THE

SARVA-SIDDHĀNTA-SAṄGRAHA

OF

ŚAṄKARĀCĀRYA

EDITED WITH AN ENGLISH TRANSLATION UNDER THE ORDERS OF THE GOVERNMENT OF MADRAS

BY

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PREFACE.

The full name of this work, as may be made out from the colophons given at the end of the chapters and also from the last stanza of the last chapter in it, is Sarva-darśana siddhānta-saṅgraha, which obviously indicates it to be an epitome of the accepted conclusions of all the philosophic systems current in India at the time of its production. Nevertheless, it appears to have been known by the comparatively shorter title of Sarva-siddhānta-saṅgraha also, as it is, for instance, found mentioned in the Pīramānallirattu* of Manavalamamun, a well-known religious teacher of the Śrī-Vaisnavas of South India. In the catalogue of the Sanskrit Manuscripts in the India Office Library in London, we find the work described under this shorter title. Accordingly this shorter title has been adopted as the name of the work in this edition. Evidently the name of the well-known Sarva-adṛśa-saṅgraha of Sayana Madhava is a somewhat different abbreviation of the title Sarva-darśana-siddhānta-saṅgraha.

Five manuscripts have been used in preparing the text for this edition of the Sarva-siddhānta-saṅgraha.

* This Tamil name of the work means that it is a collection of authorities. It is in fact such a collection. The authorities referred to in a famous commentary on Śaṅkara's Tamil poems known as Tiruvilayattū being themselves quoted and traced to their sources.
One of these, marked P, is a palm leaf manuscript belonging to the Government Oriental Manuscripts Library here in Madras. Another, marked M, belongs to the Oriental Library in Mysore, and was very kindly placed at my disposal by Mr. A Mahadeva Sastrin, the Curator of that Library. The third, marked V, is a copy of another original, transcribed for the Madras Government Oriental Manuscripts Library by Mr. S P V Ranganathacarya, the proprietor of the Area Press at Vizagapatam. The fourth marked C, is a palm leaf manuscript belonging to the Palace Library of H.R. the Maharaja of Cochin. It was, through the kindness of the Maharaja, permitted to be placed at my disposal for some months. The fifth, marked T, belongs to the Travancore Palace Library, and it became available to me through the kindness of Mr. V P Madhava Row, C.I.E., who was at the time Dewan of Travancore. Of these P and V form the foundation of the text printed in this volume. Both these are full of lacunae, but it has been fortunate that the lacunae in P could be mostly filled up with the aid of the material found intact in M. In spite of its incompleteness, due to the fact of its being abruptly brought to an end with the eighth chapter, the manuscript V proved to be of special value, for the reason that it contains a commentary. Similarly C also is incomplete, containing only the last five chapters of the work. The manuscript T is a fragmentary one containing very little more than the chapters on the Vaisnavism and the Nyaya systems.

Professor J. Eggeling, who appears to be responsible for the description of the manuscript of the Sarva-sadāhānta-saṃgraha, under No. 2442, in the catalogue of the Sanskrit
Manuscripts in the Library of the India Office in London, has therein stated that the work is "(wrongly) ascribed to Śankarācārya." What his reasons for this opinion are, is not evident. In relation to a work of this kind it is clearly not appropriate to rely largely upon style for a proof of its authorship. In fact in regard to the question of authorship the evidence from style is always bound to be of an uncertain character, much as one man's estimate of a given style need not be the same as that of another man, and much as it is also well known that one and the same author may write in different styles either at the same time or at different times. However, according to one of the readings, the twenty-first and the twenty-second stanzas in the first chapter may well seem to throw some doubt on Sankaracārya's authorship of this work. Those two stanzas would run thus in accordance with that reading—

पूर्वोध्यायचतुष्कं मन्त्रवाच्यात देवता।
शाद्रेणोदिता तदि देवताकाण्डमुच्येते॥
भाष्य कथुमिचवार्थे कथाप्रदन्तिनिततम्।
चके विवरण तत्त्व तदेवदान्त पच्चसते॥

These ślokas are not very clear and cannot be quite easily interpreted. But the occurrence therein of the name Śankara and the reference to a bhāṣya by a Bhagavatpāda are almost certain at the first instance to make the reader think that probably the great Sankaracārya himself is mentioned by name here, and that he could not possibly have spoken of himself as Bhagavatpāda. This difficulty is got over, if we observe that there is another reading शाद्रेणोदिता in the place of शाद्रेणोदिता, and that,
in the commentary to be found in the manuscript V, this word Śūnskas is interpreted to mean Śiva. Moreover this same commentary gives out that the Bhagavat pāda mentioned in this context is in fact Gōvinda, the well-known preceptor of the famous Śankaracārya. Māgacāyū Śrīvāsa Śadānta Mārāna Śayānān Śaṅkaraśāntiśāktyāదत्तः因而 the expression is explained in the commentary. In dealing with the first half of the second stanza given above, this commentary gives as introduction—अस्य देवताकाण्डम् प्रायः सूत्राणां ब्रह्मराजान् भगवापस्पिन्तंत्रमिति. Similarly in relation to the second half of the same stanza we find the introductory remark—उत्तराचतुर्गार्थपि माण्यमानाभ्यांति पत्तिमिति. There is further the explanatory remark—तत्साहसरतुष्टकः वेदांतमूलस्त्र विवरणा शारीरिकमात्य चक्रकेतहेका वेदांतामिति अवद्यतः. According to this commentator therefore, Gōvinda, the guru of Śankaracārya must have written a commentary on the Bṛhatānanda and another on the Jūnamānta of the very comprehensive Mānasūlastra of twenty adhikas. There is nothing improbable in this for tradition ascribes very great learning to this Bhagavatpada Gōvinda. This same guru of Śankaracārya is known to be the author, for instance of a work on Yāga known as Yogasa arhat. Accordingly, in the light of this commentary, the two stanzas quoted above from the Sāma siddhānta sāngraha cannot throw any real doubt on Śankaracārya being its author. On the other hand they really tend to confirm his authorship in respect of that work.

Moreover, it is highly improbable that this commentator could be ill-informed about the matter. The beginning of this commentary runs thus—

अङ्गुेशाय नमं श्रीरेष्यणुरणामाया नमं।
केविह्यमिश्रणमपरे पवित्रान्तरनाथ
नन्देरेके सकलजगद्विन्द्ररूप तथांने।
कतारं यं सकलिपुरुषं श्रीकर्मोदिशीिण
पार्थकालसिंहं जगनामादिसिंहं नमांम|।
यथार्थार्थाधीनसिद्धिः पुरुपार्थरतुष्टयमुः।
सरसेतस्वातारं त वन्दे श्रीसन्धुररमु।।
आचार्यशकुरिरते शेषगोविन्दमूर्तिः।
गृहार्थकपकवाल्या संग्रहं संग्रहयते।।

At the conclusion of the commentary, which, as already pointed out, extends only up to the end of the system of Bhatta Kumarila, we have the following colophon:—

इति श्रीरेष्यणुरणाम शेषगोविन्दं विरचितं सर्वसिद्धान्तरहस्यदिवरणं प्राप्तम्। तपस्यं।।
गुरुणा मद्धुमदनेन सवातकसमाप्रसिद्धेनसिद्धिः।
तद्विंशं साक्षीकरं सवारितं, सर्वविद्वातिपालानु।।

It comes out from these extracts that Āśa Gōvinda is the name of the author of the commentary, that he was the son of a certain Āśa and a disciple of Madhusūdana Sarasvati, the author of the Advaita-siddhi, which is a famous polemical work on Advaita-vāda. That a pupil of such an ardent and highly learned follower of the teachings of Sankarācārya as Madhusūdana Sarasvati should have been well informed about Bhagavatpāda.
Gövinda's works, and also about the Sāra-siddhānta-saṅgraha being a production of Śankaracārya, appears to me to be very much more than merely probable.

It can be made out, I believe, that this commentator Śrī Śa Gōvinda lived about 350 years ago. But it is evident that even before his time the Sāra-siddhānta-saṅgraha was known to be the work of Śankaracārya, for we find the already mentioned Śrīvānabha teacher, Mānavaḻamāṇam, quoting passages from this work in his Pramanattattu with the remark सर्वसिद्धान्तानि श्रीगोविन्देण्यां , and thus Mānavaḻamāṇam is considered to have lived in the concluding part of the fourteenth and the early part of the fifteenth century of the Christian era. Thus there is positive evidence to show that for over five hundred years at least the Sāra siddhānta-saṅgraha has been known to be the work of Śankaracārya. Moreover, Madhava, the author of the Sāra-dūśana-saṅgraha, appears to have been familiar with this work, although he does not mention it or its author by name in his Sāra duśina-saṅgraha. In the portions dealing with the Āraṇī dūśana and the Baddhha dūśana in the Sāra dūśana saṅgraha, there are a few stanzas quoted, which obviously belong to this Sāra siddhānta saṅgraha.

There is for instance the stanza—

अभिन्नहृदयो वेदारितार्क भस्मगुणनम्।
बुद्धिपौर्णप्रयोगानां जीविकेति वृहस्पति॥

This forms the penultimate śloka in the second chapter of the Sāra siddhānta saṅgraha. In addition to quoting this opinion of Bhāsyaṭī, as given by another, the Sāra dūśana saṅgraha quotes also passages directly
from some work attributed to the same Brhaspati, wherein the above stanza occurs with its last quarter running as जीविका धातृनिर्मिता. In the Buudhodarśana portion of the Sarva-darśana-sangraha, we find the stanza—

\[\text{शुभान्तरकामुक्तुनामेकस्या श्रमदातानीं।} \]
\[\text{कुणप कामिनी भक्त्य इति लिखो विकल्पना।} \]

This is found as the seventh stanza in the Yogacāra section of the fourth chapter of the Sarva-suddhānta-sangraha, and here it is, as may be easily seen, in its proper context. From this same Yogacāra section the fourth stanza again is quoted in the Sarva-darśana-sangraha. Besides these it contains the following stanza also, which is found in the Māthyanika section of the fourth chapter of the Sarva-suddhānta sangraha.

\[\text{यदृष्टन युगपदयोगे परमाणोः। भवन्ते।} \]
\[\text{पण्ड्रा समानांकोल्लै विष्णु स्वाद्युमानक।} \]

Here again it may well be made out that this stanza can really be in its proper context in the latter work. Therefore it must be somewhat hard to deny that Mādhava, the author of the Sarva darśana-sangraha, was evidently familiar with the Sarva-suddhānta-sangraha, and that he looked upon its contents as being sufficiently trustworthy to be quoted as an authority.

Another point worthy of note in connection with the determination of the authorship of the Sarva-suddhānta-sangraha is that it contains no account of any system of thought which is positively known to be later in origin than the time of Sankararacarya. On the other hand, it cannot be difficult to see how all the systems summarised
in the Saëra-siddhânta-sangraha must have had their origin in days before Sankaracarya. If, nevertheless, the work is held by any one to be a forgery, that opinion has, as it is usual in all such cases, to be based upon some sort of alleged cunning on the part of a Hindu forger, who, however, unlike all the other men of his tribe, has to be credited with the development of the historical sense so well in him that he could not betray his deceitful hand through chronological inconsistencies. There is also another item of internal evidence in the Saëra-siddhânta-sangraha, which lends further support to the view that Sankaracarya must really have been its author. In the first half of the fifty-fourth stanza of the last chapter of this work, the author, wishing to say that the ma o nayâ lôsa, or what is often called the mand sheath of the soul, is supported by the Supreme Soul, whose Existence Knowledge Bliss, mentions this Supreme Soul by the name of Gôvinda. Although Gôvinda is one of the well-known names of Visnu, why the Supreme Soul should have been here designated by this particular name of Visnu requires some explanation. The reason for this seems to be none other than that Gôvinda happens to have been the name of the gu nô of Sankaracarya. It is generally believed by almost all religious students in India that the gu nô always deserves to be worshipped like God himself. In support of this there is the authority of this oft-repeated stanza —

गुरुभित्तागुरुपिगुरुस्तवो पदेश्वर ।
गुरुभूति पर बला तथसे प्रीतिमुत्ते नम ॥

The philosophy of the advaitins enables them to actually identify the gu nô with God according to them the
guru is not only to be honoured and worshipped like God, but has actually to be looked upon as being none other than God Himself. We therefore find Śankarācārya giving at the beginning of his Vivekaçıdañama the following manåla-sloka

सर्वेदान्तसिद्धान्तगोचर तमगोचरस।
गोविन्द परमात्मा भवु मण्तस्रयस्यहम्॥

The identification of the guru with God is distinctly obvious in this stanza, and one may very well say that in Śankarācārya’s Bhajagovinda-stōira also such an identification is very probably intended. That both Madhava and Śāyana have maintained this same attitude of divine identity in relation to their guru, Vidyatirtha, is well known to all readers of their numerous and varied works. In proof of this the following stanza to be found at the beginning of Sayana’s commentary on the Rgveda, for instance, may be quoted

परशु निम्प्लवति बेदा यो बेदेयोऽश्विनि जगत्॥
निम्नमें तमाः बन्दे बियातर्थिहेश्वस्यः॥

It is therefore clearly intelligible why the Supreme Soul is designated by the name of Gōvinda in the Sarva-saddhunāt sangraha and this internal proof in the work itself is certainly such as is very well calculated to show that Śankarācārya must really have been its author. When the ascribed authorship of any old work is questioned, it is not always easy to give more satisfactory evidence to establish that authorship than what has been found to be possible in this case. and it is not without value as evidence that all the manuscripts of the work that have been utilised for this edition ascribe its
authorship to Śankaracārya. The cumulative effect of all that has been stated here regarding the authorship of the Sarva siddhānta sangraha appears to me to make it unnecessary to doubt that its author is the celebrated Śankara-ārya himself.

Although there are here and there a few difficultly interpretable stanzas, the work is on the whole remarkable for its simplicity and freedom from the rancorous spirit of heated controversy. It is worthy of note that in the very first chapter of this work the oneness of the Mimamsa as a sastra—which extends over twenty adhyayas—is distinctly recognised. Most students of the Vedanta literature in Sanskrit know that this idea of oneness commonly called sastrakhyā has been a point of controversy between Advaitins and Viśistadvaitins, since the days of Ramanujacārya, who, in commenting upon the first word in the very first aphorism in the Vedanta sutras, uses with effect the idea of such a sastrakhyā to establish the accuracy of his own interpretation of that word. The importance attached by Rāmanujacārya and his followers to the idea of the Pūrva mimamsa and the Uttara mimamsa being in fact one sastra is definitely recognised by Madhava in his Sarva darsana sangraha. Hence very probably the necessities of controversy led later on to the belief that the two Mimamsas were really two distinct sstras and attention has already been drawn to the fact that Madhava has not mentioned either the Sarva siddhānta sangraha or its author by name in the Sarva darsana sangraha although as we have seen he must have been familiar enough with the contents of the Sarva siddhānta sangraha.

From the standpoint of Hindu Vedantic controversy, there is also another noteworthy feature in the
Sarva-sudhanta-sangraha In this work we are given a Vyāsa-mata as distinguished from the Vedanta-mata. The former of these two matas is said to be based upon the religious and philosophic teachings contained in the Mahābhārata, while the latter is declared to rest upon Bhagavatpada Govinda's explanation of the Vedanta-sūtras held to have been composed by Vyasa. It is to this explanation alone that Śankaracārya would evidently give the name of Vedantu. Whether Kṛṣṇa Dvaipayana Vyasa, the original author of the Mahābhārata is also the real author of the Vedanta-sūtras is a question that need not be raised here. Indian tradition says that Vyasa is the author of both, and the Sarva sudhanta sangraha has distinctly adopted this tradition. Kṛṣṇa, the son of Vasudeva and Dēvaki, evidently chanced to have been the 'Maker of the Vedanta,' as it comes out from a statement in the Bhagavadgītā—बेदान्तकृद्दशिविदेश चाहें (XI 15). What this means also need not be discussed here. Similarly we may ignore the perplexing personality of Badarayana as being either the same as, or another than the traditionally accepted author of the Vedanta sūtras. If for the time being we agree with the Sarva sudhanta-sangraha, we have to distinguish between a Bhārata-mata of Vyasa and a Sūtra-mata of Vyasa. Naturally then the question arises—whether one and the same Vyasa did really teach two distinct matas. In this connection one is reminded of Dr G. Thibaut's view that Śankaracārya's interpretation of the Vedanta sūtras is different from what they were meant to teach by the Sūtra lara himself. Dr Thibaut has declared that “the philosophy of Śankara would on the whole stand nearer to the teaching of the Upanisads than the Sūtras of Badarayana.” I know that there are many who will strongly object to the implication here that the
teachings of the 
Sutras of Badarayana are different from the 
teachings of the Upanisads. Whether Badarayana faithfully interprets the Upanisads is indeed a very legitimate investigation to undertake. But it is clear enough that the aim of Badarayana was evidently the harmonisation of the teachings of the 
Vahabharata with the teachings of the Upanisads and even so it cannot be held to be incontrovertible to say that he did not understand properly the teachings of the Upanisads. That there is not even that amount of definiteness about the teachings of the 
Upanisads, as there is about the Vedantic teachings given in the 
Bhagavadgita and in the 
Vahabharata, is granted by many. It is therefore no wonder that 
Śankaracarya's interpretation of the teachings of the Upanisads appears to certain competent scholars to be noticeably different from Badarayana's interpretation of those same teachings. 
Śankaracarya himself says about the end of his short introduction in the 
Dh. sā 4. 

वेदोत्तर तथा विवक्षण 
शास्त्रिकरणमिताया 
पद्यपूर्वविषयम, 

and this sentence is certainly capable of making it appear that the aim of 
Śankaracarya was to try to evolve what he himself took to be the teachings of the Upanisads out of the Vedanta sutras or Badarayana—that is, to put into the 
Sutras what he himself understood to be the teachings of the Upanisads. Even orthodox Advaitins seem to accept this view in a general sort of way, and there is a stanza attributed to 
Vidhusudhana 
Sarasvatī which gives a notably clever expression to it. 

The stanza is—

न सौमप्न व क्यातमर्शेषिपथे
सम्प्रत्युन्त सूत्रोऽर्थे यो मन्दर्थ.

विनापि ते समाविनाविलारे
त शास्कर नामि सुरेश्वरार्पयूः।
It is evident from this that it is granted by some Advaitins themselves that the Vedānta-sūtras of Vyāsa are not responsible for the whole of the philosophy of Śankara-carya and one need not therefore be surprised when one sees them occasionally making a distinction between the sūtra-lāra-mata and the bhāṣya lāra-mata. The distinction between a Vyāsa māta and a Vedānta māta, as brought out in the Sarva-suddhānta sangraha, is thus clearly confirmatory of the position of Dr. Thibaut in regard to what kind of Vedānta it is that is really represented by the Vedānta sūtras. As he maintains, the whole question here is indeed one of interpretation. What the philosophy of the Upanisads is, is itself dependent upon interpretation, which again is, in its turn, dependent upon the interpreter’s religious and philosophical predilections. What that Vedānta is, which was intended by Badarayana to be taught by means of his Sūtras, is also dependent upon interpretation, although the interpreter’s predilections cannot naturally have here quite as much scope for their manifestation as in the work of outlining the philosophy of the Upanisads.

Such are some of the points which the Sarva-suddhānta sangraha brings to notice. In a few places the translation has had to be more or less tentative, although the readings adopted in the body of the work have been chosen with considerable care. On the whole the translation is made to be as near to the original as possible, words and expressions introduced either for the sake of idiom or for the sake of clearness being invariably enclosed within brackets. This being the very first edition of the work as a whole, I am led to believe that scholars will not judge its shortcomings too severely, particularly because
I feel that the work cannot fail to be of some interest to them. It only remains for me to express my thanks to all those who have helped me in connection with the publication of this work and its English translation. My thanks are particularly due to Pandits Venkatāśvara Sastrin and Sathakopacarya of the Government Oriental Manuscripts Library at Madras, and to Mr M B Varadarajayangar, F.A.S., of Bangalore, and Mr K. Krsnavanm Aiyangar, F.A., of the Madras Christian College.

MADRAS,
18th June 1908

VRañgācārya
THE
SARVA-SIDDHĀNTA-SANGRAHA

PART I.
SANSKRIT TEXT.
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<td>(iv) वैभाषिकमतम्</td>
<td>54</td>
</tr>
<tr>
<td>5 वैशेषिकपञ्चकरणम्</td>
<td></td>
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<tr>
<td>6 नैरायणपञ्चकरणम्</td>
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<td>7 प्रभाकरपञ्चकरणम्</td>
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<tr>
<td>8 भद्रार्थिपञ्चकरणम्</td>
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<tr>
<td>9 साहित्यपञ्चकरणम्</td>
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<tr>
<td>10 पतनशिलिपञ्चकरणम्</td>
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<tr>
<td>11 वर्ध्यार्पञ्चकरणम्</td>
<td></td>
</tr>
<tr>
<td>12 वेदात्मरकरणम्</td>
<td></td>
</tr>
</tbody>
</table>
सति सिद्धान्त से जुं है
श्रीराचार्यविचारित त।

अथ उपोदातमकरणम्

वा निमित्तेन सहैरस्याते प्रस्त्यनक्ते।
वेदान्तवेदः भृस्मेकस्मपः घुमास्तस्वः इति। ॥ १ ॥
अन्नोपातां प्रवेदः "स्युर्वं दृश्यवं वीमकारक।
धर्मीयामामोक्तायामां प्राययो रूपाश्रुतेद्वारा। ॥ २ ॥
वेदाश्रुतः प्रवेदानि शिष्या व्याकरणण्यथा।
निर्वक्त ज्योतिष कल्पश्चन्द्रविचित्रितायथ। ॥ ३ ॥
मीमांसा न्यायशास्त्रैऽ पुराण स्मृतित्वायथ।
वर्त्त्येतानुपायानां वहिष्क्रियानि तानि। ॥ ४ ॥
आयुर्वेदोद्धयानां धनुर्वेदस्तवैव च।
'गान्यवेदोद्धयानां श्रेयेतेव मुपवेदा रावणां तुर्वेदाः।' ॥ ५ ॥
शिष्या शिष्यामति व्यक्त वेदोचारणारूढः।
वक्त स्वाभारण तमस सहिलपरस्त्यकरणम्। ॥ ६ ॥
वक्त स्वस निरुक्त तु पद्निर्वचन स्फुटम्।
ज्योतिर्शास्त्रबद्धत्र काल वैदिकमहेन्द्रणम्। ॥ ७ ॥

१ ॥ १६ श्रीसमाधि वाचिनः
२ ॥ १६ यतुम यभुः
३ ॥ १६ इति श्रावः
४ ॥ १६ तेष्विष्णूरं, भृस्मेकम् वेदेद्वारा
५ ॥ १६ प्रवेदार्थे वेदोपायात
सत्विनिद्यान्तस्वरूपः

क्रम कर्ममयोगाणां कर्मसूत्रं 'भमावते ।
मानवासराणि सघृद्धोका छन्दविविधमयितमस्य || ८ ||
तीमाति सत्विनिद्यान्तस्वरूपमिविचारमरायणः

न्यायसूत्रं भमाणाणिदिसवेदक्षणतपत्रम ॥ ९ ॥
पुराणं नष्ठःशास्त्रस्य केदार्थद्वियोपमृहं भाष।
कथारूपेण 'भमतं पुरुषायमवर्तकम ॥ १० ॥
वर्णंश्रवं भाक्रमभेत्ते परम्परविविधभागात ।
धर्मशास्त्रमुख्यपर्माणुं तु नियामकम ॥ ११ ॥
हेतुविकृष्णस्वव्याहरायोगव्यवस्था ।
आयुश्वरे हंसण ये गर्भं तेन 'भोष्यते ॥ १२ ॥
अर्थवेदोद्योगपानामविभवनुसतपः

dिक्षावृत्तकृत्वा विषयाद्वाराचक्रसप्ताहनादिभि ॥ १३ ॥
तत्प्राप्तवृत्तानुवर्तकपुरुषार्थसाधारक ।
घनुवेशी शब्दवक्ते परिम्पिनिनिरासक ॥ १४ ॥
सारवात्मकोंहि सारानवर्तवेदेयो ।
समेतो लीकिकों च गोने वैदिकस्पोषकाकरः ॥ १५ ॥
हार्द्विप्रेमाद्वेदानं वंदीकशेषं ।
चतुर्दशस्यं विचाराः श्रीमातीं गसिन्ती ॥ १६ ॥
विशालवाच्यायुक्तः सा शिवाध्यायने दिष्टा ।
कर्माणि पूर्वविषयासि हार्द्विप्रेमाध्यायविस्वरूपः ॥ १७ ॥

२४ प्रमाणाद्वेदानं प्रमाणाद्वेदानं
२५ शास्त्रमूलं शास्त्रमूलं
२६ सारामूलं सारामूलं
२७ कथारूपाद्वेदानं कथारूपाद्वेदानं
२८ महतामूलं महतामूलं

1 'मार्ग' for 'मार्ग'
2 'धार्मिक' for 'धार्मिक'
3 'सर्वनामा' for 'सर्वनामा'
4 'वैदिक' for 'वैदिक'
उपोद्वातसमकरणम्

"अर्थां सूक्त जैमिनीय शावर यात्र्यमस्त्य तु।
पीमातावार्तक्षे मात्र मद्यचात्म्यकत हि तत्। II १८॥
तद्यथयत्वं रूपमेदेन शवरस्य मतात्तत्रम्।
प्रभाकरसुभ्रकक तद्दि आचारक्ष मतम्। II १९॥
भवत्तुतरस्मीमांति लक्षाध्यायी "दिव्या च स।
"देवतात्ततान्तव्यायम् भयास्यूत्र हंस्योज्यम्। II २०॥
पूर्वाध्यायचतुर्प्रेक्षत गन्तव्याच्यायाभ्रे।
सद्यःप्रोद्दीता तद्दि देवतात्तवांतमुच्यते। II २१॥
एष चतुर्भिरस्यायैःपेणवात्पादानन्वितम्।
चन्द्रे विवरण तस्य तद्द्रात्त मच्यते। II २२॥
अक्ष्याद कण्ताधर कपिलो जैमिनिषाध्या।
"भयात पतजालश्रीते बैदिका घुनकारका। II २३॥
"हस्तस्वत्ताहि तु दक्रो वेदगान्तिरोगिनं।
"एतेश्वरिकारितो वीष्य सतेते शास्त्रभन्नका। III II २४॥

\* सुत्राणा जैमिनीयानाम् for the first quarter
\* मुख्यतेः for more than
\* अयोः for लहः
\* धिया for धिपा च सा
\* प्राप्ताणि देवताणि च for this quarter
\* ध्यानच for ध्याय
\* शाब्दोधिविद्यम् for सर्वाविद्यम्
\* एतेश्वरिकारितानु वशे, M एताधिकारिता
\* शाखा for सूख
\* अचे तेतीयुधास्तु for अचे तेतु
\* रसम सूलि for सदि

1 A
सर्वज्ञानान्तसङ्गीतः

'केदारामाप्पतिसिद्धान्ता वौंदलोकायतासहिैता।
युक्ता निरस्तनिवासने केदारामाप्यवादिधिः' || २५ ||

'इति श्रीपञ्चद्वाराचार्यविवर्णिते सर्वभुवनसिद्धान्तसङ्गीते प्रयमणसः
द्वात्मकरणः'.
लोकायतिकपायकरणम्।
अथ लोकायतिकपायकरणम्।

लोकायतिकपायेऽति तत्र तर्यं भूतचतुर्दशम्।
'धशिष्यप्रस्थतः तेजस वायुरितिव नामः'॥ १॥
प्रत्यक्षगम्यप्रेक्षाति नायकपदम्पद्वत॥ २॥
अद्देशवादिनिश्चापि नायकं द्विषुष्णते॥ ३॥
क्रिया द्विषुष्णं चेदद्रं श्रुते कथम्॥
नित्याद्री सर्थं सात्रं तशशालकान्ति निसम्म॥ ४॥
न कल्यणां मुहुज्व, फास्यां धरार्यां परस्रित।
स्वभावेन सुखो दुःखो जनोवनस्वमवे करामम॥ ५॥
शिवलिंगश्रिवेदेण कह वा कोनिलासु क प्रकृज्येत।
स्वभावविविधिकं चित्रं न नात्र कारणम॥ ६॥
स्पूलोः तहणो बुधो शुभवादिविशेषण।
विदिषस् देवों पुरो यो न ततोन्नयो विलुप्त॥ ७॥
जन्मपूर्वविकारं चेतनं 'यथा दशयते॥
तामन्त्रलुमगुरूङ्गीया योगाद्राम 'द्विवेदयतम॥ ८॥
इहलोकात्यो नान्य स्वर्गाधिक्षति नरकाः न च।
शिवलोकात् मूढः, कल्यानतेन्याः भगवान्॥ ९॥
सूक्ष्मतत्रसुभुमित्रांस्वादिविधिपत्तवर्तम॥
सूक्ष्मतत्रसुभुमित्रांस्वादिविधिपत्तवर्तम॥ १०॥

1. भूमिका for वीरुपा।
2. शास्त्रभार for पिर्वसमसम्।
3. नास्त्र for नान्य।
4. वेदाण्य for वेदाण्य।
5. पत्र for रत्र।
6. कल्यानि for सात्र।
7. सरी for सरी।
8. गम for गम।
नरकातुभो वै श्रवणयायाध्यायै दुःखनादः ।
योक्तस्तु यथा तत्स भावायुनिविषये न ॥ १० ॥
अनन्तस्य नायासं करुणप्रहीति प्रणिदतः ।
तपोभिंवर्तायुतुर्वृंद एव प्रभुप्यति ॥ ११ ॥
पाणिरिवादिरसिद्धो वुद्धिमुच्यते ॥ कुतः ।
सुवर्णाश्रितानादि 'प्रुपतामस्त्रिण्योजनम्' ॥ १२ ॥
ध्यतामकुर्विस्मितोक्तेरित्रियर्यं कल्पितम् ।
देवायपासात्रः पुरावादिकमयम् ॥ १३ ॥
प्रभुं च तु पुनः प्रक्ष्यते नित्य पान्यां एवं न चापे ।
अधिगौर्जन च वरो वेदादिवेदिष्टेऽपि अस्मांगुणानि ॥ १४ ॥
वुद्धिमुच्यतेपहीनानां ज्ञेयितेति व्युस्कप्ति ।
रुपं गौर्जन वाणिज्य वद्युद्धस्वरूपादिदिशिभुवः ॥
इति श्रीसच्चं दूरायाम्यविवेचितः सर्वव्रति नित्यद्वारायामः तत्त्वाच्यति
रुपं नाम द्वितीय वक्त्रशुः ॥

¹ 'तक्राणसत' for 'तत्स भावायुनिविषये'
² 'वेदिक्ष्य' for 'सार्वः'
³ 'शास्त्रसूत्रसत्तव' for 'गुद्धनादः'
⁴ 'मिलती' for 'गुणी'
⁵ 'बोगतस्त' for 'कल्पितम्'
⁶ 'वनायाप' for 'न चापे'
⁷ 'कुष्ठ' for 'गुणी'
⁸ 'कारणिक' for वाणिज्य वद्युद्धस्वरूपादिदिशिभुवः'
⁹ 'प' थात्त्र 'र' for 'द्वारायामः'
अहर्ष्ट्ववाकरणम्

अथ अहर्ष्ट्ववाकरणम्

लोकायतिकस्त्रोधयमार्गयसर्ववादिनाम्
खप्लेण लिप्यमेव तत्परं हप्नोद्धुना || १ ॥
अम्बरीं प्यंपां श्रीव रोकिने मयुरः सरः
इत्याधीकपकारः स्यात् समावो नापसः कचित् ॥ २ ॥
कादासिः अवहूऽध्वं दुःऽध्वं समावो नामवो महः।
यथायमवतस्तत्तमात्मदण्डाविति सिद्धितो ॥ ३ ॥
अद्वस्यान्त दंशः नाठचलं मवेदित्।
लयोक्त्रोणो न स्यामे तत्तियत्वागमावतः ॥ ५ ॥
अद्वस्यान्तमायादातुः धुम माध्वाधावता।
पुण्यान्तमायान्तु लगायाधीनः तनु ॥ ६ ॥
प्रस्थतेणान् तुमान्तेन पश्चत्त्राण्यमेन च।
दुःशाते जना: स्यात्माहितागमसंस्थिता। ॥ ७ ॥
सिद्धा वज्रा नारकीया इति स्युः पुरसङ्क्रिष्ठा।
केलिप्रांकनसिद्धा: स्युः "केलिप्रांकनसिद्धा। ॥ ८ ॥
गुरूः "द्विवाक्रेण तानकर्त्ताहुच्यात।
'पोतो ब्रह्मधिकस्य जायते भुवि कस्याचित्। ॥ ९ ॥

\[\text{Translation:}\\
1. वृत्तकम् for तत्परसम्.\\
2. पंढ़े for अध्वाद्याम्.\\
3. एवंमार्गवधाम्: स्यात् प्रकारः for इत्याधीकपकारः: स्यात् समावः.\\
4. नाममायाम् for नाममन:.
5. परः for पवित्रि.
6. परः for पवित्रि.
7. द्विवाक्रम् for वाक्रम्.
8. द्वित्रिष्ठा for द्विप्रहस्य.
9. दोग्ने स्यात्माहितागमसंस्थिता. for स्यात्माहितागमसंस्थिता.
10. प मन्त्रीविधीप्रत्य for मन्त्रीविधीप्रत्य.
11. पेत्रसर्वः for द्विहारिण:.
12. M omits this line. Indian dots omitted.

\[\text{Note:}\\
13. "परः" for "परः".\]
सत्येन्द्रनाथाः

अहेतुपरिचितः ज्ञातुः कमोनितकथेनायेः।
आदिविवेचनं सुज्ञं निराकरणालाभनामः।।९।।
पुनःनाथसहस्रिष्ठमयोऽमर्गमिश्रितः।
परमाणुमित्राध्य: 'सब्रेद्वा सब्रेहतिर्यः।।१०।।
सवेद्वामाना हारामानो शोहाहेहामिनानिनः।
किमस्कीनांनामस्मवेद्वास्वार्तवः।।११।।
आत्माविनङ्गकस्या ग्यावेश्वरणात्मरूपः।
'न ह्यं यद्र गुणाति तत्वात्पीवस्तिन्यते।।१२।।
प्रणिजनाभासूतं सनोवाकायकर्मिम्।
द्रिगम्भरः राधरकन्येव योगिनो बहस्ताचारिणः।।१३।।
ममूपण्यातः रूपवाराजनानक्षिकः।
पाणिप्रदेशः पुजामाः सुनकेशारश्री मीनिनः।।१४।।
हुनयो निर्मोलाबुद्धः प्रणालिधावेदिनः।
सतर्यक्षनकदेवः मोणी मणिः व्यवस्थितः।
सवेद्विभवस्तनीय स्पष्टः स सवेद्वा जगदुः।।१५।।
इति श्रीमच्छठीराचार्यविशिष्टे सवेद्वाश्चातिविनात्माः भाइत降水ः।

नाम तृतीय प्रकरणम्

१ देहास्तवे for सब्रेद्वा
२ प ध्या for ध्या
३ म नालसमूः for न ह्याम
४ सहाः for सताः
५ सुर्यक्षनकदेवः for सर्यक्षनकदेवः
६ विम for विमौ

¹ Before this line ः reads—

पुजाज्ञपरा नित्यमायायुगतास्तस्य।
निराकरण एवामार्थायोजनात्स्तास्तमाः।।
प भ्रमणपान for भ्रमणपा
प मायोपि ताहंतः for मायेः व्यवस्थित
माध्यमिकमतम्

बौद्धः कष्टंकाचार्यं मीतमपि सम्प्रतमः
पशुं प्रतिकिर्पितं लोकायतमयं चा।।

चतुर्वता महाभदेन बौद्धशास्त्र चतुर्विधम्।
अधिकारानुसरणम् ततः ततः मवर्तकम्।।
जानेव हि ता दुःखदिने चालत्करण मतस्म।
जानति रुपंते वेति पर्यायश्योगम्।।

न्यायान्वयं वैद्यम् दुःस्वत्त्विविषारः।
बाह्यगोपितं द्योरेव विवादोऽन्तरः
तथतः।।
द्विजस्मिन् बाह्यगृहस्तिः वैमार्यकोडविर।

कुञ्जकारानुप्रेम्योऽयों बाह्यगुरुत्तरिति कदित।।

वुद्दिमात्र बद्धतया योगाचारो न चापस्य।

अस्मि दुःस्विंभोत्वे बाह्य माध्यमिकम् तित।।

न सत्यात्मस्य सदस्तर्वभोभास्य विलक्षणं।

चतुर्कोटिविविषयं तत्त्व माध्यमिकम् विदु।।

यदस्तकायं गृहस्त्वे जायने शशांशुक्तः।

सत्त्वोपतितरिस्यं चेयनितं जनमेवतः।।

एकस्य सदस्तर्वि वस्तुनो नोपपत्तिः।

17. $\text{चौद्धम्}$ for असो
18. $\text{माण्डलूण}$ for असो
19. $\text{योगौऽ}$ for लोकचार
20. $\text{रक्तितिस}$. for असो
21. $\text{रक्तितिस}$ for असो
22. $\text{द्वितितिस}$ for असो
23. $\text{द्वितितिस}$ for असो
24. यथा, for this quarter

$\text{वृत्ति}$ for this quarter.
एकर गति श्रद्धान्योजित् वै कृत्तिम् न युक्तिमत्। १०।।
चतुष्कोटिर्विनिर्णयक 'गृह्य तत्त्वान्तित' श्रीतम्।
जातिजीवित्यो मित्रा न केवल 'विचार्ये'। १०।।
मित्रा 'केतका' न गृह्यैत्वच्छिन्त्यो मुक्तक्षणकादानुभू।
विचारसंसाधिना व्यक्ति 'या पारस्माणी'। ११।।
वर्ण वर्ध्यमानवा वाच्य दैवेयिकादिव्य।
पदक्रेम युग्मपूर्वे परमानोपयोक्ता। १२।।
प्रणाम समापदेशाल्लेविनिर्द्द्या 'स्पन्दुऽक्षु'।
वाहिनिमार्नविहारिति किर वेदंपदेन जन्मते। १३।।
सस्त्रंविभ क्रयाशिर्थम तक्षस्व दोपपाने।
वदापतेन वेदक्ष्रियं शुद्धी वेदान्तार्रत। १४।।
सयंकपामङ्गवोधोंमेवावास्त वाहिनिमार्नवार्नय।
सवीतंक्रत्युक्तोऽन्त्रो 'विभो लोके 'न 'दिक्यते। १५।।
वित्तारिषणतु सस्त्रार्थ विषय विहिता यत।
'एकस्तत्त्रायुक्तयेदिन' 'स्पन्दुऽक्षु'वाले जन। १६।।
जातित्वप्रभावविस्तारक्षणानु 'नास्त्येवेति निकथिते।
वित्त नमपृि नाल्प्रेि श्रेयाभोि समुज्ञयते।
इति भाष्यपिंकैिेऽव तवेशुन्यं विचारितम्॥ १७५॥

इति वैद्यपक्षेष माध्य्यिकंकम्मतम।

1. स्तेिन्तू for स्तेिन्त।
2. P, M अऽतेि for शुिि।
3. P, M फीििििि for फीिििि।
4. शूिन्तिि for सरंसूििन्तम्
5. V, M तेि for तेि।
तत्त्वद्विगुणवत्ता।

एष्योगावचारमूलः

इति मात्रेविकल्पोतं भूयत्वं भूयवादिना ||

निरालवनवादी गु योगावारो निरस्यति || २ ||

लामोक्तसतशृणूयते गम्य शून्यमेवते ||

अतो वादेदिकारसे न परिुपायते || व ||

वव्य्यवापनं तहतं परस्यवर्त्य दूषणम्।

कर्त्य करोतव मवानु विपरीते भद्विव किम् || ३ ||

अविकसो हि भुवात्मा विश्वासिन्दशनि।

महाहोत्कलस्वितिविविधवलयन लक्षयते || ४ ||

मानमेवकलमुदं तारं द्वादशथुमलः।

अधिकारिनु नामेनु नक्षमयपुपदेश्यति || ५ ||

वुद्रिस्वलमेयन हि वर्तविश्च परस्यार्यतेः।

पतिभानस् नामतवात् चाकलब विहलयते || ६ ||

परिक्रमाकामुकलभुपमेकस्यां ममदातानि।

वुण्यं कर्यमि भक्तप्रियतिः तिसो विकर्पया || ७ ||

‘अथाये केवल’ सा वाला बुद्धिवत्तनं तथिव न।

‘तदन्त्यथु जास्यादि तत्क्रिययातां लयाः’ || ८ ||

कृष्णका बुद्धिरेवार्तिबिः आन्त्रैरिकिन्तिता।

स्वप्नप्रकाशस्तरत्व हृदेद्विनिरुपयते || ९ ||

इति वृद्धसे योगावस्मार्यः।
विज्ञानमात्रमणोंक योगावरण धीमता।
'ज्ञान ज्ञेय विना' नासित बाहरधोषप्रस्तित तेन न॥ १॥
नीर्दिष्टविशिष्टत्रिकृतकारे' रिहान्तरे।
सीतानिकलमात्रवित्ता तिव बाहार्यस्वलुभीते॥ २॥
श्रीणि चक्षुरादीनि रूपादिशेव पयमु।
न पद्मप्रिय तस्म वज्रक विधने विहः॥ ३॥
पद्मश्लेष्ट्व लखापाय परमाणूलिताति।
युगलस्तेयापि बाहार्याः न चेवद्वान न सम्बेदः॥ ४॥
आकाशात्मकत्रस्थाविन्य परमाणुरिताति।
स च प्रकृतिमात्र स्याज्ञा च वस्त्रमतः प्रतिद्वः॥ ५॥
सत्यं पदार्थं: श्रेणिका बुधाकारिवज्ञमिताः।
इदमिनेव भावाद्वाप्पारातुमितात्तदा॥ ६॥
विश्वलविरोधस्तु श्रेणिकवेद्यपि नासित नः।
विश्वल हि प्रत्युतलः ज्ञानकारारमणकसम॥ ७॥
इति बौधपते सीतानिकलमात्रमु॥

1. *y is before this line the following
तस्सम्भाषासिद्धाट्ट मैत्रीमात्रिष्टात् लखम्।
'भास्त्रोपनिशयापत्तिस्वायत्ना' नासित ।।

2. *y* नरि "for "रिहः।

3. *ते प्रत्युत्त्त" for "विश्वल हि प्रत्युतलः।"
सर्वसाधारसः

देवाषिकमयाम.

सीतालिकमदारसमेतोऽदाषिकोऽति ।
पत्रसतं तु भारस्य कविदेवातुभेवता॥ १॥
पूर्वपरात्तुभावेन पुजोइतृसतहस्थः॥
परमाणव एवात्र 'वायार्थेनवनवू स्वितता॥ २॥
हृदायेऽपि पनि ध्यनं गता तस्यान्तिकं पुनः ।
न वने पश्यनि क्षापि वहीद्वाकस्बिकात् ॥ ३॥
मूर्ते पलावभागनि कपालवस्तु ते पठा: ।
कपालानि च चूर्णिले ते पुनः परमाषणाम ॥ ४॥
चन्द्राःसपि बौद्धमात्मस्वप्नात्मानानि कर्त्ये ।
उपवहारिकभेदेन विवेदने परस्परम् ॥ ५॥
बुद्धितत्त्वे स्वितता बौद्ध बुद्धिविचित्रिता मुनः ।
झानात्मानाधिकाचैति तत्र झानात्मानाधिकाचै'॥ ६॥
प्रमाणैने जानम्नि धविधाभूमिकापदमा ।
सुलझानानिचातान्या सम्मानात्मनवायुः॥ ७॥
परम्परालामविन शारीर पुनात्मकः ।
पश्चाततथा वधवस्त्र दाशायात्तानानि च ॥ ८॥

¹ म सधारणतः for धारणात्न म, and व धारणासभाभा स्मृत for प्रसारे
ऽ

² P reads मही for मृदः, आयाति for आयाति

³ P and M read नित्य for मही and omits the line beginning with प्रमाण-

⁴ P and M read पातुश्रुषु for पातुश्रुषु

⁵ म जातशु for जातशु.
वैभाषिकमः

सत्यवादि वैद्यां 'तथावादशा पालवः।
व्यायांकारंस्त्रांवां वेदनारूपयोगिः। ९.॥
समुद्रशक्निप्रवेधः सत्यसन्ततिःवास्क।
तान्तत्विचरवेदनासन्वं उच्चसे॥ १०॥
तैराकर्माय्य इत्युक्तो वास्तानांलो संहि।
सुकुभवालिका बुद्धिसत्यापेशालिका च सा॥ १.॥
वेदनाकर्माय्य इत्युक्तं सत्याकर्माय्यलो नाम यद।
रूपसर्वस्य भवत्यु 'पूर्वमूलस्य तह्यति॥ १२॥
'रूपसप्तवस्य स्मभकुभवादिरुपकथितः।
प्रृथ्विवायिरस्वरूपादि देचलादि वेदपाश्॥ १३॥
उपलब्धेऽत्नसो वास्तावाययोभोन्ति।
एवं च नुः धार्मिकं 'पूणगण्मीरसज्ञाम॥ १४॥
प्रसंगाजाताः प्रृथ्विवायाः परमाणुपाः अभी।
श्रीसृणलक्ष नसुपी विन्दा लोणां सत्यसन्वकम्॥ १५॥
वाक्यादपाणिपाख्यादि नैय कारकर्मकम्।
सामुदायिक चैतन्यं बुद्धि स्नातकरण मन॥ १६॥
सामान्तिगुणाक्रम्यक्रियावृत्तस्य प्रथम।
करितं आन्तायादेवं शरीरभुवननारमकम॥ १७॥
चौदशास्रमययं प्रमाणं दिविष्य तत्त्व।
कल्यनपीढामार्गले पत्ययं कल्पना पुन॥ १८॥

¹ V reads तथा प्रेक्षा for तथावादशा. ² समुदायिक for समुदायिक.
³ सत्यसन्ततिः for सत्यसन्तति. ⁴ भाविति for अथात्.
⁵ सृण्ण for सृण्ण. ⁶ शरीरम् for शरीर.
⁷ And ¼ read पूणग for पूणग. ⁸ निवृत्तस्य for निवृत्त.
⁹ चन्द्र प्रसंगायादि for चन्द्र. ilogue.
नामजातिवृद्धिक्रियारूपेण पशपत ।
विषुन्नेत्रान्तो शान सिंहिष्यनातुमानना॥ १६॥
चतुर्विधं यद्रानं प्रमाणामया निवर्तते ।
नष्टे चतुर्विधेयः द्रानं मुलामानं निवर्तते॥ २०॥
मुलामाननिरुक्तिः च विषुद्रानसनन्तति ।
शुद्रुद्रबुद्धकोशः पि हि मोक्षो नुष्टुसैनिति * ॥ २१॥
उत्तपत्तिर्भुनिभद्रनकरसत्तसबौशेयोऽन्निन्नानि
अहोत्सर्गस्यांमोक्षोंगमननि नाभायवभावितान ।
तापन्तदीयनीति नीलभमाकाशाबधिमेतaclass="kriyasamaj"
'ब्रह्म धार्मिक द्वितीय जन्मं जा भूतवनु उज्जवलिनं ॥ २२॥
'वाचोलितपृष्ठकी वामा वैशेषिकादिमि।
ईश्वरे नेप्तूनेद्वसामिः स निरूकियतेऽधुना ॥ २३॥
हेयोपदेशत त्व वीय प्रोफाप्यय वेतृति व ।
स एव 'तः प्रमाणं रथात्संवेशावपरितिः ॥ २४॥
द्वृत पथेलु वा भा वा तत्वमिश्य प्रवशयनु ।
प्रमाणं दूरदर्शिन्ति चेत्य गृहातुप्प्रस्वहे || २५॥
द्वे पिपलिकादीना स्तहं लव सक्षिप्तिः किम्।
सर्वकुृतेतमिश्रण कायमेत नोपनवते ॥ २६॥
यदि घातु सर्वकर्त्तात्साधवधेनुपिपि प्रचमेवेजः ।
अयुक्त कारणू लोकानु कथे धुपे प्रवर्तयित ॥ २७॥
वैभाषिकमतम्

उपेंश्रेयं च साधुनः युक्तालाभैः किम् भवेत्।

न कश्चत्तारविवेष्यं साधुनः साधुवेष्टितम् ॥ २४॥

ईश्वरेण शास्त्रार्जु तदविष्णुविवेश्चतवाः।

कथे प्रमाण तद्वज्जय पूर्विलपराहृतम् ॥ २६॥

कार्येऽप्रभुवत्सेवेदेकारम्भतेऽकः।

कथं मादेशिकस्यास्तं सर्वंकृत्तितमुच्यते ॥ ३०॥

ईशं: प्रयोजनाकारः जगत् सुतिः वा न वा।

काहते वेदोपणा नो वेदेश्रय प्रवर्तिते ॥ ३१॥

प्रवत्तिते किमीशरसे आलंकारित्यापने।

छागदीनं युतिवादेशेति कर्षण तित सियम ॥ ३२॥

क्रीडार्यं प्रकाशित्स्य क्रोडे किश्रु बालवत्।

अज्ञान क्रीडांतस्य दु ज्ञस्मे भवत्वरम् ॥ ३३॥

आभोन जन्मसिद्धोऽध्यायमात्मनस्यसुखं स्वयं ।

ईश्वरसिद्धेन गच्छेत् स्वं व वध्रमेव च ॥ ३४॥

तमसोहिष्ठं तपस्वीरामेवैवर्णवेदनुः।

भाषनो नरकेत कृत्यं व भाषिक्योजिता ॥ ३८॥

विश्राणािं शक्तिः महाहस्तार्याकारिणे।

स्वर्गं व धार्मिकताः स्तानु नरक सोमयाजिते ॥ ३६॥

कर्ममुक्तां वेदोपगतं स्वाधिरेषो जनः।

दानेऽलात्व्यहीनस्तस्य सर्वं: कथमुच्यते ॥ ३७॥
एवं नैयायिकायुक्तसंबंधैशविरागिया।
हेमोपदेशमात्रहि माहो बुद्धमूलित: || ३८ ||
बैसं बन्देत पैवाध्या भरसी बुद्धारोधितः
अनुष्ठेया न यागाया वेदाध्यायचौरितः || ३९ ||
क्रियायां देयतायाः योगेः भून्यपदे कर्मान्
वैमाणिकायो बौधा स्थिताश्रत्वार पुष्ये ते || ४० ||
इति बौधपस्य वैमाणिकसम्
लोकायतार्हीनाध्यामिकपोर्यन्तासीनात्मिकवैमाणिकरतानि पद
तःमानि ||
इति श्रीचन्द्रशास्त्राचार्यविरचिते सर्वदर्शनविद्यानस्ताः बौधपस्या
नाम चतुर्थ महर्षनम् ||

1. यथो वेदाधिषेकाः ४९ वेदा
2. प वैशिष्ट्य, ४२ चौरिता
3. ये मुनि पदे, ६ येषुण योगेः ४८ योगे

[Notes: संहिताः क्षाणिकाः भागः ७]
अथ वैशेषिकपक्षः

नासिकान्त वेदवासात्ताने वैद्यालोकायुवर्त्तिनान्।
निराकरोति वेदार्थीवादी वैशेषिकोद्विनान। १।
वेदमानं परिस्रष्टा विशिष्ट्या परद्वाति। २।
वैद्याय्यो विशिष्ट्याते न भवति हिंजा पुनः। ३।
अतों बुद्धादिरिमानित्व वेदवार्त्याणिन्दुया।
आत्मकर्मकता कदषा सर्वामोक्षिता मुचि। ४।
समाणेव वेदस्यु सिवेश्वरकर्तलत।

स एव कर्षकालाद्वे जीवानां पारिस्वेत्यत। ५।
जीवा वा जीवकमोली भक्ति परमानव।
नेष्ठते हातं जीवानां तत्वकमोक्षापि न। ६।
जीवा कर्षकालाच श्रावपात कर्षकालाद्वे सता।
अनाधितानि दुःस्वानि धारयन्तु भयावह। ७।
अशुक्तन्यग कर्षकी जीवाना सक्षापि।
ञ्चेतनालादागतै तवहीद्विफलपूर्वेष्व। ८।
ञ्चेतनालाकलातेतैस चण्डालुक्तसम्भव।
ञ्चेतना फल दातुभक्तवत्स प्रामाण्य। ९।
कालोक्यतेतत्त्वेऽन न द्वि कर्षकालाद्व।
अनोध्यम फर्स्त्री लोके भवसेम्यो विलक्षणः ॥ ९४ ॥
स तु माणिविश्वर्णेऽस्म देशानिपि तद्राप्रयानः।
जानू सर्वेऽं एवेऽं नान्ये चीदरिदिसंभता ॥ १० ॥
अजानानु भाविनो लोकः इंयापदन्दायमार्कितः।
पादेशिको न सर्वेऽं नात्मदातिविलेखः ॥ ११ ॥
वैद्यकदेश इत्था तु कारीयेश्वरोऽपकमः।
अद्रूप्य यथा विधाता कायेः लगपवग्योः ॥ १२ ॥
कारीगीतकदेशां इत्थायादेष्टिनिरते।
चिन्ताउऽ दुःस्वाचरेिष्टवायुधायांनिवे। ॥ १३ ॥
ज्योतिष्कारकोऽकारः त्रहण तद्रिदरः।
दुःकदेशायामणेण दतुऽन सौमायानिधिम्। ॥ १४ ॥
तत्क्र वेदाप्रहवत सर्वेऽकमताकी।
मद्राप्रकाशा वृष्टु कप्ता विनचिता। पुनः ॥ १५ ॥
लिपियम्भलणात्तो सिद्धम्बलस्तः॥१६॥
ब्रह्मवेदोऽद्याधरम्यो न दता ॥ वैदिकः कविते। ॥ १६ ॥
वेदस्वद घड़ाती वनश्रीसादिदिकादी।
नात्मायामि तेपा न कापिला फैरापि॥ १७॥
अतो वेदवैदिकस्वः नातिकागमस्वयम्।
उपाध्येयविलितानान्मुक्ति वेदविविका विदुः॥ १६॥
तदन्नति एवेशो जीवासर्वादिमभ जगत।
द्रव्यं गुणस्तथा कर्म तात्मलवनम ्वत्तपरम॥ १९॥
विशेषस्वपन्वायर्थ पद् वदार्थी इररिता।

tृप्तिव्याप्तस्था तेऽस्य वातुरकाशेव ्च॥ २०॥

dिक्कालात्ममणोसंति ्नव द्रव्याणि तनमते॥ १॥
प्रृथिवी गुणक्षेत्रम वरसालोजसं प्रभा॥ २१॥
अनुप्नाशिवतस्वरोऽवयुशाब्रवद्गुण नमः॥

tृप्तिपुर्विति ट्युपणहि कात्र विकविरितम।॥ २२॥
आत्मापूर्वकद्वैताभिशिष्ठो मानोक्तं करण मतम।

dयोगमन्योगशेष मुक्ता द्रव्यार्थितामुण्यां॥ २३॥
चतुर्वेशस्तितमा मित्रा गुणस्तेदिविचम्बक्षमात्।

dाव्यं रशोऽसो रुप गुणमयोऽरोणता॥ २४॥

sंख्याप्रवलस्तकर्ष्णपरिप्तिबिभागतः।

dपिन्तूविश्वस्वर वेण्ट्यानुधिशेषपृथक्स्चलतः॥ २५॥

dरत्नवपस्त्वं जर्मांस्यं च ढौरवायुः।

do गुणाश्रुविश्वलयं कर्मं च प्रथम्॥ २६॥

1.१ वनस्यासनम् for मनस्यासिताम्।
2.१ मनमते for तनमते
3.१ चितोद्रने for चित्यागत
4.१ द्रव्यार्थितो गुणा for द्रव्यार्थिता गुणाः।
5.१ परमपरलाम् च for पर्याप्तपरलयः।
6. All the MSS give this metrically and grammatically erroneous reading.
   In one way, however, be read गुणाश्रुविश्वलयं कर्मं च ढौरवायुः।
तर्कसिद्धान्तलब्रह्म

सत्राकूलकेशवनादेशो गृह्यवर्तरेण्ये इति।
परशापरमिन्या ग्रामायण संविवायं भद्रतम्॥२७॥
पर सच्चारी सच्चार्य द्विग्लायपर मतम्।
पर्यवर्तित्रोऽवस्था विनम्य यशसु गम्यते॥२८॥
दिशा प्रेमापि ते हृद्या द्वीपेव समाधिरात्।
सत्रयूक्तसमालायस्या द्रव्याणान्तु मुनादिरि ॥२९॥
पृथपद्धारी इमे हृद्यासनमय तत्ता जगत्।
तेना साधृपौवैवर्येष्यानि मेधस्य साधनम्॥३०॥
द्रव्यात्मकेत पवमता प्रियो जीवप्रसत्रत।
देवा मन्यथारितयेण जीवासल्ल्यो महेशर॥३१॥
तवद्विजाशिक्रया कुर्वनु मुच्येदःन्यमलु कहये।
श्रुतिस्वातीविहाराया पुराण भारताधिकम्॥३२॥
ईश्वरात्मेति विलेया न लक्ष्या बोधकों कथित।
तिथा भ्रमण प्रलयकमुनामात्मावित्॥३३॥
समविभिन्नोऽथ भवाभिन्नस्यम् वर्गायनभयो।
तस्मातुककयंमणि कुर्षत्स्वयम् वृणेऽये॥३४॥
भक्तिवैवर्जन्योऽस्य भगवान्मपेश्वर।
तत्रसादेन मोक्ष स्वात् कर्णोपपरमालम॥३५॥

'V' भाषाओऽर्थः for 'क्षेत्रा' गः and 'कृपयाम्' सक्रियः for 'क्रियाये' इति
P and M अधिन for 'श्रद्धां' ॥
P M विद्वेष for 'विद्वेष' ॥
M तथे T द्वषे for 'द्वषे' ॥
I धीर for 'धीरा' ॥
T वियय for 'वियय' ॥
करणोपसे त्वान्म पापाणवदवस्थितः।
दुःखसाध्यं सुखोच्छदेऽ दुःखोच्छदवदेव नः॥ १६॥
अतसंसारनिर्विद्यो मुमुखुमुच्यते जनः।
पश्चात्तमैयायिकसत्कं साधिय्याति नश्चत्वम।
'नातिशिव्रां मने यस्मादादवायोवेदवादिनो'॥ १७ ॥

इति श्रीमच्छङ्गराविवाचिते सर्वदर्शनसिद्धान्तसंहते वैषेषिकपशो नाम पंचमं प्रकरणम्।

1. पत्रातिभिर्म सिद्धान्तम् for नाति । स्मालः
अथ नेत्रविक्रमः

नागायुक्तः परस्त्रः संकेतमालिनियथाऽ
पर्वतश्चिरतिष्ठते रत्नः परवश्चतुर्दशः।
आस्त्र्यादिकशिवारः दिशाग्रवङ्गे।
नीलान्नु मुनितमाच्ये प्रमाणः प्रमे yoः।
निषिद्धस्थार्थः नित्यः प्रयोजननित्यः।
सिद्धान्तायायायि वको वादि पल्पो वित्त्वदतः।
हेत्तात्त्वादिवृह ज्ञातिविमत्त्त्वान्तिनित्यः।
प्रत्यक्षमनुमानः स्वगुणानागमानितः।
वचनावासे प्रमाणानि अपमानन्तु कर्तव विदः।
प्रत्यक्षसमरंद्रीनामस्मवैपुगीत अवार्तः।
पशुस्थिन योगिनस्वतभिँन्न्युक्तम प्रसादः।
सबाबेश्वरसवः पश्चिम ज्ञानमयूः।
यज्ञाविन्यासं न ज्ञातिति सोऽवर्तं मांश्च चुमः।
ईश्वरं साध्येतदनुमानावितः स्तुतम्।
पूर्वपुश्करधिक सर्वं सर्वपरिवेक्तं सत्त्वम्।
कार्याधिकाष्ठत्वोत्तरि जगत्कार्तीयार्येऽ।
कार्याधिकाष्ठत्वोत्तरि जगत्कार्तीयार्येऽ।

\begin{verbatim}
1. पशुः रसम् for पशुः (श्री)   2. 'मायि for मायि
  पुष्पवत् for पुष्पवत्   3. सर्वाधिकविवेकस्य for सर्वाधिकविवेकस्य
       मतम्।
4. प्र 'मान स्मायुः for मानस्मायुः' 5. 'समाधिरक्षितः for समाधिरक्षित
       मयूः।
5. प्र 'स्वाधिकविवेकस्य for स्वाधिकविवेकस्य'
6. प्र 'मूलिकान्त्वन प्रयत्नः for प्रयत्नः'

नामित
\end{verbatim}
पद्मकुक्षिप्रभोति कार्यलयप्र बाध्यने ॥ ६ ॥
न विशेषपरिरोचक वाच्यो महद्रिभि कचिन् ॥ १० ॥
उक्तप्रथनमजातिविवासस्मीरोडोने न तात्रूष ॥
कार्यलमचात्तु तुक्तमात्रमेवानुसीरम् ॥ ११ ॥
हृददानत्त्वविलोक्षे विरोध बनि भापसे ॥
धूमनाग्नयनमानस्यांश्चावोपि भास्व। ॥ १२ ॥
अश्रुविरोधपि कुरुने शिवाय कार्यमिहेच्छया' ॥
देहानेहो देह स्व यथा चेत्तयो जन ॥ १३ ॥
इंत्रातानमयलाभ्य महेश्वरपुणायत्र ॥
शरीरहितपि स्यू परमाणुस्थलपत ॥ १४ ॥
कार्यं क्रिया विना नाच सा क्रिया यहाणुविका ॥
क्रियालव ताध्यतो वनस्थापितस्मार्यक्रिया यथा ॥ १५ ॥
सर्वेऽविख्यातिःकोड़ुत्तमांडकायोपति ॥
এই সম্বন্ধমুক্ত যন্ত্রস্ত পারিশ্রেণ্য ॥ ১৬ ॥
তথা বৈশ্বিকসংযোগ পারিশ্রেণ্যায় সাধন ॥
তন্ত্রকেইজ্ঞানস্য সমান শাস্ত্রস্মায় ॥ ১৭ ॥
কালকর্মপ্রথাগামস্তে চালনায়াচিত্তস্পর ॥
সত্যপত্ত্ব জীবাণা যোগারস্তস্তে পুং ॥ ১৮ ॥
সর্বে সাধণেতিতলাদ্দ্রামাণ্যমিজ্ঞ ॥

P. M. ধৰ্মজ্যোতি প্রস্তত ধৰ্মজ্যোতিপ্রস্তত
P. M. বিশেষপত্ত বিশেষস্থলপু
P. M. মানসাহামায় মানসায়মায়

Ⅰ reads after this line the following: অস্তিত্বাত্মাশীঃ যতো কার্য্যুন্ম্য
Ⅰ P. kriya chintana ক্ষচ্ছেচ্ছনন্তান for জিয়া বিন পুুকাক
Ⅰ P. parashajn for পারাশ্রেণ্য
Ⅰ for shram
स्माचादीना समाधल तन्नूर्ज्ज्वल सिच्यसि ॥ १९ ॥
श्रीवत समाधीय यतिम्म पर्यावरित्क कुर्वितामुः ॥ २० ॥
लग्नीपीपांगी स्वाता हि नैव पापपिन्नां बनित च ॥ २१ ॥
नियमकालिनिमुस्तेरापि देवो महद्धर ॥
अनुदातंद्वपत्तारस्त्रां सत्तिस्यापन ए ॥ २२ ॥
कारीश्शिष्यविध युपचारी दृढौ स्वर्गविध्वं ॥
विश्वासोऽधृति चाकारणाची प्रविष्टं ॥ २३ ॥
कान्तामामापमोधाः शास्त्र बुद्धादिकल्पितसि ॥
स्वादनामास्तुणगिताणाम ध्वनियच वच ॥ २४ ॥
द्रीकरोऽहरास्याति कुण्डकिन्न ध्वनिः ॥
देवदर्थितवरषायन्त्य तथा तत्त्वेदी ध्वनि ॥ २५ ॥
समानु आहस्तबंक ॥ २६ ॥
चारी जलो वित्तेडीन तिल धूप कथा प्रकाश ॥ २७ ॥
आराध्ये जु विश्वमर्त पादस्तरमुबुधालया ॥
जय पराजयो नाग्र तो तु जलबिंदूङ्ध्यो ॥ २८ ॥
वाची च प्रतिवादी च भाषिकश्च समापि ॥
चार्यादानं नवस्य विस्तृत्तां वितं हालंया ॥ २९ ॥
सहुवत्तरामरिन्नातृ पराजयस्य तत्ति ॥
खेरच्छलेन नाव्या चापिवादी तु ब्राह्मदिनम् ॥ ३० ॥
छर नार्ति जुवारणस्य निम्नाब्धानमीङ्गेव ॥

प स्मार्ते युक्तस्य ॥ ३१ ॥
म पारस्य विभ्रोऽस्य ॥ ३२ ॥
ः तराधारे ॥ ३३ ॥
ः शिष्ये नु ॥ ३४ ॥
ः यथा काष्ठकिन्न वृत्ति ॥ ३५ ॥
ः त्रायुएकथा सम्बृते ॥
ः मानातृ ॥ ३६ ॥
ः जयक्षेत्रम् ॥ ३७ ॥
* ए स्यामान्नेतुः स्वामिज्ञेश्वरेनुः ॥
नैयायिकपक्ष।

निग्रहस्थानमित्युक्त कथाविभेदकारकम् ॥ २९ ॥
तन्त्रोपचारसामान्यवाक्यपूर्व विविध छल्मुः
चतुर्वेदिविद्धिक वस्तुविधिहीनको द्विजे ॥ ३० ॥
किमत चिन्त वास्तवं चतुर्वेदिविद्धिहीनम्।
एव तामस्यवृत्तवाया तु हृदि स्वतिस्वादिः। ॥ ३१ ॥
वनेवाकदोरकांत निग्रहस्थानमपथः।

नववसों च तु समा वायु से वा वाक्षरठम् ॥ ३२ ॥
कुतोदस्य नव वास्तवीत्वाचक्षावन्यः निम्नः।
तत्त्विवेदीर्मेव कालिवात्त्वस्य वाहनम् ॥ ३३ ॥
स्वयं व्याग्यात वायु श्रुणकायमेव याः।
उत्तर जातिरिखादृष्टि सत्तुविशिष्टमेवमाकम् ॥ ३४ ॥
चतुर्वेदिविद्धिहीनां प्रयोगुभावितविदिः। ॥ ३५ ॥
वक्तव्य निग्रहस्थानमस्वदुरवादिन्। ॥ ३६ ॥
यथा तामस्यवेरमित्रत्वस्यत्वादिभाषाकर्मः।
वर्ण्यवर्णीकर्णपाथः "प्रास्मात्रातीतिसाध्यतः। ॥ ३७ ॥
सत्त्वस्यमित्रिद्वारात्मनुमुखसम्भवितः। यथाः।
अयोपविवेदीर्मेव च हृदि स्वतिस्वादिः। ॥ ३८ ॥
कायोपकायं नुपलथिशिक्षा निवियानियाश्च।
साम्यायं डेकूतात सम्स्तानायं सता। ॥ ३९ ॥
तदुदुरवादिने स्यादेकारत्तराध्यः।

¹ प कारकम् for कारणम्
² V alone reads this and the next two lines
³ प्रास्मात्रातीतिसाध्यमात्रा for प्रास्मात्रातीतिसाध्यतः;
⁴ वृद्धानन्तनमुपपरिशिष्ट for वृद्धानन्तनमुपपरिशिष्ट
⁵ साम्यायं for साम्यायं
सर्वश्रेष्ठान्तरसः

एवं जर्म्वविवर्णकः वेदवाज्ञानिरस्य तु। २९।।
वेदेकविविधं कर्म कुर्यादेवस्तुत्वे।
तत्रमात्सादात्मयोगम मुमुनिद्रासिद्धान्तम्। ४०।।
नितानदन्तदन्तु मयं च वाचित्वेका तु।
वरं वृद्धावने गम्ये सूक्ष्मलक्ष्मणोऽयं ऽहम्। ४१।।
वेदोषीयकोक्षमोऽहु सुख्ष्मकाश्चिंतकः।
यो वेदं विष्णुवैश्वेदिकस्य प्रस्तावत्। ४२।।
सूर्यकाळिति गलेन पापाणवधविशिष्टिविद्।
मेस्वऽ हि ऋषिक्रत्वास्यहयोगेनेति पुरोतित। ४३।।
अष्टावशानी योगमद्रमोऽवं निद्रस्तत्या।
भगतं पवाधायम पवाधायोऽबधधकारणः। ४४।।
स्मयम समाधिरित्वेत तत्साहित्वो विस्वरिश्यति। ४५।।
द्वाल प्रीतिस्वद्वाराध्यवर्तवर्ते सर्वश्रेष्ठान्तरसः नैयायिक-पक्षे पापम वर्णनकरणम्।

१७ विद्याभिर ५०० विद्याभिर
१४ विद्याभिर ५०० विद्याभिर
५५ एवारंतिक ५०० एवारंतिक
५७ एवारंतिक ५०० एवारंतिक
अथ ब्राह्मणपश्चात

रामकथा गुरुसे पाष तद्विपादय कथ्यते।
तुषार वूर्मीमिस्तारावताः पञ्चमेव य। ॥ १ ॥
न विशेरो न चामा भो तुल्यविततिरीतकः।
न वेदद्विनिर्पित करी नौसद नाममुः ॥ २ ॥
न स्वत्त्वः स हि तौकस्य य कस्म्यात्मतिनिर्दृकः।
विश्वदिवं नामवेदये नामसवस्तुविष ॥ ३ ॥
वेदद्विविधवाचारोऽयधिर्ममिवनोपक ।
आत्मा आत्मायं इत्यादिविधशस्त्राः संविष ॥ ४ ॥
नन्दवदानन्दा तत्व वोप्त विपर्युषे सुभद्ग ।
नूदींनिधिवधरोऽर्थो निःस्र आत्मा विश्वेषे ॥ ५ ॥
नानारूः अतिलकुमथवलाभाप भासते।
घट जानस्य सत्तमिन्द्र यवधात्रयम् ॥ ६ ॥
घटो विपर्युषे कांशेशत्वारणं।
स्वथमकाशेशुपेशं ज्ञान माति जनरथ हि। ॥ ७ ॥
कर्णोपरमानुसार खेत्रोपको थथा।
हुस्तानार चंसारसारास्थं गोंसलुकः॥ ९ ॥
(अयमसुकुलः वेदांतस्मार्यमदिनाशः॥)
पाणिवरवस्थानावधिमो कुलमिच्छिवः॥ १०॥
हुः खसाधित्वुत्सोच्चे भुः सोच्चे ददिन्दयि।
निम्नानुत्पुस्तिविद्वानुण्युवसा न च एवणे॥ ११॥
न कुदिकंदेऽजन्येऽद्राति कर्मस्थितिनामः॥
सम्यस्ततिस्तिनां सागरी जातीयति न कर्मिणां॥ १२॥
सपायाणांचयो पर्वः कर्णेऽविविधे यतः॥
अन्यथा मत्यवाप्स्तत्कर्मेऽवेदाधिकारिणम्॥ १३॥
कर्मनासकर्मणि: श्रेयः पापस्वत्त्वतुसमन।
न वेदता चतुर्विनिनियोगादिः परा॥ १४॥
वेदाधिकारिकृत्य समाहारागते पयः॥
यहेऽज्ञेन स्माकर्मशास्त्रां गुणः कर्मविधिकारिणम्॥ १५॥
इति स्रीमच्छुदारातिविरोधमेति सर्वदेशराजास्ततः स्माकर्मको
नाम सत्समाकर्मम्।

¹ म "हार" for "हारः, ² "तारम् for "तारः, ³ "पञ्चायतं for "पञ्चायतः, ⁴ "सूतिस्वः for "सूतिस्वः."
भद्दाचार्यपञ्च

त यथागर्भस्यात्मकविवस्तिः विभासम्।
नित्यश्रीचत प्रतीच्छस्य कैश कर्त्तैव वचनम्॥ २१॥
अनित्यांगमवेते स्वादवोवृद्धियथः् अवचारपञ्चम्॥
भागमयं भवाणलपायुक्तेऽववेधायुक्तेऽवसतः॥ २२॥
भागमयीति मायेव विकर्षयोऽवचारयुक्तपञ्चम्।
खतं एव भवाणलपो वेदवृत्तेऽस्विनम्॥ २३॥
परमाथ्माः क वेदेकगोचरविविधप: स्थितम्।
ननु वेदै विना रासा-तलारामलक्ष्मस्तुः॥ २४॥
प्रश्नचते योजितो धर्मं कथा वेदेकमानना।
तद्युक्त न योजी स्वाध्यात्माग्रिहिणिण्यासन।॥ २५॥
सोडःपि प्रज्ञेन\\nपश्चात् विषय नातिनिर्वचनेऽ।
प्रतक्रियानवानानात्मप्रमाणपत्तननकस्॥ २६॥
अर्थार्थस्तिर्माधाश्र न धरमं बोधविन्यास। १
तत्तदिन्तियवृपेन वत्सपानायवोपकम्॥ २७॥
श्रवणं न हि गृहस्ती सोडःप्पतियपतिपति।
धर्मेण नित्यसन्बन्धिष्ठप्रस्ताभावः कृत्याः॥ २८॥
नानुभागा श्रियथ कर्माश्चारायवोपकम्।
धर्मस्ति गोष्ठातत्परायवानमापिकृत्या॥ २९॥
सत्त्वमाधात्त नैव धर्मात्मायवोपकम्।
सुखस्प कार्यमधे धर्मं न लक्ष्याय तेजः॥ ३०॥

1. दयोभागवग्रहेत् २६ दयोभागवग्रहेत्
2. धर्मायवोपकम्
बौष्ठिक विद्वानं वज्रपालनं परमार्थसि || १० ||
हृदयंनमुनानामयं बौद्धं वेदपति स्नुषथम || ११ ||
तत्त्वदृढ्यसदर्पंदिरपलापस्तुः सत्यति || १२ ||
वेदेऽभमाय वाञ्चलवादथप्रपुष्पवायुक्त || १३ ||
अध्यात्मक्षरणीत्वादुन्मत्ताना यथा वच || १४ ||
तद्देहसमिमी हेतु भेदताम् गोवर्धनस् || १५ ||
वाञ्चलमात्रावेदवाच्यं मवत्यममात्य || १६ ||
अनातपुष्पवेद आदुस्ते न सङ्ग्रहः ॥
स्वाध्वरसोतसक्तो तद्विराजसाध्वर्य न च शृङ्खः || १७ ||
निवेद्यवेदस्य चानातमधुनीतला न हुप्यलि ॥
विरुपम्भादयो दोषा विचारते पुक्तिप्रकाशा || १८ ||
वेदस्यारूपायङ्गलवाद्वैपातास्वः नालि || १९ ||
वेदस्यारूपायङ्गल केरित्वावपिककाशा || २० ||
द्वृपातीरोतःक्षान्त-वयमा भगात्माय ॥
पीतराजो भवेदेऽदो वाण्यत्वात्राज्ञाताविदन ॥ २१ ||
सार्वभाग्यवेदिन्त भाषायमापि तुर्दिनाम ॥
भाषायम विचारते तेष्वर पीतराजस्य गुरुपर ॥ २२ ||
'वेदेऽ वाञ्चलस्य ना नुषूलिणा घुडळेंमा ॥
वेदस्य सत्यम सुकार्था भाषाये नोपुष्पयन्ते || २३ ||
सार्वभाग्यवेदिन्त भाषायमापिनां कार्याम ॥
तद्युभ भाषायमेति केनाविष्कारकस्या || २४ ||

१ अभाषासम्य ॥१० अभाषासम्य
२ 'भाषायेनाऽपि घुडळेंमा' ॥२४ भाषायेनाऽपि
स पदागमकल्पस्वाच्छिलोपनिवः किमागम।
नितश्रेष्ठं प्रतीशर्यं केवल कर्तृकालयन। ॥ २१ ॥
अनितागमपतिं स्वाच्छिलोपनिवः किमागम।
आगमस्य द्रामाणाम् भ्रमोपकर्मस्यस्ततल। ॥ २२ ॥
आगमान्तिध्याद्विषेवम्योपनिवः किमागम।
क्षर एव द्रामाणाम् वेदस्य मुख्यतम। ॥ २३ ॥
यथार्थमायः च वेददिनंकर्मराविविधपस्थितम।
ननु वेद दिता ताश्चात्कर्मवत् कर्ममहतम् ॥ २४ ॥
पश्चाति योगिनो धर्मं कर्मण्यं वेददिनमानात।
तद्युक्तं न योगी स्वात्मकारंविविधकारण। ॥ २५ ॥
सौधिकं पन्नंस्यं पश्चात् विषय नातिसिद्धते।
प्रवक्षणमन्त्राध्यायमुख्यात्मन्त्राद्विणम् ॥ २६ ॥
अर्थस्वतिरक्षन न प्रमेयम्योपनिवति ॥ ६ ॥
तद्युक्तियोगेऽन वर्त्तमानार्थयोगकः। ॥ २७ ॥
प्रवक्षण न हि गृहाणि सौधिकं तिररितमानागतम्।
यथेऽर्थ तिर्यवत्स्कर्मस्यभवत् छलित। ॥ २८ ॥
नात्मानामाय: यथै धर्मविषयविषयकः।
धर्मदिक्षुरर्थात्मकामानामयः कर्मित। ॥ २९ ॥
सादृश्यमाहं नैव धर्मविषयविषयकः।
सुखस्तु कारणं धर्मं दुःस्वायत्म इवयत। ॥ ३० ॥
सर्वभौमभवानः

लघूपत्रवय तस्मान्यभस्ये "तस्मात न दूष्यति।
तस्मान्यभस्यमनुवेदय विषालोतं तद्भवेतः।
यागादय श्रुतिप्रेषे "विषेशयार्चविचिन्तिता।
अनुभवाय न प्रामण न पुष्पामुखयमकाशकामः।
प्रामणपरमायाभावे तत् तद्वा कर्ति यत्।
बैद्धक्षेत्रीय तस्मात्मयमयमविशिष्टम्।
वैद्धविशेषत् कर्म सोश्च नाप्रवं तत्।
भैःर्थानि न प्रवेदि तत् काम्यतत्तित्वाय:।
निदर्शनीतिर्मिश्रसुधानुवाचविविविषायः।
आत्मा जात्त्व इत्यादिरतिसिद्धिः सतिद्विते।
वैराग्यात्मक योगरत्मस्पन्धितहितसूक्ष्मः।
अत्ताहारादिक योगमयर्थर्थितेनतिहितकिंचः।
मनः करणकेनालम भव्येकान्तावर्षसः।
भिन्नभिन्नस्वाक्षरस्वरः मोक्षसदुस्मायनः।
जीविरुपेण निभोदिति लक्षित परहृतः।
असत्यायुजीरुपएण सदृशः परहृतः।
शाचेत्यार्दिगुमें यथा गोव भोज्यते।
परमात्मा सनन्तरस्तुत्वान्तितविविषायम बुध्यतामः।
वैयक्तकारिकोक्षस्वते पृष्ठे ध्वेयम मुनिस्वाधिम्।
ध्यात्मेवारोपिताकर केतर्य सौन्दर्यचन्तिताः।
पराप्रादुरुपीति स्वामिकोशु वृश्चिकाहूँते।
विषेषर्म अत्रकारस्यनित्यानन्दानुपूजित।

gच्छन्त्यपुनर्गृहिति मात्रेः समान्तवै च।

इति श्रीचक्रद्राचार्यविशिष्टे सर्वदर्शनात्मकान्तसहस्रेष्ठं भद्दा याथे-

पक्षो नाम अपेक्षाकरण्युः।
ताहृन्तन दशा नितितत्त्व सुक्लमाइत्रु पापुषयो।
ताहृस्तोत्तर हिथायुत सेवरप स्मितस्वरूप। १।
ग्रंथय निरीत्यत्र ताहृसद कपिलेश्वरपतिवाल।
कपिलो वासुदेवसाधनस्वाधीनपन्नवाल। २।
झानैन मुक्त कपिलो योगेनाथ पतल।
योगः कपिलप्रकाक तच्छालामयेकृत। ३।
श्रवणमूर्तीनिधासैूष पुराणे सार्वत्तत्त्वविदेश।
ताहृवेदाक हृथ्यन्ते सप्त तथा श्रीनागमाधिपु। ४।
वकालविषविक्तेन पुरुषद्वीप वेदवाचन।
हु वस्त्रविनिवृत्त वत्रिकालात्यतनः नृणाम। ५।
हु व्यवहारमिक चार्यमित्तिक चार्यदीर्घस।
वायुवालक मनोदू वव व्यापय विटकाल। ६।
आधिमध्यिकछु वव मुन्न कीतार्थामित्रमभूम।
वनन्दसिंहमभूत हु वव श्रीविनार्थविवक। ७।
एकांशत्ततो हु वव निधेनाथवेदवाचन।
उपायात्तततो शौर्य शास्त्रविवयवतु ८।
न चोपर्धमे सागरस्त लगयोर्मुख्येतुम।
श्रीमण्डपमेहस्तात्त्व चत्रान्तरे ये। ९।
पवित्राविनिदित्तिवाचन वकालविद्वंतानि व।
बेति नरसेव विषपदात्त्वात भविष्यत। १०।
पवित्राविनिदित्तिवाचन वन कुनाचरणे वसेत।
ज्यों मुद्रेन शिख्वी वापि मुच्चने नात्र सशय। १।
पश्चिमशिल्लानी पुरुषः प्रकटीमेहानुः।
अह्वादशुरू शब्दश्रु रसरूपस्वस्तथा। १२ ||
गन्धः श्रीवें तवच चुजिहा ग्रामच वाणिः।
पाणिः पादस्था पायुपरश्रव मनस्था। १३ ||
पृथिव्यपरस्था वेनो वायुराकाशमिवापि।
सृष्टिकारां कवयापि तथवाचकमिंद्र जगते। १४ ||
सबं हि प्रकृते, कार्य निवृक्ष अन्रतिच्छार।
प्रकृतेः ज्युगावेशगुहुदकाशीनोपि कर्षणं। १५ ||
स केतनकरुत्योगात्सः पद्मरथयोगवल।
प्रकृतिगुणसाम्य स्थानान्तरं संस्कृतमः। १६ ||
सचोदयेपुरवं प्रीति शानित्तेजालकाश्वः।
हया दृविकार्यवं दस्मो नानाशकाश्वः। १७ ||
रजोगुणाद्येलोभः सत्तापः कोपविरहः।
अभिमानो गुणावाद अन्तचिर्देश्व इति। १८ ||
तमोगुणाद्येन तन्त्री मोहो निस्त्राशगौरगृहः।
आलस्यमप्रवृतिध्व वनावशेषादय। १९ ||
व्यासभिमेघंतिविद्वारे कष्ठेऽस्म भारे स्फुटमः।
ब्राह्मणविविन सम्पत्तितंत्र धर्मायतथः। २० ||
प्रकृते स्थानाहृतस्वरूपीहास्यास्तलोपयुक्तः।
तन्मात्रावधानिः पन्थ स्यु मृदुमृद्वानि तानि हि। २१ ||
वाक्यप्रचारसंज्ञानं धापूषं न त्येव न।
शब्दस्मृतिः रूपं रता गन्ध इतीरिः। २२ ||
सद्विक्रमस्त्रूः

स्वाभवस्य्यन्नम्ब्रुपृक्ष्यकस्यम्। सूक्तम् एव न चापेर।
पदः स्वाभवकृत्तन्नुषम्। शुचि एव यथा तथा॥ २३॥
तिगुणान्युगं तस्मात्ववसुधिरूपिनि नियम।
सत्त्वास्मकानि सूक्तानि तेम्या । ज्ञानेनिद्रायणयो॥ २४॥
श्रेयं लक्षणं चकृम निद्वा ग्राणप्रियवचः पत्रकम्॥
तैशाश्वन्द्यशरीरपूर्ण स्वस्रवं प्रववद्यसत॥ २५॥
रजोगुणोपानिः स्वस्रवंः केदरिनिद्रायण्यथ।
वाक्प्रापिसुद्दानिः पात्रपुस्तिः तथैव च॥ २६॥
वचनाद्यनन्तनविगृहानत्त्वम् च।
मनोनिंशत करणाय स्वायः इत्येकादशेनिद्रियम्॥ २७॥
तमोगुणोपानव्येप्यो शास्त्राभितर्नी नाहिरे।
प्रृथिव्याप्ततः तेजो बायुसाकाशं इति॥ २८॥
प्रभविशिशतित्वानि गोक्षायनेवानि वै याय॥
एकायने विशेषेय नागायनि गुरोगुरुवानु॥ २९॥
आस्मानः अक्षे वेणा । सकृती मूल्यदेहिति॥
गुणार्थक्षेत्रायम्बनस्यावरणस्तरूपिणः॥ ३०॥
मकरी शून्यमधुरपेण स्थितमेवास्विकं जगद्।
वाक्यवियक्तं भावेत नासुरपतिरिप्पः॥ ३१॥
असदुपरिपरिक्षेत्रे च शास्त्रास्त्रद्व अध्येऽ॥
असि चैव तिलादृश्य चेलिकान्तर्योपिः तद्भवेऽ॥ ३२॥

\* C reads करणानुपरिवाशिताल चारेख्य तिगुणात्मस्य, instead of the line beginning with तिगुण।
\* पम् पश्चि दे for पथकष्ठु।
\* बन्योक्ष्यामी for बन्योक्ष्यामी इसे।
\* मयात्तनं for प्रतिव तीता।
जनतिर जनयेवोति यस्तु देवस्यविहित ।
अभिधक्कतिमन्ने न स्याद्भिप्चवंचक्कारिते ॥ ३३ ॥
आत्मानेन वहव साध्या देहे देहे व्यवस्थिता ।
एकश्रेष्ठुपत्तीं निगेयेनु सम्मस्तवन्तु वा ॥ ३४ ॥
पश्चेष्ठुपत्तीं नुपि पुरस्तक्करकान्नूः प्रयत्नाति ।
श्रवः स्यादालमनालमलिंहीत गोपपद्यते ॥ ३५ ॥
आत्मा ज्ञात्वव इत्यादिविधिषभिः अतिपादिति ।
निद्धित्तुपपमिः स्यामक्षोदस्यादयक्य प्रार्थक ॥ ३६ ॥
अनिधियोमादयो यजा काम्य युजिम्हित बद्ध ।
प्रच्छसिलकामिः खूया यत् पुसा प्रार्थक ॥ ३७ ॥
घ्नेयोधुविधाति पुसायवधातःस्याद्योगाति ।
झानेत्वावपर्नं स्याद्धारानाधृत्यो नर ॥ ३८ ॥
वहःयागितया यत्ता अलासते मोक्षं यदि ।
अवस्तवस्तजस्यामनानारस्त्यान्यहारं ॥ ३९ ॥
तस्मात्तागाध्यो त्या कर्मसतार्यपुपुर्वतः ।
निद्धित्तुपपमिः कर्तिया पुसा सप्तस्सिनेन ॥ ३० ॥

dhiḥṣyaḥḥ ॥ ३० ॥
चतुर्थ सद्यसाहित्यचन्द्र तथा पत्रं पत्रार्थ
पद्यालिकानत स्वायत्तशास्त्रमयनकः ॥ १ ॥
पदविविषाणिभानि पुरुष अकृतेः प्रमृ ॥
जाननो योगांसति स्वायत्तशास्त्रकोषयो भवेत् ॥ २ ॥
पदविविषाणिभानि पुरुषं महात्मेनां ॥
सर्वप्रार्थ तन्माचना विकारश्रापिपोडदश ॥ ३ ॥
महासूत्रानि वेदयेत्सूङ्गिणव सुविचार्यम ॥
ज्ञानमात्रं गुरुं स्वायत्तशास्त्रव्याप्य व्यक्तं ॥ ४ ॥
तानिन्द्रियः भवलेब दोषेनुर्भिद्रिमः कथित ॥
गुरुपद्यशब्दविद्यातो नगराविधेयोपि पूर्वं ॥ ६ ॥
वेददृश्यायुद्धायुस्तु नोगेनेव विनाशये ॥
समपर्यज्जाता रसो यद्युद्याभोगिणुकृतमुयूः ॥ ६ ॥
पितादिगुरुप्रतिपास्वाधीनपनुः विनाशयेत् ॥
गुरुपद्यशवायुद्धकालकारेयो न विचारवेत् ॥
अविद्यायतकवृत्तालकात्तकमाणि कृषिते ॥ ८ ॥
तन कर्मविपाकेन जायायुधोगतमाभ ॥
पदस्तुशास्त्रबिद्या च रागदेहो वेदक्रियः ॥ ९ ॥
अतिमानेनिबन्धितो च तत्वशास्त्रिभ कारणसुः
अमुदेशिथिधाय रघुद्वालसुरः कमेँन्ये ॥ १५ ॥
पञ्चाकृतिप्रकाशः

पञ्चपूताय मकः देवो देवी 'वामा ततोऽपि।
तद्वन्द्वपुनर्घातिनिद्वस्ते निधि समलच्छि। ॥ ११ ॥
वाविधा देवभोग्ये वा गृहशेषादिके तथा।
नष्टावियोक्तः तन्नूह्राणाश्रयादि वचित। ॥ १२ ॥
मुक्ते योगस्वप्न्यन्यदिष्टामुष्टिकान्तासमुः।
विष्टतातितिरीपे स्वायोगः 'हसिन्वचस्तिद्वियाति। ॥ १३ ॥
'हसिन्वचस्तिद्वियाति। ॥ १३ ॥
इत्यदि नाथे वर्ष्यस्ते क्रिपाकाक्रिष्कज्ञादिता।
क्रियायोगः प्रकृतगतिः तासायोगमत्तकेकम्। ॥ १४ ॥
क्रियायोगस्तो' मन्त्रज्ञो मन्त्रिष्ठैर्भवे।
केशकारसेविपाकाश्रीन्तु सर्वं ईष्ठार। ॥ १५ ॥
स कालेनानवच्छेदविभागिना गुरुपूर्ति।
तद्वन्द्वः स्वायमवस्तः वाच्यभावनम्। ॥ १६ ॥
योगानन्तरायणाऽक्ष त्वाते संप्रायनो भवेत्।
हायतं श्वायतस्त्वाहि समाध्यात्सात्त्याय। ॥ १७ ॥
अनवासिकपितलप्रभा ज्ञात्तिद्वैरिनम्।
दु 'वान्तः' दौङ्गिन्यव बिषयपूर्व च लोकमा। ॥ १८ ॥
हात्महात्तावति च देहकपो निरहुः।
इत्येवमां दोषा योगविधाः समाप्ति। ॥ १९ ॥

\[\text{\textsuperscript{10}}\text{ हैन्तः for 'हा त्वा'}
\[\text{\textsuperscript{11}}\text{ मथतिः for 'मथवः'}
\[\text{\textsuperscript{12}}\text{ हूँ वान्तः for 'हूँ वान्तः'}
\[\text{\textsuperscript{13}}\text{ न्य for 'न्ययः'}
\[\text{\textsuperscript{14}}\text{ त्त for 'त्त'}
\[\text{\textsuperscript{15}}\text{ मथ for 'मथः'}
\[\text{\textsuperscript{16}}\text{ योगालम्बरेयत तथा for 'योगालम्बरेयत मन्त्रज्ञो'}
\[\text{\textsuperscript{17}}\text{ भान्तः for 'भान्तः'}
\[\text{\textsuperscript{18}}\text{ मुखान्तः for 'मुखान्तः'}\]
(ईश्वरप्रियायानेन तस्मादिममस्निधिनाशकैः)

‘भैरविनाथीस्मशुद्धि कुर्याधोगस्य साधनम्।’ २०।।
पञ्चानां कुर्याधोगस्यैः कल्याणं दुःखिनं जने ।
धृतेनुसुदेवे कुर्याधोगस्यामेव पापिनाम्। २१।।
पञ्चानां ज्ञानस्य साधनस्य च साधनस्य च तदवितः।
पञ्चानां ज्ञानस्याः साधनविताः साधकाः। २२।।
इदमालोकिते। ‘तंशुद्रज्ञे योगिनो मतः।
शर्कृतं स्वामितुमुद्माणः महतामापि भावने। २३।।
योगानकारान्तः नल्ले नानामकाशान्य।
अत्यावहारी योगय यमीयं नियमस्थाय। २४।।
आत्मं पञ्चानाम सत्मार्गोत्पात धारण।
ध्यानं सत्मार्गिद्रेव सावति तिरलाति यथा। २५।।
आह्मसा तल्लस्य महार्यापारिप्रियः।
अयम् भव मदनेते जायाधनुग्रहा मनोः। २६।।
नियमविशेषाः सन्तोषं तथं पापनेश्यासेव।
यमश्व नियमश्वरि तिरुदी वद्ये बलानिच। २७।।
आह्मसाः: पदं तस्य तत्त्वाति वैश्वनास।
सदाद्वंपस्याकस्य स्वादस्त्यांस्यासापानि। २८।।
ि सधुष्टप्रस्थीतृपथाति जनमध्ये परिपापति।
श्रीचालीकोषुल्लुम्पा स्वादुदान्न्यं स्वर्गवंशि। २९।।
सत्यश्रुतिप्रथ्येक्यमेकायप्रमित्यवश्यः।
आतंकहस्तिनोपस्य तं मनस्स्नीवशलं छोटव। ३०।।

(श्री प्रकाश फॉर सहायकः)
(अ सर्वनाथ फॉर सहायकः)
(अ सत्ताराम फॉर सहायकः)
पत्रकालिक: 43

अनुचतमसुरावापि सन्तोषायोगिनो मधवः।

इद्रियाणां काययसिद्ध स्वाजपस फलम् ॥ ३१ ॥

इद्रियय तु सिद्धा स्वाटः दृशयालोकाविसम्भवः।

कायसिद्धायामीदि स्वातत्त्व दिव्यशरीरिण ॥ ३२ ॥

जनेन देवताकर्ष्य समानिश्वलीश्वया।

आतन स्पातं स्थिरसुतं इदनमाशस्तरो मधवः ॥ ३३ ॥

पद्ममुद्धूरायत्ताविश्वासिककुकुटे।

आतनेयांशास्त्रीकृतसिद्धिवश योगिमि ॥ ३४ ॥

प्राणपानानिरोधं स्पातं भाणायामारिभक्ष हि स।

कर्तिको योगिनां तैन रेवप्पुरककुम्भकः ॥ ३५ ॥

रेवचार्तको वायो पूणात्पूर्को मधवः।

सापकुण्डकुम्भवतस्तानादकलस्तु कुम्भकः ॥ ३६ ॥

प्राणायामशन्तवर्थं स्वातेयपूरककुम्भकातः।

हिरा निजस्थितिर्विभावियाप्पणामिनी ॥ ३७ ॥

इद्रियाणांशवरता विषयेष्यो निनवर्तनम्।

प्रवाहारे भूतस्य स्फतमिद्रियथवत्त ॥ ३८ ॥

वित्तथस देशबन्ध स्वातारण दिलवथः हि सा।

देशावाहयानतन्त्रं वाह स्यातानिधातिक ॥ ३९ ॥

देशस्तवायनं तैयो नामिनकृदाद्वितः।

वित्तथस वंधन सवै देशशेष न चापसम ॥ ४० ॥

¹ भारतस्वामि हि योगिना for आसात्प्यव योगामि।
² वै 'दिः हि for ‘इनौः।
³ देशावाहयानत्तरस्य नामिनकृदाद्वित for देशावाहयानत्तरी श्रेयो नाम-पत्रसाधारि।
⁴ जाय for तथः।
नामिक कार्यकाल शैवतकाल न।
भावन समाधिपंचव प्रवाह शून्यविशिष्ट। ॥ २१ ॥
धारणादित्रये त्वकलिविहे पारिपारिक।
सत्ता तथा इवेना नयोचारणलायवात ॥ २२ ॥
वोऽकिनस्थङ्गमार्जा भजारोक भवते।
सन्याससरस करसः विनियोगाभव शून्यक। ॥ २३ ॥
पथमयोक्ष्रिया यमादित्रयो धारणादित्रय भवेन।
अन्तर्वृह हि निर्याज समान र्यातर परम ॥ २४ ॥
अनिवार्तव्यपरं शून्य नारोहेक्कमयुक्तम।
अनिवार्तव्यपरं शून्यविविशिष्टस्थलपुरूपदर्श। ॥ ४९ ॥
हिकात्मकप्रतियोगसारंस्थलस्निकेतन।
युक्तार्तज्ञानाग्राणवारितिः ॥ ४६ ॥
यस्येवच्याताय यागो मवति तस्य तु।
न रोगा सम्भवनेन येवधरोहतामुखिता ॥ २७ ॥
एक एवाविलय भो वात्यकामायवेन।
धार्मिकतु कालं परिमाणान्धिनेष्ट। ॥ ४८ ॥
परामूत्रय सत्यवादिुपाध्यायमहानहीनशू।
कालं शम्यतेवर्जगभिगत सुपुरुषया ॥ ४९ ॥
मुक्तिमाणे सुपुरुष श्रायत कालस्त ठान्ध हि भवित।
चन्द्रादीयात्मक कार्याद्वारांगिभि स्वरूप। ॥ ५० ॥

P & मानसून्यपरस्परस्त्रिधातिते P नरसूस्त्रसम्पत्ति
लावन हुयवृत्तिहितिते C चपरायम सम्पराय।
'स सम्पत्ति C सम्पत्ति सम्पत्ति'
'अ निता प्रभुसूमिति' C निता प्रभुसूमिति।
'म 'जस्ता' ।
पत्रालिप्तः

शोरात्समुद्रं खास्य न पुनः क्षीरां ब्रजेन।
पर्यक्तो गुणं भ्रम्स्तं भूयो नात्मा गुष्टं मवेत। ॥ ९१ ॥
यथा नीलसात्र स्त्रा विद्वेष्य शास्त्रविद्वेष्य कुमाराम्।
पुनरावृत्तमे न स्थुतित्वाद्वापि योगिनाम् ॥ ९२ ॥
नाधीकान्तकान्तिनेत्रया योगमयस्यात् सदा।
सुपुष्पा मध्यवंशादिविधिरेणु शिरोगताः ॥ ९३ ॥
इदा च विज्ञान ग्राम्य ग्रेशो सन्त्वद्विष्णु।
इदा चन्द्रवत भारिः स्थारिच्छिन्ना तु स्वेदस्या ॥ ९४ ॥
कुरुह्यो गता लिङ्गः बृहस्पृणां पायुमभवति।
विश्वदेवरा धारणा च सत्वदेवकरी कर्माद। ॥ ९५ ॥
सत्यदेवान्वी विश्रेयो हृदिनिभ्वा यशान्तिनी।
सरस्वती तु जिल्ला स्थात् तुपुप्राप्तान्वर्तिनः ॥ ९६ ॥
तत्त्वाथिर्दोः स्त्रीतो कर्मो शार्दूली च पवानी।
गान्धारीं सच्चिन्द्र स्थारिनेन पूणा तु दुष्किर्षा। ॥ ९७ ॥
ज्ञानकमेवच्चाणि सुनावः 'कण्ठादिनिस्वतं।
नाज्यो हि योगिनां त्रेया सिरा एव न चापे। ॥ ५८ ॥
प्राणविधायकसारी नाधीपेव यथा तथात।
ज्ञानवृत्तो योगशास्त्रे तद्यथापरस्थ दश्यस्याम्। ॥ ९८ ॥
योगी तु संयमस्याने सयामास्ति विश्रद् वेदू।
पूर्वालिपिरिष्णां संस्कारे सयामस्यामी। ॥ ६० ॥
हस्तवीराः बलानि स्थुतस्यादिविधिस्यानं तथा।
ईश्वारदि भरने योगस मैत्रार्थामणामंगाच। ॥ ५७ ॥

* सता सता लर संता मस।
* मांगण लर इरण।
* पुहे दे लर प्रमो।
* गान्धारा लर इरण।
सर्वसिद्धान्तविहारः

चन्द्रेण स्यातसम्बन्धः स्यातकाब्यूहवेदनम्।
शुद्धनागनेविज्ञान तृत्येः स्यातुवन्तेनुप धी॥ ६२॥

कायव्यूहप्रकाशः नामितके तु स्यातन्।
शुद्धद्विवित्तमन्त्रा श्रीकर्णकुष्ठे तु स्यातन्॥ ६३॥

कण्याविज्ञान मेघपूर्वेऽस्मिनेन्द्रियतिपि सिद्धः।
शुद्धानामेऽरत्नाकरस्यातनसाये श्रीलेखनम्॥ ६४॥

लम्बासादनिश्चित तस्मादेहकैवलिश्रेष्ठांकृति।
शुद्धद्विवित्तमालिन्याः जायते वत्सरावतः॥ ६५॥

सवर्णे विविधाति जायते योगलिङ्गः।
प्रेषितवर्षाणां निर्वितं स्यातस्तताये योगिनोऽविरागः॥ ६६॥

सर्वेष्णेन्द्रियसन्धि योगराजविनक्षणः।
वैराग्येन नित्या श्रीत्वाते योगलिङ्गविरागः॥ ६७॥

अग्निमार्क्कोटक तर्यो योगलिङ्गः जायते।
तेन युक्तिविभोगों न श्रीवस्येव यथा तथा॥ ६८॥

आचेमा लोकव्या वैव महिमा नासिरिवशः।
श्रीकाम्यक तथेशिल वशिल यत्र कामिम॥ ६९॥

इति श्रीमाधुराचार्यि योगिंसर्वशिरोमिनिन्द्रान्तविहारे पदाकाक्षं
सत्त्वस्य विहारस्त्यविचारस्य नाम वशामकरणम्।

\[\text{\textsuperscript{1}} \text{प्लामुख सन् for प्रामुख स्यात् सन्} \]
\[\text{\textsuperscript{2}} \text{वेदना for वेदनस्य} \]
\[\text{\textsuperscript{3}} \text{उत्तर for उत्ताम} \]
\[\text{\textsuperscript{4}} \text{शुद्धिया for शशुद्धिया} \]
\[\text{\textsuperscript{5}} \text{बत्सरावत for बत्सरावत} \]
\[\text{\textsuperscript{6}} \text{निर्वित for निर्वितम्} \]
मैं वैदिक विद्यासप्तक

स्वेतशास्त्राविरोधवेदवाको पार्थे द्विने।
गृहस्ते साहित्यसंहारिद्वेदसारोपय वैदिकी॥ १ ॥
पुरुष प्रकटिते ह्यालम्बकिद जगत त।
परशुरायनसंत्नमाणपरे तु पुरुष स्रुत॥ २ ॥
तत्त्वाध्यायत्तुद्मूलाणि भायस्ते विगुणस्मृता।
प्रकटिगुणसाराय स्यादायुगमात्य ज्ञितम। ॥ ३ ॥

बन्ध युसो गुणवेदिषो मुक्तिगुणविवेकादिः।
गुणवेदिषोरत्ना स्यादायुगमो मध्योक्तम। ॥ ४ ॥
उत्तम सार्वत्र श्रेष्ठरुक्तिः ज्योतिक।
राजसो मध्यो हःत्मा स पिन्नक्तिर्भवत॥ ५ ॥
अधमस्तासो वातमकृतिर्यत्तमो महत्।
सच्च शुद्ध रजो रक्त भूत्व कुष्ठ ततो मतम॥ ६ ॥
जलानिकवनालम शुद्धरक्तकालिवर्त।
तत्तदाकार्प्रेद्धैवैहि सार्वत्रिकाद्य। ॥ ७ ॥

गुदार्धिकर्ष्टसह्विरिस्तिकपृष्ठकावः वृहत्तु॥ ८ ॥

- मैं वैदिक for वैदिक in other MSS
- प्रकटित for पुरुष प्रकटिते for पुरुष प्रकटिते
- द्विपृष्ठ for द्वयमया for पुरुष प्रकटिते
- पूर्वक for पुरुष for पुरुष}

- C निगुणान्वरा for विगुणस्मृता
- C यजुज्ञ वर for अस्स यजाता
- C has रजा रत्र ध्याय another read रजः रजः ध्यायेऽर्ज
- C यत for मनम्
- C वृहत्तर for मृहत्तु
चन्द्रेश्वर स्वात्मकाभ्य तारकायूहवेदनम्
श्रुवेकनामविज्ञान सूः स्वादुवेदनेन धी। ॥ ६२ ॥
(कायद्वृत्तविज्ञान स्वात्मकेन तु साप्तमात्।
स्वतंत्रत्रात्मानवृत्ति स्वात्मकृत्ये तु साप्तमात्। ॥ ६३ ॥
कर्णाक्षा ब्रह्मस्पृहेष्मर्योत्तरिति सिद्धः॥
जिभाभि सततक्षर्यांतात्सागे गम्यवेदनम्। ॥ ६४ ॥
अर्ब्धार्थस्वादिनश तस्मादेहकान्तिश्चुनावकृति।
शुद्धिवितन्तुलश्र जायेत् वल्लरायत ॥ ॥ ६५ ॥
सवस्त्रोणं विविधा जायते योगसिद्धिः
योगेष्वरित जातमतमिदार्धगोचरम्। ॥ ६६ ॥
वेदेनेदिक्षैवसंतुष्टिजीरामरणप्रकृतिः।
वैराग्येन निरूपत स्वात्मसारे योगिनोविविधात्। ॥ ६७ ॥
अधिनायक तस्य योगसिद्धस्य जायते।
तेन मुच्यितो न शिववेद्यय वथा तथा। ॥ ६८ ॥
अणिमा कृपिना चैन महामा प्रातिरीतिः।
प्राकांम्बज तथेऽशिल वशिल पत्र कामदम। ॥ ६९ ॥

इति श्रीमच्छुरासायनविरामाचे सूत्रवेदसतिदानानसह्रूः प्रतार्थः
सेवकसाध्यपरि नाम दशामरकणम्

¹ प चतुर्वत्र स्वः for चन्द्रेश्वर स्वात्मकाभ्य
² म देना for देनेन्द्र
³ सत्कृति for अनागत
⁴ श शिरिवे for शिद्धि
⁵ 'कल्लर्थः for कल्लर्थायत
⁶ शव्दित्थ for शव्दित्थ
अथ वेदम्यासपकः

सर्वभागास्वाधे म्यातोको भारते हिन्दे ।
गृहाते साह्यमन्त्राणि ओदितार्थर वैदिकः ॥ १ ॥
पुरुषः मक्तमिश्रिति ध्रुवायमकर्षित जगतः ।
परशुरायानस्नात्तिनुहुन्तुरूपं न पुरुष स्वतः ॥ २ ॥
तन्त्रारस्तुम्पुरुवाणि भायस्ते त्रिगुणार्णस्वता ॥
मक्ततिमण्डलस्य स्वाधृगुणार्णस्य रजस्ततम ॥ ३ ॥
कद्व गुणवेत्तां गुणवेशोऽप्रक्तिगुणविवेकोऽपि ।
गुणस्वाधृगुणवेत्तव रजस्ततमः महेश्वरः ॥ ४ ॥
उत्सव साधिक ऋषिप्रक्तिरस्त जलायत ।
राजसो तथ्यमो हृद्यमा स पित्त्रप्रक्तिरित ॥ ५ ॥
अधारस्तस्यो वातमकृषित्वर्तमां महत् ।
सत्कृष्ण रजो रक्तं धूम्र रुध्र तमो मृत्युः ॥ ६ ॥
जलार्ज्ञपवालयाम शुक्करकसितार्थात ।
तत्रवाच्यवेषेनावेदेन्ति साधिकाक्षाय ॥ ७ ॥
श्रीपुपुरवेशकान्तेहिमवर्णं कसामन ।
गुहार्थिक्षुपसुलिखपुपुरकः शृङ्खलाः ॥ ८ ॥

\* C मैथिलि for वैदिक in other
\* C प्रक्ति युद्धमैथि for पुरुष
\* C प्राक्ति युद्धमैथि for पुरुष
\* C प्राक्ति युद्धम् for प्राक्ति युद्धम्
\* C पुरुषम for पुरुषम
\* C गृहाते for गृहाते
\* C तिमण्डलस् for तिमण्डलस्य
\* C तिमण्डलस्य for तिमण्डलस्य
\* C श्रुताय for श्रुताय
तत्वात्मकचलालभो मृत्युवायः सत्सदा।
मृघवासरस्वतेः मध्यः पकाल्मस्पूहः॥ २६॥
आलस्वतरकः।'नेद्योस्तन्तर्यात्रोऽद्यत्रोऽद्यत्रे।
एवंमानिश्वात्यलामस्तौ वातिको जनं॥ ३०॥
पञ्चमूनमगण्यद्वये श्रैण्याड्राभाशिष्यदिनं।
जन्मानानं सर्वेषो शरीरे पव प्राणव॥ ३१॥
प्रवेकश्च भविषयं गैश्चारिग्नैं बिच्विष्णुः।
ततं च गांव महायुंगी भ्रु नायुः पथम॥ ३२॥
इत्येवतिद्वित सर्मगात शरीरे पुरैवहः।
तेजोअभिलत्वद्य कोपश्वुरूखः तथिवच॥ ३३॥
आङ्गिनार्जनः नापि पशाोथ्याशीरििणः॥
औरेः मणिमाधवः हर्षं कोष्ठमेव च॥ ३४॥
आंकाशाक्षाणर्गर्ते शरीरे पव पातव।
श्रेष्ठः पितवभ सदृशः वसा श्रीगममेव च॥ ३५॥
इज्ञप पन्थतः रैहे मध्यिनि आशिनाः सदा।
मणिमाणर्ते देवी धर्मान्यालंकाराः सदा॥ ३६॥
गच्चंवमाणाक्षव नीऽय मधाने हयवरित।
उदानाङ्गायुर्तिनां व दतिमंसारं यभने॥ ३७॥
इत्यतः वृहत्त पव शेषयन्तीमेव द्वितिन्।
इत्यनिःस्तस्मषः न्युः कर्मसिदः॥ ३८॥

१। रत्नं २। इति। ३। पुश । ४। महासुस्त्रन्त्रधारि। ५। महासु। ६। पुस्त्रधारि। ७। संयथै। ८। संयथै। ९। प्रामणं। १०। प्रामणमू। ११। सुम्भवं १२। परमेश्वरं।
वेदाध्यायापञ्च

निहर्षी 'तज्जत सिनयो रुक्षो विशद एव च।
एव नवजिस्यो हैय पार्थियो गन्धविलितः॥ ३६॥

मधुरो लक्षणालिक कपायोक्ति करुषतथा।
एव पद्रचिवित्तारो रतो वारिष्यो गत्॥ ४०॥

इस्यो दीर्घश्च रूपश्च तुश्रुष्णव्रोक्ष दस्तवानु।
शुक्क कारणात्मक रतो नील पीतोभ्रमणात्मा॥ ४१॥

पद्रचिवित्तारो ज्योतिषापेशव गुण सूतः।
पद्रचिभवसिती व् गान्धपं तद्वम पश्चातः॥ ४२॥

ैवं द्वादशविश्वारो बायवव गुण उच्यते॥ ४३॥
कौतिनहिस्थितः कस्या विचिंतो मृदुराहणी।
एव द्वादशविश्वारो बायवव गुण उच्यते॥ ४४॥
आकाशांश शहितमाहुर्णमिश्रितमुग्नेनित्तसः।

वायुहातीश्रेष्टते न वेचि निपाहागी।॥ ४५॥

आयुपछतो नित्य चादर्मितं सु मनोः॥ ४६॥
आम्बेदिश्रेष्टश्रेष्टः नित्य जामनि देहिन्य।॥ ४७॥

चादर्मितंको विचिंतंध्रूवेंवाकारोजगव।
वस्तुत्रायित्वश्चायित्वश्चायित्वनि।
गणान्तकान्त ॥ ५५॥
विद्वानुको नृपिः एक वीति वशायस्वत्स्नाविनितं।
विद्वानु धर्मशास्त्रे हि तेषा कर्म समीचितः॥ ५८॥
एकसमशेषे वग सु चातुथवनं गुणावधक्रम।
मोक्षसमेतधिकरितमहुर्ते मुनिरस्मिन।॥ ५९॥
स कन्यार्ज्जुवतायोग्यानकाण्डेश्वनुक्रमान।
ब्रह्मसंघाशुद्वन्द्वारणा। क्षमाबन्धे द्याध्याम।
सध्विनिर्णये स्थुलेण हिन्दुपु हिन्दृशयत। ॥ ५० ॥
कामभोगविनाशकाशिणा। कौष्ठिकोऽप्रियसहसा।
क्षत्स्थार्या रससवाहे दिश्या। क्षत्तर्ता गता। ॥ ५१ ॥
गोपेऽवृत्त समाधाय पीता। कुष्ठ्युपजिविन।
व लक्षणं करिष्यन्ति ते दिच्छा वैश्यंत गता। ॥ ५२ ॥
हिस्तासुतातिया। शुद्हास्त्रवेक्षकर्मोपजिविन।
कुण्डाशीचर्यचाल्याते दिच्छासूद्वान गता। ॥ ५३ ॥
संवा चाराविनाशकृत्यमेधेद्विसहससन।
मोक्षार्यं विश्वरूप राजाःकृद्देश्वरसाम। ॥ ५४ ॥
मधुरिज्ञाञ्ज्यात्रकृत्यमोहिकेश्बर।
प्रेरिति वरे दत्र पुण्डीरिकाय विश्यतान। ॥ ५५ ॥
राजस्तवतमोर्लावसदिवात्वानस्तवमध्ये।
प्राप्ते विश्वरूपोऽक्षे ध्वेश्वराश्चाचर। ॥ ५६ ॥
बहुविश्वहरावि। नुष्टिस्यातिलयापि।
हरिवेश करोऽक्षे राजस्तवतमोवधार। ॥ ५७ ॥
साधकासिद्धशास्त्रवेश लघुय राजस्त गता।
तामसा राजसौवनस्योऽङ्कोऽङ्कोऽङ्कालिनी। ॥ ५८ ॥
धर्मसागराद्यं पक्षस्तवाद्यपर्यऽप्रसासाम।
पिशाचार्यधर्मसाहद्यं लहु रजस्तं। ॥ ५९ ॥

1. "शुद्वन्द्वारणा" 2. "शुद्वन्द्वारणा"
वेदव्यासपर

ईश्वरार्जानामविष्णुभिःसैमुखैसुखलितानांत
आरोग्या भाषकारिद्रेष्टेन्तसोकारिद्रेष्टवनांदनः || ६१ ||
यो ते सदासुयुगदृश वा वायव्यस्युद्विर || ६२ ||
वेदद्वीपायो थे धर्मस्तिस्तुपुलिष्यानुसार || साध्विके || ६३ ||
अयोध्यवंदवेदान्तको ज्ञातास्तामस्तातश्रित || ६४ ||
विष्णुकरमण्यपन्तो एवमहोत्तमो यथा तथा ||
तात्त्विक्षार महारूपावणि तु मद्यन || ६५ ||
निथ्यायिक्षानातन्त्रगुणावलोकता हरिः ि
पुरुषां निग्रामेन परम्पद यपावह || ६६ ||
उक एव परी विष्णु सुरासुरनिग्राम् ताः ||
निम्नानुगृहुषीयविनिग्रहानिविन्यत || ६७ ||

दृश्य श्रीमद्भगवानिरसिते सर्वदर्शिनिसिद्धांश्चर्चास्तस्य वेदव्यासरीकः
शास्त्रपञ्चभाषाद्वादशकरणम् ||
सर्वसिद्धान्तव्रत

अथ वेदान्तपञ्च.

वेदान्तशास्त्रसिद्धान्त सक्षेपाध्य कथले।

तदर्थभवना मय सिद्धान्ता परि‌वादिनामूः।

वणार्थकत्वे पुणे‌ने वेश्मान्गलणेकारणी।

तद्वपस्त्रादिवाक्यावयोऽवह सिद्धास्थे बुद्ध।

निर्वातिविचित्रेणिन्निवित्यादिमुखवितास्य।

शमो दमो गुप्तात् वर्त्य तत्सिद्धिकारिता।

तध्वस्तपेते नान्न्यस्त तच्छादायर्थ परेभर।

तद्वर्धादधे पुरोविते तिर्यदण्डबिग्रेकोड़र।

तादात्म्यमाथिशब्दोऽन्तरवपस्त्रादिवाक्यो।

सोदीय पुष्पप्रत्यादिवाक्येषे तादात्म्यवन्य।

श्रीन्मत तत्त्ववपस्त्रादिवाक्य सिद्धाश्वकोपनाति।

कथ महत्त्वक पुष्पां विशेषाश्च महत्त्वक।

आलम्या जात्वक इत्यादिविषार्थभिमुख।

यज्ञायः प्रक्ष्यते तत्त्ववादितास्य।

बुद्धि‌निद्राध्यायेऽन्तर्वात्मा विष्णुः।

नामायुः प्रक्ष्यते सर्वेष्वादितास्य।

ध्यात्माः महाशिष्याः वात्स्यायपरस्त।

अवै प्रमसमाप्तां न विद्वां महत्त्वक।

इत्याःहनन्नातात्मांनाताय लोकः महत्त्वे।

पुष्पले जात इत्यादि विपश्युष्पो न तात्रूः।
वेदांतपञ्चः

अत्मा ज्ञातव्य इत्यादिविषयस्तवारूपं स्थिता।
वोध विद्धते ब्रह्मव्यवहाराणां ज्ञातं बृत्तामुः॥ ११॥
स्यादेवत्तक्कामकर्माणि प्रतिपित्तानि वर्जयदृ्ञ।
विहित कर्मे कुर्विन्य शुद्धांत करण पुष्पामुः॥ १२॥
स्वयमेव भवेन्त्वानि गुरुवाच्यायानवेष्टया।
तद्युक्त न विश्वान कर्माभि केवलेनवेष्टे॥ १३॥
गुरुपालदवय हि ज्ञाननित्यकामाजी।
प्रत्यक्षस्वर्गं बुद्धे कर्ममयुत्पावं शिक्तेः॥ १४॥
कल्याणश्यं नमायापायानि मासदके धना इव।
प्रत्यक्षस्वर्गबुद्धिस्तु ब्रह्मज्ञानाधिकारिण॥ १५॥
स्यादेव भवाजितांसा तत्त्वभरतदिरिगिते।
तत्त्वभरतदिरिगितीयोऽव्यास्यातो हि पुन पुन॥ १६॥
गुर्वनुमहद्विश्वन्त्य नात्मा सम-सकाश्यते।
आयुंविवाचनमित्यत्वा पप-पारसंवैतिक॥ १७॥
विविधं यथा तुच्छ शरीरं मुवात्यकन्।
तथा श्रवेदिर्वर्त्तं एवद्रेनमविवश जगत॥ १८॥
वेदांतोत्तक्कामविषयायानवेष्टितस्तु था।
अद्वैतविद्या सातादित्वं स्युतसुभुधास्मना, रिज्जना ॥ १९॥
अत्मण श्व ततो वायुविश्वं मित्यवस्ते जल्पु।
अनंतोष्ठित्वादूरूपविधायाचापप्योद्यामन्॥ २०॥
भोजपीयोऽवधमात्र पुरुषः पश्चकोेश्वरः।
अपर्यात्रितत्तत्त्वात् सूक्तमधुलत्त्वर्गोऽन्न। ॥ २१ ॥
गुप्तोम्बर्ति नवेर्दुःखियते नसुरस्तुक।
धर्माधिकारे तु श्रीराम निर्गितः राजस्थित ॥ २२ ॥
तथोत्साहे मनुष्यत्वमिति स्वते तु कर्मभिः।
लगसुक्तमुख्येऽवरिष्कमज्ञातस्मिन्नां प्राच ॥ २३ ॥
सताध्यापिन्यां स्रुवु पुरुषोपप न तत्ता।
शुभाधिकं पुरुषं गर्भं स्त्राधिकं वन्तुत्तथा ॥ २४ ॥
अश्वम् तथा तयोःसात्मं मातृसम्याग्यं सदा।
सर्वाध्यापिन्यां वञ्चिष्टांकुक्ता चरिताभिनां ॥ २५ ॥
पदश्रायान्यं भवेः तत्तिपुमातुस्मयत्रथे ॥
मुरुश्राव च पिपासा च शोकमोहीं अग्रस्वति ॥ २६ ॥
पहूँतः भएणानुभूमिपुरुषाय त्रियन्त्रयम्।
आलम्बिन अभन्त्र सम्प्रतिस्वार्थानं भाष्यं। ॥ २७ ॥
अन्नानूपाप्याण्डितामया कोेशास्त्रयातन।
आनन्दमयकोशश्च परं कोशा इतीरिता ॥ २८ ॥
महात्मनिः स्वित्त ह्यान्नमयपोथ्यस्थर।
मुनिमयपाल्लाम देह लोकायत तवलु। ॥ २९ ॥
देहभी परिभ्रम भाषणमयार्हणं विचित्र।
विज्ञानमयपाल्लाम बौद्ध पृथिवी तापपम। ॥ ३० ॥
आनन्दमयपाल्लाम बौद्धं कर्ममयस्वायते।
अहृतालम्बको तु श्राह प्राणी मनोस्य। ॥ ३१ ॥
कर्त्तृवाद्यसर्स्युप्स्य श्राह आलम्बिन्त्य।
कर्तृत्वं कर्मकाण्डं च भृद्धत्वाण्डमाणिनी। ॥ ३२ ॥

1 आहिताः is to be read as a tetrasyllabic word to suit the metre and is
equivalent to आहिताः
नेत्रत्वपत
भवम्याश्रयीय हि नायकः कर्म सिध्धति।।
वसन्ते ब्रह्माण्डावनीवादधीतिति वै विघी ॥ ३६ ॥
देहो ब्राह्मविशिष्टी वा कोषिकारः तु कर्मभ्यणः
सततनलावेद्यर्स्य लग्काँवासप्रयत्वादः ॥ ३४ ॥
न जागोत्ति कर्त्तिवृज्णिलालात्त्र कर्मभ्यणः
आलानो ब्रह्माण्डाविशिष्टाति व विचारले ॥ ३५ ॥
नार्तिर्गणःश्रमावत्स्याविकारस्योपथि सोऽपि
विशिष्टो नारः कर्मविशिष्टो देहदेहिनो ॥ ३६ ॥
अत कालपनिक कर्त्ति विज्ञवस्तुन कर्मभ्यणः
नेति नेत्रस्रूप्याणो तु प्रकर्षासो कर्मणे य ॥ ३७ ॥
भास्ते कपिर भास स्वानामाया शतोंस्याऽया।
भात्रवनापत्याया विशेपान् या कारोत्त्युः ॥ ३८ ॥
भार्गवगर्वाविशेष कालार्कमर्फ्तसदा
भुर्भिन्दोषितमेवानावेष्टिताणी दुःख सददग्निः ॥ ३९ ॥
व्यवहारानूः करोत्तुष्ण तम्भानुः तीक्षितेनवैविष्णनुः
मातृमहास्रेवादिधिमात् सत्त्यम्य सत्त्यम् ॥ ४० ॥
निन्दिक्यस्य लक्ष्यस्य चित्ताविद्यावसन सन्तुष्टः
क्तो न व्यवहारस्तु तम्भान्यपत्तिक्षण ॥ ४१ ॥
ज्ञानेश्वर्ग्यावशेषवाभ्युः भास्ते ॥ ४२ ॥
विषयार्थः दिवसाभ्यतत्वः प्राणः कियालयः
हजारासौरेश्वराः उंदिरकान इत्यः ईश्वरः ॥ १२ ॥
तस्य सेवायुद्योगीः गाणार्यः पयार बायिवः
करणार्यः कियावेद्वामार्द्वारकास्थः ॥ १३ ॥
हिगाना करण उंदिरकानः कार्यवशधिनः
आत्मेव केवलसाधारं बुद्धी तु माति भिदः ॥ १४ ॥
कुशींस्थे मयी माति केवलो नेति तद्वरः
कंतायोद्योगः कृष्णवल्लभः यथा योगः ॥ १५ ॥
सुखायोगः देशरथः नामचर्यार्थः यथा
मातृमन्नमंयेम्योः प्रिख्य आत्मसत्वते ॥ १६ ॥
क्षेत्रं चोपायः स्वल्पार्थः परसुद्वारः ॥
अनात्मा वियप्रश्रावी नतियायोऽन्ति न कर्त्सितः ॥ १७ ॥
वर्दोःतृणितः कस्मापि प्रतिप्रेमशावः
रूपादिर्म्याप्रस्ताध्यायव्याधिस्तिकतः ॥ १८ ॥
अस्तवचार्यानिप्पलायत्वादित्यंक्रोऽवरः
देहतो वेत्रसिद्ध वैदत्त्यरः प्रकाशनन्तः ॥ १९ ॥
अतस्वनभयब्रह्मस्वदेहो नामा लोकायोत्तिरः
माणोप्यास्मि न बायुवल्लभाश्वाध्वाबुधः ॥ २० ॥
इत्यादिधाण्यानां न नानां स्यामान्यः करणवशालावेद्वतः
चकेनान्यानां नामा मुण्डोऽन्त्र पदस्मात्वतः ॥ २१ ॥
स्वेच्छ पौर्णसानाग गुरुवेनामपविश्वः
धर्मस्यम्यमानां प्राणः प्राणे मनो मनः ॥ २२ ॥
सचिवदान्नदेशोलीयमिन्द्रपरमात्मा वहस्तीः।
यदा वाहोत्विन्द्रत्वमुद्रतामूर्ति सपाराधमुस्वात् ॥ ९२ ॥
तदा जाग्रत्वस्य स्थापत्यो विभवसंघिताः।
वाङ्क्षिद्रमूहलार्यानि मनोवाणीयं वेये यथा ॥ ९२ ॥
भुद्र स्मार्यान्द्रे भेयं तैतत्साह्यं पराशयं।
विविधातिमिरेरसस्तमनस्याभयन्वरिते ॥ ९३ ॥
सुप्रज्ञवस्य विनेयं भ्राज्ञ्यवन्द्राध्यात्मैः।
लापण्ड तिष्ठति शाश्वो मूत्रात्मीतिनिर्दृश्ये ॥ ९४ ॥
अन्यथा ध्यांयोऽश्च तं संस्कारियति वाने।।
लापण्ड म्यान्दुस्त्रि भवस्योम्हितो यतः ॥ ९५ ॥
सुब्रम्यस्य भाद्रसिवं परमुद्राति वेये स्मार्युः।।
स्थानमत विविधायाच्यावाण तद्विद्याय सुखम् ॥ ९६ ॥
वेदलाभ विज्ञानेन हुः स्वमवेव सुखभयः।।
प्रतियोग्मन्युत्ंदृष्टिपि सर्वार्थावोतिपि गृहते ॥ ९७ ॥
यतोहमस्म पुनः पृथिव ज्योतिषमव सचाये।।
व्यासेनेन भावान्ति ज्ञातामावोऽसुध्ये ॥ ९८ ॥
अत्र ब्रमसमाधाय दुःखवाह्ये न गृहते।।
प्रकृतेनेति तु समस्य नातान्तिमि सैन्तितः ॥ ९९ ॥
प्रतियोग्मप्राहार्याने दु तयथय ज्योतिषोऽन्ति।।
तावश्चाच्येष समानन्ति ताति पामाकरो माते ॥ १०० ॥
तैःविविधातिमिरेरसस्तमनस्याभयन्वरिते।।
सुखब्राह्मन्यितिनिर्दृश्ये पामायाच्यावाणस्य ॥ १०१ ॥
तत्त्वविद्या द्रात्मक संस्कारस्वरूपायत्नाश्रमाधिकारः

1. प्रमाणा नुमानानावतः प्रमाणात्मकाः... ॥ ८७ ॥
2. आर्थिक गढ़ा श्रेयाविकल्पा श्रेयाविकल्पम्... ॥ ८८ ॥
3. आत्रिलिपुत्रवाज एवं आदिकम्बनं मण्डः... ॥ ८९ ॥
4. आत्रिमालिकेति श्रेयाविकल्पमार्गम्... ॥ ९० ॥
5. वरिष्ठमेतेवाक्ष्यां अत्राविकल्पक्रमः... ॥ ९१ ॥
6. वरिष्ठकमेकवात विदेष गुणपत्ताः ॥ ९२ ॥
7. अहंकारः युव कायो व्रजाके श्रवणः... ॥ ९३ ॥
8. वरिष्ठकमेकवात विदेष गुणपत्ताः... ॥ ९४ ॥

10. प्रमाणो नुमानानावतः प्रमाणात्मकाः... ॥ ९५ ॥
11. गुणपत्त वरिष्ठमेतेवाक्ष्यां... ॥ ९६ ॥
12. वरिष्ठकमेकवात विदेष गुणपत्ताः... ॥ ९७ ॥
वेदान्तपथः

श्रुत्वतः समानश्च श्रोत्रात् शब्दश्च साक्षे हि ।
एकं तु सुविष्णुप्रेमं पश्च मन्त्रर्त्वे गुणः || ६९ ||
अति चर्मं तथा मांसं नाडीरोगाणि भूण्या ।
मृत्यूः श्रेयं तथा रक्तं शुचं मुखं लपाण्या || ६१ ||
निद्रा तृणं कुष्पा हृदयं सृष्टिनालुकिस्मनिजः ।
नात्तत्त्वशासीस हि योगेक्ष्यानोपने || ६७ ||
कौमकोपी लोभसो मोहः व्योममुणास्तथा ।
उत्तोऽववधूतमर्गं दुःखोपेनवोद्वांन्ति || ६८ ||
श्रीमान्वतसो तु पुराणे दृश्यते हि स ।
सर्वद्विनिष्ठान्तान्तर्द्वान्तान्तरनेिमान् कयात् ।
श्रुतार्थविशुद्धतितान तत्वत् परिणिती मुखः || ६९५ ||

te स्रामच्छद्वरावायुविनाए तस्मानिष्ठानान्तस्मदेहे वेदान्तस्याते नम नाम दानारूपकारणम् ॥

इति सर्वद्विनिष्ठान्तान्तरस्मदेहेऽस्मात् ॥

पृष्ठ १०१ मान-म
THE

SARVA-SIDDHANTA-SANGRAHA

PART II.

ENGLISH TRANSLATION.
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CHAPTER I.

INTRODUCTORY

1 (To that Being), who is variously understood by various philosophical controversialists in all (their several) systems of philosophy—to that same Being, who is indeed the one only Brahman to be realised in the Veda, we offer our worship.

2. The auxiliary limbs (Angas of the Veda), the secondary limbs (Upangas thereof), and the supplementary Veda (Upvedas) are all helpful to the Vedas themselves. They form the sources of knowledge regarding duty (dharma), wealth (artha), desire (kama), and final deliverance (moksha); and are fourteen in number.

3. The auxiliary limbs of the Veda are the following six, viz: the science of accent and phonetics (sahala), grammar (vyakarana), etymology and interpretation (mirakta), astronomy (jyotisa), ritual code (kalpa), and also prosody (chaudome). This

4. The secondary limbs (of the Veda) are the following four, viz., Mimansa, Nyayasastra (the science of reasoning), the Puranas, and the Smritis: these are in fact (the indirectly connected) outer limbs of the Vedas.

5. The supplementary Veda are of four kinds, and they are Ayurveda (science of medicine), Arthaveda (science of wealth and government), Dhanurveda (archery and the science of war), and Gandharvaveda (the science and art of music).

6. Siks (or the science of accent and phonetics) teaches clearly the distinctive characteristics of Vedic pronunciation. Grammar gives out the characteristics of words and their combinations.
7. The science of etymology and interpretation clearly teaches the derivations of the words to be found in them (i.e., in the Vedas). The science of astronomy mentions here (in relation to the Vedas) the prescribed times for the performance of the (various) rites enjoined in the Vedas.

8. The ritual code gives out the details of procedure in relation to (these) rites. Similarly, the science of prosody (chandānṛiti) teaches the number of the mātrās (moras) and syllables (to be contained in the various kinds of metrical stanzas).

9. The Mīmāṃsā is devoted to the enquiry into the meaning and aim of all the Vedas. The aphorisms of Nyāya (the science of reasoning) deal with the characteristics of pramāṇa (an authoritative source of knowledge) and such other things.

10. The Purāṇas supplement and amplify (the Vedas with) such Vedic topics as belong to lost recensions of the Vedas; and in the form of stories relating to great men, they (i.e., the Puranas) urge on the pursuit of the true aims of life.

11. The Dharma-śāstra regulates, by means of the classification of right and wrong deeds as appertaining to the various classes of people and (their) stages of life, the duties to be performed (by all) in life, and deserves to be accepted and acted upon (by all).

12. By means of the sections relating to the causes (of diseases), to their symptoms and remedial medicines (respectively), the Āśvamedha points out what makes for length of life and for health, and accordingly it teaches all (persons) what they have to do (in order to live well).

13-14. The Arthavāda (the science of wealth and government) is devoted to (the study and examination of) that happiness which is consequent upon the (proper) distribution of food, drink, and such other things (among people). Among other things, by making available the dakṣiṇā (i.e., the fee or any other gift to be given to other priests and others in sacrifices), the dīya (i.e., the clarified butter to be used in sacrifices), the puṇḍakā (an oblation in the form of a cake made of ground rice cooked in an earthen dish), and the caṇa (an oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.), as well as by safeguarding
CHAPTER I—INTRODUCTORY

them (from loss and destruction), it (viz, the Asthānēda) is suited to bring about the fruition of those aims of life which make up the (well known) collection of the four (well known things). Here (in this world) the Dhanurbanēda leads to the overthrow of enemies.

15 The employment of the seven notes of the gamut is in fact associated with both the Śama veda and the Gandhiva- veda (music), and the combination of secular notes (as taught in the latter) is helpful to that of the Vedā notes.

16-17 Thus it comes out that the (above mentioned) limbs and secondary limbs (of the Vedas), as well as the supplementary Viśeṣa, are all auxiliary and subordinate to the Vedas themselves. Of these fourteen branches of knowledge, the Mīmāṃsā alone is the greatest. It consists of twenty chapters and is divided into two parts in accordance with the subject matter dealt with therein. The Pūrva mīmāṃsā deals with the subject of karma (or ritualistic works) and extends over twelve chapters.

18 The śūtras (or aphorisms) relating to this (Pūrva mīmāṃsā) have been composed by Jaimini. The commentary (thereon) is the work of Sabara. The Maṇavānavaśīka is the work of Bhātta, as it has indeed been composed by the great teacher (Kumārila) Bhātta.

19 The teacher Prabhakara though his (i.e., Kumārila Bhātta's) disciple established on a slight difference of views a different school (of Pūrva mīmāṃsā) from that of Sabara, and this is known as the Prabhakara school.

20. The Uttara mīmāṃsa on the other hand consists of eight chapters, and it also divided into two parts under the head dealing (respectively) with deities and with the wisdom (of the philosophy). Both these divisions of the Uttara mīmāṃsa have alike had their śūtras (aphorisms) composed by Virā湿.

21 In the first four chapters here (in the Uttara mīmāṃsa) the deities referred to in the mantras are (given as) described by Sankarsana. For this reason it is called Desada bandha (i.e., the part dealing with the deities).

22 A commentary (thereon) in four chapters has been composed by the venerable teacher. The explanatory commentary
which he produced in relation to that (other part of the \textit{Uttara mīmāṃsā}) is spoken of as \textit{Vedanta}.

23 Al$	ext{ā}$mpida (or Gotama), Kan$	ext{ā}$da, and K$\text{ū}$pla, and J$	ext{ā}$m$	ext{ū}$ni, Vy$	ext{ā}$sa, and Patanyah—these authors of (philosophical) aphorisms are (all) believers in the \textit{Vedas}.

24 Brhaspati and the \textit{Arhata} (Jina) and the \textit{Buddha} are all opposed to the (religious) path of the \textit{Vedas}.

In view of the (varying) fitness of individuals, all these have become expounders of authoritative systems (of religion and philosophy).

25. The \textit{Bauddhas} the \textit{Lokayatas} (or the followers of Brhaspati) and the \textit{Jainas} hold it as an established conclusion that the \textit{Vedas} are not authoritative. They have to be refuted by means of logical reasoning by all those who maintain the authoritativeness of the \textit{Vedas}.

Thus ends the first chapter—the Introductory one—in the \textit{Sarva-darsana siddhanta-sangraha} composed by the venerable S$	ext{ā}$nak$	ext{ū}$rya.
CHAPTER II

THE SYSTEM OF THE LOKAYATIKAS

1. According to the doctrine of the Lokayatikas, the ultimate principles are merely the four elements, viz., earth, water, fire, and air, and there is nothing else.

2. Whatever is arrived at by means of direct perception, that alone exists. That which is not perceivable is non-existent, for the (very) reason that it is not perceived. And even those, who maintain the (real existence of) adista (the unperceivable), do not say that what has not been perceived has been perceived.

3. If what is rarely seen here and there is taken to be the unperceivable, how can they (really) call it as the unperceivable? How can that, which is always unseen, like the (ever unseen) horns of a hare, and other such things, be what is really existent?

4. In consequence of (the existence of) pleasure and pain, merit and demerit should not be here in this connection postulated by others. A man feels pleasure or pain by nature, and there is no other cause (for it).

5. Who colours wonderfully the peacocks or who makes the cuckoos coo so well? There is in respect of these (things) no cause other than nature.

6. The atmân (or self) is the body itself, which is characterised by such attributes as are implied in the expressions—'I am stout', 'I am young', 'I am old', 'I am an adult', etc. It is nothing else which is distinct from that (body).

7. That intelligence, which is found to be embodied in the (various) modified forms consisting of the non-intelligent elements—that is produced in the same way in which red colour is produced from the combination of betel, areca nut and lime.

8. Higher than this world there is none. There is no Svarga (or celestial world of enjoyment) and no hell. The world of Brahma and other such (worlds) are all invented by those who are
(followers of) other (systems of thought) than (what is followed by) ourselves and are (therefore) ignorant impostors.

9. The enjoyment of sārga consists in partaking of sweet food here, in enjoying the company of damsels of sixteen years of age, and also in enjoying the pleasures that are derivable from the use of fine clothes, sweet scents, flower garlands, sandal, and such other things (of delicious luxury).

10. The experience of (the miseries of) hell consists (only) in the pain caused by enemies by injurious weapons, by diseases and other causes of suffering. The final beatitude of mokṣa, however, death (itself), and that consists in the cessation of (breath, the principal vital air).

11. Therefore it is not proper on the part of a wise man to take (any) trouble on account of this (final beatitude). It is only a fool that becomes thin and worn out by performing penances, and by fasting, etc.

12—12½. Chastity and other such (cunning) conventions have been invented by clever weaklings. Gifts of gold and of lands, etc., the enjoying of sweet dinners on invitation are all the devices of persons who are poor and have stomachs that are (ever) lean with hunger. With respect to temples, houses for the distribution of drinking water to travellers tanks wells, pleasure-gardens, and other such devices—o by travellers praise them daily, (but) not others. The ritual of Agnihotra, the three Vedaś the (use the) triple staff the evening of one's self with ashes are all (merely) means of livelihood to those who are institute of intelligence and energy to.opines Brhaspati.

By adopting only those means which are seen (to be practical) such as agriculture, the tending of cattle trade, politics and administration, etc., a wise man should always (endeavour to) enjoy pleasures (here) in this world.

Thus ends the second chapter known as the system of the Lokāyātās, in the Saśra darśana siddhanta sīngraha composed by the venerable Śaṅkaracārya.
CHAPTER III

THE SYSTEM OF THE ARHATAS OR JAINAS

1 The doctrine of the Lokayatikas is liable to be objected to by all (other) philosophical controversialists. Now the Jaina, by (enunciating) his own doctrine refutes their doctrine (thus)

2 The heat of fire, the cold of water, the sweet sound of the cuckoo, and such other things happen to be (due to) the invariable nature (of these things) and (they) are not anything else.

3 Pleasure and pain, which are transient cannot be considered to constitute the nature of the ātman (self). By means of these two (viz. pleasure and pain) merit and demerit are determined to be the self's aśr̥ta (or invisible results of works done in former states of re incarnation).

4 The fault (in reasoning) pointed out by you (the Lokayatika), to the effect that, if what is unseen is in any way taken to be seen, then the unseen ceases to be the unseen, does not affect me (the Jaina), inasmuch as that (unseen) is established for me by means of the scripture.

5 And surely the inference of fire from smoke has been approved of by you also, who, on seeing the smoke run near (to where it is) for the purpose of getting at the invisible fire.

6 Those persons, who take their stand on the scriptures of the Jainas, come to know clearly (both) the seen and the unseen by such means as perception, inference, and scripture.

7 Human beings are of three kinds, namely, the perfected beings, the beings in (mundane) bondage, and the sufferers in hell. Some are (by their own nature) the highest of perfected
beings (while) others (become so) with the aid of mantras (mystic magical formulas) and the power of sovereign herbs

8 To any one in this world, who has adopted renunciation, freedom from (mundane) bondage results through the united operation of knowledge and works in the manner taught by the (great) spiritual preceptor

9 Bondage in the case of the Arhatas is that obstructive veil covering the knowledge of all things, which is (in the case of all of them) produced by the bodies acquired by them in consequence of (their) karmas (or the impressed effects of actions done in previous states of re-incarnation). And final liberation consists in the souls having no (such) veil of obstruction.

10 All bodies, with their organs (of sense, etc.) are made up of ultimate atoms, otherwise known as pudgalas, which follow (in the wake of) the merit and demerit (of beings)

11 The selves, which exist in the ages consisting of the bodies of creatures, beginning with worms and insects and ending with elephants are of the size of their respective bodies, and they are attached to their bodies by reason of (their) ignorance

12 In regard to the body, which is itself an obstructive covering for the atman, there need not be any other covering such as a cloth, etc., for, if such a covering is admitted (to be required), then in regard to this also (another covering will have to be admitted), and there will thus result the logical fallacy of a regressus in infinitum

13 The yogins (or the true seers of the self) do not cause pain to (any being in) the whole collection of living beings, in thought, or word, or deed, (they) assuredly move about as sky-clad (or naked) persons leading the life of celibacy

14 They (carry) the feathers of peacocks in their hands, and are accomplished in adopting the various postures (prescribed for yogic meditation), such as the 'posture of the hero', etc. They eat out of the 'vessels' consisting of (their own) hands, and have their hairs cut, and are engaged in silent meditation

15-15½ These selves are free from stains and are pure, and are able to) destroy the multitude of sins appertaining to
those who bow unto them in reverence. That Omniscient Spiritual Teacher of the world, who is the bestower of the fruits of (even) their mantras, and is established as an authority on the road to final freedom—He is (certainly) worthy of being faithfully followed by all.

Thus ends the third chapter, known as the system of the *Arhatas* (or Jainas), in the Sarva-darsana-suddhānta sangraha composed by the venerable Sankaracarya.
CHAPTER IV.

THE SYSTEMS OF THE BAUDDHAS

I.

THE SYSTEM OF THE MADHYAMIKAS

1. Now the Bauddhas unhesitatingly discard the system promulgated even by the spiritual teacher of the Jainas, just as (they themselves discard) the doctrine of the Lohayatas.

2. By reason of the difference in views among the four (classes of the followers of Buddha), the scriptures of the Bauddhas are of four kinds, and they impel (men) to live (their lives) thus or thus, according to their (particular) fitness and qualifications.

3. What is known as 'intellect' is indeed 'consciousness' itself. It is not considered to be an internal instrument (of the mind), because (the expressions)—'He is aware' and 'He understands'—are (generally) used as if they are synonymous.

4. For three out of the (four) schools of Bauddhas, the understanding exists undisputedly (as a reality) In (the view of) only two of them external objects exist (in reality). There is difference of opinion (among all of them) in respect of other things and that is as follows:

5. That Baudda, who is a Vaibhavika declares that external objects are established through direct perception. But the Sautrantika (Buddhist) says that external objects are (merely) such (things) as are inferred from the forms of consciousness.

6. The Yogacara (Buddhist) says that only consciousness is (real) here, and that nothing else (is real).

And the Madhyamika (Buddhist) disputant says that in fact even consciousness does not exist (as a reality).

7. The Madhyamikas consider that the ultimate principle is not existent, nor non-existent, nor existent-and-non-existent, nor
(anything else which is) different from both (the existent and the non-existent), and that it is (thus) outside the scope of (all these) four (possible) alternatives.

8. Whatever is non-existent, that cannot be produced by any cause, as, for instance, the (absolutely non-existent) horns of a hare (cannot at all be produced). If origination is admitted to be desirable in the case of what is (really) existent, then (in fact origination) produces (only) that which has been already produced.

9. It is impossible for one (and the same) thing to be both an entity and a non-entity. Nor does it stand to reason (to hold) that one (and the same) thing is distant from (both) reality and unreality.

10-11. Therefore it is proved that the ultimate principle is such nothingness as is outside the scope of the four alternatives (above set forth). If, in the enquiry whether or not the generic configurations of things are different from the individuals characterised by those generic configurations, it be admitted that they are different, then those (generic configurations) have to be apprehended separately from the individuals, like the toes (for example, which are separately perceived in the body which is their possessor). That individuality which is self-evidently well established is (indeed) what belongs to the ultimate atoms.

12. The characteristics of ultimate atoms have to be described by the Vaisēṣikas and others (like them). By (the atoms) having to come together at once in sixes, there would arise in relation to the ultimate atom the character (of its) being made up of six parts (or aspects).

13-16. If, however, (all the six atoms) happen to occupy the same space, a collection (of atoms) has to be of the same measure (in volume) as a (single) atom.

Are generic characteristics, such as Brahminhood, produced by the study of the Vēdas, or are they produced by means of (certain prescribed) sacraments, or by both (these means together)? This is all inappropriate. If it be by means of the study of the Vēdas that Brahminhood results, then a Śūdra, who, having gone to another province, learns the Vēdas well (there), may also
acquire Brahminhood. And here, in this world, no Brahmin is
to be seen, who has (undergone) all the (required) sacraments,
unmismatch as the sacraments prescribed for a Brahmin are in fact
forty (in number). If one who has (undergone only) one sacra-
ment might be a Brahmin, then all men would become Brahmins.

17-174 When it is (thus) demonstrated that there are not at
all such things as constitute generic and specific configurations of
characteristics, the principle of consciousness also ceases altogether
to exist, since there arises as a consequence the (utter) absence
of (all) objects that are to be known.

Such is the discussion conducted by the Madhyamikas them-
selves in relation to (their own) ultimate principle of nothingness.

Thus ends the system of the Madhyamikas.

II

The System of the Yogacarins

1. The Yogacara, who maintains that consciousness exists
quite independently (of the existence or otherwise of external
objects) refutes the theory of nothingness stated thus by the
nihilist Madhyamika.

2. If all is mere nothingness as mentioned by you, then (your)
nothing itself has to be the criterion of truth to you. Hence
you cannot appropriately have any right of discussion with others
(who hold something other than nothing to be such a criterion).

3. How do you then undertake to prove your own position and
to disprove similarly the adversary’s position? And why do you
not here (in this case) argue, (as you well may), to the contrary?

4. What is of the nature of consciousness is indeed indivisible,
but by those whose vision is confused, it is seen to be as it were,
differentiated into the perceived object, the perceiving subject,
and (then) the perception (itself).

5. The means of knowledge, the object of knowledge and the
resulting (knowledge), &c., have (all) been, in accordance with
the (current) views regarding (the nature of) knowledge, stated
Chapter IV—The Systems of the Buddhists

(to be different and separate in character) The ultimate truth also will be expounded, when (in fact) there arise qualified persons (to grasp it).

6 Indeed, there exists in reality (only) one thing, and that is of the nature of the intelligent principle of consciousness. And (its) oneness is not destroyed in consequence of the varied character of (its) manifestations.

7 In regard to one and the same body of a fine young woman, a religious ascetic, an amorous man, and a dog have (respectively) three different views, to the effect that it is a (mere) carcase, a beloved mistress, and a thing fit to feed upon.

8 If, nevertheless, that young woman (happens to be) only one, similarly is the ultimate principle of consciousness (only one) to us. Whatever else (is postulated) other than that, such as the (configurations of) generic characteristics, etc.—you may (freely) disprove (all) that.

9 Therefore consciousness, which is (fleeting and) momentary, and is (at the same time) wrongly differentiated in three ways by deluded persons——(that) alone is held in honour (as the one reality) by those, who have come to know (this) self-luminous principle, and are desirous of obtaining the salvation of final deliverance.

Thus ends the system of the Yogacaras.

III

The System of the Sautrantikas

1 Consciousness alone has here (in this system) been postulated by the clever Yogacara. There can be no perception without an object of perception. Therefore, according to us, external objects also exist (in reality).

2 According to the view of the Sautrantikas external objects are always inferred (to exist) by means of those differences (in perception) which consist of (many, wonderful varieties in forms of consciousness, such as blue, yellow, and so on.
and rūpa-skandha (or the perception-aggregate) here is the collection of (all perceivable) embodied beings.

13—15 Pillars, pots, etc., which are all aggregates of embodied things, are made up of atoms.

(The qualities of) solidity, shape, etc., belong to (the element of) earth, and fluidity, etc., belong to (the element of) water. Heat belongs to the element of light, and cold to the element of air. From the putting together of colour, smell, taste, and heat, as (they) appertain to these four elements (above-mentioned), the earth, etc., are produced and they are all aggregates of ultimate atoms.

The ear, the skin, the eyes, the tongue, and the nose are the five organs of knowledge.

16 (The organ of) speech, the feet, the hands, the anus, etc., are known as the five organs of action. The consciousness which is embodied in a collection (of atoms) is intelligence, and the manas is (its peculiar) instrument (for experiencing pain, pleasure, etc.)

17 (What is here taken as) the body, which is the same as the world, is, through deluded vision, imagined to be (of a) fivefold (composition), consisting of name, class (or genus), quality, substance, and action.

18—10 The criterion of truth as defined in the scriptures of the Buddha is held to be of two kinds. That is direct perception (properly), which is free from super imposition and is undeluded. The super imposition (here thought of) is, however, of five kinds, consisting of name, class, quality, substance, and action (respectively). Here (according to the Buddha), the nature of logical inference consists in (arriving at, the knowledge of what is characterised by the sign by means of the direct perception of (merely) the sign (itself))
20 Ignorance, which is of four kinds, is removed by means of these two criteria of truth (perception and inference). When this fourfold ignorance is destroyed, then the basic ignorance (relating to the common phenomenal apprehension of the universe) departs (as well).

21 When (this) basic ignorance ceases to be, (then) there arises a continuous flow of faultless states of consciousness, and final deliverance is declared by the Sage Buddha to be nothing other than (such a flow of) faultless states of consciousness.

22 O ye, who are desirous of (attaining) true knowledge, listen to that supreme wisdom, which is free from the defects associated with birth, continuance and death, (that wisdom) which tears to the roots all attachments (giving rise to the bondage of karma) and is produced through (the living of) such (a life of) yoga as is characterised by the giving up of (all) likes and dislikes—(listen to that) supreme wisdom which is neither correlated to existence nor to non-existence, (to that) which is free from all intrinsic duality and is unequalled (to that) which is pure like the firmament (on high) and is the source of (all) wealth—(listen to that)

23 The Divine Lord, who has been declared (to exist) by the Vaisnavas and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us. Now, He is disproved (by us thus)

24 He who knows the truth regarding what is (morally) worthy of acceptance and what worthy of rejection and also knows the means for the attainment of final deliverance, he alone is our authority, (but) not that Omniscient Being who is mentioned by you

25 A man may 'see' things at a distance, or he may not. He may very well 'see' the truth he wishes to see. If he who can see far is to be (our) authority, then we (may as well) worship eagles (which are known to be able to see very far).

26 Is there any one who knows the number of ants, etc., in a country? The ownership of all things, which is declared by you to belong to the Divine Lord, is not (logically) maintainable.
27 If He be the agent in relation to (the production of) all things, then He leads men to the practice of unrighteousness (also) (Thus) urging men to do what is improper, how can He lead them to do (only) that which is proper?

28 In relation to him who is bad, indifference should be the proper attitude to be maintained by those who are good. (Surely) it is not a good deed on the part of the good to put salt into a cut wound.

29 If the Divine Lord Himself is the authoritative producer of all (your) religious scriptures how can His language, wherein the former part is contradicted by the latter, prove authoritative?

30 If He induces men to do only that which is virtuous, then He becomes the promulgator of only one (kind of) scripture. How (then) can the creator-ship of all things be predicated of Him who is (thus) effective (only) in part?

31 Does the Lord create the world with some profitable object in view or (does He do it) without any such (object)? If He desires (any advantage to Himself), then He is imperfect. If He does not, He need not take up the work (of creation) at all.

32 Does your Lord, like a deluded fool, undertake to do that which is profitless? What (for instance) is the use of making the everets, etc. of sheep etc., round (in shape)?

33 If His activity (in relation to creation) be for mere diversion then does He play like a child? To Him who plays always (thus) pain alone turns out to be the (ultimate) result in abundance.

34 This ignorant creature (man) is powerless in regard to his own pleasures and pains. Being (unavoidably) impelled by the Lord, he may go either to paradise or to hell.

35 In the hell, which is full of suffering, living creatures are alas! torn away (as it were) from their lives by means of the heat of red hot iron, etc., by the Lord, who is desirous of enjoying just a little pleasure of diversion (thus).

36 If He is able to bestow boons (freely), He may bestow (the boon of) paradise on one who commits such (offences) as the killing of a Brahman, and bestow hell on one who performs the soma sacrifice.
37 If He bestows gifts according to the karmas (of individuals), then all men may (well) be Lords (like Him). Being devoid of freedom in the matter of bestowing gifts, how is He to be called the Lord of all?

38 The Omniscient Lord, who is accepted by the Nyaynikas and others, is (apt to be) refuted thus. Hence the sage Buddha, who alone knows what is (morally) worthy of adoption and what worthy of rejection, has to be accepted (by all as a true teacher and guide).

39 One should offer worship to the sanctuary (Worship of) the sanctuary and other (such) duties, prescribed in the scriptures promulgated by the Buddha, have (all) to be performed, but not sacrifices, etc., which are taught in the Vedas and other (allied) scriptures.

40 The Baudhitas, beginning with the Vaibhasikas, take their stand (respectively) on action, on divinity, on (the practice of) meditation and mental concentration (yoga), and on nothingness. They (the Baudhitas) are only (of) four (kinds).

Thus ends the system of the Vaibhasikas, among the doctrines adopted by the Baudhitas.

The theories of the Lokayitas, Arhatas, Madhyaniikas, Yogacaras, Sautrantikas and Vaibhasikas—which are six in number—are now concluded here.

Thus ends the fourth chapter, known as the theory of the Baudhitas in the Sarva-darsana-suddhanta-sangraha composed by the venerable Sankaracarya.
CHAPTER V—THE SYSTEM OF THE VAJASEIKAS

9 Time also is non-intelligent, and so it surely cannot bestow on them (the individual souls) the fruits of their karma. Therefore (some) other Being, who is different from all these, happens to be the giver of the fruits (of karma).

10 And such a Being, knowing as He does all the various living creatures and the places wherein they reside, has to be admitted to be the Omniscient One (But) those others, whom the Buddhas and others approve of, cannot be (so accepted).

11 He who does not know all the living beings in the world, but only knows what (in life) is (morally) worthy of acceptance and what worthy of rejection, and has (therefore) the scope (of his knowledge) limited—(he) is not different from such as are like ourselves and is not (hence) omniscient.

12 On knowing (the truth of) that one part of the Vedas, which teaches about the production of (the visible) showers of rain by means of the sacrifice known as Kurvasti, it becomes necessary to place faith in those invisible things (known as) svarga (paradise) and apavarga (the final bliss of soul deliverance).

13 In determining (the truth regarding) the unseen (results of Vedic works), the shower of rain declared (to be produced) by (the performance of) that sacrifice, which is known as Kurvasti, has to be noted. The attainment of sons and cattle from the performance of the sacrifice known as Citra and other such sacrifices has (also) to be noted in determining (the truth of) the unseen results (of Vedic works).

14-15 In relation to (the items of) time specified in astronomy, the proof thereof is in the (timely occurrence of the) eclipse. Whatever the Buddhas and others (like them) have taught to the effect that (all) such things are (wholly) authoritative as are (well) known (to be) partially (true),—that has been stolen from the Vedas by (these) discoverers of the whole world. After having the grammar of the hymns (of the Vedas), other (similar) hymns were composed anew by them.
CHAPTER V—THE SYSTEM OF THE VAISHESIKAS

throwing upwards, locomotion, and throwing downwards. Generality is here (in this school) known to be of two kinds, namely, the higher and the lower.

28-29 The higher (or the more comprehensive) one is the generality denoted by existence, etc., while the lower (or the comparatively less comprehensive) one is known to be such as substantality (for instance). Those things, by means of which the mutual distinctions among the substances here are made out, are to be understood as forming particularities, and those (particularities) where only in substances Intimate relation is the relation of substances with (such things as) qualities, etc.

30 These six categories (of things) comprise (within themselves all) the objects of knowledge. The whole world is made up of them. The realisation of their similarities and dissimilarities is the means of attaining the salvation of final deliverance.

31 The atman (self), which is located within (material) substances, is itself of (two) different kinds in the form of the individual soul and of the supreme soul. The gods, men, and the lower animals are (all) individual souls and the Great Lord is the other (kind of atman).

32-34 (That person), who performs the duties enjoined by Him, he is freed (from the bondage of saṃsāra), but the other person (who does not perform such duties) is bound down (in bondage). The Viṣṇus, the Smṛtis, the Itihitas, etc., the Purāṇas, the Mahābhārata, etc., have all to be understood as constituting the commandment of the Lord, and (this commandment) should not be transgressed at any time by those who are believers in the Viṣṇus. The criteria of truth are of three kinds, namely, perception, inference, and scripture. The Creator of the World is made out (to exist) by means of these three criteria of truth. Therefore the works enjoined by Him have to be performed for the purpose of satisfying Him solely.

35 This divine and supreme Lord may be made to become pleased only by means of loving devotion. From His grace results the beatitude of final deliverance, which consists in the cessation of the activity of the instruments (of the soul).
CHAPTER VI—THE SYSTEM OF THE NAIYAYIKAS

CHAPTER VI.

THE SYSTEM OF THE NAIYAYIKAS

1. The theory of the Naiyayika is briefly expounded now—(the theory of him), through whose logical reasoning the Vedas devoured by the wretched heretic folk have been saved (from destruction)

2—5 Akṣapāda (Gautama) declares that the salvation of final deliverance results to individual souls from the knowledge of the sixteen topics beginning with pramāṇa (the means of proof). These are—the means of proof, the object of knowledge, settled conclusion, and the other thing—doubt, purpose (or motive), example, demonstration, premise, reasoning, discussion, controversy, cavilling, fallacy, perversion, self refutation, and also final refutation. There are four means of proof here (in this system), viz., perception and what is called inference, comparison (or analogy), and scripture. Comparison, however, is not admitted by some (as a means of proof). Perception is (firstly) that of ourselves and of others (similar to us), and there is also (secondly) another (kind of it), viz., that of the yōguṇa (or transcendental seers).

6—8 The yōguṇa see all things by means of the grace of the Lord. The Lord naturally sees all things with His eye of knowledge. The beings with the eye of flesh do not realise the Lord of all even with (great) effort. It is, however, clear that the following syllogism proves the Lord—All things such as the earth, the mountains, etc., are understood to have an Omniscient Being as the cause (of their creation), because they are all, like pots (for instance), produced effects. It is thus that the Creator of the world is inferred.

0 If it be said that, in regard to the earth, etc., their being produced effects is (itself) not proved, then that also, namely, their being produced effects, may be proved by means of (the fact of)
their being made up of component parts, in the manner of pots, walls, etc., (which are all made up of component parts)

10 In relation to (the possession of) the physical body, etc., as seen (in the case of the makers of pots, makers of walls, etc.) in the above illustrative example, the question of merit and demerit (as determining the material embodiment of a soul) arises (as a matter of course). From this circumstance, no particular objection can in any respect be raised here by Bhatja and others (in relation to the proof of the world creating Lord).

11 Any such objection is not valid (as regards God), because there is (the appropriateness of His) belonging to a class which may be (either) superior (or) equal (to that of the makers of pots and the makers of walls, etc.). What is really inferred here is simply the creatorship (of the Lord) purely from the fact of (the world) being a produced effect.

12 If you raise any objection (to this) with the aid of (any) such peculiarities as may be found in the (given illustrative) examples, then there will also be room (even in the reasoning accepted by you) for the negation of the inference of fire from smoke.

13 The Lord Sava, even though He has no body, performs work here out of (His own free) will, in the same manner in which a person, without necessarily requiring (another) body (as instrument), makes his own body move.

14 The attributes of the great Lord are these three, namely, desire, knowledge and effort. These may, like the essential characteristics of atoms, exist even where there is no (built-up) body.

15 No effect is here produced without (a producing) action, and it is proved by us that this action has to be preceded by effort, because it has the character of an action like the actions of persons like us.

16 That enumeration of the non-existence of the Lord, which has been made (by our opponent), has been (thus) disproved through (the process of) elimination, by taking into account the appropriateness of the earth, etc., being such produced effects as can be caused (only) by the activity of One who is omniscient.
CHAPTER VI—THE SYSTEM OF THE NAIVATIKAS

17 That logic by which the Vaiseshika has proved the Lord God through the process of elimination—that has to be adopted here (by us also). In this respect, both our systems are alike

18 Because time, karma, prakriti, etc., are non-intelligent, the Lord Siva is different (from them). And because individual souls are all possessed of very limited knowledge, He (the Lord Siva) has to be accepted as no other than an Omniscient Being.

19 The authoritative ness of the Vedas is accepted, because they have been brought out by the Omniscient Lord. The authoritative ness of the Smritis and such other (sacred writings) results from their being based upon these (Vedas).

20 Svarga (or the celestial world of enjoyment) and the final salvation of the soul's deliverance (apurarga) come only to those who faithfully perform the karmas (or works) which are ordained in the Vedas and in the Smritis, but they (viz., svarga and apraargha) never come to the heretics anywhere.

21 The Lord Siva is described also in the Tirumahabha mantra and other such (mantras) by means of such things as are (calculated) to remind one of what is good to be adopted in the (daily) practice of religion.

22 It has been explained by means of reasoning and other such (aids) that, on observing among other things the shower of rain as the visible result of the performance of the sacrifice known as Karmatis, faith has to be placed in these (two) unseen things, namely, svarga (heavenly paradise) and apraargha (the final deliverance of the soul).

23 The whole lot of the scriptures produced by Buddha and others (like him) is unauthoritative like the language of the insane, because these scriptures have been composed by persons who were not wise and trustworthy.

24 What the thorny hedge is for the protection of the growth of (the crops raised from) the seeds sown in the fields), that the hedge consisting of logical reasoning is for the safeguarding of the truths expounded in the Vedas.

25 Logical reasoning supports right knowledge, and it is associated with three processes of dialectics. These dialectics
processes are understood to be only three, viz, discussion, controversy and cavil.

26 A discussion is (that which is carried on) by the student with the teacher with the object of learning the truth. Neither victory nor defeat is (the aim) here. Both these (arise as aims), however, in relation to controversy and cavil.

27 In regard to controversy, as also in regard to cavil, there are four constituent requisites, viz, a disputant, a counter-disputant, a questioner, and a president of the assembly (wherein the parties carry on their dialectic contests).

28 The counter-disputant whenever he is in dread of defeat due to his (own) ignorance of the appropriate answer, should conquer the disputant either by (the process of) perversion or by (the pointing out of) self-confutation and other such defects (in his arguments).

29 In regard to the person who utilises (in his arguments the process of) perversion or (the pointing out of) self-confutation, one should set up a final refutation. That which puts an end to a dialectic exposition is said to be the final refutation.

30—33 Of these (the kinds of) perversion is of three kinds, being based on the secondary sense of words, on their general significance, or on the (ambiguity of the) language (used by the opponent). When it is said by a disputant that a certain dnya (or twice born Brahman) knows (all) the four Vedas, if the opponent finds fault with this, taking for the purpose a general view (of the situation), and says—"Is this anything wonderful? To be the knower of the four Vedas is quite in keeping with (his) being a Brahman (dnya)—then, as a refutation (of this position), its over comprehensiveness should be brought out by means of (appropriately argumentative) sentences. When a disputant gives out (for instance)—"This Vedic student is a nine-caste"; there would be verbal perversion (in the controversy).

* The word caste means both new and nine in Sanskrit so that a nine-caste may be either he who has a new cloth or he who has nine cloths. The speaker here uses the expression in the former sense but his opponent purposely misunderstands him in the latter sense.
there, if the speaker is refuted (by his opponent) by saying—
"Where are the nine cloths of this (student) ? " By reason of
its being opposed to the intended purport (of the speaker, this
sort of reply) suffices the meaning aimed at (by him).

34 An argument which is destructive of one's own (position),
or a reply which is well capable of being found fault with—that
is self-confutation. This consists of twenty-four varieties.

35 Where a counter disputant employs the twenty-four kinds
of (arguments leading to) self-confutation and thus gives erroneous
answers, what has to be urged (to put him down) is final
refutation.

36-38 The various kinds of self-confutation are (dependent
upon) what follow likeness, unlikeness, equality, superiority,
inferiority, describable and indescribable, alternative suppo-
sition, apphrasability, napphæasibility, and the process of accom-
plishing the end in view, incident, counter illustration, ineffectivi-
ness, doubt, presumption from circumstances, uniformity, and
what are called logical proof and inconclusive argument, action,
perceptibility, the irremovable and the variable. Since these
happen to be the means of giving rise to (the sense of) sameness
(in relation to both the sides of an argument), they are (also)
known as the (different) kinds of 'sameness' (in dialectics).

39-40 When there is complete ignorance of the right answer
(to be given in an argument) absolute defeat will be the
result. Accordingly, (even) by means of controversy and cavil,
one has to refute those who are outside the pale of the Vedas,
and then, for the purpose of satisfying the Lord God, one has
to perform only such works as are enjoined in the Vedas. By
means of the power of yoga (meditation and mental concen-
tration) obtained through His grace, he, who is desirous of obtaining
the final deliverance of his soul, will obtain (that) deliverance.

41-43 In the condition of final release there will be the
experience of eternal bliss without (any perception whatsoever
of) sense objects

I choose to be a fox in the beautiful Brñдавana in preference
to that altogether blissless salvation of soul deliverance, which has
been taught by the Vaisēṣika, who, by means of the sacrifices prescribed in the Vēdas and by means of the grace of the Lord, wishes to attain with great effort the (altogether feelingless) state of a swoon, a condition of existence similar to that of a stone. Indeed it has been already stated that the final deliverance (of the soul) results from that yoga, which is the outcome of loving devotion directed to Hari (or the God Vishnu).

44-44½ Yoga has eight essential constituents, namely, internal self-restraint, external restraint of conduct, assumption of postures controlling of the breath, drawing the senses into the mind within, and sustained attention, and intense meditation, and self-realisation. The Saṅkhyā will explain these at length.

Thus ends the sixth chapter known as the theory of the Nāyāyikas in the Sārva-darśana siddhānta sangraha, composed by the venerable Śankarācārya.
CHAPTER VII

THE HISTORY OF PRABHĀKARA

1. Now, the theory of the teacher Prabhākara, who, even out of rivalry with his (own) preceptor, extolled the Pārśva mīmāṃsā, will be briefly described.

2. According to (this) teacher, there are five categories, namely, substance, quality, action, generality and subordination—which, along with power, similarity, and number, are understood to be (altogether) of eight different kinds. There is no particularity, and there is no non-existence as apart from the (correlated) surface of the earth, etc., and only that work which is ordained in the Vedas can be the bestower of the salvation of soul-emancipation, and no other (work is capable of being the bestower of such salvation).

4. Indeed, he becomes subject to bondage, who performs such karmas as have desirable (selfish) objects in view, or such (karmas) as are prohibited (in the scriptures). The (contents of the) Vedas are divisible into four kinds as vidhūs (or mandatory injunctions), arthavādas (or explanatory disquisitions), mantras (or metrical hymns), and namaṭhyās (or names). These (Vedas) have the mandatory injunctions as their important subject matter, and teach us what constitute (our) duties as well as what do not constitute (our) duties. Such injunctions—as "The atman (or self) has to be known"—are contained in the Arūna (that is, in the Upaniṣads), and clearly expound there (the acquisition of) the knowledge of the self as it really is. The atman (or self) is different from the intellect, the senses, and the body, and is all-pervading and unchanging.

7. In the cognition of objects, it appears to be varied in form in relation to every one of the (many) fields (of objective cognition). In (the perception)—"I know the pot well"—surely there arises to a person at once a threefold cognition.
8 Indeed, to the (perceiving) person, the pot appears as constituting the object of knowledge, the agential subject of knowledge (appears) as derived from the ego-idea, and the knowledge (itself appears) as a self-luminous something.

9-10 The Vaisēṣika has declared that the final deliverance of the soul results from the cessation of the activities of the instruments (of the soul). Accordingly, be, being anxious to cross the shoreless ocean of unendurable samsara wishes to attain that final deliverance of the soul, which is (merely) a state of existence similar to that of a stone, and is the outcome of the destruction of volitional effort, pleasure, pain, desire, merit, demerit, etc.

11 The destruction of pleasure, which is (itself) achieved with pain is as desirable as the destruction of pain (itself). The experience of eternal bliss cannot, moreover, be admitted in relation to the attributeless (soul).

12 One should not create a change of view in (the minds of) those ignorant persons who are attached to karma (or ritualistic work). The path to be adopted by those who have renounced the world is different, (and that) is not at all suited to those who are devoted to (ritualistic) work.

13 Therefore considering that they are enjoined (in the scripture) sacrifices and other religious duties have (all) to be performed. Otherwise the harm of sinfulness will befall those who are qualified only to live the life of (ritualistic) work.

14 Those who solely depend upon (such) works alone, will (also) attain unsurpassable good (in the end). There is (in fact) no superior deity other than what is aimed at by the use of the ending of the fourth (or dative) case.

5 On the lines laid down by his preceptor, Bhatta (Kumarila), this teacher Prabhākara set at naught (all) those who (then) stood outside the pale of the Vedas, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works.

Thus ends the seventh chapter, known as the theory of Prabhākara in the Sarvadarśana siddhanta sastra, composed by the venerable Saṅkaracārya.
CHAPTER VIII.

THE SYSTEM OF (KUMĀRILA) BHATTĀCĀRYA

1 The great teacher Bhatta, who was a particular incarnation of Kumāra (the war-god), established well on earth the (religious) path of the Vedas, which had been in fact set at naught by the Buddhas and other atheists in former times.

2 On giving up both those (kinds of) works, which have (either) the attainment of particular desired objects in view, or are prohibited by the scripture, the wise man, whose mind is purified, attains the highest bliss through performing such works as are ordained (in the scripture).

3 The results of the works, that have particular desired objects in view, have, in accordance with those (very) works having (such) specially desired objects in view, to be enjoyed only after being born again by (those) men who perform the works with specially desired objects in view.

4 But he, who performs the works prohibited by the scripture, has, after being born in the form of worms, insects, etc., to enjoy the (bitter) fruits of forbidden works, and has to go lower and lower down into hell.

5 Therefore, both duty and non-duty have to be (clearly) made out by the wise man after due enquiry. Both of them have scriptural injunction as their authoritative basis and do not fall within the scope of perception and such other (criteria of truth).

6 The Vedas contain four different kinds (of topics), namely, vidha (or mandatory injunctions), arthavada (or explanatory discussions), mantra (or metrical hymns) and namadhaya (or names). The Vedas have the mandatory injunctions for their chief subject-matter, and thus teach us (mainly) about duties and non-duties.

7 That (kind of) sentence in the Vedas happens to be a commandment, which turns men away from what is forbidden, or...
makes them become engaged in the performance of prescribed duties, and it is indicated by means of the potential mood, the imperative mood, the potential passive participles and other (similar verbal forms).

8 Whatever sentence here (in the Védas) censures forbidden things or praises such things as are enjoined—that is an arthavada; it has the force of an authoritative means of knowledge for the reason that it forms an auxiliary part of injunctions.

9 Mantras are those constituent elements of (ritual) works, which throw light on what has to be accomplished (through such works). Those things which happen to be the names of sacrifices etc. in the Védas, they are the non adheyas in fact.

10 The injunction— The atman (or self) has to be known”—and other (similar injunctions) which are given in the Ārūnas (or Upanishads) enjoin on individual souls the knowledge relating to the Brahman who is the Supreme Soul.

11 On the strength of the two (following) logical syllogisms the Baudhās distinctly find fault even with the Védas and the duties, etc., which are derived from those (Védas themselves) as source, follows (thence) as a matter of course.

12 (Firstly) the Védas are no authoritative means of knowledge, because they possess the characteristics of spoken sentences, (even) like the sentences of the man in the street. Again (they are not authoritative) because they are the productions of unwise and untrustworthy persons like the speech of the means.

13 This (argument) is not right—the two reasons given above are quite ineffective (here) Simply because they (the Védas) happen to be (made up of) sentences, it does not follow that the Védas have not the character of an authoritative means of knowledge.

14 The (other) reason given by you, to the effect that they are composed by unwise and untrustworthy persons, is (also) useless (here). Want of authoritative ness (in relation to ordinary utterances) may well result from the mere fact of (their) having been uttered by an unwise and untrustworthy person. But it cannot be so in the case of revealed scriptures.
CHAPTER VIII—THE SYSTEM OF (KUMĀRILA) BHĀTĀCĀRYA

15 The character of being produced by unwise and untrustworthy persons cannot (at all) become (associated as) a blemish with the eternal Vēdas. In regard to human utterances, (however), there may always be the faults of deceitfulness, etc., (in association with them).

16–19 As (we hold that) the Vēdas are not personal productions, we have no suspicion of any faultiness whatsoever (in relation to them). A few Nāyāyikas and others, who believe in the authoritativeness (of the Vēdas) on account of their having been given out by the Lord, take objection to the view that the Vēdas do not possess the characteristics of personal productions, (and say) that the Vēdas are to them of (divinely) personal origin, inasmuch as they possess the character of (being made up of) sentences like the Bhārata and other such works, and that (nevertheless) the authoritativeness (of the Vēdas) is also well established in that they have been produced by the Lord of all. In regard to (all) works of personal origin it is right to ask whether or not there is authoritativeness (in them). There being no speaker in respect of the (original productive utterance of the) Vēdas, even such a talk (about authoritativeness) is impossible (in relation to them). The eternity which is predicated of the Vēdas (by us) is (therefore) unwise to establish their authoritativeness.

20 (To hold) that the reason of the authoritativeness (of the Vēdas) is (to be found) entirely in their being produced by the Lord of all—that is not right. With the help of which criterion of truth is the Lord in this connection assumed to exist?

21 If he be so assumed with the aid of scripture, then (it is asked) whether the scripture is eternal or non-eternal. If it be eternal, then what is (the meaning of) this assumption of the agency of the Lord in regard to it (as a thing produced by Him)?

22–23 In regard to the view (that the scripture is) non-eternal there will arise the fallacy of reciprocal dependence. That the authoritativeness of the scripture is due to its being the language of the Lord, and that the Lord is (in itself) established by means of that same scripture, is accordingly the fallacy.
associated with non-duty), because it is always in the absence of the (first) five means of knowledge that this (negative proof of non perception) has scope to operate. Therefore, it is established that duty and non-duty fall exclusively within the scope (of the authority) of the Vedas.

34 The work which is enjoined exclusively by the Vedas yields the salvation of final deliverance, and none other than that (yields such deliverance). Therefore, one who is desirous of final deliverance, should not, in respect of this matter, be engaged (either) in those (activities) which have particular objects of desire in view or in those which are prohibited (by the Vedas).

35—38 One should perform the daily obligatory and the occasionally obligatory (works) with the object of avoiding the harm of sinfulness that will (otherwise) arise. In regard to the Supreme Self taught in (the scriptural injunction)—"The Atman (or Self) should be known, etc.—the knowledge (of that Supreme Self) is certainly (capable of being) born in the individual selves. The atman (or the self) of him who performs the works enjoined (in the scripture) and practices the yoga consisting of pratyakhara and the other constituent elements is (indeed) realised at last through direct perception (by him) with the aid of the (internal) organ of manas (or the faculty of attention) as the instrument. The atman is both differentiated and undifferentiated, and is like the (conception of the) ox, (for instance), both real and unreal. Although (the atman is) differentiated when in the form of individual souls, yet He is undifferentiated as the Supreme (Soul)—is unreal in the form of individual selves and real in the form of the Supreme (Self).
CHAPTER IX.

THE SYSTEM OF THE SĀNKHYAS

1. Now the doctrines of the Sānkhya will be briefly described. The science of the Sānkhyas is of two kinds, namely, theistic and non-theistical.

2. Kapila produced the non-theistical (Sānkhya) and Patañjali (produced) the other. Kapila is (the incarnation of) Vasudeva (Vishnu), and Patañjali is (the incarnation of) Ananta (the divine serpent).

3. Kapila teaches that the final liberation (of the soul) results through knowledge, while Patañjali teaches (that it results) from yoga (or practical application). A yoga (however) stands in need of that knowledge of the ultimate principles which is given out in the system of Kapila.

4. In the Vedas, the Sūtras, the Itihāsas, the Purāṇas, the Mahābhārata, etc., and also in the scriptures of the Sāras and others, the teachings given in the Sānkhya (system) are clearly seen (to be adopted).

5. From the discrimination of the manifest and the unmanifest, the knowledge of the puruṣa (the individual soul) itself results; and through this (knowledge) there arises to man unfailingly the absolute cessation of the three miseries.

6-7. Misery is ādhyātmika, or ādhibhautika, or ādhipatika. The ādhyātmika (misery) consists of mental pain and of diseases such as boils, etc. The ādhibhautika misery is that which is caused by worms and other such living creatures. The ādhipatika misery is that which is caused by rain, sun, etc.

8. By means of the knowledge of the ātman (the individual soul), all the miseries unfailingly and absolutely cease to be. The freedom which results (to the soul) from other means (than this knowledge of the ātman) is subject to decadence and improvement.
9. Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc., which give rise to (the attainment of) sannya and other similar results, and (thus) fall within the scope of the three qualities (of sattva, rajas, and tamas).

10. To him alone, who knows the twenty-five principles consisting of the manifest, the unmanifest, etc., there comes the clear knowledge of the atman (or self).

11. He who knows the twenty-five principles may live in whatever estate of life (he likes). Whether he (happens to) be a person characterised by matted hair or by shaven head or by locks of hair—(he) will obtain final freedom: there is no doubt about this.

12-14. The twenty-five principles are—the purusa (individual soul), the prakriti (primordial nature matter), the great principle of intellect, the principle of egoity, similarly sound, touch, colour (or form), and taste, and smell, the ear, the skin, the eye, the tongue the nose, and again speech, hands, feet, the anus (as the organ of evacuation), the organ of reproduction, and similarly manas (the faculty of attention), earth and water, light, air, and ether (akaśa) also.

I shall now explain the manner of creation. This world is made up of the principles (now mentioned).

15-16. Everything (in the world) is indeed a product of the prakriti. The prakriti is eternal, one and non-intelligent. Although he (the atman) is passively indifferent, yet, being influenced by the three qualities of the prakriti, he appears as if he were an agent (in the act of creation). Through the association (of prakriti) with that (atman) possessed of consciousness, there arises creation. (This is) like the association of a lame person with a blind one (for mutual helpfulness). Prakriti forms the equilibrium of the three qualities. The qualities are sattva, rajas, and tamas.

17. When sattva rises, then (will there be born) pleasure, love, tranquility, modesty, lightness of body, patience and forgiveness,
courage, magnanimity, restraint of the senses, and the illumination of knowledge

18. When the quality of *rajasa* rises, then (there will be born) covetousness, anguish, anger, quarrel, egotism, lying, worldly activity, and boastfulness also.

19. When the quality of *tamasa* rises, then (there will be born) drowsiness, stupidity, sleep, heaviness of body, laziness, ignorance, and carelessness, and so forth.

20. In connection with the system as thought out by Vyasa in the *Mahabharata*, I shall clearly describe well as they are, and at great length, (all) the details in respect of (these) three ‘qualities’.

21. The *mahat* (or the great principle of intellect) is produced out of the *prakriti*, and out of this (*mahat*) the principle of egoty (*ahankara*). Out of this are produced the five (things) known as the rudimentary principles (*tanmatras*), they are indeed subtle elements.

22–24. From these are produced what are called speech, hands and feet, the anus (as the organ of evacuation), the organ of reproduction, and what are spoken of as sound, touch, and colour (or form), and taste and smell, and also ether (*akasa*), air, fire, water and earth—only as they are in the subtle condition but not otherwise.

Just as a cloth, which is produced out of white threads, is purely white, so also the creation of the principles of nature is of three kinds in accordance with the three ‘qualities’ (of *prakriti*). The things having the nature of the quality of *sattva* have been created (first), and then out of them have been produced the (various) organs of sense.

25. These (organs) are five (in number), namely, the ear, the skin, the eye, the tongue, and the nose. By means of these, he (the *purusa*) perceives sound, touch, colour (or form), taste and smell (respectively).

26–27. (Then) there are those (things) which have been produced out of the quality of *rajasa*, and out of them (have been derived) afterwards the organs of activity, consisting of what are known as (the organ of) speech, hands and feet, and the anus.
9 Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc., which gave rise to (the attainment of) swarga and other similar results, and (thus) fall within the scope of the three ‘qualities’ (of sativa, rojas, and tamas).

10 To him alone, who knows the twenty-five principles consisting of the manifest, the unmanifest, etc., there comes the clear knowledge of the atman (or self).

11 He who knows the twenty-five principles may live in whatever estate of life (he likes). Whether he (happens to) be a person characterized by matted hair or by shaven head or by locks of hair—(he) will obtain final freedom: there is no doubt about this.

12-14 The twenty-five principles are—the purusa (individual soul), the prakriti (primordial nature matter), the great principle of intellect, the principle of energy, similarly sound, touch, colour (or form), and taste, and smell, the ear, the skin, the eye, the tongue the nose, and again speech, hands, feet, the anus (as the organ of evacuation), the organ of reproduction, and similarly manas (the faculty of attention), earth and water, light, air, and ether (akasa) also.

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17 When sativa rises then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,
(as the organ of evacuation), and also the organ of reproduction, and similarly (are) also (derived) the activities of speaking, seizing, going, evacuating the bowels, and enjoying pleasure. The manas, which is called the internal organ (of attention), has to be understood to be the eleventh organ.

28 Out of other things, derived, from the quality of tamas, the elements—namely, earth, water, light, and air and ether—have been born.

29 These are indeed the twenty-five principles that have been given out by me. These are the very (things) that have to be learnt in detail through the mouth of a preceptor.

30 The individual souls are at the time of universal dissolution absorbed into the prakṛti (they) being (then) possessed of subtle bodies. Under the influence of the 'qualities' (of prakṛti) and their own karmas (or the impressed results of works), they (the individual souls) assume various (physical) forms (beginning with) that of (the four-faced) Brahma and ending with that of inanimate objects.

31 In fact the whole of this world exists in a subtle form in the prakṛti (itself). It only becomes manifest (in creation). It is not desirable (to hold) that the production (of an entity) out of non-entity is (possible).

32 According to the view that (an entity) may be produced out of non-entity things like the horns of a hare would also become possible (as entities). If the oil (produced out of sesame seeds) does not already exist in the sesameum, then it must be possible to find it in sand and such other things also.

33 The fault pointed out by you, that, (in this system), a produced effect has also to become a producer, cannot prove to be (a fault at all) in relation to the view which maintains (creation to be a modified) manifestation (of what has been already in existence) because there are causes (here) which give rise to (such) manifestations (of modification).

34-35 Individual souls may be proved to exist in every one of the bodies (of all kinds of beings), and (they) are (thus) many in number. If (the soul of all beings) be (only) one, (then)
all (beings) would have to die at the same time or be born (at the same time), (or) when one man saw (anything), all would have to see (that same thing) at that same time. Hence the multiplicity of souls follows (as a logical consequence), and (the idea of) non duality (in regard to the atman) is inappropriate.

36. The teaching, given in the scriptural injunction—"The atman has to be known, etc.,”—and in other similar injunctions, relates to such duties as tend to turn (men) away from (worldly) activity, and bestows (on them) the final freedom of the soul. The other (kind of prescribed duty) leads (men) to (worldly) activity.

37. Although the sacrifices, known as Agnistoma, etc., are enjoined in the scripture, yet they are all intended for the attainment of (certain) desired objects. These (ritual works) have (all) to be understood to constitute the duties that appertain to active (worldly) life, as much as they impel (men to live) the life of (worldly) activity.

38. By means of (the righteousness of) duty, men rise aloft, by means of (the unrighteousness of) non-duty, they go down. The final release of the soul results exclusively from knowledge. It is through ignorance that man gets into the bondage (of samsara).

39. If the sacrifices, which are performed as offerings unto the Brahma, give rise to the final emancipation of the soul, then it will follow that they are not sacrifices (at all), for the reason that the meaning of the mantras (to be used in them) is made (thus) into something other (than itself).

40. Accordingly, sacrifices and other such duties lead (men) to the life of samsara. Still such things as give rise to the prosperity of men have (often) to be accomplished even with the aid of uncommended means.

Thus ends the ninth chapter, known as the Sankhya system of Kapila Vāsudeva, in the Sarva darśana-suddhānta-saṅgraha composed by the venerable Sankaracārya.
CHAPTER X

THE SYSTEM OF PATAÑJALI.

1 I shall now explain the system of Patañjali, which is the theistic Sāṅkhya. Patañjali is (the incarnation of) Ananta (the divine serpent) and is the promulgator of the science of yōga.

2 One, who knows the twenty-five principles and the Purusā (or the Lord) beyond the prakṛti, acquires perfection in yōga; through yōga the destruction of evil is brought about.

3–4 The twenty-five principles, namely, the purusā (or individual soul) the prakṛti, the maha ā (or the great principle of intellect), the principle of egoity, the sixteen (principles) consisting of the rudimentary elemental principles with (their) modifications, also the (five) great elements—these have all been well explained by the sage (Kapila) himself. The view that the final emancipation of the soul results from pure (and simple) knowledge is indicative of mere laziness.

5–10 Even in the case of one who has acquired knowledge, mental misapprehension certainly occurs occasionally through errors. Although a person has his ignorance destroyed by means of the knowledge imparted to him by his preceptor, still it is only by means of yōga that he can destroy that stain of evil which clings to the (otherwise clean) mirror of the body. The well-known sweet taste of jaggery, etc., is not, for example, (actually) experienced by those who suffer from bilious fever. Therefore one should destroy (these) tempting evils (which cling to the body). There is nothing other than yōga, which can accordingly destroy these evils appertaining to a man, who has acquired knowledge through the teachings of his preceptor, and has become free from attachment to (all) worldly objects of desire. (Men) do actions out of (selfish) desires, because of (the idea of their own) agency (in relation to those actions) which is due to ignorance. Then, in consequence of the ripening of
(their) karmā (the impressed influence of works), there result (to them) birth, life, and enjoyment. The five affictions are ignorance, and desire and aversion—both of which are born out of it—egoity, and anxious attachment. Ignorance is indeed the cause of all these (afflictions). Ignorance is the superimposition of the idea of the self on the body which is non-self.

11—13 The body is made up of the five (great) elements (of nature). But the owner of the body is the self that is different from it. In regard to sons, grandsons, and such other progeny, which are all the offspring of that (body), as also in regard to the enjoyable objects of the body, such as houses, lands, etc., the idea that they are all one's own is also ignorance. Therefore, after his ignorance is destroyed, and after he is freed from desire and aversion which are due to that (ignorance), the person, who is not desirous of the fruits of works here (in this world) and there (in the other), should practise yoga with the object of attaining the final freedom of the soul. Yoga is that self-abundance (of the soul) which is consequent upon the suppression of the functioning of the thinking principle.

14 (These) functioning of the thinking principle, which are differentiated into those which are associated with the 'afflictions', and those which are not (so) associated with the 'afflictions', will not be described here. One should go through that (kind of) practical application to work (in life) which directly leads on (men) to (the practice of) yoga.

15 This (sort of) practical application consists in tapas (penance), in the silent repetition of mantras (prayer-formulas), and in firm love and devotion to the Lord God. The Lord God is He, who is free from the 'afflictions' and from the influence of the fruitification of karmā (operating as merit or demerit) and from other such things, and is (also) omniscient (at the same time).

16 Because He is not limited by time, (He) is considered to be superior to Brahmā and the other (gods). Pranara (the mystic syllable ēn) is denotative of Him, and the silent repetition thereof (gives rise to) the mental comprehension of what is denoted by it.
17—19 The destruction of the obstacles to \textit{(the practice of)} yoga takes place \textit{(in this manner)}, and thereby the mind becomes turned inwards \textit{(towards itself)} Laziness, severe ailments, carelessness, languor, doubt, unsteadiness of mind, want of faith, deluded perception, pain, cheerlessness of mind, ardent attachment to the objects of the senses, defects appertaining to breathing in and to breathing out, unrestrained shivering of the body—these and other similar evils form naturally the obstacles to \textit{yoga}.

20 One should accordingly destroy the obstacles \textit{(to yoga)} by means of the earnest worship of the Lord. The purification of the mind as a means for attaining success in \textit{yoga}, has to be accomplished through \textit{(the continued exercise of)} friendliness and other such \textit{(suitable feelings)}.

21 (The feeling of) friendliness should be exercised in relation to men of wisdom, and \textit{(that of)} pity \textit{in relation to persons in distress} Pleased satisfaction should be shown in relation to righteousness, and indifference in relation to those that are sinful.

22—23 Devotional service in holy places of pilgrimage, association with good people, repeated endeavour to live the life of the Lord, \textit{(the effort to arrive at)} the mental comprehension of the inner soul—by means of these and other similar endeavours the mind of the \textit{yogi} (becomes) well purified, and \textit{(then) enabled to conceive (correctly) the things which are very minute as also the things which are \textit{(very) big}}.

24—25 When that which is harmful is removed from what constitutes the instrument \textit{(for the practice of)} the \textit{(various) constituent parts of yoga, (then there arises) the illumination of knowledge} The constituents of \textit{yoga} are eight in number, \textit{viz}, internal self control, external regulation, bodily postures, control of the breath, withdrawal of the senses from outside objects, fixity of attention, meditative concentration, and attentive self-realisation They are \textit{(described)} in detail thus —

26 Abstaining from \textit{(inflicting) injury, truthfulness, abstention from stealing celibacy, and freedom from acquisitive covetousness—these are the five elements of internal self-control, which are known to be in accordance with (one’s) birth, etc.
27 The elements of external regulation are cleanliness, glad-some contentment, austerity, (repetition of) religious hymns (or mystical formulas), and the worship of the Lord. Now, I shall describe the results of internal self-control and of external regulation when they are successfully carried out.

28 The result of abstaining from (all) injury is the abandonment of enmity near where he (who abstains from injury) happens to be. From truthfulness arises the non-vanity of language, and from abstention from stealing comes the acquisition of (all) gems (of value).

29 From celibacy comes the acquisition of energy, and from the freedom from acquisitive covetousness there arises the knowledge of (past) births. Cleanliness gives rise to the absence of disgust in connection with one's own body as also to the avoidance of contact with wicked people.

30 The results of mental purity are the purification of (the whole) constitution, good-mindedness, singleness of purpose, subjugation of the senses, and fitness for self-realisation.

31 The yogin obtains unsurpassable joy as the result of his gladsome contentment. The result of (the practice of) austerity is to endow the senses and the body with superior powers.

32 Through the endowment of the senses with superior powers, there arises the ability to see objects at a distance, etc. By means of the endowment of the body with superior powers he, who has (thus come to possess) a divinely gifted body, acquires the (supra-normal) power of becoming as small as an atom and other such powers.

33 Through the silent repetition of religious hymns (or mystical prayer-formulas), there results the attraction of the gods (towards the aspirant), and through the worship of the Lord, there arises samādhi (or self-realisation) that which is firm and agreeable is the (proper) posture (in all cases), thereby the destruction of the pairs of opposites (such as heat and cold, pain and pleasure, desire and aversion) takes place.

34 The yogins have to adopt in sitting the postures called padma, bhadra, and mayūra, as also the vira, svastika, and kuhuṭa postures— which are all described in (works bearing on) the science of yoga.
35 The control of the breath consists in a regulated restraint (exercised) in relation to inspiration and expiration. It is in fact to be practiced by the (aspirung) *yogm* in the three ways known as *recaka, puraka, and kumbhaka*.

36 *Recaka* results from expelling the air that is within, *puraka* results from filling in (the lungs) with air, but the *kumbhaka* is (the condition) characterized by motionlessness (of air) owing to (it) being (then) as if in a well filled pot.

37 There is a fourth (kind of) breath-control (*pranayama*), in which the air is in its own (natural) condition, being dissociated from the *recaka, puraka* and *kumbhaka* (processes), this (state of the natural self-abundance of the breath) destroys the sins arising out of (one's) negligence.

38 The process of sense withdrawal consists in drawing away the wandering senses from their objects, and the result of this (process) is the subjugation of the senses.

39 Fixing the attention is the (process of) fixing the mind on some (object defined in) space, and it is in fact of two kinds, in consequence of (this defined) space being internal or external. The external (object defined in) space consists of images and such other things.

40 The internal (object defined in) space consists of the circle of the navel the heart and so on. The fixing of the mind thereto is merely (directing) its existence (to be) there, (it is) nothing else.

41 Meditative concentration (*dhyana*) is a continued oneness of the idea (or conception in the mind) in relation to the circle of the navel or other such (objects in definite internal) positions. Self-realization (*samadhi*) however, consists in the endurance of the soul in relation to those same (positions) in the manner of a thing that is emptied of all its contents.

42 In relation to the three (constituents of *yoga*), beginning with the fixing of attention (*dharana*) and looked upon as forming one topic (of description), there is, for the purpose of easily mentioning (all) three of them (at once), the technical name of *samyama*.
43 By success in (the practice of) samyama, the expansion of the vision of wisdom takes place in the case of the yogin. If samyama has indeed to be practised, and its practical utilisation has to be in (accredance with) the following steps.

44 The three (constituents of yoga), beginning with the fixing of attention (dharana) are indeed more essential (to the practice of yoga) than the (remaining) five, beginning with internal self-control (yama). That samadhi (self-realisation) which is absolute and indefinable, is higher than these three.

45–46 Without winning success in (the practice of what happens to be) the lower step, one should not ascend to the higher (step). In ascending to the (higher) step without winning mastery (over the lower one), the yogin will be prone to (suffer from) ailments such as hiccup, hard breathing, catarrh, pain in the ears and teeth and eyes, dizziness, dullness, cough, headache and fever.

47 In relation to the person to whom (success in) yoga comes through the grace of the Lord, those ailments born of the lower and the higher steps do not at all occur.

48 The whole (body) of (one's) attributes (dharana) is only one (as an integral whole) by undergoing modifications in the form of childhood, boyhood, youth, and old age that (one and the same body of attributes), however, perishes in time (at last).

49 In the case of a person, who has directed his mind outwards, time passes away by day and by night through the ida and the pingala. He, who has directed his mind inwards, has to effect the cessation of that (flow of time) with the help of the susumna.

50 The susumna is the path of liberation, time is indeed deceived therein. Time consists of (what is determined by the aid of) the moon and the sun, their two paths are well known.

51 The clarified butter which is got out of milk cannot again assume the condition of milk. (Similarly), the atman (or the soul) that has been separated from the 'qualities' cannot again become the possessor of 'qualities',.
52 Just as the metallic ores, that have been turned into gold by the philosopher’s stone, cannot return to their former condition, so also the _ātmā_ (or soul) of the _yōga_ (cannot return to its previous captive condition).

53 Those who practise _yōga_ should always know the manner of arrangement of the system of blood-vessel-tubes. The _ātmā_ goes into the head through an opening in the central back-bone.

54 The _ida_ and the _pingala_ are on the left and right of the region of the nose, the _ida_ is the path of the moon, and similarly the _pingala_ is the path of the sun.

55 The _kubā_ is below, and goes to the genital organ and the testes and also to the anus, the _vaśodara_ and the _dhūrandā_ (go) respectively to the left and to the other (i.e., the right) hands.

56 The _bhrumaka_ and the _yāmajā_ are known to be (of) the left and of the other (i.e., the right) feet, the _sarasrati_ is (of) the tongue and starts from behind the _ātmā_.

57 The _sinkhuma_ and the _payaśma_ are on the two sides of _nī_, and are (of) the two ears, the _gandharvi_ is (of) the left eye, and the _pūṣan_ is (of) the right eye.

58 The blood-vessel-tubes proceeding from the neck are (those of) the organs of sense and activity. The _yōga_ have to understand (these) _nādis_ to be merely tubular vessels and nothing else.

59 The movement of the principal vital air and of its other varieties, which takes place only in (these) tubular vessels, should be made out exactly as it is. The functions of those (various kinds of vital air) have to be learnt from (works on) the science of _yōga_.

60 The _yōga_ becomes the knower of all things by practising _sāmyama_ in relation to suitably defined objects of _sāmyama_. By practising _sāmyama_ in relation to the innate impressions (stored up in the mind), there arises the knowledge of former births.

61 By practising _sāmyama_ in relation to elephants and other such (objects) as defined in space, the strength of elephants and other like (animals) will result. The _yōga_ obtains (the feeling of) friendliness, &c., by practising _sāmyama_ in relation to friendliness and other such (objects of meditation).
62 He will obtain the knowledge of (all) the constellations of stars by practising samyama in relation to the moon. By practising samyama in relation to the pole-star, the knowledge of the future is the result, and from the samyama relating to the sun, there results the knowledge of (all) the worlds.

63 From the samyama relating to the circle of the navel, there arises the knowledge of the arrangements of the various parts in the construction of the body. And from the samyama relating to the cavity of the ear, the cessation of hunger and thirst results.

64 Steadiness results from (the samyama relating to) the nādi of the ear, and the knowledge of perfected beings (results) from (the samyama relating to) material light. From (the samyama relating to) the tip of the tongue, the consciousness of taste results, and (from that relating to) the tip of the nose the feeling of smell (results).

65-67 By the constant practice (of yoga), the colour of the (yogin’s) body comes to be of a beautiful complexion. In the course of a year the cessation of hunger and thirst is also brought about, in as much as the various powers and perfections due to yoga are produced (generally) in one year—such (powers and perfections) as moving about as one desires, the knowledge relating to things long past, &c the purification of one’s own body and senses, and the weakening (of the grip) of old age and death. Soon after, with the aid of renunciation, freedom from the recurrence of re-births (samsara) results to the yogin.

68 To the person, who has accomplished success in (the practice of) yoga, come the eight (extraordinary powers), beginning with (the power of) becoming as minute as an atom. As in the case of Śiva, so indeed (in his case) there can be, in consequence of this (acquisition of powers), no obstruction to the final freedom of the soul.

69 And among them (we have) the power of becoming extremely minute (annad), the power of becoming extremely light (laghina), and similarly the power of becoming extremely great (mahmd), the power of reaching things anywhere and from anywhere (prayati), (the weightiness of) rule-ship (dīrśa, irresistible).
will (prākāmya), and similarly masterfulness (tēśīta), and that power of subduing all things (vaiśīla) which yields (to one all that one may) desire.

Thus ends the tenth chapter, known as the system of Patañjali, the theoretic Sāṇkhya, in the Sarva-darśana-siddhānta-saṁgraha composed by the venerable Śankarācārya.
CHAPTER XI

THE SYSTEM OF VEDAVIDYA

1 Now, the essence of the Vedas, which has been given out by Vyasa in the Mahabharata so as to be in agreement with all the Sastras, is in fact derived from the system of the Sankhyas by the believers in the Vedas.

2 This world is made up of two things, namely, the purusa and the prakriti. The higher (of these two), abiding in the 'city' made up of the rudimentary elemental principles is held to be the purusa.

3 (These) rudimentary principles are (indeed) the elements in their subtle condition, and they are mostly held to be characterised by the three 'qualities' (of sattva, rajas, and tamas). The prakriti (denotes) the (condition of) equalisation of (these) 'qualities', and the qualities are sattva, rajas, and tamas.

4 A man's bondage (in matter) is (his) happening to be swayed by the 'qualities', and his emancipation (from that bondage) is to know how to discriminate between (these) 'qualities'. According to the nature of the 'qualities' (which sway it), and atma (or soul) is of the best, or of the muddling or of the worst kind.

5-6 The best (atman) is (that of) one who is endowed with the quality of sattva, and has a phlegmatic temperament and is of the nature of (the element of) water. The muddling variety of atman is in fact he who is endowed with the quality of rajas, and he is known to be of a bilious temperament. The worst (atman), who is endowed with the quality of tamas, is of a rheumatic (or windy) temperament, for tamas is wind (looked upon as a humour of the body). The quality of sattva is (conceived to be) white (in colour), the quality of rajas (to be) red, and the quality of tamas (to be) grey (or) black.
7. Therefore the persons endowed with the quality of *sattva*, and the others (endowed with the other qualities), have (respectively) the nature of water, fire, and wind, and are white, red, and black (in colour) (They are) distinguished by means of their respective appearances, activities, &c.

8. (The person characterised by the quality of *sattva*) has the colour of the *priyangu* or of the *dīrgha* grass or of (shining) weapons of war or of lotuses or of gold; and is phlegmatic in temperament; the joints of his bones are invisible; he has a compact and broad chest; his body is big (and well grown).

9. He is deep (and dignified); muscular and handsome, and has the (steady) gait of the elephant; he is noble-minded, and his voice is like (the sound of) the tabor; he is intelligent, merciful, truthful in speech, and straightforward.

10. He is not (apt to be) troubled by the annoyances of petty griefs, and he is similarly (not troubled) by heat; he is abundantly blessed with many sons and servants, is possessed of great vital potency, and is capable of enjoying delightful pleasures.

11. He has a virtuous disposition, and is moderate in speech; in no case does he speak harshly, even in boyhood, he happens to be free from crying (in consequence of disappointment), and is unaffected by unsteady wishfulness; he is never very much tormented by hunger.

12. He eats (generally) a small quantity of sweet and gently warm food, and yet he is strong; he inwardly puts up with enemies for long without retaliation.

13. Courage, intelligence, memory, love, happiness, modesty, agility of body, freedom from indolence, equanimity in behaviour, healthfulness, absence of meanness, steadiness of purpose.

14. Not (being prone) to indulge in boastful talk about pious deeds done in response to religion and charity, bestowing favours by the giving of gifts, and freedom from covetousness in relation to the wealth of others.

15. And mercy for all beings—it is by means of these attributes that he who is characterised by *sattva* has to be diagnosed here (in this world). The man who is characterised by *rajas* has to be distinguished here similarly by the attributes that appertain to *rajas*.
16. *Rajas* is bile and that is fire itself, or perhaps (this) fire is the product of that bile. The (*rajasa*) man of blious temperament is characterised by unbearable thirst and is (much) troubled by hunger. He is given to unlimited eating.

17. The hair (on his head) is brown, and he has few hairs (on the body), his face and feet and hands are muddy, he cannot bear heat—and has a warm body, he perspires freely, and is possessed of an offensive smell.

18. He becomes healthy through the clearing of the bowels, and thus the possessor of a soft abdomen, he is apt to become very angry, and proves to be a hero of excellent bearing and of (high) self-respect, he is in dread of distress, and is endowed with (great) learning.

19. He is fond of flower-garlands and fragrant unguents, etc., and has a very happy and bright appearance, he has (comparatively) small vital potency, and his carnal desires are very limited, he is not a loved favourite with women.

20. Even in boyhood, he puts on grey hairs, (or) having red hairs, he becomes subject to the eye affection (called) *n dokład* he is physically strong, enterprising, given to enjoyment, and is always in possession of wealth and greatness.

21. He always eats such food as is sweet and fresh, he has no liking for what is pungent and sour; he takes food which is not very hot, drinking much water while (doing so).

22. His eyes have very thin and scanty eye-lashes, and he is apt to be fond of cold water, through anger and through the heat of the sun, he becomes quickly reddened in colour.

23-24. *Iliberality, unmercifulness, enjoyment based upon pleasure and pain, disregard of others out of personal pride, anxiety, cherishing enemies, taking away another's wife, shamelessness, and hypocrisy*—these are and to be the attributes of him who is characterised by *rajas*. And the attributes of the person characterised by *tamas* are as follow—

25. It must be understood that unrighteousness is the outcome of *tamas*, and the person characterised by *tamas* is dominated by (the humour of) *wind*. He is wretched, envious; he is a thief, is unrefined, and firmly atheistic.
26. The ends of his hairs are split to a great length, he is lean, black and very hairy, his teeth are rough, incompacty set, and thick, and his body is grey with dust

27. His courage, intellect, activity, eye-sight, movement and memory are (all) unsteady, his friendship is unenduring, and his talk is always incoherent

28. He is a gourmand, is addicted to hunting, and is full of dirt and fond of quarrels, he is incapable of bearing cold, is sickle-minded and fault finding, and has a rough (broken) voice.

29. His changeful talk (every) relates to what is near at hand and he is always given to take delight in music and musical instruments he enjoys sweets and other such things, and is (also) fond of well cooked and sour eatables

30. He is seen to be possessed of very little bile and phlegm, he sleeps much and lives with the aid of scanty livelihood. By means of these and other similar characteristics, the tamase person, who is (as such) afflicted with wind (as a humour of the body), has to be diagnosed.

31-32. I shall now describe the characteristics of the five elements which (characteristics) do not differ very much from the three qualities (of sattva, rajas and tamas).

In the body of all moveable beings, (there are) five kinds of constituent materials, which are different from one another, and it is by means of them that the body puts forth (its) activities. The skin, the flesh and the bones, the marrow and the tendon as the fifth—these (materials) in the body are considered to be made up of (the element of) earth. Power and similarly anger, and the eyes and also heat are derived out of (the element of) fire, and (thus) fire also causes (the things, eaten) to be digested. (These are) the five igneous products which belong to embodied beings. The ear and the nose and the mouth, the heart and the abdomen as well—these five constituent parts in the body of living beings are the outcome of the element of ether (dadhā). Phlegm, bile and sweat, fat and blood as well—thus is (the element of) water found always in five forms in the body of living beings. Through the inspiratory vital air, the embodied being is made to live, through the circulatory vital air, he always grows in size.
and develops, the excretory vital air goes downwards, and the digestive vital air exists in the centre (of the abdomen), through the upward expiratory vital air, he (the embodied being) breathes out and gives utterance to the various kinds of significant words.

38-39. Thus these five (different kinds of) vital air cause (all) embodied beings to manifest their activities here.

The detailed varieties (of the quality) of smell, which characterises the (element of) earth, have to be understood as consisting of the following nine kinds, (namely), the agreeable-like, the disagreeable-like, the sweet, similarly the pungent, the diffusive, the inherent, the delicate, the powerful, and the distinct.

40. The (quality of) taste, which is characteristic of (the element of) water is of the following six kinds in detail, namely, the sweet, the salush, the bitter, the astrinrent, the sour and the pungent.

41-44. The qualities (derived) from (the element of) fire are also considered to consist of the following twelve (varieties) in detail, (namely), the short the long an1 the stout the square and the round, the white, the black and similarly the red the blue, the yellow and the tawny.

The following seven notes (of the gamut) are the qualities obtained out of sound and they are)—the sadja, the rasahla and the ganthara, the madhyama, and similarly the paicha, the dhanvata, and also the visadi a.

The qualities produced out of (the element of) air are the following twelve in detail (and they are)—the hot, the cold, the pleasurable, the painful, the smooth, and also the clean, the hard, the sticky, the fine, the thick, the soft and the rough.

45-46. Along with these qualities that are (derived out of the element) of air, they mention that sound is derived out (of the element) of ether (aka a).

With the all of those (above-mentioned) five constituent materials (of the body), one lives (well) in possession of consciousness, if they are not disorganised, if they become disorganised, one loses consciousness, (and it is through them that) one always attains growth and development. In (all) embodied beings (the elements of) water, fire and air are over (active and) wakeful.
47-48 Vṛṣṇi, who has four forms of manifestation, created the world in four waves, and (created) also the classes, namely, the Brahma, the Kṣatriya, the Vaiśya and the Śūdra, which have (all) their (respective) natures (determined) by qualities.

The Brahma is white, the Kṣatriya is red, the Vaiśya is yellow, and the Śūdra black. It is in fact in the Dharma-sūtra that their (respective) vocations are described in detail.

49 The sage (Vṛṣṇa), with the object of establishing the title (of all persons) to that (life of) righteous duty, which leads to the final deliverance of the soul from bondage, declared that in every class (of persons) in itself there are (to be found) all the four classes (of them) as determined by qualities.

50 Knowing the manner in which the karma of these (various kinds of persons) comes to bear fruit, he (Vṛṣṇa) has ordained them to follow (according to their personal fitness) the scriptural sections dealing respectively with works with the worship of the divinity and with (divine) wisdom.

51 Among those who are Brahmans (by birth), those (alone) are Brahmans (in reality) who are straightforward and possess the lustre of pure (white) colour who possess (also) forgiveness and are kindly in disposition, and are devoted to their own (appropriate) duties (in life).

52 Those Brahmans (by birth) have come to assume the condition of Kṣatriya—(those) who are fond of enjoying objects of desire, and are harsh and angry and are given to daring deeds, and have (thus) abandoned their own (appropriate) duties, and are possessed of bodies that are red in colour.

53 Those Brahmans (by birth) have become Vaiśyas—(those) who live by tending cattle, who are yellow-coloured, and earn their livelihood by means of agriculture, and (hence) do not do their own (appropriate Brahmanical) duties.

54 Those Brahmans (by birth) have become Śūdras—(those) who are fond of injuring others and of speaking falsehood, who are mean, and do all kinds of work for the sake of (their) livelihood, and are black in colour, and have fallen away from purity.
55 Visnu, who causes bewildermment to the gods, daityas, and raksasas, by means of the distinctions relating to (various) conventional and common duties is Himself the bestower of final beatitude on all of them.

56 This is the boon given by Visnu to Pandarika, namely, that final liberation would come to him in the course of four re-births, for the reason that he was devoted (to Him) in hatred.

57 In consequence of their own works, which follow the courses of (the qualities of) rajas, satvaa and tamas, (the various beings) happen to be of the nature of those (qualities) and (it is) the one only Visnu (who) is attained by the gods, by the daityas and by the raksasas (equally).

58-59 Through the influence of the qualities of rajas, satvaa and tamas, the one Visnu Himself under the names of Brahma, Visnu and Siva, performs (in relation to the world) the (threesome) work of creation, sustentation and destruction. By means of their conduct nature, shape and colour, all the gods are made out to be endowed with (the quality of) satvaa, (all) the daityas to be endowed with (the quality of) rajas and (all) the raksasas to be endowed with (the quality of) tamas.

60 Virtue is (representative) of the leaning of the gods, and vice of that of the asuras and raksasas. Vice is (also representative of the leaning) of the pisacas and other such beings their distinguishing qualities are rajas and tamas.

61 One should wish to obtain knowledge from Siva, one should wish to obtain prosperity from Agni (the god of fire) one should wish to obtain health from the sun god, and one should wish to obtain moksa) the final liberation of the soul from Visnu.

62 In whatsoever category (of beings) a being, who knows (his) duty, is born here—whether he be (born as) a god or an asura—he has to adopt his own duty (in life), although it (happens to) be what may not be duty (otherwise).

63 The duties which are enjoined in the three Vedas, have to be adopted by those who are endowed with the quality of satvaa. What is (ordinarily) no (such) duty and is given out in the Atharavana—(that) is resorted to by those who are endowed with
(the quality of) rajas as well as by those who are endowed with (the quality of) tamas.

64 Just as (all our) sacrifices culminate to us in the attainment of Visnu, so also those who are endowed with (the quality of) rajas, and those who are endowed with (the quality of) tamas, have to worship through (suitable) sacrifices Brahma and Siva, who are (respectively) characterised by those qualities.

65 Visnu bestows bless igs on those who come (to Him) along their own (prescribed) path of duty. One is released (from the bondage of samsara) by means of one's own duties. The duty prescribed for another, (if adopted by those for whom it is not prescribed), brings on fear (to such persons).

66 Visnu, who is supreme and one only, ever bestows blessings out of (His own) sweet pleasure, on the gods, the asuras and the rojas in ways which are accordant with the three qualities (of sattva, rajas and tamas).

Thus ends the eleventh chapter, known as the system of the Mahabharata as enunciated by Vedavyasa, in the Sarga-darpana sul itanta-sangruha composed by the venerable Sankaracarya.
CHAPTER XII

THE VEDANTA SYSTEM.

1 Now the established conclusion of the Vedantic scriptures will be briefly given out (here) The conclusions of (all) other philosophical disputants mostly tend to (prove the truth of) that conclusion.

2 The Brahman, who forms the import of (Upansadic) passages, such as—"That thou art," has to be enquired into by those wise persons, who, through the good results of (their) works offered up unto the Brahman, have become qualified for (attaining) the knowledge of the Brahman.

3 He (alone) has the (required) qualifications (for the conduct of this enquiry), who possesses the power to discriminate the eternal from the non-eternal, and is free from the desire to (enjoy) the fruits (of works) here (in this world) as well as there (in the other world), and is also characterised by (internal mental) tranquillity, the restraint of the senses and the desire to obtain the final emancipation (of the soul).

4 "That certainly art thou thou art none other." The meaning of the word That (here) is the Supreme Lord the meaning of the word thou is (any) other (being) that may be (pointed to) before (us)—a beast, or a man or any other (being).

5 The meaning of the word art (here) has to be understood to be the (predication) of identity between the meaning of the word That and the meaning of the word thou. (This is) considered to be similar to the (predication) of identity (expressed) in such sentences as—"This is that man.

6 Let (this your) opinion be (granted to be true) (But then), seeing that the sentence—"That thou art," and other such (sentences) give rise (only) to the knowledge of such things, as are (of themselves already) well made out (without any reference to
any association with any action), how can such (sentences) prompt
men to (live) the active life? It is only a mandatory injunction
that induces activity.

7 Those sacrificers, who are purported to be referred to by
means of injunctive passages, such as—"The self has to be
known," etc. (they) are (merely) eulogised in the Arunas, which
are discussions bearing upon reality.

8 The self (atman) is different from the intellect, the senses
and the body; it is all pervading and unchangeable, and appears
to be manifold in (our) perceptions of things (by reason of its
manifesting itself separately) in every (separate) ground of (its)
habitation, (that is, in every perceivable object).

9 Consequently the enquiry into the Brahman is fruitless,
immisch as the sentence ("That thou art," or any other like it
in the Arunas) means what is other (than a commandment). To
this (objection) we give the justificatory reply that the verbal
form of the potential mood (is) is not (in speech) the only means
which gives rise to activity.

10 People are led into activity, also by knowing (a thing)
to possess the characteristics of a means (suited) to accomplish
desired ends. In sentences like—"A son has been born to you",
the form of the injunction (giving rise to gladsome action on the
part of the hearing father) is not of that (potential class) kind.

11 The injunctions, such as "The self has to be known," etc.,
which are (all) found in the Arunas, enjoin (as duty the acquisition
of) the knowledge relating to the Brahman on (all) those whose
minds have been deluded by ignorance.

12-13 It may be so (But it may be said that) a person,
who, after giving up such works as have (selfish) objects of desire
in view, and also such (other works) as are prohibited in the
scriptures, performs the works which are enjoined in the scriptures,
has the internal organ (of the soul) purified, and (thereby) becomes
of himself the know to (of the Brahman), without requiring any
language (of instruction) from a spiritual preceptor. This (view)
is not right (The true) knowledge (of philosophic reality) cannot
be obtained by means of mere works.
14-16 Indeed that is declared in the Arunas to be (true) knowledge, which is born (in the pupil) through the kindly favour of the spiritual teacher (bestowed in the way of appropriate instruction). Works give by means of (their own) power an in-bent leaning to the mind and (then) having (thus) fulfilled (their) purpose, they disappear like clouds at the end of the rainy season. In the case of him, however, whose mind is bent inwards, and who is (thus) qualified to receive the knowledge of the Brahman, the enquiry into (the nature of) the Brahman is certainly induced by means of—"That thou art"—and other such (sentences in the teaching) of the spiritual preceptor. The collection of sentences consisting of—"That thou art"—and other such (sentences), has indeed been commented upon (by various teachers) over and over again.

17 The self (atman) does not manifest itself to him who is destitute of the kindly favour of the spiritual preceptor. The universe, which is made up of the five elements is produced out of the cause consisting of nescience (avidya) as appertaining to the self (atman).

18 The whole world has to be realized as forming an illusory manifestation of the Brahman (constituting its basis), so that (in consequence) the unreality consisting of the body and the (outer) world goes away (at once and altogether from the vision of the truth perceiving soul).

19 The nescience in respect of the self (atman) is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the Vedanta, and that (nescience) is beginningless and exists in a gross as well as in a subtle form.

20 From the atman (self) came forth the element of ether (akasa), from this the air (came forth), from the air the fire (came forth), from this (fire) water (came forth), from water the earth came into existence, and from the earth arose the paddy plant and other such plants.

21-27 From plants (came forth) food, from food came forth man with (his) five soul sheaths. The creature, who is made
or not. Just as ‘lean’ and other such (attributes) are not, owing to their percervability, considered to be the attributes of the atman (self), so also indeed pleasure and such other things, which are (all) found (to exist altogether) in the body, cannot be the attributes of the atman. According to the view of those who (truly) know the atman, the atman is (entirely) distinct from the knower, the means of knowledge, and the object of knowledge.

48 After discarding (all) those philosophical controversialists who declare otherwise, (the atman) has to be explained (to all) in this very manner. (But) to no one should it be taught that the not self is (that which forms) the object of perception.

49-50 Because no one (ever) has the cognition—‘I am a pot’, because (the body) is possessed of form (or colour) and such other (qualities), because (it) is perceivable, non-intelligent and made up of the (material) elements, because also (it) is fit to be eaten as food by dogs and other such (animals), and because (again) consciousness shines forth (always) in contradistinction from the body—the body is not the self (atman).

51 Therefore the body which is (merely) annamaya (or made up of food) cannot be the atman as the Lokayatins declare. The prana (or the principal vital air) also cannot be the atman, because it is external and non-intelligent like the external air (of the atmosphere).

52 The senses also cannot be the atman, because they are, like a lamp, (mere) instruments (in aid) of knowledge. The manas (faculty of attention) is not the atman, because it is unsteady and does not exist during dreamless sleep.

53-61 Since (dreamless sleep) culminates in happiness, (this) happiness alone constitutes the body (i.e., the essential nature) of the self (atman). The prana supports (that sheath of) the self which is made up of food, the manas supports (that sheath of the self which consists of) the prana, and the well known Supreme Self, Govinda, who is Existence-Knowledge-Bliss, supports the (sheath made up of the) manas.

When the atman, by means of the external senses, experiences (all) such objects as are turned away from itself, then there arises the waking state, which is denoted by the name of viśwa. When,
72 (It) is distinct from the body, the senses, the manas, the intellect, the life breath and egoity, (it) is one in all bodies and is immiscible and untainted.

73 (It) is eternal and is no doer of actions, (it) is self luminous and all pervading and is free from (the experience of sensual) enjoyments, (it) is of the same nature as the Brahma, and is devoid of qualities, (it) is pure, and in itself consists solely of intelligence as constituting its essential nature.

74 As characterised by limiting conditions, (it becomes) the doer and the enjoyer and is polluted with desires, etc., and has its (very) nature sustained within the body by means of egoity and (other) such things.

75-76 Accordingly, as characterised by limiting conditions and as enveloped in the eightfold bondage, (the aTman), moving in obedience to karma, wanders about (in bodies) beginning with (that of) Brahma and ending with (that of) immovable things, and attains through (the performance of prescribed ritualistic) works the world of the patra and other such worlds through (the performance of prohibited) works, (it goes) to hell and other such (places) through (the acquisition of philosophic) wisdom, (it attains) the state of being united unto the Brahma and if devoid of that (wisdom it) gets into a state of despicable lowness.

77 The Self is one only and Supreme, having the three worlds created (for itself) by itself. Bondage, freedom and other such distinguishing conditions (in relation to It) may (well) happen to be possible in the manner of dreams.

78 Or perhaps the souls are many (in number), and are characterised by the nescience which gives rise to (their) samsara. Since (thus) nescience is beginningless, there is surely no fallacy of reciprocal dependence (here in relation to this view).

79 Another view is that both these (ideas of oneness and plurality) are appropriate (in relation to souls), for the reason that they form a distributive aggregate. There is oneness from the standpoint of view of a collective whole, and (there is) plurality from the standpoint of view of a discrete collection.
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80. (The Self) is, in the forms of consciousness and nescience, the witness of (all) things, which consist of non-intelligence and are characterised by mediate or immediate relationship (to It) and (It) is (thus) always in (possession of) omniscience.

81. With the coat of nescience fastened on, It happens to be merely illusion in dreamless sleep and in other such states, and is (at the same time) capable of remembering even such things as were experienced in the course of other re-births (as an embodied being).

82. Through that which makes It have such (other re-births), It becomes subject here to (all) the details of differentiation, and (on Its) transcending the five states (in which It may manifest itself), It is made out to be the knower that (truly) knows the Brahman.

83. The definition of proof (mana) in general is nothing other than that it is a means of (arriving at) true knowledge, and in accordance with the difference in the definiteness of that (knowledge), this (means of knowledge) is, as such, understood to be of two kinds.

84. Or the definition of proof may be that it is that which destroys ignorance and this (proof) is accordingly known to be of two kinds, in consequence of its being differentiated into 'incomplete' and 'complete,' (according as the removal of the ignorance effected thereby is incomplete or complete).

85–86. That (proof of truth which is) derived out of sentences—such as 'That thou art'—is destructive of all ignorance.

Perception and that which is called inference, comparison (or analogy), and also scripture, circumstantial presumption, and the negative proof of non-perception—in fact these six alone form the means of proof. These are (all) names relating to such things as are comprised within phenomenal experience, and are not applicable (as means of proof) in relation to the Atman (Self).

87. Although (the Self) has to be known by Itself and is incapable of being realised (otherwise), It is (nevertheless) made out to transcend speech and thought.

The theory of Hiranyagarbha does not very materially differ from the Vedanta.
Adranta-Yadinta  The Upanishadic philosophy of pantheistic monism
Adhyadarsana  Chapters or sections in a work.
Annamaya  That which consists of ‘food’, that is, the body.
Annamaya Kosha  The sheath made up of food one of the five sheaths of the soul, the outermost corporeal case enshrining the soul.
Aparanga  Final beatitude, the final deliverance of the soul from the bondage of matter, the supreme bliss of soul deliverance otherwise known as moksha.
Apana  One of the five vital airs, being that which is connected with the organs of excretion and evacuation.
Ariha  Wealth being one of the four chief aims of life known as purushartha.
Arthavrddha  Explanatory disquisitions and also syllogisms and such other things illustrative of the more important themes in the Vedas, a part of the contents of the Vedas.
Arthartha  The science of wealth and of government being a supplementary Vedas.
Avyaya  Nescience, spiritual ignorance and illusion.
Asura  The demons who are conceived to be in perpetual hostility to the gods.
Asthakara  The material principle of egotism, one of the principles of the Sankhya.
A = ए
Aśā  The fifth of the great material elements, the subtlest and most ethereal of them all, supposed to fill and pervade the universe and to be the peculiar vehicle of sound.
Ayga  Clarified butter used in sacrifices, ghee.
Atman  One’s self the individual soul which is the basic principle of thought and life, also the Supreme Self or Brahman.
Agni  According to the Sankhya and other, one of the three kinds of miseries, being that which is intrinsic and consists of mental pain and physical ailments.
GLOSSARY

Adhidarsika (vipa). Another of the same three kinds of miseries, that which is caused by rain, sun and other such natural immanent causes and agencies.

Adhissautika (vipa). A third kind of the same miseries, being that which is caused by various sorts of living creatures.

Ānanda. Bliss.

Ānanda-rāya. That which consists of bliss, also used sometimes so as to mean God, the Blissful.

Ānandamaya koṭ. That sheath of the soul which consists of bliss; the innermost sheath of the body enshrining the soul.

Āyatana. Seats, with the Buddhists these are made up of the inner seats of the five senses of knowledge together with that of the manas and the faculty of intelligence, and also of those of the five outer organs of action such as the hands, the feet, etc.

Āyurveda. A supplementary Veda, the science of 'long life', which is the science of medicine.

Ārūṇa. The philosophical treatises known as the Upanisads which form a part of the Ṛgveda.

Ārhat. The followers of Arhat, Jains, which see

I = $\Xi$

Iṣo. A blood vessel on the left side of the region of the nose, according to the anatomy of the Yoga.

Iṣṭana. Literally—'So indeed it was' tradition records of former events, legendary and heroic in character, such as those described in the Mahābhārata for instance.

I = $\Xi$

Iśto. The weightiness of rulership, one of the supra normal powers obtainable by the practice of Yoga. It stands in this work in the place of what is commonly called parama.

Iśtra. Masterfulness, another supra normal yogic power.
U = ॐ

Uttara-mihīma. The latter mihīma—an enquiry into the meaning and aim of those Vedas and Vedantas scriptures which deal with the Brahman or the Supreme Being.

Upanīda. A Veda disquisition on philosophy generally forming a part of an Aranyakas.

Upaniṣa. A supplementary Veda, such as the Ayurveda or the science of medicine.

Upānga. A secondary member, a supplement to a supplement of the Vedas, a sub-division or secondary portion of any auxiliary science.

R = ॠ

Rādhā. The second of the seven notes in the Hindu musical scale, represented in abbreviation by Rā.

K = क

Karma. Ritualistic works, also the impressed innate tendencies due to the work done in former states of re-incarnation.

Karmakanda. That section of the scriptures of the Hindus which deals with ritualistic works.

Kalpa. The code of rituals, one of the six Vedangas that which prescribes the ritual and gives rules for the performance of various sacrificial rites.

Nāma. Deity, objects of desire being one of the four principal aims of life.

Nātṛtās. A sacrificial ceremony supposed to have the power of causing a downfall of rain.

Kukkuta (कुक्कुट). The name of a particular posture to be assumed in the practice of yoga, one which makes those who assume it have outwardly the outline appearance of a cock.

Kumāra. An exercise in yoga, consists in stopping the breath after a prolonged inspiration.
Kuhã According to the anatomy of Yoga the blood vessel which goes to the genital organ and the testes and also to the anus

G = π

Gandhãra The third of the seven notes in the Hindu musical scale

Gûndhârî The blood vessel of the left eye according to the anatomy of Yoga

Gandharva reæa One of the supplementary Vidas constituting the science and art of music

Guru A spiritual teacher, a preceptor

C = ट

Caru An oblation of rice or barley boiled in milk and sprinkled over with ghee etc

Cârdraka da smа The system of the Cârdrakas or the sceptical and secular doctrines of the atheistic materialists of ancient India, otherwise known as Lókâyâtos and Lókayatikas

Chitrã Name of a Vida sacrifice in which a variety of things are offered together as oblations; the word itself means variegated or many-coloured

Ch = च

Chandôvârti The science of prosody forming one of the six Vidangas

J = ज

Jaina A follower of Jina Mahâvîra who was a contemporary of Gautama Buddha and taught an ascetic religion of self-denial and scrupulous regard for all animal life; he denied the divine authority of the Vedas

Jñã A knowledge, wisdom, a cognitive condition of consciences
Dharma
Virtue righteousness duty one of the four
principal aims of life, the merit accruing from
the performance of works, an attribute

Dharma-sastra
Otherwise known as Smriti the Hindu code of
religious and social laws

Dhatu
A maternal component of the body

Dharana
Tvxity of attention an element in the practice of
yoga, the blood vessel of the right hand accord-
ing to the anatomy of the Yoga school

Dhyan
The sixth note in the Hindu gamut

Dhyāna
Meditative concentration of mind an essential
constituent of the practice of yoga

N = \mathbb{N}

Nava vstra
One who has a new cloth or one who has nine cloths

Nādi
A tubular vessel in the body a blood vessel

Namadheya
Name, (of sacrifices), names forming one of the
main classes of topics dealt with in the Vedas
according to the Manusmriti

Virukta
The science of etymology and interpretation one
of the six Vedangas

Nīśada
The seventh note of the Hindu gamut

Nīhila
An eye affection a disease of the lens of the eye

Nasyāyula
One who follows the Nyaya school of Hindu
philosophy founded by Gautama

Nyaya Nyaya-sastra
Logic the science of reasoning

P = \mathbb{P}

Paścama
The fifth note of the Hindu gamut

Padma (āstana)
A particular posture to be adopted while engaged
in religious meditation and in the practice of
yoga sitting with the legs crossed and with one
hand resting on the left thigh and the other held
up near the heart

Payaśemi
The blood vessel near the right ear according to
the anatomy of Yoga

Pingala
The blood vessel to the right of the nose, accord-
ing to the anatomy of Yoga

Pitru
The manes or spirits of departed ancestors
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mimamsa-Vārtika</td>
<td>A work by Kumārila Bhāṭṭa dealing with the science of Mimamsa</td>
</tr>
<tr>
<td>Moksa</td>
<td>Final beatitude, the final deliverance of the soul from bondage</td>
</tr>
<tr>
<td>¥ (Yoga)</td>
<td>The process of meditative mental concentration aiming at self-realisation and God-realisation the system of philosophy expounded by Patanjali</td>
</tr>
<tr>
<td>Yasaevi</td>
<td>The blood vessel of the right foot according to the anatomy of Yoga</td>
</tr>
<tr>
<td>Yogāra</td>
<td>A work on Yoga by Górvinda, the spiritual teacher of Sankaracārya</td>
</tr>
<tr>
<td>Yogatrāvahī</td>
<td>One who belongs to the Buddhist school of idealism which maintains the reality of ideas. This school also may go by this name.</td>
</tr>
<tr>
<td>Yogatātra</td>
<td>Pertaining to yoga</td>
</tr>
<tr>
<td>Yogin</td>
<td>A transcendental seer, a true seer of the self, one who has practised yoga successfully</td>
</tr>
<tr>
<td>Rājas</td>
<td>The quality of passion, one of the three well-known qualities of primordial matter</td>
</tr>
<tr>
<td>Rakṣasas</td>
<td>Imps and other such beings who injure innocence and weakness and disturb Brahmical sacrifices etc.</td>
</tr>
<tr>
<td>Rājasā</td>
<td>Pertaining to the quality of passion—rājas</td>
</tr>
<tr>
<td>Rāpa</td>
<td>Form or colour that which is capable of being apprehended by the eye</td>
</tr>
<tr>
<td>Rāpa-skandha</td>
<td>The group or totality of perceptions</td>
</tr>
<tr>
<td>Rēcaka</td>
<td>The process of expelling the air from within the lungs; an exercise in the practice of yoga</td>
</tr>
<tr>
<td>L (Laghima)</td>
<td>The power of becoming extremely light; a supra-normal acquisition derived from the practice of yoga</td>
</tr>
</tbody>
</table>
Glossary

$S = S$

Sattva
The 'quality' of goodness, one of the three well known 'qualities' of matter

Samjña
Symbol, mental means of identification

Samjña-skandha
The symbol aggregate

Samhyāma
The last three processes in the practice of yāga viz. āta āpa, dhyāna and samādhi

Samvara
The circuit of worldly existence consisting of birth and death and all their consequences

Samskara
Innate mental impressions and impulses and tendencies

Samskāra-skandha
The aggregate of innate impressions and tendencies

Samādhi
The state of self realisation in the practice of yāga

Samana
The vital air supposed to be connected with the digestive process

Saravati
The blood vessel of the tongue according to the anatomy of Yāga

Sarvasāravatamārṣaṅgaṅa
A work of Sāyanā Mādhava, containing an epitome of the philosophical systems current in his time

Sarvadhyānta-saṅgraha
The abbreviated title of this work of Śaṅkara-cārya

Sānkhyā
The name of a great school of Hindu philosophy founded by Kapila. It is so called because it enumerates twenty five tattvas or principles the object of this system being to know how to liberate the twenty fifth tattva which is the puruṣa or the soul from the fetters of phenomenal life by means of the true knowledge of the twenty four other tattvas and their right discrimination from the soul. A follower of this school may also go by this name

Śāmānī
One of the four Vedas

Śatás
According to the anatomy of Yāga, the blood vessel which goes into the heart through an opening in the central backbone

Śloka
An aphorism, an expression of ideas in highly terse and almost mnemonic language
Śātrakāra .. An author of aphorisms
Śātrakāramata .. The theory upheld by the author of a body of aphorisms
Śātramata .. The theory expounded in a body of aphorisms
Sautrāntika .. That school of Buddhism which upholds the existence of matter and of consciousness, but maintains that the existence of matter is knowable only by inference. Also a follower of this school
Skandha .. A "group," an aggregate.
Smṛti .. Otherwise known as Dharmaśāstra remembered religious tradition law books such as that of Manu and other treatises such as the Dhaga-rāja
Śvarga .. Celestial world of enjoyment, paradise, the world of reward for meritorious deeds performed in this earthly life
Śratika .. In Yoga, a particular mode of sitting, characterised by the arms crossing each other

Η = Ξ

Heel phalæ .. According to the anatomy of Yoga, the blood-vessel of the left foot