप्रत्ययः। मनस्कारः समनन्तरप्रत्ययः। घटादिरालम्बनप्रत्यय इति। अथ हेतौ सत्येव कार्यं जायते यौगपद्यमन्यथा कार्योत्पत्तिकालं यावत्कारणस्यावस्थानात् क्षणवादहानिः। न हि नष्टस्य<sup>13</sup> पितुः पुत्रोत्पत्तौ सामर्थ्यं दृष्टमन्यथेति हेत्वभ्युपगम इत्यर्थः ॥ २१ ॥

<sup>1</sup> B. yad avasthāyinī <sup>2</sup> Ma. [grha° ...pratyabhi°]; Ld, Ta, Ba. grhādāhā[...]prasaṅgaḥ; present reading by Md, Dv. <sup>3</sup> B. [° virodhād iti ... kriyā]virodhaḥ (haplography) <sup>4</sup> Ld, Ta. lacuna: ° svabhāvo [na bhavati ... ° sambhavo]’tha (haplography) <sup>5</sup> Md, Ba. yasmād (Ba. om.) asamānasaṃtatāv akasmād vilakṣaṇa° <sup>6</sup> Ma. om. tu <sup>7</sup> B. bhāvasya ca <sup>8</sup> B. om. ° bhāvī° <sup>9</sup> Ma. om. diḥ <sup>10</sup> B. om. pra° <sup>11</sup> B. yathā <sup>12</sup> Ma. om. samanantarapratyayaḥ (haplography) <sup>13</sup> B. vinasṭasya

प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिर्विच्छेदात् ॥ २-२-२२ ॥

विच्छेदात् सहेतुको विनाशः प्रतिसंख्यानिरोध उच्यते । सूक्ष्मः स्वाभाविको निर्हेतुको विनाशोऽप्रतिसंख्यानिरोधः । तयोरप्राप्तिरसम्भवः । कस्मात् ।  
5 अविच्छेदात्<sup>1</sup> । तौ हि सन्तानगोचरौ वा स्यातां सन्तानिगोचरौ वा । न तावत्सन्तानस्य विच्छेदस्तस्यावस्तुत्वाभ्युपगमान्नित्यत्वाभ्युपगमाच्च<sup>2</sup> । न च सन्तानविषयौ तौ सन्तानिनां घटादीनां<sup>3</sup> प्रत्यभिज्ञानान्न सूक्ष्मो न स्थूलो विनाशः । त्वत्पक्षे विनाशस्य भावाव्यतिरेकान्न हेतुना विनाशः क्रियते । यस्य तु व्यतिरिक्तो विनाशस्तस्य सहेतुको विनाशः । कथम् । आर्यसत्यच-  
10 तुष्ट्याभ्यासात्<sup>4</sup> मुक्तिः । समुदायसत्यं निरोधसत्यं दुःखसत्यं मार्गसत्यञ्चेति । सर्वमुत्पत्तिमद्विस्त्विति<sup>5</sup> । यन्निर्णयज्ञानं तत्समुदायमसत्यमुच्यते । सर्वं क्षणिकमिति निरोधसत्यं सर्व<sup>6</sup> दुःखात्मकमिति दुःखसत्यम् । सर्वं शून्यं सर्वं निरात्मकमिति मार्गसत्यमित्येवं भावयतो रागादिनिवृत्तावभ्युपगम्यमानायां निर्हेतुको विनाश इतीयं प्रतिज्ञा हीयेत<sup>7</sup> । तस्मादसङ्गतं सौगतं मतम् ॥ २२ ॥

15 आकाशे चाविशेषात् ॥ २-२-२३ ॥

आवरणाभावमात्र आकाश इति यत् प्रतिज्ञातं तत्रोच्यते --- नाकाशेऽभावप्रतिज्ञायुक्ता बाह्यादिभिरविशेषात्<sup>8</sup> । आगमात्तावदस्तित्वम् । आत्मन आकाशः सम्भूत इति । बुद्धेनाप्याकाशस्यास्तित्वमभ्युपेतम्<sup>9</sup> । तथा चाह ।

20 आकाशस्य स्थितिर्यावद्यावच्च जगतः स्थितिः ।  
तावन्मम स्थितिर्भूयाज्जगद्दुःखानि निघ्नतः ॥ इति ॥

कृपापरेण बुद्धेनोक्तमिदं किल चक्षुषा स्पष्टमाकाशं<sup>10</sup> गृह्यता न च कारण-  
दोषो बाधकप्रत्ययोऽस्ति<sup>11</sup> न च<sup>12</sup> रूपस्याप्रत्यक्षत्वं न च रूपस्य रूपमस्ति ।  
अथ च प्रत्यक्षं रूपं रूपद्रव्यसमवायित्वं च<sup>1</sup> नभसोऽस्ति<sup>2</sup> तेजोबन्नेर्महाभूतै

<sup>1</sup> Md. vicchedād dhi santānasantānagocarau; Ld, Ta., Ba. vicchedāt samtānagocarau; Ma. hi tau, which seems to have started the corruption <sup>2</sup> Ma. °vastutvābhyupa[...]gamācca <sup>3</sup> Ma. paṭādīnām <sup>4</sup> āryasatya°, e.c.; Ma. āyyasaṣṭa°; Ld, Ta. arthasatya°; Ba, Md. arcyasatya° <sup>5</sup> B. om. vastv <sup>6</sup> B. om. sarvaṃ <sup>7</sup> Ma. hīyate <sup>8</sup> Ma, Ba. vāyvā°; Ld, Ta. vādyā° <sup>9</sup> B. °bhyanujñātam <sup>10</sup> B. viṣpaṣṭam <sup>11</sup> B. vāsti <sup>12</sup> B. cārūpasya° <sup>1</sup> Ma, Md. om. ca <sup>2</sup> B. 'pyasti



रोहितशुक्रकृष्णवर्णैः त्रैलोक्यव्यापिभिः रवस्य<sup>3</sup> सम्बन्धात्<sup>4</sup> ये पुनरनुमेयमा-  
काशमिच्छन्ति शब्देन गुणेनाकाशोऽनुमीयते इति वदन्तस्तेषां तन्न सिध्यति  
5 शब्दस्याकाशेन सहसम्बन्धग्रहणादसत्यपि शब्दे नभसि तद्बुद्ध्युत्पत्तेः । श्रूय-  
माणे शब्दे<sup>5</sup> तद्वारेणाकाशे बुद्ध्यनुत्पत्तेः<sup>6</sup>॥ २३ ॥

### अनुस्मृतेश्च ॥ २-२-२४ ॥

इतश्चाप्ययुक्तं सौगतं मतं क्षणिकवादिनोऽनुस्मृतिर्नोपपद्यते । तदभावात्  
सर्वव्यवहारलोपः प्रसज्यते । अनुभूते वस्तुनि पञ्चादुत्पद्यमानं विज्ञानम-  
10 नुस्मृतिः प्रत्यभिज्ञानमित्यर्थः । अहमिदमदर्शमिति । यः पूर्वद्वुरनुभूतवान्  
सोऽहमिदानीमनुभवामीति । सर्वश्च लोको सोऽहमस्मीति<sup>7</sup> प्रत्यभिजानाति  
नाहं नास्मीति । कश्चिदवैति आजन्मन आ मरणादेतस्मिन्नन्तराले सोऽहम-  
स्मीत्यनुसन्दधानः । कथमिव बौद्धो नापत्रपते विद्वत्संसदि ब्रुवन् । य एवात्मा  
नास्तीति निराकरोति स एवासि त्वमात्मा निराकरणस्य प्रमाता न ह्यात्मा-  
15 नमात्मा निराकरोति । आत्मव्यतिरिक्ते हि पदार्थे भावाभावप्रत्ययौ भवतः ।  
नात्मन्यभावप्रत्यय आत्मानं लभते । न चान्यदृष्टे वस्तुन्यन्यस्य<sup>8</sup> स्मृतिरु-  
पपद्यते । ततश्च दर्शनस्मरणयोरेकः कर्ता । न हि देवदत्तेन दृष्टे यज्ञदत्तस्य  
स्मृतिरुपपद्यते । न चैकसन्तानत्वे सतीति विशेषणं सम्भवति । सन्तानि-  
व्यतिरिक्तस्य<sup>9</sup> सन्तानस्यानभ्युपगमे च स एवात्मा स्यान्नास्ति विवादः ।  
20 तस्मात्त्वत्पक्षे सन्तानिनो विज्ञानक्षणाः परस्परभिन्ना<sup>10</sup> एव सन्ति । तत्प्रात-  
दृष्टे वस्तुनि मध्याह्ने स्मृतिर्नोपपद्यते तत्र द्रष्टुः स्मर्तुश्च कार्यकारणभावात् । न  
च विज्ञानसन्तानस्य परलोकगमनं सम्भवति । अन्तराभवदेहकल्पनायाः प्र-  
माणाभावात् । अन्तराभवदेहमनुप्रविश्य विज्ञानसन्तानः परलोकं गच्छतीति  
मन्यते । न च मरणवेलायां मण्डूकवदुत्प्लुत्य विज्ञानक्षणः प्रविशत्यमूर्तत्वात् ।  
25 न चान्यः प्रेरकोऽस्ति । कर्मप्रेरकमिति चेत्तदसिद्धं तादृशस्य कर्मणः प्रमा-  
णाभावात् । सुगतेन सर्वज्ञेनोक्तमिति चेत्तस्य सर्वज्ञत्वमसिद्धमिति प्रथमपादे

<sup>3</sup> B. svasya <sup>4</sup> B. °bandhāc ca <sup>5</sup> B. 'pi śabde <sup>6</sup> Ma. here begins an extended lacuna almost up to the end of the pāda (p. 141); the scribe notes in Tamil: ēlu ōlai pōḍa vēṇḍum — “insert seven leaves which are not written” (read \*eḷutāvatu); B. is our authority now  
<sup>7</sup> Ba, Ta. asmīti; Ld. astīti; Md. asyati <sup>8</sup> Md. anyasmin <sup>9</sup> Ld. saṃtāna°  
<sup>10</sup> Ld. parasparam

स्थितम् । ततश्च स्वर्गनरकगमनाभावात् तत आगत्य गर्भप्रवेशासिद्धेरुत्पत्ति-  
भावानुपपत्तिः । आत्मवादे विस्तरेणात्मस्थापनं कृतमित्यत उपरभ्यते ॥ २४ ॥

नासतोऽदृष्टत्वात् ॥ २-२-२५ ॥

5 यच्चाभ्युपगतं सौगतैरभाङ्गावोत्पत्तिरिति तदयुक्तमसतः शशविषाणादेरङ्कु-  
रोत्पत्त्यदर्शनात् । भावस्य निरुपाख्यत्वाच्छशविषाणबीजभावयोः को वि-  
शेषः । ततश्च कारणनियमानुपपत्तिरिति<sup>1</sup> सर्वं सर्वस्मादुत्पद्यते<sup>2</sup> । ननु च  
बीजमनुपमृज्याङ्कुरप्रादुर्भावो न दृश्यते । सत्यम् । बीजसंस्थानं तत्र निवर्तते  
विरोधिबीजद्रव्यमेवंत्वङ्कुराकारेणावस्थान्तरतया<sup>3</sup> परिणमत इति प्रत्यक्षमे-  
10 तन्न प्रत्याख्यातुं शक्यम् ॥ २५ ॥

उदासीनानामपि चैवं सिद्धिः ॥ २-२-२६ ॥

यदि चाभावाङ्गावोत्पत्तिरुदासीनानामप्रयतमानानामप्यभिलषितार्थसि-  
द्धिरभावस्य सुलभत्वादिति<sup>4</sup> ॥ २६ ॥

नाभाव उपलब्धेः ॥ २-२-२७ ॥

15 सौत्रान्तिकमते निराकृते योगाचारो विज्ञानवादी बौद्धः प्रत्यवतिष्ठते । श-  
मथविपश्यनायुगनद्धवाही<sup>5</sup> मार्गो योग इति योगलक्षणम् । शमथेति<sup>6</sup> समाधि-  
रुच्यते । विपश्यना सम्यदर्शनलक्षणः । यथा युगनद्धौ बलीवर्दी<sup>7</sup> वहतस्तथा  
यो मार्गः सम्यग्दर्शनवाही स योगस्तेनाचरतीति योगाचार उच्यते । किं  
पुनः सम्यग्दर्शनम् । सर्वं बाह्यार्थशून्यं विज्ञानं सर्वं क्षणिकं सर्वं निरात्म-  
20 कमिति । कथं पुनर्विज्ञानमात्रं प्रतिज्ञायते । साकारं प्रत्यक्षं च विज्ञानम् ।  
नीलं पीतमिति हि साकारं विज्ञानमेव प्रकाशते प्रत्यक्षं च । ततः प्रदीपवत्  
प्रकाशकत्वात् प्रत्यक्षस्योपलभ्यस्य<sup>8</sup> । स्वपरोत्पन्नयोर्विज्ञानयोरविशेषप्रसङ्गः ।  
अस्ति च विशेषः । स्वोत्पन्नेन विज्ञानेन प्रवृत्तिनिवृत्तिलक्षणं व्यवहारं पुरुषो  
निवर्तयति । तथा चोक्तं विप्रभिक्षुणा ।

<sup>1</sup> Ba. kāraka <sup>2</sup> utpadyate, e.c.; MSS. upapadyeta <sup>3</sup> Ba. virodhe: Md. dravyam  
bījam <sup>4</sup> Ld, Ta. sulabhād <sup>5</sup> Ld. samartha<sup>0</sup> <sup>6</sup> Ld. samarthe <sup>7</sup> Md.  
valīvargau varutas <sup>8</sup> Md. upalamrasya

अप्रत्यक्षोपलम्भस्य नार्थदृष्टिः प्रसिद्धति ।  
 अविभागोऽपि बुद्ध्यात्मा विपर्यासितदर्शनैः ।  
 ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ इति ॥

5 तत्र ग्राह्याकारः प्रमेयं ग्राहकाकारः प्रमाणं स्वसंवित्तिः फलमिति त्रयमेक-  
 स्मिन् विज्ञानेऽवकल्पते । तस्मान्नास्ति बाह्यार्थः । इतश्च सहोपलम्भनियमान्न  
 भेदो नीलतद्विद्योः । यदैव नीलज्ञानं तदैव नीलमुपलभ्यते तस्मादनयोरभेद  
 इति । ततश्च बाह्यार्थशून्यो जाग्रतप्रत्ययत्वात्स्वप्नप्रत्ययवत्<sup>1</sup> । अत्र वदा-  
 मः --- न बाह्यस्याभावः । कस्मात् । उपलब्धेः । स हि बहिर्देशसम्बन्धः  
 10 प्रत्यक्षमुपलभ्यते ।

पावकः पर्वतः पृथिवी सलिलमिति । आकारवन्निराकारं च विज्ञानम् ।  
 अन्तर्देशेऽहंकारसमारूढं विज्ञानमात्मा परोक्षमुत्पद्यते । तयोर्ज्ञानज्ञेययोर्भि-  
 न्नदेशयोरनुभूयमानयोः कथमेवैकत्वमाश्रीयते । क्षीरोदकयोस्तु परस्परसंस-  
 गात् स्यादेकत्वाभिमानः । प्रत्यक्षत्वं<sup>2</sup> तु विज्ञानस्यास्माकमप्यभीष्टमेव च । न  
 15 पुनः पूर्वमेव विज्ञानं प्रत्यक्षमनुभूयते ग्राह्याकारोपक्षेपमन्तरेण<sup>3</sup> ग्राह्याकारपु-  
 रःसरमेव हि संवेदनं<sup>4</sup> संवेदयितुरपरोक्षीभवति । घटसंवेदनं पटसंवेदनमिति  
 हि वेद्याकारपूर्वकमेव संवेदनं निर्दिश्यते । यदुक्तं सहोपलम्भनियमादिति त-  
 दनिरूपितमभिधानम् । सहत्वं नामैकदेशवर्तित्वमेककालवर्तित्वं वा द्वयोर्भि-  
 न्नयोः पदार्थयोः । ततश्च भिन्नोपलम्भनियमादिति हेत्वर्थोऽभेद इति<sup>5</sup> प्रतिज्ञा ।  
 20 सोऽयं प्रतिज्ञाहेत्वोर्विरोधः प्रतिज्ञायां सत्यां हेतुर्बाधते तस्मिन् सति<sup>6</sup> प्रतिज्ञा  
 बाध्यते इति । न च दृष्टान्तोऽस्ति ग्राह्यग्राहकयोरभेदे । द्विचन्द्रज्ञानादिष्वपि  
 ग्राह्यग्राहकयोर्भेद एवेष्टो मीमांसकैः ॥ २७ ॥

वैधर्म्याच्च न स्वप्नादिवत् ॥ २-२-२८ ॥

यदुक्तं स्वप्नवदिति तत्रोच्यते । स्वप्नमृगतृष्णादिवद्भवितुं जाग्रत्प्रत्यक्षो नार्हति  
 25 वैधर्म्यात् । तत्र हि निद्रा कारणदोषो गृह्यते प्रबुद्धस्य बाध्यते । न च प्रत्यय-  
 त्वात्स्वप्नप्रत्ययवदस्य मिथ्यात्वम् । यदि च प्रत्ययत्वं मिथ्यात्वहेतुरभिप्रेयेत्<sup>7</sup>

<sup>1</sup> Ba. jāgrataḥ <sup>2</sup> Ba, Md. pratyaksavadvarnavijñāna<sup>o</sup> <sup>3</sup> Md. ° opaśle-  
 [śa]karāpūrva/śamantareṇa, karāpūrva<sup>o</sup> being a dittography of ° kārapurāḥ<sup>o</sup>next or  
 of ° kārapūrvakam in p. 135, l. 16 <sup>4</sup> Ba, Md. om. samvedanam <sup>5</sup> Ba, Md. iti  
 ca <sup>6</sup> sati, e.c.; I suspect it was dropped by haplography with following prati<sup>o</sup> <sup>7</sup> Ld.  
 abhipratyayeta; Ta. abhiprayeta

स्वप्नज्ञानस्य मिथ्यात्वमसिद्धम् । प्रबोधप्रत्ययस्य बाधकस्यापि मिथ्यात्वाद्  
दृष्टान्ताभावः<sup>1</sup> । तस्माज्जाग्रत्प्रत्ययस्य मिथ्यात्वमनुमानेन साधयितुमशक्यं  
प्रत्यक्षानुभवबलीयस्त्वात् । ये तु बौद्धमतावलम्बिनो मायावादिनस्तेऽप्यनेन  
5 न्यायेन सूत्रकारेणैव निरस्ता वेदितव्याः । यदि बाह्योऽर्थो नाभिप्रेतः स्यात्  
किमर्थमिदं यतते सूत्रकारः । अथ मन्यसेऽन्यस्मिन्स्थायिनि वस्त्वन्तरेऽस-  
ति विज्ञानमात्रं नेष्यते सति पुनरात्मतत्त्वे प्रपञ्चापलाप इति कोऽयं न्यायो  
यदन्यस्मिन्प्रतिपन्नेऽन्यन्नेष्यत<sup>2</sup> इति । प्रत्युत ब्रह्मकार्यत्वात् पृथिव्यादीनां  
तथात्वमेव युक्तम् । यत्तु प्रत्यक्षादीनां स्वतो मिथ्यात्वं नास्ति परतस्तु मि-  
10 थ्यात्वमिति किं विशिष्योच्यते । ननु सर्वत्र स्वप्नादावपि परत एव मिथ्यात्वं  
गम्यते न स्वतः । न हि रजतज्ञाने तद्गतमिथ्यात्वं गृह्यते । तत्र चागमस्य  
बाधकस्य<sup>3</sup> नित्यत्वात् प्रत्यक्षादीनां सर्वदा मिथ्यात्वमेव स्यात् न कदाचि-  
त्तथात्वमिति । प्रथमपादे प्रत्यक्षादिप्रामाण्यनिरूपणं चोदनाप्रामाण्यसिद्धर्थं  
यत्तद्गुदके विशीर्णं स्यात् । उपवर्षाचार्यस्य शास्त्रसम्प्रदायप्रवर्तकस्यार्थवैचि-  
15 त्र्यं कृतमेव च ज्ञानवैचित्र्यम् । न स्वतो निराकारत्वात् । ननु वासनानिबन्धनं  
स्यादित्याशङ्कं निराकरोति ॥ २८ ॥

न भावोऽनुपलब्धेः ॥ २-२-२९ ॥

वासनानां न भावोऽनुपलब्धेः<sup>4</sup> प्रमाणाभावादित्यर्थः । यत्किलालयविज्ञान-  
नमहंप्रत्ययाख्यं तद्घटादिज्ञानैर्वासना आधार्यन्ते<sup>5</sup> । ताभ्यः घटादिज्ञानानीति  
20 परस्परहेतुहेतुमद्भावेन<sup>6</sup> विज्ञानवासनाचक्रं प्रवर्तत इति । तदयुक्तम् विज्ञान-  
स्कन्धमात्रवादिनः । कुतः । व्यतिरिक्ता वासनाः तदभ्युपगमे विज्ञानवादहा-  
निः ॥ २९ ॥

क्षणिकत्वाच्च<sup>7</sup> ॥ २-२-३० ॥

<sup>1</sup> Ba, Md. na dṛṣṭāntabhāvaḥ <sup>2</sup> Ba. asmin <sup>3</sup> Md. bādha[ka]sya  
nitya[tvātpratya]kṣā<sup>0</sup> <sup>4</sup> Md. ° palabhyaḥ for ° bdheḥ [.....] ghāṭādirjñā<sup>0</sup> (p. 136,  
l. 19) <sup>5</sup> Ba. ādhīryante; Md. ādhīyante <sup>6</sup> Md. om. °hetu<sup>0</sup> <sup>7</sup> all MSS. om. the  
sūtra at this point; are we to read: ālayajñānasya na KṢANIKATVĀT? Śaṅkara reads  
kṣaṇikatvācca which I adopt

आलयज्ञानस्य न क्षणिकत्वाद् आधारत्वं नोपपद्यते । किं चानुभवजनितः संस्कारः स्मृतिहेतुर्वासनोच्यते । न पुनर्ज्ञेयाकारवैचित्र्ये तस्याः सामर्थ्यं कल्पयितुं शक्यम् ॥ ३० ॥

5

सर्वथानुपपत्तेश्च ॥ २-२-३१ ॥

सर्वथा यथा यथा विचार्यते तथा तथा सिकताकुलवदवदीर्यते । अत्यन्तमुपेक्षणीयं सौगतमतदर्शनम् । विज्ञानवादिनिराकरणेन शून्यवादो निरस्तो वेदितव्यस्तस्मिन्स्थिते तत्प्रवृत्तेः ॥ ३१ ॥

नैकस्मिन्नसम्भवात् ॥ २-२-३२ ॥

10 इदानीमार्हतं मतं परीक्ष्यते । सप्त चैषां पदार्थाः शास्त्रसङ्ग्रहभूताः जीवा-  
जीवास्रवसम्बरनिर्जरबन्धमोक्षा इति । तेषामपरः प्रपञ्चः पञ्चास्तिकायो नाम  
जीवास्तिकायः पुद्गलास्तिकायो धर्मास्तिकायोऽधर्मास्तिकाय आकाशास्तिका-  
कायश्चेति । इमं च सप्तभङ्गीनयं नाम न्यायं सर्वत्रावतारयन्ति --- स्यादस्ति  
स्यान्नास्ति स्यादस्ति च नास्ति च स्याद् वक्तव्यः । स्यादस्ति चावक्तव्यश्च  
15 स्यान्नास्ति चावक्तव्यस्य स्यादस्ति च नास्ति चावक्तव्यश्चेति । तत्र जीवाजी-  
वौ प्रसिद्धौ । आस्रावयति पुरुषं विषयेष्वेन्द्रियवृत्तिभिरिति आस्राव उच्यते ।  
अन्ये त्वार्हता व्याचक्षते कर्तारमभिव्याप्यास्रावत्यनुगच्छतीत्यास्रावं कर्मोच्य-  
त इति । सम्बरः सम्बन्धः । निर्जरस्तपः पूर्वसञ्चितं कल्मषं निर्जरयतीति ।  
अश्रानमौनवीरासनभोजनतप्तशिलारोहणकेशोल्लुञ्चनादिलक्षणम्<sup>1</sup> । अष्टविधो  
20 बन्धः । दर्शनावरणीयं ज्ञानावरणीयं मोहनीयमन्तरीयमिति चत्वार्येतानि  
घातिकर्माण्युच्यन्ते । वेदनीयं नामिकं गोत्रिकमायुषमिति<sup>2</sup> चत्वार्यघाति-  
कर्माणि । बन्धनिवृत्तौ नित्यसिद्धार्हदनुग्रहान्मोक्षो भवतीति । पुद्गलास्तिका-  
य<sup>3</sup> इति परमाणवोऽभिधीयन्ते । धर्मास्तिकायः प्रवृत्त्युपमेयोऽधर्मास्तिकायः  
स्थितिहेतुरमुक्तानाम् । आकाशास्तिकायो द्विधा भिद्यते लोकाकाशोऽलोका-  
25 काशश्चेति । उपर्युपरिस्थितानां लोकानामन्तर्वर्ती लोकाकाशस्तेषामुपरिमो-  
क्षस्थानमलोकाकाशस्तु परतो यत्र लोका न सन्ति । जीवास्तु त्रेधा भिद्यन्ते

<sup>1</sup> Md. vārāsana tiṣṭhati; Ba. vārāsanaṃ na tiṣṭhati    <sup>2</sup> Md. ° trikarmārthaṣkam iti

<sup>3</sup> Md. nāsti kāya eva paramāṇavo

बद्धात्मानो मुक्तात्मानो नित्यसिद्धाश्चेति ये<sup>1</sup> मुक्तात्मानस्ते सर्वज्ञा निरतिश-  
यसुखाश्चासत इति । तत्रेदमुच्यते --- नैकस्मिन्धर्मिण्यसम्भवात् । कथमेको  
भावोऽस्ति च नास्ति च स्याद्यदास्तीत्यवधार्यते विरोधात् । ननु पटरूपे-  
5 ण घटो नास्ति स्वेन रूपेणास्तीति को विरोधः । उच्यते --- स्वरूपेऽपि  
सप्तभङ्गीनयस्याविशेषात् । स्वरूपमस्तीत्यपि स्यान्नास्तीत्यपि । तत्रानध्यव-  
सानमेव स्यात् । किञ्च ये सप्त पदार्थास्ते तथैवान्यथा वा । ननु सर्वमनैकान्ति-  
कमित्यवधारणं ज्ञानं निश्चितमेव । नेत्युच्यते । अवधारणमप्यनैकान्तिकमेव  
स्यात् । अवधारणं स्यात् नास्ति चावधारणमिति न क्वचिन्निश्चयः न स्यात् ।  
10 मोक्षोऽस्ति नास्तीत्यवधारणादप्रवृत्तिरेव स्यात् तत्रैवं शास्त्रं प्रणयन्नुन्मत्त-  
तुल्यतीर्थकरः स्यात् ॥ ३२ ॥

एवं चात्माकात्स्न्यम् ॥ २-२-३३ ॥

एवं चात्मनोऽपि यदिष्टं शरीरपरिमाणत्वं<sup>2</sup> तदपि पक्षे स्यात् पक्षे नेत्यका-  
त्स्न्यं अपरिपूर्णत्वम् । तत्र शरीरैकदेशे जीव इत्येकदेशो जीवशून्यः स्यात् ।  
15 किञ्च मनुष्यशरीरपरिमाणो जीवः केन चित्कर्मविपाकेन पिपीलिकाशरीरं  
प्रविशन्न समीयते ॥ ३३ ॥

न च पर्यायादप्यविरोधो विकारादिभ्यः ॥ २-२-३४ ॥

मनुष्यशरीरपरिमाणस्य जीवस्य हस्तिशरीरादावकात्स्न्यं परिहर्तुं श-  
क्यम् । कथम् । अनन्तावयव आत्मा हस्तिशरीरे तेषामवयवानामुपचयो-  
20 ऽर्भकशरीरेऽपचय इत्येवम् । पर्यायादविरोध इति चेन्न विकारमूर्त्तत्वादि-  
दोषप्रसङ्गात् । यदि सावयवो जीवः स्याद्देहवद्विनाशी स्यात् मूर्त्तत्वात् । न  
चोपचयापचयौ शक्यौ कल्पयितुं प्रमाणाभावात् । येऽपगतास्तेऽपगता एव ।  
न तेषां पुनरात्मसम्बन्धो निरूपयितुं शक्यत इत्यसङ्गतमार्हतं मतम् ॥ ३४ ॥

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः ॥ २-२-३५ ॥

<sup>1</sup> Ld. ye ye <sup>2</sup> ° parimāṇatvaṃ, e.c.; Md. ° pariparipariṇāmatvaṃ; others:  
° pariṇāmatvaṃ

चरमदेहे गतस्य परिमाणस्यावस्थितिरिष्यते दिगम्बरैः । भिन्ने देहे मु-  
 क्तः सर्वगतो देहान्तरावच्छेदाभावात् । तन्नित्यं परिमाणं ततश्चाद्यमध्ययो-  
 5 रप्यवस्थयोर्नित्यत्वं स्यादतोऽविशेषः सर्वदाणुर्वा सर्वगतो वा । न शरीर-  
 परिमाणत्वमनवस्थितमाश्रयितुं शक्यमेवं चोपचयापचयप्रतिज्ञाहानिः । अतो  
 दिगम्बरसिद्धान्तो वसनसमयोऽत्यन्तमनादरणीय<sup>1</sup> इति ॥ ३५ ॥

### पत्युरसामञ्जस्यात् ॥ २-२-३६ ॥

अधुना निमित्तकारणमीश्वरो निराक्रियते । तत्र माहेश्वराश्चत्वारः पाशुप-  
 ताः शैवाः कापालिकाः कारुणिकसिद्धान्तनश्चेति<sup>2</sup> । पशुपतिनेश्वरेण प्रणीतं  
 10 पञ्चाध्यायिशास्त्रं पञ्च च तत्र पदार्था व्याख्यायन्ते --- कारणं कार्यं यो-  
 गो विधिर्दुःखान्त इति । कारणमीश्वरः । कार्यशब्दवाच्यं प्रधानं महदादि च  
 कार्यम् । योगोऽपि ओंकारमभिध्यायीत हृदीति कुर्याद् धारणमित्येवमुक्तः<sup>3</sup> ।  
 विधिः पदार्थः त्रिषवणस्नानादिगूढचर्यावसानः । दुःखान्तो मोक्ष इति । पा-  
 शुपतवैशेषिकनैयायिककापालिकानामविशिष्टाः मुक्त्यवस्थायां पाषाणकल्पा  
 15 आत्मानो भवन्तीति । सांख्यशैवयोश्च विशिष्टा आत्मानश्चैतन्यस्वभावास्ति-  
 ष्टन्तीति । तत्रेदमुच्यते --- पत्युरीश्वरस्य कल्पनानुपपन्नासामञ्जस्यात् । कि-  
 मिदमसामञ्जस्यम् । वैषम्यनैर्घृण्यप्रसङ्गात् मध्यमोत्तमनीचं जगद्धिम्बं प्रवर्त-  
 यतः । ननु च प्राणिकर्मापेक्षत्वादनवद्यम् । नेत्युच्यते । न तत्र प्रमाणमस्ति ।  
 तदपेक्षया करोति तन्निरपेक्षो वा स्वतन्त्र इति किञ्चिदत्र प्रमाणं क्रमते ॥ ३६ ॥

### अधिष्ठानुपपत्तेश्च ॥ २-२-३७ ॥

इतश्चासामञ्जस्यमशरीरस्येश्वरस्य<sup>4</sup> प्रधानाधिष्ठानानुपपत्तेः । सशरीरो हि  
 लोके<sup>5</sup> कुलालादि मृदादीनामधिष्ठाता दृष्टः ॥ ३७ ॥

<sup>1</sup> Ld, Ta. vasana<sup>o</sup> ; Ba, Md. vasvana<sup>o</sup> <sup>2</sup> Ta, Md. kāruka; Ld. kāru<sup>o</sup> ka, showing between the u and k the left hook of the ण; kāruṇika<sup>o</sup> restored in consultation with the Bhāmātī on Śaṅkara 2.2.37; Ba. lacuna [kāruṇika<sup>o</sup> ... <sup>o</sup> kāryam] (p. 139, l. 9) <sup>3</sup> all MSS. corrupt: oṃkāram abhidhāyat(a) hṛd iti kuryāt dhāraṇam; I resotore after Pāśupatasūtras 5.24-25; I suspect hṛdīti behind hṛd iti; if so, Bhāskara knew 5.24 as oṃkāram abhidhāyīta hṛdi; Kaundinya takes hṛdi with 5.25, where he reads kurvīta for Bhāskara's kuryād <sup>4</sup> Md. lacuna itaś cā[... dṛ]ṣṭaḥ <sup>5</sup> Ta, Md, Ba. om. loke

करणवच्चेन्न भोगादिभ्यः॥ २-२-३८॥

यथात्मेन्द्रियग्राममधितिष्ठति तथेश्वर इति चेन्नैतदेवं युक्तयुक्तमात्मनोऽधि-  
ष्ठातृत्वं विषयभोगार्थत्वात् । स्वकर्माजितत्वाद्वागादिमत्त्वाच्चेत्यादिग्रहणमी-  
5 श्वरस्य तु विपरीतम्॥ ३८॥

अन्तवत्वमसर्वज्ञता वा॥ २-२-३९॥

वाशब्दो विकल्पार्थः । किं प्रधानपुरुषाणामियत्ता तेन परिच्छिद्यते किं  
वा नेति । यदि परिच्छिद्यते तेषामन्तवत्वम् । यद्यत्परिच्छिन्नं घटादि  
तत्तदन्तवत् दृष्टम् । अथ न परिच्छिद्यते<sup>1</sup> तस्येश्वरस्यासर्वज्ञता । अनुमान-  
10 प्रधानस्यैतत् दूषणं । आगमवादिनस्तु ब्रह्मोपादानकारणं च सर्वज्ञं सर्वशक्ति  
तदंशास्तु<sup>2</sup> जीवा अनन्ता इति निरवद्यम्॥ ३९॥

उत्पत्त्यसम्भवात्॥ २-२-४०॥

इदानीं पञ्चरात्रसिद्धान्तः परीक्ष्यते । ननु चेयमनुपपन्ना चिन्ता । श्रुतिवि-  
रोधाभावात् । कथम् । वासुदेव एवोपादानकारणं जगतो निमित्तकारणं चेति  
15 ते मन्यन्ते । क्रियायोगश्च तत्प्राप्त्युपायस्तत्रोपदिश्यते --- अधिगमनोपादा-  
नेज्यास्वाध्याययोगैर्भगवन्तं वासुदेवमाराध्य तमेव प्रतिपद्यत इति । तदेतत्  
सर्वं श्रुतिप्रसिद्धमेव । तस्मान्नात्र निराकरणीयं पश्यामः । अत्राभिधीयते ---  
यदत्र देवार्चनध्यानसमाधिलक्षणं कर्मज्ञानं चोपदिश्यते तत्सर्वं प्रमाणीक्रिय-  
ते । अवान्तरं तु तत्रान्तरे विरुद्धं किञ्चिन्नक्ष्यते तन्निरस्यते । तत्र वासुदेवः  
20 परा प्रकृतिः परमात्मा । ततः सङ्कर्षणो नाम जीवो जायते । सङ्कर्षणात्प्रद्युम्न-  
संज्ञं<sup>3</sup> मनो जायते । ततोऽनिरुद्धो नामाहङ्कारो जायत इति भागवता मन्यन्ते ।  
तत्रेदमुच्यते --- वासुदेवात्परमात्मनो जीवस्योत्पत्त्यसम्भवात् । कथमस-  
म्भवः । अनित्यत्वादिदोषप्रसङ्गात् स्वर्गनरकापवर्गभागिनोऽभावाद्देवप्रामाण्यं  
लुप्यते लोकव्यवहारश्च न सिध्यति । तस्मादनुपपन्नेयं कल्पना॥ ४०॥

न च कर्तुः करणम्॥ २-२-४१॥

<sup>1</sup> Ba. om. na <sup>2</sup> Ba, Md. tadaṅgās <sup>3</sup> pradyumnasamjñam mano, e.c.; all MSS. pradyumnaḥ sṛjyamāno



इतश्चानुपपन्नं कर्तुः सङ्कर्षणाज्जीवादन्तःकरणं प्रद्युम्नसंज्ञं मनो जायते । न  
हि देवदत्तात्पशुरुत्पद्यते ॥ ४१ ॥

विज्ञानादिभावो वा तदप्रतिषेधः ॥ २-२-४२ ॥

5 पराभिप्रायविकल्पार्थो वाशब्दः । सर्व एते आत्मानो भगवन्तो वासुदेवा  
एव निरधिष्ठाना निरविद्याश्च विज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिरीश्वरगुणैर-  
न्विता इति । तत्रोत्तरं --- विज्ञानादिभावेऽपि तदप्रतिषेधः उत्पत्त्यसम्भव-  
दोषस्याप्रतिषेधः स्यादेवासौ दोष इति । यदि चत्वारोऽप्येते सदृशास्तदा-  
तिशयाभावादुत्पत्त्यसम्भवोऽथासदृशास्तथाप्यसम्भवः प्रतिपादितः ॥ ४२ ॥

10 विप्रतिषेधाच्च ॥ २-२-४३ ॥

प्रद्युम्नाख्यं मनोऽहङ्कारश्चानिरुद्ध इति करणत्वमहङ्कारत्वं<sup>1</sup> चाभिधाय स-  
र्व एते आत्मान इति आत्मत्वप्रतिज्ञानं विप्रतिषिद्धम् । श्रुतिविप्रतिषेधश्च ।  
चतुर्षु वेदेषु श्रेयो द्वारमलब्धेदं शाण्डिल्यश्चकारेति ॥ ४३ ॥

इति श्रीशारीरकमीमांसाभाष्ये भगवद्भास्करप्रणीते  
द्वितीयाध्यायस्य द्वितीयः पादः समाप्तः ।

<sup>1</sup> Md. kāraṇa°

न वियदश्रुतेः<sup>1</sup> ॥ २-३-१ ॥

यदि विप्रतिषेधात्परदर्शनानामनपेक्षा<sup>2</sup> स्यात्<sup>3</sup> सा वैदिकस्यापि दर्शनस्य ।  
अत्रापि श्रुतीनां विप्रतिषेधदर्शनादिति तत्परिहारद्वारेण महाभूतानामिन्द्र-  
याणां च<sup>4</sup> मुख्यप्राणस्य च जीवपरिकरबद्धानां समस्तभेदव्यवहारहेतूनामधु-  
ना<sup>5</sup> सतत्त्वं विचार्यते वियदाकाशं नोत्पद्यते । कस्मात् । अश्रवणात् । सदेव  
सोम्येदमग्र आसीदित्युपक्रम्य<sup>6</sup> त्रयाणां तेजोबन्धानां सृष्टिरुक्ता नाकाशस्ये-  
ति ॥ १ ॥

अस्ति तु ॥ २-३-२ ॥

तुशब्दः पक्षान्तरपरिग्रहे । अस्त्युत्पत्तिश्रुतिराकाशस्य तैत्तिरीयके ---  
तस्माद्वा एतस्मादात्मन आकाशः सम्भूत इति । अत्र कश्चिदाह उत्पत्त्यनु-  
त्पत्तिश्रुत्योरेवं सति विरोधस्तत्र चावश्यमेका श्रुतिर्गौणी कल्पनीयोभयोः  
प्रामाण्यतुल्यत्वादिति ॥ २ ॥

गौण्यसम्भवात् ॥ २-३-३ ॥

अत्र पूर्वपक्षवादी वैशेषिकमतमनुसृत्याकाशोत्पत्तिवादिनी श्रुतिर्गौणीति<sup>7</sup>  
प्रतिजानीते<sup>8</sup> । कस्मात् । असम्भवात् । समानजातीयैरनेकैर्द्रव्यैः परमाणुसंज्ञै-  
रेकं द्रव्यमारभ्यते भूम्यादि । न च निरवयवस्याकाशस्यानेकद्रव्यमारम्भक-  
मवयवभूतं सम्भवतीति ॥ ३ ॥

शब्दाच्च ॥ २-३-४ ॥

इतश्च वायुश्चान्तरिक्षं चैतदमृतमिति<sup>9</sup> तस्मादमृतशब्दादजत्वम् ॥ ४ ॥

स्याच्चैकस्य ब्रह्मशब्दवत् ॥ २-३-५ ॥

<sup>1</sup> Ma. om. the sūtra <sup>2</sup> B. upekṣā sā <sup>3</sup> B. om. syāt <sup>4</sup> B. om. ca <sup>5</sup> Ma. ananta<sup>0</sup>:  
Ma. nāsti for<sup>0</sup> dhunā sata<sup>0</sup> <sup>6</sup> Ma. iti prakramya <sup>7</sup> Ma. om. gauṇī <sup>8</sup> Ma. [° te  
ka]smāsaṃbhavantānaja <sup>9</sup> B. iti sāmāthyād ajatvam

चशब्दः सम्भावनायाम् । एकस्यापि सम्भूतशब्दस्याकाशे गौणत्वमुत्तरत्र मुख्यत्वं स्याद्यथा ब्रह्मशब्दस्य तपसा ब्रह्मजिज्ञासस्व तपो ब्रह्मेति तपसि गौणः परमात्मनि मुख्य इति प्राप्तेऽभिधीयते ॥ ५ ॥

5 प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॥ २-३-६ ॥

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमित्यस्याः प्रतिज्ञाया<sup>1</sup> ए-  
वाहानिरपरित्यागः । कस्मात्<sup>2</sup> । अव्यतिरेकादाकाशस्य विज्ञेयेन ब्रह्मणा ।  
शब्देभ्यश्च समस्तस्य वस्तुनोऽव्यतिरेकः --- सदेव सोम्येदमग्र आसीदेक-  
मेवाद्वितीयमैतदात्म्यमिदं सर्वमित्याप्रपाठकसमाप्तेः<sup>3</sup> ॥ ६ ॥

10 यावद्विकारं तु विभागो लोकवत् ॥ २-३-७ ॥

उत्पत्त्यसम्भवाशङ्कानिवृत्त्यर्थस्तुशब्दः<sup>4</sup> सम्भूतश्रुतेरेव । न च सकृदुच्चारणे  
गौणमुख्यत्वसम्भवः<sup>5</sup> । दृष्टान्ते तूच्चारणाभेदादुपपद्यते<sup>6</sup> । न च निरवय-  
वस्योत्पत्तिर्न सम्भवति बुद्धिकर्मवदुपपत्तेः । प्रत्यनुमानं च क्रियते यावत्  
किञ्चिद्विकारजातं<sup>7</sup> दृश्यते घटशरावादि तावद्विभागो लोके लक्ष्यते । विभा-  
15 गः पृथक्त्वम् । तदनेनानुमानमुपन्यस्तम् --- आकाशं कार्यमचेतनत्वे सति  
विभक्तत्वात् पृथिव्यादिवदिति सविशेषणो हेतुरुपादीयते । अन्यथा आत्म-  
नोऽपि कार्यत्वं प्रसज्येत<sup>8</sup> ॥ ७ ॥

एतेन मातरिश्वा व्याख्यातः ॥ २-३-८ ॥

एतेन वियदुत्पत्तिन्यायेन मातरिश्वा वायुर्व्याख्यातो वेदितव्यः सैषा अ-  
20 नस्तमिता देवता यद्वायुरिति स्यान्नित्यत्वबुद्धिः कस्यचित् तन्नित्यत्वम-  
तिदेशसूत्रम् । आदित्यानामस्तमयापेक्षया<sup>9</sup> वायोर्विशेषकथनमेतदनस्तमिते-  
ति ॥ ८ ॥

असम्भवस्तु सतोऽनुपपत्तेः ॥ २-३-९ ॥

<sup>1</sup> B. pratijñāyā evam ahānir <sup>2</sup> B. syād for kasmād <sup>3</sup> B. ° parisamāpteḥ <sup>4</sup> B. ° vaśānkā° <sup>5</sup> B. gaṇatva° <sup>6</sup> B. uccāraṇa° <sup>7</sup> Ma. om. kiñcid <sup>8</sup> Ma. prasajyate <sup>9</sup> Ma. ādityānām astamitāpeṣatayā

शब्दस्पर्शादीनां गुणानां उपचितापचितानां दिङ्कालसंख्यापरिमाणादीनां  
 चोत्पत्त्यश्रवणान्नित्यत्वमिति प्राप्त उच्यते --- असम्भवस्तु। नित्याश-  
 5 ङ्कानिवृत्त्यर्थस्तुशब्दः। सतो विद्यमानस्य<sup>1</sup> गुणस्यान्यस्य चानित्यत्वास-  
 म्भवः<sup>2</sup> कस्मात्। अद्वितीयश्रुत्यनुपपत्तेः। न च गुणादीनां पृथगुत्पत्तिर्वक्तव्या  
 द्रव्योत्पत्तौ तदुत्पत्तिसिद्धेस्तदनन्यत्वाद्यथा यवो जात इति यवगुणानामपि  
 जन्मोक्तं भवति। कालोऽप्यादित्यादीनां गतिविशेषोऽस्तमयोदयलक्षितो न-  
 भोभागो<sup>3</sup> दिगुच्यते। ये पुनः सतो ब्रह्मणः उत्पत्तिमाशङ्कानिराकरणार्थं सूत्रं  
 10 वर्णयन्ति तेषां निरर्थकं सूत्रमाशङ्क्य हेत्वभावात् सकारणं कारणाधिपाधिपो<sup>4</sup>  
 न चास्य कश्चिज्जनिता न चाधिप इति मन्त्रवर्णात्। न हि वचनमदृष्ट्वा  
 पूर्वपक्षः कश्चित्क्रियतेऽनवस्थानात्॥ १॥

तेजोऽतस्तथा<sup>5</sup> ह्याह॥ २-३-१०॥

तेजोऽतो मातरिश्वनो जायते। कुतः। तथा ह्याह--- यथाकाशान्मात-  
 रिश्वा तथा वायोरग्निरिति। ननु तत्तेजोऽसृजतेति सतो जन्म श्रूयते न  
 15 वायोः। नायं विरोधः। तेन तेन विकारात्मना स्थित्वा ब्रह्मैव सृजति  
 तदनन्यत्वाद्विकाराणाम्॥ १०॥

आपः॥ २-३-११॥

अतस्तथा ह्याहेत्यनुवर्तते। अतस्तेजस आपो जायन्तेऽग्नेराप इति अ-  
 न्तरिता आपो मा भूवन्निति सूत्रं प्रणेयम्। नात्र मन्त्रविषयो<sup>6</sup> न्यायोऽप्य-  
 20 स्ति॥ ११॥

पृथिव्यधिकाररूपशब्दान्तरेभ्यः॥ २-३-१२॥

ता अन्नमसृजन्तेत्यत्रात्र<sup>7</sup> व्रीहियवादि स्यात् वाक्यशेषात्तस्माद्यत्र ङ्क च  
 वर्षन्ति तदेव भूयिष्ठमन्नं भवतीति प्राप्त उच्यते --- पृथिव्येवान्नशब्दवा-  
 च्या। कस्मात्। अधिकारान्महाभूतसृष्ट्यधिकारात्। तथा रूपात्। यत्कृष्णं

<sup>1</sup> Ma. vidyamānasyānyasya <sup>2</sup> B. vā<sup>o</sup> <sup>3</sup> B. om. nabho<sup>o</sup> <sup>4</sup> Ma. kāraṇam  
 [adhipādhipo] <sup>5</sup> Ma. tathāpyāha <sup>6</sup> Ba, Md. manda<sup>o</sup> <sup>7</sup> Ma, Ba. atrānnaṃ;  
 others: annārthaṃ

तदन्नस्येति। तथैव शब्दान्तरात्। श्रुत्यन्तरात्। अन्नः पृथिवी --- तद्य-  
दपां रस आसीत्समहन्यत सा पृथिव्यभवदिति च कार्योपन्यासद्वारेण<sup>1</sup>  
कारणोपलक्षणार्थम्। वाक्यशेष इत्यविरोधः॥ १२॥

5 तदभिध्यानादेव तु तल्लिङ्गात् सः॥ २-३-१३॥

वियदादीनां स्वतन्त्रानां स्वकार्योत्पादकत्वं मुख्यार्थत्वादिति प्राप्तेऽभिधी-  
यते --- स एव परमेश्वरस्तेन तेनाकाशादिरूपेण स्थित्वा तं तं विकारं  
सृजतीत्यवगन्तव्यम्। कस्मात्। तल्लिङ्गात्। तस्य लिङ्गं ज्ञापकं शास्त्रे ---  
यः पृथिव्यां तिष्ठन् योऽप्सु तिष्ठन्निति बहुस्यां प्रजायेयेति तदात्मानं स्वय-  
10 मकुरुतेति च<sup>2</sup>। तदभिध्यानात्तस्येश्वरस्याभिध्यानात्सङ्कल्पादेव<sup>3</sup> --- तत्तेज  
ऐक्षत ता आप ऐक्षन्तेति उपचर्यते न तेषामालोचनमस्तीत्यभिप्रायः॥ १३॥

विपर्ययेण तु क्रमोऽत उपपद्यते च॥ २-३-१४॥

भूतानामुत्पत्तिक्रमोऽवगतः। प्रलयक्रमो निरूप्यते। अनियमो नियम-  
कारिणः शास्त्रस्याभावादिति प्राप्त उच्यते --- अत उत्पत्तिक्रमाद्विपर्ययेण  
15 प्रातिलोम्येन प्रलयक्रमो द्रष्टव्यः। कथम्। अत्रेन सोम्य शूङ्गेनापो मूलम-  
न्विच्छेति श्रुतेः। स्मृतिरपि।

जगत्प्रतिष्ठा देवर्षे पृथिव्यप्सु प्रलीयते।  
ज्योतिष्यापः प्रलीयन्ते ज्योतिर्वायौ प्रलीयते॥

इति। उपपद्यते चैवम्। न हि तन्तुषु विनष्टेषु पटस्य कार्यस्यावस्थितिर-  
20 स्ति॥ १४॥

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात्॥ २-३-१५॥

सृष्ट्यप्ययक्रमौ<sup>4</sup> भूतानामद्वैतभावनोपयोगिनौ निरूपितौ<sup>5</sup>। इदानीमिन्द्रिय-  
मनोबुद्धीनां क्रमो भूतक्रमाविरोधेन प्रतिपाद्यते। ब्रह्मणो भूतानां चान्तराले

<sup>1</sup> B. kāryopanyāsavākyaśeṣa <sup>2</sup> Ma. om. ca <sup>3</sup> Ma. om. tasyeśvarasyābhidhyānat  
(haplography) <sup>4</sup> Ma. sṛṣṭy upakramau <sup>5</sup> Ma. virūpitau

विज्ञानमनसी स्याताम् । विज्ञानशब्देनेन्द्रियं गृह्यते बुद्धिश्च । तदुभयं मनश्च  
विज्ञानमनसी । तल्लिङ्गात् ।

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं<sup>1</sup> वायुज्योतिरापोऽपि  
5 पृथिवी विश्वस्य धारिणी ॥ बुद्धिं तु सारथिं विद्धीति चेन्न । कस्मात् । अविशे-  
षात् । पुरस्तात्परस्ताद्बोत्पत्तिभूतानुग्रहणेक्षित्वाच्चेन्द्रियाणां<sup>2</sup> तत्क्रमाविरोधे-  
न<sup>3</sup> परस्तादेवोत्पत्तिर्युक्ता । दर्शयति च --- स प्राणमसृजत प्राणाच्छ्रद्धां खं  
वायुज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमिति । सादृश्यमात्रपरा हीयं श्रुतिरेत-  
स्माज्जायत इति न<sup>4</sup> क्रमपरा । भूतानुग्रहं च दर्शयति --- अन्नमयं हि सोम्य  
10 मन आपोमयः प्राणस्तेजोमयी वागिति । शरीरप्रदेशो रूपादिग्रहणशक्तियु-  
क्तो बाह्यमिन्द्रियमध्यवसायात्मिका बुद्धिः सङ्कल्पस्मृतिचित्तादिवृत्तिहेतुर्मन  
इति विवेकः ॥ १५ ॥

चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशो भाक्तस्तद्भावभावित्वात् ॥ २-३-१६ ॥

जातो देवदत्तो मृतो देवदत्त<sup>5</sup> इति व्यपदेशादनित्यत्वं जीवस्येत्याशङ्का  
15 तुशब्देनापनीयते । योऽयमुत्पत्तिप्रलयव्यपदेशो लौकिकः स भाक्तः<sup>6</sup> गौण  
इत्यर्थः । यया गौण्या वृत्त्या मुख्यावृत्तिरामृज्यते भज्यते सा भक्तिः तत्र  
भवोः भाक्तः । चराचरव्यपाश्रयः । चरं जङ्गमशरीरमचरमतिरत्तद्गत<sup>7</sup> इति  
गौणत्वसिद्धिः । कुतः । तद्भावे शरीरभावे जन्ममरणयोर्भावित्वात् । तथा  
च श्रुतिरयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः स उत्क्रामन्ध्रियमाण  
20 इति ॥ १६ ॥

नात्माश्रुतेर्नित्यत्वाच्च<sup>8</sup> ताभ्यः ॥ २-३-१७ ॥

वियदादिवदात्मा जायते न वेति चिन्ता । तत्र यथाग्नेः क्षुद्रा विस्फुलि-  
ङ्गा व्युच्चरन्तीत्युपक्रम्याह सर्व एत आत्मानो व्युच्चरन्तीत्यतो जीवो जायत  
इति प्राप्ते ब्रूमः ---नात्मा जायते । कस्मात् । अश्रुतेः । न ह्याकाशा-  
दिसृष्टिप्रकरणे जीवस्योत्पत्तिश्रुतिरस्ति । नित्यत्वाच्चोत्पत्तिर्विरुध्यते । कथं

<sup>1</sup> B. om. half śloka; Ma. reads: āpaḥ pṛthivī with irregular metre; I assume an original 'pi dropped by haplography and the metre subsequently "restored" with pṛthivī <sup>2</sup> B. ° tācco° <sup>3</sup> B. om. tat: Ld, Ta. ° virodhitvāt; Md, Ba. ° virodhāt <sup>4</sup> Ma. om. na <sup>5</sup> B. om. devadatta <sup>6</sup> Ld. lacuna bhāktah [gaṇa ... bhāktah] carācara° <sup>7</sup> B. itaram udgatam iti <sup>8</sup> Ta. lacuna from sūtra 2-3-17 to p. 163, l. 19

नित्यत्वम् । प्रत्यभिज्ञानादहमिदमदर्शमिति सर्वो लोकः स्वमात्मानं वेदय-  
ते । अन्धकारे स्थापितं वस्तु संस्पृश्योपादत्ते । स्वसम्बेद्यो हि सन् परस्मै  
घटादिवद्दर्शयितुं शक्यः । ताभ्यश्च श्रुतिभ्यो नित्यत्वं जीवोपेतं<sup>1</sup> वाव किलेदं  
5 म्रियते न जीवो म्रियते । अजो नित्यः शाश्वतोऽयं पुराणः । अविनाशी वा  
अरेऽयमात्मानुच्छित्तिधर्मेति । भूयसीनां<sup>2</sup> श्रुतीनामन्यथाकर्तुमशक्यत्वात्तद-  
विरोधाय विस्फुलिङ्गश्रुतिर्विपरिणेत्या । न च तत्रापि<sup>3</sup> विकारभावो<sup>4</sup> विवक्षितः  
किन्तूपाधिकृतभेदाभिप्राया हि सा । तेष्वप्यग्निसामान्यानुगमात् । पार्थिवद्र-  
व्यविक्षेपवशाद्विच्छेदमात्रं नात्यन्तभेदः । सुषुप्तिप्रकरणत्वान्न सृष्ट्यभिप्रायेणेति  
10 स्थितम् ॥ १७ ॥

ज्ञोऽत एव ॥ २-३-१८ ॥

जीवस्य स्वतश्चैतन्यं नास्त्यागन्तुकमेव । तस्य चैतन्यं यदिदं घटादिविषयं  
विज्ञानविच्छेदेन<sup>5</sup> वर्तते तदेवास्य चैतन्यमिति काणादा मन्यन्ते । तत्रेद-  
मुच्यते । जीवो ज्ञः । कस्मात् । अत एव श्रुतिभ्य एव । अत्रायं पुरुषः  
15 स्वयंज्योतिः । न हि<sup>6</sup> विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते । विज्ञानघन ए-  
वैतेभ्यो भूतेभ्य इति । ब्रह्मांशत्वाच्च<sup>7</sup> विस्फुलिङ्गन्यायेन । विज्ञानमानन्दं  
ब्रह्म सत्यं ज्ञानमनन्तं ब्रह्मेति । स्वाभाविकं चास्य ब्राह्मरूपमौपाधिक-  
मितरत्<sup>8</sup> । किञ्च स्वप्रत्यक्षं चास्य चैतन्यं ज्ञातृस्वरूपस्य सर्वदापरोक्षत्वात्  
घटादिविज्ञानानां च कादाचित्कानां पृथगेव गृह्यमाणत्वात् । यथाज्ञेयं ग्राह्यं  
20 तथा विज्ञानसन्तानोऽपि ग्राह्य एवात्मन इति स्थितम् ॥ १८ ॥

उत्क्रान्तिगत्यागतीनाम् ॥ २-३-१९ ॥

इदमिदानीं चिन्त्यते किमणुपरिमाणः किं वा<sup>9</sup> महापरिमाण इति । किं  
तावत्प्राप्तम् । अणुपरिमाण इति । कस्मात् । उत्क्रान्तिगत्यागतीनां श्रवणादि-  
त्यध्याहारः । तमुत्क्रामन्तं प्राणोऽनूत्क्रामति । ये वै<sup>10</sup> के चास्माल्लोकाद्यन्ति  
25 चन्द्रमसमेव ते गच्छन्ति इति यावत् सम्पातमुषित्वात्तथैतमेवाध्वानं पुनर्नि-  
वर्तन्त<sup>11</sup> इति । न च सर्वगतस्यैतत्त्रयमुपपद्यते ॥ १९ ॥

<sup>1</sup> B. jīvasyeti yad vāva <sup>2</sup> B. bhūyasīnām ca <sup>3</sup> B. atrāpi <sup>4</sup> Ma. vikāro [bhāvo]  
<sup>5</sup> Ma. jñāna<sup>o</sup> <sup>6</sup> Ma. om. hi <sup>7</sup> B. brahmāṅga<sup>o</sup> <sup>8</sup> Ma. brahma<sup>o</sup> <sup>9</sup> Ma. om. vā  
<sup>10</sup> B. om. vai <sup>11</sup> Ma. °vartayanta

स्वात्मना चोत्तरयोः ॥ २-३-२० ॥

ग्रामस्वाम्यनिवृत्तिवदुत्क्रान्तिः कदाचित् स्यात् । उत्तरयोस्तु गत्यागतयोः  
स्वात्मना स्वरूपेणैव सम्भवादिति विशेषाभिधानम् ॥ २० ॥

5 नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात् ॥ २-३-२१ ॥

नायमणुर्जीवः स्यादतच्छ्रुतेर्महत्त्वश्रुतेः --- स वा एष महानज आत्मेति  
चेन्न --- इतराधिकारात्परमात्माधिकारात् । स्वरूपविवक्षयाऽसौ निर्देशो  
न जीवपर इत्यर्थः ॥ २१ ॥

स्वशब्दोन्मानाभ्यां च ॥ २-३-२२ ॥

10 इतश्च स्वशब्दादुन्मानाच्च एषोऽणुरात्मा चेतसा वेदितव्यः । उद्धृत्य मान-  
मुन्मानम्

बालाग्रशतभागस्य शतधा कल्पितस्य च ।  
भागो जीवः स विज्ञेयः स चात्यन्ताय कल्पते ॥ इति ॥

आराग्रमात्रो ह्यवरोऽपि दृष्ट इति ॥ २२ ॥

15 अविरोधश्चन्दनवत् ॥ २-३-२३ ॥

कथमणोः सकलशरीरव्यापिनी संवित्तिरिति चेन्नायं विरोधो यथा हि<sup>1</sup>  
चन्दनविन्दुः शरीरैकदेशे निपतितः कृत्स्नं शरीरमाह्लादयति तथेति ॥ २३ ॥

अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमात् हृदि हि<sup>2</sup> ॥ २-३-२४ ॥

20 चन्दनस्य<sup>3</sup> युक्तं त्वगिन्द्रियसम्बन्धात्कृत्स्नदेहव्यापित्वमवस्थितेर्विशेषभा-  
वाच्छरीरैकदेशावस्थानस्य प्रत्यक्षत्वादिति चेन्नैतदेवम् । आत्मनोऽप्यवस्थि-  
तिर्देशविशेषाभ्युपगमात् । यस्मादाह<sup>4</sup> श्रुतिः --- हृदि ह्येष आत्मा । स वा

<sup>1</sup> B. hari for hi <sup>2</sup> B. om. hi <sup>3</sup> B. haricanda<sup>o</sup> <sup>4</sup> Ld. tathā tv āha; others: tathā hy āha



एष आत्मा हृदीति । हृदये वर्तमानस्त्वचा सम्बद्धः । सा च सकलशरी-  
 रव्यापिनी । ततश्च<sup>1</sup> कृत्स्नोपलब्धिरुपपद्यते । यथा चाणुपरिमाणस्य मनसो  
 योजनाशतगतवस्तुस्मरणसामर्थ्य<sup>2</sup> शरीरस्थस्यैव तथात्मनोऽणुपरिमाणस्य  
 5 कृत्स्नशरीरवेदनासामर्थ्यम् । ननु त्वङ्कण्टकसंयोगेऽपि वेदना जायते । न च  
 सकलशरीरव्यापिनी पादे मे सुखं<sup>3</sup> शिरसि मे वेदनेति दर्शनात् । अत्रोच्यते ।  
 मूर्तस्य मूर्तान्तरेणायं संयोगो नेन्द्रियेण विद्यमानेनापि कण्टकस्याभोक्तृत्वात् ।  
 कर्मकृतो ह्ययं सम्बन्धो भोक्तृभोग्ययोरुपलब्धिकार्यानुमेयः । परिमितत्वात्तु  
 कण्टकस्य तद्देशसम्बन्धेन<sup>4</sup> वेदना जीवस्योपजायत इत्यनवद्यम् ॥ २४ ॥

10 गुणाद्वा आलोकवत् ॥ २-३-२५ ॥

वेति विकल्पे । चैतन्यगुणव्याप्तेरालोकवत् । यथा प्रदीपव्याप्तेः सकलगृह-  
 कार्योपपत्तिः ॥ २५ ॥

व्यतिरेको गन्धवत् ॥ २-३-२६ ॥

कथं पुनर्गुणदेशव्यतिरेको गुणस्येति काणादा मन्यन्ते । अत्रोच्यते ---  
 15 यथा केवलो गन्धो<sup>5</sup> गृह्यते न तदाधारस्य द्रव्यस्य नासिकादेशागमनं कल्पते ।  
 यदि द्रव्यावयवस्तत्रागच्छेत्कालेन द्रव्यस्यापचयः स्यात् ॥ २६ ॥

तथा च दर्शयति ॥ २-३-२७ ॥

इतश्च व्यतिरेको यथास्माभिर्न्याय उक्तस्तथा गुणेन व्याप्तिं दर्शयति ---  
 स एष इह प्रविष्ट आ लोमभ्य आ नखाग्रेभ्य इति ॥ २७ ॥

20 पृथगुपदेशात् ॥ २-३-२८ ॥

विज्ञानेन विज्ञानमादायेति जीवाद्धिज्ञानस्य पृथगुपदेशात् गुणेन व्याप्ति-  
 रणुरात्मेति पक्षान्तरम् । गुणाद्वेति<sup>6</sup> परमताभिप्रायं सूत्रम् । न हि गुणिनं

<sup>1</sup> B. lacuna from tataśca to vyāpinī (p. 149, l. 5), haplography <sup>2</sup> Ma. yojanī<sup>o</sup> <sup>3</sup> B. om. sukhaṃ śirasi <sup>4</sup> Ld. taddeśamutthā vedanā; Ba. ° utthāna<sup>o</sup>; Md. ° samutthāko; Ma. sambandho <sup>5</sup> B. gandhaḥ kevalo <sup>6</sup> B. guṇācce<sup>o</sup>

विहाय गुणस्य स्वातन्त्र्यम् गुणत्वमेव हीयेत् । न हि शुक्लादयो भिन्नदेशा  
दृष्टाः । द्रव्यस्यापि कालेन क्षयो दृष्टः । विज्ञानेनेति चान्तःकरणाभिप्राया  
शक्या परिणेतुम् । आ लोमभ्य इति च त्वग्द्वारेणोपपद्यते ॥ २८ ॥

5 तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् ॥ २-३-२९ ॥

गृह्णीम एतत्संसारवस्थायामणुरात्मेति न<sup>1</sup> तु तदेवास्य निजं रूपम् । तत्त्व-  
मसीति ब्रह्मात्मत्वोपदेशात् । स्वाभाविकं महत्परिमाणम् । अणुत्वव्यपदेशः  
कथमिति चेत्तद्गुणसारत्वात् । तदिति बुद्धिरन्तःकरणमन्तरा विज्ञानमनसी  
इति वृत्तं परामृश्यते । तस्य गुणा रागादयोऽहंप्रत्ययाश्रयाः । सारशब्दः  
10 प्रधानवचनः । तद्गुणाः सारं प्रधानं संसरणे<sup>2</sup> यस्य जीवस्य स तद्गुणसा-  
रः । वियदादिभिः सूक्ष्मावस्थैरिन्द्रियैश्च तदाश्रितैः पञ्चवृत्तिना च वायुना  
परिवेष्टितस्तत्स्वभावानुविधायी संसरतीत्यर्थः । तथा चाहुः पौराणिकाः

पुर्यष्टकेन लिङ्गेन प्राणाद्येन स युज्यते ।  
तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन च ॥ इति ॥

15 तदिदमौपाधिकमणुत्वं जीवस्यातो द्रष्टव्यम् --- मनसोऽणुत्वादात्म-  
नोऽणुत्वं नियतमुच्यते । लिङ्गं पुनः सङ्कोचविकासि सूक्ष्मस्थूलशरीरापेक्ष-  
या प्राज्ञवद्यथा आणीयान् ब्रीहेर्वा यवाद्वेति । हृदयायतनापेक्षयाणीयस्त्वम् ।  
ज्यायस्त्वं तु निजं रूपम् ॥ २९ ॥

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॥ २-३-३० ॥

20 कदाचिदुपाधिवियोगः स्यादात्मनस्ततश्चासत्त्वं मुक्तता वा स्यादित्याश-  
ङ्गाह --- नायं दोषो यावदात्मभावित्वादुपाधियोगस्येति<sup>3</sup> । यावदयमात्मा  
केवलेन<sup>4</sup> द्वैतदर्शनेन संसरति तावत्कालभावी बुद्ध्या द्युपाधियोगः । कथं  
गम्यते । तद्दर्शनात्<sup>5</sup> योऽयं विज्ञानमयः प्राणेषु हृदन्तर्ज्योतिः पुरुषः स  
समानः सन्नुभौ लोकावनुसंसरति । तथा विज्ञानमयो मनोमयः प्राणमयश्च-  
क्षुर्मयः श्रोत्रमय इति ॥ ३० ॥

<sup>1</sup> Ma. natu <sup>2</sup> Ma. saṃsāraṇe <sup>3</sup> Ma. om. iti <sup>4</sup> Ma. kevaladvaita<sup>o</sup> <sup>5</sup> B. tasya  
darśanāt

सुषुप्तिप्रलययोः कथमुपाधियोगः शक्यते वक्तुमित्युत्तरं पठति ---

पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॥ २-३-३१ ॥

तुशब्दोऽवधारणे। सत एवास्य बुद्धिसम्बन्धस्य प्रबोधकाले सृष्टिकाले  
5 चाभिव्यक्तिः पुंस्त्वादिवत् रेतःशमश्वादि तस्य भावो यथा<sup>1</sup> पुंस्त्वस्याभिव्य-  
क्तियौवने ॥ ३१ ॥

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वान्यथा ॥ २-३-३२ ॥

तच्चोपाधिभूतमन्तःकरणं सर्वैर्वादिभिरभ्युपगन्तव्यमन्यथात्मेन्द्रियविषया-  
णां सन्निधौ नित्योपलब्धिः स्यात्। नित्यं चानुपलब्धिप्रसङ्गः<sup>2</sup>। अन्यत-  
10 रनियमो वा। अन्यथान्यतरस्येन्द्रियस्यात्मनो वा नियमः। शक्तिव्यवस्था  
कल्पनीया कदाचिदुपलब्धिहेतुत्वं कदाचिन्नेति सा चाशक्या स्वभावविप-  
र्ययहेतुभावादतो मनोऽभ्युपगन्तव्यम्। श्रुतिश्च --- अन्यत्र मना अभूवं  
नादर्शमन्यत्र मना अभूवम् नाश्रौषमिति। उक्तं च नैय्यायिकैर्युगपज्ज्ञाना-  
नुत्पत्तिर्मनसो लिङ्गमिति। बौद्धानां मनोऽवस्थितं नास्ति। तन्निराकरणार्थं  
15 सूत्रम्। यत्पुनरात्मविभुत्ववादिनां दोषकथनार्थं सूत्रमिति व्याख्यातं तदयु-  
क्तम्<sup>3</sup>। सर्वगतत्वेऽपि शरीरदेशे भोगोत्पत्तिः<sup>4</sup> कर्मत्वात्तस्य ॥ ३२ ॥

कर्ता शास्त्रार्थवत्त्वात् ॥ २-३-३३ ॥

भोक्तैवात्मा न कर्ता बुद्धिः कर्त्रीति सांख्यमतं तन्निराकरोति। कर्ता आत्मा  
शास्त्रार्थवत्त्वात् यजेतोपासीतेति ॥ ३३ ॥

20 विहारोपदेशात् ॥ २-३-३४ ॥

विहारः सञ्चरणं स ईयते अमृतो यत्र काममिति<sup>5</sup> स्वे<sup>6</sup> शरीरे यथाकामं  
परिवर्तत इति ॥ ३४ ॥

<sup>1</sup> Ma. reads tasya yo bhāvo y[ath]ā, which points to a more complete explanation of  
pumstvādivattv asya, e.g., \*pumstvādivat retaḥ śmaśrvādivat tasya bhavo yathā  
<sup>2</sup> Ma. vā<sup>o</sup> <sup>3</sup> Ma. om. tad ayuktam <sup>4</sup> B. <sup>o</sup> patteḥ <sup>5</sup> B. om. iti <sup>6</sup> B. tasya for  
sve

उपादानात्॥ २-३-३५ ॥

तदेषां प्राणानां विज्ञानेन<sup>1</sup> विज्ञानमादायेति प्राणानामिन्द्रियाणां विज्ञानेन बुद्ध्यादिना ज्ञानं ग्राहकसामर्थ्यमादायेति ॥ ३५ ॥

5 व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः॥ २-३-३६ ॥

क्रियायां यज्ञादिकायां कर्तृत्वव्यपदेशाद्विज्ञानं<sup>2</sup> यज्ञं तनुत इति विज्ञानमिति जीवो न बुद्धिरुच्यते । न चेत् जीवो निर्देशविपर्ययो भवेत् । करणत्वाद्बुद्धे-स्तद्विभक्तिः स्याद्विज्ञानेनेति ॥ ३६ ॥

ननु स्वतन्त्रः सन्निष्ठमेव कुर्यादत आह

10 उपलब्धिवदनियमः॥ २-३-३७ ॥

यथेष्टानिष्टोपलब्धिः तथा क्रियायामनियमः ॥ ३७ ॥

शक्तिविपर्ययात्॥ २-३-३८ ॥

यदुक्तं बुद्धिं कर्त्रीति तदयुक्तं शक्तिविपर्ययात् । कर्तृशक्तिः स्यात् करणशक्तिश्च निवर्तते । यः कर्ता स<sup>3</sup> जीवोऽन्यत्करणमिति स्थितम् ॥ ३८ ॥

15 समाध्यभावाच्च<sup>4</sup> ॥ २-३-३९ ॥

निदिध्यासितव्य इति मनसः स्वप्रवृत्तिनिरोधेनात्मरूपाभिमुखीभूतस्य सातत्येन यदवस्थानं स समाधिः । तस्याभावः स्यात्कर्तुरभावात् ॥ ३९ ॥

यथा च तक्षोभयथा ॥ २-३-४० ॥

20 तत्पुनः कर्तृत्वं स्वाभाविकमौपाधिकं वेति चिन्त्यते । पूर्वोक्तैर्हेतुभिः स्वाभाविकमिति प्राप्त उच्यते --- न स्वाभाविकं कर्तृत्वमनिर्मोक्षप्रसङ्गात् । कर्तृत्वे सति तन्निमित्तं कर्म ततः सुखदुःखोपभोगः स्यात् सुषुप्त्यवस्थायां<sup>5</sup>

<sup>1</sup> Ma. [vijñānena ... prāṇānām], haplography <sup>2</sup> B. kartṛ[ṭva]° <sup>3</sup> Ma. sa na <sup>4</sup> Ma. om. ca <sup>5</sup> all MSS. susuptā°

व्यभिचारात् । न च चैतन्यमूर्तेरात्मनः स्वभावान्तरं संभवति । न चौपाधिकं कर्तृत्वमपारमार्थिकम् । यथाग्निगतेनोष्णगुणेन दाहोऽनुभूयते किमसावपारमार्थिको भवति । यद्यपि स्वात्मन्यौष्ण्यं स्वतो नास्ति<sup>1</sup> एवमुपाधिवशात् कर्तृत्वमुपजायते । यथा च तक्षा वास्यादिकरणयुक्तः कर्ता तद्विमुक्तश्चाकर्ते-  
5 ति ॥ ४० ॥

परात्तु तच्छ्रुतेः ॥ २-३-४१ ॥

तदौपाधिकं कर्तृत्वं किं स्वतन्त्रस्य जीवस्याथ परादिति चिन्तायां स्वतन्त्रस्येति प्राप्तम् । न हि लोके कृष्यादिषु वर्तमानः परमपेक्षते । रागादिप्रेरितो  
10 हि प्रवर्तत इति प्राप्ते ब्रूमः --- परादीश्वरात्तच्छ्रवणात्<sup>2</sup> --- एष ह्येव साधु कर्म कारयति य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमयतीति च ॥ ४१ ॥

यदि तर्हीश्वरो नियन्ता नैर्घृण्यं तस्य स्यादित्याह

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः<sup>3</sup> ॥ २-३-४२ ॥

नैर्घृण्यादिदोषनिवृत्त्यर्थस्तुशब्दः । जीवकृतो यः प्रयत्नः शरीरेन्द्रियमन-  
15 सामात्माधिष्ठितानां<sup>4</sup> पाकादिधात्वर्थाश्रितः<sup>5</sup> चेष्टाविशेषो भावना चोदनापूर्वं धर्मो विधिरिति शास्त्रे व्यपदिश्यते स एव च लोकवेदयोर्वाक्यार्थः । नियोगस्तु तटस्थो निमित्तमात्रं प्रेषणाध्येषणादिवत् । तदपेक्ष ईश्वरः । स्वत एव स्वव्यापारं कुर्वतो जीवस्य पर्जन्यवत्साधारणं कारणम्<sup>6</sup> । एवं<sup>7</sup> विहितप्रति-  
षिद्धयोः<sup>8</sup> यजेन्न हन्तव्य इत्यवैयर्थ्यं स्यात् । अन्यथा वेदप्रामाण्यमस्तमि-  
20 यादित्यादिग्रहणमिति<sup>9</sup> । स्वतन्त्रस्यैव जीवस्य कर्तृत्वमित्याशङ्क्य ईश्वरापेक्षं कर्तृत्वमिति स्थापितम् । वैषम्यनैर्घृण्ये इत्यत्र तु कर्मापेक्षो<sup>10</sup> जगत्सर्ग इति विवेकः ॥ ४२ ॥

अंशो नानाव्यपदेशात् अन्यथा चापि  
दाशकितवादित्वमधीयत एके ॥ २-३-४३ ॥

<sup>1</sup> I suspect a lacuna here <sup>2</sup> Ma. om. īśvarāt ... hy eva <sup>3</sup> Ma. °vaiyatyād <sup>4</sup> Ma. om. adhiṣṭhitānām <sup>5</sup> Ma. °śrutah <sup>6</sup> Ma. om. kāraṇam <sup>7</sup> Ma. evā <sup>8</sup> Ma. hitā° <sup>9</sup> Ma. iha for iti <sup>10</sup> B. °pekṣayā

पराधीनं यस्य कर्तृत्वं निरूपितं किमसौ ततोऽत्यन्तभिन्नः किं वाभिन्न<sup>1</sup>  
 इति विचार्यते। अंशत्वे मुक्तौ<sup>2</sup> तेनाविभागप्राप्तिरितरत्र तु<sup>3</sup> भेदेनावस्था-  
 नमिति चिन्तायां<sup>4</sup> प्रयोजनम्। किं तावत् प्राप्तं --- स्वामिभृत्यन्यायेन  
 5 भेद इति प्राप्ते ब्रूमः --- तदंशो जीवोऽस्ति<sup>5</sup>। अंशशब्दः कारणवची ---  
 यथा पटस्यांशोऽवयवस्तन्तुरिति। अस्ति च द्रव्यविभागवचनो --- यथा  
 परिषद्द्रव्ये अंशिनो वयमिहेति। तयोरिह ग्रहणं न भवति। किन्तूपाधिव्य-  
 वच्छिन्नस्यानन्यभूतस्य<sup>6</sup> वाचकोऽयमंशशब्दः प्रयुज्यते<sup>7</sup> यथाग्नेर्विस्फुलि-  
 ङ्गस्य<sup>8</sup>। कथं पुनर्निरवयवस्य परमात्मनोऽंशः सम्भवति। आगमात्तावद-  
 10 वगम्यते --- यथाग्नेः क्षुद्रा विस्फुलिङ्गा इति दृष्टान्तप्रणयनात्<sup>9</sup>। यथा  
 चाकाशस्य<sup>10</sup> पार्थिवाधिष्ठानावच्छिन्नं कर्णच्छिद्रं च<sup>11</sup>। यथा च वायोः पञ्च-  
 वृत्तिः प्राणः। यथा च मनसः कामादयो वृत्तयः। स च भिन्नाभिन्नस्वरूपः।  
 अभिन्नस्वरूपं<sup>12</sup> स्वाभाविकमौपाधिकं तु भिन्नरूपम्। उपाधीनां च बलव-  
 त्त्वात् समूच्छ्रितस्तन्मयः संसरतीत्यभेदोऽभ्युपगम्यते। स एव किं नेष्यते।  
 15 नानाव्यपदेशात् --- सोऽन्वेष्टव्यः स विजिज्ञासितव्य इति तत्र तत्र जीव-  
 परयोर्भेदव्यपदेशात्। अस्तु तर्हि भेद एव। अत आह --- अन्यथा चापि<sup>13</sup>  
 तत्त्वमसि नान्योऽतोऽस्ति द्रष्टेति अभेदव्यपदेशात्। आथर्वणिकाश्च ब्रह्मसूक्ते  
 ब्रह्म दाशा ब्रह्मे कितवा इत्यभिधीयते। दाशाः कैवर्ताः। हीनजनस्यापि  
 ब्रह्मवत्त्वं ब्रुवन् सर्वस्याभेदं दर्शयति। तथा<sup>14</sup> श्वेताश्वतरीयो मन्त्रः --- त्वं<sup>15</sup>  
 20 स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी त्वं जीर्णो दण्डेन वच्चसि जातो  
 मनसि विश्वतो मुख इति ॥ ४३ ॥

मन्त्रवर्णात् ॥ २-३-४४ ॥

पादोऽस्य विश्वाभूतानीति ॥ ४४ ॥

अपि स्मर्यते ॥ २-३-४५ ॥

ममैवांशो जीवलोक इति ॥ ४५ ॥

<sup>1</sup> B. vātyantābhinna <sup>2</sup> B. yuktā for muktau <sup>3</sup> B. om. tu <sup>4</sup> B. cintāyāḥ <sup>5</sup> Ma.  
 om. asatī aṁśaśabdaḥ <sup>6</sup> B. upādhyava<sup>o</sup> <sup>7</sup> B. prayukto <sup>8</sup> Ma. tathā <sup>9</sup> B.  
 dr̥ṣṭānta itī praṇayanāt <sup>10</sup> Ma. vā<sup>o</sup> <sup>11</sup> Ma. om. ca <sup>12</sup> B. om. <sup>o</sup> sva<sup>o</sup> <sup>13</sup> Ma.  
 vāpi <sup>14</sup> Ma. mantravarṇāt for tathā (dittography from sūtra 44) <sup>15</sup> Ma. om. tvam̐  
 strī

ननु चांशगतेन दुःखेन परस्यांशिनो दुःखत्वम् । यथा नयनगतेन दुःखेन  
चैत्रस्येत्याशङ्काह ।

प्रकाशादिवन्नैवं परः ॥ २-३-४६ ॥

5 यथा जीवः<sup>1</sup> मुखी दुःखी च<sup>2</sup> स्वकर्मवशान्नैवं परस्तस्य निमित्ताभावात् ।  
प्रकाशादिवत् । यथा सौर्यचान्द्रमसो वाङ्गुल्यादिषु<sup>3</sup> ऋजुषु वक्रेषु वा तत्संब-  
द्धोऽपि<sup>4</sup> तद्धर्मं भजते तद्वत् । यदुक्तं चैत्रवदिति तदयुक्तम् । देहस्य नेत्रादिरंशो  
न तस्याचेतनस्य दुःखवेदना । यस्य त्वात्मनो दुःखवेदना न तस्य नेत्रमंश  
इति विषमो दृष्टान्तः ॥ ४६ ॥

10 स्मरन्ति च ॥ २-३-४७ ॥

व्यासादय इति<sup>5</sup> शेषः ।

तत्र यः परमात्मायं स नित्यो निर्गुणः स्मृतः ।

न लिप्यते फलैश्चापि पद्मपत्रमिवाम्भसा ।

कर्मात्मा त्वत्परो<sup>6</sup> यस्तु मोक्षबन्धैः संयुज्यते ।

15 स सप्तदशकेनापि राशिना युज्यते पुनरिति ॥ ४७ ॥

अनुज्ञापरिहारौ देहसम्बन्धाज्जोतिरादिवत् ॥ २-३-४८ ॥

परमात्मना चेदभिन्नो जीवः कस्यानुज्ञापरिहारौ स्याताम् । न हि पर-  
मात्मनोऽधिकारोऽस्ति नित्यशुद्धमुक्तस्वरूपत्वात्<sup>7</sup> । अत्रोच्यते --- स्या-  
तामनुज्ञापरिहारावंशस्य । देहसम्बन्धात्तमधिकृत्यानुज्ञावचनमृतावुपेयादिति  
20 परिहारः परभार्यां न गच्छेदिति । यथाग्निः क्रव्यात्परिवर्ज्यते<sup>8</sup> हुतवहस्तू-  
पादीयते । तद्वदेकत्वेऽप्युपाधिवशाल्लौकिकवैदिकव्यवहारोपपत्तिरिति ॥ ४८ ॥

ननु चैकात्म्यवादे सर्वकर्मसङ्करप्रसङ्गः । एकेनाश्वमेधे कृते सर्वैः कृतं स्यात् ।  
एकेन सुरापाने कृते सर्वैः कृतमिति । नेत्युच्यते । कथम् ।

<sup>1</sup> Ma. om. jīvaḥ <sup>2</sup> Ma. om. ca <sup>3</sup> Ld. vākūlyā<sup>o</sup>; Md. bāhūlyā<sup>o</sup>; Ba. has a lacuna  
here <sup>4</sup> Ma. 'pi na <sup>5</sup> Ma. om. iti śeṣaḥ <sup>6</sup> B. tvaparokṣas tu <sup>7</sup> Ma. om. nitya<sup>o</sup>:  
B. om. <sup>o</sup> sva<sup>o</sup> <sup>8</sup> Ma. parivarjate; B. parityajyate

असन्तेश्चाव्यतिकरः ॥ २-३-४९ ॥

अस्मत्पक्षे नास्ति<sup>1</sup> व्यतिकरः । कस्मात् । असन्ततेः । अणुपरिमाणो जीव इत्युक्तम् । स चासन्ततो न सर्वशरीरव्यापी । स्वे स्वे शरीरे वर्तमानो यदा कर्ता भोक्ता च तदा कुतः सङ्करः । देहानां च परिमितत्वाद्भवहारावस्थायां मुक्तस्य तु न व्यवहारो नोपाधिरिति नास्ति सङ्कराशङ्का ॥ ४९ ॥

आभासा एव च<sup>2</sup> ॥ २-३-५० ॥

येषां बहव आत्मानः सर्वगताश्च तेषामेव व्यतिकर इति दर्शयिष्यन्सामान्यदूषणमाह । अध्यात्मविद्याभासा एव वेदवाह्या दर्शनभेदा इति । सर्वेषामात्मनां सर्वशरीरसन्ततेः सर्वस्य<sup>3</sup> व्यवहारव्यतिकरः प्राप्नोतीति । अपरे त्वाभास एव चेत्येकवचनान्तं सूत्रं पठित्वान्यमर्थं वर्णयन्ति --- परमात्माभासो जीवः प्रतिबिम्बात्मा संसार्यविद्यापरिकल्पितः । तस्य परिमितत्वादसन्ततेरव्यतिकर इति । तदयुक्तमाभासस्यावस्तुत्वाभ्युपगमात् । अवस्तुनः । शशविषाणकल्पस्याचेतनस्य कुतो बन्धो मोक्षो वा कर्माधिकारो वा । न च परमात्मनः संसारित्वमस्तीत्युक्तं पुरस्तादतो नार्षः पाठ इति ॥ ५० ॥

अदृष्टानियमात् ॥ २-३-५१ ॥

अथ मनुषेऽदृष्टं नियामकमिति तत्रानियमात्सर्वात्मनो सन्निधावुत्पद्यमानमदृष्टं साधारणं भवितुमर्हति । विशेषहेत्वभावात् ॥ ५१ ॥

नन्वभिसन्धिवशात् व्यवस्था । यस्याभिसंधिः<sup>4</sup> सङ्कल्पस्तस्यादृष्टं भवतीत्याह ।

अभिसन्ध्यादिष्वपि चैवम् ॥ २-३-५२ ॥

तेष्वप्येवमनियम एव । आदिग्रहणं श्रद्धादिपरिग्रहार्थम् । कथम् । एकस्मिन्मनसि सर्वात्मना समवेतत्वात्सङ्कल्पश्रद्धादयः साधारणा एव । तन्निमित्तमदृष्टं साधारणमेव । तत्कारितं च शरीरं सर्वार्थमित्यनादित्वेऽप्यसाधारणो हेतुर्न शक्यते मृगयितुम् ॥ ५२ ॥

<sup>1</sup> Ma. om. asti <sup>2</sup> Ma. vā for ca <sup>3</sup> B. sarvavyava<sup>o</sup> <sup>4</sup> B. om. abhisam̐dhiḥ



प्रदेशादिति चेन्नान्तर्भावात् ॥ २-३-५३ ॥

शरीरावच्छिन्नो य आत्मप्रदेशस्तत्रादृष्टं समवेतमेवं प्रतिशरीरं<sup>1</sup> व्यवस्थि-  
तिरिति चेन्नान्तर्भावात् । सर्वेषामात्मनां योऽयं शरीरावच्छिन्नो देशस्तत्रापि  
5 सर्वे सन्ति सर्वगतत्वादन्यथासर्वगतत्वप्रसङ्गात्<sup>2</sup> । निरवयवस्य चात्मनः प्रदे-  
शकल्पनानुपपन्ना कल्पितस्य च<sup>3</sup> प्रदेशस्यावस्तुत्वादनियामकत्वमिति ॥ ५३ ॥

इति श्रीशारीरकमीमांसाभाष्ये भगवद्भास्करप्रणीते  
द्वितीयाध्यायस्य तृतीयः पादः समाप्तः ।

<sup>1</sup> Ma. ° śārīrasyāvasthiter <sup>2</sup> Ma. om. ° gata° <sup>3</sup> B. om. ca

तथा प्राणाः॥ २-४-१॥

असद्वा इदमग्र आसीत्तदाहुः किं तदसदासीदिति । ऋषयो वाव तेऽग्रे-  
 ऽसदासीत्तदाहुः के त ऋषय इति प्राणा वा ऋषयः ते यत्परस्मात्सर्व-  
 5 स्मादिदमिच्छन्तः<sup>1</sup> श्रमेण तपसाऽरुषंस्तस्मादृषयः<sup>2</sup> स योऽयं मुख्यः प्राण  
 एष एवेन्द्र इत्यग्निप्रकरणे वाजिनां प्रागुत्पत्तेः प्राणसद्भावश्रवणान्नित्या इति  
 पूर्वपक्षवादी मन्यते । नन्वेतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि चेति प्रा-  
 णानामुत्पत्तिवादिनी श्रुतिर्दृश्यते । सत्यम् । सा तु गौणीति प्राप्ते उच्यते ---  
 यथा वियदादय उत्पद्यन्ते ब्रह्मणस्तथा प्राणा अप्युत्पद्यन्ते<sup>3</sup> । सप्त प्राणा प्र-  
 10 भवन्ति तस्मात्स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुज्योतिरापः पृथिवीन्द्रियं  
 मनोऽन्नमिति । यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे  
 प्राणा इत्युत्पत्तिश्रुतीनां भूयस्त्वाद्भिप्रतिषिद्धधर्मसमवाये भूयसां स्यात्सधर्म-  
 त्वमिति च न्यायात् ॥ १ ॥

यदुक्तमुत्पत्तिश्रुतिर्गौणीति तदुच्यते ।

गौण्यसम्भवात्॥ २-४-२॥

नैतदेवम् । गौण्याः श्रुतेरम्भवो गौण्यसम्भव इति<sup>4</sup> विग्रहः । कथमसम्भ-  
 वः । श्रुतिभूयस्त्वादित्युक्तम् । प्रतिज्ञाविरोधाच्च<sup>5</sup> । कस्मिन्नु भगवो विज्ञाते  
 सर्वमिदं विज्ञातं भवतीति प्रतिज्ञाय तत्सिद्धार्थमेतस्माज्जायते प्राण इत्यु-  
 20 क्तोपसंहरति<sup>6</sup> --- पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतमिति । ब्रह्मैवेदं  
 विश्वमिदं वरिष्ठमिति । आत्मनो वा<sup>7</sup> अरे दर्शनेन श्रवणेन मत्या विज्ञानेने-  
 दं सर्वं विदितमिति । उतादेशमप्राक्ष्यो येनाश्रुतं श्रुतं भवतीति प्रतिवेदान्तं  
 सर्वविज्ञानप्रतिज्ञानमुपसंहरतव्यम् । उत्पत्तिश्रुतीनां मुख्यार्थसम्भवेऽपेक्षितार्थ-  
 त्वेनान्यथाकल्पनमयुक्तं तत्परत्वात् । रुमस्तस्य हि प्रपञ्चस्य तद्विकारत्वा-  
 25 त्तदनन्यत्वम् । तेन<sup>8</sup> चाद्वितीयात्मविज्ञानादपवर्ग इति विवक्षितोऽर्थः । सर्वत्र  
 या पुनरग्निप्रकरणे श्रुतिः सा मुख्यार्थेन<sup>9</sup> कथम् । अवान्तरप्रलये ह्यग्निसा-  
 धनानां शर्करादीनां सृष्टिर्वक्तव्येति तदर्थोऽसावुपक्रमः । तत्राधिकारी पुरुषः

<sup>1</sup> B. purāsmāt <sup>2</sup> Ma. mr̥tyunā vā ṛṣaya <sup>3</sup> B. indriyāṇīty arthaḥ for apy utpadyante <sup>4</sup> Ma. iti grahaḥ <sup>5</sup> Ma. prajñāvirodhāt <sup>6</sup> B. uktopa<sup>o</sup> <sup>7</sup> B. om. vā <sup>8</sup> B. tena tva<sup>o</sup> <sup>9</sup> B. ° arthā na

प्रजापतिरविनष्ट एव । त्रैलोक्यमात्रं प्रलीनम् । अतस्तदीयान्प्राणानालोक्य सा  
श्रुतिः प्रवृत्तेत्यविरोधः । एवं सर्वश्रुतीनां यथार्थता ॥ २ ॥

तत्प्राक्श्रुतेषु ॥ २-४-३ ॥

5 एतस्माज्<sup>1</sup> जायत इत्यस्याकाशादिषु<sup>2</sup> मुख्यस्य प्राणस्य प्रागपि<sup>3</sup> श्रवणात्  
प्राणादिषु मुख्यार्थतैव । न हि सकृदुच्चारितस्य पदस्य मुख्यत्वं गौणत्वं च  
युगपत्सम्भवति । यथाग्निर्ज्वलतीति निरपेक्षादग्निशब्दान्मुख्यार्थो गौणश्चेति  
न सम्भवति<sup>4</sup> ॥ ३ ॥

तत्पूर्वकत्वाद्वाचः ॥ २-४-४ ॥

10 इतश्च तेजोबन्धपूर्वकत्वाभिधानात् वाक्प्राणमनसामन्नमयं हि सोम्य मन  
आपोमयः प्राणः तेजोमयी वागिति भूतानुग्रहं वागादीनां ब्रुतंस्तत्सद्भाव-  
मनुवदति । न चोत्पत्तिमन्तरेण प्रपञ्चस्य<sup>5</sup> सत्तावकल्पते । अत्र केचित्सर्वत्र<sup>6</sup>  
भ्रान्ताः<sup>7</sup> सिद्धान्तविरोधमपर्यालोचयन्तो<sup>8</sup> भूयसामिति<sup>9</sup> च न्यायमन्यथा-  
कृत्याधिकरणं<sup>10</sup> पूर्वपक्षन्यायविषयं<sup>11</sup> वर्णयन्ति स<sup>12</sup> एव सिद्धान्त इति  
15 मन्वानाः । गौणी प्राणानां बुद्धीन्द्रियाणां मनः<sup>13</sup> षष्ठानां च<sup>14</sup> जायत इ-  
त्युत्पत्तिश्रुतिर्भूतानां कर्मेन्द्रियाणां च मुख्येति । कस्मात् । अनादित्वात्क-  
रणसम्बन्धस्य जीवानाम् । यदि च करणानामुत्पत्तिरिष्येत जीवानामपि<sup>15</sup>  
प्रसज्यत इति । तदिदं स्वबुद्ध्युत्प्रेक्षितं युक्त्याभासविलसितं<sup>16</sup> व्याख्यानं न  
श्रुतिन्यायकुशलेभ्यो रोचते । मूलकारणेनानन्यत्वं जगतः सर्ववेदान्तेषु वि-  
20 धित्सितम् । तच्च<sup>17</sup> चेतनाचेतनात्मकम्<sup>18</sup> । तत्र चेतनो भोक्तृवर्गो जीवः ।  
स्वभावतः<sup>19</sup> एतदात्मक इत्यनन्यत्वं सिद्धम् । अचेतनवर्गस्य<sup>20</sup> तु भूतेन्द्रि-  
यविषयसंज्ञस्य<sup>21</sup> तद्विकारत्वेनानन्यत्वं वक्तुं सृष्टिप्रकरणानि प्रवृत्तानि । तत्र

<sup>1</sup> B. tasya for etasmāj <sup>2</sup> Ma. om. asya <sup>3</sup> B. prāg api prāṇādiṣu śravaṇam  
mukhyārthataiva <sup>4</sup> B. °bhavati <sup>5</sup> B. praprañca° <sup>6</sup> Ma. °trāpyantaṃ <sup>7</sup> Md.  
klāntāḥ; Ba. kṣāntāḥ <sup>8</sup> Ma. °locanaṃ tena <sup>9</sup> B. iti ca nyāyam anādrītyā° <sup>10</sup> Ma.  
adhikāriṇaṃ <sup>11</sup> B. om. °nyāya° <sup>12</sup> B. om. sa eva and manvānāḥ, reads sa ca na  
gauṇī <sup>13</sup> Ma. om. manaḥṣaṣṭhānaṃ <sup>14</sup> B. om. ca jāyata ity <sup>15</sup> Ba, Md. have  
a lacuna from jivānām to sthitam (p. 160, l. 11) <sup>16</sup> Ld. om. yuktyābhāsavilasitaṃ;  
Dv. yuktyā savilasitaṃ <sup>17</sup> B. tad dhi <sup>18</sup> Ma. om. cetana° <sup>19</sup> Ma. svabhāvā  
<sup>20</sup> Ma. cetana° <sup>21</sup> Ma. bhedendriya°

यदि प्राणास्ततो नोत्पद्येरन्नद्वितीयश्रुतिर्विरुध्येत । विकारत्वाभावात्तेषां च नित्यत्वेन<sup>1</sup> अपवर्गोऽपि न सिद्ध उच्छेत्तुमशक्यत्वाद्ब्रह्मास्वरूपवत्<sup>2</sup> कूटस्थ-  
 नित्यत्वात् । अनेन च न्यायेन वियदादीनामप्युत्पत्तिगौणी भोग्यमन्तरेण  
 5 भोगासिद्धेस्तेषामप्यनादित्वात् । अथ प्राणानां शक्तिरूपेण नित्यत्वं भूता-  
 नामपि शक्तिरूपेण नित्यत्वमविशिष्टम् । अस्मत्पक्षेऽपि ब्रह्मणो ह्यनन्ताः  
 शक्तय इत्युक्तं पुरस्तात् । न चानादित्वं संसारस्यास्मत्पक्षेऽपि न विरुध्य-  
 ते । सुषुप्तप्रतिबोधन्यायेन<sup>3</sup> सर्गप्रलययोरविच्छेदादाविर्भावतिरोभावमात्रं च  
 सृष्टिः प्रलयश्चेष्यते । नात्यन्तमसदुत्पद्यते । न सतो विनाश इति<sup>4</sup> । न  
 10 च करणानामुत्पत्तिश्रुतेर्जीवस्योत्पत्तिः<sup>5</sup> । श्रवणकृतोत्पत्त्यनुत्पत्तिव्यवस्था । न  
 चाश्रयमन्तरा करणस्थितिर्भवति रंहति सम्परिष्वक्त इति । तस्मात् भूतवत्  
 करणोत्पत्तिरिति स्थितम्<sup>6</sup> ॥ ४ ॥

सप्तगतेर्विशेषितत्वाच्च ॥ २-४-५ ॥

संख्याविप्रपत्तिनिरोधार्थमारभ्यते<sup>7</sup> किं सप्तोतैकादशेति । किं तावत्प्राप्तम् ।  
 15 सप्तेति । कुतः<sup>8</sup> । गतेः । गतिरुत्क्रान्तितमुत्क्रामन्तं प्राणा<sup>9</sup> उत्क्रामन्तीति । कथं  
 गम्यते । विशेषितत्वाच्चक्षुरादयो वाक्पर्यन्तास्तत्र विशेषिताः ॥ ५ ॥

हस्तादयस्तु स्थितेऽतो नैवम् ॥ २-४-६ ॥

तुशब्दः पक्षनिवृत्तौ । हस्तादयोऽतः सप्तभ्योऽन्ये<sup>10</sup> निर्दिश्यन्ते हस्तौ वै  
 ग्रहः स कर्मातिग्राहेण गृहीतो हस्ताभ्यां हि कर्म करोतीति । स्थिते च  
 20 व्यतिकरेणैव मन्तव्यं सप्तैवेति । कियन्तः पुनः । एकादशस्युः दशमे पुरुषे  
 प्राणा आत्मैकदेश इति । आत्मेति मनो निर्दिश्यते । कार्याणि चैतावन्त्येव  
 मनसः सङ्कल्पो विषया बुद्धीन्द्रियाणां शब्दस्पर्शरूपरसगन्धाः कर्मेन्द्रियाणां  
 वचनादानविहरणोत्सर्गानन्दाः ॥ ६ ॥

अणवश्च ॥ २-४-७ ॥

<sup>1</sup> B. nityatve <sup>2</sup> Ma. ° svarūpaḥ <sup>3</sup> B. sūpta° <sup>4</sup> B. om. iti <sup>5</sup> Ma. kāraṇānām  
 [utpatti°.... tasmā]t (p.160, l. 10) <sup>6</sup> see p. 159, l. 16 <sup>7</sup> B. ° nirāsārtham <sup>8</sup> B. om.  
 kutaḥ <sup>9</sup> B. prāṇa 'nūtkrāmāṭī <sup>10</sup> B. ye

विभूनीन्द्रियाणीति सांख्या मन्यन्ते । तन्निरासः क्रियते । सूक्ष्मा न स्थूलाः  
परिमिताश्चोत्क्रान्तिश्रुतेस्तदानीं<sup>1</sup> चानुपलब्धेः ॥ ७ ॥

श्रेष्ठश्च ॥ २-४-८ ॥

5 श्रेष्ठो मुख्यः प्राणः । स चोत्पद्यते । कथम् । एतस्माज्जायते इति तुल्यश्रु-  
तित्वात् पूर्वन्यायसिद्धेरुत्तरचिन्तार्थं पृथग्योगकरणम् ॥ ८ ॥

न वायुक्रिये पृथगुपदेशात् ॥ २-४-९ ॥

यः प्राणः स वायुः पञ्चविधः प्राणोऽपानो व्यान उदानः समान इति  
वचनाद्वायुः प्राणः । अथवा सामान्या करणवृत्तिः प्राणाद्या वायवः सां-  
10 ख्यसिद्धान्तादेवं प्राप्ते उच्यते । न वायुक्रिये । कुतः । भेदेनोपदेशात् । प्राण  
एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति<sup>2</sup> च तपति चेति । तथा  
वागादीनि करणान्यनुक्रम्य वायोः प्राणस्य पृथगनुक्रमणात्ते ह वाचमूचुस्त्वं  
न उद्गायेति । न च करणानां सामान्या वृत्तेश्चक्षुरादीनाम् । विषयग्रहणा-  
त्मिका हि वृत्तिः । प्रत्युत प्राणस्तेषामनुग्राहकः । यः प्राणः स वायुरिति  
15 वायोरेवावस्थान्तरं प्राणो न तत्त्वान्तरमिति दर्शनार्थम् ॥ ९ ॥

ननु श्रेष्ठत्वाद्वागादीनां च तं प्रति गुणभावश्रवणाच्च बलिं कुरुतेति सोऽपि  
स्वतन्त्रः स्यादत आह ।

चक्षुरादिवत्तु तत्सहशिष्यादिभ्यः ॥ २-४-१० ॥

आशङ्कानिवृत्त्यर्थस्तुशब्दः । यथा चक्षुरादीनि जीवं प्रति गुणभूतानि तथा  
20 प्राणस्तैश्चक्षुरादिभिः सह शासनात् । प्राणसंवादेऽचेतनत्वादुपकारदर्शनाच्चे-  
त्यादिग्रहणम् ॥ १० ॥

यदि तर्हि प्राणस्यापि करणभावो विषयान्तरं तस्य वक्तव्यमित्याह ।

अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॥ २-४-११ ॥

<sup>1</sup> Ma. nimita<sup>0</sup> <sup>2</sup> B. vāti

विषयान्तरप्रसङ्गो<sup>1</sup> न दोषः। कस्मात्। अकरणत्वात्। किं पुनः का-  
 र्यमस्येति चेदाह श्रुतिः शरीरलक्षणम् --- यस्मिन् उत्क्रान्त इदं शरीरं  
 पापिष्ठतरमिव दृश्यते स वः श्रेष्ठ इति। तेन<sup>2</sup> यदस्नाति यत्पिबति तेनेतरा-  
 5 न्प्राणानवतीति प्राणनिमित्तां शरीरेन्द्रियस्थितिं दर्शयति ॥ ११ ॥

पञ्चवृत्तिर्मनोवद्वापदिश्यते ॥ २-४-१२ ॥

यथा मनः स्ववृत्तिभिः सङ्कल्पश्रद्धादिभिर्जीवस्योपकरोति<sup>3</sup> तथायं<sup>4</sup> पञ्चवृ-  
 त्तिः प्राणो<sup>5</sup> उपकरोति। पञ्चवृत्तिग्रहणमुपकारदर्शनार्थम्। मुखनासिकासञ्चारी  
 वृत्तिविशेषः शब्दोच्चारणादिकार्यहेतु<sup>6</sup> प्राणः। मूत्रपुरीषरेतसामधः पातयिता  
 10 अपानः। तयोः सन्धौ वर्तमानो वीर्यवत्कर्महेतुर्व्यानः। उदान ऊर्ध्ववृत्तिरु-  
 त्क्रमणादिहेतुः। सर्वेष्वङ्गेषु भुक्तं पीतं समं<sup>7</sup> नयतीति समान इति ॥ १२ ॥

अणुश्च ॥ २-४-१३ ॥

व्यापी प्राणः सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेणेति श्रुतेः। तत इ-  
 दमुच्यते --- अणुश्च। सूक्ष्मः परिच्छिन्नश्चोत्क्रान्तो पार्श्वस्थैरनुपलभ्यमा-  
 15 नत्वात्परिच्छिन्नश्चोत्क्रान्तिगत्यागतिश्रुतिभ्यः। यदुक्तं विभुत्वमाधिदैविकेन  
 समष्टिव्यष्टिरूपेण हैरण्यगर्भेण सूत्रात्मना<sup>8</sup> तद्विभुत्वमत्यविरोधः ॥ १३ ॥

ज्योतिराद्यधिष्ठानं तु तदाम्नात् ॥ २-४-१४ ॥

चक्षुरादिकरणजातं स्वमहिम्नैव स्वकार्ये वर्ततेऽव्ययव्यतिरेकसिद्धत्वादिति  
 पूर्वः पक्षः। सिद्धान्तस्तु ज्योतिराद्यधिष्ठानं तु<sup>9</sup> तदाम्नात्। करणजातम-  
 20 ग्न्यादिदेवताप्रेरितं प्रवर्तते। कथम्। तदाम्नात् --- देवतोपदेशादग्निर्वा-  
 ग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽ-  
 क्षिणी प्राविशदिति ॥ १४ ॥

यद्येवः भोक्तृत्वं देवतानामेव<sup>10</sup> प्राप्तेतीत्याह

<sup>1</sup> Ma. ° āntarā° <sup>2</sup> Ma. om. tena <sup>3</sup> Ma. ° karaṇe <sup>4</sup> B. om. tathāyaṃ ...  
 upakaroti <sup>5</sup> Ma. reads prāṇo mantravarājñā upakaroti, of which I cannot make  
 sense <sup>6</sup> B. °cāraṇavikārya° <sup>7</sup> Ma. om. samaṃ nayati <sup>8</sup> Ma. sūtratad° <sup>9</sup> Ma.  
 om. tu tadāmnānāt <sup>10</sup> Ma. devānām

प्राणवता शब्दात्॥ २-४-१५ ॥

प्राणोऽस्यास्तीति प्राणवान् । देहेन्द्रियसंघातस्वामिना प्राणवता जीवेन क-  
रणानां सम्बन्धः । कथम् । शब्दात् । अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स  
5 चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय  
घ्राणमित्येवंजातीयकात् ॥ १५ ॥

तस्य च नित्यत्वात्॥ २-४-१६ ॥

तस्य करणजातस्य नित्यत्वात् --- शारीरं प्रति नियतत्वात्तमुत्क्राम-  
न्तं प्राणोऽनुत्क्रामतीति श्रुतेः । देवाः पुनः परस्मिन्नैश्वर्ये स्थिता न हीनेन  
10 भोगेनार्थिनो न ह वै देवान्पापं गच्छतीति श्रुतेः ॥ १६ ॥

त इन्द्रियाणि तद्वापदेशादन्यत्र श्रेष्ठात्॥ २-४-१७ ॥

प्राणस्यैव वृत्तिभेदाश्चक्षुरादयो न तत्त्वान्तराणीति प्राप्त उच्यते । प्रकृताः  
प्राणा इन्द्रियाणि तत्त्वान्तराणि । कुतः । तेन प्राणेन व्यपदेशादेतस्माज्जायते  
प्राणो मनः सर्वेन्द्रियाणि चेति । पृथक्कनिमित्तार्थाश्च व्यपदेशा भवन्ति । ननु  
15 मनसोऽपीन्द्रियत्वं न<sup>1</sup> स्यात् । नैतदेवं दशमे पुरुषे प्राणा आत्मैकदेश इति  
निर्देशात् । समानजातीयत्वमेकां जातिं क्रियां गुणं चाश्रित्य<sup>2</sup> संख्यायोगः  
प्रवर्तते । यथाष्टौ ग्रहा इति । रूपादिज्ञानोत्पत्तिहेतुत्वाच्चेन्द्रियत्वं मनसः । क-  
थं पुनश्चक्षुरादिषु प्राणशब्दः । प्राणवृत्तियोगज्ञौणः । तस्मादेत एतेनाख्यायन्त  
इति श्रुतेः । अन्यत्र श्रेष्ठात् तं वर्जयित्वा न तस्येन्द्रियत्वमित्यर्थः ॥ १७ ॥

भेदश्रुतेः॥ २-४-१८ ॥

ते ह वाचमूचुरित्युपक्रम्य वागादीनसुरविघ्नस्तानुपसंहृत्याथ हेममासन्यं  
प्राणमूचुरिति पृथगभिधानात् ॥ १८ ॥

वैलक्षण्याच्च॥ २-४-१९ ॥

<sup>1</sup> Ma. om. na <sup>2</sup> Ma. ° śrutya

इतश्च कार्य्यवैलक्षण्याच्च । सुषुप्तेषु वागादिषु मुख्य एको जागर्ति स ए-  
वैको मृत्युनानाप्त इति । सर्वेन्द्रियेषु परिस्पन्दात्मिका प्राणस्य वृत्तिः सा-  
धारण्यविषयालोचनात्मिकेन्द्रियाणामसाधारणी<sup>1</sup> यथा योगम् । वृत्तिरिति  
5 विवेकः ॥ १९ ॥

संज्ञामूर्तिकृत्तिस्तु त्रिवृत्कुर्वत उपदेशात् ॥ २-४-२० ॥

सत्प्रकरणे तेजोबन्नानां सृष्टिं विधायाह --- सेयं देवतैक्षत --- हन्ता-  
हमिमास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि ।  
तासां त्रिवृतमेकैकां करवाणीति । तत्र जीवकर्तृकमिदं नामरूपव्याकरणम् ।  
10 यथा चारेणाहं परसैन्यं संकलयानीति प्राप्त उच्यते । तुशब्दः पक्षनिवृत्त्य-  
र्थः । संज्ञाकृत्तिमूर्तिकृत्तिश्च<sup>2</sup> नामरूपव्याक्रियेत्यर्थः । सा त्रिवृत्कुर्वत ईश्वरस्य  
यस्त्रिरूपामेकैकां देवतामकरोत्स एवाग्न्यादित्यादीनां<sup>3</sup> नामरूपमकरोत् । न  
हि गिरिसमुद्रादौ जीवस्य सामर्थ्यमस्ति<sup>4</sup> । कस्मात् । उपदेशात् । उत्तमपुरु-  
षोपदेशात्<sup>5</sup> व्याकरवाणीति जीवेनात्मनानुप्रविश्येति सम्बन्धो न पुनस्तस्य  
15 व्याक्रियया सम्बन्धोऽस्ति । कार्यकारणप्राणपरिवृत्तस्य<sup>6</sup> जीवस्य घटरथादि-  
नानानामरूपव्याकरणदर्शनादस्तु कस्यचिज्जीवविशेषस्य नामरूपव्याक्रिये-  
त्याशङ्कानिरासार्थमधिकरणं । अन्ये तु प्राधानिकानां सत्त्वरजस्तमसां यदि  
नामरूपव्याक्रिया स्यात्ततोऽपवर्गाभावः स्यात् । यदा तु सत्प्रवर्तकं<sup>7</sup> नामरू-  
पव्याकरणं ततोऽपवर्गसिद्धिरिति । अतोऽस्ति मन्तव्यलक्षणसम्बन्धोऽधिक-  
20 रणस्येति वर्णयन्ति । तदसत् । कुतः । सांख्यमताशङ्केदानीं<sup>8</sup> नु युक्ता<sup>9</sup> न चेदमेव  
मन्तव्यलक्षणं सर्वत्रैव मननस्याविशेषात्सर्वं च श्रोतव्यलक्षणम् । श्रुतस्यार्थस्य  
पञ्चाच्चिन्तनं मननमुच्यते । श्रवणमननाभ्यां हि सहिताभ्यां प्रत्यधिकरणं प्र-  
त्यध्यायं च वाक्यार्थत्वेन<sup>10</sup> निर्णयो जायते । न पुनरन्यनिरपेक्षत्वादन्यतरः<sup>11</sup>  
स्यात्<sup>12</sup> ॥ २० ॥

मांसादि भौमं यथाशब्दमितरयोश्च ॥ २-४-२१ ॥

<sup>1</sup> Ma. ° dhāraṇīyaṃ <sup>2</sup> B. om. ° kṛpti° <sup>3</sup> Ma. om. ° āditya° <sup>4</sup> B. om. asti  
<sup>5</sup> B. om. uttamapuruṣopadeśāt <sup>6</sup> Ma. ° karaṇa° <sup>7</sup> Ma. satprakṛtikam <sup>8</sup> B.  
° matam āśaṅkyedānīm <sup>9</sup> Ma. om. yuktā <sup>10</sup> B. om. ° tvena <sup>11</sup> B. anyo'nya°  
<sup>12</sup> Ma. om. syāt



त्रिवृत्कृतानां तेजोवन्नानां कस्य को विभाग इत्याह सारत्वप्रदर्शनार्थम् ।  
 शरीरस्य भूमेरिदं भौमं कार्यं मांसादि । यथाशब्दं यस्य कार्यस्यात्र<sup>1</sup> यः  
 शब्दस्तद्यथाशब्दं प्रतिपत्तव्यम्<sup>2</sup> । तथा हि श्रुतिरन्नमसितं त्रेधा विधीयते  
 5 तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽविष्ठस्त-  
 न्मन इति । इतरयोरप्तेजसोरपि यथाशब्दं<sup>3</sup> कार्यं विज्ञेयम्<sup>4</sup> । मूत्रं लोहितं  
 प्राणश्चापामस्थिमज्जावक्त्रेजस इति ॥ २१ ॥

यदि त्रिवृत्कृतमेकैकं किमिदमुच्यते अस्येदं<sup>5</sup> कार्यमस्येदमिति सर्वं सर्वस्य  
 स्यादित्याह ।

10 वैशेष्यात्तु तद्वादस्तद्वादः ॥ २-४-२२ ॥

तुशब्दश्चोदितदोषनिवृत्त्यर्थः । विशेषस्य भावो वैशेष्यम् । क्वचित्कस्यचि-  
 झूयोऽंशो<sup>6</sup> लब्धस्त्रिवृत्करणस्य व्यवहारार्थत्वाद् ईश्वरस्य प्रेक्षापूर्वकारित्वा-  
 त्त्वादस्तेजोऽर्थविशेषवादः<sup>7</sup> । द्विरभ्यासोऽध्यायसमाप्तिद्योतनार्थः<sup>8</sup> ॥ २२ ॥

इति श्री शारीरकमीमांसाभाष्ये भगवद्भास्करप्रणीते  
 द्वितीयाध्यायस्य चतुर्थः पादः ।

<sup>1</sup> B. kāryasyātmā <sup>2</sup> Ma. ° vaktavyam <sup>3</sup> Ma. yathāśabdaḥ kāryaḥ <sup>4</sup> Ma. om. vijñeyam <sup>5</sup> Ma. om. asya <sup>6</sup> Ma. cidbhūtvād vyavasti tri° <sup>7</sup> Ma. 'bannam iti śabdavyahārah <sup>8</sup> Ma. ends here; for the terminal maṅgalas, see Introduction.

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम्॥ ३-१-१॥

अत्र पञ्चाग्निविद्यामाश्रित्य संसारगतिप्रभेदः प्रदर्श्यते वैराग्यार्थं तस्मा-  
ज्जुगुप्सेतेत्यन्ते<sup>1</sup> श्रवणात् । जीवो मुख्यप्राणसचिवः<sup>2</sup> सेन्द्रियः समनस्कोऽ-  
विद्याकर्मपूर्वप्रज्ञावशेन सुखदुःखभोगार्थं पूर्वदेहं विहाय देहान्तरं प्रतिपद्यते ।  
कथं<sup>3</sup> गम्यते<sup>4</sup> । अथैनमेते प्राणा अभिसमायन्त्यन्यन्नवतरं कल्याणतरं रूपं  
कुरुत इति वचनात् । इदमिदानीं विचार्यते । किं भूतसूक्ष्मैः परिवृतो यात्युत  
नेति । पूर्वः पक्षः --- स्वर्गे नरके वा यत्र फलमनुभूयते तत्रैव भूतमात्रा ल-  
भ्यन्त इति सांख्यादयो मन्यन्ते । तत्र सिद्धान्तोऽभिधीयते । तदन्तरप्रतिपत्तौ  
देहान्तरप्रवेशे<sup>5</sup> देहबीजैर्भूतसूक्ष्मैः संपरिष्वक्तः परिवेष्टितो रंहति<sup>6</sup> गच्छ-  
ति । तदिदं सूक्ष्मं शरीरं करणानां दशानामाश्रयभूतं बुद्धिमनसोः पञ्चानां  
च वायूनाम् । कथम् । प्रश्ननिरूपणाभ्याम्<sup>7</sup> । वेत्थ यथा पञ्चम्यामाहुतावापः  
पुरुषवचसो भवन्तीति प्रश्नः<sup>8</sup> । निरूपणं प्रतिवचनं द्युपर्जन्यपृथिवीपुरुष-  
योषित्सु पञ्चस्वग्निषु श्रद्धासोमवृक्षन्नरेतोरूपाः<sup>9</sup> पञ्चाहुतीर्दर्शयित्वेति नु<sup>10</sup>  
पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति ॥ १ ॥

ननु केवलाभिरङ्गिर्वेष्टनं श्रुतम् । कथं सर्वैर्वेष्टनमित्याह ।

त्र्यात्मकत्वात्<sup>11</sup> भूयस्त्वात् ॥ ३-१-२ ॥

परिचोदनानिवृत्त्यर्थस्तुशब्दः<sup>12</sup> । अपां<sup>13</sup> त्र्यात्मकत्वाद्दन्ततेजसोऽपि परिग्र-  
हसिद्धिः । भूयस्त्वात् । बाहुल्यात् । पञ्चम्यामाहुतावाप इत्युक्तं शुक्रशोणिते<sup>14</sup>  
अपां बाहुल्यदर्शनात् । ननु पार्थिवो धातुभूयान्<sup>15</sup> । सत्यम्<sup>16</sup> । अग्निवायु-  
वियदपेक्षं<sup>17</sup> भूयस्त्वमुक्तम् । अतोऽनुपालम्भः<sup>18</sup> ॥ २ ॥

<sup>1</sup> \*From here on our MSS. are Ld, Md, Maa, Ta (up to 3.1.8, p. 168, l. 9), and Ba (up to 3.3.12). Ld. jugupsetety anti; Ba. jugupsateti; Maa. jugupsate utpatti; Md. jugupsatetyante <sup>2</sup> all MSS. mukhyaḥ <sup>3</sup> Ba. om. katham gamyate <sup>4</sup> Maa. kāmyate <sup>5</sup> Ba, Md, Maa. ° pradeśo <sup>6</sup> Md. rathamhati; Ba. radhamhati; Maa. rahati <sup>7</sup> Md, Maa. have a dittography here: tad idam ..... ° nirūpanābhyām <sup>8</sup> Ba, Md, Maa. prathamam for praśnaḥ <sup>9</sup> Md, Maa. ° vṛṣṭireto° <sup>10</sup> all MSS. tu <sup>11</sup> Ld, Md, Maa. ātmakatvāt, pointing to a common nāgarī Vorlage; but Ba. has triyātmakatvāt <sup>12</sup> Md. pa° <puruṣayoṣitsu (p. 166, l. 13) .... ātmakatvā (for tryātmakatvā, p. 166, l. 16) >° ricodanā°; Maa. "corrects" this into bhūyastāt—ātmakat paricodanā°; same corruption behind Dv. <sup>13</sup> Md, Maa. lacuna apām [... apām], p. 166, l. 19, haplography <sup>14</sup> I assume a lacuna here <sup>15</sup> Md, Maa. dhā[tur] <sup>16</sup> only Ld, Ta. satyam <sup>17</sup> Md, Maa. ° apekṣa; Ba. ° apekṣe <sup>18</sup> Maa. ° lamnaḥ, showing its Vorlage was in nāgarī

प्राणगतेश्च ॥ ३-१-३ ॥

इतश्च सूक्ष्मशरीरस्य गमने<sup>1</sup> प्राणानां गतिश्रुतेः । तमुत्क्रामन्तं प्राणोऽनु-  
त्क्रामति । प्राणगतिश्च निराश्रयानुपपन्ना ॥ ३ ॥

5 अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॥ ३-१-४ ॥

यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं<sup>2</sup> प्राण इत्येवं वाक्प्राणानाम-  
ग्न्यादिगतिश्रुतेर्न<sup>3</sup> जीवेन सह गमनमिति चेन्न । भाक्तत्वात् । भज्यते मुख्या  
वृत्तिर्यया गौण्या वृत्त्या सा भक्तिः । तत्र भवं भाक्तम् । अग्न्यादिगमनमौप-  
चारिकमधिष्ठातृत्वनिवृत्त्यर्थं लोमकेशयोर्गत्यदर्शनात् --- ओषधीर्लोमानि  
10 वनस्पतीन् केशा इति ॥ ४ ॥

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॥ ३-१-५ ॥

प्रथमेऽग्नौ द्युलोकाख्ये<sup>4</sup> । तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वतीति श्र-  
वणात् । प्रत्ययविशेषश्च श्रद्धात्रापामश्रवणात् । कथं पञ्चम्यामाहुताविति चेन्न  
दोषः । ता एवापो यस्माच्छ्रद्धाशब्देनोच्यन्ते या आपः प्रश्न उपन्यस्ताः ।  
15 हीति हेतौ । कथम् । उपक्रमोपसंहारयोरेवमुपपत्तेः सादृश्यप्रयोगोपपत्तेश्च ।  
श्रद्धा वा आपः श्रद्धामेवारभ्य यज्ञेन यजत इति प्रयोगदर्शनात् ॥ ५ ॥

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः ॥ ३-१-६ ॥

<sup>5</sup> अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्तीत्युपक्रम्य  
धूमादिना<sup>6</sup> पितृयानेन<sup>7</sup> पथा चन्द्रप्राप्तिं कथयति --- आकाशाच्चन्द्रमसमेष  
20 सोमो राजेति । त इह प्रतीयन्ते तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति  
तस्या आहुतेः सोमो राजा संभवतीति । भूतसूक्ष्मपरिवेष्टितं जीवं द्युलोके  
फलभोगाय देवाः प्राणाः प्रक्षिपन्ति । सोऽयं प्रक्षेपो होम इहाभिप्रेतः ॥ ६ ॥

<sup>1</sup> all MSS. gamanam <sup>2</sup> Ld, Ta. vāyuna; Ba. vātama trama (>vāk?) <sup>3</sup> Ba, Md, Maa. om vāk<sup>o</sup> <sup>4</sup> Ba, Md, Maa. <sup>o</sup> lokārthākhye <sup>5</sup> I assume a lacuna here <sup>6</sup> Ld. dhūmādinā(dinā), corrected by Ta. <sup>7</sup> all MSS. <sup>o</sup> yāgena ><sup>o</sup> yaṇena (nāgarī)

ननु तद्देवानामन्नं तं देवा भक्षयन्तीति शशाङ्ककिरणारूढदेवानां कथमन्न-  
भाव इत्याशङ्काह ।

भाक्तं वानात्मवित्त्वात्तथाहि<sup>1</sup> दर्शयति॥ ३-१-७॥

5 वेति<sup>2</sup> दोषव्यावृत्तौ । भाक्तमेषामन्नत्वं<sup>3</sup> न ह वै देवा अन्नन्ति न पिबन्त्ये-  
तदेवामृतं दृष्ट्वा तृप्यन्तीति चर्वणनिवारणाद्भाक्तमेवान्नत्वम् --- यथा राज्ञां  
विशोऽन्नं विशामन्नं पशव इति । अनात्मविदां ह्येषां केवलकर्मिणां गुणभावो  
देवान्प्रति । तथाहि दर्शयति --- अथ योऽन्यां देवतामुपास्तेऽन्यासावन्यो-  
ऽहमस्मीति<sup>4</sup> न स वेद यथा पशुरेव स देवानामिति॥ ७॥

10 कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवम्॥ ३-१-८॥

चन्द्रमण्डलमारुह्य भुक्तभोगानामवरोहः पद्यते । तत्रेदं चिन्त्यते --- किं  
निरनुशया अवरोहन्ति आहोस्वित् सानुशया इति । यावत्संपातमिति व-  
चनात् निरनुशया अवरोहन्तीति पूर्वः पक्षः । संपतन्त्यनेनेति कर्म संपात-  
शब्देनोच्यते । यावत्तदस्ति तदभुक्तेत्यर्थः । प्राप्यान्तं कर्मणस्तस्य यत्किंचेह  
15 करोत्ययम् । तस्मान्नोकात्पुनरेत्यसौ लोकाय कर्मण इति श्रुत्यन्तराद्योनि-  
प्राप्तिरिति<sup>5</sup> मन्यन्ते । एवं प्राप्तेऽभिधीयते --- कृतस्य यागादेरत्यये भोगेन  
क्षये सति क्षीरस्येव दध्युत्पत्त्यानुशयवान्कर्तारमनुशेते फलोपभोगाय यस्त-  
दित्यनुशयः कर्म तद्वानवरोहति । दृष्टस्मृतिभ्याम् । दृष्टा प्रत्यक्षा<sup>6</sup> श्रुतिः । तद्य  
इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं  
20 वा क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य इह कपूयचरणा<sup>7</sup> अभ्याशो  
ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं  
वेति । केचित्स्वर्गच्युतानां<sup>8</sup> कपूययोनिप्राप्तिमनुपपन्नां मत्वा कपूयश्रुतिमन्य-  
थार्थामर्थवादतया वर्णयन्ति । तदपव्याख्यानं रमणीयश्रुतिवत् कपूयश्रुतेरपि  
कर्मविपाककथनार्थत्वात् । संभवति चानात्मविदां केवलकर्मिणां मनुष्याव-  
स्थायां पुण्यापुण्यकर्तृत्वं रागद्वेषादिवशात् । अन्यथार्थत्वे सूत्रं सुकृतदुष्कृते

<sup>1</sup> all MSS. cānā<sup>o</sup> <sup>2</sup> Ta. ceti; Ba. veti; Md, Maa. om. <sup>3</sup> Ba. bhoktam <sup>4</sup> Md, Maa. upāste yonyāsāv<sup>o</sup>; Ld, upāste'nyosav<sup>o</sup> <sup>5</sup> Ba, Md, Maa. śrutyantaracaranād  
<sup>6</sup> so Ba; Ld. pratyakṣā, copied pratyayā by Ta; Md, Maa. pratyayā <sup>7</sup> Md, Maa. kapūyacaranā bhyāso hayante <sup>8</sup> Ld. adds ca

एवेत्यनुपपन्नम् । स्मृतिरपि --- ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रु-  
 तवृत्तवित्तसुखमेधसो<sup>1</sup> जन्म प्रतिपद्यन्त इति ज्योतिष्टोमादेः स्वर्गार्थात्कर्मणः  
 कर्मान्तरमनुशयः । शेषशब्दश्चोपभुक्तात्<sup>2</sup> कर्मणः कर्मान्तराभिप्रायः<sup>3</sup> । न हि  
 5 स्वर्गार्थस्य कर्मणः कश्चिच्छेषः शक्यते कल्पयितुम् । श्रुतिप्रमाणत्वादस्यार्थस्य  
 नानुमानमत्र क्रमते । तस्माद्यावत्संपातमिति यत्किं<sup>4</sup> चेह करोत्ययमिति चैवं  
 द्रष्टव्यम् । यावदामुष्मिकफलं कर्म तत्सर्वं तत्रैव क्षययित्वावशिष्टेनैहिकफले-  
 न जपहोमदानादिनावरोहन्तीति । छान्दोग्ये चायमेवार्थोऽस्माभिः प्रदर्शितो  
 यथा कश्चित्सेवको राजकुलं प्रविष्टः चिरावस्थानादुपक्षीणोपकरणशृङ्खलापादु-  
 10 कादिमात्रपरिच्छदः स्थातुमशक्नुवन्नवर्तत इति दृष्टान्तोपन्यासेन । न ह्यसौ  
 हस्तादिषूपयुक्तेषु तत्पुत्रादिषु वा निवर्तते । किं तर्हि । छत्रादिना व्यतिरिक्ते-  
 न । एवमत्र कर्मसमुदायोपयुक्तात्कर्मणः कर्मान्तरं शेषशब्दवाच्यमिति । यथेतं  
 यथागतमनेवं च<sup>5</sup> प्रत्यवरोहति । यथेतमिति क्रियाविशेषणम् । अनेवमिति  
 विपर्ययेणेत्यर्थः । पितृयागे धूमाकाशयोर्निर्दिष्टयोरवरोहे संकीर्तनाद्यथेतमि-  
 15 त्युक्तम् । अभ्रादीनामुपसंहारादनेवमित्युक्तम् ॥ ८ ॥

चरणादिति चेन्नोपलक्षणार्थेति कार्ष्णाजिनिः<sup>6</sup> ॥ ३-१-९ ॥

ननु रमणीयचरणा इति चरणं शीलमाचार इत्यनर्थान्तरम् ।

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।

अनुग्रहश्च ज्ञानं च शीलमेतद्विदुर्बुधाः ॥

20 इति स्मृतेः<sup>7</sup> ततश्च न कर्मणावरोहो वर्ण्यत इति चेन्न । कर्मणः<sup>8</sup> उपलक्षणार्था  
 चरणश्रुतिरिति कार्ष्णाजिनिराचार्यो मन्यते स्म ॥ ९ ॥

आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥ ३-१-१० ॥

आचारस्यानर्थक्यमेवं सति स्यादिति चेन्नायं दोषः । तदपेक्षत्वात्कर्माधि-  
 कारस्याचारपूर्वकत्वात् । आचारहीनं न पुनन्ति देवा<sup>9</sup> इति स्मृतेः ॥ १० ॥

<sup>1</sup> Ba, Md, Maa. ° ādyah for ° āyuh; Ba. śrutivṛtticitta° ; Md. śrutavṛtticitta° ; Maa. śrutavṛttacitta° <sup>2</sup> Ba, Md, Maa. ° yuktāt <sup>3</sup> Ba, Md, Maa. karmābhiprāyah  
<sup>4</sup> Md. yat kiṃ ha ca; Ba. yat kiṃcit <sup>5</sup> Ld. anevaṃ [ca]; Ba. anevaṃ cet; Md. anevaṃ; Maa. aneva jai <sup>6</sup> Ba, Md, Maa. om. kārṣṇā° <sup>7</sup> Md, Maa. smṛtiḥ  
<sup>8</sup> Md, Maa. karmaṇopa° <sup>9</sup> Ld. vedā for devā

सुकृतदुष्कृते एव तु बादरिः॥ ३-१-११॥

सुकृतदुष्कृते एव चरणशब्देनोच्येते। चर्यत इति चरणं कर्म। न हि लो-  
कवेदयोश्चरणशब्दः<sup>1</sup> शीले प्रसिद्धः। तुशब्द उपलक्षणार्थनिवृत्त्यर्थः। न हि  
5 मुख्ये संभवति लक्षणाश्रयणीयेति॥ ११॥

अनिष्टादिकारिणामपि च श्रुतं॥ ३-१-१२॥

इदानीं चिन्त्यते --- अनिष्टादिकारिणोऽपि<sup>2</sup> चन्द्रमसं गच्छन्ति उत ने-  
ति। किं प्राप्तम्। तेषामपि श्रुतं गमनम्। कौषीतकिनः समामनन्ति ये  
केचनास्माल्लोकात्प्रयान्ति चन्द्रमसमेव ते सर्वे गच्छन्तीति॥ १२॥

10 ननु सुकृतिनां दुष्कृतकर्मभिः समानफलत्वमयुक्तमित्याह।

संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात्<sup>3</sup>॥ ३-१-१३॥

तुशब्दश्चोदितदोषनिवृत्त्यर्थः। संयमने यमालये दुःखमनुभूयेतरेषामारो-  
हावरोहौ तत्र दुःखमनुभूय चन्द्रमण्डलमारुह्यावरोहन्तीति। कथं गम्यते।  
तद्गतिदर्शनाद्यमालयगमनदर्शनात्<sup>4</sup>। पुनः पुनर्वशमापद्यते म इति<sup>5</sup> वैवस्वतं  
15 संयमनं जनानामिति च॥ १३॥

स्मरन्ति च॥ ३-१-१४॥

इतश्च व्यासादयो नाचिकेतोपाख्यानादिषु॥ १४॥

अपि सप्त॥ ३-१-१५॥

समुच्चयार्थोऽपिशब्दः। स्मरणं समुच्चिनोति। सप्त नरका रौरवमहारौरव-  
20 प्रभृतयः॥ १५॥

ननु चित्रगुप्तादयोऽपरे स्मर्यन्ते। कथं यमस्याधिष्ठातृत्वम् अत आह।

<sup>1</sup> Md, Maa. lodayoś for lokavedayoś <sup>2</sup> Md, Maa. aniṣṭādiko (<<sup>o</sup> kā; Maa. om. ko) [.....] <sup>o</sup> cāsmāl (p. 170, l. 8; Maa. vā<sup>o</sup>); Maa's dependence on Md. is now sufficiently clear and I refrain from further quotation <sup>3</sup> Ba, Md. tadgatidarśayan <sup>4</sup> Md. taditi <sup>5</sup> iti, e.c.

तत्रापि च तद्वापारादविरोधः॥ ३-१-१६॥

तत्रापि रौरवादिष्वपि यमव्यापारादाज्ञाकरणादविरोधः॥ १६॥

अथ सिद्धान्तः ।

5 विद्याकर्मणोरिति तु प्रकृतत्वात्॥ ३-१-१७॥

तुशब्दः पक्षनिवृत्तौ । अनिष्टादिकारिणां चन्द्रारोहावरोहौ न स्तः । कथम् ।  
पञ्चाग्निविद्यायां वेत्थ यथासौ लोको न संपूर्यत इत्यस्य प्रश्नस्य प्रतिव-  
चनमथैतयोः पथोर्न<sup>1</sup> कतरेण चन तानीमानि क्षुद्राण्यसकृदावतीनि भूतानि  
भवन्ति जायस्व म्रियस्वेत्येतत् तृतीयं स्थानं तेनासौ लोको न संपूर्यत इति  
10 अनिष्टादिकारिणामनवरोहं दर्शयति । पथोरिति च विद्याकर्मणोर्निर्देशस्त-  
योः प्रकृतत्वात् । तद्य इत्थं विदुरिति देवयानः पन्थाः । इष्टापूते दत्तमिति  
पितृयाणः<sup>2</sup> । तयोरन्यतरेणापि ये न गच्छन्ति तानीमानि तृतीयस्थानभाञ्जि  
भूतानीति । कौषीतकिश्रुतिरपि --- एवं ये पितृयाणेऽधिकृता<sup>3</sup> इष्टादि-  
कारिणः ते सर्व इति विपरिणेत्या । केचिदसौ वावलोको गौतमाग्निरिति  
15 विकारवाचिनाग्निशब्देन ब्रह्मलक्षणया व्यपदिश्यते । तदुपासनादर्चिंरादिना  
गत्वा ब्रह्मप्राप्तिरिति कल्पयन्ति । तदसदशाब्दत्वात् । यः शब्दात्प्रतीयते-  
ऽर्थः स शाब्दः । न ह्यग्निशब्दो ब्रह्म प्रत्याययति । न<sup>4</sup> घटमानयेत्युक्ते  
मृत्पिण्डमानीयते । यौगिकेऽपि शब्दस्य योगरूढत्वमेव गमनाद्गौरितिवत् ।  
पञ्चाग्नीन्वेदेति चोपसंहारादग्नीनामेवोपास्यत्वम् । शुद्धः पूतः पुण्यलोको  
20 भवतीति हिरण्यगर्भलोकं दर्शयति । तत्र ज्ञानोत्कर्षं प्राप्य परब्रह्मप्राप्तिरिति  
निश्चयो ब्रह्म गमयतीति श्रुतिसामर्थ्यात्॥ १७॥

न तृतीये तथोपलब्धेः॥ ३-१-१८॥

न तृतीये स्थाने पञ्चम्यामाहुताविति नियमोऽस्ति । पञ्चम्यामाहु-  
तावपां पुरुषवचस्त्वमवधार्यते । नापञ्चम्यामाहुतावपामापुरुषवचस्त्वमव-

<sup>1</sup> B. corrupt: Ld. nai katarena tānīmāni kṣudrāny; Ba. naikatarena ca ta (<na) māmādi kṣudrāny; Md. naikatarena catamādi kṣudrāny <sup>2</sup> Ld. ° yānaḥ; but Ba. ° yāgaḥ and Md. ° yāya° point to ° yānaḥ <sup>3</sup> all MSS. ° yāge <sup>4</sup> Ba, Md. na hi

धार्यते<sup>1</sup> । वाक्यभेदप्रसङ्गात् । तथोपलब्धेरन्तरेणाहुतिसंख्यानियममुक्तेन<sup>2</sup>  
प्रकारेण तृतीयस्थानप्राप्तिरुपलभ्यते जायस्व म्रियस्वेत्येतत्तृतीयं स्थानमि-  
त्ति ॥ १८ ॥

5

स्मर्यतेऽपि च लोके ॥ ३-१-१९ ॥

अपि च लोके स्मर्यते सीताद्रौपदीप्रभृतीनामयोनिजत्वम् ॥ १९ ॥

दर्शनाच्च ॥ ३-१-२० ॥

इतश्च चतुर्विधो भूतग्रामो जरायुजाण्डजस्वेदजोद्भिज्जलक्षणः । तत्र यो-  
षित्पुरुषसंबन्धमन्तरेण स्वेदजस्थावरयोर्दर्शनात्त्राहुतिसंख्यानियमः ॥ २० ॥

10

ननु त्रीण्येव बीजानि भवन्ति --- अण्डजं जीवजमुद्भिज्जमित्यत्र<sup>3</sup> त्रि-  
विधो भूतग्रामः श्रूयते । कथं चतुर्विधत्वमित्याह ।

तृतीयशब्दावरोधः संशोकजस्य ॥ ३-१-२१ ॥

तृतीयेनोद्भिज्जशब्देन अवरोधोऽन्तर्भावः संशोकजस्य स्वेदजस्येत्यर्थः ।  
स्वेदजोद्भिज्जयोर्भूम्युदकोष्मप्रभवतुल्यत्वात् ॥ २१ ॥

15

स्वाभाव्यापत्तिरुपपत्तेः ॥ ३-१-२२ ॥

अवरोहप्रकारश्चिन्त्यते । अथैतमेवाध्वनं पुनर्निवर्तन्ते<sup>4</sup> यथैतमाकाशमा-  
काशाद्वायुं वायुर्भूत्वा धूमो भवन्ति । धूमो भूत्वाऽभ्रं भवन्त्यभ्रं भूत्वा मेघो  
भवन्ति । मेघो भूत्वा प्रवर्षन्तीत्याकाशादिस्वरूपापत्तिरिति पूर्वः पक्षः । सि-  
द्धान्तस्तु --- स्वाभाव्यापत्तिराकाशादिसादृश्यप्राप्तिरित्यर्थः । कथम् । उप-  
पत्तेः । न ह्यन्यस्यान्यभाव उपपद्यते । तत्सादृश्यं तु युज्यते ॥ २२ ॥

20

नातिचिरेण विशेषात् ॥ ३-१-२३ ॥

<sup>1</sup> Ld. *lacuna nā*... avadhāryate (*haplography*) <sup>2</sup> Md. *uktōna* <sup>3</sup> Ld. *bijajam*  
<sup>4</sup> *all MSS.: singular °te/ti*



द्राघिष्ठं कालं सादृश्येनावस्थानं स्यादल्पकाले हेत्वभावादिति प्राप्ते ब्रूमः<sup>1</sup>  
 --- नातिचिरेणाल्पेन कालेनावरोहः। यावद्ब्रीहिप्राप्तेस्तत्र विशेषवचनात्।  
 अतो वै खलु दुर्निष्प्रपतलमिति<sup>2</sup> ब्रीह्यादिभावाद्ब्रुवः दुःखतरं निःसरणमिति  
 5 ब्रुवन्पूर्वत्राचिरकालतां<sup>3</sup> दर्शयति ॥ २३ ॥

अन्याधिष्ठिते पूर्ववदभिलापात् ॥ ३-१-२४ ॥

त इह ब्रीहियवा ओषधिवनस्पतयस्तिलमाषा जायन्त इति ब्रीह्यादिज-  
 न्मानुशायिनां मुख्यं लक्षणाहेत्वभावादिति पूर्वः पक्षः। तत्राभिधीयते ---  
 जीवान्तराधिष्ठिते ब्रीह्यादौ संसर्गमात्रमनुशायिनः<sup>4</sup> प्रतिपद्येरन्। कुतः। पू-  
 10 र्ववदाकाशादौ यथाभिलापस्तथात्रापि<sup>5</sup> स्वकर्मसंकीर्तनाभावात्। न स्थावर-  
 योनित्वमत्रापीत्यर्थः ॥ २४ ॥

अशुद्धमिति चेन्न शब्दात् ॥ ३-१-२५ ॥

अत्र सांख्यश्चोदयति --- ज्योतिष्टोमादिकर्माशुद्धम्। अग्नीषोमीयपशु-  
 हिंसायोगादधर्मव्यामिश्रम्। अतो ब्रीह्यादिजन्म मुख्यमेवानुशायिनामिति।  
 15 नेत्युच्यते। शुद्धमेव कर्म। कुतः। शब्दात्। शास्त्रप्रमाणकत्वाद्धर्माधर्मयोः।  
 न हिंस्यात्सर्वा<sup>6</sup> भूतानीति सामान्यविधिः। अग्नीषोमीयं<sup>7</sup> पशुमालभेतेति  
 विशेषविधिः। सामान्यविधेर्विशेषविधिर्बलीयान्। यथा यदाहवनीये<sup>8</sup> जुहो-  
 ति तेन तेन सोऽस्याभीष्टः प्राप्तो<sup>9</sup> भवतीति सामान्यविधिः पदे जुहोतीति  
 विशेषविधिना बाध्यते तद्वद्। बाह्यहिंसायां सावकाशत्वान्निरवकाशत्वात्तु  
 20 ऋतुगतस्य विशेषविधेरतो गौणमत्र जन्म ॥ २५ ॥

रेतःसिग्योगोऽथ<sup>10</sup> ॥ ३-१-२६ ॥

इतश्च ब्रीह्यादिसंक्षेपमात्रं<sup>11</sup> ब्रीह्यादिभावानन्तरमाप्नायते --- यो यो ह्य-  
 न्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवतीत्यन्नसंक्षिष्टोऽनुशयी<sup>12</sup> तद्वारेण

<sup>1</sup> Md. kramah <sup>2</sup> all MSS. ° pataram iti <sup>3</sup> Ld. bruvan sarvatra pūrvatra <sup>4</sup> Ba, Md. ° trānu° <sup>5</sup> Ba, Md. ° lāṣas <sup>6</sup> Ba, Md. sarva° <sup>7</sup> <.....>, e.c.; all MSS. saṅkayan vidhir viśeṣaḥ <sup>8</sup> Ld. padā° <sup>9</sup> Ba, Md. prīto <sup>10</sup> all MSS. °yogācca° <sup>11</sup> all MSS. yajñādi° <sup>12</sup> Ba, Md. anuśayāt

रेतः सेचनसमर्थेन पुरुषेण संयुज्यते न पुनरनुशयी रेतः सिग्भावं प्रतिप-  
द्यते। यथा तत्र तत्र योगमात्रविवक्षा तथा ब्रीह्यादाविति सूत्रार्थः। तद्भूय  
एव भवतीति तदाकृतिर्भवतीत्यर्थः। मनुष्येण भक्षितोऽनुशयी मनुष्याकृतिः  
5 मेषेण भक्षितो मेषाकृतिर्भवति ॥ २६ ॥

**योनेः शरीरम् ॥ ३-१-२७ ॥**

रेतःसिग्योगानन्तरं स्त्रीयोनेरधिशरीरं<sup>1</sup> दर्शयति शास्त्रं तद्य इह रमणी-  
यचरणा इति तदपि ब्रीह्यादिसंक्षेपमात्रे युज्यते ॥ २७ ॥

<sup>1</sup> Ld. ° śarīre

### सन्ध्ये सृष्टिराह हि॥ ३-२-१॥

जीवस्य संसारगतिप्रपञ्चिता । इदानीं तस्यैवात्रावस्था प्रपञ्चयते जीवस्य स्वयंज्योतिस्त्वप्रसिद्धार्थं सुषुप्त्यवस्थायां<sup>1</sup> सर्वोपाधिविनिर्मुक्तमभयमात्मरूपं दर्शयितुम् । अन्ये तु ध्यानोपयोगार्थमिति चिन्तयन्ति । यद्यपारमार्थिकं रथादिनिर्माणं तदाऽविद्यायाः परिक्षयार्थं ध्यानमुपपद्यत इत्यधिकरणसंबन्धं वदन्ति तृतीयस्य ध्यानलक्षणत्वादिति । तदयुक्तम् । प्रथमेऽप्यध्याये यत्किञ्चिद्विचारितं तत्सर्वं ध्यानोपयोगितया --- अन्तस्तद्धर्मोपदेशादहर उत्तरेभ्य इत्येवमादि । सन्ध्ये स्वप्नस्थाने सन्ध्यं तृतीयं स्वप्नस्थानमिति श्रुतेः । इहलोकपरलोकयोः सन्धौ जाग्रत्सुषुप्तयोर्वा मध्ये वर्तत इति सन्ध्यम् । तत्र सृष्टिः पारमार्थिकी यतः श्रुतिराह --- न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ रथान् रथयोगान्पथः सृजते स हि कर्तेति॥ १॥

### निर्मातारं चैके पुत्रादयश्च॥ ३-२-२॥

इतश्च कामानां निर्मातारं कर्तारं परमात्मानमेके शाखिनः समामनन्ति --- य एष सुप्तेषु<sup>2</sup> जागर्ति कामं कामं पुरुषो निर्मिमाण इति । काम्यन्त इति कामाः पुत्रादयः । तत्र कामा उच्यन्ते शतायुषः पुत्रपौत्रान्वृणीष्वेति प्रक्रमात्<sup>3</sup> । तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यत इति च वाक्यशेषात् । स्वप्नप्रपञ्चस्य<sup>4</sup> निर्माता परमात्मा तस्य च सृष्टिस्तथ्यभूता<sup>5</sup> जाग्रत्सृष्टिवदिति पूर्वपक्षः॥ २॥

### मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात्॥ ३-२-३॥

तुशब्दः पक्षं व्यावर्तयति । स्वप्ने सृष्टिर्मायामात्रं न बाह्यार्थोऽस्तीति मात्र-ग्रहणम् । का पुनरियं माया । अर्थशून्यप्रत्ययः । तथाहि नैरुक्तैः प्रज्ञानामसु<sup>6</sup> पद्यते --- माया च<sup>7</sup> पुनर्विद्याभिख्या प्रज्ञायाम्<sup>8</sup> इति । नन्वेवं निरालम्बनः<sup>9</sup> प्रत्ययः प्राप्नोति । नायं दोषः देशान्तरकालान्तरानुभूतानुस्मरणात् । स्वप्ने

<sup>1</sup> my reconstruction; MSS. read: jāgaritāvasthā cintitā svapnāvasthā cintiyate—jīvasya svayaṃ jyotiḥ svapnasiddhyartham suṣuptyavasthāyām <sup>2</sup> Ld. suṣupteṣu <sup>3</sup> I assume a lacuna here <sup>4</sup> Ba, Md. praśna<sup>o</sup> <sup>5</sup> all MSS. tathā<sup>o</sup> <sup>6</sup> Md. prajñānamasva; Ba. prajñāmatraḥ <sup>7</sup> Ba, Md. om. ca <sup>8</sup> all MSS. prajñāyā iti <sup>9</sup> Ld. nirāvalambanaḥ

पूर्वप्रवृत्तानुभवजनितवासनावासितं मनो नाडीषु परिवर्तमानं स्मृतिज्ञानहे-  
तुर्भवति शुभाशुभकर्मप्रेरितं मोदत्रासादिदर्शनात् । स एव स्मर्यमाणोऽर्थः  
प्रत्ययालम्बन इति न दुष्यति । दर्शयति च यानि ह्येव जाग्रत्पश्यति ता-  
5 नि सुप्त इति । जीवस्य चैषा सृष्टिः सुखदुःखप्रतिभासनाश्वरस्य । तथा<sup>1</sup>  
श्रुतिः --- य एष स्वप्ने महीयमानश्चरत्येष आत्मेति । ईश्वरस्य तु या  
सृष्टिराकाशादिविषया सा परमार्थैव । अत<sup>2</sup> एव वैधर्म्याच्च न स्वप्नादिव-  
दित्युक्तं तर्कपादे । ये पुनर्जागरितावस्थायि मायामात्रमित्याघोषयन्ति ते  
सूत्रकाराभिप्रयं नाशयन्तः श्रोत्रियजनं व्यामोहयन्ति । किं पुनर्जागरितप्र-  
10 त्ययेनास्य वैधर्म्यम् । उच्यते --- कात्स्न्येनानभिव्यक्तस्वरूपत्वात् । देशः  
कालो<sup>3</sup> विषयसंनिधिरिन्द्रियव्यापारो बाधाभावश्च कात्स्न्यं तेनाभिव्यक्तस्व-  
रूपत्वाभावात्स्वप्नस्य ॥ ३ ॥

सूचकश्च हि श्रुतेराचक्षते च तद्विदः ॥ ३-२-४ ॥

इतश्च जीवसृष्टिरेषा यतः शुभाशुभसूचकः स्वप्नः श्रुतेः<sup>4</sup>  
15 यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ।  
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने<sup>5</sup> ॥ इति ।  
स्वप्नविदश्च कथयन्ति --- आरोहणं गोवृषकुञ्जराणां स्वप्नेष्वगम्यागमनं  
च धन्यमिति । स्वरयानतैलाभ्यञ्जनान्यधन्यानीति । न हि प्राज्ञस्य<sup>6</sup> सुख-  
दुःखयोगोऽवकल्पते<sup>7</sup> । परस्यापि हेतुकर्तृत्वं नियन्तृत्वात् । निर्मातारमिति  
20 चाविरुद्धं जीवपरयोरभेदात् ॥ ४ ॥  
यदि तर्ह्यभेदो<sup>8</sup> जीवस्यापीश्वरवत्साङ्गल्पिकी सृष्टिरस्तु । तत्रोत्तरम् ।

पराभिध्यानं तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॥ ३-२-५ ॥

चोदितदोषनिवृत्त्यर्थस्तुशब्दः । सत्यमेकत्वं तदंशत्वात् । तत्पुनरभिन्नं<sup>9</sup>  
स्वाभाविकं रूपमज्ञानतिमिरतिरोहितं परमभिध्यायतोऽभिव्यज्यते । प्राग-  
भिव्यक्तेर्न संकल्पसिद्धिर्यस्मात्तत ईश्वरादस्य बन्धविपर्ययौ । बन्धः संसृतिर-

<sup>1</sup> Ba. tathā ca <sup>2</sup> Ba. om. ata eva <sup>3</sup> Ld. here has a dittography of kālo ... (5) etc. <sup>4</sup> Ba. śruteḥ pratiyate; Md. śruprateḥ tayate for śruteḥ pratayate <sup>5</sup> Md. prasvapna<sup>o</sup> <sup>6</sup> Md. prajñājasya; Ba. prāptasya <sup>7</sup> Ba, Md. <sup>o</sup> yogyatā<sup>o</sup> <sup>8</sup> Md. (tar)hyarkabhedo <sup>9</sup> Ba, Md. punar bhinnam

ज्ञानात् । विपर्ययो मोक्षः सम्यग्ज्ञानात् । तथा च श्वेताश्वतरीयो मन्त्रः ---  
ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैर्केशैर्जन्ममृत्युप्रहाणिः<sup>1</sup> । तस्याभिध्याना-  
त्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकाम इति ॥ ५ ॥

5 ननु विस्फुलिङ्गस्येव दहनशक्तिरैश्वर्यशक्तिरपि जीवस्य युक्ता किंनिबन्धन-  
स्तिरोभाव इत्याह ॥

देहयोगाद्वा सोऽपि ॥ ३-२-६ ॥

सोऽपि तिरोभावो देहयोगात् । यद्येवमत्यन्तं भेद एवास्तु किमभेदा-  
भ्युपगमेनेत्याशङ्कानिवृत्त्यर्थो वाशब्दः । तत्वमसीतिश्रुतेर्भिन्नाभिन्नो जीवः ।  
10 स्वाभाविकं नित्यसिद्धमभिन्नं रूपमितरदौपाधिकं प्रवाहनित्यमिति विवेकः ।  
स्वयंज्योतिः शब्दप्रदर्शनार्थं स्वप्नप्रकरणमिति रथाद्यभावो युक्तः । न तत्र  
रथा इत्यभावं दर्शयति ॥ ६ ॥

तदभावो नाडीषु तच्छ्रुतेरात्मनि च ॥ ३-२-७ ॥

2 तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः<sup>3</sup> स्वप्नं न विजानात्यासु तदा नाडी-  
15 षु सुप्तो भवतीति । नाडीरेवोपक्रम्यान्यत्रोक्तं ताभिः प्रत्यवसृप्य पुरीतति  
शेत इति । तथान्यत्र<sup>4</sup> सता सौम्य तदा संपन्नो भवतीति । प्राज्ञेनात्मना  
संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमित्यासां श्रुतीनामन्योन्यनिरपेक्ष-  
त्वात्सुषुप्तिस्थानविकल्पप्राप्तावुच्यते<sup>5</sup> । समुच्चयः स्यात् । कथम् । तदभावः  
स्वप्नदर्शनाभावः तदात्मनि नाडीषु च न विकल्पेनेत्यर्थः । कुतः । तेषां ना-  
20 डीपुरीतदात्मनां सुषुप्तिस्थानत्वेन श्रवणात् । नाडीस्विति सप्तमी तृतीयार्थे  
विपरिणेष्या । नाडीभिर्द्वाभिर्हृदयाकाशं परमात्मनमासाद्य स्वपिति । तेजसा  
हि तदा संपन्नो भवतीति तेजःशब्दो ब्रह्मणि द्रष्टव्यः । कस्माद्विभक्तिर्वि-  
परिणेष्या । नाडीषु सुप्तस्य निःसंज्ञत्वे हेत्वभावादितरत्र तु सति संपद्य न  
विदुरिति । पुरीतन्नाम हृदयवेष्टनम् । तत्र शेत इति व्यपदिश्यते हृदयाकाशे

<sup>1</sup> Ba, Md. om. keśair <sup>2</sup> I assume a lacuna here <sup>3</sup> Md. om. ° pra° <sup>4</sup> all MSS.  
tathā yatra <sup>5</sup> Ba, Md. ° sthāneṣu

शयानो यथा गर्भगृहे शयानः प्रासादे शेते इत्युच्यते। संभवितसमुच्चये<sup>1</sup> न विकल्पो युक्तः<sup>2</sup> पक्षेऽन्यतमबाधप्रसङ्गात् ॥ ७ ॥

अतः प्रबोधोऽस्मात् ॥ ३-२-८ ॥

5 यस्मादात्मा सुषुप्तिस्थानमत<sup>3</sup> एव हेतोरस्मादात्मनः प्रबोधो जीवस्य जागरितस्थानप्राप्तिरूपपद्यते। प्रबोधहेतुश्चेश्वरः कर्म च। तस्माद्ब्रह्मैव सुषुप्तिस्थानमिति स्थितम्। अन्ये तु स्वप्नप्रवृत्तिप्रलयवदविद्याविलयस्ततश्च ध्यानशास्त्रानर्थक्यं तन्माभूदिति ध्यानलक्षणेऽस्मिन्नधिकरणमारब्धमिति कल्पयन्ति<sup>4</sup>। तदयुक्तम्। सर्वमेव ध्यानोपयोगार्थं चिन्त्यते नेदमेव लक्षणमित्युक्तम्। न च सुषुप्तिमात्रेणाविद्यानिवृत्त्याशङ्का<sup>5</sup>। तमेव विदित्वातिमृत्युमेतीति<sup>6</sup> वचनात्। अतस्सदेव सुषुप्तिस्थानमिति<sup>7</sup> सुषुप्तिन्यायव्युत्पादनार्थमधिकरणम्<sup>8</sup>। यत्रायं सुषुप्तस्तद्ब्रह्माभयं संसारोपपन्नवरहितं प्राप्तव्यमिति ज्ञापनार्थं सुषुप्तिप्रकरणम् ॥ ८ ॥

स एव तु कर्मानुस्मृतिशब्दविधिभ्यः ॥ ३-२-९ ॥

15 अनन्तरोक्तः प्रबोधश्चिन्त्यते --- किं य एव सुप्तः स एवोत्तिष्ठति स्वे शरीरे अथान्य इति। अनियमो<sup>9</sup> हेत्वभावादिति प्राप्त उच्यते --- स एव। कुतः। कर्मशेषानुस्थानात्<sup>10</sup>। पूर्वद्वुरद्धकृतं कर्मानुसंधायापरेद्युः प्रवर्तते। तथानुस्मृतेरहमिदमदर्शमित्यात्मानं प्रत्यभिजानाति। तथा शब्देभ्यः --- प्रतिन्यायं प्रतियोन्याद्रवति<sup>11</sup> बुद्धान्तायैवेति। तथा विधिशब्देभ्यः --- अग्निहोत्रं जुहुयात्। आत्मानमुपासीतेत्यग्निहोत्रादिकर्मस्वर्धकृतेष्वन्यश्चेदुत्तिष्ठति ततोऽधिकारविरोधः स्यात्। तस्मात्स एवोत्तिष्ठति नान्य इति। येषामीश्वर एव साक्षात्संसारीति दर्शनं तेषां न पूर्वपक्षोऽवकल्पते न सिद्धान्तः ॥ ९ ॥

<sup>1</sup> Ba, Md. sambhavati <sup>2</sup> Ld. inserts after yuktaḥ, within = marks: = pramāṇatvāpramāṇatvaparityāgaprakalpanāpratyujjīvanahinābhyām evaṃ syād aṣṭadoṣatā = <sup>3</sup> Ld, Md. supti<sup>o</sup> <sup>4</sup> Md. dittography: kalpa-yas-tataśca (p. 178, l. 7), etc. <sup>5</sup> Md. dittography: suṣupti<sup>o</sup>..... vacanāt (p. 178, l. 10) <sup>6</sup> Ba. adds nānyaḥ panthā; Md. do. and vidyate 'yanāya <sup>7</sup> Ld. supti<sup>o</sup> <sup>8</sup> Ld. supti<sup>o</sup> <sup>9</sup> Ld. aniyamo niyama<sup>o</sup> <sup>10</sup> e.c.; Ld. karmaṇe pratyakṣānumānāt; Ba, Md. karmaṇekṣānumānāt <sup>11</sup> Ld. pratiyonyadravati; Ba. <sup>o</sup> yonyādravati; Md. <sup>o</sup> yonyādbhavati

मुग्धेऽर्धसम्पत्तिः परिशेषात्॥ ३-२-१०॥

<sup>1</sup> किमर्थमिदं चिन्त्यते । यदि मुग्धः सुप्तावस्थोऽवधार्यते तद् ह सुप्तं धुरेव न प्रबोधयेदिति । धुरा तीव्राभिघातेन प्रबोधो न कर्तव्य इति । प्रयोजनं  
5 मुग्धे सत्येव संपन्न इति प्रदर्शनार्थम् । जागरितः स्वप्नः सुषुप्तिरुत्क्रान्ति-  
रिति<sup>2</sup> चतस्रोऽवस्थाजीवस्य प्रसिद्धा न पञ्चमी काचिदिति प्राप्तावुच्यते ।  
मुग्धे मूर्च्छिते मुसलाद्यभिहतेऽर्धसंपत्तिर्मरणस्थानस्यार्धं संपद्यते मुग्धः । कु-  
तः । परिशेषाद्विषयदर्शनाभावान्न जागरितस्वप्नान्तर्भावो न मृतः प्राणोष्म-  
णोर्विद्यमानत्वात् । न सुषुप्तस्तद्वैलक्षण्यात् । सुषुप्तो हि प्रसन्नवदनो भवति  
10 निमीलितनेत्रः श्वासं यथाक्रमं मुञ्चति । तस्मादर्धसम्पत्तिः । कर्मशेषे सति  
प्राणोष्माणौ पुनरागच्छतः । यद्युपयुक्तं<sup>3</sup> तु न प्राणोष्माणौ प्रत्यावर्तते इति  
स्थितम् ॥ १० ॥

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॥ ३-२-११ ॥

सुषुप्त्यवस्थायां<sup>4</sup> यत्र जीवः संपद्यते तस्य ब्रह्मणः सतत्वमधुना<sup>5</sup> विचार-  
15 यते । ननु चेक्षतेर्नाशब्दमित्यारभ्य चेतनं ब्रह्म समस्तजगत्कारणमित्युक्तम् ।  
अतश्च ब्रह्मसतत्त्वं निर्धारितमेव किमर्थमिह चिन्त्यते । सत्यम् । भेदाभेदरूपं  
ब्रह्मेति समधिगतमिदानीं भेदरूपमभेदरूपं चोपास्यमुतोपसंहृतसमस्तभेदम-  
भिन्नं सल्लक्षणं बोधरूपमुपास्यमित्ययमंशो विचार्यते निर्गुणं ब्रह्म चोदना-  
याम् । सगुणा तु शाण्डिल्यविद्या निपुणोऽयं<sup>6</sup> विचारः सगुणोपासनस्य तत्र  
20 तत्र प्रतिप्रकरणं चोदनासामर्थ्येन निर्णीतत्वात् । अत्र पूर्वपक्षवादी मन्यते  
साकारं निराकारं च ब्रह्मोपास्यमुभयावगमात्कारणात्मना प्रपञ्चात्मना च  
ब्रह्मावस्थितम् । यथावस्थितवस्तूपासनं च युक्तम् । एवं प्राप्तेऽभिधीयते ---  
नोभयलिङ्गं ब्रह्मोपास्यं प्रपञ्चाकारेण साकारं निराकारं च । लिङ्गं लक्षणं  
चिह्नमुच्यते । निराकारमेवोपास्यं शुद्धं कारणरूपम् । कस्मात् । अस्थूल-  
25 मनण्वह्रस्वमिति प्रपञ्चाकारस्य समस्तस्य निवर्तितत्वात् । स्वतश्च कारणं  
कूटस्थं नित्यमेकमेवाद्वितीयं पश्चात्तु कार्यं कादाचित्कं प्रवर्तते । ननु विका-  
रात्मकमेव कारणम् । विकारपरित्यागे कारणस्वरूपमेव त्यक्तं स्यात् । ततश्च

<sup>1</sup> I assume a lacuna here <sup>2</sup> Ld. suṣuptam <sup>3</sup> all MSS. padmaprayukte; I conjecture yadyupayuktaṃ <sup>4</sup> all MSS. suptā<sup>0</sup> <sup>5</sup> all MSS. amunā <sup>6</sup> Md. nipuṇāyaṃ; Ba. nipuṇo nāyaṃ

कारणमुपास्यमित्येतदेव हीयेत । तस्मात्पृथिव्यादिस्थानकारसंयुक्तं ब्रह्मस्व-  
रूपमुपास्यमिति । नेत्युच्यते । न पृथिव्यादिस्थानतोऽपि<sup>1</sup> परस्योभयलिङ्गता  
स्वतोऽभिन्नत्वादागन्तुकत्वाच्च पृथिव्यादिस्थानकृतस्य रूपस्य । ब्रह्मात्मको  
5 हि नामरूपप्रपञ्चो न प्रपञ्चात्मकं ब्रह्म यथा समुद्रात्मकः फेणतरङ्गादिर्न  
तदात्मकः समुद्र इति । कथं पुनर्गम्यते । यतः सर्ववेदान्तेषु निष्प्रपञ्चब्र-  
ह्मोपास्यमवधार्यते । अशब्दमस्पर्शमरूपमव्ययमिति स एष नेति नेत्यात्मा  
अस्थूलमिति च भूतभौतिकरूपनिराकरणात् । न चैवं गन्तव्यमतो मायामा-  
त्रमिदं सर्वं प्राप्तमिति कारणे कार्यरूपमनेकविधं नास्तीत्यवधार्यते । न पुनः  
10 प्रपञ्चरूपस्याभावः प्रतिपाद्यते ॥ ११ ॥

न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॥ ३-२-१२ ॥

सर्वाणि भूतानि सर्व एवात्मानः समर्पिता इति मूर्तामूर्तेन बाह्यप्रपञ्चेन  
नेमिस्थानीयेन परिवेष्टितानां<sup>2</sup> नेम्यरस्थानीयानां<sup>3</sup> विज्ञानात्मनामन्तरतमे  
परमात्मनि रथचक्रनाभिस्थानीये समर्पणाद्भेदो गम्यते । अतो न भेदाद्भोग्य-  
15 भोक्त्राकारवदुपास्यमिति चेन्न । प्रत्येकमतद्वचनात् । प्रत्युपाधिभेदवचनाभा-  
वादित्यर्थः । अध्यात्ममधिदेवतं च ये विज्ञानात्मनस्तेषां सर्वेषामचेतनानां  
च भूतभौतिकानां च यत्रैकीभावः स एव परमात्मा ध्येयत्वेनोपदिश्यते म-  
धुविद्यायां यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
शरीरः तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेत्यादिना ॥ १२ ॥

20 अपि चैवमेके ॥ ३-२-१३ ॥

अपि चैवं भेददर्शननिन्दापूर्वकमभेदमेवोपास्यमेके<sup>4</sup> शाखिनः समामनन्ति ।  
मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन । मृत्योः स मृत्युमाप्नोति य इह  
नानेव पश्यतीति । तथा श्वेताश्वतराणां मन्त्रः --- भोक्तारं भोग्यं प्रेरितारं  
च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतदिति भोक्तृभोग्यनियन्तृरूपस्य<sup>5</sup> प्रपञ्चस्य  
ब्रह्मात्मता न प्रपञ्चरूपता ब्रह्मण इत्यर्थः ॥ १३ ॥

<sup>1</sup> Md. om. 'pi <sup>2</sup> Ld. ° veṣṭitā[nām] <sup>3</sup> Md. om. nemyo <sup>4</sup> Md. apūrvam for  
abhedam <sup>5</sup> Md. rū[pasya ... pradhānatvāt] (p. 181, l. 1)



अरूपवदेव हि तत्प्रधानत्वात्॥ ३-२-१४ ॥

कथं<sup>1</sup> पुनस्सृष्टिप्रकरणपर्यालोचनया प्रपञ्चरूपतायामधिगम्यमानायामरूप-  
पवदेव ब्रह्मावधार्यते तत्प्रधानत्वात्<sup>2</sup> अस्थूलमनण्वह्रस्वमदीर्घमशब्दमस्पर्श-  
5 मरूपमव्ययम् । आकाशो वै नाम नामरूपयोर्निवहिता ते यदान्तरा तद्  
ब्रह्म दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः तदेतद्ब्रह्मापूर्वमनपर-  
मनन्तरमवाह्यमयमात्मा ब्रह्म सर्वानुभूरित्येवमादीनां वाक्यानाम् । सृष्टिप्र-  
करणस्याप्यरूपवद्ब्रह्मप्रतिपादने तात्पर्यं मृदृष्टान्तप्रणयनादवगम्यते<sup>3</sup> । अतः  
सल्लक्षणमेवाद्वितीयं प्रलयावस्थायामेवोपसंहृतसमस्तविकारं<sup>4</sup> ब्रह्माऽहमस्मी-  
10 ति ध्येयम्<sup>5</sup>॥ १४ ॥

एवं तर्हि सल्लक्षणमेव ब्रह्म न बोधलक्षणमित्यत आह

प्रकाशवद्वावैयर्थ्यात्॥ ३-२-१५ ॥

प्रकाशश्चैतन्यं ज्योतिरस्यास्तीति प्रकाशवद्बोधरूपं ब्रह्मेत्यर्थः । शास्त्रस्या-  
वैयर्थ्यात् । तमेव भान्तमनुभाति  
15 सर्वमादित्यवर्णं तमसः परस्तादिति ॥ १५ ॥

आह च तन्मात्रम्॥ ३-२-१६ ॥

चैतन्यमात्रं रूपान्तररहितं स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो र-  
सघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः प्रज्ञानघन एवेति । बहिरन्तश्च  
यथा लवणरसः सैन्धवस्तथायमात्मा विज्ञानघन एवेत्यर्थः । श्लोकौ चात्र  
20 भवतः ।

ब्रह्माप्येति प्रपञ्चोऽयं रूपं हित्वातु वैकृतम् ।  
जहाति कठिनावस्थां जलधौ लवणं यथा ॥  
चेतनेऽचेतनं क्षिप्तमभेदाच्चेतनी भवेत् ।  
रुमायां वस्तु विन्यस्तं तत्सर्वं लवणीभवेत् ॥ १६ ॥

<sup>1</sup> Ba, Md. om. katham punas <sup>2</sup> all MSS. add ityāha, under the misunderstanding that asthūlam ... avyayam is a sūtra <sup>3</sup> Ld. om. mṛd<sup>0</sup> <sup>4</sup> Md. adds brahmā (sa)rvānubhūtir ity evam ādinām vākyañām sṛṣṭiprakaraṇam, omits brahmā <sup>5</sup> Md. dhyeye

दर्शयति चार्थोऽपि स्मर्यते॥ ३-२-१७ ॥

मन्त्रो दर्शयति --- नित्यो नित्यानां चेतनश्चेतनानामिति । स्मर्यते च  
गीतासु आदित्यवर्णं तमसः परस्तात् । आह याज्ञवल्क्यः ॥

5 अनन्यविषयं कृत्वा मनोबुद्धिस्मृतीन्द्रियम् ।  
ध्येय आत्मा स्थितो योऽसौ हृदये दीपवत्प्रभुरिति ॥ १७ ॥

अत एवोपमा सूर्यकादिवत् ॥ ३-२-१८ ॥

यतः सल्लक्षणं बोधलक्षणं च ब्रह्मैकमद्वितीयमुपास्यमत एव योगशास्त्रेषु  
जलसूर्यकादिवदित्युपमोपादीयते । यथा ह्ययं<sup>1</sup> ज्योतिरात्मा विवस्वानपो<sup>2</sup>  
10 भिन्ना<sup>3</sup> बहुधैकोऽनुगच्छन् । उपाधिना<sup>4</sup> क्रियते भेदरूपो देवः क्षेत्रेष्वेवमजो-  
ऽयमात्मेति ।

एक एव तु भूतात्मा भूते भूते व्यवस्थितः ।  
एकधा बहुधा चैव दृश्यते जलचन्द्रवदिति ॥

एकः सविता निर्विकारो जलसूर्यकास्तूपाधिभिन्नास्तद्वत्परमात्मा तदंश-  
15 भूता जीवा इति ॥ १८ ॥

अम्बुवदग्रहणान्न तथात्वम् ॥ ३-२-१९ ॥

अधुना दृष्टान्तवैधर्म्यमुच्यते । सवितुर्भिन्नदेशस्थाम्बुनो ग्रहणाद्युक्ता जलसू-  
र्यकादयस्तत्र<sup>5</sup> । अत्र त्वमूर्तस्य परमात्मनः सर्वगतस्य च न संभवत्युपाधयो  
भिन्नदेशा येषु प्रतिबिम्बोदयः स्यादिति ॥ १९ ॥

20 अत्र प्रतिविधीयते

वृद्धिहासभाक्कमन्तर्भावाद्बुभयसामञ्जस्यादेव ॥ ३-२-२० ॥

<sup>1</sup> Ba, Md. om. hi <sup>2</sup> all MSS. yo for apo <sup>3</sup> Ld, Ba. bhinna <sup>4</sup> Md. lacuna  
upādhi[nā ...] bahudhā caiva (p. 182, l. 12) <sup>5</sup> Ld. ° sūryakāśādayaś

न हि दृष्टान्तदार्ष्टान्तिकयोरत्यन्तं साधर्म्यम् । विवक्षितांशसंभवासंभवा-  
दुपन्यस्यते । किं पुनः सादृश्यम् । वृद्धिहासभाक्कम् । यथा जलवृद्धौ वर्द्धते  
ह्रासे च ह्रासति सूर्यकादिः तथोपाधिधर्मानुविधायिषु जीवेषु सामान्यात्मना  
5 परमात्मा निर्विकारः स्वमहिमस्थो वर्तत इति दृष्टान्तप्रणयनम् । कस्मात्पु-  
नरुपाधिधर्मान् भजन्ते क्षेत्रज्ञाः । तदन्तर्भावादुपाधिपरिहृतत्वात् । एवमुभ-  
योर्दृष्टान्तदार्ष्टान्तिकयोः सामञ्जस्यादविरोधः ॥ २० ॥

दर्शनाच्च ॥ ३-२-२१ ॥

कथं पुनर्जीवात्मनां परमात्मांशभूतानामन्तर्भावो गम्यते । दर्शनात् । अ-  
नेन जीवेनात्मनानुप्रविश्य परश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी  
10 भूत्वा पुरः पुरुष आविशदिति तस्माद्युक्तमत एवोपमा सूर्यकादिवदिति ॥ २१ ॥

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॥ ३-२-२२ ॥

इतश्च प्रपञ्चाकारविनिर्मुक्तं सल्लक्षणं बोधलक्षणं च ब्रह्म निदिध्यासितव्यम् ।  
द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं चेति उपक्रम्य माहारजनादीनि रूपाणि  
15 दर्शयित्वास्मायते --- अथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्य-  
त्परमस्तीति शुद्धमुक्तस्वरूपमवधारयति । कथम् । मूर्तशब्देन भूतत्रयमुच्यते ।  
अमूर्तशब्देन च भूतद्वयम् । माहारजनादिरूपं जीवस्य वासनामयम् । त-  
त्र प्रथमो नेतिशब्दो मूर्तामूर्तनिषेधको द्वितीयो वासनाप्रतिषेधकः । तदेव  
वीप्सायुक्तेन प्रतिषेधेन भूतपञ्चकं सूक्ष्मं च वासनारूपं यत्किञ्चिदचेतनजात-  
20 मनात्मरूपं पर्युदस्य शुद्धमात्मरूपमुपदिष्टं भवति । न पुनः प्रपञ्चस्यैवाभा-  
वः प्रतिपाद्यतेऽतत्परत्वाद्वाक्यस्य<sup>1</sup> । तदेतदाह --- प्रकृतैतावत्त्वं प्रकृतस्य  
पुरुषस्य यदेतावत्त्वमुपाधिद्वयपरिच्छिन्नत्वं तत्प्रतिषेधति । ततो निर्विक-  
ल्पकं<sup>2</sup> परिशिष्टं ब्रह्म भूयः पुनर्ब्रवीति अन्यत्परमस्तीति । एषा चात्राक्षर-  
योजना<sup>3</sup> न ह्येतस्मादिति नेति न प्रपञ्चप्रतिषेधरूपादादेशनादन्यत्परमादेश-  
25 नं<sup>4</sup> ब्रह्मणोऽस्तीति कृत्वा नेति नेत्युक्तमिति श्रुतेरभिप्रायः । ततो ब्रवीति च  
भूय इत्येतन्नामधेयविषयं योजयितव्यमथ नामधेयं सत्यस्य सत्यमिति<sup>5</sup> प्राणा

<sup>1</sup> Ba, Md. pratipadyeta <sup>2</sup> Ba, Md. na vikalpakam <sup>3</sup> Md. om. atra <sup>4</sup> Md.  
° deśana<sup>o</sup> <sup>5</sup> Md. has a ditto-graphy: satyam iti śruter abhiprāyaḥ (p. 183, l. 24) etc.

वै सत्यं तेषामेष सत्यमिति ब्रवीति । अपरे तु प्रकृतैतावत्त्वमित्यारभ्याधि-  
करणान्तरं कल्पयन्ति । नेति नेति किं ब्रह्म प्रतिषिध्यते किं वा नामरूपं  
प्रतिषिध्यत इति संदेहं कृत्वा नामप्रतिषेधोऽयं न ब्रह्मप्रतिषेध इति सिद्धा-  
5 न्तयन्ति । तदयुक्तं संदेहासंभवादसन्नेव स<sup>1</sup> भवतीत्यपवादादस्तीत्येवोपाल-  
ब्धव्य<sup>2</sup> इति चावधारणात्सर्वोपनिषत्सु च प्रपञ्चाकारनिराकरणादद्वितीयब्र-  
ह्मप्रतिपादनादस्यामप्युपनिषद्बुपक्रमोपसंहारयोर्ब्रह्मणोऽवस्थानात् । तस्मा-  
त्सत्यज्ञानानन्तलक्षणं<sup>3</sup> ब्रह्म न प्रपञ्चाकारेणाकारवदिति प्रदर्शनार्थं सूत्रम् ।  
तत्रैतस्मात्सत्यं ज्ञानमनन्तमिति भिन्नाकारतां<sup>4</sup> प्राप्नोतीति । तत्र सत्य-  
10 त्वमिति धर्मव्यपदेशः । तस्य चैतन्यं धर्मः । न ह्यसतो धर्मयोगः । स  
चाग्न्यौष्णवदव्यतिरिक्तः । अन्यत्राभावाद्वातिरिच्यते वियदादिविलक्षणं<sup>5</sup> चै-  
तन्यरूपमसाधारणमिति । नान्तोऽस्तीत्यनन्तम्<sup>6</sup> । स्वरूपतो देशतः कालतो  
वान्तवत्त्वं<sup>7</sup> घटक्षितिभसां तद्विपरीतमनन्तमिति । एकमेवास्तु न धर्मधर्मि-  
भेदेन स्वरूपभेद इति । न हि गुणरहितं द्रव्यमस्ति न द्रव्यरहितो गुण इति  
15 स्थितिः ॥ २२ ॥

तदव्यक्तमाह हि ॥ ३-२-२३ ॥

कस्मात्पुनस्तन्न गृह्यते । यतस्तदव्यक्तं दुर्विज्ञेयमतिसूक्ष्मम् । आह च न  
चक्षुषा गृह्यते नापि वाचेति ॥ २३ ॥

अपि<sup>8</sup> संराधने प्रत्यक्षानुमानाभ्याम् ॥ ३-२-२४ ॥

20 अव्यक्तं चेदनवगतमेव स्यात् । नेत्युच्यते । अपिशब्दः संभावनायाम् । सं-  
राधनकाले पश्यन्ति । संराधनं भक्तिर्ध्यानादिना परिचर्या । कथं गम्यते ।  
श्रुतिस्मृतिभ्यां ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु त पश्यते निष्कलं ध्याय-  
मान इति ।

यं विनिद्रा जितश्चासाः पश्यन्ति सनकादयः ।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनमिति ॥ २४ ॥

<sup>1</sup> Md. sad° <sup>2</sup> Ld. ° pa° <sup>3</sup> Md. ° jñānāt sa lakṣaṇam <sup>4</sup> Md. ° kāram prāp°  
<sup>5</sup> Ba, Md. ° ādilakṣaṇam <sup>6</sup> Ba, Md. anto 'stīty <sup>7</sup> Ba. vāntatvam vatvam; Md.  
vānantatvam <sup>8</sup> Śaṅkara reads api ca; Rāmānuja api

प्रकाशादिवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात् ॥ ३-२-२५ ॥

यद्यव्यक्तः परमात्मातीन्द्रियो ध्यानगम्यस्ततोऽन्यत्वं तर्हि जीवस्य प्रा-  
प्नोति । नेत्युच्यते । यथा प्रकाशः सौर्य आदिग्रहणादाकाशो वा जलघटा-  
5 दुपाधिधर्मानुविधायी विगतेषूपधाधिष्ववैशेष्यं<sup>1</sup> प्रतिपद्यते अभिन्नः सन्नेवमयं  
जीव प्रागप्यभिन्नः सन्नेव परं रूपं प्रतिपद्यते । पररूपप्रकाशोऽभिव्यक्तिः<sup>2</sup>  
स च तस्मिन्कर्मण्युपास्ये परमात्मनि संराधनाभ्यासान्नान्यथेति । सति चै-  
वं ये समाधिमन्तरेण ब्रह्मभूता वयमिति मन्यन्ते तेषां मिथ्याभिमानः स  
इति सूत्रकारेण सूचितं भवति । अथवा संराधन इत्यधिक्रियते<sup>3</sup> । संराधने  
10 कर्मण्यभ्यासादिति ॥ २५ ॥

अतोऽनन्तेन तथाहि लिङ्गम् ॥ ३-२-२६ ॥

यस्मादभेदः स्वाभाविकस्ततो हेतोरनन्तेन परमात्मना विधूयाविद्याजा-  
लमेकत्वं प्रतिपद्यते यतो लिङ्गं --- स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव  
भवतीति ॥ २६ ॥

15 उभयव्यपदेशादहिकुण्डलवत् ॥ ३-२-२७ ॥

भेदाभेदव्यपदेशात् । ततस्तु तं पश्यते<sup>4</sup> निष्कलं ध्यायमान इति भेदः  
कर्तृकर्मव्यपदेशात् । अभेदस्तत्त्वमसीति । अहिकुण्डलवद्दृष्टव्यौ । परमात्मा-  
हिस्थानीयः कुण्डलस्थानीयो जीव इति ॥ २७ ॥

प्रकाशाश्रयवद्वा तेजस्त्वात् ॥ ३-२-२८ ॥

20 वाशब्दः प्रकारान्तरे । यथा सवितुः प्रकाशस्तदाश्रयश्च सविता<sup>5</sup> । तयोः  
परस्परभेदाभेदौ तेजस्त्वसामान्यादेवं जीवपरयोः ॥ २८ ॥

पूर्ववद्वा ॥ ३-२-२९ ॥

<sup>1</sup> Ba, Md. ° pādhiḍhiṣv <sup>2</sup> Ba, Md. parasvarūpa° <sup>3</sup> Ba. ity abhidhiyate <sup>4</sup> Ld. paśyati <sup>5</sup> all MSS. bhavati

अहिकुण्डलपक्षे जीवस्यावस्थारूपस्यानित्यत्वप्रसक्तिः । सवितृप्रकाशपक्षे-  
 ऽप्याधाराधेयभावः प्रत्यहमुदयास्तमयौ<sup>1</sup> च । तस्मात्प्रकाशादिवच्चावैशेष्य-  
 मिति । यथा विस्फुलिङ्गोऽशंभूतो यथा पञ्चवृत्तिः प्राणः स्वभावतो भिन्नो<sup>2</sup>  
 5 गतेषूपधिषु<sup>3</sup> तु वह्निं वायुं च संवर्धते प्रकाशादिवच्चेति दृष्टान्तोऽप्येवं यो-  
 जनीय इति स्थितम् ॥ २९ ॥

प्रतिषेधाच्च ॥ ३-२-३० ॥

नान्योऽतोऽस्ति द्रष्टेत्येवमादेश्च प्रतिषेधादभेदसिद्धिः ॥ ३० ॥

परमतः सेतून्मानसंबन्धभेदव्यपदेशेभ्यः ॥ ३-२-३१ ॥

10 सत्यज्ञानानन्तानन्दात्मकात्कारणान्निर्धारितयाथातथ्याद्ब्रह्मणः परमन्यत-  
 त्वमस्तीति पूर्वपक्षयति सेतुव्यपदेशात् --- अथ य आत्मा स सेतुर्विधृति-  
 रिति । सलिलविधारणं वस्तु सेतुरुच्यते । यथा सेतोः परमस्ति तथात्रेति ।  
 उन्मानव्यपदेशाच्च षोडशकलं ब्रह्मेति । यदुन्मितं<sup>4</sup> परिच्छिन्नमुच्यते ततो-  
 ऽन्यत्प्रसिद्धं<sup>5</sup> लोके । संबन्धव्यपदेशात्सता सोम्य तदा संपन्नो भवतीति ।  
 15 स चाप्यन्यस्मिन् सति द्वयोरप्युपपद्यते<sup>6</sup> चैत्रदेवदत्तयोरिव भेदव्यपदेशात् ।  
 अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते । अथ य एषोऽन्तरिक्षिणि  
 पुरुषो दृश्यत इति प्राप्तेऽभिधीयते ॥ ३१ ॥

सामान्यात्तु ॥ ३-२-३२ ॥

तुशब्दः पूर्वपक्षं निरुणद्धि । न ब्रह्मव्यतिरेकम् । किम् । तदेकमेवेत्यवधार-  
 20 णात् । विधरणसादृश्यात्सेतुशब्दः ॥ ३२ ॥

बुद्ध्यर्थः पादवत् ॥ ३-२-३३ ॥

बुद्धिरुपासना । तदर्थं उन्मानोपदेशः पादवत् । यथा मन आकाशयोरध्या-  
 त्ममधिदैवतं<sup>7</sup> चत्वारो वागादयो मनसः पादाः कल्पन्ते चत्वारश्चाग्न्यादय  
 आकाशस्य ॥ ३३ ॥

<sup>1</sup> Ba. upāyās° <sup>2</sup> Ld. om. bhinnō; Ba. bhinne bhinne° ; Md. bhinno bhinne°  
<sup>3</sup> gateṣu, e.c. <sup>4</sup> all MSS. om. yad <sup>5</sup> Ld. yat; Ba, Md. yo <sup>6</sup> Md. upapatteḥ  
<sup>7</sup> Md. lacuna [ākāśa° .....°kāśādivat] (p. 187, l. 1)

स्थानविशेषात्प्रकाशादिवत् ॥ ३-२-३४ ॥

संबन्धभेदव्यपदेशयोरुत्तरं सता सोम्येति सुषुप्तिस्थानविशेषात्सर्वोपाध्युप-  
शमापेक्षया संबन्धश्रुतिः । आदित्यस्थानविशेषादेकस्यापि भेदोपचारो यथा  
5 प्रकाशस्य सलिलगतस्य ॥ ३४ ॥

उपपत्तेश्च ॥ ३-२-३५ ॥

स्वमपीतो भवतीति निर्देशोपपत्तेर्न रज्जुघटवत्संबन्धः ॥ ३५ ॥

तथान्यप्रतिषेधात् ॥ ३-२-३६ ॥

यथा न्याय उक्तस्तथान्यस्य प्रतिषेधात्स एवाधस्ताद्ब्रह्मैवेदं यस्मात्परं ना-  
10 परमस्ति किञ्चिदिति ॥ ३६ ॥

अनेन सर्वगतत्वमायामशब्दादिभ्यः ॥ ३-२-३७ ॥

अनेनानन्तरोक्तेन न्यायेन सर्वगतत्वं ब्रह्मणः सेतुत्वादिवत्परिच्छेदनिरा-  
करणात् । आयामशब्दार्थव्याप्तिवचनादित्यर्थः । यावान्वा अयमाकाशः ता-  
वानेषोऽन्तर्हृदयाकाशः । आकाशवत्सर्वगतश्च नित्यः । ज्यायान् दिवः । ज्या-  
15 यान्पृथिव्या इत्यादिग्रहणम् । सुहृद्भूत्वा प्रासङ्गिकं सर्वगतत्वं दर्शितम् । नात्र  
पूर्वपक्षाशङ्का ॥ ३७ ॥

फलमत उपपत्तेः ॥ ३-२-३८ ॥

कर्मफलमधिकारिणामत ईश्वराद्भवितुमर्हति । देशकालभिन्नविभागं ज्ञात्वा  
तस्योपपत्तेः ॥ ३८ ॥

20 श्रुतत्वाच्च ॥ ३-२-३९ ॥

इतश्च स एवैष महानज आत्मा अन्नादो वसुदान इति श्रुतेः ॥ ३९ ॥  
पक्षान्तरमुच्यते

धर्मं जैमिनिरत एव॥ ३-२-४०॥

जैमिनिराचार्यो धर्म<sup>1</sup> कर्मफलहेतुं मन्यते। कस्मात्। अत एव श्रुतेरु-  
पपत्तेश्च स्वर्गकामो यजेतेति। इतरथा कर्मोपदेशोऽनर्थकः स्याद्यदि धर्मः  
5 फलहेतुर्न स्यात्। तथा चोक्तं स्वर्गकामाधिकरणे --- असाधकं तु ताद-  
र्थ्यादिति<sup>2</sup>। पुरुषप्रयत्नस्य तादर्थ्यात्फलार्थत्वादिति सूत्रार्थः। स च साधितः  
फलायावस्थितोऽपूर्वमिति॥ ४०॥

उच्यते ---

पूर्वं तु बादरायणो हेतुव्यपदेशात्॥ ३-२-४१॥

10 तुशब्दोऽवधारणार्थः। पूर्वोक्तमीश्वरं हेतुं मन्यते भगवान्बादरायणः। कु-  
तः। हेतुव्यपदेशादेश ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषत  
इति। अन्तर्यामिब्राह्मणे चाधियज्ञञ्च नियन्तृत्वश्रवणात्सत्येव धर्मे परमात्म-  
नः कर्मानुरूपफलदातृत्वमुच्यत इत्यविरोधः। केचित्पुनरान्तर्यामिव्यापारो  
नियोगः स फलहेतुरिति मन्यन्ते। तदयुक्तम्। तद्व्यापारस्य नित्यत्वात्स-  
15 र्वप्राणिसाधारण्याच्च न केनचिदधिकारिणासौ निर्वर्त्यते। न हि नित्यस्य  
साध्यत्वमुपपद्यते। सव्यापारो हि प्रयत्ने पुरुषो नियुज्यते तस्मादसमीचीन-  
मिति॥ ४१॥

इति शारीरकमीमांसाभाष्ये भगवद्भास्करप्रणीते  
तृतीयाध्यायस्य द्वितीयः पादः समाप्तः॥

<sup>1</sup> Md. *lacuna* dharmam karma[phala° .....] phalahetur (p. 188, l. 4) (*haplography*)

<sup>2</sup> Ld. *lacuna* ° iti [puruṣ° ... °tvādit] (*haplography*)



सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात्॥ ३-३-१॥

सत्यज्ञानानन्तलक्षणं ब्रह्मोपास्यं न प्रपञ्चाकारविशिष्टमिति स्थितम् । इदानीं चिन्त्यते किं सर्ववेदान्तप्रत्ययमेकं ज्ञानमुत्<sup>1</sup> भेद इति । ननु चेयं चिन्तानुपपन्ना । यदा विज्ञेयं ब्रह्म सर्वत्रैकं तदा तद्विषयं ज्ञानमुत्पद्यते । कथं भिद्यते ।  
 5 न च बहूनि ब्रह्माणि सन्ति येन तज्ज्ञानानि भिद्येरन् । अतश्च प्रतिवेदान्तं विज्ञानभेद इत्याशङ्कानुपपन्ना । नापि चोदनाद्यविशेषादित्यभेदसमर्थनं कर्तव्यम् । अचोदनालक्षणत्वाज्ज्ञानस्य । अत्रोच्यते । ज्ञानमिहोपासनमभिप्रेतम् । प्रथमं तावद्वाक्याद्ब्रह्मस्वरूपविषयं ज्ञानमुत्पद्यते । तच्च प्रमेयरूपावच्छेदकं घटादिविषयप्रत्यक्षादिज्ञानवत् । इदं तूपासनं निर्णीते वस्तुतत्त्वे पञ्चात्क्रियते ।  
 10 यथा गुरुमुपास्ते राजानमुपास्त इति ज्ञानस्वरूपस्य गुर्वादेरुपासनं भवति । तच्च विधिगम्यम् । यथा चोपासनमवश्यं कर्तव्यं तथा चतुर्थाध्याये वक्ष्यामः । तस्मादुपपन्नेयं चिन्ता परावरविद्याविषया<sup>2</sup> न्यायवत्तुल्यत्वात् । अत्र पूर्वपक्षवादी मन्यते --- प्रतिवेदान्तं विद्याभेद इति । शाखान्तराधिकरणपूर्वपक्षवदत्रापि पूर्वपक्षो योजनीयः । नामभेदात्कर्मभेदो यथा ज्योतिर्गौरायुरिति तथात्रापि काठकं<sup>3</sup> तैत्तिरीयकं वाजसनेयकं छान्दोग्यमिति रूपभेदात् कर्मभेद उक्तः । रूपं<sup>4</sup> द्रव्यं दैवतं अन्यद्वान्येन कर्म निरूप्यते परिच्छिद्यते । तत्रोदाहरणं विश्वदेवदेवत्यादमिक्षायागाद्वाजिभ्यो वाजिनमिति यागान्तरं देवतागुणभेदात् । अस्ति चात्रापि गुणभेदः । पञ्चाग्निविद्यायां  
 20 वाजसनेयिनः षष्टमग्निमामनन्ति । छन्दोगाः पुनः पञ्चाकपालमस्तीत्येवोपलब्धव्य इति श्रूयते । तेन सविद्यादिष्वतो रूपभेद उक्तः । कारीरीवाक्यान्यधीयानाः तैत्तिरीया भूमौ भोजनमाचरन्ति नापरे । अस्ति चात्रापि धर्मभेदः शिरोव्रतादिः<sup>5</sup> । पुनरुक्तं च कर्मभेदकमिष्टम् । यदि च प्रतिवेदान्तमेकैव विद्या पुनरुक्तता स्यात् । विद्याभेदे तु न दोष इत्येवं प्राप्तेऽभिधीयते --- सर्ववेदान्तप्रत्ययमेकमुपासनम् । प्रत्ययशब्दः प्रमाणवाची । चोदनाद्यविशेषादिति  
 25 शाखान्तराधिकरणसिद्धान्तसूत्रोपात्तहेतुचतुष्टयप्रदर्शनार्थमेकं वा संयोगरूपचोदनाख्याविशेषादिति । फलसंयोगस्तत्राविशिष्टः । रूपं<sup>6</sup> ब्रह्मस्वरूपं सर्वत्रा-

<sup>1</sup> Md. *ditto*graphy: jñāna<sup>o</sup> - <sup>o</sup> nantalakṣaṇam (p. 189, l. 2) .... jñānam uta <sup>2</sup> Ba. parāpara<sup>o</sup> ; Md. [parā] <sup>3</sup> Ld. śapāthakah; Ba, pāthakah; Md. kāthakah <sup>4</sup> Ba, Md. rūpadravadyadaivatam <sup>5</sup> Ld. <sup>o</sup> vṛtādi <sup>6</sup> rūpam, e.c.; all MSS. upāsyam

विशिष्टम् । तथा प्राणविद्यायां प्राणस्वरूपं पञ्चाग्निविद्यायां पञ्चाग्निस्वरूप-  
मिति चोदना चाविशिष्टा<sup>1</sup> । चोद्यत इति चोदना । पुरुषव्यापारः प्रयत्नाख्यः  
सर्वत्राविशिष्टः । अन्ये तु चोदनाशब्देन नियोग उच्यत इति नियोगमवतार्य  
5 एवं वर्णयन्ति । स्वोत्प्रेक्षितं सर्वं नियोगमस्तकेऽध्यारोप्य सकलबाह्यप्रपञ्च-  
प्रविलापयन्नन्तरं च कर्तृभोक्त्रादिरूपं<sup>2</sup> प्रविलापयन्नुपासकस्य ब्रह्मभावमभि-  
व्यनक्तीति । तदयुक्तमिति पुरस्तादेवोक्तम् । एतावांश्च व्यापारकलापः कथं  
नियोगस्याचेतनस्योत्प्रेक्षित इति नोत्तरं वक्तव्यमित्युपरम्यते<sup>3</sup> समाख्या चा-  
विशिष्टा<sup>4</sup> प्राणविद्या पञ्चाग्निविद्या ब्रह्मविद्येति । एतैश्चतुर्भिर्हेतुभिस्तत्र तत्र  
10 प्रत्यभिज्ञानात् ततश्चैकत्वमिति सिद्धम् । प्रतिपत्तृभेदात्पुनरुक्तपरिहारः । ये<sup>5</sup>  
यस्याः शाखाया अध्येतारस्तेषां प्रतिपत्तृभेदात्प्रातिप्रकरणं विद्याभेदो वा-  
क्यानां परस्परनिराकाङ्क्षत्वात् । तथा<sup>6</sup> शाण्डिल्यविद्योपकोशलविद्या सद्विद्या  
भूमविद्या दहरविद्येति ॥ १ ॥

भेदान्नेति चेत्स्यादेकस्यामपि ॥ ३-३-२ ॥

15 विज्ञानानामेकत्वं गुणभेदान्नोपपद्यते । वाजसनेयिनः षष्ठमपरमग्निरेवा-  
ग्निर्भवतीत्यादिना समामनन्ति । अतो न विद्वैक्यमिति यदुक्तं तत्परिहर्त-  
व्यम् । अत्रोच्यते । स्यादेकस्यामपि विद्यायामेवंविधो भेदः । यथैकादशकपा-  
लाष्टकपालयोरग्नीषोमीयपुरोडाशयोः<sup>7</sup> शाखान्तरपठितयोः कपालसंख्याभे-  
देऽप्यभेदः । दर्शपूर्णमासयोः संपादिकाभिप्रायं पञ्चत्वमुभयत्राविशिष्टम् । छ-  
20 न्दोगानामपि षष्ठोऽग्निः<sup>8</sup> पद्यते --- तं प्रेतं दिष्टमितोऽग्नय एव हरन्तीति ।  
वाजिनामपि दिष्टाग्निरेवानूद्यते प्राप्तत्वान्न विधीयते । अस्तितत्वमेकत्रोक्तं  
सर्वत्र द्रष्टव्यम् । न ह्येकं प्रतिशिष्यते । न चास्तित्वशून्यं ब्रह्मोपास्यं भवति  
शशविषाणातुल्यत्वादेकत्वप्रत्यभिज्ञानाच्च । अपि च नास्तिकबुद्धिनिराकरणार्थं  
तद्वचनं न निष्कृष्टास्तित्वोपासनार्थम् । तथा च तैत्तिरीयश्रुतिरस्मिन्नर्थे  
--- असन्नेव स भवत्यसद्ब्रह्मेति वेद चेदस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो

<sup>1</sup> Ba, Md. *om.* ca <sup>2</sup> Ba. ° bhokṭṛ bhoktādi° ; Md. bhoktā ktrā° , ° ktā° *being crossed out* <sup>3</sup> Md. uparamya[te] <sup>4</sup> all MSS. vā° <sup>5</sup> Ld. anye <sup>6</sup> Ba, Md. yathā  
<sup>7</sup> Ba, Md. yathaikādaśadvādaśakapālayor <sup>8</sup> ṣaṣṭho, *e.c.*; Ld. payogñiḥ; Ba, Md. yogñiḥ

विदुरिति । प्राणसंवादेऽपि रेतो वै प्रजापतिरिति । गुणोपसंहारो नामाभिन्न-  
भेदकं ग्रन्थनामत्वात् ॥ २ ॥

स्वाध्यायस्य तथात्वे हि समाचारेऽधिकाराच्च

सववच्च तन्नियमः ॥ ३-३-३ ॥

5 यदस्याथर्वणे शिरोव्रतं<sup>1</sup> तदपि स्वाध्यायस्य । हीति हेतौ । यतस्तथात्वे अ-  
ध्ययनाङ्गत्वे निमित्तसप्तमी तदङ्गतया शिरो व्रतं विधीयते इत्यर्थः । समाचारे  
ग्रन्थ इदमपि वेदव्रतत्वेन व्याख्यातमिति पद्यते । नैतदचीर्णव्रतोऽधीयीतेति  
चाधिकारात् । यथा सा<sup>2</sup> होमाः शतौदनादयः आथर्वणिकानामेवैकाग्नौ  
10 हूयन्ते नान्येषां तथाध्ययनधर्मस्तेषामेव ॥ ३ ॥

दर्शयति च ॥ ३-३-४ ॥

सर्वे वेदा यत्पदमामनन्तीत्येवमादि । तस्माद्विद्यैकत्वम् ॥ ४ ॥

उपसंहारोऽर्थाभेदाद्विधिशेषवत्समाने<sup>3</sup> च ॥ ३-३-५ ॥

15 प्रयोजनमर्थः । समाने विज्ञाने सत्येकस्यां शाखायामुक्तस्य गुणस्यान्य-  
त्राप्युपसंहारः प्रयोजनाभेदात् । यथाग्निहोत्रादिविधिशेषस्य सर्वत्रोपसंहा-  
रः ॥ ५ ॥

अन्यथात्वं शब्दादिति चेन्नाविशेषात् ॥ ३-३-६ ॥

20 अथ<sup>4</sup> हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगा-  
यादिति वाजसनेयिनः समामनन्ति । छन्दोगाः पुनरथ ह य एवायं मुख्यः  
प्राणस्तमुद्गीथमुपासां चक्रिर इति । तत्र संशयः । किमत्र विद्याभेदः स्यादहो-  
स्वित् विद्यैकत्वमिति । विद्यैकत्वमिति प्राप्तं<sup>5</sup> पूर्वेण न्यायेन । ननु चान्यथात्वं  
नानात्वं विद्यायाः । कुतः । शब्दात् । त्वं न उद्गायेति कर्तृत्वं प्राणस्य वाजि-  
नां निर्दिश्यते । अन्यत्र कर्मत्वं तमुद्गीथमिति चेन्न । विभक्तिकृताद्विशेषाद्भेदो  
बहुतरस्यांशस्याविशेषादुद्गीथविद्येति च समाख्याविशेषात् ॥ ६ ॥

<sup>1</sup> Md. *lacuna* [śiro ... tathātve] <sup>2</sup> Ld. *sacāhomāḥ*; Ba. *satvābhūmāḥ*; Md. *savāhomāḥ* <sup>3</sup> Ba. *has a lacuna here extending from* <sup>0</sup> *vat sa* <sup>0</sup> *to p. 193, l. 15, its folio 98 having been lost* <sup>4</sup> Md. *tathāhemam āsannaṃ* <sup>5</sup> *e.c.* Ld. *prāyaṃ*; Md. *prāpte*

न वा<sup>1</sup> प्रकरणभेदात्परोवरीयस्त्वादिवत् ॥ ३-३-७ ॥

न वेति<sup>2</sup> पक्षस्य व्यावृत्तिः । विद्यानानात्वं प्रकरणभेदात्प्रक्रमभेदादित्यर्थः ।  
कथम् । एकतो ज्ञानक्रियायाः प्राणः कर्ता कीर्त्यते । स कला चोद्गीथभक्तिस्तत्र  
विवक्षिता । छान्दोग्ये तूद्गीथावयवः प्रणवः प्राणदृष्टेर्विषयः । न च वाक्यच्छा-  
यासमानतामात्रेणैकविद्यात्वम् । यथाभ्युदयेष्टिपशुकामेष्ट्योर्भेदः क्रमभेदात् ।  
यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति स त्रेधा तण्डुलान्विभजेदित्यभ्युद-  
येन निमित्तेन स एवामावास्यायागः प्रयोगमात्रभेदेनोपदिश्यते यः पशुकामः  
स्यात्सोऽमावास्यायामिष्ट्वा तण्डुलान् त्रेधा विभजेदिति पशुकामेष्टिर्यागान्त-  
रमिष्ट्वेति पूर्वकर्मसमाप्त्यवगमात् । परोवरीयस्त्वादिवत् । आकाशो ह्येवैतेभ्यो  
ज्यायानाकाशः परायणः स एष परोवरीयानुद्गीथ इत्यसावादित्यहिरण्य-  
श्मश्रुगुणविशिष्टादुद्गीथोपासनाद्भिद्यते । यत्पुनरिह कैश्चित्परोवरीयस्त्वादीनां  
गुणानां लक्षणार्थत्वेन अविवक्षितत्वाद्ब्रह्मैवोभयत्रोपास्यमिति विद्यैकत्वमि-  
ति । तदयुक्तम् । यथा शब्दान्तरादिभिः कर्मभेदोऽवसीयते तथात्रापि तैरेव  
विद्याभेदः । यथोपकोशलादिविद्यानाम्<sup>3</sup> । न च यथाश्रुतार्थग्रहणसंभवे लक्षणा  
युक्ता । स्वमनीषिकायामुत्तरं न वक्तव्यम् ॥ ७ ॥

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॥ ३-३-८ ॥

उद्गीथविद्येति संज्ञातश्चेदेकत्वमुक्तं तदपि नोपपद्यते<sup>4</sup> परोवरीयस्त्वादिव-  
दिति प्रकरणभेदात्संज्ञायाश्च दुर्बलत्वाद्भवति तु संज्ञैकत्वं भेदे । यथा द्वादशाहे  
गवामयने च प्रथममहः प्रायणीयम् ॥ ८ ॥

व्याप्तेश्च समञ्जसम् ॥ ३-३-९ ॥

ओमित्येतदक्षरमुद्गीथमुपासीतेति इहाध्यासापवादपर्यायनिराकरणद्वारेण  
व्याप्तिराश्रीयते । अध्यासो नाम प्रतिमादिषु विष्णुबुद्धिः । अपवादो ना-  
माहङ्कारपर्युदासेनात्मोपदेशः । पर्यायो नाम करः पाणिरिति<sup>5</sup> । व्याप्तिर्नाम  
सर्वत्रावस्थितस्योकारस्योद्गीथशब्देन विशेषेऽवस्थानम् । तत्राध्यासो न प्रती-  
यतेऽनवधारणादुद्गीथेऽक्षरमध्यास्यतेऽक्षरे चोद्गीथबुद्धिरिति । नाप्यक्षरबुद्ध्या

<sup>1</sup> Ld. ca <sup>2</sup> Ld, Md. ceti <sup>3</sup> Md. ° vidyāyām; Ld. has ° vidyāyām and corrects it  
to ° vidyānām <sup>4</sup> nopapadyate, e.c. <sup>5</sup> Md. ati°

तद्बुद्धिर्निवर्त्यतेऽशक्यत्वादोकारस्याप्यक्षरत्वात् । नापि पर्यायोऽप्रसिद्धत्वात् ।  
अतः पारिशेष्याद्वाप्तेर्हेतोर्विशिष्यते भक्त्यवयवे यः प्रणवः तमुपासीतेति स-  
मञ्जसमविरुद्धमित्यर्थः<sup>1</sup>॥ ९ ॥

5

सर्वाभेदादन्यत्रेमे ॥ ३-३-१० ॥

वाजसनेयिनां छन्दोगानां च प्राणसंवादे ज्यैष्ठ्यश्रेष्ठ्यगुणान्वितस्य<sup>2</sup> प्राण-  
स्योपास्यत्वमुक्तम् । वागादयोऽपि तत्र वसिष्ठत्वादिगुणान्विता उक्तास्ते च  
गुणाः प्राणे<sup>3</sup> पुनः पुनः समर्पिताः । यथाहं वसिष्ठोऽस्मि त्वं तद्बुद्धिसिष्ठोऽसी-  
त्यादिना । कौषीतकीनां तु प्राणसंवादे वसिष्ठत्वादयो गुणा उक्ता वागादीनां  
10 न पुनः प्राणे समर्पिताः । कथम् । एवं हि समामनन्तीति --- यो ह वै ज्येष्ठं  
च श्रेष्ठं च वेदं ज्येष्ठश्च ह वै श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च  
--- यो ह वै वसिष्ठं वेद<sup>4</sup> वाग्वा वसिष्ठा यो ह वै प्रतिष्ठां वेद<sup>5</sup> चक्षुर्वै प्रतिष्ठा  
यो ह वै संपदं वेद<sup>6</sup> श्रोत्रं वै संपत् --- यो ह वा आयतनं वेद आयतनं  
स्वानां भवति मनो ह वा<sup>7</sup> आयतनम् । अथ ह इमा देवताः प्रजापतिं  
15 पितरमेत्याब्रुवन् को वै नः श्रेष्ठ इति स होवाच प्रजापतिर्यस्मिन्नुत्क्रान्ते  
शरीरं पापिष्ठतरमिव मन्यते स वै श्रेष्ठ इति । सा<sup>8</sup> तु वागुच्चक्राम यथा मूका  
अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः<sup>9</sup> श्रोत्रेण ध्यायन्तो मन-  
सैवमिति प्राणो होच्चक्रामतस्तदपद्यत यन्तेह समेत्योचुर्भगवन्निति स होवाच  
प्राणः किं मेऽन्नं भविष्यतीति यत्किञ्च आश्वभ्य आ शकुनिभ्य इति --- किं  
20 मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्त पुरस्ताच्चोपरि-  
ष्टाच्चाङ्गिः परिदधाति लम्बुको वासो भवत्यनग्नो ह भवतीति । तत्रायमर्थः  
सांशयिकः । किं प्राणे वसिष्ठादयो गुणा उपसंहर्तव्या उत नेति । किं प्राप्तम् ।  
तत्रानुपसंहारोऽश्रुतत्वादिति प्राप्त उच्यते । अन्यत्र शाखान्तरे वसिष्ठत्वादयो  
गुणा उपादेयाः । कुतः । सर्वत्र प्राणविज्ञानस्य ज्येष्ठश्रेष्ठगुणयुक्तस्य प्रत्य-  
25 भिज्ञानात् । न चैकं प्रत्यवशिष्यते विद्या । सर्वशाखासु सर्वपुरुषाधिकारात् ।  
अश्रुतत्वमकिञ्चित्करम् । प्रत्यभिज्ञानस्य प्राप्तिहेतोर्विद्यमानत्वात् ॥ १० ॥

आनन्दादयः प्रधानस्य ॥ ३-३-११ ॥

<sup>1</sup> Md. sam[aiñjasam] aviruddham <sup>2</sup> Md. om. ° śraīṣṭhya° <sup>3</sup> Ld. prāṇena  
<sup>4</sup> lacuna <sup>5</sup> lacuna <sup>6</sup> lacuna <sup>7</sup> lacuna <sup>8</sup> see p. 191, l. 12 <sup>9</sup> Md. om. śṛṇvantāḥ

ब्रह्मस्वरूपपरासु श्रुतिषु आनन्दरूपत्वं<sup>1</sup> विज्ञानघनत्वं सर्वज्ञत्वं सर्वात्म-  
 कत्वमित्यादयो धर्माः। क्वचित्केचिच्छ्रूयमाणाः<sup>2</sup> प्रधानस्य ब्रह्मणः सर्वत्राभे-  
 दात्सर्वत्रोपसंहर्तव्याः। प्रधानाव्यतिरेकाद्गुणानां यत्र प्रधानं तत्र तैर्भवितव्य-  
 5 मिति कः पुनः पूर्वपक्षाशङ्काहेतुः। प्रतिवेदान्तं वाक्यानां निराकाङ्क्षत्वादिति।  
 प्रधानस्य सर्वत्रैकत्वादेकान्तेन<sup>3</sup> निराकाङ्क्षत्वमसिद्धमिति स्थितम् ॥ ११ ॥

यद्येवं प्रियशिरस्त्वादयो धर्माः प्राप्नुयुरित्याशङ्काह।

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे ॥ ३-३-१२ ॥

प्रियं मोदः प्रमोद इत्येतेषामप्राप्तिः। कुतः। यतो भेदे सति स्यातामु-  
 10 पचयापचयौ। विषयकृताः प्रियादयः परस्परं भिन्नाः सातिशयेषु भोक्तृषूप-  
 पद्यन्ते नाभिन्ने ब्रह्मणीत्यभिप्रायः। व्याख्यातं चास्माभिरानन्दमयाधिकरणे  
 प्रियादिसंकीर्तनं परात्मनः प्रचुरानन्दस्यानन्दमात्रमल्पमल्पं भागं भूतान्यु-  
 पजीवन्तीति प्रदर्शनार्थं नायं ब्रह्मधर्म इति ॥ १२ ॥

इतरे त्वर्थसामान्यात्<sup>4</sup> ॥ ३-३-१३ ॥

15 प्रियशिरस्त्वादिवदानन्दानन्तादयो<sup>5</sup> नानुवर्तेरन्नित्याशङ्काह इतरे तु स-  
 र्वत्र स्युरर्थस्य ब्रह्मणः सामान्यादभेदादित्यर्थः। प्रथमे सूत्रे हेतुर्न प्रदर्शितः  
 प्रियशिरस्त्वादिष्वैषम्यार्थमनेन सूत्रेण हेतुकथनं कृतमित्यपुनरुक्तता<sup>6</sup> ॥ १३ ॥

आध्यानाय प्रयोजनाभावात् ॥ ३-३-१४ ॥

कठवल्लीषु श्रूयते इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मन इत्युपक्र-  
 20 म्य पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिरिति। अत्र<sup>7</sup> संदेहः।  
 किमिन्द्रियादीनां प्रत्येकं परत्वं विवक्षितमाहोस्वित्पुरुषस्यैव परत्वमाध्या-  
 नायोपदिश्यते<sup>8</sup> इति। मुख्यार्थसंभवात्प्रत्येकं परत्वं प्रतिपद्यते। अर्थभेदाच्च<sup>9</sup>  
 वाक्यभेद इति पूर्वः पक्षः। फलं च किमपि कल्प्यमिति। सिद्धान्तस्तु ---

<sup>1</sup> ā<° karam pratyabhijñānasya (from p. 193, l. 25)>nānda° <sup>2</sup> Md. om. kvacit but repeats kecit <sup>3</sup> Md. ° aikād <sup>4</sup> at this point Ba leaves us for good; our sole sources now are Ld, Ma, and on occasion, Dv. <sup>5</sup> Md. om. ° ananta° <sup>6</sup> Md. ° uktā <sup>7</sup> Md. tatra <sup>8</sup> Md. om. paratva° <sup>9</sup> Ld. dittography: artha° ..... pratipādyate

पुरुषस्यैव परत्वं प्रतिपाद्यते । कस्मात् । इन्द्रियादिपरत्वप्रतिपादनप्रयोजना-  
भावात्<sup>1</sup> । कल्प्यं फलमिति चेन्न पुरुषार्थपरमित्येकवाक्यतावगमात् । पुरुष-  
स्य च परत्वप्रतिपादनमाध्यानायाध्यानाच्च<sup>2</sup> प्रयोजनमस्त्यपवर्गप्राप्तिः । तथा  
5 चाह --- यच्छेद्वाङ्मनसीप्राज्ञ इति । बाह्यमिन्द्रियं मनसि नियमयेत् तच्च  
बुद्धौ तां च महति क्षेत्रज्ञे तं च विमलाकाशस्थानीये परमात्मन्येकीकृत्य स  
एवाहमस्मीत्येवं ध्यायेत् ॥ ३-३-१४ ॥

आत्मशब्दाच्च ॥ ३-३-१५ ॥

एषु सर्वेषु भूतेषु गूढात्मा न प्रकाशते । दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया  
10 सूक्ष्मदर्शिभिरिति । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदमिति । त-  
स्मादिन्द्रियादिपरत्वप्रतिपत्तेः पुरुषस्य परत्वप्रतिपत्त्यर्थं न निरपेक्षत्वमिति  
स्थितम् ॥ १५ ॥

आत्मगृहीतेरितरवदुत्तरात् ॥ ३-३-१६ ॥

ऐतरेयके श्रूयते --- आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिष-  
15 त्स ऐक्षत लोकान्नुसृजा इति । तत्र संदेहः । किमपर आत्मा किं वा पर इति ।  
तत्र लोकसृष्टिश्चवणादपरो हिरण्यगर्भाख्यो निर्दिश्यते । परश्चेन्महाभूतसृष्टि-  
निर्दिश्येतेति पूर्वः पक्षः । सिद्धान्तस्तु --- परमात्मगृहीतेरितरवद्यथात्मन  
आकाशः संभूत इति सदेव सोम्येदमग्र असीदिति । कस्मात् । उत्तरादीक्ष-  
तिशब्दात् ।

20 अन्वयादिति चेत्स्यादवधारणात् ॥ ३-३-१७ ॥

लोकसृष्ट्यान्वयादपर इति चेदिति यदुक्तमत्रोच्यते । स्यात्परोऽवधा-  
रणात्<sup>3</sup> । आत्मा वा इदमेक एवाग्र असीदिति सृष्टेः प्रागद्वितीयत्वं प-  
रमात्मन्युपपद्यते । हिरण्यगर्भे पुनरेक एवेत्यवधारणश्रुतिर्बाध्येत । उत्तरत्र  
सोऽह्य एव पुरुषं उद्धृत्यामूर्च्छयदिति प्रथमजस्य सृज्यमानत्ववचनात्सदेव

<sup>1</sup> Md. *lacuna*: paratva[...paratva<sup>o</sup> ], p. 195, l. 3 (*haplography*) <sup>2</sup> see p. 195, l. 2

<sup>3</sup> Md. *vādharaṇāt* (<vāva<sup>o</sup> ? So Dv.)

सोम्येदमग्र आसीदित्यत्रात्मग्रहणं साधितं ईक्षतेर्नाशब्दमिति । अतो दृष्टान्ताभिधानं युक्तम् ॥ १७ ॥

### कार्याख्यानादपूर्वम् ॥ ३-३-१८ ॥

5 छन्दोगा वाजसनेयिनश्च प्राणसंवादे श्वादिमर्यादं प्राणस्यान्नमाम्नाय तस्यै-  
वापो<sup>1</sup> वास आमनन्ति अनन्तरं<sup>2</sup> च छन्दोगा आमनन्ति तस्माद्वा एतद-  
शिष्यन्तः<sup>3</sup> पुरस्ताच्चोपरिष्ठाञ्चाङ्गिः परिदधतीति । वाजसनेयिनस्त्वामनन्ति  
तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वा चाचामन्त्येतमेव तदन्न-  
मग्नं कुर्वन्तो मन्यन्ते तस्मादेवंविदशिष्यन्नाचामेदेतमेव तदन्नमग्नं कुरुत  
10 इति । तत्राचमनमग्नताचिन्तनं च प्राणस्य प्रतीयते । ततः किमुभयमपि  
विधीयते किं वाचमनमनूद्य तत्र चिन्तनमिति विचार्यते । किं तावत्प्राप्तम् ।  
उभयं विधीयत इति । ननु भोजनकाले स्मृतितः प्राप्तमाचमनम् । सत्यम्  
तत्प्रायत्यार्थम्<sup>4</sup> । इदं तु प्राणविद्याङ्गत्वेनोपदिश्यते इति पूर्वः पक्षः । सिद्धान्त-  
स्तु --- यदपूर्वमप्राप्तं स्मृतितः तदाचमनीयास्वप्सु<sup>5</sup> वासोदर्शनं विधीयते ।  
15 कस्मात् । कार्याख्यानादहरहः कर्तव्याचमनस्य संकीर्तनात् । न चानेकार्थवि-  
धानं कल्पयितुं युक्तमेकार्थविधाने<sup>6</sup> संभवति । तदनमग्नं कुर्वन्तो मन्यन्ते<sup>7</sup>  
इति चोपसंहारात्प्राणविद्याप्रकरणार्थज्ञानविधानमेव युक्तम् । आ श्वभ्य आ  
शकुनिभ्य इत्यत्र तावत् दृष्टिविधानम् । न हि समस्तप्राणिभक्षणमुपासके-  
न कर्तुं शक्यं प्रतिषेधातिक्रमाच्च । तत्साहचर्यादाचमनेऽपि दृष्टिविधानमेवेति  
20 स्थितम् । परिदधतीति च परिधानचिन्तनं युक्तम् । वचनमाचमेदिति<sup>8</sup> विधि-  
राचमनीयास्वप्सु अनग्नतापर्यवसायाय दोषः प्राथम्याच्च । प्रायत्यार्थे<sup>9</sup> वासो  
दृष्टिः कर्तव्या नामामृतोपस्तरणमसीति<sup>10</sup> भोजनोपक्रमे ॥ १८ ॥

### समान एवञ्चाभेदात् ॥ ३-३-१९ ॥

वाजसनेयकेऽग्निरहस्ये शाण्डिल्यविद्याम्नाता सत्यं ब्रह्मेत्युपासीत । अ-  
थ<sup>11</sup> खलु क्रतुमयोऽयं पुरुषः स यावत्क्रतुरयमस्माल्लोकात्प्रैत्येवं क्रतुर्हामुं

<sup>1</sup> Md. tasmaivāyo vāsa <sup>2</sup> <anantaram ca chandogā āmananti >: my conjecture; we must assume a lacuna <sup>3</sup> Md. ° śiṣyantah [..... aśiṣyanta], p. 196, l. 7 (haplography)  
<sup>4</sup> Md. tatprāptyartham <sup>5</sup> Md. om. ° ca° <sup>6</sup> Md. ° vi[dhāne ... āśvabhya] (p. 196, l. 16) <sup>7</sup> manyante, e.c.; Ld. kurvata iti <sup>8</sup> Ld. ācāmaned <sup>9</sup> Md. prāptyarthe (>Dv. prājaptyārthe) <sup>10</sup> Ld, Md. nāmṛto° <sup>11</sup> Ld. artha



लोकं प्रेत्याभिसंभवति । स आत्मानमुपासीत । मनोमयं प्राणशरीरं भारूप-  
माकाशात्मानमिति<sup>1</sup> । बृहदारण्यके पुनः सा पद्यते मनोमयोऽयं पुरुषो भाः  
सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एष सर्वस्य वशी सर्वस्येशा-  
नः सर्वस्याधिपतिः सर्वमिदं प्रशास्तीति । किं विद्याभेदः किं वाऽभेद इति ।  
5 किं तावत्प्राप्तम् । विद्याभेदोऽभ्यासात्<sup>2</sup> । यथा पञ्चकृत्वोऽभ्यासात्प्रयाजभेद-  
स्तथात्रापीति प्राप्त उच्यते --- समाने शाखैकत्वे विद्यैकत्वं वेद्यस्याभेदात् ।  
एवञ्च गुणोपसंहारः शाखान्तरविहितवत् । अग्निरहस्ये विद्याविधिरारण्यके  
गुणविधिः सर्वस्येशान इत्येवमादेः । ननु मनोमयादीनां पुनः श्रवणमन-  
10 र्थकं अविदितानामेव गुणानां विधानं<sup>3</sup> युक्तम् । अत्रोच्यते --- अत एव  
कतिपयविदितगुणसंकीर्तनात्प्रत्यभिज्ञानसिद्धिरिति ॥ १९ ॥

संबन्धादेवमन्यत्रापि ॥ ३-३-२० ॥

बृहदारण्यके सत्यं ब्रह्मेत्युपक्रम्य तद्यत्तत्सत्यमसौ स आदित्यः । य एष  
एतस्मिन्मण्डले पुरुषो यश्चायं द्षिणेऽक्षन् पुरुष<sup>4</sup> इति । सत्यस्य ब्रह्मणोऽ-  
15 धिदैवतमध्यात्मं चायतनविशेषमुद्दिश्य<sup>5</sup> द्वे उपनिषदौ विधीयेते । तस्योपनि-  
षदहरित्यधिदैवतमितरस्योपनिषदहमिति<sup>6</sup> । विद्यैकत्वाद्बुभयमुभयत्रेति पूर्वः  
पक्षः । कथम् । सत्यब्रह्मसंबन्धादेवमिति । यथा शाण्डिल्यविद्यायां तथा  
मण्डलेऽक्षिणि चेत्यर्थः ॥ २० ॥

न वा विशेषात् ॥ ३-३-२१ ॥

20 न वेति व्यावृत्तिः । नोभयमुभयत्र । स्थानविशेषोपाधित्वात् । यथा चार्य-  
स्यासीनस्योक्तो धर्मो गच्छतो न भवति ॥ २१ ॥

दर्शयति च ॥ ३-३-२२ ॥

व्यवस्थामेवं जातीयकस्य दर्शयति च तस्यैतस्य तदेव रूपं यदमुष्य रू-  
पमिति स्थानविशेषादप्राप्तमर्थमितिदिशति<sup>7</sup> ॥ २२ ॥

<sup>1</sup> Ld. nīrūpam <sup>2</sup> Md. (Dv.) om. vidyābhedo ... śākhaikatve <sup>3</sup> Dv. sādhanam  
<sup>4</sup> Ld, Md. om. puruṣa <sup>5</sup> Ld. upadiśya dve; Md. uddiśyatve <sup>6</sup> Ld. aham ity  
<sup>7</sup> both MSS. athāti<sup>o</sup> for artham ati<sup>o</sup> (e.c.)

संभृति द्युव्यास्यपि चातः॥ ३-३-२३॥

ब्रह्मज्येष्ठा वीर्यां संभृतानि । ब्रह्माग्रे ज्येष्ठं दिवमाततान । ब्रह्मभूतानां प्रथमं  
न जज्ञे । तेनार्हति ब्रह्मणा स्पद्धितुं क इत्येवं मान्त्रवर्णिकं राणायनीयानां खि-  
5 लेषु संभृतिद्युव्यासिप्रभृतिविभूतिजातमास्नातम् । तेषामेव उपनिषदि<sup>1</sup> शाण्डि-  
ल्यविद्या प्रभृतयो ब्रह्मविद्याः पद्यन्ते । तासु विभूत्युपसंहारो विद्याभेदादिति  
शङ्कायामुच्यते तदपि विभूतिजातं नोपसंहर्तव्यम् । अत एवायतनविशेषात्  
दहरविद्यायां हृदयमायतनं शाण्डिल्यविद्यायामपि तदेवोक्तमेव । एष<sup>2</sup>म आ-  
त्मान्तर्हृदय इति । विभूतयश्चाधिदैविक्यः । ननु चात्राप्याधिदैविक्यो विभूतयः  
10 श्रूयन्ते ज्यायान्दिवो<sup>3</sup> ज्यायानेभ्यो लोकेभ्यः । एष उ एव भामनीरेष हि स-  
र्वेषु लोकेषु भातीति<sup>4</sup> । अत एवान्यनिवृत्तिरवगम्यते प्रकरणाधीताधिदैविकी  
विभूतिरुपादेया नेतरेति ॥ २३ ॥

पुरुषविद्यायामपि चेतरेषामनाम्नानात् ॥ ३-३-२४ ॥

अस्ति ताण्डिनां रहस्यब्राह्मणे पुरुषविद्या । तत्र<sup>5</sup> पुरुषो यज्ञः कल्पितः<sup>6</sup> ।  
15 तदीयमायुस्त्रेधा विभज्य सवनत्रयं कल्पयित्वा अशिशिषादीनि<sup>7</sup> च दीक्षादी-  
नि कल्पितानि<sup>8</sup> तथाशीर्मान्त्रप्रयोगस्तथायुर्वृद्धिः फलम् । स ह षोडशं वर्षशतं  
जीवतीति । तैत्तिरीया अपि यज्ञं कल्पयन्ति तस्यैवं विदुषो यज्ञस्यात्मा य-  
जमानः श्रद्धा पत्नीत्येवमादिनानुवाकेन । तत्र पुरुषयज्ञे समाख्याविशेषाद्  
गुणोपसंहारप्राप्तावुच्यते । पुरुषविद्यायामपि चायमनुपसंहारो विभूतिवत् ।  
20 कथम् । इतरेषां तैत्तिरीयाणां ताण्डिवदनाम्नानात् । आत्मा यजमान इ-  
त्यारभ्य पुरुषसंबन्धिभिरात्मादिभिर्यज्ञसंपादनमत्यन्तविलक्षणम् । सर्वत्र च  
प्रकारभेदादेवोपासनाभेदः । यत्किञ्चित्तु साधर्म्यं सर्वत्र संभाव्यमित्यसाधनम् ।  
तत्फलभेदाच्च पूर्वस्मिन्ननुवाके न्यास इत्याहुर्मनीषिणो ब्रह्माणमित्युपन्यस्य  
तदुपासकस्य तत्प्राप्तिमुक्त्वा ब्रह्मणो महिमानमाप्नोति ब्रह्मणो महिमानमेत्यु-  
पनिषदित्युक्तेदमास्नायते तस्यैवं विदुषो यज्ञस्येति विद्वानेव यज्ञः सामाना-

<sup>1</sup> (upaniṣadi) e.c. <sup>2</sup> both: sa for eṣa ma <sup>3</sup> Md. om. jyāyāndivo <sup>4</sup> I assume a lacuna here <sup>5</sup> (rahasyabrāhmaṇe puruṣavidyā— tatra) e.c. <sup>6</sup> Ld. kalpita iti; Md. kalpiti <sup>7</sup> both: āśiṣādīni <sup>8</sup> e.c.

धिकरण्यप्रयोगात् । यज्ञत्वं कथमिति श्रुत्यैव सादृश्यमुपपादितमिति । तथा  
छान्दोग्यगताशीर्मन्त्रा नोपसंहर्तव्या इति ॥ २४ ॥

वेधाद्यर्थभेदात् ॥ ३-३-२५ ॥

5 अस्त्याथर्वणिकानामुपनिषदारम्भे<sup>1</sup> मन्त्रः सर्वं प्रविध्य हृदयं प्रविध्य धम-  
नीः प्रवृज्य<sup>2</sup> शिरोऽभिप्रवृज्य त्रिधा विपृक्त<sup>3</sup> इत्यादि । ताण्डिनां देवसवितुः  
प्रसुव<sup>4</sup> इत्यादि । कठानां तैत्तिरीयाणां च शंनो मित्रः शं वरुण इत्यादि ।  
वाजसनेयिनां प्रवर्ग्यब्राह्मणं पठ्यते देवा ह वै सत्रं निषेदुरिति<sup>5</sup> । तत्रैते  
मन्त्राः<sup>6</sup> । विद्यासूपसंहर्तव्या नेति विचारः । संनिधिपाठात् मन्त्राः प्र-  
10 वर्ग्यादीनि च कर्माणि विद्याङ्गतयोपसंहर्तव्यानीति प्राप्त उच्यते । नैतदेवं  
वेधाद्यर्थभेदात् । भिन्ना हीमेऽर्थाः । वेधादयो<sup>7</sup> न विद्यायामुपयुज्यन्ते । म-  
न्त्रलिङ्गेन त्वभिचारकर्मणि विनियुज्यन्ते । न च मन्त्राणामन्यथार्थकल्पना  
युक्ता । समाख्यानात् । संनिधेश्च लिङ्गस्य बलीयस्त्वात् । प्रवर्ग्यं चाग्निष्टोमे  
विनियुक्तं वाक्येनाग्निष्टोमे प्रवृणक्तीति । अग्निष्टोमः स्वर्गफलार्थं नित्यार्थं च  
15 विनियुक्तः । स्वर्गकामो यजेत । वसन्ते वसन्त इति च । अरण्येऽनूच्यत्वात्स-  
न्निधिपाठः ॥ २५ ॥

हानौ तूपायनशब्दशेषत्वात्

कुशाच्छन्दस्तुत्युपगानवत्तदुक्तम् ॥ ३-३-२६ ॥

अस्ति ताण्डिनां श्रुतिः । अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मु-  
20 खात्प्रमुच्य भूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीति । तथाथर्वणे  
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपेति । शाख्यायनिनः  
पठन्ति --- तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृ-  
त्यामिति । तथा कौषीतकिनः सुकृतदुष्कृते<sup>8</sup> विधुनुते<sup>9</sup> तस्य प्रिया<sup>10</sup> ज्ञातयः  
सुकृतमुपयन्त्यप्रिया दुष्कृतमिति । तदिह क्वचित्सुकृतदुष्कृतयोर्हानिः श्रूय-  
ते । क्वचित्तयोर्विभागेन प्रियैरप्रियैश्चोपायनम् । क्वचिदुभयं हानमुपायनं<sup>11</sup> च ।

<sup>1</sup> Md. atha for asty <sup>2</sup> both: pravibhajayat tridhā <sup>3</sup> Md. visṛkta <sup>4</sup> both:  
prasava <sup>5</sup> (devā ha vai satraṃ niṣeduriti) e.c. <sup>6</sup> e.c. <sup>7</sup> Md. bhedādayo <sup>8</sup> Md.  
sukṛta<sup>o</sup> [... sukṛta]m, p. 199, l. 23 <sup>9</sup> Ld. om. vi<sup>o</sup> <sup>10</sup> Ld. pipāhyāyuh for priyā  
jñātayaḥ <sup>11</sup> Md. upādānaṃ

तद्यत्रोभयं<sup>1</sup> तत्र न किञ्चिद्वक्तव्यम् । यत्राप्युपायनमेव श्रूयते तत्र हानं त्व-  
 र्थादाक्षिप्यतेऽन्यथा तदनुपपत्तेः । उपायनं संप्राप्तिरुच्यते । यत्र तु हानमेव  
 श्रूयते तत्रेदं चिन्त्यते उपायनमाक्षिप्यते न वेति<sup>2</sup> । नेति प्राप्तमश्रुतत्वादिति ।  
 5 तत्रोच्यते । हानौ तु केवलायां श्रुतायामुपायनवचनं<sup>3</sup> प्रतिपत्तव्यं हानशेषत्वा-  
 दुपायनशब्दस्य । कौषीतकिरहस्ये तथावगमात् । त्यक्तयोश्च पुण्यापुण्ययोः  
 क्वचित् क्षेप इत्यपेक्षायामुपपद्यते संबन्धः । धूननं च हानमुच्यते कल्पनामू-  
 र्तत्वात्तयोः । तत्र दृष्टान्तोपादानं भाल्लविनां कुशा वानस्पत्याः स्थ ता मा  
 पातेत्यस्मिन्निगमे सामान्यश्रवणे सति शाठ्यायनिनामौदुम्बराः कुशा<sup>4</sup> इ-  
 10 ति विशेषवचनादौदुम्बर्यः कुशा गृह्यन्ते । क्वचिद्देवासुरच्छन्दसामविशेषप्राप्तौ  
 देवच्छन्दांसि पूर्वाणीति क्रमविशेष आम्नातः । तथा षोडशीस्तोत्रे काल-  
 विशेषे समयाध्युषिते सूर्य इत्याश्रियते । तथोपगानं सामान्येन श्रुतमृत्विज  
 उपगायन्ति । नाध्वर्युरुपगायतीति विशेष आश्रियते । वाक्यान्तरगतो विशे-  
 षो वाक्यान्तरे समाश्रयितव्यो वाक्यस्य परिपूरणाय । तदुक्तं बाधलक्षणेऽपि  
 15 तु वाक्यशेषः स्यात् अन्योन्यत्वाद्विकल्पस्य विधीनामेकदेशः स्यादित्येष वै  
 सप्तदश प्रजापतिर्यज्ञे आनुयन्तु इत्यस्य वाक्यस्य नानुयाजेषु ये यजामहं  
 करोतीति शेष इति व्याख्यातम् । अन्यथा विकल्पः स्यादिति ॥ २६ ॥

सांपराये तर्तव्याभावात्तथा ह्यन्ये ॥ ३-३-२७ ॥

देवयानेन पथा पर्यङ्कस्थं ब्रह्माभिप्रस्थितस्यार्धपथे सुकृतदुष्कृतवियोगं कौ-  
 20 षीतकिनः समामनन्ति --- देवयानं पन्थानमासाद्याग्निलोकमागच्छतीत्यु-  
 पक्रम्य स आगच्छति विजरां<sup>5</sup> नदीं मनसैवात्येति<sup>6</sup> तत्सुकृतदुष्कृते विधूनुत<sup>7</sup>  
 इति । तत्र यथाश्रुतमेव न हानिमिति प्राप्त उच्यते । सांपराये परलोकगमने  
 देहादुत्सर्पणकाले हानम् । कस्मात् । तर्तव्याभावात्<sup>8</sup> । न हि ताभ्यामर्धपथे  
 प्राप्तव्यमस्ति । तस्मात्प्रागेव सन्नयं पुण्यपापक्षयः पश्चात्पठितः । कथं गम्य-  
 25 ते । यतोऽन्ये शाखिनस्ताण्डिनः शाठ्यायनिश्च प्रागेव हानं समामनन्ति अश्व  
 इव रोमाणि विधूय तस्य पुत्रा दायमुपयन्ति<sup>9</sup> ॥ २७ ॥

<sup>1</sup> both: tarhyatrobhayam <sup>2</sup> (na veti) e.c. <sup>3</sup> Md. om. ° vacana° <sup>4</sup> e.c. <sup>5</sup> both: virajāṃ <sup>6</sup> both: manasaivābheti <sup>7</sup> both: vidhvastam iti iti <sup>8</sup> Md. bhartavyā° ; Dv. kartavyā° <sup>9</sup> (aśva iva romāṇi vidhūya tasya putrā dāyamupayanti) e.c.

छन्दत उभयाविरोधात् । ३-३-२८ ॥

कथं पुनः परकीययोः परसंक्रान्तिरिति । छन्दतः । संकल्पतो हि विदुषः शुभं संकल्पयति तस्य सुकृतापत्तिर्यस्तु द्वेषादहितमिच्छति तस्य दुष्कृतम् ।  
5 शास्त्रप्रामाण्यादेतद्गम्यते । धर्माधर्मव्यवस्थायां तदेव प्रमाणं न युक्तयः क्र-  
मन्ते । तथा च मन्त्रवर्णः तेन कृतादकृतादेनसस्य विद्यादेवासः पिपृता  
स्वस्तये । अकृतं परकृतमभिप्रेतम् । स्मृतिश्च ।

शाप्यमानस्य यत्पापं शपमानं नियच्छतीति ।

एवञ्चैतन्मनुस्मृतिरुपपद्यते<sup>1</sup> ।

10 प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम् ।  
विसृज्य ध्यानयोगेन ब्रह्माप्येति सनातनमिति ॥

उभयोः कौषीतकिशाव्यायनिश्चुत्योरविरोधादेवम् ॥ २८ ॥

गतेरर्थवत्त्वमुभयथाऽन्यथा हि विरोधः ॥ ३-३-२९ ॥

यदि पुण्यमपि निवर्तते किमर्था गतिरित्याशङ्कोच्यते । गतेरर्थवत्त्वमुभय-  
15 था दुष्कृतनिवृत्त्या सुकृतनिवृत्त्या चोभाभ्यां प्रकाराभ्याम् । यदि पुण्यमनुवर्तेत  
तत्फलमनुभूयावृत्तिः स्यात् । ततश्चैतेन मार्गेण प्रतिपद्यमाना इमं मानवमा-  
वर्तं नावर्तन्त इत्यनावृत्तिश्चुतेर्विरोधः स्यात् । अनेन पथा गतस्यानावृत्तिः ।  
अणुः पन्था विततः पुराणस्तेनैति ब्रह्मवित्पुण्यकृतैजसश्चेति<sup>2</sup> विद्या कर्मा-  
क्षिप्ता गतिर्विशिष्टदेशप्राप्तये युज्यते ॥ २९ ॥

20 तदाह

उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् ॥ ३-३-३० ॥

उपपन्नो गत्युपदेशः । तस्य<sup>3</sup> लक्षणं निमित्तं योऽर्थस्तस्य<sup>4</sup> । तदिति गतिः  
परामृश्यते । तल्लक्षणस्यार्थस्योपलब्धेः पर्यङ्कविद्यायाम् । कथम् । कार्यब्र-  
ह्मप्राप्तेः<sup>5</sup> । तेन च संवादादिप्रयोजनं लिङ्गशरीरयुक्तस्यावकल्पते<sup>6</sup> । यथा

<sup>1</sup> Md. mūlasmtir <sup>2</sup> both: brahmavit tejasah puṇyakṛcceti <sup>3</sup> Ld. nimittam  
lakṣaṇam <sup>4</sup> both: yasyārthasya for yo'rthas tasya <sup>5</sup> both: ° prāptiḥ <sup>6</sup> Md.  
° yuktasya ca kalpate

लोके करणवतां परस्परसंवादो दृश्यते। यजूदरः<sup>1</sup> सामशिरा असावृद्धू-  
 त्तिरव्ययः। स ब्रह्मेति विज्ञेय ऋषिर्ब्रह्ममयो महानिति। तमाह केन मे  
 पौंस्यानि नामान्याप्नोषीति<sup>2</sup> प्राणेनेति ब्रूयात्। केन नपुंसकानीति मनसेति<sup>3</sup>  
 5 केन स्त्रीनामानीति वाचेति। तमाहापो<sup>4</sup> वै खलु मे ह्यसावयं ते लोक इति  
 सा या ब्रह्मणो जितिर्या व्युष्टिस्तां जितिं जयति तां व्युष्टिं व्युष्टुते य एवं  
 वेदेति। तद्वारेण च परब्रह्मप्राप्तिमन्तरेण लिङ्गनिवृत्त्यनुपपत्तेः नदीदृष्टान्तेन  
 तत्रैवाप्युपश्रुतेः। अत्राधिकरणे व्याख्यातारः केचित्स्वमतिकल्पनया वर्णय-  
 न्ति गतेरर्थवत्त्वं सगुणविद्यायां श्रूयते निर्गुणविद्यायां नास्त्युपयोग इति।  
 10 तत्र तेषामवाचनमिति फल्गुत्वान्निराकरणे न प्रत्युद्यते ॥ ३० ॥

**अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ॥ ३-३-३१ ॥**

कासु चिदुपकोशलविद्यायां पञ्चाग्निविद्यायां दहरविद्यायां<sup>5</sup> गतिः पद्यते।  
 मधुविद्यायां शाण्डिल्यविद्यायां संवर्गविद्यायां<sup>6</sup> च न श्रूयते। यत्रैव श्रूयते  
 तत्रैव नियम इति प्राप्त उच्यते। स्यादनियमः। ननु प्रकरणादिविरोधः।  
 15 नेत्युच्यते। श्रुतिलिङ्गवाक्यप्रकरणादीनां सर्वेषामविरोधः। कथम्। शब्दानु-  
 मानाभ्याम्। ये चेमेऽरण्ये श्रद्धा तप इत्युपासत इति श्रुतेः। श्रद्धातप इति  
 विद्यान्तरशीलिनो निर्दिश्यन्ते। श्रद्धापूर्वकं ज्ञानं तप इत्युच्यते। मोक्षसाधन-  
 त्वमुभयोः सामान्यरूपमाश्रित्य तपःशब्दप्रयोगः। स्मृतिरपि शुक्लकृष्णे गती  
 ह्येत इति। द्विराम्भानमनुचिन्तनार्थम्। अथवाऽनियमदर्शनार्थं तत्र तत्रेयं  
 20 गतिर्भवतीति। अनुचिन्तनं च सामान्यलब्धम् ॥ ३१ ॥

**यावदधिकारमवस्थितिराधिकारिकाणाम् ॥ ३-३-३२ ॥**

विदुषामर्चिरादीनां गत्वापवर्ग इति यदुक्तं तन्नोपपद्यते। पुनरपि देहान्त-  
 रमुपपद्यते। कथम्। अपान्तरतमा नाम पुराणऋषिर्विष्णुशासनात्कलिद्वीपर-  
 योः सन्धौ व्यासः संबभूवेति स्मरणात्। एवमन्येषां ब्रह्मविदां वसिष्ठप्रभृतीनां  
 पुनरुत्पत्तेश्च श्रवणात्। तत्रोत्तरम्। भिद्यते हृदयग्रन्थिः। तद्यो यो देवानां

<sup>1</sup> both: tam udyadrumadaraḥ sāmabhyāḥ <sup>2</sup> both: āpnoti° <sup>3</sup> Md. om. manaseti  
<sup>4</sup> both: tam āhāsu vai khalu loke yat te 'sav iti yadā <sup>5</sup> Md. om. daharavidyāyām  
<sup>6</sup> Ld. om. saṁvargavidyāyām; Md. sa<ṁvarga?>vidyāyām

प्रत्यबुध्यत । न स पुनरावर्तत इति च श्रुतेर्विदुषामपुनर्भवः । अधिका-  
रे लोकानुग्रहार्थं व्यापारे भवास्तेषामाधिकारिकाणां व्यासादीनां यावदधि-  
कारमवस्थितिरीश्वरानुशासनादुपपन्ना । स्वकर्म चारब्धफलं तावता कालेन  
5 क्षपयित्वा ।

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।  
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदमिति ॥

नामादिप्रतीकोपासनेषु फलेयत्ताकथनार्थमधिकरणमिति केचित् । तदयु-  
क्तम् । प्रतीकोपासनानां कर्मवत्परिमाणं पदान्तत्वात् । तदवगतमेवेत्यनर्थिका  
10 चिन्ता । प्रायेण हि --- गतानुगतिको लोको न लोकस्तत्त्वचिन्तक इति ।  
अत एव तत्त्वज्ञानं सुदुर्लभम् ॥ ३२ ॥

अक्षरधियां त्ववरोधः सामान्यतद्वावाभ्यामौपसदवत्तदुक्तम् ॥ ३-३-३३ ॥

वाजसनेयिनामेतद्वै तदक्षरं गर्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वम-  
दीर्घमिति । तथाथर्वणेऽथ परा यया तदक्षरमधिगम्यते । यत्तदद्रेयमग्राह्यमि-  
15 ति । प्रतिषेधबुद्धीनां व्यवस्था । न दहरादिविद्यासु प्राप्तिः प्रकरणविरोधादिति  
प्राप्तेऽभिधीयते अक्षरधियां सर्वत्रावरोध परिग्रहः । कस्मात् सामान्यात्प्रपञ्च-  
रूपपर्युदासस्य सर्वत्र समत्वात् । तद्वावाच्च । तस्य प्रतिपाद्यस्य ब्रह्मणः सर्वत्र  
भावात् । औपसदवत् । यथा जामदग्न्येऽहीने<sup>1</sup> पुरोडाशिनीषूपपत्सु सामवे-  
दपठितानां अग्निर्वै होत्रं वेरध्वरस्य पितरं वैश्वानरमवसेकमिन्द्राय देवेभ्यो  
20 जुह्वतां हविः स्वाहेत्येवमादीनां अध्वर्युणा याजुर्वैदिकेन स्वरेणोपांशुत्वेन  
प्रयोगः क्रियते । प्रधानवशवर्तित्वान्नुपसदश्च याजुर्वैदिकाः । तदुक्तं शे-  
षलक्षणे गुणमुख्यतिक्रमे तदर्थत्वान्मुख्येन वेदसंयोग इति । विधिरूपाः पुना  
राजन्यादयः पुरस्ताच्चिन्तिता इति विवेकः ॥ ३३ ॥

इयदामननात् ॥ ३-३-३४ ॥

25 द्वासुपर्णेति मन्त्रं परविद्याधिकारे श्वेताश्वतरा आथर्वणिकाश्च पठन्ति । क-  
ठास्तु ऋतं पिवन्तौ सुकृतस्य लोक इति । विद्याभेदो निर्देशभेदादिति प्राप्ते

<sup>1</sup> both: yāmadagnye

भण्यते । विद्यैकत्वमिति ईयदेतावन्मात्रस्य द्वित्वसंख्यामात्रस्थितस्य वेद्यरूपस्य उभयत्रामननात् । जीवरूपानुवादेनेश्वररूपप्रतिपादनात्<sup>1</sup> । सर्वत्र जुष्टं यदा पश्यत्यन्यमीशमित्युत्तरमन्त्रात् । इतरत्रापि यः सेतुर्जीवानामक्षरं ब्रह्म यत्परमिति । तस्मादधिकगुणोपसंहारः । परविद्याश्चैते त्रयोऽपि वेदान्तास्तत्र येऽस्मिन् पादे परविद्याविचारो नास्तीति प्रतिजानते तेषामानन्दादयः प्रधानस्येत्येवमादिविचारे विरोधः ॥ ३४ ॥

अन्तरा भूतग्रामवत् स्वात्मनोऽन्यथा<sup>2</sup>

भेदानुपपत्तिरिति<sup>3</sup> चेन्नोपदेशवत्<sup>4</sup> ॥ ३-३-३५ ॥

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तर इति हि द्विरुषस्तकहोलप्रश्नयोरामनन्ति वाजसनेयिनः । तत्रोपदेशभेदोऽस्ति नेति चिन्तायामेकमेव प्रतिपाद्यम् । कस्मात् । आत्मनोऽन्तरानन्द आत्मान्तरतमः संभवति । भूतग्रामवदिति वैधर्म्योदाहरणम् । यथा पृथिव्या आपोऽन्तरतमास्ताभ्यस्तेज इति । तस्मादिह भेदानुपपत्तिरिति चेन्नोपदेशवत् । यथोपदेशः प्रश्नः प्रतिवचनात्मको भिद्यते तथोपदेश्यभेदेनापि भवितव्यमन्यथोपदेशद्वयानर्थक्यप्रसङ्गात् । अन्तरतमत्वं च जीवस्य शरीराद्यपेक्षया । यथा बलवान् देवदत्त इति न सिंहाद्यपेक्षया । परमात्मनः पुनः सर्वापेक्षया मुख्यमेवान्तरतमत्वम् । अपरा योजनाषष्ठे यथानवकृत्वस्तत्वमसीत्यभ्यासे अन्यदन्यत्प्रतिपर्यायं प्रतिपाद्यं भिद्यते तथा द्वौ । पूर्वत्र<sup>5</sup> कार्यकरणबुद्धिविज्ञानसंततिव्यतिरिक्तजीवप्रतिपादनमितरत्र<sup>6</sup> तु परमात्मप्रतिपादनम् । वह्नैकत्वं तूपास्योपासकप्रतिपादनपर्यवसानात् ॥ ३५ ॥

व्यतिहारो विशिषन्ति हीतरवत् ॥ ३-३-३६ ॥

तद्योऽहं सोऽसौ योऽसौ<sup>7</sup> सोऽहमित्यादित्यपुरुषमधिकृत्यामानन्त्यैतरेयिणः । तथा जाबालाः --- त्वं वा अहमस्मि भगवो देवते अहं वै त्वमसि इतीश्वरेणैक्यमात्मनश्चिन्तयितव्यम् । न व्यतिहार इति पूर्वः पक्षः । जीवात्मतायामीश्वरस्यानिष्टप्रसङ्गादिति प्राप्तेऽभिधीयते--- व्यतिहारो व्यत्ययः

<sup>1</sup> Md. °pādanāviśeṣāt <sup>2</sup> Ld. om. svātmano <sup>3</sup> Md. ° bhedād upapattir  
<sup>4</sup> Md. °deśāntaravat <sup>5</sup> both: yas te for pūrvatra <sup>6</sup> Md. dittography: yas te kārya° ...yojanāṣaṣṭhe (p. 204, l. 17) etc. <sup>7</sup> Md. om. yo and so'ham



कर्तव्यः द्विरूपा दृष्टिः कर्तव्येत्यर्थः । यथेतरगुणाः सर्वात्मत्वप्रभृतयश्चिन्त-  
नीयास्तथायं व्यतीहारः । यतो विशिषन्ति समाम्नातारः परस्परं त्वमहमहं  
च त्वमसीति परमात्मभावनायामेकत्वं दृढीभवति । यदुक्तं जीवात्मतायामी-  
5 श्वरस्यानिष्टापत्तिरिति । तत्राग्निराशौ क्षिप्तविस्फुलिङ्गवदुपाधितिरस्कारोप-  
पत्तेरनवद्यम् ॥ ३६ ॥

सैव हि सत्यादयः ॥ ३-३-३७ ॥

वाजसनेयके स यो हैतन् महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेत्यारभ्याप एवेद-  
मग्र आसुस्ता आपः सत्यमसृजन्तेति प्रकृत्यानन्तरमुच्यते तद्यत्तत्सत्यमसौ  
10 स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेक्षन्पुरुष इत्यादि ।  
तत्र पूर्वः पक्षः --- द्वे एते सत्यविद्ये फलभेदात्पूर्वत्र जयतीमाँल्लोकान्पर-  
त्र हन्ति पाप्मानं जहाति चेति प्राप्ते ब्रूमः<sup>1</sup> --- सैव या पुरस्तात्प्रकृता ।  
हीति हेतौ । प्रकृतसत्यज्ञानात् । तद्यत्तत्सत्यमिति च सर्वनाम्ना<sup>2</sup> पराम-  
शांत्स्थानविशेषसम्बन्धात्सैवोपदिश्यत इत्येकं विद्यात्वम् । तस्योपनिषदह-  
15 रहमिति चाङ्गान्तरुपदेशः तस्य स्तुत्यर्थमिदं फलान्तरश्रवणमित्यदोषः<sup>3</sup> ।  
यथा चाक्षुषीत्याज्यभागौ चक्षुरेव भ्रातृव्यस्य वृङ्ग इति परार्थत्वात् फल-  
श्रुतिरर्थवादस्तद्वदिति । अथवाहरहमित्युपनिषदोर्गुणफलसंबन्धो गोदोहवत् ।  
अर्थवादाद्विधिः श्रेयानिति स्थितम् । ये पुनरिमां च सत्यविद्यां छान्दोग्ये  
च<sup>4</sup> हिरण्यकेशाङ्कितामुद्गीथविद्यामुदाहृत्य एकविद्यात्वमङ्गीकृत्य सत्यादीन्<sup>5</sup>  
20 गुणानुपसंहार्यान् मन्यन्ते प्रकरणं श्रुतिं च बाधन्ते । कर्माधिकृतपुरुषविषया  
हि सोद्गीथभक्तिव्यपाश्रयाच्च तत्प्रकरणत्वाच्च । आदिमध्यावसानेषु चोद्गीथ-  
कर्तृव्यापारश्रवणात् । प्रथमजमिति हिरण्यगर्भोपासन<sup>6</sup> वगम्यते । तत्पुनः  
परमात्मविषयमतद्धर्मोपदेशादित्युक्तम् ॥ ३७ ॥

कामादीतरत्र तत्र चायतनादिभ्यः ॥ ३-३-३८ ॥

25 छान्दोग्ये यदिदमस्मिन् ब्रह्मपुर इत्युपक्रम्यापहतपाप्मादयो गुणाः नि-  
र्दिष्टाः । वाजसनेयके तु कतम आत्मेति<sup>7</sup> योऽयं विज्ञानमयः पुरुषः प्राणेषु

<sup>1</sup> Md. kramah <sup>2</sup> Md. sarvanāmnāṅgānta<sup>o</sup> <sup>3</sup> Md. haplography<sup>o</sup> śravaṇam  
[ity<sup>o</sup>.... ahar aham] ity upaniṣador <sup>4</sup> both om. ca <sup>5</sup> both: satyān <sup>6</sup> lacuna  
<sup>7</sup> both om. iti

हृद्यन्तर्ज्योतिरुपक्रम्य विज्ञानात्मनः स्वप्नावस्थां च प्राज्ञेनात्मना संपरिष्वक्त  
 इति वर्णयित्वा संसारगतिं च तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा चेति  
 तदनन्तरमथाकामयमानो योऽकामो निष्काम इत्युक्त्वाथायमनस्थिकोऽशरी-  
 5 रः प्राज्ञ आत्मा ब्रह्मैव तेज एव संराडिति<sup>1</sup> होवाचेत्युक्त्वा स एष सर्वस्य<sup>2</sup>  
 वशी सर्वस्येशानः स वा एष महानुज आत्मा अजरोऽमर इत्याम्नायते  
 प्रक्रमभेदाद्विद्याभेदप्राप्तिरिति। अत्रोच्यते। कामादिगुणजातम्। काम इति  
 सत्यकामः सत्यसंकल्प इति गुणगणो लक्ष्यते। तदितरत्र वाजसनेयके संग्र-  
 हीतव्यम् वशित्वादयश्चेतरत्र। कस्मात्। आयतनादिसामान्यात्समानं<sup>3</sup> हृदयं  
 10 आयतनं सेतुत्वं लोकासंभेदनप्रयोजनमिति। यत्र परं ब्रह्मोपास्यमुपदिश्यते  
 सद्विद्यादिषु तत्रापहतपाप्मादयो भवन्ति तैर्विना परमात्मत्वानुपपत्तेः। त-  
 त्सर्वैरपरविद्यासगुणमेव। आनन्दादिगुणानां संसारनिवृत्तिहेतूनामवश्यम्भा-  
 वित्वादितरस्य चाब्रह्मत्वात्। एतावांस्तु विशेषः सद्विद्यादिषु गुणानां पृथक्  
 चिन्तनं नास्तीति निर्गुणेत्युच्यते। फलं त्वविशिष्टमन्तर्गुणदेवतोपासनात्।  
 15 तथाभूतं हि तद्वस्तु। तत्प्राप्तौ सर्वप्राप्तिरिति॥ ३८॥

आदरादलोपः<sup>4</sup>॥ ३-३-३९॥

छान्दोग्ये वैश्वानरविद्यायां तद्यज्ञं प्रथममागच्छेत्तत्त्वोमीयं स यां प्रथ-  
 मामाहुतिं जुहुयात्तां जुहुयात् प्राणाय स्वाहेत्यादिना पञ्चाहुतयो विहिताः।  
 तासां वाक्ये अग्निहोत्रशब्दः श्रूयते। य एतदेवं विद्वानग्निहोत्रं जुहोति यथेह  
 20 क्षुधिता बाला मातरं पर्युपासते एवं सर्वाणि भूतानि अग्निहोत्रमुपासत इ-  
 ति। तस्य भोजनलोपे लोपोऽथालोप इति। जाबालानामादरवचनात्तदलोप  
 इति पूर्वः पक्षः। पूर्वोऽतिथिभ्योऽश्रीयात्<sup>5</sup>। यथा ह वै स्वयमहुत्वाग्निहोत्रं  
 परस्य जुहुयादेवं तदिति अतिथिभोजनस्य प्राथम्यं निन्दित्वा स्वामिभोजनं  
 प्रथमं प्रापयन्ती श्रुतिरादरं प्राणाग्निहोत्रे करोति। अग्निहोत्रशब्दश्च धर्मा-  
 25 तिदेशार्थो यथा कुण्डपायिनामयने मासमग्निहोत्रं जुहोतीति। भोजनलोपे  
 अद्विरन्येन वा कर्तव्यम्॥ ३९॥

इति प्राप्ते सिद्धान्तोऽभिधीयते।

<sup>1</sup> both: loka eva sāmān iti <sup>2</sup> Md. om. sarvasya vaśī <sup>3</sup> e.c.; both: sāmārthyāt

<sup>4</sup> Ld. ādayād <sup>5</sup> both: pūrvam atithi<sup>o</sup>

उपस्थितेऽतस्तद्वचनात् ॥ ३-३-४० ॥

उपस्थिते प्राप्ते भोजनेऽतः प्रथमाहृताङ्गतात्प्राणाग्निहोत्रं कर्तव्यम् । कु-  
तः । तद्वचनात् । तस्य भोजनार्थस्य होमसंबन्धवचनात् भक्तप्रयोजको होमः ।  
5 यथा सप्तमं पदमभिगृह्णातीति क्रयप्रयुक्तैकक्रयनीविषयत्वात्सप्तमपदपांशुग्र-  
हणस्याप्रयोजकत्वमुक्तं<sup>1</sup> पदकर्माप्रयोजकं नयनस्य परार्थत्वादिति चतुर्थे ।  
वैश्वानरोपासकस्य वाचनिकं पूर्वभोजनमित्यदोषः । स्तुतिर्वा । विधिवाक्यगतं  
च नामधेयमतिदेशकं सत्यामाकाङ्क्षायां कौण्डपायनीयहोमे । अत्राग्निहोत्र-  
पदमर्थवादगतं तत्रातिदेशकं स्तुतिपरत्वात् । यथोपदेशः<sup>2</sup> से<sup>3</sup> यूपो भवतीति  
10 केनचित्सादृश्येन सिद्धेन स्तुत्युपपत्तेरित्युक्तं सप्तमे ॥ ४० ॥

तन्निर्द्धारणानियमस्तद्वृष्टेः पृथग्ध्यप्रतिबन्धः फलम् ॥ ३-३-४१ ॥

सन्ति कर्माङ्गव्यपाश्रयाणि विज्ञानानि ओमित्येतदक्षरमुद्गीथमुपासीतेत्या-  
दीनि तेषां निर्द्धारणमेकान्तभावः । तस्य ऋतुष्वनियमो गोदोहनादिवदक्रत्व-  
ङ्गत्वात्तद्वृष्टेरित्यनियमप्रदर्शनात्तेनोभौ कुरुतो<sup>4</sup> यश्चैतदेवं वेद यश्च न वेदिति ।  
15 यतः साङ्गऋतुफलात् पृथगेवाप्रतिबन्धः फलमुपासनानाम् । कर्मफलस्यैवा-  
तिशयोऽप्रतिबन्धो यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं  
भवतीति इतरदपि कर्म वीर्यवदेव फलवदित्यर्थः । फलश्रुतिरर्थवाद इति  
पूर्वपक्षाशङ्का ॥ ४१ ॥

प्रदानवदेव तदुक्तम् ॥ ३-३-४२ ॥

20 वाजसनेयकेऽध्यात्मं वागादीनां प्राणः श्रेष्ठोऽवधारितोऽधिदैवतमग्न्यादी-  
नां वायुः । तथा छान्दोग्ये वायुर्वाव संवर्ग इत्यधिदैवमग्न्यादीनां वायुः  
संवर्गः । अत्राध्यात्मं वागादीनां प्राण इति । यः प्राणः स वायुरिति वा-  
युप्राणयोरभेदश्रुतेर्विद्यैकत्वमध्यात्माधिदैवयोरिति प्राप्त उच्यते । विद्याभेदः  
स्थानभेदनियमात् । तौ वा एतौ द्वौ संपर्गौ वायुरेव देवेषु प्राणः प्राणेष्विति

<sup>1</sup> Ld. ° hāyanī° ; Md. ° hāyanā° <sup>2</sup> Ld. athopaśayo rthano bhavati; Md. yathopaśayo yūpo bhavati <sup>3</sup> lacuna <sup>4</sup> both: kurute

भेदव्यपदेशात् । भवति च वस्त्वभेदेऽपि गुणभेदात्कर्मभेदः प्रदानवत् । इन्द्राय राज्ञे पुरोडाशमेकादशकपालं निर्वपेदिन्द्रायाधिराजायेन्द्राय स्वाराज<sup>1</sup> इति । प्रदानभेदः । प्रक्षेपनानात्वम् । तदुक्तं संकर्षे --- नाना वा<sup>2</sup> देवता पृथग्ज्ञानादिति<sup>3</sup> ॥ ४२ ॥

लिङ्गभूयस्त्वात्तद् बलीयस्तदपि ॥ ३-३-४३ ॥

नेव<sup>4</sup> वा इदमग्रेऽसदासीन्नेव सदासीत् । असीदिव वा इदमग्रे नेवासीत्तद्ध तन्मन एवास । तत्षड्त्रिंशत्सहस्राण्यपश्यदात्मनोऽग्नीनर्कान्मनोमयान्मन-  
श्चितस्ते मनसैवाधीयन्त मनसाचीयन्त मनसैषु<sup>5</sup> ग्रहा अगृह्यन्त मनसास्तुवत  
मनसा शंसन्<sup>6</sup> यत्किञ्चिद् यजे कर्म क्रियते तन्मनो वाचमसृजत । सेयं<sup>7</sup> वाक्  
प्राणमसृजत इत्यनेन<sup>8</sup> क्रमेण प्राणश्चक्षुः ओत्रं कर्माग्निरिति तेषामेकैक<sup>9</sup> ए-  
व<sup>10</sup> तावान् यावानसौ पूर्वः । ते हैते विद्याचित एव । तान्हैतानेवंविदे  
सर्वदा सर्वाणि भूतानि चिन्वन्त्यपि<sup>11</sup> स्वपते विद्याया हैवैत एवंविदश्चिता  
भवन्तीति । तत्र संशयः । किं कर्मात्मका अमी अग्नयः किं विद्यामया इति ।  
ज्ञानात्मका इति सिद्धान्तं तावदाह लिङ्गभूयस्त्वान्निङ्गं सामर्थ्यं तद्यत्किञ्चे-  
मानि भूतानि मनसा संकल्पयन्ति तेषामेव सा कृतिरिति तान्हैतानेवं विदे  
सर्वदा सर्वाणि भूतानि चिन्वन्त्यपि स्वपते सुषुप्ताय चेत्यर्थः । तद्धि लिङ्गं  
प्रकरणाद्बलीयः । तदप्युक्तं शेषलक्षणे श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानां  
समवाये पारदौर्बल्यमर्थविप्रकर्षादिति पूर्वस्य बलीयस्त्वमुक्तम् ॥ ४३ ॥

अथ पूर्वपक्षः ।

पूर्वविकल्पः प्रकरणात् स्यात् क्रिया मानसवत् ॥ ३-३-४४ ॥

पूर्वस्यैव क्रियामयस्येष्टकाभिरग्निं चिन्वत इति विहितस्यायमग्निर्विकल्पः<sup>12</sup> स्यात्तत्प्रकार इत्यर्थः । यथासौ क्रत्वङ्गं तथायमपीत्यर्थः । कथम् ।

<sup>1</sup> Md. sarvarājya iti <sup>2</sup> Ld. va; Md. om. <sup>3</sup> both: prthaktvad iti <sup>4</sup> Ld. naiva vedam agre sad āsittadiva vā idam agre naivāsīt tad utan mana eva ṣaṭtriṃśa sahasrāṇy apaśyad ātmano manomayān manaścītas te; Md. nevaṃ vedam agre sadāsīt iva vā idam agre naivāsīt tadvan mana eva ṣaṭtriṃśat sahasrāṇy ātmano manomayān manaścītas te <sup>5</sup> both: manasaiva <sup>6</sup> Md. śamsanta yajñe ... kaika (p. 208, l. 10) <sup>7</sup> Ld. om. iyam <sup>8</sup> Ld. om. iti <sup>9</sup> Ld. so 'yam <sup>10</sup> Ld. e(va) tāvān <sup>11</sup> both: vicin<sup>o</sup> <sup>12</sup> Ld. agnikalpaḥ

प्रकरणात् क्रिया । मानसवत् । यथा द्वादशाहस्य दशमेऽहनि पृथिव्याः पात्रेण समुद्रस्य<sup>1</sup> सोमेन प्रजापत्यं मनोग्रहं गृह्णातीति मानसी क्रिया ऋत्वङ्गमेवमत्रापीत्यर्थः ॥ ४४ ॥

अतिदेशाच्च ॥ ३-३-४५ ॥

5 इतश्च षट्त्रिंशत्सहस्राण्यग्नयोऽर्काः<sup>2</sup> तेषामेवैकैक एव तावान् यावानसौ पूर्व इति क्रियात्वसादृश्यादेवमुक्तम् ॥ ४५ ॥

विद्यैव तु निर्धारणात् ॥ ३-३-४६ ॥

तुशब्दात्पक्षव्यावृत्तिरेवकारोऽवधारणे । विद्यैवेयं मानसी स्वतन्त्रा निर्धारणात् । ते हैते विद्याचित एवेति ॥ ४६ ॥

10 दर्शनाच्च ॥ ३-३-४७ ॥

इतश्च तान्हेतानेवंविदे सर्वदा सर्वाणि भूतानीति ॥ ४७ ॥

श्रुत्यादिबलीयस्त्वाच्च न बाधः<sup>3</sup> ॥ ३-३-४८ ॥

न प्रकरणेन<sup>4</sup> लिङ्गादिबाधस्तेषां बलीयस्त्वात् । ते हैते विद्याचित एवेति श्रुतिः<sup>5</sup> सर्वदा सर्वाणीति लिङ्गम् । न ह्यन्यथा सर्वाणि भूतान्यस्य चिन्वन्तीति<sup>6</sup> युज्यते । मनोवृत्तिषु तूपपद्यते । षट्त्रिंशत्सहस्राणीति च शतायुः पुरुषः । तत्र शतेषु संवत्सरेषु यावन्त्यहोरात्राणि त्रीणि शतानि षष्टिश्च षष्टिश्चाहोरात्राणि भवन्ति तदीयामहोरात्रसङ्ख्यां मनोवृत्तिषु कल्पयति<sup>7</sup> एवं व्यपदिश्यते विद्याया हैवैत एवंविदाश्चिता भवन्तीति प्रमाणत्रयं विद्यामयत्वप्रतिपादकम् । एवं हि ग्रहणं च ऋत्वङ्गशङ्कानिरुणद्धि ॥ ४८ ॥

20 अनुबन्धादिभ्यः प्रज्ञान्तरपृथक्त्वत् दृष्टश्च तदुक्तम् ॥ ३-३-४९ ॥

<sup>1</sup> both: samudrarasanaprāḥa<sup>o</sup> <sup>2</sup> Md. <sup>o</sup> triṃśasaha<sup>o</sup> <sup>3</sup> Ld. bādhyā <sup>4</sup> Md. prakaramalingā<sup>o</sup> <sup>5</sup> both: śruteḥ <sup>6</sup> both: vicinvanti <sup>7</sup> both: kalpayitvā

इतश्च स्वातन्त्र्यं मनादिव्यापारेषु क्रियावयवानुबन्धान्मनसैवाधीयन्त मनसा चीयन्त मनसैषु<sup>8</sup> ग्रहा अगृह्यन्त इति<sup>9</sup> क्रत्वङ्गत्वे मनस्यारोपणमनर्थकम्। आदिशब्देन पूर्वोक्तातिदेशो व्यपदिश्यते। भेदे सत्यतिदेशोऽवकल्पते प्रज्ञान्तरपृथक्त्ववत्। यथा शाण्डिल्यविद्याप्रभृतीनि कर्मभ्यो विद्यान्तरेभ्यश्च पृथगवतिष्ठन्ते दृष्टश्चोत्कर्षोऽवेष्टे राजसूयप्रकरणे पठितायाः। तदुक्तं भेदलक्षणे अवेष्टौ यज्ञसंयोगात् क्रतुप्रधानमुच्यते इति। यदि ब्राह्मणो यजेत बार्हस्पत्यं मध्ये निधायाहुतिमाहुतिं हुत्वा तमभिघारयतीत्यादिवाक्येन ब्राह्मणादिसंबन्धोऽवेष्टेर्विधीयतेऽन्नाद्यफलाय। यथाह श्रुतिरेतयान्नाद्यकामं याजयेदिति॥ ४९॥

न सामान्यादप्युपलब्धेर्मृत्युवन्न हि लोकापत्तिः॥ ३-३-५०॥

न मानसग्रहसामान्यादपि मनश्चिदादीनां क्रियाङ्गत्वं केवलपुरुषार्थोपलब्धेः। पूर्वस्मिन्मण्डलब्राह्मणसमाप्तौ स एष एव मृत्युर्य एष एतस्मिन्मण्डले पुरुषो यश्चाऽयं<sup>1</sup> दक्षिणेक्षन्पुरुषः स एव एवंविद आत्मा भवति सोऽमृतो भवति मृत्युर्ह्यस्यात्मा भवतीति। तदेवात्राप्याकाङ्क्षासन्निधियोग्यतावशेन संबध्यते। सामान्यफलं चोत्तरत्र श्रूयमाणम्।

विद्यया<sup>2</sup> तदारोहन्ति यत्र कामाः परागताः।

न तत्र दक्षिणां<sup>3</sup> यन्तिना विद्वांसस्तपस्विन इति॥

न हि फलमन्तरेण विधिः समाप्यते। तदुक्तं चतुर्थे --- श्रुत्येकदेशः स इति। न च मानसग्रहतुल्यत्वात् क्रियाङ्गत्वम्। न हि किञ्चित्सादृश्यं कस्यचिन्नास्ति मृत्युवत्। यथा स एष<sup>4</sup> मृत्युर्य एष एतस्मिन्मण्डले पुरुष इति अग्निर्वै मृत्युरिति अग्न्यादित्यपुरुषयोर्न सादृश्यादेकतापत्तिः। यथा चासौ वा व लोको गौतमाग्निरिति<sup>5</sup>। न ह्यग्नेर्लोकापत्तिर्लोकस्य चाग्न्यापत्तिः॥ ५०॥

परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः॥ ३-३-५१॥

<sup>8</sup> both: manasaiva <sup>9</sup> both om. iti <sup>1</sup> both: 'yam for yaścāyam <sup>2</sup> Md. vidvattayā  
<sup>3</sup> Md. dakṣiṇāpattinā <sup>4</sup> both: eva <sup>5</sup> Dv. gautamāgnicit ity anantare lokam pṛṇā  
brāhmane 'gnir iti (ditto-graphy from p. 210, l. 22)

परस्तादप्ययं वाव लोक एषोऽग्निश्चित<sup>6</sup> इत्यनन्तरे लोकम्पृणान्ब्राह्मणे  
ताद्विध्यं विद्याविधित्वं शब्दस्य प्रयोजनं लक्ष्यते। तत्र हि विद्यया तदा-  
रोहन्तीति विद्यामाहात्म्यं दर्शितम्। तत्सामान्यादिहापि विद्याविधित्वम्।  
भूयांसोऽग्न्यवयवाः संपादयितव्याः विद्यायामित्येतस्मात्कारणादग्निनानु-  
बध्यते विद्या न कर्माङ्गत्वात्। तस्मान्मनश्चिदादीनां विद्यात्मत्वमिति॥ ५१॥

एक आत्मानः शरीरे भावात्॥ ३-३-५२॥

5 मनश्चिदादयो विद्याविधयः पुरुषार्था इत्यनन्तरमुक्तमेकोऽसौ पुरुषो यद-  
र्थास्तु परलोकफलविधय इति तत्प्रसाधनार्थमारभ्यते। तत्रात्मनोऽभावमेके  
लोकायतिका मन्यन्ते। कुतः। शरीरे सति चैतन्यस्य भावादसति चा-  
भावात्तद्धर्मश्चैतन्यं शरीराकारपरिणतेभ्यो भूतेभ्यश्चैतन्यमुत्पद्यत इति। तथा  
बाह्यस्पत्यानि सूत्राणि पृथिव्यग्नेजो वायुरिति तत्त्वानि तत्समुदाये शरीरे-  
10 न्द्रियविषयसंज्ञा तेभ्यश्चैतन्यं किण्वादिभ्यो मदशक्तिवद्विज्ञानमिति<sup>1</sup> ॥ ५२॥  
अत्राभिधीयते।

व्यतिरेकस्तद्भावभावित्वान्न तूपलब्धिवत्॥ ३-३-५३॥

तुशब्दः पक्षव्यावृत्त्यर्थः। न शरीरधर्मश्चैतन्यं तत्त्वेभ्यो व्यतिरिक्तस्या-  
त्मनः<sup>2</sup> स धर्मश्चैतन्यमित्यर्थो येन परिणतानि भूतान्युपलभ्यन्ते स तेभ्यो  
15 व्यतिरिक्तस्तदुपलब्ध्यावश्यमभ्युपगन्तव्यः<sup>3</sup>। न ह्युपलभ्यो घटादिरेवोप-  
लब्धा ग्राह्यग्रहीत्रोर्भेदानुभवात्। उपलब्धिवत्। यथोपलभ्यादन्योपलब्धिः।  
सा कस्मादभ्युपेयते। अपरोक्षत्वादेवं चेदुपलब्धाप्यपरोक्ष<sup>4</sup> एव। उपल-  
ब्धा<sup>5</sup> उपलभ्यमुपलब्धिश्च<sup>6</sup> त्रितयं प्रत्यक्षम्। उपलब्धा<sup>7</sup> तावत्स्वयं प्रसिद्धः  
प्रमातृत्वात्<sup>8</sup> प्रमाणं प्रमेयं च तत्सापेक्षमचेतनत्वात्<sup>9</sup>। सर्वो हि लोकः  
20 स्वमात्मानं प्रत्यभिजानाति जाग्रत्स्वप्नसुषुप्तावस्थात्रयव्यतिरिक्तं सोऽहमि-  
त्यनुसंधत्ते। यस्त्वमात्मानं निराकरोषि किमहमस्मीति प्रत्येषि किं वा

<sup>6</sup> both: agnicita <sup>1</sup> Ld. prada<sup>0</sup> <sup>2</sup> (tattvebhyo vyatiriktasyātmanah) e.c.; both: tatroktavyatirekas tasyāḥ <sup>3</sup> Md. ° labdhyaḥ <sup>4</sup> Ld. ° labdhvā<sup>0</sup> <sup>5</sup> Ld. ° labdhvā <sup>6</sup> Dv. upambha<sup>0</sup>; Md. om. <sup>7</sup> Ld. ° labdhvā <sup>8</sup> Md. om. pramāṭṛtvāt <sup>9</sup> Md. ° peksyam

नेति । यदि न प्रत्येषि को वा निराकर्ता । अथ प्रत्येषि त्वमेवासौ निराक्रियमाणस्यात्मत्वात् । न ह्यभावप्रत्ययः प्रमातर्यास्पदं लभतेऽभावज्ञानस्यापि प्रमातारमनाश्रित्यानुपपत्तेः । प्रमेये हि घटादावस्तिनास्तिप्रत्ययौ पर्यायेण प्रवर्तते । न च शरीरधर्मत्वं तद्धर्मवैधर्म्यात् । ये हि शरीरधर्मा रूपादयस्तेषां तद्भावभावित्वाद् यावच्छरीरभावित्वात्<sup>1</sup> । मृतशरीरेऽप्यनुवृत्तेरन्यच्छैतम्<sup>2</sup> । धर्मस्य हि द्विधा निवृत्तिराधारविनाशाद्वा विरुद्धधर्मसमावेशाद्वा<sup>3</sup> । यथा श्यामस्य कुम्भस्य रक्तगुणयोगान्निवृत्तिः । ननु चैतन्यमत्रापि विरुद्धं धर्मान्तरम् । अत्रोच्यते । प्रायेण प्राकृतानां लज्जापरित्यागः पाण्डित्यकारणम् । सति शरीरे चैतन्याभावः कथमिति पृष्टे स एव चैतन्याभावो हेतुरुपदिश्यते त्वया । न हि साध्य एव हेतुर्भवति । न हि श्यामत्वाभावः श्यामत्वनिवृत्तौ हेतुः किन्तु गुणान्तरम् । न चाचैतन्यं नाम किञ्चिद्गुणान्तरमस्ति । ननु च कार्कश्यादिर्यथा सत्यपि शरीरे अपैति तद्धर्मः सन् । तत्र युक्तं मृदुत्वस्थूलत्वादीनां निवृत्तिहेतुत्वात् किं च<sup>4</sup> शरीरसमवायित्वेन प्रतिभासन्ते रूपादयस्ते तद्धर्मा भवन्तु संवेदनसामर्थ्यात् । न<sup>5</sup> कदाचिच्चैतन्यतत्समवायित्वेन गृह्यते । चैतन्यविशिष्टे शरीरे ग्राह्येऽभ्युपगम्यमानेऽन्यच्चैतन्यं कल्पयितव्यम् । गृहीतत्वेन तस्याप्यन्यमित्यनवस्थेति । व्यतिरेको हेतुबलादापद्यते<sup>6</sup> चैतन्यशरीरं न संभवतीति<sup>7</sup> भौतिकत्वात्कुम्भादिवत् । हिताहितप्रवृत्तिनिवृत्त्यसंभवादचैतन्यं कुम्भादीनामश्मादिवत्<sup>8</sup> । आगमाच्चोत्क्रान्तिगत्यागतिप्रतिपादनाद् व्यतिरिक्तत्वं नित्यत्वं<sup>9</sup> चेत्येवं प्रमाणत्रयसिद्धोऽस्माकमात्मा । यत्तु शरीरे भावादित्यव्यतिरेकोऽसिद्धः शरीराभावे तदभावः<sup>10</sup> हेत्वभावादिति स्थितम् । मदशक्तिवदित्युक्तं दृष्टान्ताभिधानं वैधर्म्यात् । अवश्यं कस्यचिच्छक्तिर्भवति बीजस्याङ्कुरशक्तिरनेर्दहनशक्तिरिति । यदि शरीरव्यतिरेकेणापरिणतस्य महाभूतस्य<sup>11</sup> परिणतस्य वा चैतन्यशक्तिर्दृश्येत ततो दृष्टान्तो युक्तः । तदभावात्कायकार्यं चैतन्यमिति प्रतिज्ञामात्रमिति ॥ ५३ ॥

अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॥ ३-३-५४ ॥

<sup>1</sup> Ld. yāvadyāvāc<sup>0</sup> <sup>2</sup> anyac caitanyam e.c.; Ld. yāvatsārīrabhāvi na caitanyam; Md. yad yāvachārīrabhāvi tac caitanyam <sup>3</sup> Md. ° deśād vā <sup>4</sup> Md. cakṣuḥ for ca <sup>5</sup> Md. om. na <sup>6</sup> hetu<sup>0</sup>, e.c.; both om. <sup>7</sup> Ld. om. iti <sup>8</sup> Md. asmadādivat <sup>9</sup> Ld. om. nityatvaṃ <sup>10</sup> Ld. tadabhavad iti sthitam <sup>11</sup> Md. om. mahābhūtasya pariṇatasya



ओमित्येतदक्षरमुद्गीथमुपासीत । लोकेषु पञ्चविधम् सामोपासीत । उक्थमु-  
 25 क्थमिति वै प्रजा वदन्ति तदिदमेवोक्थम् । अयं वा व लोक एषोऽग्निश्चित  
 इत्येवमाद्याः प्रतिवेदं शाखासु कर्मावबद्धाः<sup>1</sup> प्रत्यया विधीयमानाः व्यवति-  
 ष्टेरन् । येन स्वरादिविशेषेण यस्यां शाखायामुद्गीथादयः पद्यन्ते तद्विशिष्टा  
 एव भवेयुर्न शाखान्तरगतोद्गीथाद्याश्रयाः सन्निधानादिति प्राप्ते ब्रूमः । उद्गी-  
 थाङ्गप्रतिबद्धाः प्रत्यया न प्रतिवेदं किन्तु सर्वशाखाविहिताः स्युर्यस्मादुद्गी-  
 5 थादिश्रुतिरविशिष्टा सन्निधिं बाधते । ऋतुमध्यगताश्चोद्गीथादयः प्रत्ययाश्रया  
 न तत्र सन्निधिविशेषः । सर्वशाखाप्रभवत्वात्क्रतोः ॥ ५४ ॥

मन्त्रादिवद्वाविरोधः ॥ ३-३-५५ ॥

चार्थे वाशब्दः । यथा शाखान्तरविहितो मन्त्रः कुटरुरसीति शाखान्तरेष्व-  
 पेक्षते कुक्कुटोऽसीत्यश्मानमादत्ते कुटरुरसीति वेति । मैत्रायणीयानां प्रयाजा  
 10 न सन्ति तथाप्यनूर्ध्वगुणविधिर्भवति । समानतन्त्रा होतव्या इत्यादिग्रह-  
 णम् ॥ ५५ ॥

भूमन्तः ऋतुवत् ज्यायस्त्वमुपक्रमोपसंहारयोरेकवाक्यत्वात्  
 तथा च दर्शयति ॥ ३-३-५६ ॥

वैश्वानरविद्यायां छान्दोग्ये किं समस्तोपासनं कर्तव्यमथ व्यस्तोपासन-  
 15 मपीति । दिवमेव भगवो राजन्निति होवाचेति प्रत्येकश्रुतेः फलसंकीर्तनाच्च  
 व्यस्तोपासनप्राप्तावुच्यते भूमन्तः समग्रोपासनस्य ज्यायस्त्वं प्रशस्तता प्रमाण-  
 वत्त्वम् । कथम् । उपक्रमोपसंहारयोरेकवाक्यत्वात् । यथा वैश्वानरं द्वादशकपा-  
 लं निर्वपेत्पुत्रे जाते इति । मूर्द्धा ते व्यपतिष्यदिति दोषदर्शनात् । ऋतुवत् ---  
 यथा पौर्णमासादीनां साङ्गानामेकः प्रयोगः । फलाय श्रुतिश्च भवति । यथा  
 20 न्याय उक्तोऽस्माभिस्तथा व्यस्तोपासनं व्यावर्त्य समग्रोपासनत्वमेवानुकृष्य<sup>2</sup>  
 स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमतीति ॥ ५६ ॥

नाना शब्दादिभेदात् ॥ ३-३-५७ ॥

<sup>1</sup> karmāvabaddhāḥ, e.c.; both om. <sup>2</sup> Ld. ° sanam evā°

शाण्डिल्यविद्यादीनामपि समुच्चित्योपासनं<sup>3</sup> ज्यायोऽनन्तरन्यायेन । यथा चाग्निहोत्रादीनां समुच्चित्य प्रयोगस्तथात्रापीति प्राप्त उच्यते । नानेति । भेदेनोपासनं कर्तव्यं न समुच्चित्य । प्रतिप्रकरणमुपासनाविधीनामन्योन्यनिराकाङ्क्षत्वात् । कथम् । शब्दादिभेदात् । शब्दान्तराभ्याससंख्यासंज्ञागुणप्रकरणानि कर्मभेदप्रमाणानि भेदलक्षणे दर्शितानि<sup>1</sup> । तैरेवात्रापि भेदसिद्धिः । वेदोपासीत<sup>2</sup> स क्रतुं कुर्वीतेति । स्वरूपाभेदेऽपि विधेयस्य पुरुषप्रयत्नस्य<sup>3</sup> गुणफलानुबन्धात्तत्स्वरूपं भिद्यते । यथेष्टिपशुसोमादीनाम् ॥ ५७ ॥

विकल्पोऽविशिष्टफलत्वात् ॥ ३-३-५८ ॥

किमासु विद्यासु फलार्थिनां समुच्चयेन प्रयोगोऽग्निहोत्रादिवदथवा विकल्पित इति । समुच्चयोऽग्निहोत्रादिवदिति पूर्वः पक्षः । विकल्प इति सिद्धान्तः । कस्मात् । अविशिष्टफलत्वात् । अपवर्गप्राप्तिरेकफलमेकार्थास्तु विकल्पेरेन्निति न्यायात् । यथा व्रीहियवयोरेकेन<sup>4</sup> कार्यमन्योन्यनिरपेक्षसाधनभावोपदेशाद्विकल्पस्तद्वदत्रापीति ॥ ५८ ॥

काम्यास्तु यथाकामं समुच्चियेरन्न वा पूर्वहेत्वभावात् ॥ ३-३-५९ ॥

प्रत्युदाहरणसूत्रम् । स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदं<sup>5</sup> रोदिति । काम्यास्तु यथा कामं यथाफलं यावन्ति फलानि प्रार्थयते तत्राप्राप्तये समुच्चेतव्याः । यद्येकफलमिच्छति तदैकमेव कुर्यादित्यनियमः । पूर्वोक्तहेत्वभावादिति ॥ ५९ ॥

अङ्गेषु यथाश्रयभावः ॥ ३-३-६० ॥

कर्माङ्गेषुर्द्धीथादिषु<sup>6</sup> यथाश्रयभावः प्रत्ययानां तेन तेन वेदेन विहितानां यथाश्रयाः<sup>7</sup> स्तोत्रशस्त्रादयो नित्यास्तथाश्रिता इत्यर्थः ॥ ६० ॥

<sup>3</sup> Ld, Md. *dittography*: samuccityo° .... ° hotrādīnām <sup>1</sup> Ld. jarśitāni <sup>2</sup> Md. bhedo° <sup>3</sup> ° pralayasya <sup>4</sup> ekena, e.c.; both ekaṃ <sup>5</sup> both: ° rodanaṃ <sup>6</sup> both: karyā° for karmā° <sup>7</sup> both: ° śrayastotra°

शिष्टेऽश्च ॥ ३-३-६१ ॥

इतश्च यथा स्तोत्रादीनां शिष्टिः शासनं विधानं तथा प्रत्ययानाम् ॥ ६१ ॥

समाहारात् ॥ ३-३-६२ ॥

होतृषदनाद्धैवापि दुरुद्धीथमनुसमाहरतीति यः प्रणवः स उद्धीथ इत्येक-  
त्वविज्ञानसामर्थ्याद्दुद्धाता स्तोत्रवैगुण्यसमुत्पन्नं होतृकर्मणः शंसनात्समदधा-  
तीति समुच्चयं दर्शयति ॥ ६२ ॥

गुणसाधारण्यश्रुतेऽश्च ॥ ३-३-६३ ॥

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इतश्च । विद्यागुणस्योङ्कारस्य वेदत्रयसाधारण्यश्रवणात् । ओमित्याश्रावय-  
त्योमिति संशत्योमित्युद्गायतीति तदाश्रितस्य प्रत्ययस्य साधारण्यमित्यभि-  
प्रायः । ननु पुनरुक्तमेतन्निरस्तोनियतोऽङ्गभावः पृथग्च्यप्रतिबन्धः फलमिति ।  
अत्रोच्यते तदेवाक्षिप्यते । कथमाश्रयाश्रयिसंबन्धस्यावश्यं विधेयत्वात् । अ-  
न्यथा बहिरपि प्रयोगः स्यात् । ततश्च प्रयोगवचनेनाश्रयवदाश्रितस्योपादा-  
नान्नित्यप्रयोगे<sup>1</sup> यस्य ऋत्विजो यदुपासनमुक्तं तत्तेन कर्तव्यम् । अङ्गान्तरवत्  
प्रयोगवचनोपादानविशेषात्<sup>2</sup> यथा यस्य पर्णमयी जुहूर्भवति न स पापं श्लोकं  
शृणोतीत्याश्रयसंबन्धोऽवश्यंभावीति क्त्वर्थता । अत्र तु वाक्यान्तरेण अद्व-  
योपनिषदेति फलस्य विधानात्तदपि भवतीत्युच्यते । नाश्रयसंबन्धोऽत्र वि-  
धातव्यः प्रयुज्यमानोद्धीथाद्युद्देशेन मनोवृत्तिमात्रविधानात् । न चोद्धीथादयः  
क्रतोर्बहिर्विद्यन्ते नैमित्तिकत्वात् अध्वर्यादिवत् । अधिकृताधिकारित्वसिद्धि<sup>3</sup>  
गोदोहनादिवत् । तथा तत्राप्रणयनमाश्रित्य गोदोहनं<sup>4</sup> फलं साधयति प्रण-  
यतिशब्दोपादानसामर्थ्यादाश्रयत्वसिद्धेरेवमत्रापि । पर्णमयीवाक्ये तु जुहूसंब-  
न्धस्यावश्यंभावित्वात्तत्संबद्धापूर्व<sup>5</sup> विधातव्यमिति फलश्रुतिरर्थवादोऽन्यथा  
वाक्यभेदप्रसङ्गात् । इह तु वाक्यान्तरे स्ववाक्ये वा यत्फलमुक्तं तदेवमुक्तमन्त-  
रङ्गत्वादनारभ्याधीतत्वाच्चेति तदेव स्थितं पृथक्प्रतिबन्धः फलमिति ॥ ६३ ॥

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तदेतदुच्यते

<sup>1</sup> Ld. ° vādā° <sup>2</sup> Ld. ° pādānā° <sup>3</sup> Ld. ° tvam <sup>4</sup> Ld. ° dohanaphalam <sup>5</sup> Ld. °sambandhaḥ pūrvam

न वा तत्सहभावाश्रुतेः॥ ३-३-६४ ॥

न वेति व्यावृत्तिः। न प्रत्ययाः स्तोत्रादिवत्प्रयोगवचनेनोपसंहर्तव्याः  
25 स्तोत्रादिसहभावाश्रुतेः प्रत्ययानां ऋत्वर्थत्वात्। स्वाङ्गानामुपसंहारं करोति  
ज्योतिष्टोमादिविधिः पुरुषार्थास्तु प्रत्यया इति वैषम्यम्। अत एवावश्यं  
कर्तव्यताभावात्प्रत्ययाः कल्पसूत्रकारैर्न निबद्धाः॥ ६४ ॥

दर्शनाच्च॥ ३-३-६५ ॥

इतश्च प्रत्ययानामसहभावो दर्शनादेवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वा-  
5 श्चत्विजोऽभिरक्षतीति ब्रह्मणो विद्वत्तया सर्वेषां पालनं ब्रुवन्प्रत्ययनित्यतां  
दर्शयति॥ ६५ ॥

इति भास्करीयब्रह्मसूत्रभाष्ये  
तृतीयाध्यायस्य तृतीयः पादः समाप्तः॥

अथ तृतीयाध्यायस्य चतुर्थः पादः ।

पुरुषार्थोऽतः शब्दादिति बादरायणः॥ ३-४-१॥

पुरुषस्य प्रयोजनं ब्रह्मप्राप्तिरतो ब्रह्मज्ञानात् । कुतः । प्रमाणाच्छब्दात् ।  
इतिशब्दोऽवधारणार्थः । सम्यग्ज्ञानं पुरुषार्थमेव न तत् क्रत्वर्थमिति भगवा-  
5 न्वादरायणो मन्यते स्म । कः पुनः शब्दः । तरति शोकमात्मवित् । स यो ह  
वैतत्परमं ब्रह्म वेद ब्रह्मैव भवति । ब्रह्मविदाप्नोति परं सर्वाश्च लोकानाप्नो-  
तीति । अत्र पूर्वः पक्षः प्रारभ्यते । यद्येवं किमर्थः सिद्धान्तोपक्रमः किं वात्र  
प्रतिपाद्यमिति वक्तव्यम् । उच्यते । सर्वत्र सिद्धान्तोपक्रमस्य द्वयी गतिः पूर्व-  
पक्षविषयज्ञानार्थं तस्य वा दौर्बल्यप्रकटनार्थं सिद्धान्तहेतुं ज्ञात्वा तन्निरासेन  
10 प्रत्यवस्थानोपपत्तेः । आत्मज्ञानं कर्माङ्गप्रत्ययश्रवणं च स्तुतिमात्रमैकाग्रम्यं  
श्रौतमाश्रमान्तरं स्मार्तं विकलेन्द्रियादिविषये चरितार्थमिति मीमांसकमतं  
तदत्र निरस्यते । स्थितेऽस्मिन्पुरुषार्थे ज्ञाने कर्मसमुच्चिता ततः सिद्धिरिति  
यज्ञादिश्रुतेरश्ववदित्यत्र वक्ष्यति । तदेतदधिकरणतात्पर्यम् । अन्ये केवलादेव  
ज्ञानादनैव पुरुषार्थसिद्धिः प्रतिपाद्यत इति मन्यन्ते तात्पर्यापरिज्ञानात् ॥ १ ॥

15 शेषत्वात्पुरुषार्थवादो यथान्येष्विति जैमिनिः॥ ३-४-२॥

कर्मशेषत्वात्कर्तुरात्मनः तत्सद्भावाज्ञापनेनोपनिषदां<sup>1</sup> कर्मोपयोगित्वम् ।  
लौकिके पुनर्व्यवहारे नास्ति तत्सद्भावाद्योगः सर्वथोपपत्तेः फलश्रुतिरर्थ-  
वादः । यथा यस्य पर्णमयी जुहूर्भवति न स पापं श्लोकं शृणोति । यदङ्गे  
चक्षुरेष<sup>2</sup> भ्रातृव्यस्य वृद्धे यत्प्रयाजानुयाजा<sup>3</sup> इज्यन्ते वर्म यजमानस्य भ्रातृ-  
20 व्यस्याभिभूत्यै इति जैमिनिराचार्यो मन्यते स्म ॥ २ ॥

आचारदर्शनात् ॥ ३-४-३ ॥

ब्रह्मविदामप्याचारदर्शनात् । जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेज<sup>4</sup> इ-  
ति ॥ ३ ॥

<sup>1</sup> Md. ° bhāvanā° <sup>2</sup> both: eva <sup>3</sup> both om. anuyājā° <sup>4</sup> Md. om. yajñena; both: yajate for ije

तच्छ्रुतेः॥ ३-४-४ ॥

कर्मशेषत्वश्रवणात् । यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं  
भवतीति ॥ ४ ॥

समन्वारम्भणात्॥ ३-४-५ ॥

5 ते विद्याकर्मणी समन्वारभेते इति ॥ ५ ॥

तद्वतो विधानात्॥ ३-४-६ ॥

विद्यावतः कर्मविधानात् आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः क-  
र्मातिशेषेणाभिसमावृत्य<sup>1</sup> कुटुम्बे शुचौ देशे स्वाध्यायमधीयान इति । अर्था-  
वबोधपर्यन्तः स्वाध्यायविधिरिति स्थापितम् ॥ ६ ॥

10 नियमाच्च॥ ३-४-७ ॥

इतश्च कुर्वन्नेवेह कर्माणि जिजीविषेच्छ्रुतं समाः । यावज्जीवमग्निहोत्रं  
जुहुयादिति ॥ ७ ॥

अथ सिद्धान्तः ।

अधिकोपदेशात्तु बादरायणस्यैव तद्दर्शनात्॥ ३-४-८ ॥

15 तुशब्दः पक्षव्यावृत्त्यर्थः । कर्तृभोक्तृत्वरूपात्संसारिणो जीवादधिकोऽसंसा-  
री ईश्वरः समस्तप्रपञ्चधर्मरहितोऽद्वितीयः सत्यज्ञानानन्तलक्षणस्तस्य<sup>2</sup> सर्व-  
वेदान्तेषूपदेशात् । तज्ज्ञानस्य कर्मानुपयोगात्<sup>3</sup> प्रकरणाद्यभावाच्च कर्माङ्गत्वं  
कल्पयितुमशक्यं फलवत्संनिधाने<sup>4</sup> फलं तदङ्गं प्रयाजवत्<sup>5</sup> इति । इदं जैमिनि-  
सूत्रम् । अस्यार्थः --- प्रधानफलजनकत्वे सति प्रधानजनकव्यापारजनक-

<sup>1</sup> Md. adds sve <sup>2</sup> Ld. ° ānanda° <sup>3</sup> Md. has a lacuna extending from karmānu° to [...vīrā]hā vā eṣa, p. 220, l. 22; after tajjñānasya the scribe notes: atrakto upakramasti for \*atra tyakta upakramo 'sti — "here the beginning has been left out" (?). If so, the lacuna must have occurred in Md's Vorlage, for it is implausible that the scribe corrupted his own message <sup>4</sup> Dv. om. phalavat ... tadaṅgam <sup>5</sup> Dv. om. iti ... ° janakatvam; Ld. om. iti

त्वम्<sup>1</sup>। आत्मज्ञानं तु स्वप्रकरणगतेनैव फलेन<sup>2</sup> निराकाङ्क्षं नान्यशेषत्वं प्र-  
तिपद्यते। स्थितमेवं पुरुषार्थोऽत इति बादरायणस्य मतं तद्दर्शनात्। यः  
सर्वज्ञः सर्वविदिति ॥ ८ ॥

तुल्यं तु दर्शनम् ॥ ३-४-९ ॥

5 अकर्माङ्गत्वेऽप्यस्तीत्यर्थः। एतद्ध स्म वै तद्विद्वांस आहुर् ऋषयः कावषेया  
किमर्था वयमध्येष्यामहे किमर्था वयं यक्ष्यामह। एवं वै तमात्मानं विदित्वा  
ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च<sup>3</sup> व्युत्थायाथ भिक्षाचर्यं  
चरन्तीति। किमर्था वयमिति संहिता विज्ञानस्तुत्यर्थं नाध्ययनादित्यागवि-  
धानम्। सर्वथा ज्ञानस्य प्राधान्यमभिप्रेतम् ॥ ९ ॥

10 असार्वत्रिकी ॥ ३-४-१० ॥

यदेव विद्येयति श्रुतिः सर्वत्र न भवत्युद्गीथसंबन्धात्। उद्गीथोपासनायाः  
कर्माङ्गत्वमिष्टमेव ॥ १० ॥

विभागः शतवत् ॥ ३-४-११ ॥

15 विद्यान्यमारभते कर्मान्यमिति विभागः। तथाप्यनङ्गत्वमात्रप्रदर्शनविवक्ष-  
योपन्यस्तमिदं<sup>4</sup> दृष्टव्यम् ॥ ११ ॥

अध्ययनमात्रवतः ॥ ३-४-१२ ॥

अध्ययनतदाक्षिप्तकर्मज्ञानवतोऽध्ययनस्य ज्ञानार्थत्वात्तेन च कर्माधिकारो-  
पपत्तेः कर्माङ्गं नात्मज्ञानमित्यभिप्रायः ॥ १२ ॥

नाविशेषात् ॥ ३-४-१३ ॥

20 विदुषोऽविदुषश्चाविशेषात्<sup>5</sup> कुर्वन्नेवेति ॥ १३ ॥

<sup>1</sup> (jaiminisūtram...<sup>o</sup>janakatvam) an interpolation? Ld has this text as a bracketed note  
on phalavat in p. 218, l. 18 <sup>2</sup> Dv. om. phalena <sup>3</sup> Ld, Dv. om. lokaiṣanāyās ca  
<sup>4</sup> Dv. om. °pradarśana<sup>o</sup> <sup>5</sup> Dv. has a dittography: viduṣo 'dhyayanasya (p. 219,  
l. 17) .....<sup>o</sup> opapatteḥ (p. 219, l. 17) viduṣo etc.

स्तुतयेऽनुमतिर्वा ॥ ३-४-१४ ॥

पूर्वत्रापारितोषात्परिहारान्तरम् । प्रकरणात् विद्यास्तुतयेऽनुमतिः कर्मानु-  
ज्ञा क्रियते न कर्म लिप्यते नर इत्यनेनाभिसंबन्धाज्ज्ञानस्यैतत्सामर्थ्यं या-  
वज्जीवं<sup>1</sup> कर्म कुर्विति विदुषि न लेपो भवतीति ॥ १४ ॥

5 कामकारेण चैके ॥ ३-४-१५ ॥

अपि चैके शाखिनो विदुषामिच्छानुरोधेन प्रजादि परित्यागमामनन्ति  
किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति विद्याप्राधान्यं दर्श-  
यति ॥ १५ ॥

उपमर्दञ्च ॥ ३-४-१६ ॥

10 यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येदिति आत्मस्वरूपस्थस्य वि-  
षयेन्द्रियजसमस्तसांसारिकक्लेशोपमर्दमामनन्तीत्यर्थः । अतो न कर्माङ्ग-  
त्वम् ॥ १६ ॥

ऊर्ध्वरेतःसु च शब्दे हि ॥ ३-४-१७ ॥

इतश्च विद्यायाः स्वातन्त्र्यं नाग्निहोत्राङ्गता । कथम् । ऊर्ध्वरेतसु नि-  
15 वृत्तग्राम्यधर्मेष्वाश्रमेषु श्रूयते । यतस्ते चाश्रमवादिके शब्दे दृश्यन्ते त्रयो  
धर्मस्कन्धा । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते । एतमेव प्रवाजिनो लोक-  
मिच्छन्तः प्रव्रजन्तीति<sup>2</sup> ॥ १७ ॥

परामर्शं जैमिनिरचोदनाच्चापवदति हि ॥ ३-४-१८ ॥

त्रयो धर्मस्कन्धा इति प्रसिद्धानामाश्रमाणां सामोपासनविधिप्रकरणे ताय-  
20 माने ततोऽपकृष्य स्वतन्त्रस्य प्रणवोपासनस्य स्तुत्यर्थं परामर्शमनुवादं जै-  
मिनिराचार्यो मेने न तेषां विधानम् । कस्मात् । चोदनाद्विधायकशब्दाभावात् ।  
अपि चापवदति वीरहा वा एष देवानां योऽग्निमुद्वासयते । आचार्याय प्रियं  
धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीरिति ॥ १८ ॥

<sup>1</sup> Dv. yatjive <sup>2</sup> Dv. prayajanti



अनुष्ठेयं बादरायणः साम्यश्रुतेः॥ ३-४-१९॥

अनुष्ठेयमाश्रमान्तरं बादरायण आचार्यो मन्यते स्म गार्हस्थ्येन तुल्यश्र-  
वणादाश्रमान्तरस्य । त्रयो धर्मस्कन्धा इत्यनुवादाश्च स्मृतीनां श्रुतिमूलत्वं  
सिद्धम् ॥ १९ ॥

5

विधिर्वा धारणवत् ॥ ३-४-२० ॥

अथवा न परामर्शमात्रमाश्रमान्तराणाम् । किं तर्हि । विधिः । कस्मात्पुनः ।  
श्रवणे चैकवाक्यतां भित्त्वा विधिरुपगम्यते अन्यतः प्रास्यसंभवाद्धारणवत् ।  
यथा --- दिष्टाग्निहोत्रे श्रूयते । अधस्तात्समिधं धारयन्ननुद्वेदुपरि हि  
दैवेभ्यो धारयतीति भित्त्वा वाक्यमुपरिधारणमपूर्वत्वाद्विधीयते । तदुक्तं शे-  
षलक्षणे --- विधिस्तु धारणेऽपूर्वत्वादिति । निवीताधिकरणप्रदेशेऽनुवादो  
विधिर्वास्तु । सर्वथा सन्त्याश्रमाणि श्रुत्यनुज्ञातानि नैकाश्रम्यतेत्यभिप्रायः  
न पुनर्वाक्यभेद एवैकान्तेन विवक्षित इति केचित् । अत्राहुः । ब्रह्मसंस्थ  
इति परिव्राजको निर्दिश्यते । पारिशेष्यात्त्रय एवेति । अत्र वैखानसो गृह्य-  
ते तस्य तपःप्राधान्यान्न भिक्षुरतः पारिशेष्योपपत्तिः । सर्व एते पुण्यलोके  
भवन्तीति च विरोधात् पुण्यलोकाश्चामृतभाजश्चेति । न हि भवति देवदत्तय-  
ज्ञदत्तौ मन्दप्रज्ञौ तयोरन्यतरो महाप्राज्ञ इति । अत्रान्ये प्रतिब्रुवते --- नायं  
रूढशब्दो ब्रह्मसंस्थ इति । यौगिकोऽयं ब्रह्मणि संस्था यस्येति । जातिश-  
ब्दो गुणशब्दो यौगिको वा संनिहितं विशेषं नातिवर्तते । यथा गामानय  
पथिकाय वेतनं देहीति । स्थितश्चाग्नेय्यधिकरणे अयं न्याय अग्नेय्याग्नी-  
ध्रमुपतिष्ठत इत्यत्र । यदि परिव्राजकः तपःशब्देन संनिधापितस्ततस्तस्येह  
ग्रहणम् । नार्थेन तस्यामृतत्व आशा । सुतरां भिक्षुः तपःप्रधानोऽष्टग्रासशौ-  
चातिरेकानियमात् । भवति च सामान्येनोभयव्यपदेशो यथोद्भिज्जमिति  
स्वेदजस्यापि । ब्रह्मसंस्थता च ब्रह्मनिष्ठतोच्यते<sup>1</sup> । सा च सर्वाश्रमाणाम-  
विशिष्टा । न चोङ्कारालम्बनं ब्रह्मानुचिन्तनमितरेषामशक्यमिति शक्यं वक्तुम्<sup>2</sup>  
। ननु तेषां कर्मप्रधानत्वादशक्यमिह । उच्यते --- किमिदं प्राधान्यम् ।  
न तावत्कर्मात्मानं लभतामिति तदनुष्ठीयते किन्तु पुरुषार्थतया । तथोक्त-

25

<sup>1</sup> both: brahmaniṣṭhocyate <sup>2</sup> Md. kartum

कर्माण्यपि जैमिनिः फलार्थत्वादिति । पुरुषस्य चार्थः स्वर्गोऽपवर्गो वा ।  
 अपवर्गार्थी तदीयं कर्म तदर्थमेव ब्रह्मार्पणन्यायेन क्रियमाणं भवति । अत  
 एव ज्ञानकर्मणोरेकप्रयोजनत्वादविरोधः । तथा चाह --- स य आत्मानमेव  
 लोकमुपास्ते न हास्य कर्म क्षीयत इति । स्वतः क्षणिकमपि अक्षयफलत्वाद-  
 5 क्षयमुच्यते । यदि<sup>1</sup> कर्मसंबन्धमात्रेणामृतत्वं नास्तीत्युच्यते परिव्राजकस्यापि  
 न स्यात् । तस्यापि शौचाचमनस्नानभिक्षाटनादि कर्म कायिकं वाचिकं मानसं  
 तच्चापरिहार्यं ध्रियमाणशरीरस्येति न कस्यचिन्मुक्तिः स्यात् । तस्मात्सर्वेषां  
 यथायोगं ब्रह्मनिष्ठतातात्पर्यं तन्निष्ठतोच्यते न व्यापारान्तरोपरमम् । यथा  
 स्वाध्यायनिष्ठः तपोनिष्ठ इति । यदुक्तं विरोधादिति तदयुक्तमवस्थान्तरापे-  
 10 क्षयाविरोधात् । केवलकर्मिणः पुण्यलोकास्त एव ब्रह्मसंस्था अमृतत्वभागिन  
 इति । दृष्टान्तेऽप्यविरोध एव । कथम् । यदि तावन्महाप्रज्ञतान्यतरस्य विधी-  
 यते तत्रैव वचनव्यक्तिर्मन्दप्रज्ञौ तावुभौ तयोरन्यतरः शास्त्रस्थो महाप्राज्ञः  
 स्यात् । अथवानुवादः पूर्वं मन्दप्रज्ञावभूतामिदानीमन्यतरो महाप्राज्ञो व-  
 क्ता इति कालभेदादविरोधः । अवश्यं चाश्रयकर्मयतीनामपि कर्तव्यमन्यथा  
 15 प्रत्यवायात्सर्वकर्मत्यागस्य च मिथ्यासंकल्पत्वात् । यच्च तैत्तिरीयके वच-  
 नं न्यासमेवापरेऽवक्षदित्यत्र न्यास इति ब्रह्मेति निर्वचनाद्ब्रह्माभिधीयते न  
 कर्मत्यागः । तस्य ब्रह्मणः सर्वतपसां परत्वं युज्यते तत्प्राप्यत्वात् ॥ २० ॥

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॥ ३-४-२१ ॥

स एष रसानां<sup>2</sup> रसतमः परमं<sup>3</sup> परार्थोऽष्टमो यदुद्गीथ इत्येवमादिस्तुतिमा-  
 20 त्रमुद्गीथाद्युपादानात् । कर्माङ्गभूतानामुद्गीथादीनामुपादानं कृत्वा तेषां स्तुति-  
 मात्रं क्रियते नोपासनाशेषत्वमिति पूर्वः पक्षः । सिद्धान्तस्तु नापूर्वत्वान्नेति  
 पूर्वपक्षनिवृत्तिः । अप्राप्तत्वाद्विधिरेव । न च प्रदेशान्तरविहितस्योद्गीथस्य  
 प्रदेशान्तरे स्तुतिरुपयुज्यते । विधायकस्य पदसमूहस्यानन्तरं पुरस्तात्पर-  
 25 स्ताद्वा समाम्नातोऽर्थवादस्तेनैकवाक्यतामेति यथा वायुर्वै क्षेपिष्ठेति । तदुक्तं  
 --- विधिना त्वेकवाक्यत्वात्सुत्यर्थेन विधीनां स्युरिति ॥ २१ ॥

भावशब्दाच्च ॥ ३-४-२२ ॥

<sup>1</sup> Md. yadi ca <sup>2</sup> Md. vasānām <sup>3</sup> both om. paramam

इतश्चोद्गीथमुपासीत सामोपासीतेति विधिशब्दात् ॥ २२ ॥

परिल्लवार्थे<sup>1</sup> इति चेन्न विशेषितत्वात् ॥ ३-४-२३ ॥

परिल्लवार्थेयं विधिर्न स्वभावत इति पूर्वः पक्षः । नेति व्यावृत्तिः । विशेषितत्वाद्विशेषप्रतिपाद्यत्वात् ॥ २३ ॥

5 तथा चैकवाक्योपबन्धात् ॥ ३-४-२४ ॥

यथा च सोऽरोदीदिति एवमादीनां विधिनैकवाक्यत्वादर्थवादता<sup>2</sup> तथा द्रष्टव्य इत्यादिविध्येकवाक्यसंबन्धात्तत्प्रशंसार्थमाख्यानम् । एवं तत्संनिधौ तत्र तत्र समाम्नातमर्थवद्भवति ॥ २४ ॥

अत एवाग्नीन्धनाद्यनपेक्षा<sup>3</sup> ॥ ३-४-२५ ॥

10 विधिस्तुतिविचाराधिकारविप्रमोक्षायानन्तरमधिकरणद्वयं चिन्तितं तदतीत्य व्यवहितेन संबन्धः । यस्माद्दूर्ध्वरेतस आश्रमाः श्रुतिपरिगृहीताः सन्ति अत एवाग्नीन्धनाद्यनपेक्षा विद्या भविष्यति । अन्यथा ऐकाश्रम्यपक्षे गृहस्थस्यैव तत्कर्मसापेक्षैव स्यात् ॥ २५ ॥

यद्येवं केवला तर्हि विद्या पुरुषार्थं साधयेन्न कर्मात् आह ।

15 सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् ॥ ३-४-२६ ॥

सर्वेष्वश्रमवत्सु अपेक्षा यस्याः<sup>4</sup> सा सर्वापेक्षा । कुतः । तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेनेति श्रुतेर्ज्ञानं प्रत्यपवर्गसिद्धौ यज्ञादयस्तृतीयया विभक्त्याङ्गत्वेन प्रयाजादिवद्विधीयन्ते । अपूर्वत्वाच्च विधिरयं दध्ना जुहोतीतिवत् सन्प्रत्ययायाश्चेच्छायाः<sup>5</sup> प्रकृत्यर्थं प्रत्युपसर्जनत्वाद्द्वेदनं प्रधानमीप्सिततमत्वात् । इष्टतमत्वं च ज्ञानस्यापवर्गक्षमत्वादपवर्गक्षमं च परिपक्वनिरवशेषाविद्यानिवर्तकमुदितदिनकरवत् । न च ज्ञानस्वरूपोत्पत्तौ कर्म व्याप्रियते । श्रवणमननादि तदुत्पत्तिकारकम् । तस्माद्यथैव शमादयो

<sup>1</sup> Md, Dv. om. pāri<sup>o</sup> ... <sup>o</sup> pādyatvāt (p. 223, l. 4) <sup>2</sup> Md. <sup>o</sup> vādathyā; Dv. <sup>o</sup> vādaś ca

<sup>3</sup> Md. eva cāgni<sup>o</sup> <sup>4</sup> Md. om. yasyāḥ <sup>5</sup> Md. sanvācyāyāś

यावज्जीवमनुवर्तन्ते विदुषामपवर्गप्राप्तये तथाश्रमकर्माणीति नान्तराले प-  
रित्यागः । यत्पुनः कैश्चिदुच्यते पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्तीति सर्वकर्मत्यागवादिनी श्रुतिरिति । तदसत् ।  
पुत्रादिलिङ्गाद्गार्हस्थ्ये व्युत्थायाश्रमान्तरं प्रतिपद्यत इति स्मृतिप्राप्तमेवा-  
नूद्यते । स्मृत्यनपेक्षत्वे तु शाक्यक्षपणादिभिक्षाचरणमपि श्रौतं प्रसज्येत ।  
5 श्रुतौ<sup>1</sup> च मननादौ त्रिदण्डयज्ञोपवीतादिनियमादुत्तमाश्रमः स्वरूपतो धर्मतश्च  
निर्ज्ञात इति नातिप्रसङ्गः । यदप्युच्यते श्वेताश्वतराणां मन्त्रः तपःप्रभावा-  
द्देवप्रसादाच्च ब्रह्म ह श्वेताश्वरोऽथ विद्वान् । अत्याश्रमिभ्यः परमं पवित्रं  
प्रोवाच सम्यगृषिसङ्गजुष्टमिति त्यक्तसर्वकर्मणां केवलादेवज्ञानादपवर्गं दर्श-  
10 यतीति तदप्यसन्मन्त्रार्थापरिज्ञानात् । यदि तावदाश्रमानतिक्रम्य ये वर्तन्ते  
तेऽत्याश्रमिणोऽनाश्रमिण<sup>2</sup> एव प्रसज्यन्ते तदा न तेषां योग्यत्वं प्रायश्चित्तभा-  
क्तात् । अथोत्पन्नज्ञानास्तदा प्रोवाचेति विरुद्धम् । तस्मादतिसुपूजिताथार्थादिति  
निरुक्तकारवचनात् पूजिताश्रमिणो वृत्तस्वाध्यायसंपन्ना निर्दिश्यन्ते । तेभ्यः  
प्रोवाचेति मन्त्रार्थः । तथा च ।

15 वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।  
नाप्रशान्ताय दातव्यं नापुत्रशिष्याय वा पुनः ॥

पुत्रशिष्यातिरिक्तेभ्यो न दातव्यमिति नियमयन् एतमेवार्थं दर्शयति । या  
तु जावालश्रुतिरुदाह्रियते --- ब्रह्मचर्यं समाप्य गृही भवेद्गृही भूत्वा वनी  
भवेद्द्वनी भूत्वा प्रव्रजेत् । यदि वैतरथा<sup>3</sup> ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वे-  
20 ति । अथ पुनरेव व्रती वा स्नातको वास्नातको वा उत्पन्नाग्निरनग्निको  
वा<sup>4</sup> नासावप्रमाणीक्रियते स्मृतिभाष्यकारैरुदाहृतत्वात् । त्रिदण्डपक्षेऽप्युपप-  
न्नत्वात् । अत्रापि कर्मत्यागो नास्ति । न हि प्रव्रजितशब्दस्त्यागार्थोऽथान्तरे  
रूढत्वात् । यत्पुनरत्र यज्ञोपवीती कथं ब्राह्मणः स्यादिति पद्यते तत्संदिग्धं  
पुरस्ताच्चोपवीतोपन्यासत्यागयोरभावात्<sup>5</sup> । कथमकस्मादेवमाशङ्कावचनमु-  
25 त्तिष्ठेत् । ब्राह्मणं चानर्थकम् । क्षत्रियादिरपि कथमयज्ञोपवीती स्यात् । अतो<sup>6</sup>  
दुर्विदग्धेन केनापीदं वाक्यं प्रक्षिप्तमित्याशङ्कामहे । तस्मान्न स्मृतौ क्वचित्कर्म

<sup>1</sup> śrutau, e.c.; both: smṛtau <sup>2</sup> Ld. om. te <sup>3</sup> Ld. cetarathā <sup>4</sup> Md. utpannāgniko  
vā <sup>5</sup> Md. om. ° upa° <sup>6</sup> Md. ati° for ato

तत्साधनत्यागाशा कर्तव्येति व्यामोहमूलेयमपस्मृतिः<sup>1</sup> । यथा प्रधानं ज-  
 गत्कारणमिति ज्ञानमपस्मृतिः । तथा तेषामेव सांख्यादीनां सर्वकर्मापवादेन  
 ज्ञानादेव<sup>2</sup> केवलादपवर्ग इत्यपस्मृतिस्तामनुसरन्तो येऽपि कर्मत्यागं वर्णयन्ति  
 तेऽप्यपसिद्धान्तिन एव<sup>3</sup> । तथा चापस्तम्बेनोपन्यस्य निरस्तं तच्छास्त्रैर्वि-  
 5 प्रतिषिद्धं बुद्धौ च<sup>4</sup> क्षेमप्रापणमिहैव न दुःखमुपलभेतेति । न च विरोधात्क-  
 र्मत्यागोऽविरोधस्य दर्शितत्वात् । अपि च भेददर्शनोपरमात्<sup>5</sup> कर्मत्यागाच्च  
 मुक्तिमिच्छतो<sup>6</sup> मुक्तिरेव न सिद्ध्येत ध्रियमाणशरीरस्योभयोरवश्यंभावित्वात् ।  
 यदि च सर्वं त्यक्तं कथं शौचाचमनभिक्षाटनादिषु प्रवृत्तिः स्ववचनविरुद्धमे-  
 तत्<sup>7</sup> त्यक्तं कर्म क्रियते चेति । कस्य वा हेतोः शौचं स्नानं वा । शरीरधारणं च  
 10 भिक्षाटनमनर्थकम् । ब्रह्मीभूतश्चेद्भवान् वरं तस्य त्यागः स्वातन्त्र्यात् । को हि  
 नाम स्वतन्त्रः सन् कुणपं स्कन्धे वहेत् । क्षुत्पिपासयोश्च निवृत्तत्वादनिवृत्तौ  
 ब्रह्मभावानुपपत्तेः । न हि ब्रह्मणोऽशनायादियोगो अशनायापिपासे<sup>8</sup> शोकं  
 मोहं जरां मृत्युमत्येतीति श्रुतेः । अत एव वाक्यालम्बनज्ञानमात्रान्न सांसा-  
 रिकसमस्तनिवृत्तिभावोऽवगम्यते<sup>9</sup> यावदुपासना न क्रियते क्लेशबीजप्रदाहो  
 15 नोपपद्यते । तथा च व्यासः ।

बीजान्यग्न्युपदग्धानि न रोहन्ति यथा पुनः ।  
 ज्ञानदग्धैस्तथाक्लेशैर्नात्मा संबध्यते पुनरिति ॥

इदं चात्र वक्तव्यं केन प्रकारेण विद्यापवर्गोपयोगिनी । स्यान्मतंभेदज्ञान-  
 मविद्या तन्निवृत्त्येति । तदसत्<sup>10</sup> दृष्टविरोधात् । न हि वाक्यार्थज्ञानोत्पत्तौ  
 20 कस्यचित्कृत्स्नं द्वैतज्ञानं निवर्तते । ध्रियमाणशरीरस्य शरीरेन्द्रियमनांसि रू-  
 पादिज्ञाननिमित्तानि न हि<sup>11</sup> निमित्ते सति नैमित्तिकं नोत्पद्यते यथाग्नी-  
 न्धनसंयोगे धूमः । आरब्धफलसामर्थ्याच्छरीरं वर्तते भोगार्थत्वात् । यदि  
 च भेदप्रतिभासो नास्ति परमेश्वराश्च गुणाः सर्वज्ञत्वादयः प्रादुर्भूताः ततो  
 लौकिकं वैदिकं च<sup>12</sup> कर्मयुगपन्निवर्तते । तत्रार्थजरतीयं न लभ्यते ।

25 भ्रान्त्या चेन्नैकिकं कर्म वैदिकं तु तथास्तुते ।

<sup>1</sup> Md. om. apa<sup>0</sup> <sup>2</sup> Md. sthānād [eva kevakād apavarga ity  
 apa]smṛtisvapnānūsaranto <sup>3</sup> Md. eva ca <sup>4</sup> Md. cet <sup>5</sup> Md. °gamāt <sup>6</sup> Md.  
 om. muktīm icchato <sup>7</sup> Ld. °bhajana<sup>0</sup> <sup>8</sup> Md. yo 'śanā<sup>0</sup> <sup>9</sup> Ld. gamyate  
<sup>10</sup> Md. tad asata daśaṣṭavirodhāt <sup>11</sup> Md. om. na hi <sup>12</sup> Md. vā

विद्यापनीतत्त्वाच्च कुतोऽधुना भ्रान्तिसंभवः ॥

तस्माद्यावदिदं मम<sup>1</sup> शरीरमिति कर्मनिबन्धनावृत्तिरनुवर्तते तावदाश्रमक-  
मानुवृत्तिरशक्या निवारयितुं शास्त्रशरणेन तिष्ठता । कथं पुनरात्मनः कर्तृत्वं<sup>2</sup>  
शुद्धचैतन्यस्वभावत्वात् । यथा तव लौकिके कर्मणि । किञ्चौपाधिकमिदं कर्तृत्वं  
यावदुपाध्यनुवर्तते । यथेन्धनसंयोगे वह्नेर्धूमकर्तृत्वम् । आरब्धकर्माविनाशा-  
च्च कर्तृभोक्तृत्वे यावच्छरीरभाविनी । विशेषस्त्वयं विद्वदविदुषोः औपाधिकं  
कर्तृत्वं मन्यते विद्वानितरस्तु स्वाभाविकमिति । यदि च जीवन्नेव मुक्तो भ-  
वान् सर्वज्ञत्वात्परचित्तवेदनमपि प्राप्नोति । ननु सर्वश्चासौ ज्ञश्चेति विग्रहः ।  
मैवम् । त्वत्पक्षे सर्वस्य निवृत्तत्वाच्चैतन्यमात्रमवशिष्यते । तत्र निःसंबन्धो<sup>3</sup>  
मोक्षोऽभ्युपेयः । श्रुत्यनुसारित्वाद्वा सर्वज्ञत्वं सर्वशक्तित्वं चेति । अतो जी-  
वदवस्थायां न मोक्षः । मुक्त्युपायभूतं ज्ञानं कर्म चानुष्ठेयम् । कथं पुनः  
कर्मणो मुक्त्युपायत्वम् । यथैव ज्ञानस्य तव । ननु ज्ञानमविद्यां निवर्तयति ।  
सत्यम् । न भेदज्ञानं निवर्तयतीत्युक्तम् । अनात्मन्यात्मज्ञानं<sup>4</sup> प्रतिबन्धकं  
निवर्तयतीति चेत्तथा कर्मापि । अज्ञाननिमित्तं धर्मम् । धर्मेण पापमनुव-  
दतीति श्रुतेः महारजनादिरूपाणां चात्मानं धूपयित्वा स्थितानामपकर्षणं  
ज्ञानकर्मभ्यां शास्त्रलभ्यत्वादपुनर्भावस्य<sup>5</sup> । केन द्वारेणोपकरोतीति चेत्को<sup>6</sup>  
जानीयात् । मातृतुल्या श्रुतिरेव वेत्ति<sup>7</sup> । तथा हि कुर्वन्नेवेह क्रियावानिति  
च समुच्चयं विधत्ते । न चात्मरतिरेव क्रियेति<sup>8</sup> शक्यते वक्तुं क्रियान्तरो-  
पलब्धेः । न च बहुव्रीहिनिर्देशात्मरतिः क्रिया यस्य सोऽयमात्मरतिक्रिय  
इति । बहुव्रीहिणा मतुबर्थस्योक्तत्वात्क्रियावानिति मतुप्संबन्धानुपपत्तेः । अ-  
श्वदिति योग्यतानिदर्शनम् । पुरुषग्रहणादौ योग्योऽश्वो न लाङ्गलकर्मणि  
एवं कर्मसहिता विद्याऽपवर्गप्रापणे<sup>9</sup> योग्येति ॥ २६ ॥

शमदमाद्युपेतः स्यात्तथापि तद्विधेस्तदङ्गतया

तेषामवश्यानुष्ठेयत्वात् ॥ ३-४-२७ ॥

<sup>1</sup> Md. me <sup>2</sup> Md. kartṛtve <sup>3</sup> Md. ° bodho <sup>4</sup> Ld. anātmajñānaṃ <sup>5</sup> Ld. śāstragamyatvād <sup>6</sup> Md. om. cet <sup>7</sup> Ld. ceti <sup>8</sup> Md. kriyate <sup>9</sup> Md. ° prāpaṇayogyeti

यज्ञाङ्गत्वेऽपि शमदमाद्युपेतः स्यात् । कस्मात् । तद्विधेः शान्तो दान्त  
उपरतस्तिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्येदिति । तेषामवश्यानुष्ठे-  
यत्वादिदमन्तरङ्गसाधनं कर्मवाक्यमिति विवेकः ॥ २७ ॥

**सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॥ ३-४-२८ ॥**

5 प्राणसंवादे श्रूयते --- न ह वा एवंविदि किञ्चनानन्नं<sup>1</sup> भवतीति । शमा-  
दिवत्प्राणविद्याङ्गतया सर्वान्नभक्षणं विधीयते किं वा स्तुत्यर्थं कीर्त्यत इति  
संशयः । विधिसंभवे स्तुतिमात्रमनर्थमिति प्राप्त उच्यते । स्तुतिरियं वर्तमानो-  
पदेशात् । न स पापं श्लोकं शृणोतीतिवत् । न चाश्रुतविधिकल्पने निमित्तमस्ति  
सर्वशरीरवर्तिनः प्राणस्य सर्वमन्नमिति दृष्टिर्विधीयते<sup>2</sup> न चाश्चादिमर्यादमन्नं  
10 मानुष्येन शरीरेण उपभोक्तुं शक्यम् । अतः स्तुतिमात्रम् । तदिदमाह --- स-  
र्वान्नानुमतिश्च प्राणात्यये । अनुमतिरनुज्ञानं<sup>3</sup> कष्टायामापदि तद्दर्शनात् अत्यये  
सति भक्षणदर्शनाच्चाक्रायणऋषिरिभ्योच्छिष्टभक्षणं<sup>4</sup> कृतवानिति ॥ २८ ॥

**अबाधाच्च ॥ ३-४-२९ ॥**

इतश्चाहारशुद्धौ सत्त्वशुद्धिरित्यबाधात् ॥ २९ ॥

15 **अपि च स्मर्यते ॥ ३-४-३० ॥**

जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसेति ॥ ३० ॥

**शब्दश्चातोऽकामकारे ॥ ३-४-३१ ॥**

20 अकामकारे यथेष्टाचरणनिवृत्तौ कठसंहितायां शब्दोऽत एव हेतोरुपपद्य-  
तेऽबाधात् । तस्माद्वाह्यणः सुरां न पिबेदिति ॥ ३१ ॥

**विहितत्वाच्चाश्रमकर्मापि ॥ ३-४-३२ ॥**

<sup>1</sup> Md. ° arthaṃ <sup>2</sup> Md. tuṣṭir <sup>3</sup> Ld. anumānaṃ <sup>4</sup> Ld. ° ibhyodiṣṭa°

यज्ञादिश्रुतेरिति विद्याङ्गं कर्मेत्युक्तम् । ये पुनरपवर्गार्थिनो न भवन्त्या-  
 श्रमास्तेषां तर्हि स्वाश्रमकर्म न प्राप्नोतीत्याशङ्कयामाह तेषामप्याश्रमकर्म  
 स्यात् । विहितत्वात् । अभ्युदयार्थं तेऽपि कुर्युः प्रत्यवायपरिहाराय सर्व  
 एते पुण्यश्लोका भवन्तीति । केचित्तस्मिन् सूत्रे गृहस्थस्य ब्रह्मार्पणन्यायेन  
 5 काम्यानि कर्माणि कर्तव्यानीति प्रतिपाद्यत इति वदन्ति । तद्युक्तमयुक्तमिति  
 चिन्त्यम् ॥ ३२ ॥

**सहकारित्वेन च ॥ ३-४-३३ ॥**

यद्येवमाश्रमधर्मतया कर्तव्यानि पुरुषार्थाय न<sup>1</sup> तर्हि विद्योपयोगित्वम् ।  
 नेत्युच्यते । विद्यासहकारित्वेन च तदधिकृतेन कर्तव्यानि । सहकारित्वं च  
 10 विविदिषन्तीत्यत्र व्याख्यातं पुरुषार्थानि च विद्यार्थानि च कर्माणि । क-  
 थम् । विनियोगभेदादेकस्य तूभयत्वे संयोगपृथक्त्वमिति न्यायात् । यथा  
 दध्ना जुहोतीति<sup>2</sup> ऋत्वर्थो विनियोगो दध्नेन्द्रियकामस्य जुहुयादिति पुरुषार्थ-  
 स्तद्वत् ॥ ३३ ॥

**सर्वथापि त एवोभयलिङ्गात् ॥ ३-४-३४ ॥**

सर्वथा पुरुषार्थतया विद्यार्थतया वा क्रियमाणा यागादयः त एव । क-  
 थमुभयलिङ्गात् । यज्ञेन दानेनेति कर्मकाण्डे विहितमेव कर्मरूपमुपादाय ज्ञा-  
 नसहकारित्वेनोपादीयमानत्वात्तदेव कर्म प्रत्यभिज्ञायते । स्मृतिकारैश्च सि-  
 15 द्धवदुपादायाग्निहोत्रदर्शपौर्णमासादीनां पुरुषधर्मतया विनियोगात् । त ए-  
 वेत्यवधारयन्नाचार्यः कर्मान्तरबुद्धिं निवर्तयति । यथा कुण्डपायिनामयने  
 20 मासमग्निहोत्रं जुहोतीति होमान्तरं तद्वदिह न भवति । ततश्च तन्त्रसिद्धिः  
 विद्यार्थमपि क्रियमाणं कर्म नित्यार्थमपि भवति । कर्मान्तरत्वे त्वावृत्तिः  
 स्यादितिकर्तव्यता वाऽन्याऽन्वेष्टव्येति ॥ ३४ ॥

**अनभिभवं च दर्शयति ॥ ३-४-३५ ॥**

रागादिभिरबाध्यत्वमेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दत<sup>3</sup> इति  
 25 ब्रह्मचर्ययज्ञादिसहितमात्मज्ञानं नश्यतीत्यर्थः ॥ ३५ ॥

<sup>1</sup> Md. na [ta]rhi <sup>2</sup> Md. om. iti <sup>3</sup> Ld. anuvīdatīti; Md. anuvīdatīti



अन्तरा चापि तु तद्वृष्टेः॥ ३-४-३६॥

विनष्टदारा अकृतदारावाश्रम कर्मान्तराले वर्तन्ते तेषां विद्याधिकारोऽस्ति  
नेति विचार्यते । प्राप्तं तावदाश्रमिणामधिकार इति । तथा प्राप्तेऽभिधीयते<sup>1</sup> ।  
तुशब्दोऽवधारणनिवृत्त्यर्थः । अन्तरालवर्तिनामपि भवत्यधिकारस्तेषां दर्श-  
नाङ्गीष्मरैकप्रभृतीनाम् ॥ ३६ ॥

अपि स्मर्यते॥ ३-४-३७॥

संवर्तप्रभृतीनामुन्मत्तचर्येति<sup>2</sup> ॥ ३७ ॥

विशेषानुग्रहश्च॥ ३-४-३८॥

अनाश्रमिणामपि धर्मविशेषैरहिंसासत्यवचनजपोपवासदेवताराधनादिभि-  
रनुग्रहो विद्यायाः संभवति । स्मृतिश्चानेकजन्मसंसिद्ध इति । नात्रैव जन्मनि  
कृतं कर्मोपकरोतीत्यभिप्रायः ॥ ३८ ॥

अतस्त्वितरज्ज्यायो लिङ्गाच्च॥ ३-४-३९॥

अत्रान्तरालवर्तित्वादितरदाश्रमवर्तित्वं ज्यायो वरिष्ठम् । तुशब्दो विशेषे-  
षार्थः । स्वाश्रमकर्मोपयोगाद्विद्यायाः साकल्यमुपपद्यते । लिङ्गाच्च । तेनैति  
ब्रह्मवित्पुण्यकृतैजसश्चेति देवयानेन पथा गमनमाश्रमिणां दर्शयति । कथं ग-  
म्यते । ये चेमेऽरण्य इति पञ्चाग्निविद्यायामरण्यवासिनां परिव्राजकादीनां  
निर्देशाच्चत्वार आश्रमा इति नियमादनाश्रमी न तिष्ठेत इति निन्दावच-  
नात् । आश्रमान्तरप्रतिपत्त्यसंभवे केनचिन्निमित्तेनापवर्गोऽयमभ्युपगम्यते ।  
तथा चाह याज्ञवल्क्यः ।

नाश्रमः कारणं धर्मे क्रियमाणो भवेद्धि सः ।  
अतो यदात्मनोऽपथ्यं परस्य न तदाचरेत् ॥

इतिहासे च ।

<sup>1</sup> Md. vidhīyate <sup>2</sup> Md. om. iti

विद्यावृत्तविनीतस्य निगृहीतेन्द्रियस्य च  
आर्जवे वर्तमानस्य आश्रमैः किं प्रयोजनम् ॥ ३९ ॥

तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमात्  
तद्रूपाभावेभ्यः ॥ ३-४-४० ॥

5 सन्त्यूर्ध्वरेतस आश्रमा इत्युक्तं ततः प्रच्युतिरस्ति नेति विचार्यते । ततः  
प्रच्युतो नाश्रमविधुरादिवदवतिष्ठमानोऽपि दुष्यति नियमहेत्वभावादिति प्रा-  
प्त उच्यते --- तद्भूतस्य प्रतिपन्नोर्ध्वरेतोभावस्य न कथंचिदप्यतद्भावस्ततः  
प्रच्युतिः स्यात् । कुतः । नियमात् । अत्यन्तमात्मानमाचार्यकुलेऽवसादयन्नि-  
ति । तथा<sup>1</sup> चारण्यमियात्ततो न पुनरेयात् । आचार्येणाभ्यनुज्ञातश्चतुर्णामेक-  
10 माश्रममाविमोक्षात् शरीरस्य सोऽनुतिष्ठेत यथा विधीति । यथा च ब्रह्मचर्यं  
समाप्य गृही भवेदित्यारोहवचनानि न तथा तद्रूपस्यापरोहस्य वचनानि दृ-  
श्यन्ते शिष्टाचाराभावात् । जैमिनेरपीत्यपिशब्देन<sup>2</sup> जैमिनिबादरायणयोरप्यत्र  
संप्रतिपत्तिरिति दर्शयति ॥ ४० ॥

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॥ ३-४-४१ ॥

15 ब्रह्मचार्यवकीर्णी नैरृतं गर्दभमालभेतेति यदाधिकारिकमधिकारिलक्षणे ष-  
ष्ठेऽध्याये निरूपितं प्रायश्चित्तमवकीर्णपशुश्च तद्यदाधानस्याप्राप्तकालत्वादि-  
ति तदपि नैष्टिकस्य न भवति । कुतः । पतनस्मरणात् । अनुमीयमानश्रुतिमू-  
लत्वादनुमानं स्मृतिः ।

आरूढो नैष्टिकं धर्मं यस्तु प्रच्यवते ततः ।  
20 प्रायश्चित्तं न पश्यामि येन शुद्धेत्स आत्महेति ॥

तदयोगात्पतनस्मरणायोगादुपकुर्वाणस्य प्रायश्चित्तम् । अपिशब्दः संभाव-  
नायाम् ॥ ४१ ॥

उपपूर्वमपि<sup>3</sup> त्वेके भावमशनवत्तदुक्तम् ॥ ३-४-४२ ॥

<sup>1</sup> Ld. yathā <sup>2</sup> Md. jaiminir <sup>3</sup> both have a lacuna here, omitting the sūtra and the beginning of the commentary

ब्रह्मचारित्वाविशेषात् । तदुक्तं प्रमाणलक्षणे शास्त्रस्था वा तन्निमित्तत्वात् ।  
स्मृतिरपि ।

सन्यस्य दुर्मतिः कश्चित्प्रत्यापत्तिं ब्रजेत्तु यः ।  
स चरेत्कृच्छ्रमश्रान्तः षण्मासान्प्रत्यनन्तरमिति ॥ ४२ ॥

5 बहिस्तूभयथा स्मृतेराचाराच्च ॥ ३-४-४३ ॥

प्रच्यवनं<sup>1</sup> महापातकमुपपातकं वा उभयथा वा बहिष्कार्याः<sup>2</sup> शिष्टैः स्मृ-  
तेरारूढो नैष्ठिकं धर्ममिति शिष्टाचाराच्च<sup>3</sup> । न शिष्टास्तैः सह भोजनादि  
समाचरन्ति ॥ ४३ ॥

स्वामिनः फलश्रुतेरित्यात्रेयः ॥ ३-४-४४ ॥

10 अङ्गाश्रितान्युपासनानि स्वामिनो यजमानस्य कर्तव्यानि किं वा ऋत्वि-  
ज<sup>4</sup> इति । किं युक्तं । स्वामिनः फलश्रुतेः । वर्षति हास्मै वर्षयति च य एवं  
विद्वान्वृष्टौ पञ्चविधं सामोपास्ते इत्यात्रेय आचार्यो मन्यते स्म ॥ ४४ ॥

आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रियते ॥ ३-४-४५ ॥

आर्त्विज्यमृत्विजा कर्तव्यमुपासनमित्यौडुलोमिर्मन्यते स्म । यतस्तस्मै  
15 साङ्गप्रधानकर्मणे कर्मकरः परिक्रियते । ननु दीक्षा सोमस्य<sup>5</sup> दक्षिणा सोम-  
स्येति प्रधानमात्रार्थाः श्रूयन्ते । सत्यम् । अङ्गैरक्रियमाणैरङ्गानुरक्तं प्रधानमेव  
कर्तुमशक्यमित्यर्थादङ्गार्थापि सेति प्रसङ्गलक्षणे स्थापितम् । अङ्गप्रधानयोरेको  
हि प्रयोगस्तत्सिद्धर्थं च ऋत्विजो त्रियन्ते । तस्मादङ्गकुर्वतां<sup>6</sup> तदाश्रितं ज्ञा-  
नं कर्तव्यमङ्गनिर्वृत्यपेक्षोऽयमुपासनाविधिस्तत्प्रवृत्तं कर्तारमनाश्रित्यात्मानं  
20 लभते स्वयमप्रयोजकत्वात् गोदोहनादिवत् । उद्गाता च प्रवृत्त इति स एव  
करोति । फलं पुनर्यजमानस्यैव तदर्थत्वात् ॥ ४५ ॥

<sup>1</sup> Ld. pracyavane; Md. pratyāvanana; Dv. pracyavanam <sup>2</sup> Md. kāryo'sau śiṣṭaiḥ  
<sup>3</sup> Ld. writes double <sup>4</sup> Ld. ṛtvijo 'nte kiṃ; Md. ṛtvijo 'ngātreṭi kiṃ; I suspect a lacuna  
here, e.g. ṛtvijo <kiṃ tāvat prāptam— ṛtvija ārtvijyāvīgatvād iti>kiṃ ... <sup>5</sup> Ld.  
sāmasya <sup>6</sup> Ld. ° kurvatā

श्रुतेः<sup>1</sup> ॥ ३-४-४६ ॥

यां वै काञ्चनाशिषमृत्विज आशासते सा सर्वा यजमानस्येति श्रुतेः । प्रा-  
पयिता<sup>2</sup> ह वै कामानां किं ते काममाशासानीति<sup>3</sup> स ह नैमिषीयानामुद्गाता  
बभूव स हास्मै कामानशासदित्युद्गातृकर्तृत्वं श्रुतयो दर्शयन्ति ॥ ४६ ॥

5 सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ॥ ३-४-४७ ॥

तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यं च पाण्डित्यं च  
निर्विद्याथ मुनिरमौनं<sup>4</sup> च निर्विद्याथ ब्राह्मण इति बृहदारण्यके श्रूयते । तत्रेदं  
चिन्त्यते । मौनं विधीयते उतानूद्यत इति । किं तावत्प्राप्तमनूद्यत इति । मौनं  
च ज्ञानं तच्च पाण्डित्येन गतमित्येवं प्राप्ते ब्रूमः सहकार्यन्तरं विधीयत इति ।  
10 विधिस्तृतीयं मौनं पाण्डित्यबाल्यापेक्षया तद्वतो विद्यावतः । ननु पाण्डि-  
त्यग्रहणादेव सिद्धं मौनम् । नेत्युच्यते । ज्ञानप्रकर्षपक्षेण मौनस्यापूर्वत्वाद्वि-  
धिरुपपद्यते । ज्ञानप्रकर्षवाची मुनिशब्दः मुनीनामप्यहं व्यास इति दर्शनात् ।  
अतोऽयमर्थो ज्ञानातिशयमादाय<sup>5</sup> योगाभ्यासं कुर्याज्ज्ञानपरिपाकायेत्यर्थः ।  
विद्यादिवद्यथाग्निहोत्रादि अविदुषो विधीयते फलातिशयार्थिनस्तथायं वि-  
15 दुषो व्युत्थायिनोऽपवर्गार्थिनः संन्यासिनो नैष्ठिकस्य विधीयते ॥ ४७ ॥

कृत्स्नभावात्तु गृहिणोपसंहारः ॥ ३-४-४८ ॥

गार्हस्थ्यद्व्युत्थानं यद्यस्ति कथं छान्दोग्ये गृहस्थेनोपसंहारः कुटुम्बे<sup>6</sup> स्थि-  
त्वा शुचौ देशे स्वाध्यायमधीयानो न पुनरावर्त्तत इति । तत्रोच्यते । तुशब्दो  
विशेषार्थः । कृत्स्नकर्मज्ञानोपसंहाराद्गृहिणोपसंहरति । कृत्स्नं श्रौतं स्मार्तं च  
20 कर्म ब्रह्मचर्यमन्तकालनियमाज्ज्ञानं<sup>7</sup> च । कृत्स्नसाधनवतो हि साध्यं हस्तेग-  
तमित्यभिप्रायः<sup>8</sup> ॥ ४८ ॥

मौनवदितरेषामप्युपदेशात् ॥ ३-४-४९ ॥

<sup>1</sup> Md. om. the sūtra; Ld. places it after śruteḥ (p. 232, l. 2), apparently the reason it  
was dropped elsewhere as a correction of assumed dittography <sup>2</sup> Ld, Md. āpayitā: in  
nāgarī ā<sup>o</sup> and prā<sup>o</sup> are often mistaken <sup>3</sup> Md. kāmam āpānīti <sup>4</sup> both: munir atha  
maunaḥ <sup>5</sup> Md. āyāda <sup>6</sup> kuṭumbe sthitvā śucau, e.c.; Ld. kuṭumbasthe deṣe;  
Md. kuṭumbastho deṣe <sup>7</sup> Ld. ṛtukāla<sup>o</sup> <sup>8</sup> Md. hastam

वृत्तिभेदाद्बहुवचनं तावपि यथायोगं प्रतिपत्तव्याविति ॥ ४९ ॥

अनाविष्कुर्वन्नन्वयात् ॥ ३-४-५० ॥

बाल्येन तिष्ठासेदित्यत्र चिन्त्यते किं बालचरितं बाल्यमथ जितेन्द्रियतया भावशुद्धिर्बाल्यमिति । तिष्ठन्मूत्रादिबाल्यं प्रसिद्धमिति पूर्वः पक्षः । तदुच्य-  
5 ते । अनाविष्कुर्वन्नन्तर्गतां चेतोवृत्तिं लोकस्याप्रख्यापयन् दम्भदर्पादिरहितो<sup>1</sup> भवेत् । कस्मात् । अन्वयान्मौनेन शुद्धभावो हि मौनं योगं च कर्तुं योग्यं भवतीति ॥ ५० ॥

ऐहिकमप्रस्तुतप्रतिबन्धे<sup>2</sup> तद्दर्शनात् ॥ ३-४-५१ ॥

पाण्डित्यं च<sup>3</sup> बाल्यं च निर्विद्य निश्चयेन लब्ध्वा योगमभ्यस्यतो विद्याफलं  
10 किमैहिकमाहोस्विदामुष्मिकमिति संशये स्यादैहिकम् । कस्मात् । दृष्टार्थत्वा-  
द्विद्यायाः । न हि कश्चित्परत्र मे विद्या जायतामिति कामयमानो विद्याम-  
भ्यस्येत । अतो<sup>4</sup> यस्मिन्नन्मनि विद्यायां यतते तत्रैव तत्फलेन भवितव्यमिति प्राप्ते ब्रूमः --- स्यादैहिकं विद्याफलं प्रस्तुतप्रतिबन्धेऽसति । प्रस्तुतं<sup>5</sup> प्रवृत्तं फलम् । कर्मदेशकालनिमित्तापेक्षया तत्कृतप्रतिबन्धाभावे । यदा प्रतिबध्नुन्ति  
15 स्वफलप्रसवाय लब्धावसराणि<sup>6</sup> प्रवर्तन्ते तदा विद्या मन्दगतिर्विच्छिन्नवेगात् कुण्ठीभवति न स्वकार्यं कर्तुं प्रभवति । अतो जन्मान्तरे तत्फलम् । कुतः । तद्दर्शनाच्छ्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः । कश्चिद्धीरः प्रत्यगात्मानमैक्षदिति । स्मृतिरपि ।

अप्राप्य योगसिद्धिं च कां गतिं कृष्ण गच्छति ।  
20 अनेकजन्मसंसिद्धस्ततो याति परां गतिमिति ॥

अतोऽनेकजन्माऽभ्यासात्कापि जन्मन्यपवर्गं प्रापयिष्यति गुणैर्हि सत्त्वा-  
दिभिः कर्मानुसारिभिरुत्कर्षापकर्षमुपनीयमाना<sup>7</sup> नौरिव तरङ्गादिभिः संसा-  
रसागरं विद्या कथंचिदतितारयतीति ॥ ५१ ॥

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्<sup>8</sup>

<sup>1</sup> Md. daṇḍa° <sup>2</sup> Md. °prasūta° <sup>3</sup> Ld. om. ca <sup>4</sup> Md. ato 'smiñ <sup>5</sup> Md. prasūtām <sup>6</sup> Md. manda° <° bdhāvasarāṇi ... vidyā (p. 233, l. 15) manda°>° gatiḥ <sup>7</sup> Md. upacīya° <sup>8</sup> Ld. om. °va°

तदवस्थावधृतेः॥ ३-४-५२॥

एवमित्युक्तः परामर्शः<sup>1</sup> । साधनभूतविद्याकर्म्मोत्कर्षापकर्षापेक्षया मुक्तिरेव  
फलं तस्यानियमोऽमुत्रेह चेति न स्वरूपतः । कस्मात् । तदवस्थावधृतेः ।  
परमात्मावस्था हि मुक्तिरवधारिता । सा चैकरूपा । ब्रह्मविदाप्नोति परम् ।  
5 ब्रह्मैव सन्ब्रह्माप्येति आनन्दं ब्रह्मणो विद्वानभयं वै जनक<sup>2</sup> प्राप्तोसीति । य-  
दाह्यन्योपासनाज्जनिताविद्या<sup>3</sup> आरब्धानारब्धफलकर्मा दाहादाहयोः<sup>4</sup> कथं  
वर्तत इति वक्ष्यामः । द्विरभ्यासोऽध्याससमाप्तिद्योतनार्थः ॥ ५२ ॥

<sup>1</sup> Md. parāmarṣiḥ    <sup>2</sup> Md. janakaṃ    <sup>3</sup> Ld. yadotpannopāsanāḥ; Md.  
janitāravidyā    <sup>4</sup> Md. om. dāhā<sup>o</sup>

चतुर्थाध्यायस्य प्रथमः पादः

आवृत्तिरसकृदुपदेशात् ॥ ४-१-१ ॥

तृतीयेऽध्याये परापरविद्यास्वरूपविशेषविचारो वृत्तः । अथेदानीं तास्वेव फलचिन्ता<sup>1</sup> वर्त्तिष्यते । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो नि-  
5 दिध्यासितव्य इति<sup>2</sup> । सोऽन्वेष्टव्यः स विजिज्ञासितव्य इति तु चिन्त्यते किं सकृत्प्रत्ययः कर्तव्य असकृदिति । सकृच्छ्रवणं मननं ध्यायं च कर्तव्य-  
मावृत्तिप्रमाणाभावादिति प्राप्त उच्यते --- प्रत्ययावृत्तिः कर्तव्या । कस्मात् ।  
असकृदुपदेशात् । श्रोतव्यो मन्तव्य इति श्रवणमननयोरसकृत्क्रियमाणयो-  
रज्ञानसंशयविपर्ययनिवर्तकमात्मविषयकं<sup>3</sup> च ज्ञानमुत्पद्यते दृष्टार्थत्वादवघा-  
10 तादिवत्<sup>4</sup> । यथा च मीमांसादिशास्त्रेषु बहुशः श्रवणान्मननादर्थज्ञानं प्र-  
कर्षाज्जायते तद्वत् । अपि च नात्र विसंवदितव्यं सिद्धावृत्तिरूपासनशब्दात्<sup>5</sup>  
। अन्तर्णीतावृत्तिवचनोऽयं वेदे प्रयुज्यते वीना<sup>6</sup> समानार्थः । कथम् । न स<sup>7</sup>  
वेदाकृत्स्नो ह्येष आत्मेत्येवोपासीत । यस्तद्वेद स वेद । यां देवतामुपास्स ।  
मनो ब्रह्मेत्युपासीत भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं  
15 वेदेति । लोकेऽपि गुरुमुपास्ते राजानमुपास्त इति यो ह्यसकृदनुवृत्तिं करोति  
स एवमुच्यते । न हि शब्दशक्तिः पयनुयोक्तुं शक्यते<sup>8</sup> यथा शक्तिर्धात्वन्त-  
रार्थपर्यवसायाच्छक्रेति वक्तुं कर्तुं चेति परिसमाप्यते । भवति च वेदादपि  
शब्दार्थव्युत्पत्तिस्त्रिवृदादिशब्दानामिव । त्रिवृच्छब्दस्तोत्रगतायां नवसंख्या-  
यां प्रयुक्तः । अत्राहाभ्युपगम्यतेऽस्माभिः श्रवणमननाभ्यामसकृदनुष्ठिताभ्यां  
20 तत्त्वं पदार्थव्युत्पत्तिपुरःसरमात्मस्वरूपविषयज्ञानं कस्यचिद्यस्सकृदेव ब्रह्मा-  
त्मत्वमनुभवितुं न शक्याच्चित्तसंस्कारपाटवाभावात् । तथा हि छान्दोग्ये  
तत्त्वमसि<sup>9</sup> श्वेतकेतो इत्युपदिश्य तदप्रतिपत्तिकारणं<sup>10</sup> निराकृत्य नवकृत्त्व<sup>11</sup>  
उपदिश्यते । यावदविद्यानुवर्तते तावत्कर्तव्यमनुवर्तते । तन्निवृत्तौ ब्रह्मीभूत-  
स्य किं नाम कर्तव्यं स्यादिति । अत्र ब्रूमः<sup>12</sup> --- सकृदेव श्रवणमननाभ्यां  
25 साक्षात्कारिज्ञानमुत्पद्यते इति वार्त्तमेतत् । श्वेतकेतोरपि अत्र बहुश्रवणम-

<sup>1</sup> Md. phalamacintā <sup>2</sup> Ld. iti ca <sup>3</sup> Md. ° viṣayaṃ yasya jñānam <sup>4</sup> Md. ° hantyadivat <sup>5</sup> Ld. śuddhā° <sup>6</sup> lacuna vi ...inā <sup>7</sup> Ld. sarvadā kṛtsno <sup>8</sup> I assume a lacuna here <sup>9</sup> both repeat tat tvam asi <sup>10</sup> Md. tattad° <sup>11</sup> Md. om. navakṛttvā <sup>12</sup> Md. kramah

न्तरेणाज्ञानसंशयादिनिवृत्तिर्नासीत्किञ्च खलु मनुष्याणां रागादिदोषकलुषि-  
 तचेतसाम् । यदप्युक्तमविद्यानिवृत्तेः कृतकृत्यतेति । तत्र भवन्तं पृच्छामः  
 केयमविद्यानिवृत्तिरभिप्रेतेति । यावत्सकलभेदज्ञाननिवृत्तिरिष्टाऽशक्यमारब्ध-  
 कर्मसामर्थ्यादवश्यं ताभ्यां प्रियाप्रियाभ्यां<sup>1</sup> भवितव्यम् । तदर्थमेव हि शरीरं  
 5 ध्रियते । श्रुतिश्च न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्तीति । ननु  
 क्षेत्रधर्मत्वात्सुखदुःखयोरहं सुखी दुःखीत्याभिमानो मिथ्याप्रत्ययः । कोऽयं  
 स्वानुभवापलापः<sup>2</sup> । किं परधर्मस्य संवेदनं नोपपद्यते यथा नीलं पीतमिति  
 द्रव्यगुणः संवेद्यते । अतो दुःखानुभवो नैव मिथ्या । कारणदोषबाधकप्रत्यया-  
 भावात् । अथ पारमेश्वरगुणानां सत्यसंकल्पादीनामभिव्यक्तिः सापि न दृश्य-  
 10 ते । येनाहं मुक्तोऽस्मीति प्रतिपद्यसे परोऽनुमानेन जानीयात् । सा चाविद्या  
 प्रतिपुरुषमेका वाऽनेका वेति । यद्यनेका ततोऽर्थत्वं प्राप्नोति तत्त्वातत्त्वा-  
 भ्यामनिर्वचनीयेति प्रतिज्ञा<sup>3</sup> हीयते । एकत्वे च युगपत्सर्वमुक्तिप्रसङ्गः । कस्य  
 चेयमविद्या । नेश्वरस्य । विरोधात् । न जीवानाम् । तेषामवस्तुत्वप्रतिज्ञानात् ।  
 यदप्युच्यते कस्याविद्येति पृष्टे तस्य ते यतस्त्वं<sup>4</sup> पृच्छसीति तदपि च दु-  
 15 ष्टोत्तरम् । यद्यसौ ब्रूयादहं जीवः परमात्मनोऽंश इति तदा तूष्णीमासनमेव  
 ते । तस्मादनात्मसु देहादिषु विपरीतप्रतिपत्तिर्ब्रह्मस्वरूपाप्रतिपत्तिश्चाविद्या ।  
 सा सम्यग्ज्ञानोत्पत्तौ निवर्तते । तच्च सम्यग्ज्ञानमुत्पन्नं<sup>5</sup> यावज्जीवमभस्यमानं  
 परीपङ्कमपवर्गक्षमं<sup>6</sup> भवतीति शास्त्रादवगम्यते । ज्ञानं<sup>7</sup> दृष्टार्थमपुनर्जन्महेतुत्वं  
 तु केवलशास्त्रसमधिगम्यमेवान्यथा सुषुम्निप्रलययोरिव तिरोभूताविद्याशक्ति-  
 20 र्मुक्तस्य पुनः प्रादुर्भवेत्क्षीयन्ते चास्य कर्मणीति । अभ्यासापेक्ष्यं प्रतिवेदान्तं  
 चोपासनं विधीयते विज्ञाय प्रज्ञां कुर्वीतेति । अनुविद्यजीवी जानाति । औ-  
 मित्येवात्मानं ध्यायथ निचाय्य तं मृत्युमुखात्प्रमुच्यत इति । आत्मस्वरूप-  
 विषये विशेषज्ञाने वाक्यादुत्पन्ने समानप्रत्ययावृत्तिलक्षणमुपासनं यावज्जीवं  
 कर्तव्यमित्यधिकरणतात्पर्यार्थः । तदेतत्तत्त्वम् । श्लोकौ चात्र भवतः ।

25 उक्तं तत्त्वमनादृत्य दुर्ग्रहो गृह्यते यदि ।  
 तत्रास्माभिरिदं वाच्यं गृह्यतां<sup>8</sup> गृह्यतामिति ॥  
 शास्त्रार्थं तत्त्वतो ज्ञात्वा चरिष्यामो वयं सदा ।

<sup>1</sup> Md. om. priyāpriyābhyāṃ <sup>2</sup> Md. ° lā ... paradharmasya <sup>3</sup> Md. om. pratijñā  
<sup>4</sup> both: 'nyastvaṃ <sup>5</sup> Md. utpannam iti <sup>6</sup> Md. paripakvam <sup>7</sup> Ld. jñānaṃ  
 yadyapi <sup>8</sup> Md. om. gr̥hyatām



न नो व्यसनिता काचिद्विमतिप्रतिबोधने<sup>1</sup> ॥

यदप्युच्यते अनियोज्या ब्रह्मविद्या शास्त्राविषयत्वाद्दुपासनायामाश्रमक-  
र्मणि चानधिकार इति तदपि समयमात्रं मन्यामहे । यतोऽनेकजन्मनि प्र-  
वृत्ताज्ञानस्वाभाविककर्मवासनामलप्रचयापकर्षापेक्षित्वान्मुक्तेः<sup>2</sup> । भोजनशौ-  
चाचमनादिषु बुद्धिपूर्वं रागप्रयुक्तेषु वर्तसे । ब्रह्मीभूतश्चेत्सर्वत्रानियोज्यत्वम-  
विशिष्टम् । शास्त्रार्थैकदेशानुष्ठानं न च प्रयुक्तम्<sup>3</sup> । तथा हि

क्रियते कर्म किञ्चित्तु त्यज्यते किञ्चिदित्यपि ।  
न लभ्यं शास्त्रमुल्लङ्घ्य स्वच्छन्दपरिकल्पनम् ॥  
शौचाद्यपि न कर्तव्यं जीवन्मुक्त्यभिमानिना ।  
नासंबन्धाच्छरीरस्य नात्मनो नित्यशुद्धता<sup>4</sup> ॥ इति ॥

यस्तु ब्रूयात्तत्त्वं पदार्थविवेके<sup>5</sup> सति वाक्यार्थज्ञानमुत्पद्यत इति तदनन्तरं  
समस्तद्वैतप्रतिभासनाभावाच्छरीरपात इति । अत्रोच्यते । असाधुपर्यालोचनं<sup>6</sup>  
सूक्ष्मधियो भवतः । द्विस्त्रिर्वा स्वयं ज्योतिर्ब्रह्मणि श्रुते तत्त्वं पदार्थव्युत्पत्ति-  
रुपजायते । पदार्थज्ञानं च निमित्तं वाक्यार्थज्ञानस्येत्यनन्तरं तेन भवितव्यम् ।  
यदि च पदार्थव्युत्पत्तिः श्रवणमननगुरूपासनसामग्रीसंपत्तौ सत्यामपि नो-  
त्पद्यते कालान्तरेऽपि का ते प्रत्याशा । आरब्धफलकर्मप्रतिबन्धान्नोत्पद्यत  
इति चेन्न कदाचिज्ज्ञानोत्पत्तिः संभवेदारब्धफलकर्मप्रतिबन्धस्यावश्यंभावि-  
त्वाज्जीवतः प्रवृत्तफलेन<sup>7</sup> प्रतिबन्धान्मृतस्य चेतरेणेति । न च वाक्यार्थज्ञानं  
मृतिहेतुः । श्रुत्यभावात् । कर्मक्षयो हि तद्धेतुरविदुषां तद्दर्शनाद्<sup>8</sup> व्यासभी-  
ष्मादीनां च ब्रह्मविद्याप्रवर्तकानां स्मरणाद्यत्किञ्चिदेतदिति ॥ १ ॥

लिङ्गाच्च ॥ ४-१-२ ॥

इतश्च रश्मीस्त्वं पर्यावर्तयादिति रश्मिबहुत्वोपासनं बहुपुत्रतायै विधीयत  
इत्यत्रावृत्तिरनूद्यते । तत्सामान्यादितरेषु तथात्वं स्थालीपुलाकन्यायेन ॥ २ ॥

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥ ४-१-३ ॥

<sup>1</sup> Ld. ° vibhāti° <sup>2</sup> Md. °karṣād vāpekṣi° <sup>3</sup> Md. om. pra° <sup>4</sup> so? both:  
° śuddhita <sup>5</sup> Md. padārthe [viveka ... padārtha]vyutpattir <sup>6</sup> both: sādhu°  
<sup>7</sup> both: pravṛtti <sup>8</sup> Ld. ° darśanādyāra°

योऽयमपहतपाप्मादिगुणयुक्तः परमेश्वरः स किमहमात्मेत्येवमभेदेन प्रति-  
 पत्तव्यः किं वान्य इति विषये जीवेश्वरयोर्भिन्नगुणत्वाद्भेदेन प्रतिपत्तिरिति  
 प्राप्तावाह आत्मेति । तुशब्दः पक्षव्यावृत्त्यर्थः । परमेश्वरप्रक्रियायां आत्मे-  
 त्येवोपगच्छन्ति<sup>1</sup> ज्ञापयन्ति<sup>2</sup> जाबालास्त्वं वा अहमस्मि भगवो देवतेऽहं वै  
 5 त्वमसिदेवते इति । ग्राहयन्ति च श्रुतय एत एष त आत्मा सर्वान्तर एष त  
 आत्मान्तर्याम्यमृतः । तत्त्वमसीति । ननु विरुद्धगुणयोरभेदापत्तिरयुक्ता । नायं  
 विरोधो<sup>3</sup> भेदस्य नित्यसिद्धत्वात् । उपाधिकृतभेदस्तु सोऽभेदभावनयापनीय-  
 ते । अनलसंपर्केणैव<sup>4</sup> कनकगतमनलम्<sup>5</sup> ॥ ३ ॥

न प्रतीके न हि सः ॥ ४-१-४ ॥

10 मनो ब्रह्मेत्युपासीतेत्यध्यात्माधिदैवतमाकाशो ब्रह्मेति । स यो नाम ब्र-  
 ह्मेत्युपास्त इत्येवमादिषु प्रतीकोपासनेषु संशयः किमात्मग्रहोऽस्ति नेति ।  
 ब्रह्मेत्यात्मोच्यते । अस्ति च विकारेषु कारणानुगतिः तस्मादात्मग्रह ब्रह्मवि-  
 कारत्वादुभयोस्तुल्यत्वादिति<sup>6</sup> पूर्वः पक्षः । सिद्धान्तस्तु<sup>7</sup> नात्मग्रहः प्रतीके ।  
 न हि सः प्रतीकमात्मोपासकस्य । यदुक्तं कारणान्वयोऽस्तीति । सत्यम् ।  
 15 वस्तुतश्चोदनातस्तु विकारस्यैवोपासनम् । यथा वासो ददात्यनो ददातीति  
 चोदनायां न तन्तवः काष्ठानि चादीयन्ते । अत्र कल्पनारुचयः केचित्प्राथमि-  
 कश्चोत्रियश्चावकाः सिद्धान्तं ग्राहयन्तो वदन्ति नामादिविप्रविलापनेन ब्रह्मैव  
 नामादिप्रतीकेषूपस्यमिति<sup>8</sup> । अत्राचक्ष्महे --- न पुरुषकल्पनामनुरुध्यमहे  
 किन्तु निर्दोषश्रुतिनिर्गतां वाणीमुदीक्षामहे । यत्र वोंकारोपासनं वक्ति तत्र  
 20 तदेवावधार्यते । यत्र प्रकृत्युपासनं तत्रापि तदेव नान्यत् प्रमाणान्तरमुत्प्रेक्षा  
 वा क्रमते । नाम<sup>9</sup> ब्रह्मेति चेति परो ब्रह्मशब्दः परविशेषणत्वेनैव समाप्यते ।  
 नाम च विशेष्यत्वेन द्वितीयाविभक्तियोगात् । अतोऽयं वाक्यार्थो ब्रह्मदृष्टिवि-  
 शिष्टनामोपासनं कर्तव्यमिति । यदि च नाम्नः प्रविलापनं न तर्हि विशेषणत्वं  
 यथा नीलोत्पलमानयेति । अथ नाम विवक्ष्यते<sup>10</sup> तस्यैवोपास्यत्वं प्रसज्य-  
 25 ते लक्षणायाश्चापन्यायत्वात्<sup>11</sup> । यदि परविद्यैवेयं भूयस्त्ववचनानुपपत्तिः

<sup>1</sup> both: ity evam gacchanti <sup>2</sup> Md. repeats <sup>3</sup> Ld. virodho'bhedasya <sup>4</sup> Md. agni<sup>o</sup> <sup>5</sup> Md gatamalasya <sup>6</sup> both read brahma<sup>o</sup>... tulyatvād after upāsakasya (p. 238, l. 14) <sup>7</sup> e.c. <sup>8</sup> both om. iti <sup>9</sup> both: mano for nāma <sup>10</sup> Ld. vivakṣate <sup>11</sup> Md. lakṣaṇādyaīyacāt

स्याद्वाग्वा नाम्नो भूयसीति<sup>1</sup> । सूत्रञ्चेदमवाचकं पूर्वाधिकरणापवादार्थता  
न<sup>2</sup> सिद्धेत् । यदपि तैः कल्पितमपहतपाप्माहिरण्यकेशादिगुणानामुपलक्ष-  
णार्थम् । तदप्यसत् । ब्रह्मविशेषणत्वात्तदन्यत्वाच्च<sup>3</sup> गुणानाम् । उपलक्षणं तु  
बहिरेव यथा यत्रायं काकोऽदो देवदत्तस्य गृहमिति ॥ ४ ॥

5

ब्रह्मदृष्टिरुत्कर्षात् ॥ ४-१-५ ॥

तेष्वेवोदाहरणेषु विवक्षा<sup>4</sup> किं ब्रह्मदृष्टिर्मनसि कर्तव्या किं वा मनोदृष्टिरि-  
तरत्रेति । नियमकारिणः कारणस्याभावादनियमे प्राप्तेऽभिधीयते । ब्रह्मदृष्टि-  
र्मनसि कर्तव्या । कस्मात् । उत्कर्षात् । यथा राजदृष्टिः क्षत्तरि । इतिशब्दश्च  
परार्थामापदयति एवं शब्दसामान्यार्थो हीतिशब्दः ॥ ५ ॥

10

आदित्यादिमतयश्चाङ्ग उपपत्तेः ॥ ४-१-६ ॥

य एवासौ तपति तमुद्गीथमुपासीत । लोकेषु पञ्चविधं सामोपासीत । इयमे-  
वर्गगग्निः सामेत्यादिष्वनियमो नियमहेत्वभावात् । न ह्यत्रोत्कर्षापकर्षकृतो  
विशेषोऽस्तीति प्राप्तेऽभिधीयते --- आदित्यादिमतयश्चाङ्ग उद्गीथादौ कर्त-  
व्याः । कस्मात् । उपपत्तेः । आदित्यादिदृष्टयः कर्माङ्गद्वारेण क्रतुप्रयोगवचनेन  
15 गृह्यन्त इत्युपपद्यते । अधिकृताधिकारो गोदोहनवत् । तथा लोकाः सा-  
मसु संकल्पितायाः सप्तम्याः पारार्थ्यावगमात् । सामोपासीतेति च साम्ने  
द्वितीयानिर्देशात्साम्ना उपस्यत्वम् ॥ ६ ॥

आसीनः संभवात् ॥ ४-१-७ ॥

क्रतुगमायामुपासनायां प्रयोगगत्वात्तथानुष्ठीयते नामादिप्रतीकेषु । पर-  
20 विद्यासु दहरविद्यादिषु चिन्ता किमासीनः शयानो वा । शयानो<sup>5</sup> वासीनो  
वेति नियमहेत्वभावादनियमः प्राप्तः । तत्राह आसीन इति । कुतः संभवात् ।  
तिष्ठतः शरीरधारणे व्यग्रं मनः शयानस्य निद्रयाभिभूयते ॥ ७ ॥

<sup>1</sup> Md. bhūyān bhūyasīti <sup>2</sup> Md. *ditto*graphy: na si<sup>o</sup> <sūtram ca (p. 239, l. 1) ...  
na si<sup>o</sup>><sup>o</sup> dhyet <sup>3</sup> Md. brahmaṇo <sup>4</sup> Md. vi[va]kṣā; Dv. vivakṣā; Ld. cintā  
<sup>5</sup> śayāno vāsīno veti, e.c.; both only āsīna eveti

ध्यानाच्च ॥ ४-१-८ ॥

ध्यानं चैतद्गुपासनं तदपि समाहिते मनस्युपपद्यते ध्यायतीव बक इव प्रयोगदर्शनात् ॥ ८ ॥

अचलत्वं चापेक्ष्य ॥ ४-१-९ ॥

5 इतश्च ध्यायतीव पृथिवीत्यत्राचलत्वमपेक्ष्य ध्यायतिप्रयोगः ॥ ९ ॥

स्मरन्ति च ॥ ४-१-१० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मन इति सापान्त्रये<sup>1</sup> स्थिरासने सुखासने स्वस्त्वकासने वोपविश्य निमीलितनयनो निरतिशयानन्दे परमात्मनि चित्तमावेशयेदिति ॥ १० ॥

10 यत्रैकाग्रता तत्राविशेषात् ॥ ४-१-११ ॥

दिग्देशकालेष्वनियमः । यत्र देशे काले चैकाग्रता तत्रोपासनं कुर्याद्विशेषणश्रवणाभावात्<sup>2</sup> । ननु विशेषमपि केचिदामनन्ति । समे शुचौ शर्करावह्निवालुकावर्जिते शब्दजलाश्रयादिभिर्मनोनुकूले न तु<sup>3</sup> चक्षुः पीडने गुहनिर्वाताश्रयणे<sup>4</sup> प्रयोजयेदिति । सत्यम् । तदेवेदमुक्तं भवति<sup>5</sup> ॥ ११ ॥

15 आप्रायणात्तत्रापि हि दृष्टम् ॥ ४-१-१२ ॥

आवृत्तिराद्येऽधिकरणे स्थिता । सा किं यावज्जीवमथ कंचित्कालमिति संशये कंचित्कालं कृत्वोपरमेच्छास्त्रार्थस्य कृतत्वादिति प्राप्ते ब्रूम आप्रायणादामरणात् । तत्रापि मरणकाले प्रत्ययावर्तनमग्निरहस्ये शाण्डिल्यविद्यायां श्रूयते --- अथ खलु क्रतुमयोऽयं पुरुषः स यावत्क्रतुरयमस्मान्नोकात्प्रैति 20 एवंक्रतुर्ह्यमुं लोकं प्रेत्याभिसंभवतीति । क्रतुशब्दः संकल्पविशेषवचनः ॥ १२ ॥

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ

तद्व्यपदेशात् ॥ ४-१-१३ ॥

<sup>1</sup> Md. śāpā<sup>o</sup> <sup>2</sup> Md. <sup>o</sup> viśeṣa<sup>o</sup> <sup>3</sup> lacuna <sup>4</sup> Md. <sup>o</sup> śraye vā <sup>5</sup> I assume a lacuna here

गत उपासनाविषयः तृतीयशेषविचारः<sup>1</sup> । अथेदानीं ब्रह्मविद्याफलं प्रति चिन्ता वर्तते ब्रह्माधिगमे तद्विरुद्धफलं कर्म क्षीयते न वेति । न क्षीयत इति तावत्प्राप्तम् । न हि कर्म क्षीयत इति स्मरणात् । अत्राभिधीयते तदधिगमे ज्ञानलाभे सत्युत्तरपूर्वयोरघयोः पापयोरश्लेषविनाशौ पूर्वोत्पन्नस्य जन्मान्तरसंचितस्य । अत्रापि जन्मनि प्राक्प्रबोधादाविर्भूतस्य च विनाशो व्यपदेशात् । यथेषीकातूलमग्नौ<sup>2</sup> प्रोतं प्रद्वयेतैवं हास्य सर्वं पाप्मानः प्रद्वयन्त इति । तथा --- क्षीयन्ते चास्य कर्मणि तस्मिन् दृष्टे परावर इति स्मरणमविद्वद्विषयम् । प्रायश्चित्तेन वा भोगेनान्येषां<sup>3</sup> क्षयो नाऽन्यथेत्यागामिनः । पुनरघस्यासंश्लेषो विदुषाम् । तद्यथा --- पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति । प्रमादोत्पन्नमपि ज्ञानवतः सम्यग्दर्शनानलसंदग्धं<sup>4</sup> कर्म नश्यतीत्यभिप्रायः ॥ १३ ॥

इतरस्याप्येवमसंश्लेषः पाते तु ॥ ४-१-१४ ॥

भवतूपशमः पापस्य विरोधात्सुकृतस्य तु शास्त्रीयत्वान्न विरोधो विद्येति प्राप्तेऽभिधीयते --- तस्याप्यश्लेषविनाशौ स्याताम् । एवमित्यतिदेशो यथा पापस्य तथेतरस्य पुण्यस्येति भोगार्थत्वाद्द्विरोधोऽविशिष्टः । उभे<sup>5</sup> वैष एते ते<sup>6</sup> ह तरतीति श्रुतेः । क्षीयन्ते चास्येति वा विशेषात् । नैतं सेतुमहो-रात्रे तरत इति । अत्र सुकृतदुष्कृते परामृश्य सर्वे पाप्मानोऽतो निवर्तन्त इत्याह । तुशब्दोऽवधारणार्थः । शरीरपाते<sup>7</sup> विदुषो मुक्तिरवश्यंभाविनीति । द्विधामुक्तिर्जीवदवस्थायां रागद्वेषमोहैः तदङ्गैश्च<sup>8</sup> मदादिभिर्विमुक्तिः । पातो-त्तरकालमात्यन्तिकीति ॥ १४ ॥

अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥ ४-१-१५ ॥

पूर्वयोरधिकरणयोः पुण्यपापयोर्ज्ञाननिमित्ततो<sup>9</sup> नाशोऽवगतः स किमविशेषेणारब्धकार्ययोरनारब्धकार्ययोश्च भवत्युत विशेषेणानारब्धकार्ययोरेवेति विचार्यते । तत्राज्ञानशक्तेरविशेषात्तदविशेष इति पूर्वपक्षी मन्यते । तत्राचक्ष्म-हे --- पूर्वे पापपुण्येऽनारब्धफले विनश्यतः । न पुनः प्रवृत्तफले याभ्यामिदं<sup>1</sup>

<sup>1</sup> Md. ° śeṣo <sup>2</sup> Md. ° yatheṣika° <sup>3</sup> Md. bhogena cānyeṣām <sup>4</sup> Ld. ° darśanāt samdagdham <sup>5</sup> Ld. doubles <sup>6</sup> Md. om. te ha <sup>7</sup> Md. śārīrasyānte <sup>8</sup> Md. tad arthaiḥ tadarthaiḥ ca <sup>9</sup> ° nimitto, e.c.; both: ° nimittayor <sup>1</sup> Ld. yobhyām

ब्रह्मज्ञानायतनशरीरमारब्धम् । कथं गम्यते । तदवधेः तस्य तावदेव चिरं  
यावन्न विमोक्षेऽथ<sup>2</sup> संपत्स्य इति । तकारलोपः छान्दसः । कथं पुनर्ज्ञानशक्ते-  
र्व्यवस्था किञ्चित्कर्म क्षीयते किञ्चिन्नेति । अस्या एव श्रुतेः शक्तिव्यवस्थाऽ-  
नुमीयते यथाग्निरभ्रपटलं न दहति इन्धनं तु दहति । कोऽत्र पर्यनुयुज्यते ।  
5 विचित्रा हि शक्तयो भावानाम् । ये पुनर्मायामात्रवादिनस्तेषामेषा व्यवस्था  
नोपपद्यते । कथम् । विद्यायामुत्पन्नायां कृत्स्ना मायाऽपस्ता यतः । तथा प्रप-  
ञ्चः । न कर्माणि न संस्कारा वस्तुभूता विद्यन्ते मायावादिनः । तत्र किञ्चित्कर्म  
क्षीयते किञ्चिन्नेति विभागो दुर्लभः । न च कुलालचक्रदृष्टान्तः संभवति । तत्र  
वेगाख्यस्य संस्कारस्य वस्तुभूतस्य चक्रमाश्रयो<sup>3</sup> विद्यते नात्र<sup>4</sup> संस्कारस्त-  
10 दाश्रयो वा विद्यते ऽविद्यामात्रत्वाद्वाक्यार्थानभ्युपगमात् । द्विचन्द्रदृष्टान्तोऽ-  
प्ययुक्तः । तत्र तिमिरस्य मिथ्याज्ञानहेतोर्वस्तुभूतस्याविद्यमानत्वात्<sup>5</sup> । यदुक्तं  
कैश्चिद्वाधितमपि मिथ्याज्ञानं द्विचन्द्रज्ञानवत्संस्कारवशात्किञ्चित्कालमनुवर्त-  
त<sup>6</sup> एवेति तदपि प्रत्युक्तं भवतीत्यतो<sup>7</sup> भेदाभेदपक्ष एव सूत्रम् । श्रुतिश्च घटते  
तदवधेरिति शरीरपातावधिश्चवणादित्यर्थः ॥ १५ ॥

15 अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ ४-१-१६ ॥

यदि तर्हि विज्ञानसामर्थ्याद्धर्माधर्मयोर्निवृत्तिरग्निहोत्रादि नित्यं कर्म वि-  
दुषा न कर्तव्यं क्रियमाणमपि तद्यदि ज्ञानेन निवर्त्यते किं कृतेनेति प्राप्ते  
प्रत्युच्यते --- विदुषाप्यग्निहोत्रादि कर्तव्यमुक्तमेतत्सहकारित्वेन चेति<sup>8</sup> स-  
मुच्चिताभ्यामेव ज्ञानकर्मभ्यामविद्यानिवृत्तिद्वारेणापवर्गो व्यज्यते नान्यतरेणे-  
20 ति । अत आह तत्कार्यायैव । ज्ञानकर्मकार्यमपवर्गः । तद्दर्शनाद्यज्ञेन दानेनेति ।  
अतो यावज्जीवमाश्रमविहितं कर्म कर्तव्यम् ॥ १६ ॥

अतोऽन्यापि ह्येकेषामुभयोः ॥ ४-१-१७ ॥

किं विषयं पुनरश्लेषविनाशवचनं किं विषयं वादो विभागवचनं एकेषा  
शाखिनां तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्यमि-  
25 ति । तत्रोत्तरम् । अतोऽग्निहोत्रादेर्नित्यात्कर्मणोऽन्यापि ह्यस्ति साधुकृत्या

<sup>2</sup> Md. vimokṣo <sup>3</sup> Md. ° aṃskāracayo vidyate <sup>4</sup> Md. om. nātra ... vidyate  
<sup>5</sup> Ld. ° bhūtasya vidya° ; Md. ° bhūtasya viyaśanatvāt <sup>6</sup> Md. kāmam for kiṃcit  
kālam <sup>7</sup> Md. om. iti <sup>8</sup> Md. veti

यत्काम्यकर्मफलाय क्रियते अस्ति च पापकृत्या यत्प्रतिषिद्धमाचर्यते तद्वि-  
षयोऽयमश्लेषविनाशावगमः कृतस्तद्विषयश्चैकेषां शाखिनां विनियोगः । उभ-  
योर्जैमिनिवादरायणयोर्मतमिति । यदेव विद्ययेति हीति<sup>1</sup> सूत्रं कंचिदधीयते ।  
तदनर्थकमित्युपेक्षणीयम् ॥ १७ ॥

5

भोगेन त्वितरे क्षपयित्वा संपद्यते ॥ ४-१-१८ ॥

आरब्धकार्ये पुण्यपापे भोगेन क्षपयित्वा ब्रह्म संपद्यते । तुशब्दोऽवधार-  
णार्थः । यदप्यस्मिन्नन्मनि पारमेश्वरगुणा नाभिव्यज्यन्ते तथापि शास्त्रप्रा-  
माण्यादभिव्यज्यन्ते मुक्तस्य च प्रादुभवन्तीति निश्चीयते ॥ १८ ॥

<sup>1</sup> both: hi

अथ चतुर्थस्य द्वितीयः पादः ।

वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४-२-१ ॥

ब्रह्म संपद्यत इत्यनन्तरमुक्तम् । केन क्रमेणेति देवयानपन्थानमवतारयि-  
ष्यन्नुत्क्रान्तिमेव<sup>1</sup> तावन्निरूपयति जिज्ञासानिवृत्तये तदुपक्रमाच्छ्रुतेः । सा  
5 पुनः कीदृशीति निरूप्यते । यथाशास्त्रं वाङ्मनसीत्युदाहरणप्रदर्शनमस्य सो-  
म्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां  
देवतायामिति । तत्रायमर्थः सांशयिकः किं वाग्वृत्तिर्मनसि संपद्यते किं वा<sup>2</sup>  
वागेवेति । श्रुतेर्वागिति पूर्वः पक्षः । वाग्वृत्तिरिति सिद्धान्तः । कुतः । दर्श-  
नात्<sup>3</sup>प्रकृतित्वाच्च । मरणकाले वाग्वृत्तेरुपशमो दृश्यते मनोवृत्तौ स्थितायामेव  
10 यदि पुनर्वाच एव प्रलयो वर्ण्येत विदुषः करणग्रामस्य ब्रह्मणि लयश्रुतिर्वि-  
रुध्येत अविदुषोऽपि देहान्तरप्रतिपत्तौ करणानुवृत्तिर्न स्यात् । शब्दाच्च<sup>4</sup> ।  
वाङ्मनसीति वाक्शब्दो<sup>5</sup> वृत्तौ लक्षणयावकल्प्यते । श्रुत्यसंभवेऽपि लक्षणापि  
न्याय्यैव ॥ १ ॥

अत एव च सर्वाण्यनु ॥ ४-२-२ ॥

15 अत एव दर्शनाच्छब्दाच्च वाग्वृत्तिमनु सर्वाणीन्द्रियाणि वृत्तिद्वारेण मन-  
सि संपद्यन्ते । कोऽसौ शब्दः । तस्मादुपशान्ततेजाः<sup>6</sup> पुनर्भवमिन्द्रियैर्मनसि  
संपद्यमानैरिति ॥ २ ॥

तन्मनः प्राण उत्तरात् ॥ ४-२-३ ॥

20 उपसंहृत करणान्तरवृत्तिकं तन्मनो वृत्तिलोपेन प्राणे संपद्यत इत्युत्तरवा-  
क्यादवगन्तव्यम् । उत्तरचिन्तावतारार्थं नाशङ्का काचित् ॥ ३ ॥

सोऽध्यक्षे तदुपगमादिभ्यः ॥ ४-२-४ ॥

<sup>1</sup> Md. bhrāntim for utkrāntim <sup>2</sup> Md. om. vā <sup>3</sup> Md. adarśanāt <sup>4</sup> both om. śabdācca <sup>5</sup> both: vākyaśabda<sup>o</sup> <sup>6</sup> Ld. kasmād



प्राणस्तेजस्युपलीयते<sup>1</sup> श्रुतत्वादिति पूर्वः पक्षः । नैतदेवम् । सोऽध्यक्षे जीवे कार्यकारणस्वामिनि । कथमधिकाराय क्रियते । तदुपगमादिभ्यः एवमेवेम-  
मात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी<sup>2</sup> भवति ।  
तमुत्क्रामन्तं प्राणोऽनूत्क्रामतीति ॥ ४ ॥

5 कथं तेजसीति श्रुतिरित्याह ---

भूतेषु तच्छ्रुतेः ॥ ४-२-५ ॥

स जीवस्तेजःसहचरितेषु भूतेषु अवतिष्ठते<sup>3</sup> तच्छ्रुतेस्तेजःश्रुतेरित्थमवग-  
न्तव्यम् ॥ ५ ॥

नैकस्मिन् दर्शयतो हि ॥ ४-२-६ ॥

10 तेजसीति कथमेकवचनमिति चेत् । प्रदर्शनार्थं नैकस्मिन्नेव तेजसि जीवः  
व्यवतिष्ठत । कुतः । श्रुतिस्मृती दर्शयतः । पृथिवीमय आपोमयो वायुमय<sup>4</sup>  
आकाशमयस्तेजोमय इति ।

अण्व्यो<sup>5</sup> मात्रा विनाशिन्यो दशार्धानां तु या स्मृताः । इति प्रश्नप्रतिवचने  
दर्शयतः । पञ्चम्यामाहुतावापः पुरुषवचसोभवन्तीति । तद्व्याख्या त्र्यात्मक-  
15 त्वात्<sup>6</sup> भूयस्त्वादिति । तदिदं यावति सूक्ष्मशरीरं सप्राणं सेन्द्रियमामुक्तेरनु-  
वर्तते ॥ ६ ॥

समाना चासृत्युपक्रमादमृतत्वं<sup>7</sup> चानुपोष्य ॥ ४-२-७ ॥

किं विदुष एवैषोत्क्रान्तिर्नेत्युच्यते । समाना च विद्वदविदुषोरा सृत्युप-  
क्रमात्सृतिर्देवयानः पन्थास्तदुपक्रमात् । आङ्गुर्यादायाम् । यावत्सृतेरुपक्रमो  
20 मूर्द्धन्यनाडीतावत्तुल्येत्यर्थः । लिङ्गशरीरपरिवृत्तौ हृदये परिवर्तमानः प्राप्तव्यं  
लोकं प्रद्योतेन पश्यते<sup>8</sup> अविद्वांश्चेत्पितृयानं प्रतिपद्यते नरकद्वारं वा विद्वां-  
श्चेन्मूर्द्धन्यनाडीं प्रतिपद्यते । ननु विदुष उत्क्रान्त्यनन्तरं अमृतत्वमत्रैव । न

<sup>1</sup> Md. upayete <sup>2</sup> Md. °otsvāsī; Ld. °otsvāsī <sup>3</sup> Md. viśati <sup>4</sup> Ld. adds  
prāṇamaya <sup>5</sup> both: adhomātrā <sup>6</sup> Md. ātmakatvān na <sup>7</sup> Md. cādanupa°; Ld.  
cāsatyupa° <sup>8</sup> Md. prapadyate

तस्य श्रुत्यपेक्षेति । नेत्याह । अनुपोष्यादग्ध्वात्रैव कार्यकरणं लिङ्गसंज्ञं दशान्तरं गत्वा प्राप्य अमृतत्वमुच्यते तयोर्ध्वमायन्नमृतत्वमेति । ब्रह्म गमयतीति च ॥ ७ ॥

तदापीतेः संसारव्यपदेशात् ॥ ४-२-८ ॥

5 तेजः परस्यां देवतायामित्यत्रात्यन्तिक<sup>1</sup> एव देवतायां तावत्स्वरूपप्रलय इति प्राप्तं तत्प्रकृतित्वोपपत्तेरविदुषोऽपीति प्राप्ते ब्रूमः । तत्सूक्ष्मशरीरं करणायतनमापीतेतराविमोक्षात्सम्यग्ज्ञाननिमित्तादनुवर्तते । न मरणवेलायामेव विलीयते । यदि स्यात्सर्वो लोकः प्रयाणमात्रान्मुक्तः स्यात् । न चैतदिष्टं संसारव्यपदेशात् ।

10 योनिमन्ते प्रपद्यन्ते संसारत्वाय देहिनः ।  
स्थाणुमन्येऽनुसंयान्ति<sup>2</sup> यथाकर्म यथाश्रुतमिति ॥ ८ ॥

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॥ ४-२-९ ॥

तल्लिङ्गशरीरं<sup>3</sup> सूक्ष्मं प्रमाणतश्चासर्वगतं तथोपलब्धेः । तथा हि नाडीनिष्क्रमश्रवणादिभ्योऽस्य सूक्ष्मत्वमुपलभ्यते च मुष्टौ वेति ॥ ९ ॥

15 नोपमर्देनातः ॥ ४-२-१० ॥

स्थूलशरीरोपमर्देन दाहादिना<sup>4</sup> अत एव सूक्ष्मत्वान्नोपमृद्यते<sup>5</sup> तत् ॥ १० ॥

अस्यैव चोपपत्तेरेष<sup>6</sup> उष्मा ॥ ४-२-११ ॥

20 अस्यैव सूक्ष्मशरीरस्य सम्बन्धी योऽयमुष्मा जीवदवस्थायामुपलभ्यते । कस्मात् । उपपत्तेः । अस्मिन्नसति नोपपद्यतेऽयमुष्मा । श्रुतेरुष्ण एव जीविष्यन् शीतो मरिष्यन्निति<sup>7</sup> । तेनानुमीयते सूक्ष्मशरीरं व्यतिरिक्तमस्तीति । संकोचविकासात्मकं चेदं समः स्रुषिणेति श्रुतेस्तदनुसारी जीवो न<sup>8</sup> हि तस्य स्वतः संकोचविकासौ नित्यत्वात् ॥ ११ ॥

<sup>1</sup> Md. *ditto*graphy: devatāyām ..... eva <sup>2</sup> Ld. ° samyanti <sup>3</sup> Md. *om.* tal° ..... tathopalabdheḥ <sup>4</sup> Ld. dehādina <sup>5</sup> Md. ° gr̥hyate <sup>6</sup> Md. col[papatter ... asati no-(p. 246, l. 19)]-papadyate <sup>7</sup> Ld. bhaviṣyann <sup>8</sup> Md. *om.* na

प्रतिषेधादिति चेन्न शरीरात्स्पष्टो ह्येकेषाम्॥ ४-२-१२॥

अथाकामयमानो योऽकामो निष्काम आसकामो<sup>1</sup> न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येतीति शरीरादुत्क्रान्तिप्रतिषेधादासृत्युपक्रमादिति यदुक्तं तन्नोपपद्यते इति चेन्नायं विरोधः। शरीरादयमुत्क्रान्तिप्रतिषेधो न शरीरात्। कथं गम्यत इति। प्रतिज्ञातेऽर्थे हेतुमाह। स्पष्टो ह्येकेषां शाखिनां 5 माध्यन्दिनानाम्। न तस्मात्प्राणा उत्क्रामन्तीति शाखान्तरे पञ्चमीप्रयोगाच्छरीरात्प्राणानामुत्क्रान्तिनिषेधः स्पष्टः। षष्ठीप्रयोगे हि सम्बन्धसामान्यं प्रतीयते। यदि च शरीरादुत्क्रान्तिः प्रतिषिध्येत स उच्छ्रयत्याध्मायत्याध्मातो मृतः शेत इति नोपपद्येत। प्रत्यक्षविरोधश्च स्यात्। विज्ञानात्मनः शरीरात्प्रतिषेधो युक्तो विवक्षितार्थोपपत्तेः। कथं कृत्वा। तमुत्क्रामन्तं प्राणोऽनुत्क्रामतीति संसारगतिं प्रदर्श्य<sup>2</sup> इति नु कामयमान इति विदुष उ- 10 त्क्रान्तिः प्रतिषिध्यते। तेषां संसारावस्थायां शरीरारम्भायोत्क्रान्तिः प्राप्ता सा प्रतिषिध्यते प्राप्तविषयत्वात्प्रतिषेधानाम्। विदुषः शरीरारम्भायोत्क्रान्तिर्नास्ति<sup>3</sup> प्राणानाम्। तेन सहैव गच्छन्तीत्यर्थः। गत्वा च परे ब्रह्मणि प्रलीयन्त इति। गतिश्रुतेश्च<sup>4</sup> प्रागेव लिङ्गस्य प्रलयो नास्ति संसारमण्डलं हिरण्यगर्भपर्यन्तमतिक्रम्य प्रलयो भवतीति गम्यते। ज्ञानकर्मसामर्थ्याच्च गमनसिद्धिः सेवादिलब्धग्रामफलप्राप्तिवत्। श्रुतोपनिषत्काः<sup>5</sup> ङ्ग गमिष्यन्तीति<sup>6</sup> च प्रश्नपूर्वकमस्यामप्युपनिषदि गतिर्दर्शिता। तस्मादत्रैव समवनीयन्त<sup>7</sup> इति सूत्रार्थादन्तरात्मात्रेति निर्दिश्यते इति द्रष्टव्यम्। उत्तरत्र चायमर्थो म- 20 न्त्रैः स्पष्टीक्रियते। तेन धीरा अपि यान्ति ब्रह्मविद उत्क्रम्य स्वर्गलोकमितो विमुक्ताः। तेनैति ब्रह्मवित्तैजसः पुण्यकृच्छेति। आर्तभागप्रश्नस्य साकाङ्क्षत्वादिह परिसमाप्तिः। प्रत्यभिज्ञानात्त्वेकार्थता युक्ता। अन्यथेदं तद्वाक्यं चानर्थकं स्यात्। ये तूत्क्रान्तिर्नास्तीति वर्णयन्ति तेषां हेतुकथनार्थं सूत्रमवाचकम्। न्यायश्च नास्ति उत्क्रान्तिं प्रतिषिध्य गतिप्रतिषेधे वाक्यभेदात्॥ १२॥

25 स्मर्यते च॥ ४-२-१३॥

<sup>1</sup> Ld. ātmakāmo <sup>2</sup> Ld. om. pradarśya ... utkrāntiḥ <sup>3</sup> Md. ° rambhāccot°  
<sup>4</sup> Ld. om. ca <sup>5</sup> both: uktopā°; Ld. ° ṣatkaḥ <sup>6</sup> Ld. gamiṣyatīti <sup>7</sup> both: ° līyanta

शुको वैयासकिरादित्यमण्डलं प्राप्य स्वमहिमख्यापणम् कृत्वा सर्वभूता-  
न्यभूतोऽभवदिति स्मर्यते । गत्येकदेशसम्बन्धादचिंशादिना गत इति गम्यते ।

सन्निरुद्धस्तु तेनात्मा सर्वेष्वायतनेषु वै ।  
जगाम भित्त्वा मूर्धानं दिवमित्युत्पपात ह ॥

5 तथा चापरं स्मरणम् ।

सर्वभूतात्मभूतस्य सम्यग्भूतानि पश्यतः ।  
दिवापि<sup>1</sup> मार्गं मुह्यन्ति अपदस्य पदैषिणः ॥

इति मुक्तिमार्गस्य दुर्गतोच्यते । याज्ञवल्क्योऽप्याह ।

ऊर्ध्वमेकः<sup>2</sup> स्थितस्तेषां यो भित्त्वादित्यमण्डलम् ।  
10 ब्रह्मलोकमतिक्रम्य तेन याति परां गतिमिति ॥ १३ ॥

तानि परे तथा ह्याह ॥ ४-२-१४ ॥

तेन सह<sup>3</sup> गताः प्राणाः क्व समवलीयन्त इत्याह । तानि पुनरिन्द्रियाणि  
भूतसूक्ष्माणि च परब्रह्मविदः तस्मिन्नेव लीयन्ते<sup>4</sup> । कस्मात् । तथा ह्याह  
श्रुतिरेवमेवास्य परिदृष्टुरिमाः<sup>5</sup> षोडश कलाः पुरुषायणाः<sup>6</sup> पुरुषं प्राप्यास्तं  
15 गच्छन्तीति । यतः प्रादुर्भूतास्तत्रैव स्वकारणे प्रलीयन्त इत्यर्थः । नान्यत्रेति  
मन्दविषयन्यायेन भ्रान्त्यपनोदनार्थं सूत्रम् ॥

अविभागो वचनात् ॥ ४-२-१५ ॥

तेजः परस्यां देवतायामिति यथेतरेषां बीजानां शेषेण<sup>7</sup> संपत्तिरेवं वि-  
दुषामपीति प्राप्त उच्यते । ब्रह्मणि कलानामविभागः स्वरूपव्यतिरेकाभावो  
20 लवणस्यैव समुद्रप्राप्तौ । कथम् । वचनात् । भिद्येते<sup>8</sup> तासां नामरूपे पुरुष इति  
एवं प्रोच्यते स एषोऽकलोऽमृतो भवतीति ॥ १५ ॥

<sup>1</sup> both: devāpi <sup>2</sup> Md. ekaṃ sthitam <sup>3</sup> Md. sahata <sup>4</sup> Md. praliyante <sup>5</sup> Ld. para<sup>0</sup> <sup>6</sup> Ld. purāṣā<sup>0</sup> <sup>7</sup> śeṣeṇa, e.c.; both: varṣeṇa <sup>8</sup> both: bhidyete cāsyā

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो  
विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च  
हार्दानुगृहीतः शताधिकया ॥ ४-२-१६ ॥

तस्य<sup>1</sup> हैतस्य हृदयस्याग्रं प्रद्योते तेन प्रद्योतेनैव आत्मा निष्क्रामति चक्षुष्टो  
5 वा मूर्ध्नो वाऽन्येभ्यः शरीरदेशेभ्य इति किं ब्रह्मविदोऽस्त्युत्क्रमणे विशेषः  
किं वा नेति विचार्यते । तत्रानियमे प्राप्त उच्यते --- ओकः स्थानं हृदयं  
तस्य विज्ञानात्मनः उच्चिक्रमिषोः<sup>2</sup> स एतास्तेजोमात्राः समभ्याददानो हृद-  
यमेवानुचक्रामतीति श्रुतेः । अग्रज्वलनं प्रकाशनं हृदयस्याग्रज्वलनं<sup>3</sup> प्रकाशनं  
10 प्राप्तव्यस्य लोकस्य मार्गं प्रकाशयति । तत्प्रकाशितद्वारस्तेनाग्रज्वलनेन<sup>4</sup> प्र-  
काशितं द्वारं पश्यन्स<sup>5</sup> विद्वान् विद्यासामर्थ्याद्विद्याङ्गभूतगत्यनुस्मरणयोगाच्च<sup>6</sup>  
हार्देन हृदि सूपासितेन परमेश्वरेणानुगृहीतो मूर्द्धन्यया शताधिकया नाड्या  
निष्क्रामतीति ।

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिसृतैका ।  
तयोर्ध्वमायन्नमृतत्वमेति विश्वडुन्या उत्क्रमणे भवन्ति ॥

15 हृदयाद्गुह्यता<sup>7</sup> विभास्वरा ब्रह्मनाडी अनुमूलं मूर्धानमेत्यैव रश्मिभिरेकीभू-  
ता आदित्यमण्डलमनुप्रविष्टा । तामनुशीलयतस्तयैवान्तकाले निर्गमनं भव-  
ति । सोऽयं ब्रह्मपथ उच्यते ॥ १६ ॥

रश्म्यनुसारी ॥ ४-२-१७ ॥

अथ<sup>8</sup> यत्रैतदस्माच्छरीरादुत्क्रामत्यथैभिरेव रश्मिभिरूर्ध्वमाक्रमत इति श्रू-  
20 यते । तत्रेदं चिन्त्यते । किमहनि मृतो रश्म्यनुसारी किं वाविशेषेणाहनि रात्रौ  
वेति । अहनि रश्मिसम्बन्धाविच्छेदादिति पूर्वः पक्षः । विशेषाश्रुतेरुभयत्रा-  
पि यातीति पक्षान्तरम् ॥ १७ ॥

निशि नेति चेन्न संबन्धस्य

यावद्देहभावित्वाद्दर्शयति च ॥ ४-२-१८ ॥

<sup>1</sup> Md. tasya iti tasya <sup>2</sup> Md. utkramiṣoḥ <sup>3</sup> Ld. om. hṛdaya°..... ° kāśanaṃ  
<sup>4</sup> Md. ° dvānstenā° <sup>5</sup> Md. yasya for paśyan <sup>6</sup> Ld. ° anusaraṇa° <sup>7</sup> Ld.  
hṛdayans udgatā <sup>8</sup> both: atra

निशि रात्रौ मृतस्य रश्म्यनुसारित्वं नेति चेन्न । नाडीरश्मिसंबन्धस्य या-  
वच्छरीरभावित्वात् । दर्शयति चामुष्मादादित्यात्प्रतायन्ते<sup>1</sup> तासु नाडीषु सृप्ता  
आभ्यो नाडीभ्यः प्रतायन्ते अमुष्मिन्नादित्ये सृप्ता<sup>2</sup> इति । निदाघसमये रात्रौ  
रश्म्यनुगमो दृश्यते<sup>3</sup> । हेमन्तरजनीषु तुषारनिकराभिवादनपलब्धिः ॥ १८ ॥

5

अतश्चायनेऽपि दक्षिणे ॥ ४-२-१९ ॥

दक्षिणायने मृतस्य ब्रह्मप्राप्तिः स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छतीति  
प्रतीक्षणाभावादपाक्षिकफलत्वाच्च विद्याया अतः पूर्वोक्तत्वादेव हेतोः । यथा  
निशि मृतस्य नाहः प्रतीक्षा तथा दक्षिणायनेऽप्युत्तरायणापेक्षा नास्ति । भी-  
ष्मस्य तत्प्रतीक्षास्मरणमुत्तरायणप्रशंसार्थं कथं<sup>4</sup> नाम पुण्यं चरेयुः प्राणिन  
इति ॥ १९ ॥

10

ननु यत्र काले त्वनावृत्तिमित्युपक्रम्याहरादिकालविशेषः स्मृतावनावृत्तये  
नियम्यते । कथं रात्रौ दक्षिणायने वा प्रयतोऽनावृत्तिं यायादिति । अत्रोच्यते ।

योगिनः प्रति<sup>5</sup> स्मर्यते चैते ॥ ४-२-२० ॥

सत्यं योगिन उद्दिश्य स्मर्यते । स्मार्ते चैते योगसांख्ये न प्रत्यक्षश्रुतिवि-  
हिते । तस्मात्कालविशेषस्मृतिर्नादर्थव्या । यदा पुनरातिवाहिकोपलक्षणार्था  
व्याख्यायन्ते तदा न विरोधः ॥ २० ॥

15

<sup>1</sup> both: pratīyante <sup>2</sup> both: mṛṣṭā <sup>3</sup> Md. dṛśya <sup>4</sup> Ld. kiṃ; Md. kaṃ; Dv.  
kathaṃ <sup>5</sup> Śaṅkara reads prati ca; Rāmānuja, prati

अथ चतुर्थस्य तृतीयः पादः ।

अर्चिरादिना तत्प्रथितेः ॥ ४-३-१ ॥

उत्क्रान्तिमारभ्य नाडीविशेषोत्क्रम्य रश्म्यनुसारी देवयानेन पथा ब्र-  
ह्माप्नोतीति स्थितम् । इदानीं सा सृतिरेकानेकेति<sup>1</sup> चिन्त्यते । श्रुत्यन्तरेष्वने-  
5 कविधा<sup>2</sup> गतिः श्रूयते । नाडीरश्मिसम्बन्धेनैकान्तैरेव रश्मिभिरूर्ध्वमाक्रमत  
इति । अर्चिरादिनैका तेऽर्चिषमभिसम्भवन्तीति<sup>3</sup> । स एतं देवयानं पन्था-  
नमासाद्याग्निलोकमागच्छन्तीत्यन्या<sup>4</sup> । यदा वै पुरुषोऽस्माल्लोकात्प्रैति स  
वायुलोकमागच्छतीत्यपरा । सूर्यद्वारेण ते विरजाः प्रयान्तीति चान्या । तत्र  
भिन्नाः सृतयोऽन्योन्यनिरपेक्षत्वादिति प्राप्तावुच्यते अर्चिरादिना ब्रह्मप्रेप्सुः  
10 प्रयातीति प्रतिजानीमहे । कुतः । तत्प्रथितेः । तस्याध्वनः प्रथनात्प्रसिद्धत्वा-  
त्सर्वविदुषाम् । पञ्चाग्निविद्याप्रकरणे ये चेमेऽरण्ये श्रद्धातप इत्युपासते इति  
विद्यान्तरशालिनामर्चिरादिका सृतिः आव्यते<sup>5</sup> । अर्चिरादिमार्गेण श्रुत्य-  
न्तरोक्तानां एकदेशानामन्तर्भावान्मार्गैकत्वसिद्धिः । प्राप्तव्यस्य चैकत्वादने-  
कमार्गकल्पनमनर्थकम् । संभवत्येकवाक्यत्वे वाक्यभेदश्चायुक्तः । तस्मादेकोऽयं  
15 पन्था इति स्थितम् ॥ १ ॥

वायुमद्वादविशेषविशेषाभ्याम् ॥ ४-३-२ ॥

श्रुत्यन्तरोक्तानां मार्गपर्वणां केन क्रमेण सन्निवेश इति चिन्त्यते ध्यानो-  
पयोगात् । स एवं देवयानं पन्थानमासाद्याग्निलोकमागच्छति स वायुलोकं  
स वरुणलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकमिति कौषीतकिनो-  
20 ऽधीयते । तर्ह्यर्चिरादिमार्गेण गच्छतोऽब्दात्संवत्सराद्ूर्ध्वं आदित्यादर्वाक् च  
वायुमभिसंभवति संवत्सराद्देवलोकं देवलोकान्वायुलोकमिति श्रुत्यन्तरवशाद्दे-  
वलोकोऽप्यत्र मध्ये सन्निवेशयितव्यः । कस्मात् । अविशेषविशेषाभ्याम्<sup>6</sup> । स  
वायुलोकमित्यविशेषपदार्थमात्रनिर्देशात्<sup>7</sup> । यदा<sup>8</sup> वै पुरुषोऽस्माल्लोकात्प्रैति  
स वायुलोकमागच्छति तस्मै स तत्र विजिहीते । यथा रथचक्रस्य खं तेन<sup>9</sup>

<sup>1</sup> Ld. veti <sup>2</sup> Ld. śrutyantare cāneka<sup>o</sup> <sup>3</sup> Md. tair viṣayam <sup>4</sup> Md.  
<sup>o</sup> gnihotralokam <sup>5</sup> Ld. om. arcir<sup>o</sup> ... śrāvyaate <sup>6</sup> Ld. aviśeṣāt; Md. aviśeṣācca  
<sup>7</sup> Md. <sup>o</sup> śeṣaḥ <sup>8</sup> both: yathā <sup>9</sup> khaṃ tena, e.c.; both: cāntena

स ऊर्ध्वमाक्रमते स आदित्यमागच्छतीति विशेषः । ऊर्ध्वशब्दः क्रमवाची  
तेन विशेषो गम्यते<sup>1</sup> ॥ २ ॥

तडितोऽधि वरुणः सम्बन्धात् ॥ ४-३-३ ॥

आदित्याच्चन्द्रमसं चन्द्रमसो विद्युतमिति तडितोऽधि विद्युत ऊर्ध्व वरुणो  
5 निवेशयितव्यो विद्युद्वरुणयोः संबन्धात् ॥ ३ ॥

आतिवाहिकास्तल्लिङ्गात् ॥ ४-३-४ ॥

किमर्चिरादयो भोगस्थानानि किं वा मार्गचिह्नानि किं वा नेतारः पुरुषा  
इति । पक्षद्वयव्युदासेनातिवाहिका इति प्रतिजानीमहे । अतिवाहे भवा आ-  
तिवाहिका । तल्लिङ्गात् । आतिवाहिकवल्लिङ्गवत् । चन्द्रमसो विद्युतं तत्पुरुषो-  
10 ऽमानवः<sup>2</sup> स एनं ब्रह्म गमयतीति नेतृत्वममानवस्य पुरुषोपसंहारे दर्शयति ।  
अतस्तत्सामर्थ्यादुपक्रमेऽर्चिरादिभिः शब्दैरतिवाहिकाः पुरुषा निर्दिष्टा इति  
निश्चीयते । ते चामानवाः<sup>3</sup> । अन्यथोपसंहारे प्राप्तमानवत्वनिवृत्त्यर्थममानव  
इति विशेषणं न प्रकल्पेत<sup>4</sup> । गन्तृणां च सूक्ष्मशरीरपरिवेष्टितानां स्वातन्त्र्येण  
गमनानुपपत्तेः । उपपत्तौ वा विभूतिविस्ताराय परेण नीयमानत्वमुक्तम् ॥ ४ ॥

15 ननु वैद्युतादूर्ध्वमाब्रह्मापत्तेरमानवस्य<sup>5</sup> गमयितृत्वं श्रुतं न वरुणादीनाम् ।  
अतः कथं तेषामातिवाहिकत्वमित्याह ---

वैद्युतेनैव ततस्तच्छ्रुतेः ॥ ४-३-५ ॥

अतो विद्युदभिसम्भवादूर्ध्वं तच्छ्रुतेस्तस्यामानवस्य श्रवणात्तेनैव वैद्युतेनैव<sup>6</sup>  
नीयन्ते<sup>7</sup> । विद्युदनन्तरं सम्भवतीत्यमानवो वैद्युत उच्यते । वरुणादयस्तु साधु  
20 गम्यतामिति साहित्येनोपकुर्युः । तान्वैद्युतान्पुरुषोऽमानव एत्य ब्रह्मलोकान्  
गमयतीति श्रुत्यन्तरात् । भवन्ति चात्र संग्रहश्लोकाः ।

तत्प्राणाः श्रुतियुक्तिभ्यां नाड्या मूर्धन्युपागताः ।

त्रिपाच्छब्दे प्रलीयन्ते ह्यच्युते सर्वकारणे ॥

<sup>1</sup> Md. 'vagamyate <sup>2</sup> Md. 'mānavakah <sup>3</sup> Md. ca mānavāḥ <sup>4</sup> Md. prakalpate  
<sup>5</sup> Md. ā brahmaprāpter <sup>6</sup> both: vidyu<sup>0</sup> <sup>7</sup> Ld. liyante



अनुत्क्रान्तौ सृतिर्नस्यादुष्मा प्राणोपलम्भनात् ।  
 शरीरभेदादिति च श्रूयते ह्यैतरेयके<sup>1</sup> ॥  
 आरम्भार्था तु योत्क्रान्तिः स नेति प्रतिषिध्यते ।  
 अयद्वयविधाने च वाक्यभेदप्रसङ्गतः ॥  
 5 लिङ्गेन वेष्टितो यायादर्चिराद्यतिवाहितः ।  
 लिङ्गस्य गमनादत्र गतिरस्योपदिश्यते ॥  
 मूर्धन्यनाड्या विनिसृत्य विद्वानारुह्य रश्मीन्भजतेऽग्निमाद्यम् ।  
 अहश्च पक्षं सितमेत्य मासान्संवत्सरं देवनिकायवासम् ॥  
 वायुं रविं चन्द्रमसं च पञ्चात्क्रमेण विद्युन्निलयं प्रयाति ।  
 10 अमानवस्तं पुरुषोऽधिगम्य ब्रह्मात्मभावं गमयेत्सहैतैः ॥  
 अपामपीशेन सुरेश्वरेण प्रजाधिनाथेन च सत्कृतोऽसौ ।  
 श्रुत्यन्तरालोचनयानुपूर्व्या मार्गोऽर्चिरादिर्ग्रथितो मयैवम् ॥  
 आनन्दो विजरो विमृत्युरगुणोऽसङ्गो विपाप्मा विभु-  
 विंज्ञा<sup>2</sup> परमः पुमान्विकरणो भूतान्तरात्मा वशी ।  
 15 सर्वज्ञाः परमेश्वरः स्वहृदये<sup>3</sup> ध्यातोऽनिशं यैरयम्  
 ते यं प्राप्य विमुक्तलिङ्गनिगुडास्तद्भावभाजोऽभयाः ॥ ५ ॥

कार्यं बादरिरस्य गत्युपपत्तेः ॥ ४-३-६ ॥

स एतान्ब्रह्म गमयतीति सन्दिह्यते कार्यमपरं ब्रह्म नयति किं वा पर-  
 मिति । कार्यं नयतीति बादरिराचार्यो मन्यते स्म । अस्य कार्यस्य ब्रह्मणो  
 20 विशिष्टदेशवर्तिनो गत्युपपत्तेः । गन्तव्यं गन्तृत्वं गतिश्चोपपद्यते ॥ ६ ॥

विशेषितत्वाच्च ॥ ४-३-७ ॥

इतश्च ब्रह्मलोकान्नामयति । तेषु ब्रह्मलोकेषु पराः पराघतो वसन्तीति  
 बहुवचनेन विशेषितत्वात् ॥ ७ ॥

सामीप्यात्तु तद्व्यपदेशः ॥ ४-३-८ ॥

25 कथं ब्रह्मशब्दो मुख्यः सन्कार्ये ब्रह्मणि हिरण्यगर्भे वर्तेतेति इमामाशङ्कं  
 तुशब्देनापवदति । परब्रह्मसामीप्याद्ब्रह्मशब्दव्यपदेशो लक्षणया कारणवचनः  
 कार्ये लाक्षणिको भवति ॥ ८ ॥

<sup>1</sup> Md. taittiriyake <sup>2</sup> Ld. vijñaptah <sup>3</sup> Md. svahrdaye; Ld. svahrdatō rito 'niśam

कथं पुनरेतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते तयोर्ध्वमायन्नमृतत्वमेतीति च श्रुतिरित्याह ---

कार्यात्यये<sup>1</sup> तदध्यक्षेण सहातः परमभिधानात् ॥ ४-३-९ ॥

कार्यस्य ब्रह्मलोकस्यात्यये<sup>2</sup> महाप्रलये सतीत्यर्थः । तदध्यक्षेण हिरण्यग-  
5 भेण सह तत्रैव<sup>3</sup> ज्ञानातिशयमासाद्यात् एव तस्मात्कार्यब्रह्मणः परं परिशुद्धं  
मूलभूतमानन्दं विष्णोः पदं प्रतिपद्यतेऽमृतत्वमेतीत्यभिधानादिति ॥ ९ ॥

स्मृतेश्च ॥ ४-३-१० ॥

पुराणस्मृतेः ।

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसञ्चरे ।  
10 परस्यान्ते कृतात्मानः<sup>4</sup> प्रविशन्ति परम्पदम् ॥

इति पूर्वः पक्षः ॥ १० ॥

परं जैमिनिर्मुख्यत्वात् ॥ ४-३-११ ॥

परं ब्रह्म गमयतीति जैमिनिराचार्यो मन्यते स्म । तत्र ब्रह्मशब्दस्य मु-  
ख्यत्वात् । शब्दप्रमाणकानां<sup>5</sup> च शब्दाद् योऽर्थः प्रतीयते स ग्रहीतव्यो गौणो  
15 लाक्षणिकस्य न शब्दनिमित्तः प्रमाणान्तरापेक्षत्वादिति ॥ ११ ॥

अतश्च

दर्शनाच्च ॥ ४-३-१२ ॥

तयोर्ध्वमायन्नमृतत्वमेतीति गतिपूर्विकाममृतत्वप्राप्तिं<sup>6</sup> दर्शयति ॥ १२ ॥

न च कार्ये प्रतिपत्त्यभिसन्धिः ॥ ४-३-१३ ॥

<sup>1</sup> Ld. kāryotyaye <sup>2</sup> Md. lokātyaye <sup>3</sup> Md. (Dv.) tat tvam asīty abhidhyānād  
iti for tatraiva .... <sup>4</sup> ity abhidhyānād iti <sup>5</sup> Md. mahātmānaḥ <sup>6</sup> Ld. gatitatyapraptipūrvikām  
śabdapramāṇakānāṃ śabdānnayor arthaḥ

किं च प्रजापतेः सभा<sup>1</sup> वेश्म प्रपद्य<sup>2</sup> इति नायं कार्यब्रह्मविषयः प्रति-  
 पत्यभिसन्धिः सम्प्राप्तिसङ्कल्पः। नामरूपयोर्निर्वहतेति<sup>3</sup> परब्रह्माधिकारात्।  
 यशोऽहं भवामि ब्राह्मणानामिति<sup>4</sup> सर्वात्मनोपक्रमणादिति<sup>5</sup> सिद्धान्तः। बा-  
 दरिपक्षमेवात्र केचित्सिद्धान्तमाश्रित्य सगुणविद्याविषया गतिः श्रूयत इति  
 5 स्थापयन्ति। कस्मात्। न हि निर्गुणब्रह्मविदो गतिरुपपद्यत इति वदन्ति।  
 सर्वगतं हि ब्रह्म। न हि प्राप्तमेव प्राप्यते। यो<sup>6</sup> परिच्छिन्नो ग्रामादिः स  
 गत्या<sup>7</sup> प्राप्यते। तस्मात्सगुणासु विद्यासु गतिश्रुतिरिति। अत्र वेदान्तसंप्र-  
 दायन्यायविदः परिहारं ब्रुवते। यदि निर्गुणायां गतिरनुपपन्ना सगुणास्वपि  
 समानानुपपत्तिः। तत्रापि ब्रह्मैवोपास्यते। सर्वगतस्य ये गुणास्ते गुणाः  
 10 सर्वगता एव। यथाकाशस्य शब्दः<sup>8</sup> परशब्दे<sup>9</sup> महत्त्वम्। तेऽपि चापहत-  
 पाप्मादयः<sup>10</sup> संसारातिनिवृत्तिहेतवो यस्यैते स परमात्मोच्यते। यस्य ते  
 न सन्ति स संसारी सत्त्वादिगुणयोगादित्यसाधारणा एवामी गुणाः। न  
 च सगुणं ब्रह्मोपास्यमानमब्रह्म भवति। न च निर्गुणं वस्तु विद्यते। न  
 ह्यस्ति प्रकाशादिप्रत्याख्यानेनाग्निर्नाम भवति। नापि द्रव्यप्रत्याख्याने गु-  
 15 णो नामास्ति। उभयात्मकं तद्वस्तु। विज्ञानमानन्दं ब्रह्म आनन्दो ब्रह्मेति  
 शतगुणितोत्तरक्रमेणानन्दप्रतिपादनात्। यदि चैतन्यमात्रं ब्रह्म आनन्दगु-  
 णोपदेशोऽनर्थकः स्यात्। न चाकस्मादर्थवादकल्पना। यथाश्रुतार्थग्रहणे किं  
 नामानुपपन्नम्। अस्थूलादिश्रुतिस्तु प्रपञ्चनिराकरणपरा। अयं तु स एको  
 ब्रह्मण आनन्द इत्यसाधारणगुण उत्कर्षापकर्षरहितो व्यपदिष्टः। यदि च श्रुतं  
 20 नाद्रियते अपवर्गोऽप्यर्थवादः किं न भवति। अत एव सर्वज्ञत्वं<sup>11</sup> सर्वश-  
 क्तित्वं सृष्टिकर्तृत्वमित्येते गुणाः परस्यासाधारणगुणा<sup>12</sup> न केनचित्प्रतिषेद्धुं  
 शक्यन्ते। गुणकृतं कार्यकृतं वा नानात्वं च दर्शितम्। तच्चास्माकं न दोषाय  
 प्रत्युतालङ्कारो भिन्नाभिन्नात्मकवस्तुरूपावगमात्। अतः सगुणब्रह्मविदोऽपि  
 गतिरनुपपन्ना तद्भावापत्तेः। न हि प्राप्तमेव प्राप्यत इति त्वदुक्तेनैव हेतुना  
 25 तत्र गतिश्रुतयः कूपे प्रवेशयितव्याः। किञ्च संसारिणोऽपि स्वरूपतो गतिर्नो-  
 पपद्यते। तस्यापि लिङ्गशरीरगमनादेव गमनम्। ननु च संसारी जीवो नाम

<sup>1</sup> Md. sambhavo yaṁ prati<sup>o</sup> <sup>2</sup> both: pratipadyata <sup>3</sup> Md. ° vahatiti <sup>4</sup> Md. śahmaṇa<sup>o</sup> <sup>5</sup> both: ° nānukramaṇād <sup>6</sup> Md. yo hi <sup>7</sup> Ld. gatva <sup>8</sup> Ld. śabda<sup>o</sup> <sup>9</sup> Ld. paramamahatve; Md. paramahatvam <sup>10</sup> Md, Dv. ° pāsmā<sup>o</sup> for ° pāpmā<sup>o</sup> ! <sup>11</sup> Md. om. sarvajñatvaṁ <sup>12</sup> Md. om. ° guṇā

परमात्माभासः। तस्य परिच्छिन्नत्वाद्गतिरुपपद्यते। अत्रोच्यते --- कोऽ-  
यमाभासो नाम। किं वस्तुभूतोऽथावस्तुभूत इति। यदि तावदवस्तुभूतस्तदा  
तस्य<sup>1</sup> स्वर्गापवर्गयोरधिकाराभावः शशविषाणवत्। अथ वस्तुभूतः सर्वगत-  
श्चेत्यभावः। अणुपरिमाणत्वं मध्यमपरिमाणत्वं च भवता नेष्यते। यच्चाणुत्वं  
5 तदौपाधिकमिति लिङ्गगमनादेव गमनं पूर्वोक्तमभ्युपगन्तव्यम्। न चास्माभि-  
रियं गतिः कल्पिता<sup>2</sup>। श्रुतयोऽत्र प्रमाणम्। परविद्यासु च गतयो दृश्यन्ते।  
एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते इति। तद्ये<sup>3</sup> ह वै तदिष्टापूर्ते  
कृतमित्युपासते ते चान्द्रमसमेव<sup>4</sup> लोकं अभिजयन्त। त एव पुनरावर्तन्ते।  
तथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यायात्मानमन्विष्यादित्यमभिजयन्ते  
10 एतद्वै प्राणानामायतनं एतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तत इति  
प्रश्ने। मुण्डके च सूर्यद्वारेण ते विरजाः प्रयान्तीति। कठवल्लीषु च परविद्या-  
प्रकरणे शतं चैका च हृदयस्य नाड्य इति। परविद्यायामेव चैतरेयके श्रूयते  
अस्मान्नोकादुत्क्राम्यामुष्मिन् स्वर्गे लोके सर्वान्कामानाप्त्वामृतः समभवदि-  
ति। एवं तत्र तत्र गीतासु चावृत्यनावृत्ती विभागेनोक्ते। अमृतत्वं हि भोजिर  
15 इति पुराणे। तेषामिह न पुनरावृत्तिरिति च वाजसनेयके। इहेति विशेष-  
णादिह कल्पेऽनावृत्तिः कल्पान्तरेऽप्यावृत्तिरिति चेन्न। श्वोभूतवदनुवादात्।  
यथा राजसूये ब्रह्मणो ग्रहं<sup>5</sup> महिष्या ग्रहं<sup>6</sup> इत्येवमादिना द्वादशहवीषि वि-  
हितानि प्रत्येकं कर्तव्यानीति श्वोभूते निर्वपेदित्युक्तम्। एकस्मिन्कृते पुनरपि  
श्वोभूत इत्यवतिष्ठते<sup>7</sup>। तद्वदिह<sup>8</sup> कल्प इति सर्वकल्पव्याप्तिराकृतिनिर्देशात्।  
20 अपि चेह युगेऽवान्तरे कल्पेऽन्यस्मिन्नेत्यध्यवसानादाकृतिवादो युक्तः। अ-  
र्थवादसंभवाद्ब्रह्मैकवत्ववत्<sup>9</sup>। वाक्यभेदात्। पदानामावृत्तिर्विधीयते युगपत्स-  
र्वकल्पेऽनावृत्तिरेवावतिष्ठते<sup>10</sup>। तत्रास्मिन्नेव कल्पे न कल्पान्तर इति अपर-  
स्मिन्नर्थेऽभिधीयमाने<sup>11</sup> वाक्यभेदो दुर्निवारः। यथा ग्रहं<sup>12</sup> संमार्ष्टीति संमार्गे  
विधीयमाने सर्वग्रहेषु<sup>13</sup> प्राप्तिः। तत्रैकस्येति पुनर्विधीयमाने वाक्यभेदादमु-  
25 त्राप्यनावृत्तिर्न<sup>14</sup> विधीयते तदानीमिहेति पदं किं विशेषणं स्यात्। तस्मादिह  
पदमनुवादः। अत एव काण्वानामिह पदं न पद्यते। तस्मादर्चिरादिना गत्वा

<sup>1</sup> Md. om. tadā tasya <sup>2</sup> Ld. paṭhitā <sup>3</sup> Md. tad dha tva vai tad; Ld. tad dhe  
tu tvam caitad <sup>4</sup> both: candra<sup>o</sup> <sup>5</sup> Md. gr̥ham; Ld. grahe <sup>6</sup> Md. gr̥ham  
<sup>7</sup> Md. upatiṣṭhate; Ld. āpatiṣṭhate <sup>8</sup> Md. iha kalpa iha kalpa <sup>9</sup> Md. gr̥haika<sup>o</sup>  
<sup>10</sup> both: <sup>o</sup> vottiṣṭhate <sup>11</sup> Md. vidhīyamāne; Ld. vidyamāne <sup>12</sup> Md. gr̥ham  
<sup>13</sup> Md. sarvagr̥heṣu; Ld. sarvagraha<sup>o</sup> <sup>14</sup> Md. <sup>o</sup> bhedastamutrā<sup>o</sup>

परमार्मनि लिङ्गप्रलयो न प्रागिति श्रुतिसामर्थ्यान्निश्चीयते । विद्याकर्माक्षि-  
 स्ता च गतिः संसारसागरतरणी<sup>1</sup> युज्यते सत्यलोकमतिक्रम्य कारणे ब्रह्मणि  
 सूक्ष्मशरीरस्य कारणानां च विलयः । तथा चाह --- परेऽव्यये सर्व एकी-  
 5 भवन्तीति । पुरुषायणाः पुरुषं प्राप्यास्तं यान्तीति च । यदुक्तं ब्रह्मलोकेष्विति  
 बहुवचनं नावकल्पते इति तद्चोद्यं नावकल्पते<sup>2</sup> ब्रह्मणि संख्याभावान्नैकत्वं न  
 बहुत्वं पाशबहुत्ववच्चैतद्द्रष्टव्यम् । अदितिः पाशान्प्रमुमुक्ते तानिति एकस्मि-  
 न्पाशे बहुवचनं साधुत्वार्थं प्रयुज्यते । विभक्तेर्हि द्वावर्थौ संख्याकर्मादयश्च ।  
 तत्राविवक्षितायामपि संख्यायां सप्तमी निमित्तमात्रविवक्षयावकल्पते । ब्रह्म  
 10 सर्वभोगनिमित्तं सर्वप्रपञ्चनिमित्तमिति निमित्तसप्तम्येवेत्यदोषः । ये कार्य-  
 ब्रह्मोपासकास्तदपेक्षया वा बहुवचनम् । यदत्र किञ्चिदेव<sup>3</sup> सूक्ष्ममपि दूषणं  
 केनचिदुत्प्रेक्ष्यते तत्सर्वं छान्दोग्ये विस्तरेण परिहृतमित्युपरम्यते ॥ १३ ॥

अत्र द्वौ पक्षौ दर्शयित्वा निर्णयार्थमाह ।

अप्रतीकालम्बनान्नयतीति बादरायण उभयथाऽदोषात्तत्क्रतुश्च ॥ ४-३-१४ ॥

15 स एतान् ब्रह्म गमयतीति प्रतीकालम्बनान्वर्जयित्वा मनो ब्रह्मेत्युपासी-  
 तेत्येवमादिप्रतीकालम्बनान्वर्जयित्वा कार्यब्रह्मोपासकाः ये च<sup>4</sup> परब्रह्मोपा-  
 सकास्तानुभयप्रकारान्नयतीति बादरायण आचार्यो मन्यते स्म । कस्मात् ।  
 उभयथादोषात् । कथं न दोषः । तत्र हेतुमाह तत्क्रतुश्च । यथा<sup>5</sup> क्रतुरस्मिन्  
 लोके पुरुषो भवति तथेतः प्रेत्य भवति । ते यथा ययोपासत इति च श्रुतेः ।  
 20 परमात्मक्रतुः परमात्मानं प्रतिपद्यते । कार्यब्रह्मक्रतुः कार्यः<sup>6</sup> । द्वैतैकत्वभा-  
 वनया हिरण्यगर्भो भविष्यामीत्येवं प्रवृत्तस्तद्भावम् । तत्प्राप्त्यर्थस्यार्चिर्मार्गः<sup>7</sup>  
 पद्यते । तथा च कौषीतकीनां<sup>8</sup> पर्यङ्कविद्यायां च बृहदारण्यके । ननु पञ्चाग्नि-  
 विदां कथं कार्यब्रह्मलोकप्राप्तेः । श्रुतेः । तत्रापि विशेषेण श्रूयते शुद्धः पूतः  
 पुण्यलोको भवतीति । ननु पूर्वापरविरुद्धमिव प्रतिभाति । परं जैमिनिमुख्य-  
 25 त्वादिति परमेव ब्रह्मशब्दार्थं इति निश्चितम् । कार्यं ब्रह्म चेत्पञ्चाग्निविदः  
 प्रतिपद्येरन्नावृत्तिः स्यात्तदानावृत्तिवचनं विरुद्धम् । तत्रोच्यते नायं विरोधो

<sup>1</sup> Md. om. ° sāgara° <sup>2</sup> nāvakalpate, e.c.; both om. <sup>3</sup> Md. yadyatra kiṃ cid eva;  
 Ld. yad atra kiṃ cit tat <sup>4</sup> Md. om. ca <sup>5</sup> Md. yathā [kratur .... paramātma]kratuh  
<sup>6</sup> Md. kāryam <sup>7</sup> both: ° prāptārtha° <sup>8</sup> I assume a lacuna here

द्विधा मुक्तिः सद्य एव<sup>1</sup> मुक्तिः क्रममुक्तिश्चेति । ये साक्षाद्ब्रह्मैवोपासते सद्य एव मुच्येरन् । इतरे तु हिरण्यगर्भं प्राप्य शुद्धान्तःकरणास्तत्रैव ज्ञानप्रकर्ष-  
मासाद्य<sup>2</sup> मायातपयोरिव ब्रह्मलोके इति विविक्तबोधोत्पत्तिसंकीर्तनात्तेन सह  
5 मुच्येरन् । ब्रह्मणा सह ते सर्वे इति स्मृतेः । अतो ब्रह्म गमयत्यपुनरावृत्ति-  
रिति<sup>3</sup> चोभयमुत्पन्नम् । तत्सामर्थ्यादेवेत्थं क्रममुक्तिराक्षिपतीत्यदोषः ॥ १४ ॥

विशेषं च दर्शयति ॥ ४-३-१५ ॥

न प्रतीकेषु ब्रह्मोपासनमस्तीत्युक्तम् । इतश्च प्रतीकोपासनेषु पूर्वस्मात्फल-  
विशेषमुत्तरस्मिन्नुपासने दर्शयति । यावन्नाम्नो गतं तत्रास्य यथाकामचारो  
10 भवति । वाग्वाव नाम्नो भूयसी यावद्वा चोपगतं<sup>4</sup> तत्रास्य यथाकामचा-  
रो भवतीति<sup>5</sup> । स चायं फलविशेषः प्रतीकतन्त्रत्वादुपपद्यते । तथा च  
प्रतीकालम्बनान्वर्जयित्वा इति युक्तम् ॥ १५ ॥

<sup>1</sup> Md. eva mukti[ḥ kramamukti]ś ceti    <sup>2</sup> Md. om. āsādyā    <sup>3</sup> Md. lacuna:  
gamayatyapu[narāvṛttir ... brahmopāsa]nam (p. 258, l. 8)    <sup>4</sup> both: śeṣagataṃ  
<sup>5</sup> both om. iti

अथ चतुर्थस्य चतुर्थः पादः ।

संपद्याविर्भावः स्वेन शब्दात् ॥ ४-४-१ ॥

उत्क्रान्तिगतिगन्तव्यनिर्णयः कृतः । अथेदानीं गन्तव्यं प्राप्तः<sup>1</sup> किमवस्थो भवतीति चिन्त्यते । एवमेवैष<sup>2</sup> संप्रसादोऽस्माच्छरीरात्समुत्थाय परंज्यो-  
तिरुपसंपद्य स्वेनरूपेणाभिनिष्पद्य इति श्रूयते । तत्र संदेहः । किमागन्तुके-  
न केनचिद्रूपेणाभिनिष्पत्तिः संपद्यते किं वा स्वेनात्मरूपेणेति । किं पुनर्नः  
प्रतिभाति । आगन्तुकेनेति । कुतः । मोक्षस्यापि फलवत्त्वसिद्धेः । यथा  
दिव्येनाप्राकृतेन रूपेण स्वर्गफलं भुज्यते तथात्राप्यात्मरूपस्य संसारावस्था-  
यामप्यविशेषात् । एवं प्राप्ते प्रत्युच्यते --- परं<sup>3</sup> ज्योतिरुपसंपद्याविर्भावः  
स्वेन<sup>4</sup> रूपेणात्मरूपेण नागन्तुकेन । कस्मात् । स्वेनशब्दात्<sup>5</sup> । अन्यथा हि  
स्वशब्दोऽनर्थकः स्यात् । ननु चात्मीयवचनोऽपि स्वशब्दः । सत्यम् । येन  
रूपेणाभिनिष्पद्यते तदस्यात्मीयमेवेत्यनर्थकः स्वशब्दः । तस्मादात्मरूपेणेति  
निश्चीयते । अभिसंपत्तिश्चाभिव्यक्तिः ॥ १ ॥

ननु प्रागवस्थायामपि स्वरूपमस्ति कः खल्वधुना विशेष इत्याह

मुक्तः प्रतिज्ञानात् ॥ ४-४-२ ॥

अपहतपाप्मेत्युपक्रम्य एतं त्वेव ते भूयोऽनुव्याख्यास्यामीति व्याख्याना-  
त्सर्वबन्धविनिर्मुक्तोऽयमत्र प्रतिपाद्यत इति गम्यते । स्वप्ने सुषुप्तौ चाविद्या-  
कलुषितो जीव इह शुद्धेन परमात्मरूपेण संपद्यत इति विशेषः ॥ २ ॥

आत्मा प्रकरणात् ॥ ४-४-३ ॥

ननु च भौतिकं ज्योतिरत्र श्रूयते । कथं मुक्त इति । उच्यते --- मैवं  
वादीः । आत्मार्थो<sup>6</sup> ज्योतिःशब्दः । कथम् । अयमात्मापहतपाप्मेति प्रकरणे

<sup>1</sup> Md. *lacuna*: prāptaḥ [kim ....] svehaḥ (for samdehaḥ) kiṃ (p. 259, l. 5) <sup>2</sup> Ld. *om.* evam evaiṣa .... śrūyate (p. 259, l. 5), *which I reproduce on the slender authority of* Dv. <sup>3</sup> Md. *pasam* <sup>4</sup> Md. *svedava* (svenaiva?) rūpeṇa <sup>5</sup> *svenaśabdāt, e.c.*; *both: svaśabdāt* <sup>6</sup> *ātmārtho, e.c.; both: atmāyam*

हि सामान्यशब्दः प्रयुज्यमानः प्रकृते विशेषेऽवतिष्ठते । यथा स्वर्गशब्दः सु-  
 षुप्तिप्रकरणे स्वर्गलोकमेतीति तद्देवा ज्योतिषां ज्योतिरायुर्होपासत इति च  
 परात्मनि ज्योतिःशब्दप्रयोगो दृश्यते ॥ ३ ॥

अविभागेन दृष्टत्वात् ॥ ४-४-४ ॥

5 स्वेन रूपेणाभिसंपद्यमानः किं विभागेनावतिष्ठते परमात्मनाविभागेनेति ।  
 तत्र पूर्वपक्षवादी मन्यते स तत्र पर्येतीत्याधाराधेयभावेन व्यपदेशात्संपत्त-  
 संपत्तव्ययोश्च<sup>1</sup> कर्मकर्तोर्व्यपदेशात्सांख्यानामिव<sup>2</sup> मुक्तो भेदेनावतिष्ठत इति ।  
 सिद्धान्ती मन्यतेऽविभागेनेति । कथम् । दृष्टत्वात् । तत्त्वमस्यहं ब्रह्मास्मि  
 यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति । एवं मुनेर्विजानत आत्मा भ-  
 10 वति गौतमेत्य विभागप्रतिपादकस्य शब्दस्य दृष्टत्वात् । यथा च भग्ने घटे  
 घटाकाशो महाकाश एव भवति दृष्टत्वादेवमत्रापीति । जीवपरयोश्च स्वाभा-  
 विकोऽभेद औपाधिकस्तु भेदः । स तन्नित्यौ निवर्तते ॥ ४ ॥

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४-४-५ ॥

स्थितं स्वेन रूपेणाभिनिष्पद्यत इति । तदिदानीं स्वरूपं चिन्त्यतेऽत्र<sup>3</sup> ।  
 15 ननु चात्मस्वरूपमित्युक्तम् । तदेव न जायते सामान्येनोक्तत्वात्तद्विषयनि-  
 र्दिधारयिषया<sup>4</sup> प्रारभ्यते । तत्रैकं मतम् ब्राह्मेणात्मरूपेणापहतपाप्मादिना  
 सत्यसङ्कल्पावसानेन<sup>5</sup> । कस्मात् । उपन्यासादिभ्यः । य आत्मापहतपाप्मे-  
 त्युपन्यासात् । स तत्र पर्येति जक्षन्क्रीडन्नममाणः<sup>6</sup> । सर्वज्ञः सर्वशक्तिरि-  
 त्यादिग्रहणं संसंबोधो मोक्ष इति जैमिनेरभिप्रायः ॥ ५ ॥

20 चितिसन्मात्रेण<sup>7</sup> तदात्मकत्वादित्यौडुलोमिः ॥ ४-४-६ ॥

मतान्तरमुच्यते --- चैतन्यसन्मात्रेणाभिनिष्पद्यते इत्यौडुलोमिर्मन्यते  
 स्म । कुतः । तदात्मकत्वात् । चैतन्यात्मकं सत्तात्मकं च<sup>8</sup> ब्रह्म यथा श्रुतिः ---  
 एवं वा अरे अयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवेति । तथा ---

<sup>1</sup> saṃpattī<sup>o</sup>, e.c.; both: saṃpanna<sup>o</sup> <sup>2</sup> Md. karmakartavyā<sup>o</sup> <sup>3</sup> Md. tra; Ld. na  
 (<tra) [na]nu <sup>4</sup> Md. nirdhārayiṣayā <sup>5</sup> Ld. om. satya<sup>o</sup> <sup>6</sup> Md. parikrīḍaṃ  
 nīyamāṇaḥ <sup>7</sup> Ld. citṣanmātreṇa; Śaṅkara, Rāmānuja: citṣanmātreṇa <sup>8</sup> Md.  
 lacuna: ca [brahma ... anantaṃ] brahmeti



सत्यं ज्ञानमनन्तं ब्रह्मेति । सत्यकामादीनां तु विकल्पमात्रत्वादतत्स्वरूपतेति मन्यते । सुषुप्तवन्निःसंबोधो मोक्ष इत्यौडुलोमेरभिप्रायः साङ्ख्यवैशेषिकादीनामिव । इदानीन्तनानामपि केचिदेतदेवं दर्शनं प्रतिपन्नाः ॥ ६ ॥

एवमन्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४-४-७ ॥

5 एवमपि चैतन्यमात्रत्वेऽपि पूर्वस्याप्यैश्वर्यरूपस्य भावात् । कथम् । उपन्यासात् । पूर्वोक्तेन जैमिनीयेन हेतुना उभयेषां वेदवाक्यानां प्रामाण्याविशेषात् । असाधारणत्वाच्चापहतपाप्मादिगुणानां<sup>1</sup> व्यतिरिक्ताव्यतिरिक्तस्वभावत्वादविरोधं भगवान्बादरायणः परिनिश्चिकाय । न च गुणगुणिनोरेकत्वाद्नेकत्वविरोधः । यथाग्निरेकः<sup>2</sup> सप्तजिह्वः प्रकाशवानूर्ध्वज्वलन उष्णा इति न<sup>3</sup> नानात्वम् । यथा च उद्यन्दिनकर एकः किरणजालं अवनिमण्डले प्रथयन्ननेको<sup>4</sup> भवतीति । अत्र वैशेषिकाः प्राहुः --- ससंबोधो मोक्षो नोपपद्यते । सर्वज्ञत्वादिगुणयुक्तो दुःखनिवृत्तिमात्रं मोक्षः । आनन्दादिशब्दाश्च दुःखनिवृत्तिमात्रालम्बिनः । यदि च सुखरागेण प्रवर्तेत ततो बन्ध एव स्याद्रागस्य बन्धहेतुत्वात् । शरीरेन्द्रियमनसां निवृत्तौ विज्ञानोत्पत्तिहेत्वभावान्मुक्तो नि-  
15 :संज्ञः पाषाणकल्पोऽवतिष्ठते । साङ्ख्याः पुनश्चैतन्यस्वभाव आत्मा तस्य द्रष्टुः स्वरूपे चैतन्यमात्रेऽवस्थानं संप्रज्ञानयोगनिष्पत्तौ मोक्ष इति मन्यन्ते । तत्राभिधीयते --- यत्तावदुक्तं रागो बन्धहेतुरिति तदयुक्तम् । शास्त्रादयं विभागो गम्यते । यथा स्वदारगमनं धर्माय परदारगमनमधर्माय तथा विषयविषयो रागो बन्धहेतुर्निरतिशयानन्दब्रह्मविषयो मुक्तये । तथा ह्याहाप्तकामाभीप्सितं  
20 न विवेशकः स्म इति । न चानन्दशब्दो दुःखाभाववचनः शतगुणोत्तरोत्तरक्रमेण उत्कर्षापकर्षौ प्रतिपाद्य निरतिशयस्य ब्रह्मानन्दस्योपदेशात् । न चाभावस्य निरुपाख्यस्योत्कर्षापकर्षौ स्तः । लोकेऽपि दुःखतारतम्यं सुखतारतम्यं वा<sup>5</sup> परस्परविलक्षणं प्रत्यक्षेणानुभूयते । तस्मान्मुक्तः कारणात्मानं प्राप्तस्तद्वदेव सर्वज्ञः सर्वशक्तिस्सर्वात्माभिभवतीति जैमिनिबादरायणयोरभिप्रायः ।  
25 ततो ये वेदवाह्या वैशेषिकाः साक्षात्तत्पक्षावलम्बिनश्च ते सर्वेऽपसिद्धान्तिनस्तर्कमात्रशरणत्वादिति<sup>6</sup> । यदि च विज्ञानमात्रं ब्रह्मानन्दपदमनर्थकम् । न हि

<sup>1</sup> Md. om. ° ādi° <sup>2</sup> Ld. om. ° gni° <sup>3</sup> Md. om. na <sup>4</sup> Ld. prathayan vāneko  
<sup>5</sup> Ld. om. vā <sup>6</sup> Ld. ° śaraṇād iti

चैतन्यमात्रमानन्दः दुःखावस्थायामपि चैतन्यानुवृत्तिदर्शनात् । न च दुःख-  
निवृत्तिमात्रमानन्दशब्दार्थ इत्युक्तम् । तस्मात्स्वयं संविदितमेव सुखं सर्वदा  
मुक्तस्याभ्युपेयम् ॥ ७ ॥

संकल्पादेव तु तच्छ्रुतेः ॥ ४-४-८ ॥

5 स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्तीति<sup>1</sup>  
श्रूयते । तत्र संशयः --- किं संकल्पादेव पित्रादिसमुत्थानमथ कारणान्त-  
रमपेक्षितव्यमिति । संकल्पोऽभिगमनादि च पित्रादिसमुत्थाने निमित्तं दृष्टं  
लोके<sup>2</sup> तथा मुक्तस्येति प्राप्तेऽभिधीयते --- मुक्तस्य संकल्पादेव पित्रादिसमु-  
त्थानं न कल्प्यं हेत्वन्तरं तच्छ्रुतेः संकल्पमात्रश्रुतेः । तस्याश्च प्रामाण्यादिति  
10 च शब्दः । न हि लोकसामर्थ्यं युक्तं सत्यसंकल्पत्वान्मुक्तस्य । पित्रादिग्रहणं  
समस्तप्रपञ्चगतभूरिप्रदर्शनार्थम् ॥ ८ ॥

अत<sup>3</sup> एव चानन्याधिपतिः ॥ ४-४-९ ॥

अत एव चायमवन्ध्यसंकल्पत्वान्मुक्तोऽनन्याधिपतिरन्योऽस्याधिपतिर्ना-  
स्ति<sup>4</sup> स्वतन्त्र<sup>5</sup> इत्यर्थः । स सर्वेषु लोकेषु कामचारो भवतीति श्रुतेः ॥ ९ ॥

15 अभावं बादरिराह ह्येवम् ॥ ४-४-१० ॥

संकल्पादेवेति वचनान्मनस्तावदस्तीत्यवगम्यते । तत्रेदं संदिह्यते --- किं  
शरीरेन्द्रियाणि मुक्तस्य सन्ति न सन्तीति । शरीरेन्द्रियाभावं<sup>6</sup> बादरिराचा-  
र्यो मेने यस्मादेवमाह मनसैतान्कामान् पश्यन्नमते । स एते ब्रह्मलोक इति  
शरीरेन्द्रियानां भावे मनसेति विशेषणं नोपपद्यते ॥ १० ॥

20 भावं जैमिनिर्विकल्पामननात् ॥ ४-४-११ ॥

तयोर्भावं जैमिनिराचार्यो मेने । कुतः । विकल्पामननात्<sup>7</sup> । स एकधा भव-  
ति त्रिधा भवतीति भूमविद्यायाम् । शरीरेन्द्रियभावमन्तरेण त्रिधाभावादीनां  
प्रकारान्तरेणानुपपत्तेः ॥ ११ ॥

<sup>1</sup> Md. samupa<sup>0</sup> <sup>2</sup> Md. lokam <sup>3</sup> Ld. ta eva <sup>4</sup> Md. cayam avanayasamkalpa<sup>0</sup>  
<sup>5</sup> Md. svataṣṭraḥ <sup>6</sup> Ld. ° bhā[vaṃ .... bhā]ve (p. 262, l. 19) <sup>7</sup> Md. avikalpaṃ  
mananāt

द्वादशाहवदुभयविधं बादरायणोऽतः॥ ४-४-१२॥

अत एवोभयश्रुतिसामर्थ्यादुभयविधं बादरायण आचार्यो मेने। मुक्तस्य सर्वशक्तित्वादैश्वर्ययोगाच्छरीरोपादानमनुपादानं<sup>1</sup> च स्वेच्छयोपपद्यते। द्वादशाहवदिति दृष्टान्तोपादानम्। सत्रमहीनश्च द्वादशाहं तूभयलिङ्गात्। द्वादशाहमृद्धिकामा उपेयुरिति उपायिचोदनायाः<sup>2</sup> सत्रत्वं गम्यते। द्वादशाहेन प्रजाकामं याजयेदिति यजतिचोदनाया अहीनत्वम्॥ १२॥

तन्वभावे<sup>3</sup> सन्ध्यवदुपपत्तेः॥ ४-४-१३॥

स्थितमुभयविधत्वम्। तत्र विशेषश्चिन्त्यते। मोक्षार्थिनां प्रवृत्तिविशेषार्थं तन्वाः<sup>4</sup> शरीरेन्द्रियस्याभावे केवलेन मनसा भोगः। सन्ध्यवत्। यथा स्वप्ने सुखोपभोगो मनसानुभूयते। तथा ब्रह्मलोके मनसैतान्कामानिति एवमेतदुपपद्यते॥ १३॥

भावे<sup>5</sup> जाग्रद्वत्॥ ४-४-१४॥

तनोर्भावे<sup>6</sup> यथा जागरितावस्थायां स्थिराः स्थूलाः पित्रादिभोगास्तथा ब्रह्मलोके संकल्पलभ्या भोगा इति ससम्बोधं मोक्षं श्रुतिसिद्धमाश्रित्याचार्येणायं विभागो दर्शितः श्रोतृणामनुग्रहाय। न<sup>7</sup> नास्तिक्यमवलम्ब्य भ्रान्त्या वा सूत्राणामन्यथार्थत्वं<sup>8</sup> कल्पनीयं श्रुतीनां चार्थवादत्वं सर्वत्रार्थवादत्वप्रसङ्गात्। निःसंबोधे तु मोक्षे<sup>9</sup> न प्रेक्षापूर्वकारी कश्चित्प्रवर्तते। संसारावस्थायां तावद्देवलोकादिषु<sup>10</sup> पर्यायेण सुखतारतम्यं लभते। मुक्तस्य<sup>11</sup> पुनः सुषुप्तवन्न किञ्चिच्चैतन्यं विद्यमानमपि<sup>12</sup> संसार एव। न हि चैतन्यान्तरेण संवेद्यते तदभावात्। न च स्वसंवित्तिरस्तु<sup>13</sup> चैतन्यं व्यतिरिक्तसंवित्त्वनभ्युपगमात्। अभ्युपगमे च भेदप्रसङ्गान्मायावादहानिः स्यादेव। ससंबोधे पुनर्मोक्षे सर्वमुपपन्नं सल्लक्षणं बोधस्वरूपमानन्दं<sup>14</sup> सर्वज्ञं सर्वशक्ति। भिन्नाभिन्नरूपं हि तद्वस्तु नातोऽन्यथा तदवगतिरिति॥ १४॥

<sup>1</sup> Md. ° yogāt [śarīro° .... ° līngāt] (p. 263, l. 4) <sup>2</sup> Ld. upaiti° <sup>3</sup> Md. tanubhāve  
<sup>4</sup> Md. tanvīḥ; Ld. tanvoḥ <sup>5</sup> Md. [bhāve jāgra]dvat <sup>6</sup> sic. <sup>7</sup> Md. nānāsti°  
<sup>8</sup> Ld. anyathātvaṃ <sup>9</sup> Md. mokṣeṇa for mokṣe na <sup>10</sup> Md. lokasvādi <sup>11</sup> both: muktaḥ <sup>12</sup> api saṃsāra eva, e.c.; Md. apyasat sam eva; Ld. atha satsam eva  
<sup>13</sup> both: ° vidbhir <sup>14</sup> Md. ° rūpaṃ manasarva°

प्रदीपवदावेशस्तथा हि दर्शयति॥ ४-४-१५ ॥

यदा मुक्तः संकल्पमात्रसिद्धत्वान्निर्माणशरीराणि बहून्युपादत्ते । किं तानि  
चेतनावन्ति समनस्कान्याहोस्विदचेतनान्यमनस्कानीति चिन्त्यते । तत्रैकश-  
रीरवर्तित्वाच्चेतनामनसोर्निर्माणशरीराणि तद्विरहितानीति प्राप्तम् । अथवा  
वैशेषिकमते पूर्वमुक्तमनांसि यान्यस्वामिकानि तिष्ठन्ति तान्युपादाय निर्मा-  
णशरीरेषु भोगाननुभवत्यात्मनस्सर्वगतत्वादित्येवं प्राप्ते ब्रूमः । न मुक्तमनां-  
सि कानिचिदवस्थितानि सन्तीति प्रमाणमस्ति । प्रतिषिद्धं चैतद्वैशेषिकमतं  
पूर्वमेव । न चामनस्कैर्निर्माणशरीरैरचेतनैर्भोगोऽवकल्पते । अत आह प्र-  
दीपवदावेश इति । यथा तैलवर्तिसंयोगभेदे तत्र तत्राविशति प्रदीपस्तथा  
सर्वशक्तित्वात्सर्वेषु शरीरेषु चेतनामनसोः सद्भावः । स्वयं तावदात्मा मुक्तः  
सर्वगतः । अणुत्वमौपाधिकं संसारावस्थायामुत्क्रान्तिगतिसामर्थ्यादभ्युपग-  
तम्<sup>1</sup> । यद्यप्यणुत्वमथेदानीमभ्युपगम्य<sup>2</sup> एकशरीरवर्तित्वं कल्प्यते तथापि  
सर्वशक्तित्वात्सत्यसंकल्पत्वान्निर्माणशरीरेषु भोगसंवित्तिलक्षणा चेतना त-  
त्साधनभूतानि च मनांसि प्रादुर्भवन्तीत्यविरोधः । तथा हि दर्शयति शास्त्रं  
--- स एकधा भवति पञ्चधा भवति सप्तधेति॥ १५ ॥

ननु मुक्तस्यानेकशरीरावेशादिलक्षणमैश्वर्यं वारयति<sup>3</sup> प्रतिश्रुतिरैश्वर्यं सर्व-  
ज्ञतां वा मुक्तस्य वारयति<sup>4</sup> ---

स्वाप्ययसंपत्योरन्यतरापेक्षमाविष्कृतं हि॥ ४-४-१६ ॥

कथम् । स्वाप्ययः सुषुप्तम् । स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षत  
इति । संपत्तिरुत्क्रान्तिः तेजःपरस्यां देवतायामिति विज्ञानघन एवैतेभ्यः  
समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीति । तयोरन्यतरापेक्ष्यं वि-  
शेषविज्ञानवारणश्रवणं<sup>5</sup> न मुक्तस्य समस्तवस्तुविषयसामान्यज्ञानं निवार्यते ।  
कथमवगम्यते । यतस्तत्रैवैतदधिकरणवशादाविष्कृतमेवैतेभ्यः<sup>6</sup> समुत्थायेति  
शरीरेन्द्रियविषयनिबन्धनं<sup>7</sup> न प्रेत्येति विशेषविज्ञानं प्रतिषिध्यते । यत्पु-  
नः परभावस्य विद्याकर्मसामर्थ्यात्सर्वविषयं सामान्यज्ञानमाविर्भूतं न तस्य<sup>8</sup>

<sup>1</sup> Md. utkrāntigavyagati<sup>0</sup> <sup>2</sup> Md. ° gamyate <sup>3</sup> Md. ° vāra[yati]  
prati[śruti]raiśvaryam <sup>4</sup> there is a lacuna here, comprising the sūtra and initial  
commentary <sup>5</sup> Md. viśeṣaṇa<sup>0</sup> <sup>6</sup> Md. adhikāra<sup>0</sup> <sup>7</sup> Ld. ° viśayaviśaya<sup>0</sup> <sup>8</sup> Md.  
lacuna: tasya [pratiśedho ... °vijñānasya] suptā<sup>0</sup> (p. 265, l. 2)

प्रतिषेधो यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यतीत्यव-  
स्थाद्वयानुवृत्तस्य विशेषविज्ञानस्य सुप्तावस्थायामभावो व्यपदिश्यत इत्यदो-  
षः ॥ १६ ॥

जगद्ध्यापारवर्जं प्रकरणादसंनिहितत्वाच्च ॥ ४-४-१७ ॥

5 स्थितमेतत्स्वमतेऽविभागेन<sup>1</sup> दृष्टत्वादित्यारभ्य परमकारणे सायुज्यं ग-  
तानां च निरवधिकमैश्वर्यमिति । ये पुनर्वेदान्ते द्वैतवादिनो मन्यन्ते मुक्ताः  
पृथगवतिष्ठन्त इति तन्मतमभ्युपगम्य सावधिकमैश्वर्यं तेषामपि प्रतिपादयि-  
तुमधिकरणमारभ्यते । जगद्ध्यापारमैश्वर्यं<sup>2</sup> मुक्तानां नाभ्युपगम्यते । जगद्ध्यापा-  
रस्त्वनादिसिद्धस्येश्वरस्य । कथं गम्यते । प्रकरणात् । सदेव सोम्येदमिति हि  
10 प्रकृत्य सृष्टिरुच्यते । असन्निहितत्वाच्चेतरेषाम् । उपासा हि परमात्मानं सृष्टि-  
कर्तारमभिव्यज्यते । न तेषां<sup>3</sup> सन्निधिरस्ति । तस्मादितरेषामैश्वर्यं सावच्छेदं  
परमेश्वरानुविधायीति स्थितम् ॥ १७ ॥

प्रत्यक्षोपदेशान्नेति चेन्नाधिकारिकमण्डलस्थोक्तेः ॥ ४-४-१८ ॥

ननु च प्राप्नोति स्वाराज्यमिति स्वतन्त्रमैश्वर्यं प्रत्यक्षया श्रुत्योपदिश्यते ।  
15 न सावधिकमिति चेन्नाधिकारिकमण्डलोक्तेः । अधिकारे लोकानुग्रहव्यापा-  
रे प्रवृत्तं यत्सवितृमण्डलं तदवस्थितेश्वरायत्तमेवेदमैश्वर्यमुच्यते न स्वतन्त्रम् ।  
स्वरित्यादित्ये महरिति ब्रह्मणीत्युक्त्वा प्राप्नोति स्वाराज्यमित्युच्यते । तस्मा-  
त्तदपेक्षमैश्वर्यमणिमादिलक्षणं न जगद्ध्यापारविषयम् । अत एवाह आप्नोति  
मनसस्पतिमिति । सर्वमनसां यः पतिस्तमाप्नोतीत्यर्थः । तत्प्राप्तिपुरःस-  
20 रं चेदमैश्वर्यमितरेषां श्राव्यते । विकारवर्तित्वं कथं गम्यते । वाक्यशेषात् ।  
चक्षुष्पतिः श्रोत्रपतिर्विज्ञानपतिरिति ॥ १८ ॥

विकारावर्ति च तथाहि स्थितिमाह ॥ ४-४-१९ ॥

पारमेश्वरं पुनरैश्वर्यं नित्यसिद्धं विकारावर्ति स्वमहिमवर्ति । चशब्दाद्विका-  
रवर्ति । तथाह्युभयविधां स्थितिमाहाम्नायस्तावानस्य महिमा त्रिपादस्यामृतं

<sup>1</sup> Md. ° matavibhāgena <sup>2</sup> Md. aiśvaryayuktānām abhyupa° <sup>3</sup> both: om. na

दिवीति । कार्यब्रह्मलोकवर्तिनां मुक्तानां संकल्पादेवेति श्रुतिः । तदैरमदीयं सरस्तदश्चत्थःसामसवनम् । इति बहुविधमैश्वर्यं प्रकीर्त्यते<sup>1</sup> तत्रेश्वरायत्तमित्यु-  
पपन्नम् ॥ १९ ॥

दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ ४-४-२० ॥

5 विकारावर्तित्वं परस्य ज्योतिषस्तदनुग्राहकत्वं च प्रत्यक्षानुमाने श्रुतिस्मृ-  
ती दर्शयतः --- न तत्र सूर्यो भाति न चन्द्रतारकमिति । न तद्भासयते  
सूर्यो न शशाङ्को न पावक इति ॥ २० ॥

भोगमात्रसाम्यं लिङ्गाच्च ॥ ४-४-२१ ॥

इतश्च न निरङ्कुशं मुक्तानामैश्वर्यं यस्माद्भोगं साम्यमेषामनादिसिद्धेश्वरेण  
10 श्रूयते । ब्रह्मविदाप्नोति परमित्युपक्रम्य सोऽश्रुते सर्वान्कामान् सह ब्रह्म-  
णा विपश्चितेति किमनेन<sup>2</sup> स्वातन्त्र्येनोक्तम् । परमेश्वराधीनमेषामैश्वर्यं न  
स्वातन्त्र्यमिति ॥ २१ ॥

नन्वेवं सति सातिशयत्वात्पक्षे पुनरावृत्तिः । विकारप्रलये हि तदाश्रित-  
स्यैश्वर्यस्य प्रलयः स्यात् । अतोऽनावृत्तिविभागपक्षोऽवकल्पते । ननु वचना-  
15 दनावृत्तिः स्यात् । न शक्यते वचनशतेनापि<sup>3</sup> वस्तुतत्त्वमन्यथाकर्तुं मनसै-  
तान्कामान् ब्रह्म गमयतीति च प्राप्तिपरा न भेदप्रतिपादनपरा इति मत्वाह  
भगवान्बादरायणः ---

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ ४-४-२२ ॥

ये नाम केचिदचिरादिमार्गेण कार्यब्रह्मलोकं हिरण्यगर्भं प्राप्तास्तदुपासका  
20 ये च ये च साक्षात्परमात्मानं प्राप्तुं स्थितास्तदाराधनतत्परास्तेषां सर्वे-  
षामनावृत्तिः । कथमवगम्यते । शब्दात् । तयोर्ध्वमायन्नमृतत्वमेति तेषाम-  
पुनरावृत्तिरेतेन प्रतिपद्यमान इमं मानवमावर्तं नावर्तत इति<sup>4</sup> । ते इमं  
तद्ब्रह्मलोकमभिसंपद्यन्ते न च पुनरावर्तन्ते इति संवत्सरचक्रं<sup>5</sup> सूर्यमण्डलं

<sup>1</sup> Md. prakīrtya <sup>2</sup> Ld. kim anena graheṇoktam iti noktam <sup>3</sup> Md. [vacanaśate]nāpi <sup>4</sup> Ld. om. iti te <sup>5</sup> Ld. [saṃ]°

वैराजशरीरं तत्र सर्वे लोकाः सर्वे वेदा देवाः सन्निविष्टा इति<sup>1</sup> । तथा हि मन्त्रवर्णे पञ्चारे चक्रे परिवर्तमाने तस्मिंस्थिता<sup>2</sup> भुवनानि विश्वेति । तदन्त-रात्मानं प्रथमं प्राप्य ततः परमात्मानं प्रतिपद्य तेनैकीभूतास्तस्मिन्ब्रह्मणि मोदन्त इति<sup>3</sup> ॥ २२ ॥

5 इति श्रीभगवद्भास्कराचार्यप्रणीते शारीरकमीमांसाभाष्ये  
चतुर्थाध्यायस्य चतुर्थः पादोऽध्यायश्च समाप्तः ॥  
समाप्तश्चायं ग्रन्थः ॥

<sup>1</sup> both om. iti <sup>2</sup> Md. tasmims ṛṣitā <sup>3</sup> for the colophons of Ld and Md, see Introduction