

YOGASŪTRĀṆI

Samādhipādaḥ

Text 1.1

Atha yogānuśāsanam.

ŚRĪVYĀSAVIRACITA- SĀṆKHYAPRAVACANABHĀṢYAM

Yas tyaktvā rūpam ādyam prabhavati jagato'nekadhānugrahāya
Prakṣiṇakleśārāṣir viṣamaviṣadharo'nekavakraḥ subhogī
Sarvajñānaprasūtir bhujagaparikaraḥ prītaye yasya nityam
Devo'hīṣaḥ sa vo'vyāt sitavimalatanur yogado yogayuktaḥ.¹

‘**Atha**’ ity ayam adhikārārthaḥ. (1) **Yogānuśāsanam** śāstram adhikṛtam veditavyam. **Yogaḥ** samādhiḥ. Sa ca sārvaabhaumaś cittasya dharmāḥ. Kṣiptam, mūḍham, vikṣiptam, ekāgram, niruddham iti cittabhūmayāḥ. Tatra vikṣipte cetasi vikṣepopasarjanībhūtaḥ samādhir na yogapakṣe vartate. Yas tv ekāgre cetasi sadbhūtam artham pradyotayati, kṣiṇoti ca kleśān, karmabandhanāni ślathayati, nirodham abhimukham karoti, sa samprajñāto yoga ity ākhyāyate. Sa ca vitarkānugato vicārānugata ānandānugato'smitānugata ity upariṣṭāt pravedayiṣyāmaḥ. Sarvavṛttinirodhe tv asamprajñātaḥ samādhiḥ. (*Vyāsabhāṣya* 1.1)

Śrīgaurakṛṣṇacarānau natvā guruṇopadiṣṭam ādrtya
Sāṅgatañjalidarśanaviṣayam asthāneṣu ṭippanī kriyate.

(1) Nipātānām dyotakatva ārabhyata ity ādhyāhāryam, pakṣāntare cārambhārthakatā'**tha**śabdasya. (DāmodaralālaGosvāmikṛta-*Ṭippanī* 1.1)

VĀCASPATIMIŚRA- VIRACITA- TATTVAVAIŚĀRADĪ

Namāmi jagadutpattihetave vṛṣaketave
Kleśakarmavipākādirahitāya hitāya (1) ca.
Natvā patañjalim ṛṣim veda-(2)vyāsenā bhāṣite
Saṅkṣiptaspaṣṭabharthā (3) bhāṣye vyākhyā vidhāsyate.

Iha hi bhagavān patañjalīḥ prāriṣitasya śāstrasya saṅkṣepatas tātparyārtham prekṣāvāt-pravṛtṭyaṅgam (4) śrotuś ca sukhāvabodhārtham ācikhyāsur ādāv idam sūtram racayāñcakāra---**atha yogānuśāsanam**. Tatra prathamāvayavam **athaśabdam** vyācaṣṭe ---**athety ayam adhikārārthaḥ**. ‘**Athaiśa** jyotir’ (TāṇḍyaMB 19.2.1) itivat, na tv (5) ānantaryārthaḥ. ‘**Anuśāsanam**’ iti hi śāstram āha---‘anuśiṣyate’nena’ iti vyutpattyā. Na

cāsyā śamadamādyanantaram pravṛttir api tu tattvajñānacikhyāpayiṣānantaram. Jijñāsā-jñānayos tu syāt. (6) Yathāmnāyate---‘Tasmāc chānto dānta uparatas titikṣuḥ samāhito bhūtvā’ many evātmānam paśyet’ (BU 4.4.23) iti. Śiṣyapraśnatapaścaraṇarasāyanādy-upayogānantaryasya ca sambhave’pi nābhidhānam śiṣyapratītipravṛttyor anupayogāt, prāmāṇikatve yogānuśāsanasya tadabhāve’py (7) upeyatvād, aprāmāṇikatve ca tadabhāve’pi heyatvāt. Etena (8) tattvajñānacikhyāpayiṣayor ānantaryābhidhānam parāstam. Adhikārārthatve tu śāstreṇādhikriyamāṇasya prastūyamāṇasya yogasyābhidhānāt sakalāśāstratātparyārthavyākhyānena śiṣyaḥ sukhenaiḥ bodhitaś ca pravartitaś ca bhavātīti. Niḥśreyasasya hetuḥ (9) samādhir iti hi śrutismṛtīhāsapurāṇeṣu prasiddham. Nanu, kiṁ sarvasandarbhagato’**thaś**abdo’dhikārārthaḥ, tathā sati ‘Athāto brahmajijñāsā’ (BS 1.1.1) ityādāv api prasaṅga ity ata āha---**ayam** iti. Nanu, ‘Hiraṇyagarbho yogasya vaktā nānyaḥ purātanaḥ’ (BY 12.5) iti yogiyājñavalkyasmṛteḥ katham patañjaler yogaśāstrakartṛtvam? ity āśāṅkyā sūtrakāreṇā**nuśāsanam** ity uktam. Śiṣṭasya śāsanam **anuśāsanam** ity arthaḥ. Yadā’yam **athaś**abdo’dhikārārthaḥ, tadaiṣa vākyārthaḥ sampadyata ity āha---**yogānuśāsanam śāstram adhikṛtam** iti. Nanu, vyutpādyamānatayā yogo’tṛdadhikṛto na tu śāstram ity ata āha---**veditavyam** iti. Satyam. Vyutpādyamānatayā yogaḥ prastutaḥ, sa tu tadviṣayeṇa śāstreṇa karaṇena vyutpādyāḥ. Karaṇagocaraś ca vyutpādakasya vyāpāro na karmagocara iti kartṛvyāpāravivakṣayā yogaviṣayasya śāstrasyādhikṛtatvam **veditavyam**. Śāstravyāpāragocaratayā tu yoga evādhikṛta iti bhāvaḥ. Adhikārārthasya **cāthaś**abdasyānyārthaṁ niyamanodakumbhadarśanam iva śravaṇam maṅgalāyāpi kalpata iti mantavyam. Śabdāsandehanimittam arthasandeham apanayati---**yogaḥ** (10) **samādhir** iti. ‘Yuja samādhou’ (DP 4.68) ity asmād vyutpannaḥ samādhartho na tu ‘Yujir yoge’ (DP 7.7) ity asmāt saṁyogārtha ity arthaḥ. Nanu, samādhir api vakṣyamāṇasyāṅgino yogasyāṅgam. Na cāṅgam evāṅgīty ata āha---**sa ca sārva-bhaumaḥ**. **Cas** tvartho’ṅgād aṅginam bhinatti. Bhūmayo’vasthā vakṣyamāṇā madhumatīmadhupratīkāviśokā-saṁskāraśeṣā, tāś **cittasya**, tāsu sarvāsu viditaḥ **sārvabhaumaś** cittavṛttinirodhalakṣaṇo yogaḥ. Tadaṅgam tu samādhir naivambhūtaḥ. Vyutpattinimittamātrābhidhānam caitad **yogaḥ samādhir** iti. Aṅgāṅginor abhedavivakṣāmātreṇa pravṛttinimittam tu **yogaś**abdasya cittavṛttinirodha eveti paramārthaḥ. Vṛttayo jñānāny ātmāśrayāny atas tan-nirodho’py ātmāśraya eveti ye paśyanti, tannirāsāyā’ha---**cittasya dharma** iti. **Cittaś**abdenāntaḥkaraṇam buddhim upalakṣayati. Na hi kūṭasthanityā citiśaktir aparīṇāmīnī jñānadharmā bhavitum arhati, buddhis tu bhaved iti bhāvaḥ. Syād etat. Sārvabhaumaś ced yogo hanta bhoḥ kṣiptamūḍhavikṣiptā api **cittabhūmayāḥ**. Asti ca parasparāpekṣayā vṛttinirodho’py āsv iti tatrāpi yogatvaprasaṅga ity āśāṅkyā heyopādeyabhūmīr upanyasyati---**kṣiptam** ityādi. **Kṣiptam** sadaiva rajasā teṣu teṣu viṣayeṣu kṣipyamāṇam, atyantam asthiram. **Mūḍham** tu tamaḥsamudrekān nidrāvṛttimat. Kṣiptād viśiṣṭam **vikṣiptam**. Viśeṣo’sthemabahulasya kādācitkaḥ sthemā. Sā cāsyāsthemabahulatā sāmsiddhikī vā, vakṣyamāṇavyādhistyānādyantarāyajanitā vā. **Ekāgram** ekatānam. Niruddhasakalavṛttikam saṁskāramātraśeṣam cittaṁ **niruddham**. Tatra kṣiptamūḍhayoḥ saty api parasparāpekṣayā vṛttinirodhe pāraparyeṇāpi niḥśreyasahetubhāvābhāvāt tadupaghātakatvāc ca yogapakṣād dūrotsāritatvam iti na tayor yogatvam niṣiddham. Vikṣiptasya tu kādācitkasadbhūtaḥ viṣayasthemāśālinaḥ sambhāvya yogo’tvam iti niṣedhati---**Tatra vikṣipte cetasi samādhiḥ** kādācitkasadbhūtaḥ viṣayasya cittasya sthemā **na yogapakṣe vartate**. Kasmāt? Yatas tadvipakṣavikṣepopasarjanībhūtaḥ. Vipakṣavargāntargatasya hi svarūpam eva durlabham prāg eva kāryakaraṇam na khalu dahanāntargatam bījaṁ tricaturakṣaṇāvasthitam uptam apy aṅkurāya kalpata iti bhāvaḥ.

Yadi vikṣepopasarjanībhūtaḥ samādhir na yogaḥ, kas tarhīty ata āha---**yas tv ekāgre cetasīti. Bhūtam** iti samāropitam **artham** nivartayati. Nidrāvṛttir api svālabane tamasi bhūte bhavaty ekāgrety ata uktam---**sad** iti. Śobhanam nitāntāvirbhūtam sattvam, tamaḥsamudrekas tv aśobhanas, tasya kleśahetutvād iti. Dyotanam hi tattvajñānam āgamād vā'numānād vā bhavad api parokṣarūpatayā na sākṣātkāravatīm avidyām ucchinatti, dvicandrādīnmohādiṣv anucchedakatvād ata āha---**preti. Praśabdo** hi **prakarṣam** dyotayan sākṣātkāram sūcayati. Avidyāmūlatvād asmitādīnām kleśānām, vidyāyāś cāvidyocchedarūpatvād, vidyodaye cāvidyādikleśasamucchedo virodhitvāt kāraṇavināśāc cety āha---**kṣiṇoti ceti**. Ata eva **karmarūpāni bandhanāni ślathayati. Karma** cātrāpūrvam abhimatam, kārye kāraṇopacārāt. **Ślathayati** svakāryād avasādayati. Vakṣyati hi---‘Sati mūle tadvipākaḥ’ (YS 2.13) iti. Kim ca, **nirodham abhimukham karoty** abhimukhīkaroti. Sa ca samprajñātaś catuṣprakāra ity āha---**sa ceti**. Asamprajñātam āha---**sarvavṛttīti**. Rajastamomayī kila pramāṇādivṛttiḥ sāttvikīm vṛttim upādāya samprajñāte niruddhā. Asamprajñāte tu sarvāsām eva nirodha ity arthaḥ. Tad iha bhūmidvaye samāptā yā madhumatyādayo bhūmayas, tāḥ sarvās, tāsu viditaḥ **sarva-bhauma** iti siddham. (*Tattvavaiśārādī* 1.1)

(1) **Hitāyety** anenoktahetutvaṁ vṛṣaketoh karuṇāprayuktam iti sūcyate.

(2) Nāmollekhtaḥ paramāptoktatvenopādeyatamatotṭānkītā.

(3) Yat tu brahmasūtreṇa yoganirākṛter etad bhāṣyam api na tadīyam iti, tat tuccham, tatra pradhāna-kāraṇatāvādasyaiva tātparyāviśayatvena tanmātranirāso'bhimato'ta eva tatradya-bhāmatyām “nānena yogasāstrasya hairaṇyagarbhapatāñjalādeḥ sarvathā prāmānyam nirākriyate” (Bhāmatī 2.1.3) iti samarthitam.

Etena---“Vyāso nirācaṣṭa na bhāvanā”'khyam yogam svayam nimittabrahmasūtrair” iti nārāyaṇatīrthīyoktir vyākhyātā.

(4) Hānopādānaviyeṅmatipravṛtityaṅgam = śāstraviśayakapravṛttijanakajñāna- viśayātmakānubandhacatuṣṭayarūpam, avāntaraphalayogapratipādanasahitamukhyaprayojana-kaivalyaena yogasya sādhyasādhanatā; vyutpādyasādhanaphalopetayogarūpaviśayena śāstrasya pratipādyapratipādatā, sutarām tadbubhutsur adbhikārīti.

(5) Na tu dharmabrahmajijñāsāparasūtraghaṭakāthaśabdavadānantaryārthakateti bhāvaḥ.

(6) Śamādyanantaram pravṛttir iti śeṣaḥ.

(7) Śiṣyapraśnādyānantaryābhāve'pi.

(8) Pramāṇasiddhatvasyaiva pravṛttāv upayogena.

(9) “Adhyātmayogādhiḡamena devaṁ matvā dhīro harṣaśokau jahāti”

“Tat kāraṇam sānkhyayogābhīpannam jñātvā devaṁ mucyate sarvapāśair” ityādi-śrutyā;

“Sa niścayena yuktavyo yogo'nirviṇṇacetasā”

“Ayaṁ tu paramo dharmo yad yogenātmadarśanam” ityādismṛtyā;

“Nāsti yogasamaṁ balam”

“Tatra yogī nirālambe tirātaṅke nirāmaye

Ṣaḍaṅgayogavidhinā pare brahmaṇi līyata”---ityādipurāṇena ca yogasya niḥśreyasa-kāraṇatvaṁ prasedhitam.

(10) Nanu--- “Samyogo yoga ity ukto jīvātmaparamātmanoḥ.”

Pareṇa brahmaṇā sārddham ekatvaṁ yan nṛpātmanaḥ

Sa eva yogo vikhyātaḥ”

“Jalasaindhavayoḥ sāmyaṁ yathā bhavati yogataḥ

Tathā”'tmamanasor aikyaṁ samādhir iha bhānyata”---ityādyārṣavacanair jīva-

parayor yogasya sādhyatvam ātmamanasor aikyātmakasamādheḥ sādhanatvam uktam, ataś ca yogasamādhyoḥ spaṣṭabhedapratīteḥ katham tādātmyena nirdeśa ity ced? Na---aupacārika īdṛśa-vyavahāre bādhaḥkābhāvād. (DāmodaralālaGosvāmikṛta-*Tippaṇī* 1.1)

BHOJARĀJAVIRACITA- BHOJAVṚTTIḤ

Dehārdhayogaḥ śivayoḥ saḥ śreyāmsi tanotu vaḥ
 Duṣprāpam api yatsmr̥tyā janaḥ kaivalyam aśnute.
 Trividhāny api duḥkhāni yadanusmaraṇān nṛṇām
 Prayānti sadyo vilayaṁ taṁ stumaḥ śivam avyayam.
 Patañjalimuner uktiḥ kāpy apūrvā jayaty asau
 Pumprakṛtyor viyogo'pi yoga ity udito yayā.
 Jayanti vācaḥ phaṇibhartur āntarasphurattamastomaniśākaratviṣaḥ
 Vibhāvvyamānāḥ satataṁ manāmsi yāḥ satāṁ sadānandamayāni kurvate.
 Śabdānām anuśāsanam vidadhataḥ pātañjale kurvataḥ
 vṛttim rājamṛgāṅkasamjñakam api vyātanvatā vaidyake
 Vākcetovapuṣām malaḥ phaṇibhṛtām bhartreva yenoddhṛtas
 tasya śrīraṇaraṅgamallanṛpater vāco jayanty ujjvalāḥ.
 Durbodham yad atīva tadd hi jahati spaṣṭārtham ity uktibhiḥ
 spaṣṭārtheṣv ativistṛtim vidadhataḥ vyarthaiḥ samāsādikaiḥ
 Asthāne'nupayogibhiś ca bahubhir jalpair bhramam tanvate
 śrotṛṇām iti vastuviplavakṛtaḥ sarve'pi tīkākṛtaḥ.

Utsrjya vistaram udasya vikalpajālam phalguprakāśam avadhārya ca samyagarthān
 Santaḥ patañjalimate vivṛtir mayeyam ātanyate budhajanapratibodhahetuḥ.
 Anena sūtreṇa śāstrasya sambandhābhidheyaprayojanāny ākhyāyante. **Atha-**
 śabdo'dhikāradhyotako maṅgalārthakaś ca. **Yogo** yuktiḥ, samādhānam---'Yuja samādhau'
 (DP 4.67). Anuśiṣyate vyākhyāyate lakṣaṇabhedopāyaphalair yena, tad **anuśāsanam**.
 Yogasyānuśāsanam **yogānuśāsanam**. Tad āśāstraparisamāpter adhikṛtam boddhavyam
 ity arthaḥ. Tatra śāstrasya vyutpādyatayā **yogaḥ** sasādhanāḥ saphalo'bhidheyaḥ. Tad-
 vyutpādanam ca phalam. Vyutpāditya yogaḥ kaivalyam phalam. Śāstrābhidheyayoḥ
 pratipādyapratipādakabhāvalakṣaṇaḥ sambandhaḥ. Abhidheyasya yogasya tatphalasya ca
 kaivalyasya sādhyasādhanabhāvaḥ. Etad uktaṁ bhavati---vyutpādyasya yogasya
 sādhanāni śāstreṇa pradārśyante, tatsādhanasiddho yogaḥ kaivalyākhyam phalam
 utpādayati. (*Bhojavṛtti* 1.1)

ŚRĪSADĀŚIVENDRASARASVATĪ- VIRACITA- YOGASUDHĀKARAḤ

Yadbhāvanādavāpīyam pratyakcitur anāmayā
 Kleśakarmādyasaṁsprṣtam tam īsam kañcanābhaje. (1)
 Śrīmatpatañjales tasya padadvandvam aninditam
 Vande yena manaḥkāyavācām śuddhir akāry asau. (2)
 Vidyāratnam mayā labdham yatkr̥pāpāravāridheḥ

Vande tān vibuddhair vandyān vandakānandadān gurūn. (3)
 Śrīmaddeśikavaktrābjān niśamyātha vilōḍya tām
 Phaṇīndrabhaṇiteḥ kācid vṛttir ārabhyate mayā. (4)

Iha khalu bhagavān patañjalih prekṣāvātpravṛtṭyaupayikam śāstrapratipādyam darśayati---**atha yogānuśāsanam**. Atra **athasabdah** ārambhārthaḥ, arthān maṅgalārthaś ca. ‘Yuja samādhou’ (DP 4.68) iti dhātor **yogaḥ** samādhiḥ. Tasyā**nuśāsanam** hairaṇyagarbhaśāstram anusṛtya śiṣyate vyākhyāyate sasādhanah saphalah samādhir anenety **anuśāsanam** śāstram. Tathā ca kasmaicit kaivalyakāmāya pratipādyayoga-pratipādakam śāstram ārabhyata ity akṣarārthaḥ. Tatra samādhir dvividhaḥ--- samprajñāto’samprajñātaś ceti. Sa ca cittasya dharmah. Cittaṁ hi triguṇātmakatvāt pañcabhūmyupetaṁ. Bhūmayas ca---kṣiptam, mūḍham, vikṣiptam, ekāgram, niruddham iti. Tatra rajasā viśayesu kṣipyamānam kṣiptam; tamasā nidrālasyaḍivṛttiman mūḍham; īśadrajastamaḥsaṁsprṣṭena sattvena kādācītkadhyānayuktatayā kṣiptād viśiṣṭam vikṣiptam; vidhūtarajastamomalena śuddhasattvenaikāgram ekatānam; praśāntasakala-vṛttikam saṁskāraśeṣam niruddham. Evaṁ ca ādyabhūmitrayaparitāyāgenāviśiṣṭabhūmi-dvayopetasya cittasya samādhidvayam dharma iti vivekaḥ. (*Yogasudhākara* 1.1)

ŚRĪHARIHARĀNANDĀRAṆYA- VIRACITA- BHĀSVATĪ

Om namaḥ paramarṣaye.

Maitrīdravāntaḥkaraṇāc charaṇyam kṛpāpratiṣṭhākṛtasaumyamūrtim
 Tathā praśāntam muditāpratiṣṭham taṁ bhāṣyakṛd vyāsamuniṁ namāmi.

Ayoginām durūham yad yoginām iṣṭakāmadhuk
 Mahojjvalamaṇistūpo yac chreyaḥsatyasamvidām
 Ratnākaraḥ pravādānām bhāṣyam vyāavinirmitam
 Śiṣyāṇām sukhabodhārtham ṭīkeyam tatra bhāsvatī
 Upodghātapradhāneyam saṅkṣiptā padabodhinī
 Śaṅkāvikalpahīnā’stu mudāyai yoginām satām.

Iha khalu bhagavān hiraṇyagarbho yogasyādimo vaktā. Smaryate’tra---‘Hiraṇyagarbho yogasya vaktā nānyaḥ purātanah’ (BYY 12.5) iti. Hiraṇyagarbho’tra paramarṣeḥ kapilasya samjñābhedah, yathoktam---‘Vidyāsahāyavantam mām ādityastham samāhitam / Kapilam prāhur ācāryāḥ sāṅkhyaniścitanīścītāḥ / Hiraṇyagarbho bhagavān eṣa cchandasi suṣṭutaḥ’ (MB 12.339.69-70) iti. **Hiraṇyam** atyujjvalam prakāśātilam jñānam, tad eva **garbhaḥ** antaḥsāro yasya sa **hiraṇyagarbhaḥ** pūrvasiddho viśvadhīśah. Bhagavataḥ kapilasyāpi dharmajñānādīnām saha-jātātāt sa śraddhāvadbhiḥ ṛṣibhiḥ hiraṇyagarbhākhyayā pūjita iti tasyāpi hiraṇyagarbhasamjñā. Bhagavatā kapilenaiva pravartitau sāṅkhyayogau. Tatra sāṅkhye jñānayogaś ca pañcavimśatis tattvāni ca samyagvivrāṇi, yoge ca tattvānām upalabdhyupāyah kriyāyogaś ca vivṛtaḥ. Ata uktam--- ‘Sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ’ (BG 5.4) iti. Kālakrameṇa bahusamvādādiṣu vartamānā yogavidyā duradhigamā babhūva. Tataḥ paramakāruṇiko bhagavān patañjalir yogavidyām sūtropanibaddhām kṛtvā sugamām cakāra. Sūtra-lakṣaṇam yathā---‘Svalpākṣaram asandigdham sāravad viśvatomukham / Astobham

anavadyam ca sūtram sūtravido viduḥ' iti. Evamlakṣaṇāni pātañjalayogasūtrāṇi bhagavān vyāso gambhīrodāreṇa sārpravādamayena sāṅkhyapracāsanabhāṣyena vyācacaḥ. Uktam ca---'Gaṅgādyaḥ sarito yadvad abdhher amśeṣu samsthitāḥ / Sāṅkhyādidarśanāny evam asyaivāmśeṣu kṛtsnaśaḥ' (YogaV 1.1) iti.

Tatra prāripsitasya yogasāstrasya prathamam sūtram---'atha yogānuśāsanam' iti. Śiṣṭasya śāsanam **anuśāsanam**. 'Atha' iti-śabdaḥ **adhikārārthaḥ**---ārambhaṇārthaḥ. **Yogānuśāsanam** nāma yogasāstram, tadvārā yogo'pīty arthaḥ. **Adhikṛtam** ārabdham iti **veditavyam**. **Yogaḥ samādhiḥ**. Na ca samyogādyarthako'yaṁ **yogaḥ**. 'Yuja samādhaḥ' iti śabdikāḥ. Teṣāṁ ca samādhiḥ cittasamādhānārthakaḥ, na ca 'Tad evārthamātra' (YS 2.3)-ādisūtralakṣitaḥ pāribhāṣikaḥ samādhiḥ. Samyag ādhānam eva śabdikānām samādhānam. Etad yujdhātuniṣpanno'yaṁ **yogaśabdaḥ**. **Sa ca** yogaḥ---samādhānam, **sārvabhaumaḥ**---vakṣyamāṅakṣiptādisarvabhūmisādhāraṇaś **cittadharmāḥ**.

Kṣiptam iti. **Cittabhūmayāḥ**---cittasya sahaḥ avasthāḥ. Saṁskāravaśād yasyām avasthāyām cittam prāyaśaḥ santiṣṭhate, sā eva **cittabhūmiḥ**. Pañcavidhās **cittabhūmayāḥ**---'kṣiptā mūḍhā vikṣiptā ekāgrā niruddhā ca' iti. **Kṣiptam** cittam kṣiptā bhūmiḥ, tathā mūḍhādayaḥ. Tatra yadā saṁskārapratyayadharmakam cittam tattvasamādhānacikīrṣāhīnam sadaivāsthiraṁ bhramati, tadāsyā kṣiptā bhūmiḥ. Tādṛśasya api ca prabalarāgādīmohavaśasya cittasya yā mūḍhāvasthā, sā mūḍhā bhūmiḥ. Kṣiptād viśiṣṭam vikṣiptabhūmikam cittam. Tatra kādācitkam cittasamādhānam samādhānacikīrṣā ca tattvajñānasamādhānam ca dṛśyate. Abhīṣṭaviṣaye sadaiva sthitiśīlā cittāvasthā ekāgrabhūmiḥ. Sarvavṛttinirodhaprāyā cittāvasthā niruddhabhūmiḥ. Cittasamādhānam eva yogaḥ, tasya sārvabhaumatvāt pañcasv api bhūmiṣu yogasambhavaḥ syāt. Tatra prabalalobhamohādivaśāt kadācit kṣiptamūḍhāyora bhūmyora kiyac cittasamādhānam bhavati, na ca tat kaivalyāya bhavati, yathā jayadrathasya prabaladveśādhīnasya. Yas tu **vikṣipte**---vikṣiptabhūmiṣṭhe **cetasi** jāto **vikṣepopasarjanībhūtaḥ**---upasarjanabhāvena--gaṇabhāvena uditvarasaṁskārarūpeṇa yatra anaṣṭo vikṣepasaṁskāraḥ sthitas, tādṛśasya cittasya vikṣiptabhūmikasya **samādhir** api **na** samyag **yogapakṣe**---kaivalyapakṣe **virtate**. Vikṣiptabhūmikasya samādhānam saviplavam, tataś ca tādṛśaḥ sādhaḥ yadā vikṣepābhībhūto bhavati, tadā pramattas tattvajñānahīnaḥ pṛthagjana ivācarati.

Yas tv iti. Ekāgrabhūmike **cetasi** jātaḥ samādhiḥ **sadbhūtam artham**---pāramārthikam tattvam **pradyotayati**---prakhyāpayati, yat-prajñayā pāramārthikahānopādānaviṣaye avyarthādhyavasāyo jāyate ity arthaḥ. Tathā ca **kṣiṇoti kleśān**---tattvajñānasya cetasi upasthānād avidyādīn **kleśān** sa yogaḥ kramaśo bandhyaprasavān karoti; kleśamūlānām ca karmaṇām nivartyamānatvāt **karmabandhanam ślathayati**, kim ca **nirodham**---sarvavṛttihīnatām **abhimukham karoti**. Eṣa **samprajñāto yogaḥ**. Ekāgrabhūmikasya cetasaḥ tattvaviṣayiṇī prajñā samprajñānam. Tadā grahīṭṭgrahaṇagrāhyeṣu tatsthatadāñjanatā bhavati, tādṛśasamprajñānavān **yogaḥ samprajñāta** ity arthaḥ. **Sa** iti. Vakṣyamāṅalakṣaṇako **vitarkādipadārthānugataḥ** samprajñāta ity **upariṣṭāt pravedayiṣyāmaḥ**---vakṣyāmaḥ. **Sarveti**. Samprajñātasiddhau samprajñānasyāpi **nirodhe** yaḥ sarvavṛttinirodhaḥ, sa hy **asamprajñāto** yoga iti. (*Bhāsvatī* 1.1)