



## Revisions:

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

# Text

madhusudanasarasvati: siddhantabindu

atha siddhantabindu

upodghatah

srisankaracaryanavavataram

visvesvaram visvagurum pranamya /

vedantasastrasravanalasanam

bodhaya kurve kam api prayatnam //

iha khalu saksatparamparaya va sarvan eva jivan samuddidhirsur

bhagavan srimacchankaro 'natmabhyo vivekenatmanam

nityasuddhabuddhamuktasvabhavam samksepena bodhayitum

dasaslokim praninaya /

nanv idankaraspadebhyo 'natmabhyo vivekenahankaraspadam atmanam

sarvo loko 'ham asmiti pratyeti duhkham canubhavati / tena

jñatajñapakatvan nisprayojanakatvac ca atmatattvapratipadanam

vyartham iti cet, na, cidbhasyatvena laksanena idankaraspadanam api

dehendriyamanasam pratibhasato 'hankaraspadatvena tadavivekat tena

visuddhe 'py atmani dukkhitvadyabhimanat sastriyenaiva

brahmatmaikyajñanena samulasya tasya nivrtteh / tasmad

ajñatajñapakatvat saprayojanakatvac catmatattvapratipadanam na

vyartham /

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

i.4.10) ityavedantamahavakyam eva pramapakam / vakyam ca

padarthajñanadvarenaiva jñapakam iti tattvampadarthayoh

prakrtavakyanukulayor anyato 'siddhatvat tav api sastrenaiva

pramatavyau yupahavaniyapadarthavat / tatas ca "yato va imani bhutani

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

srstyadisrutayas tatpadavacyarthasya samarpikah "satyam jñanam

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

jagratsvapnasusuptyadisrutayah "tad yatha mahamatsya ubhe kule

anusañcarati" (bau iv.3.18) ityadyas tvampadavacyarthasya samarpikah

"yo 'yam vijñanamayah pranesu hrdayantarjyotih purusah" (bau

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

tu laksyarthasya / tena prathamam avantaravakyebhyo 'nubhutayoh

suddhajivabrahmanos tattvamasyadivakye mukharthanvayanupapatter

laksanaya smaranopapattih / susuptau

nirvikalpakasaksicaitanyanubhavangikarac ca

advitiyabrahmajijjapayisaya pravrttanam satyajñanadipadanam

upadhivisistacaitanye saktatve 'pi caitanyamatre tatparyena tatraiva

tadamse eva samskarodbodhac ca / icchanti hi akasadipadad api

nirvikalpakam smaranam tatparyadhinatvac chabdavrtteh / etena

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

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

prathamam vibhagah /

tvampadarthanirnayah /

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

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

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

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

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

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

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

yady api ca bhūtacatustayatattvavadino mate  
āvarānābhavatvenābhimatasya sthīrasyaṣata akasasya  
dehānupadānatvam tathapi siddhante tasya bhavatvam  
dehōpadānatvāyāngikarat tatrapy atmatvaprasaktya tannirakrtam /  
atha va na vayur ityantam eva dehatmavādasya nirākaraṇam na kham iti  
tu sunyavādasya kṣasabdasya sunyavacakatvat /

nendriyam iti pratyekam indriyanam atmatvanīrasah / na tesam  
samūha iti militānam bhūtanam dehāvayavyākāreṇa parīnatānam  
indriyanam ca militānam nīrasah / purvam samghatam  
anābhyupagāmya pratyekam bhūtanī nirakrtāni / adhuna tu samghatam  
abhyupagāmyapi nirakrtānīti bhedaḥ / bhūtanirākaraṇena  
bhautikāyoh praṇāmanāsor nīrasah / mānōnirākaraṇena mānōvrtteh  
kṣanīkāvijñānasya dehatīrīktasya karttvābhoktrtvādivīśīstasya  
ca nīrasah / siddhante jñānēcchāsukhādīnam  
antāhkarānārayatvābhyupagamat kāmāṅkalpādīn prakrtya māna  
eveti sruteḥ (bau i.5.3) / tena deham arābhya kevalābhoktrparyāntānam  
tattadvādyābhīmatānam ānatmatvam pratijñatam bhavati tatra hetum aha  
-- ānāīkāntīkatvad itī / vyābhīcārītvat vīnāsītvad itī yavat / atmano  
deśakālāparīcchīnatvat parīcchīnānam ghātādīvad ānatmatvat  
khabhīnnāsya catmatvābhavat, atmanā ekatve 'pi  
sukhaduhkhādyāśrayānam antāhkarānānam bhedaḥ abhyupagamad  
vyāvāsthōpāpatteh svenāīva svābhāvāgrāhāne vīrodhat, grāhyakāle  
grāhākāśattvat grāhākāśattve grāhyābhavat  
krtāhānyakrtābhyāgamaprasāṅgac ca na tasya dhvāmsapragābhāvau /  
sadrūpāsyātmanāḥ sarvātṛānūgāmac ca natyāntābhāvāsāmbhāvah /  
dvaitasya mīthyatvenādhisthānāsattad atmyāpānātāyāīva siddhatvat,  
suktīrajātādīvad adhyāstatvēna tattādātmyābhāvānupāpattīh / tenātmanā  
bhāvāpratīyōgī / abhāvāpratīyōgīnāḥ ca dehendriyādayah / tenāmi  
natmanāḥ / kim tu svāprakāśabōdharūpa atmanī advāīte 'py  
anādyānīrvacānīyāvīdyākālpīta anīrvacānīyā eveti siddhāntārāhāsyām /  
nanu bōdharūpa atmetī tavābhyupagamat susuptau ca bōdhābhavat  
gadhām mudhō 'ham āsam na kīñcīd āvedīsam itī suptōtthītasya

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

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

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

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

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

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

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

manani /

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

nanu, adhyaso 'pi nopapadyate / tathahi -- atmani va anatmadhyasyate  
anatmany atma va / nadyah, tasya nihsamanyavisesavatvena  
sarvadabhasamanatvena sadrsyadirahitatvena  
cadhistanatvasambhavat / napi dvitiyah, tasya  
mithyatvabhyupagamat / mithyavastuno 'dhisthanatve  
sunnyavadaprasangat / tasya ca satyatve tadanivrtter  
anirmoksaprasangac ca / na hi satyam kvacin nivartate, nivartamanam  
va bhramajñanena / srutayas ca "bhidyate hrdayagranthis chidyante  
sarvasamsayah / ksiyante casya karmani tasmin drste  
paravare (mu ii.2.8)" "tam eva viditvatimrtyum eti nanyah pantha  
vidyate ayanaya (su iii.8)" "tarati sokam atmavit (chu vii.1.3)"  
ityadyah jñanat sarvasamsaranivrttim darsayantyah tasya  
mithyatvam sucayanti / "ekam evadvitiyam (chu vi.2.1)" "ato 'nyad artam  
(bau iii.4.2)" "neha nanasti kimcana (bau iv.4.19)" "athata adeso neti  
neti (bau ii.3.6)" ityadyah srutayah saksad eva mithyatvam  
pratipadayanti / drsyatvena suktirajatavan mithyatvanumanac ca /  
atmanya adhyastatayaiva canatmani siddhe tatrātmādhyasah /  
anatmadhyasena catmano dosasadrśyadisambhavat tatra  
canatmadhyasa ityatmasrayadidosaprasangac ca /  
etenatmanatmadhyasasyavidyakalpītatvan na vikalpavasara ity apastam  
svaprakasatmany avidyaya apy anupapatteh / tathahi sapi  
adhyastanadhyasta va / tatradye katham  
natmasrayadidosaprasangah / antye tasya anucchedad  
anirmoksaprasanah / sarvasyādhyasamulatve ca bhramapramadivṣavastha  
na syat / ekasyaivatmanah pramanaprameyapramitipramatrrupata ca  
viruddha, avirodhabhyupagame va saugatam atopapattir iti /

atrocyate -- aham manusyah karta bhoktetyadipratitis tavat  
sarvajanasiddha / sa ca na smrtir aparoksavabhasatvad  
bhedagrahapurvakatvac ca /

napi prama srutiyuktibadhitatvat / tatha ca srutayah "yo 'yam  
vijñanamayah pranesu hrdayantarjyotih purusah (bau iv.3.7)"  
"ayam atma brahma (bau ii.5.19)" "satyam jñanam anantam brahma (tu  
ii.1)" "vijñanam anandam brahma (bau iii.9.28)" "ya atma apahatapapma  
(chu vi.7.1)" yat saksad aparoksad brahma ya atma sarvantarah (bau  
iii.4.1)" "yo 'sanayapipase sokam moham jaram mrtyum atyeti (bau  
iii.5.1)" "sa yat tatra kiñcit pasyati ananvagatas tena bhavati asango hy  
ayam purusah (bau iv.3.15)" ityadya  
akartrbhoktrparamanandarupatam atmano darsayanti / yuktas ca  
vikari paricchinnatvenanatmatvapatteh svenaiva svasya grahane

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

kartrtvader vastavatve 'nirmoksaprasangat /

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

tasmat parisesad bhrantir iyam iti sthite tatkaranam api yogyam  
kiñcit kalpaniyam / kalpyamanam ca tadatmany adhyastatayaiva  
dharmigrahakamanena sidhyatiti na janamiti saksipratitisiddham  
anirvacyam ajñanam eva tat / na cedam abhavarupam, jñanasya nityatvena  
tadabhavanupapatter uktatvat /

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

"indro mayabhīh pururupa iyate (bau ii.5.19)" "anrtena hi  
pratyudhah (chu viii.3.2)" "niharena pravrttah (ts iv.6.2.2)"  
"bhuyas cante visvamayani vrttih (su i.10)" ityadisrutes ca  
mayavidyanirvacyam anrtam tattvajñananivartyañ cajñanam eva  
svaparadhyase karanam /

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

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

indriyanam tu paroksatvan naparoksadharmyadhyasa iti siddhantah  
/

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

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

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

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

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

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

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

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

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

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

sabhasajñanavaci yadi bhavati punar brahmasabdah tathaham /

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

//

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

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

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

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

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

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

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

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

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

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

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

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

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

evam atra prakriya -- sarīramadhye sthītah sarvasarīravyapakah  
sattvapradhānyena sukṣmapāñcabhūtarabdhaḥ antahkaranākhyo  
'vīdyāvīvartō darpanadīvad atīsvaccho netrādīdvara nīrgatyā yogyan  
ghatādīn vīsayān vyāpya tattadakaro bhavati drutatamradīvat / tasya  
ca sauralokadīvat jhatītye eva sa.kocavīkasav upapadyete / sa ca  
savāyavatvat parīnamamāno dehabhyāntare ghatadau ca samyagvyāpya  
dehaghatayor madhye 'pī caksurvad avīcchinno 'py avatīsthate / tatra  
dehavacchinnāntahkaranābhago 'hānkarakhyah kartety ucyate /  
dehavisayāmadhyāvartī dandāyamanas tadbhago vrttījñānakhyah  
kriyety ucyate / vīsayavyāpakas tadbhago vīsayasya

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

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

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

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

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

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

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

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

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

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

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

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

paroksajñanato nasyed asattvavrthihetuta /  
aparoksadhiya nasyed abhanavrthihetuta //

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

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

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

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

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

varnasramadivyavaharasya mithyajñanamaatramulatvena mithyatvam  
dradhayitum tadvyatireke susuptau, vyatirekam aha --

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

slokarthah / mata janakastri / pita janakah puman / deva  
indradayah aradhyah / lokas tadaradhanaphalani svargadini /  
devah alaukikahitahitasadhanapratipadakani brahmapratipadakani ca  
pramanavakyani / yajñah svargadisadhanibhuta  
jyotistomadayah / tirtham yajñasadhanibhuta  
kuruksetradidesah / evam papakarmasadhanany apy upalaksaniyani  
/ sarvesam dehabhimanamukalatvat tadabhāve svatahsambandhabhavad  
avidyāmanatety arthah / tatha ca susuptim prakṛtya srutih "atra  
pitapita bhavati matamata devadeva vedavedah steno'steno bhavati  
bhrunahabhrunaha candalo 'candalah paulkaso 'paulkasah  
sramano 'sramanas tapaso 'tapaso 'nanvagatam punyenanānvagatam

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

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

dvitiyo vibhagah /

tatpadarthanirnayah /

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

evam vadivipratipattibhih sandigdho tatpadarthe aupanisadapaksasya  
parisesena tannirnayayaha bhagavan --

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

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

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

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

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

viyadvyapakatvad akhandaikarupas tad eko 'vasistah sivah

kevalo 'ham // 5 //

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

suksmatvabhipayenanutvavyapadesat / sesam atirohitartham // 5

//

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

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

na hrasvam na dirgham /

arupam tatha jyotir akarakatvat tadeko 'vasistah sivah kevalo

'ham // 6 //

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

svaprakasajñanarupatvenaprimeyatvat, prameyatve

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

ityadisrutes cety arthah // 6 //

trtiyo vibhagah

tattvamasivakyarthanirnayah /

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

evadhistanam iti pakse na ko 'pi dosah /

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

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

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

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

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

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

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

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

iii.4.54-55.)

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

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

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

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

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

'ham // 9 //

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

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

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

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

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

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

/

vinapi taih ŝangrathitakhilartham tam ŝankaram ŝtaumi

ŝuresvaram ca // 1 //

laghur api bahvarthavahas cintamanir iva nibandho 'yam /

madhuŝudanena munina vihito guninam vinodaya // 2 //

yad atra ŝauŝthavam kiñcit tadguror iva me na hi /

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

bahuyacanaya mayayamalpo balabhadraŝya kre krto nibandha /

yad aduŝtam ihati yac ca duŝtam tadudarah ŝudhiyo vivecayantu

// 4 //

iti

ŝrīmatparamahamŝaparivrājakacaryasrīviŝveŝvarasaraŝvatībhagavatpuj

yapadaŝiŝyasrīmadhuŝudanaŝarasvatīviracītaḥ ŝiddhantabīndunama

granthaḥ ŝamaptaḥ /

— Madhuŝudanaŝarasvatī: Siddhantabīndu (Academic edition — ŝee ŝource file header)