THE

SARVA-SIDDHĀNTA-SAŅGRAHA

OF

ŚAŅKARĀCĀRYA

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

BY

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MADRAS
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS
1909.
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Vowels: a, e, i, o, u
Diphthong: o,u
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-sangraha, 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-sangraha also, as it is, for instance, found mentioned in the Priyānālīvatattu* of Manavalamamuni, a well-known religious teacher of the Śrī-Vaiṣṇavas of South India. In the catalogue of the Sanskrit Manuscripts in the Indi 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 Śrī ad-darśana sangraha of Śayana Madhava is a somewhat different abbreviation of the title Sarva darśana-siddhānta-sangraha.

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

* 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 Saint Śaṅkara's Tamil psalms known as Tirudiyumāl being them 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 Mazaras Government Oriental Manuscripts Library by Mr. S. P. V. Ranganathacarya, the proprietor of the Asra Press at Vizagapatam. The fourth marked C, is a palm leaf manuscript belonging to the Palace Library of H.H. the Maharaj of Cochin. It was, through the kindness of the Maharaj, 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 lacunes, 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 Vaiśeṣika and the Nyāya systems.

Professor J. Eggeling, who appears to be responsible for the description of the manuscript of the Sarvārddhānta 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, inasmuch as one man's estimate of a given style need not be the same as that of another man, and inasmuch 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 Sankaracarya's authorship of this work. Those two stanzas would run thus in accordance with that reading —

पूर्वव्यायवचनक्रमण मत्ववाच्याय देवता।
शाहेयोधिता तद्विद देवताकाण्डमुच्यते॥
वात्मचतुर्विंदर्वाेवत्पादतितसदान।
प्रकार ग्ेवान्त तस्य तद्विदान्त प्रवर्धिते॥

These slokas are not very clear and cannot be quite easily interpreted. But the occurrence therein of the name Śanka and the reference to a bhasya by a Bhagavatpada are almost certain at the first instance to make the reader think that probably the great Sankaracarya himself is mentioned by name here, and that he could not possibly have spoken of himself as Bhagavatpada. This difficulty is got over, if we observe that there is another reading शालेयोधिता in the place of शाहेयोधिता, and that,
in the commentary to be found in the manuscript V, this word Sunkara is interpreted to mean Siva. Moreover this same commentary gives out that the Bhagavat pada mentioned in this context is in fact Govinda, the well known preceptor of the famous Sankaracarya. Surely Govinda must have written a commentary on the Bhagavat and another on the Manakanda of the one comprehensive Minamasa sustra of twenty adhivas. There is nothing improbable in this for tradition ascribes very great learning to this Bhagavatpada Govinda. This same guru of Sankaracarya is known to be the author, for instance of a work on Yoga known as Yoga saras. Accordingly, in the light of this commentary, the two stanzas quoted above from the Sama siddhanta sangraha cannot throw any real doubt on Sankaracarya being its author. On the other hand they really tend to confirm his authorship in respect of that work.

* Vide No 4577 in the Derick poye Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library at Madras
Moreover, it is highly improbable that this commentator could be ill-informed about the matter. The beginning of this commentary runs thus:

श्रीगणेशाय नमः | श्रीशेषगुरुचरणाय नमः ॥
केचिद्वक्ष्मीरमणमपरे पवित्रमाणायं
ब्रह्मवेदां सकलसुद्दातन-रूप तथावरे ॥
कर्ति यं सकलसुद्दात श्रीमरोधसिद्धि
माहुल्लकालमिथ जगमाधिमूत्रं नमामि ॥
वलसादाधीनसिद्धि पुरुषार्थचनुष्मयूः
सरस्वत्वतारव त चन्द्र श्रीमथुद्दनम् ॥
आचार्यशेषदुस्तरेश्वरभिविन्दुरिणाः
श्रीशेषमन्दद्वाराय संततं संपत्तं ॥

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

इति श्रीशेषपरिणितुत्तम् श्रीपन्धोविन्दोः विरचिते सर्वसिद्धांतान्तरात्रि
स्यविवरणे म्पक्ति समाप्तः ॥

guruṇa मधुसुदनेन यातकरणापूर्तिचेतोपदिष्टियम्
तदि शास्त्रीकृत सर्वसिद्धान्त मघवच्छविकपुजयपास्य ॥

It comes out from these extracts that Śea Gōvinda is the name of the author of the commentary, that he was the son of a certain Śe-a and a disciple of Madhusūdana Sarasvati, the author of the Arvinda-siddhi, which is a famous polemical work on Arvinda-vidanta. That a pupil of such an ardent and highly learned follower of the teachings of Śankaracārya as Madhusūdana Sarasvati should have been well informed about Bhagavatpāda
Govinda’s works, and also about the Saria-siddhānta-sangraha being a production of Sankaracārya, appears to me to be very much more than merely probable.

It can be made out, I believe, that this commentator Śrīa Govinda lived about 550 years ago. But it is evident that even before his time the Saria-siddhānta-sangraha was known to be the work of Sankaracārya, for we find the already mentioned Śrīvāsana teacher, Manuvalamamuni, quoting passages from this work in his Pramanācintāmaṇi with the remark सामेत्यांत्यांहें शहेरेणोक, and thus Manuvalamamuni 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 Saria-siddhānta-sangraha has been known to be the work of Sankaracārya. Moreover, Madhava, the author of the Saria-darśana-sangraha, appears to have been familiar with this work, although he does not mention it or its author by name in his Saria-darśana-sangraha. In the portions dealing with the Caitāl i darśana and the Baudhāya darśana in the Saria darśana sangraha, there are a few stanzas quoted, which obviously belong to this Saria siddhānta sangraha. There is for instance the stanza—

अभिहोत्र बयो वेदांविद्यां अभिमुण्डस ।

वद्धित्वेपल्लोच्यान जीविकेति नृहस्याति ॥

This forms the penultimate śīla in the second chapter of the Saria siddhānta sangraha. In addition to quoting this opinion of Brhaspati, is given by another, the Saria-darśana-sangraha quotes also passages directly
from some work attributed to the same Brhaspati, wherein the above stanza occurs with its last quarter running as जीविता घातूर्तिनिर्भरौ. In the Bandhodarśana portion of the Sarva-darśana-sangraha, we find the stanza—

परिब्राह्मकुकुसलिभिः परमदातनाः।
कुणप कामिनी अक्षय इति तिष्ठो विकलपना ॥

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 Mathyamukha section of the fourth chapter of the Sarva-suddhānta-sangraha:

पद्मन युगपद्यो भर्माणी. पदशता।
पद्मा समानवेशः पिण्ड स्वादुमातः ॥

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 Sankaracarya. On the other hand, it cannot be difficult to see how all the systems summarised
in the *Sarva-sūdlana-saṅgraha* must have had their origin in days before Sāṅkara-cārya. 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 *Sarva-sūdlana-saṅgraha*, which lends further support to the view that Sāṅkara-cārya 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 raa laśa*, or what is often called the mantle of the soul, is supported by the Supreme Soul, who is Existence Knowledge Bliss, mentions this Supreme Soul by the name of Gōvinda. Although Gōvinda is one of the well-known names of Viṣṇu, why the Supreme Soul should have been here designated by this particular name of Viṣṇu requires some explanation. The reason for this seems to be none other than that Gōvinda happens to have been the name of the gurū of Sāṅkara-cārya. It is generally believed by almost all religious students in India that the gurū always deserves to be worshipped like God himself. In support of this there is the authority of this oft-repeated stanza —

**गुरुभक्ति गुरुविश्वेष्वरो महेश्वर ।
गुरुच्छ पर बल्ल तर्से श्रीमाने नम ॥**

The philosophy of the Advaitins enables them to actually identify the gurū 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 Sankara-
carya giving at the beginning of his Vivekaçūḍāmānī the following mangala-sloka

सर्वेदान्तातिलकान्तगोचर तत्तत्त्वारसस्।
गोविन्द परमानन्द महुद्ध मण्डलोर्घ्यम्॥

The identification of the guru with God is distinctly obvious in this stanza, and one may very well say that in Sankaracārya's Bhajagōunda-vīrīra also such an identification is very probably intended. That both Madhava and Sāyana have maintained this same attitude of divine identity in relation to their guru, Vidyatīrtha, 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

परं निख्वसित बेदायो बैवेदप्रयोदितल नागम्।
निर्मणेत तमह कत्वे विद्यातीर्थप्रहेशसम्॥

It is therefore clearly intelligible why the Supreme Soul is designated by the name of Gōunda in the Sarva-
siddhanta sangraha and this internal proof in the work itself is certainly such as is very well calculated to show that Sankaracārya 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 suddhi into 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 difficult 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 Minamsa as a sastra—which extends over twenty adhyayas—is distinctly recognised. Most students of the Vedānta literature in Sanskrit know that this idea of oneness commonly called sastra iṣya 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 Veṅkaṇta ātras, uses with effect the idea of such a sastraikṣya to establish the accuracy of his own interpretation of that word. The importance attached by Ramanujacārya and his followers to the idea of the Purāṇa mimamsa and the Utkara 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 sastras and attention has already been drawn to the fact that Madhava has not mentioned either the Sarva siddhanta 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 siddhi into sangraha.

From the standpoint of Hindu Vedantic controversy, there is also another noteworthy feature in the
Sarva-suddhanta-saṅgaḥ. In this work we are given a Vyāsa-māta as distinguished from the Vedānta-māta. The former of these two mātas 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 Vedānta-sūtra held to have been composed by Vyāsa. It is to this explanation alone that Śankaracārya would evidently give the name of Vedānta. Whether Kṛṣṇa Dvaipayana Vyāsa, the original author of the Mahābhārata is also the real author of the Vedānta-sūtras is a question that need not be raised here. Indian tradition says that Vyāsa is the author of both, and the Sarva-suddhanta-saṅgaḥ has distinctly adopted this tradition. Kṛṣṇa the son of Vasudeva and Dēvaki, evidently claimed to have been the ‘Maker of the Vedānta,’ as it comes out from a statement in the Bhārata-dīvṛtā—बहारतदीवरीत चाहम् (X: 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 Vedānta-sūtras. If for the time being we agree with the Sarva-suddhanta-saṅgaḥ, we have to distinguish between a Bhārata-māta of Vyāsa and a Sūtra-māta of Vyāsa. Naturally then the question arises—whether one and the same Vyāsa did really teach two distinct mātas. In this connection one is reminded of Dr G. Thibaut’s view that Śankaracārya’s interpretation of the Vedānta-sūtras is different from what they were meant to teach by the Sūtra-lāra himself. Dr Thibaut has declared that ‘the philosophy of Śāṅkara would on the whole stand nearer to the teaching of the Upaniṣads 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 Mahabharata 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 Mahabharata, is granted by many. It is therefore no wonder that Sankaracarya'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. Sankaracarya himself says about the end of his short introduction in the Bh 8/2 that चायस्मि सत्वेन वेदर्लिताना तथा ध्वन्यर्या सांस्कृतिकानि महाबन्धिपथाय, and this sentence is certainly capable of making it appear that the aim of Sankaracarya was to try to evolve what he himself took to be the teachings of the Upanisads out of the Vedanta sutras of 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 Madhusudana Sarasvati which gives a notably clever expression to it. The stanza is—

न स्लौष्टि न ब्यातमस्मालयं
सायमेव नूतनर्ये गो संस्थं।
विनामि तै समस्यनाविन्यथः
त शक्तर नौशि गुरेयः परर्यः॥

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It is evident from this that it is granted by some Advaitins themselves that the Vedânta-sûtra of Vyâsa are not responsible for the whole of the philosophy of Sankarâcarya and one need not therefore be surprised when one sees them occasionally making a distinction between the sûtra-kãra-mata and the bhâsya kara-mata. The distinction between a Vyâsa mata and a Vedânta mata, as brought out in the Sarva-siddhânta sangraha, is thus clearly confirmatory of the position of Dr. Thibaut in regard to what kind of Vedânta it is that is really represented by the Vedânta sûtras. 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 religions and philosophical predilections. What that Vedânta is, which was intended by Badarayana to be taught by means of his Sûtras, 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-siddhânta 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 Venkatāsvārī Sāstrī and Śatkopacārīya of the Government Oriental Manuscripts Library at Madras, and to Mr. M. B. Varadarajānyāgar, B.A., B.T., of Bangalore, and Mr. K. Krishnaswami Aiyāngar, B.A., of the Madras Christian College.

Madras,
18th June 1904

V Rāṅgācārya
THE
SARVA-SIDDHÄNTA-SANGRAHA

PART I.
SANŚKRIT TEXT.
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सर्वसिद्धान्तसेद्कह
शङ्एचायैविरवित।
अथ उपोदातम्रकसर्णम्।
ता दिमिरसुनै संदश्यते यशवनेक"धा।
वेदान्तवेद्य वद्धे दमेकरूपमुपारमे॥१॥
अञ्गोपाङ्गो पवेदा। वेदांगानि पडेतानि शिक्षा व्याकरण तथा॥२॥
दीपिन्यनकमेकाणामाश्रया प्युश्वरूः॥३॥
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वक्ति तस्य निरु तु पदनिर्वैचन स्पुटम्॥
ज्योतिश्शाख वदत्यमं कार वेदिककर्मणाष्ठ॥७॥

वेदांगानि पडेतानि शिक्षा व्याकरण तथा
निरुक्त ज्यौतिष कल्पशन्द्रोविचित्रितिर्यपि॥३॥
मीमासा न्यायशास्त्रां च पुराण स्थूलिरिविपि॥

ब्राह्मणोदस्तिवादिनापीयतानुनुपाग्रां वेदः॥
वेदान्तवेद्य वद्धे दमेकरूपमुपारमे॥१॥
अञ्गोपाङ्गो पवेदा। वेदांगानि पडेतानि शिक्षा व्याकरण तथा॥२॥
दीपिन्यनकमेकाणामाश्रया प्युश्वरूः॥३॥
च्छवरयैतान्ुपङ्गानि वहिरङ्घानि तानि वै॥४॥
आयुवेदोऽशेवेदश्च धनुर्वैदस्तयैव च॥५॥
शिक्षा शिक्षयति व्यक्त वेदोचारणलक्षणम॥६॥
वक्ति तस्य निरु तु पदनिर्वैचन स्पुटम्॥
ज्योतिश्शाख वदत्यमं कार वेदिककर्मणाष्ठ॥७॥
सत्यसिद्धान्तसूत्रः

सत्यसिद्धान्तसूत्रः

श्रम कर्ममयोगाणां कल्पतुत्रं 'धमापते'।

मात्रातिरिक्त सहस्रोक्तो इन्द्रियविनित्तितथा॥८॥

भीमास शर्मेदार्थमञ्चारं पलककोषां॥९॥

न्यायसूत्रं भागादिसुर्वक्षणसम्भवः॥३॥

पुराणमं नहं शास्त्रवर्गेदार्थस्यास्पदा ॥

कथारूपेण 'महत्रा पुरुषार्थमवर्तकम्॥१०॥

कण्ठश्रमात्रसत्वं धर्मार्थविभागः॥११॥

धर्मशास्त्रमनुश्रुष्यमार्धर्मम् तु विल्याकर्म॥१२॥

हेतुविषयमस्तेतैौ धर्मविधोपविषयदर्शनः।

आयुर्देहो हनुद्रे पयार्यात्मकः तेन 'बोध्यते'॥१३॥

मधेवेदोपस्पन्नणिन्द्र्यवादसवतः॥१४॥

पुराणं न्यायपुरोऽश्रमसमस्याध्यावादविविधः॥१५॥

न्यायावम्सूत्रमेव धमास्त्रमणु तु नियामकम्॥१६॥

पुराणं न्यायपूर्ववर्तमानश्रममनुष्ठेयः॥१७॥

धर्ममहतापरुषार्यपरवर्कम्॥१८॥

कयारूपेण 'महत्रा पुरुषार्थमवर्तकम्॥२०॥

सत्यसिद्धान्तसूत्रः
उपोद्रातमकरणम्

'अस्या सूञ्ठ जैमिनीय शाबर माधवस्य सुः।
मीमांसावार्तिकम् भाष मध्यार्थेन हि तद्। ॥ १८ ॥
तत्त्वज्ञानोऽध्येयस्य ब्रह्मस्य भ्रातानां।
प्रभाकररघुश्च तब्र अभावकर मथसु। ॥ १९ ॥
भवतुसरस्वीकारं लक्षणाध्यायी द्विधा च सा।
देवताशास्त्राक्षणाम्या व्यासमूः एण्योऽस्मात्। ॥ २० ॥
पूर्वसाध्याचतुर्क्षेत्रं मन्त्रवाच्यायाः देवता।
सख्योपदेशिता तद्भुज्याकारार्थमुच्यते। ॥ २१ ॥
भा च तत्त्वशिल्पवाच्यायो भैरवालिनिन्द्यम्।
वल्क्षणविवरणसब्रमाचार्थरत हि तत्‌। ॥ २२ ॥
सप्तवाणिकां तव्यं वैदिकां जैमिनिषयम्।
धर्मवाच्यायां वैदिकां रिकाना भास्सर्कार। ॥ २३ ॥
वृहस्पत्यारदती वुद्धो वेदमार्गविरोधिन ।
एतेऽधिकारिता वीक्ष्य सवे शास्मवर्त्का। ॥ २४ ॥

\[\text{नंदिका जैमिनीयानाम् for the first quarter} \]
\[\text{लक्षणाध्यायी द्विधा च सा} \]
\[\text{प्रभाकररघुश्च तब्र अभावकर मथसु} \]
\[\text{देवताशास्त्राक्षणाम्या व्यासमूः एण्योऽस्मात्} \]
\[\text{पूर्वसाध्याचतुर्क्षेत्रं मन्त्रवाच्यायाः देवता} \]
\[\text{सख्योपदेशिता तद्भुज्याकारार्थमुच्यते} \]
\[\text{भा च तत्त्वशिल्पवाच्यायो भैरवालिनिन्द्यम} \]
\[\text{वल्क्षणविवरणसब्रमाचार्थरत हि तत्‌} \]
\[\text{सप्तवाणिकां तव्यं वैदिकां जैमिनिषयम} \]
\[\text{धर्मवाच्यायां वैदिकां रिकाना भास्सर्कार} \]
\[\text{वृहस्पत्यारदती वुद्धो वेदमार्गविरोधिन} \]
\[\text{एतेऽधिकारिता वीक्ष्य सवे शास्मवर्त्का} \]
वेदामाणपपिठान्ता वौँलेकायताहात् ।
युक्तः निरसनीयासे वेदामाणप्पवादिः॥ २७ ॥
‘इति श्रीमच्छ इरावा्ीतिरनिते सर्वद्वनसिदान्तसङ्गहे प्रयमपुषोऽ
दातमकरणम्’।

¹ कदिना for वादिमि ।
² एकेन हेतु व एकेन हेतु
लोकायतिकपक्षम्‌।
अथ लोकायतिकपक्षम्‌।

लोकायतिकपक्षे तु तत्वं भूतचतुष्टयम्‌।
'दानव्यापस्तथा तेजो वायुसिरेय नापरम्‌॥ १ ॥
पत्यसम्यमेवासित नास्यदशमहत्‌।
अद्वितियांदिवसारि नाहं दशसुन्यते॥ २ ॥
कापि दशमहतं चेद्यतं बुजते कथ्यौ॥
निन्यातसं कथं तत्स्यातु शशार्द्राति मिस्तमू॥ ३ ॥
न कल्याणु मुखुददमाह्यां धार्मिकाय फरिहं।
स्वभावेन मुखु दु हली जनोमस्वरूपम्‌ कारणम्‌॥ ४ ॥
शिलिनन्दित्वेत्‌ को या करकश्यतु क अकूनायतं।
स्वभावनितिरूपे विवस्ते याज्ञ कारणम॥ ५ ॥
स्त्रोपेरेत तत्स्यो भुजो भुवदार्दिविशेषः॥
विशिष्टे देह एवास्मा न ततोन्यो विलक्षण॥ ६ ॥
जड्मूलविकारेण चतंतु यं इयजस्तेः।
तान्यलयुक्तवृंजानां योगान्यां 'हर्तित्वम्‌॥ ७ ॥
इहस्तकपरी नान्य स्वर्गार्थि नरका न च।
शिवलकारयो मूड़े कल्याणोऽक्षे प्रतार्के॥ ८ ॥
स्त्रोपुर्बकम्पुरुक्तियमि चर्चपायवोऽगम।
सूक्ष्यवत्सुक्तङ्गवन्धोनिदिनियोऽगम॥ ९ ॥

1. 'य मूल्यार for यविया।
2. 'य प्रकारम्‌ for आयस्मादि।
3. 'य नास्ति for नान।
4. 'य चेद्यतं for चेद्यतं।
5. 'य बुजते for बुजते।
6. 'य अकूनायतं for अकूनायतं।
7. 'य अकूनायतं for अकूनायतं।
8. 'य अकूनायतं for अकूनायतं।
9. 'य अकूनायतं for अकूनायतं।
10. 'य अकूनायतं for अकूनायतं।
11. 'य अकूनायतं for अकूनायतं।
सर्वत्रिदधान्पहहः।
नरकातुमवी वैरिशखव्याध्यादुपद्रवः !
मोक्षस्तु मर्ण तच माणवादुनिवर्तेनम्‌ ॥ १० ॥
पानिक्तवादिसहेतु बुद्धिमदुवक्षे' रहः।
सुब्रण्मृत्तिक्रानादि 'सृजायमन्यमोजनम्‌ ॥ १२ ॥
कुटस्मकुरिक्षिप्तोक्तेरित्तृत्र कल्पितम्‌
देवालयपरात्ररूपेऽरामादिकर्मणाम्‌ ॥ ११ ॥
जनस्तदुर्ध नायासं कर्तुमर्हति पण्डितः ।
तपोभिरूपवातायैर्मूढ एव प्रथष्यति ॥ ११ ॥
पाित्रादिसदेातो वुदिमदूवलै' रुत।
पुवर्णमूमि मदानदि भृष्टामन्नेण मोजनम्‌ ॥ १२ ॥
कत्सामङुसिभिककिर्दरिदरैरुभ क्तम्‌।
देवाख्यप्रपासत्रऱकायमादिकमणाम्‌ ॥ १३ ॥
प्रदाता कुवेते निस्य पान्धा एव 'द कारे ।
अभिहोक्त जयो वेदास्तिकं परम् गुप्तनम्‌ ॥ १४ ॥
बुद्धिपोलगइणनारं जैविकति वृहस्वति ।
कृष्णगोर्ष्वाणिज्यदण्डनिवादिदिसिकुषुः।
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
इति श्रीमच्छङुरावा्विराविते स्ेदेशीनेति
आहतपक्ष्रकरणम्‌

अथ आहतपक्ष्रकरणम्‌

लोकायतिकपक्ष्रकरणम्‌।

अथ मर्हतपक्ष्रकरणम्‌,

लोकायतिकयक्षोऽयमाक्षष्यस्सर्ववादिनाम्‌।

सखपक्चेण क्षिषदयेव पत्यं क्षपणोऽधुना ॥ १ ॥

सरी ष्ण्यमर्पा शौय कोकिङे मधुः खरः।

इत्यायेकप्रकारः स्याव समाव नापरः कचित्‌ ॥ २॥

कादाचित्कं सुखं दुःखमादो "नात्मनो मतः।

धर्मायरमावतस्ताम्यामदष्टाविति' निधितः ॥ ३ ॥

अद्ट्टस्याज ट्टे नादृ्टलं मवेदिति'।

ल्रयोक्तदोषो न स्यामे तसितश्यागागामः।

केचित्रपदिष्टमारगेण ज्ञानकमैतशुचयात्‌।

गुरूपदिष्टमारगेण ज्ञानकमैतशुचयात्‌।

मोक्षो ब^न्धाह्िरक्तस्य जायते भुवि कस्यावित्‌॥ ८॥

1 । वर्तक्षम्‌ for तर्कपक्षम्‌

2 । पंक्ति जोते for अथवापक्षम्‌

व । एषामार्पयां स्यात् प्रकारः for इववाक्षपक्षकारः स्यात् स्वयां:

व । नामानाम्‌ for नामधम:।

व । विष for विषिते.

प । पदिष्ट for पदिष्टिते.

व । हाथम्‌ for बाधुम्‌

व । शुद्धम्‌ for शुद्धम्‌

व । श्रीम अ for अश्रुप.

व । संसारास्यसिस्यता. for स्थापाहंगागाहसिस्यता:

प । मन्तैरिदीषधः, व मन्त्रीपधया बा मन्त्रीपधया.

व । देसामलेभ for देशामलेभ.

म । मात्रेता this line

14 । ‘चरित्र’ for ‘चरित्र’
सर्ैक्षिदानद्गहः।
अरतापातिटं त्तातुं कमौितकरेबरैः।
मादतिवैन्धनं युति निसवरणतानाम्‌॥ ९ ॥
पद्ररापरसत्नैसतु धमोधमरतुय मितिः
प्माणुभिरबिद्धाः 'तषदेहा सरैन्द्रियैः`॥ १० ॥
स्देहमाना द्यत्मानो मोहादेहामिमानिनः
क्रिमिगीटादिहस्यननदेहप्रर्वातिनः ॥ ११ ॥
आत्मादरणदेहस्य वसा यावणान्तरम्‌।
न ह्यव चदि गृह्णाति तस्वापीयनवस्िति ॥ १२॥
प्राणिजनामः सन्तो ननोवाक्यकर्मीमि
दिगम्ब राधस्तुवेष योगिनो वहास्वार्‌॥ १३॥
मयूपविन्छहस्तास्ते छतवीराप्तनादिका ।
पाणिपात्रेण पुञ्जान। सूलकेशाश्च मीनिन ॥ १४॥
सुनयो निर्मलाश्वादधाः भणताधौभेदिन
तर्दीयवन्नफलदो मोक्षम व्यवस्थित ॥
सर्ेविश्वसनीय स्यान्‌ स सवतो नगदुरु ॥ १५॥
इति श्रीभच्छङ्खराचायीगिरयित सवेदशनलिद्धान्तसङ्गहे माईतपक्तौ‍,
नाम तूतीय नकरणम्‌

P व्यां for "व्या"
M "ए त्राप" for "ए" अ न शायम्‌
N "नाथयम्‌" त्रापाम for न नाथयम्‌
R "हायम्‌" साईम for "हायम्‌"
R "प्राणायाम्‌" त्रापाम for राधस्तुवेषम्‌
R निम्नम for निम्नम"
वैद्यपश्चकरणम्

अथ वैद्यपश्चकरणम्

माध्यर्मिकमतम्

वैद्या. क्षणकारार्थप्रणीतमिपि साम्रतम्।
पशं प्रतिनिधित्वेो लोकायतमय वत्यसं ॥ १॥
बौद्धा. क्षपणकाचार्यप्रणीततमपि सान्मतम्।
अष्टिकारस्तुपुणे वज तत्त महर्षकेम्॥ २॥
झानमेव हि सा गुजिन्त्व चान्तचकरण मतम्।
जानाति बुद्धेेति प्रेति पव्यिवलयोगम्॥ ३॥
चतुर्णा मतभेदेन वौद्धशास्र चतुर्विधम्।
अपिकारानुरूपेण तत्र तत्र प्रवतैकमर्॥ ४॥
ज्ञानमेव हि सा बुद्धिं चान्तकरण मतम्।
जानाति बुद्धेेति प्रेति पव्यिवलयोगम्॥ ५॥
चतुष्कोटिविन्दं त्व माध्यमिका विदु ॥ ७॥
न सन्नासनच्च पदसन्नचोमाभ्यां विलक्षणम्।
यदसत्कारणेस्तन्च जायने शशीवत्।
सतश्रोत्पत्तिरिष्टा 'चेव्ननितं जनयेदयम्'॥ ८॥
एकस्य सदसद्रावो वस्तुनो नोपपद्यते।
एकस्य तद्द्विजोऽपि वैत्थल्यं न युक्तं।
चुन्दकोटिबोधिनिकुक्तं "गृह्व तस्यंगितं" रियतं।
जातीयेतातिधोऽवधा न वेष्ट्य 'वितारये।
प्रभा वेष्टा व ग्युनेत व्यक्तिम्योपदेशवर्त्य।
अवनिश्चितताशिद्वा व्यक्ति 'बा परमाणुकी।
लस्य परमाणुम। बाध्य वैश्विकाविद्वान।
पंडतेन युगपदोऽपि परमाणोपपल्लव।
पण्यम धमान:शेषले पिघ्न स्यावण्णक।
बाह्यलिखितस्तिकि कि परीत्यागो अन्यपे।
सकरियाँ हस्येनाथ तस्स स्वर्ग नोपस्वन।
प्रदद्वान त्वदकावित सूक्ष्म: प्रेस्तातत्सृत।
सर्वसंस्कृततिभुविद्वेदबिभवर: बाह्यलिखितस्तिक।
सर्वस्तत्तथेन वर्धो लाभो ते "सकारो। नवरीत।
चल्वारितारिते किं वेदपाठेन जन्यते।
सम्यक्पठितरवदोऽपि' बाह्मणल्लामवाषि:।
सर्वस्तत्तथे: किं गूढ: "दश्यते।
विद्वन्न नमपि नाल्पेवः स्त्रियाभिवं समृत्यते।
इति भाष्यपरमेश्वरे 'वैवैत्थस्य विचारितम्' ॥ १५६ ॥

इति वैद्यग्नेषु यास्यविक्रमतम्युः।

1 स्त्रय्युष्ट for स्त्रयेव.
2 T, M अतो for दृश्यते.
3 P, M को विद्ये for केवान्ते.
4 शर्यतार्थे for स्त्रय्युष्ट.
5 V, M 'स्त्रये' for 'स्त्रये'.
सर्वसिद्धान्तम् हि
अथ योगाचारमतम्

इति माध्यमिकोत्तर्भुन्यलं भूत्ववादिन्त
निरालम्बनादि नु योगाचारा निरस्यति॥ १॥
त्योक्तत्ववृत्तयेन अभ्यास भूत्ववेऽवते।
अतो वादेविकारसेन परंपराकारिते॥ २॥
स्वकाराध्यायं तत्त्व परवर्त्त दूरपंचूः
कर्ष्य करोत्व भवनु विपरीतं वद्वन किस्म॥ ३॥
अविनागं हि शुद्धात्म विष्णुसिद्धशृणै॥ ४॥
प्रायूहाकारविधिश्चद्वानिचक्षुनि॥ ५॥
निरालम्ननवादी तु योगाचारो निरस्यति॥ ६॥
"अधप्यकिव सा वाखा वुद्धितेत्तं त्धरैषन।"
"तदन्थथतु जाद्यादि तत्निराक्रियतां चया॥ ८॥
क्षणिका बुद्धिरं भुत्ववादिन्त भूत्ववादिन्त।
सौत्रान्तिकमतम्‌

अथ सौत्रान्तिकमतम्‌

विज्ञानमात्रप्रकारं योगाचारं सीमात ।
‘ज्ञानं स्रष्य किना’ नासित बाह्यर्नाभ्यस्तिति तेन न ॥ १ ॥
नीरुपरीतार्कीतिश्रेयुद्धाकारे रीतान्तरे ।
सौत्रान्तिकमते नित्य बाह्यर्नाभ्यस्त्तनुसीते ॥ २ ॥

क्षीणानि चक्षुसारादीनि रूपादिपि पथमु ।
न ज्ञातिमिश्रित तस्य आहक विश्वाने वाहि ॥ ३ ॥
ब्रज्रस्तवं तथापि परमाणोरितवाहित ।
पुल्लस्तेनापि बाह्यर्नाभ्यस्ते न च दूष्टानि न सम्बेदेत ॥ ४ ॥
आकासात्मानं तार्किकमः परमाणुर्तिरित ।
तस्य च प्रज्ञामित्र देशां प्रश्वां वस्त्रन्तरं धमात ॥ ५ ॥
तवें पदार्थां कस्ति विश्वाकारविज्ञानिता ।
इदमेव साधारणप्रकारन्तसिता ॥ ६ ॥
विपर्ययविरोधस्तु कस्ति परमाणुवैकिते ।
विषयाद्वितिकारण नासित न ॥ ७ ॥

dita पौढप्पो सौत्रान्तिकमतम्‌.

1 ५ वि० ०६ ०० पम ।
2 १००० पम ।
3 २००० पम ।
4 २००० पम ।
5 ३००० पम ।
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97 ९५०० पम ।
98 ९६०० पम ।
99 ९७०० पम ।
100 ९८०० पम ।
सौकषानतम श्रः।
प्रवसलं तु बालस्य कविदेवान्नमेयता ॥ १ ॥
पूर्वपराध्यमेव कुप्रदेवांसहस्तशः।
प्रभाणव प्रवात् बालवयांचनव लिङ्गः। ॥ २ ॥
पुरूषेदेव वन पश्चन गाबा तस्यानकां भवः।
न वने पश्चने कारण वस्येकहस्तिनिकतः ॥ ३ ॥
मृदो घटलमायानिन्क सपन्नसंदु ते घटः।
कपालानि च पुरूषेदेवे ते पुनः प्रभाणवः। ॥ ४ ॥
चत्रौर्षादिष्ठ विद्धानांक्षयस्यात्मिनिक्षेपे।
कथावावहरिकेन्द्रेन विकर्षैन परमपरम्। ॥ ५ ॥
दूरादेष वन पश्यन्ति गल्ला तस्यानिन्ति पनः।
न वने पश्चने कारण वस्येकहस्तिनिकतः ॥ ६ ॥
वतुन्नोपि वधुवानागक्यमध्यानिर्णये।
विवदन्ते परस्परम्। ॥ ७ ॥
इदितच्ये रिथ वधुवानादिष्टति दिष्टा पूना।
स्माज्ञा कपालानि च पूणः परमाणुताम्। ॥ ८ ॥
भप जात्तमवििर शरीर मुवनात्मकम्।
पथर्कन्पा भवन्त्र हादशाषननानि च ॥ <

1. भाषायित्वम् नेति, तिष्ठति, तिष्ठति उपन्यासम् नेति रागायते
2. तेजस्विनिक्षेपादिष्टम् नेति भाषायित्वम् नेति रागायते
3. परहन्त भात्सो नेति, तत्र इत्यि रागायते
4. परहन्त भात्सो नेति, तत्र इत्यि रागायते
5. परहन्त भात्सो नेति, तत्र इत्यि रागायते
वैापिकमतम्‌. 15
सर्वेषामपि वैडानां "तथाष्टादश घातः 1
तानतंसकारसंन्ञानां वेदनारूपवोरपि ॥ ९॥
समूहःस्कम्बशब्दाधः तत्ततसन्तिंवाचक. 1
तानतन्ततिरेवात्र वित्तानस्कन्य उच्यते ॥ १०॥
सैस्कारस्कन्य इत्युक्तो वासनानान्तु संहि. 1
सुखदुःवातमिको बुद्धिसथपेक्षासिक्रा च सा ॥ ११॥
वेदनासन्ध इत्युक्त सन्तास्कन्धत्ु नाम यत 1
रूपस्कन्ध भवलत्र पूर्तिमूनस्य सहति ॥ १२॥
कूपस्योपचय- स्तम्मकुम्मविरणुकिरिपित" 1
पृथिन्यास्रयरूपादि द्रवत्वादि मवेदपाम ॥ १२॥
उ्णलं तजसो धातोवीयुपातोस्तु शीतता ।
एषां चतु ¶ धातूनां 'वर्णगन्धरसावियम्‌ ॥ १४॥
पिण्डाजाता: पृथिव्याधा. परमाणुया अभी ।
श्रीश्रीनाथकु नौपी निज्ज्ञाय ग्राण भववधकम्‌ ॥ १५॥
वषाकादपाणिपास्यादि कृप कारकपकसः ।
मानुदाधिक वैलन्य बुद्धि स्वाकरण मन ॥ १६॥
दानमलातुगुणमध्यक्ष्णि वहनकम्‌ पथमा।
करिपत भानुरुपातीवश शारीरभुवनामकम्‌ ॥ १७॥
विद्यास्वरूपमेघान्तु प्रवाण धिविष मतम्‌ ।
काशपोतेवंत्रायिन शर्सेनेव कर्म नु ॥ १८॥

1 V renders तथा प्रेता for तपादावश. 2 समुदाधिक for समुदाधिक.
2 V नासित for सनासित. 3 तानित for श्रावत.
3 म मूरि for वृति. 4 तानित for श्रावत.
4 P and S read एषां for एषां. 5 विनिथाबर्द for कान्धा पुरु. ।
5 वगहे गिरिरसादय for व. . . . समु.
सर्वत्तिद्धान्ततद्रहः।
नामजातिगृणद्रव्यकरियारूपण' पत्नफा ।
ठिददशेनतो ज्ञान छिद्गिन्यतनुमानना॥ १९ ॥
चतुर्वेध यदज्ञान प्रमाणाम्या निवर्ते ।
नष्टे चर्वियेऽताने' मूतमन्नान निवर्तेते ॥ २० ॥
मृ्ान्नाननिेत्ती च विशुदक्ञानसन्तति ।
शद्रबुद्धत्यविन्ेषो हदि मोपनो वृदुमता ॥ २१॥
उत्पत्तिसियीनभङ्गदोपरहिता स्वी योन्मृलिनी
ग्रादोत्सर्गविमरोगयोमजनिना नाभावभावावित्तान ।
‘तामन्तद्धयवृजिता निरुप्यपाकाशाशक्षिपिला
श्र्णा परमिता धनलय नर्तीं शृण्वन्तु वुद्धविध इति ॥ २२॥
‘वातन्तनिपीरुक्तो चम्तु वश्ेपिकादिभि, !
ईथरान्ते नेय्येंस्माभि स निराकरियमेधुला ॥ २५॥
हेयोधातृपतचश मोलोपाशष वेति य ’
त ‘गं’ प्रमाण श्याभ सन्तस्स्यवृत्तैति ॥ २५॥
दूर पश्यतु वा भा वा तत्त्वमिदं प्रपश्यतु ।
प्रमाण दूरदशी चेतायु गुणानुपास्ये ॥ २५॥
विकृतिविश्लेषान सद्व्यादा किरिदलिदन्तस् ।
समवन्त्यपश्चात्यायनस्य नित्यविन्दते ॥ २६॥
अयुक्त कार्यसुखकाणं शुधुके प्रवत्तेिति ॥ २७॥

1  ए योगेन शण रूपण  5  ग्व प्रहाक्रिताम्‌
2  सर्वत्तिद्धान्ततद्रहः। 5  येवादेव प्रवसानाम्यान्‌
3  नामजातिगृणद्रव्यकरियारूपण' पत्नफा ।
4  ठिददशेनतो ज्ञान छिद्गिन्यतनुमानना॥ १९ ॥
5  चतुर्वेध यदज्ञान प्रमाणाम्या निवर्ते ।
6  नष्टे चर्वियेऽताने' मूतमन्नान निवर्तेते ॥ २० ॥
7  मृ्ान्नाननिेत्ती च विशुदक्ञानसन्तति ।
8  शद्रबुद्धत्यविन्ेषो हदि मोपनो वृदुमता ॥ २१॥
9  उत्पत्तिसियीनभङ्गदोपरहिता स्वी योन्मृलिनी
10  ग्रादोत्सर्गविमरोगयोमजनिना नाभावभावावित्तान ।
11  ‘तामन्तद्धयवृजिता निरुप्यपाकाशाशक्षिपिला
12  श्र्णा परमिता धनलय नर्तीं शृण्वन्तु वुद्धविधिं ।
13  वातन्तनिपीरुक्तो चम्तु वश्ेपिकादिभि, !
14  ईथरान्ते नेय्येंस्माभि स निराकरियमेधुला ॥ २५॥
15  हेयोधातृपतचश मोलोपाशष वेति य ’
16  त ‘गं’ प्रमाण श्याभ सन्तस्स्यवृत्तैति ॥ २५॥
17  दूर पश्यतु वा भा वा तत्त्वमिदं प्रपश्यतु ।
18  प्रमाण दूरदशी चेतायु गुणानुपास्ये ॥ २५॥
19  विकृतिविश्लेषान सद्व्यादा किरिदलिदन्तस् ।
20  समवन्त्यपश्चात्यायनस्य नित्यविन्दते ॥ २६॥
21  अयुक्त कार्यसुखकाणं शुधुके प्रवत्तेिति ॥ २७॥
वेदादि धीरांधि, १ वेदां, २ वेदिता, (० चोरिता, ३ बोगूल्यपरे, ४ वेख्वि धन्य धन्योगे, मात्‌
नातिकान वेदवागासान 'बौंद्लोकायतारईतान्' ॥

निराकरोि बेदार्थवादी वैशोषिकापक्ष ॥ १ ॥

वेदार्थः बेदण्डे न वेदार्थवादी वैशोषेको धुनाः ॥ २ ॥

अलोकायतारईतान् बेदवागासान 'बौंद्लोकायतारईतान्' ॥ ३ ॥

वेदमार्ग्परिभ्रष्टा विशिष्टा पराको धुनाः ॥ ४ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ५ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ६ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ७ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ८ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ९ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १० ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ११ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १२ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १३ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १४ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १५ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १६ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १७ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १८ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ १९ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २० ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २१ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २२ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २३ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २४ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २५ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २६ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २७ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २८ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ २९ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३० ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३१ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३२ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३३ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३४ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३५ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३६ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३७ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३८ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ३९ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४० ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४१ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४२ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४३ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४४ ॥

अतोऽतो बुद्धत्वस्वादः अथवा वेदवागासान निराकर ॥ ४५ ॥
स्वैतिदान्तत्श्रहः।
भतोऽ्य फन्दौ लोके भवयेम्यो विलक्षण" ॥ ९॥
स्रतु माणिविशंषाश् देश्षानपि तदाश्रयान्।
जानन्' सर्वज्ञ' एवो मान्ये बीददिषंता ॥१०॥
अजानने' प्राणिनो शोके हयापदरियमात्रवित्।
प्रदिशिको न सर्वज्ञे नास्मदादिविल्कृतः। ॥ ११॥
वेदकदेश वृष्ट मु कारीरी श्रिविषोपकम्।
ब्रह्म पाठ विधाता कार्यं गांपाणि। ॥ १२॥
कार्तिकेशुकलिम् द्रष्टव्यायानिर्दिष्टि।
किं ग्रंथं वाक्यं ते सदाभित्तिनिर्दिष्टि। ॥ १३॥
वेदस्या षड्नानि यनश्शीक्षादिकानि वै।
नान्यागमानं तेन न कायुकाय पैत्री। ॥ १७॥
यैशेषिकपक्...
अतो वेदवयस्वं. नास्तिकागमक्तचयात्‌।
षट पदांपरितानानोनष वेशेपिका विदुः॥ १८॥
तदन्तर्मत्त एवेशो जीवास्सरवीिद्‌ जगत्‌।
द्रव्यं गुणास्तथा कर्म सामान्यं कत्परापम॥ १९॥
उपविव्यापत्तथा तेजो वायुराकाशनम्‌ च॥ २०॥
द्रव्यं गुणस्तथा कर्म स्िामान्यं वत्परापरम्‌॥ २१॥
पृथिवी गन्धवदाप सरसास्तेजत्त प्रमा॥ २२॥
चतुर्विंशतिधा भिन्ना गुणास्तेऽपि यथाक्रमात्‌।
ल्दः स्पर्शो रसो हःप गन्धप्तवोगवेगताः॥ २४॥
सख्यावल्लसस्कारपरिमाणविभ्रागताः।
मयतसुखडु मेच्छानुद्धिदेषपुथक्ताः॥ २५॥
यरत्व्वापरत्वध’ षर्मीपरमौ च भेरवम्‌।
इमे गुणाश्रुविकरात्ययकर्मे च पवष॥ २६॥
५१ प्रनास्यासन्‌ ४५ मनातुीति।
५ प्र मन्मते तन्यते।
3 चिचेद्रनै ४० चिरागत।
+ २ दव्याभनितो गुण, “ण दरव्याभिता गुणा।
» ए परलेमपरत्यं च ‡ग परत्वचाएरलब-।
व ना ० ८ हण पण पपात क्त ग्याण्म दण ण।

All the MSS give this metrrically and grammatically erroneous readings.
It may, however, be read गुणाक्तविव्रसषिया हाय कर्मो च पवषा।
एकत्र दान्तु निवान्नीयं गत्विनिवेशोऽविवेश मयूः।
पर सत्तादिः सामान्य द्रव्यालयापर मयूः।
परस्परानुवर्त्तकेऽक्षण द्रव्यम् येतु गत्तये।
विशेषे इति ते व्रज्ये व्रज्येव समाधिरताः।
स्तवन्य-समवायस्य द्रव्याणां गुणान्विते॥ २७॥
पर्सरविवेको अत्र द्रव्याणां वैस्तु गम्वते।
विशेषा इति ते इत्यादिष्ठो समास्थिती।
सम्बन्धस्य समवायस्य द्रव्याणन्तु गुणान्विते॥ २८॥
षट् पदार्थं इस्ते नायासनम् भक्तेऽगति।
तेन साथेवज्यस्यानुभूतयो समाध्य साधनम्॥ ३०॥
द्रव्यान्तरं एव अवलम्बिते निति जीवपरस्त।
देवा ब्रम्हायतिरितिः संविधं भक्तेऽधो महेश्वर।
लद्वास्तिं कुर्वन्नु मुद्द्यते उद्यते व्रज्यते।
श्रुतिसृतिगिहासादयय पुराण भारतादिकम्॥ ३१॥
ीङ्गात्स्याति विनेया न लंज्ञता चोद्युः कष्टिन।
विया प्रमाण मध्यक्षमणुनामान्यते॥ ३२॥
श्रीमहर्षेति॥ ममानीतु लगतकर्त्तावन्ययेः।
नम्पात्स्युक्तकर्मीणि कुर्ष्टिस्वेतिश्रुवते॥ ३३॥
मक्खीवार्जनीयोऽभिः भगवान्यपेश्वर।
तस्याश्च गोस्वामिनिः स्वात्परमात्मक॥ ३४॥
भक्त्यैव वाज्यायोऽसी भगवान्परमेश्वर।
तत्प्रसादिन मोक्षस्य यत्थरोक्षस्या मयूः॥ ३५॥

1 V 'श्रीम' for 'श्रीम' गां and 'श्रेष्ठम' मः for 'श्रेष्ठे' इति
P and M 'अथि' for 'अथि'
P 'विषय' for 'विषय'
M 'स्मृति' for 'स्मृति'
I 'श्री' for 'श्री'
T 'मिया' for 'मिया'
P 'हस्ताल' for 'हस्तालस्य'
T 'नवराशी' for 'नवराशी'
M 'निर्मित' for 'निर्मिते'
P 'वस्त्रेभिः चर्चयिद्विया' for 'भक्तेः- वान्तवेशीयोः'
वैशेषिकपक्षः

करणोपरे त्वात्मा पापानवद्वस्थितः।
दुःसवाभ्यः सुखोऽवेदीं दुःसवोऽवेदवन्देव नः॥ ३६ ॥
अतसंसाराविविद्वृत्तो मुमुचुशुच्यते जनः।
पश्चात्मेयायाधिकारंः साधविष्याति नक्षित्वचम।
'नातिशिष्ये मने यस्मादाध्यायोऽवेदवादिनो'॥ ३७ ॥

इति श्रीमच्छदुराचार्यविरचिते सर्वदर्शनसिद्धान्तसह सैभेषिकपक्षो नाम पंथम् प्रकरणम्।

¹ पत्रात्मभिधिः सिद्धांताविष्ये for नातिः स्मात्।
अथ नैयायिकपथः

नेवायिकरस 'प्रसोध शंकेपालमनिलादिने।
पराक्रामिको वेरि अभी: शापण्डुर्जने।” ॥ १ ॥
(अस्वाद प्रभागादिपूर्णकार्यवृषभोषात्।)
नीवानो मुक्तमने शंकेप नमेयता ॥ २ ॥
निर्विक्षर्कान्यश्य न्यत्र पयोजननिर्देशने।
सिद्धान्तावलयी तको वादी अलौ विप्रत्वा ॥ ३ ॥
हेत्वासाधुलेन नावविनिरहस्यानिलिपि।
आलक्षणनुभावस्यमुग्नानगानाविनी। ॥ ४ ॥
चत्तार्थु: प्रमाणानि नापभारन्तु कार्य विच।
प्रस्तुतक्षणस्वाधीनामस्यायुंगिनियोगी। ॥ ५ ॥
पायतन योगिनस्तवांशिवध मप वस्तित।
सबाज्ञे गर्भस्व पद्यति ज्ञातस्यः। ॥ ६ ॥
पदेनानि न जानत्वले लोकसंघस्यः।
ईश्वर साधव्यवनुभावानाविनी स्तुतमुः। ॥ ७ ॥
पुष्पविशिष्टक सर्व सविन्देवक सताः।
कार्यलक्ष्यपेक्षी नमान्ता निष्प्रयितो। ॥ ८ ॥
कार्यलमप्रसीद्वेदस्तनासाधारणवचन।

1 प्रारम्भम for यद्योः 2 मेधि for नामाति
P दुमनात for दुर्जने 3 सविन्देवक for साधव्यवक मजामुः
3 'मान श्याम for धानाघुप्त' 4 श्यामर्शवातिन for श्यामर्शवाति
P स्तन्त्रम for स्तन्त्रम्
4 ग्रिजितावाण for प्रस्तयत् for स्तन्त्रम्

नानित
भट्टवर्मार्थिकों न ताध्यने || ५ ||
उक्तस्थानान्तरोत्तरार्थिकर्मसंक्रत ।
न विन्याप्तिविरोधीत वाच्यो मद्दादिभि काचि ॥ १० ॥
उत्तरस्थानान्तरार्थिकर्मसंक्रत ।
कार्यवस्थानान्तरुपलमत्रामित्रानुमाणीयते ॥ ११ ॥
दृष्टान्तस्थविक्षेिसु विरोध विदिमेश्य ।
श्रीमन्नगद्या ग्रंम्यस्यामात्मकर्माधोपि भस्यते ॥ १२ ॥
श्रीरागरूपेपि क्षुद्रे श्वेत कार्यमित्वेच्छयां ।
देहानेहा वेश स्व यथा वेशयते तन ॥ १३ ॥
ित्याध्यानमयवायु भषणे धृपञ्चुर्गुणात्म ।
श्रीरागारूपेपि क्षुद्रे श्वेत कार्यमित्वेच्छयां ।
कार्यल्भस्व तयात्व तयात्वं अनुमीिते ॥ ११ ॥
दृष्टान्तस्थुक्षैस्तिय विरोध यदि भापस ।
धूमेनान्यनमानयापि भावोऽपि भस्यते ॥ १३ ॥
अश्वरीयो शिव नित्याध्यानमिहेच्छया' ।
कार्यस्व तयात्व तयात्वं अनुमीिते ॥ १३ ॥
इच्छाज्ञानप्रयनाल्या महेश्वरगुणात्म ।
श्रीमन्नगद्या ग्रंम्यस्यामात्मकर्माधोपि भस्यते ॥ १४ ॥
कार्य विक्षेप नात्र तयात्व सात्ति यथौपदेकिं ।
क्रियात्म साध्योदासांसमर्थस्मातिक्रिया वयथो ॥ १५ ॥
सवृद्धिक्रियायो दूतमातिक्विकारोपिपतिि ।
(वेश्यामवाक्षयुत पश्चिनस्त जातिषेपण ॥ १६ ॥)
श्रीमन्नगद्या ग्रंम्यस्यामात्मकर्माधोपि भस्यते ॥ १५ ॥
तत्तकालानुसर्ण समान शास्त्रामलियो ॥ १५ ॥
कालक्रियास्थानान्तरवातिन्याच्छिवेकोपर ।
अस्वस्तित्वादृ जीवनाच्छिवस्तित्व एवं स ॥ १६ ॥
सवृद्धिक्रियायो दूतमातिक्विकारोपिपतिि ।
स्वीतिद्धानपद्र।
४: १ प्रमाण्ल तन्मूलेन स्िभ्यति ॥ १९।॥
श्रौत समर्तेव यत्कर्म ययावदिह कुपताम्‌।
सख्र्गीपवर्मौ स्वाता हि मैव पापण्डिनां कित्‌॥२०॥
नियम्बकादििरम्न्तरपि देवो महेश्वर।
अनुष्ठनोपयुक्तार्थस्मास्कौ प्रतिपादने ॥ २१॥
कारीशे्टचर्थं दृष्टया दृष्ट खगोपर्गयो।
विश्वालोकविद्या कार्य कारणाची प्रपन्ति ॥ २२॥
स्यादनतप्तिपिणीनतव दुन्मत्ताना यथा वचं ॥ ९३॥
वीनभरोहरकषयै इति कण्टकिनी पथा।
वेदविवेच्यतिर्वार्थ तथा' तर्कमयी वत्‌॥ २४॥
वादी जल्पो बितहने विलम पुच कथा मता ॥ १९॥
आचार्येण तु स्थितश्च वादत्तकमनुष्ठित।
नरह यथा तथा तु जल्पविषयन्तर ॥ २६॥
बादी न मतिवादी च मार्ध्यक्ष समापति।
बलायश्चावि न लघ्ययात्म विषयन्तर ॥ २७॥
स्यादनतप्तिपिणीनतव दुन्मत्ताना यथा।
निग्रहस्थानप्रत्ययं कथाविधेयकारकम्‌ || २९ ||
तत्रोपचारसामान्यवाक्यवृत्ति विदिविच छलम्‌।
चतुर्वेदविदिवित्यएव कर्तिश्चिर्भद्रादिन दिविजे || ३० ||
किमत्र विद तथावाक्यचतुर्वेदज्ञतीविचिता।
एव सामान्यवृद्धिवर्ग द्वेषयमैव भविष्यतिंदिना || ३१ ||
बदेहाकेदारनेनकायतं निग्रहस्थानमन्यथ।
नयनवस्त्रो वदुश्रोति वासुके तन्त्र वाक्षकस्मम्‌ || ३२ ||
कुतोस्मव नव वामातित्वाचार्यक्षणस्य निग्रह।
तात्त्विर्वैवेदिको थितार्थ्यथ वाहानमस्तत्रम्‌। || ३३ ||
स्वयं व्याधानक घावय दूषणसम्भव।
उत्तरं जातिरिल्यु चतुर्वित्वाचितेश्बदमक्ष || ३४ ||
(ततुर्विद्विश्चतिजातीनात्मो भायकं प्रतिवादिनः।
वक्तव्यं निग्रहस्थानमवदुत्तरवादिन || ३५ ||
पथा शास्त्रप्रवृत्तिर्भवितोंसाम्भनकर्षपरक्ष।
वर्ण्याविद्विशिष्यं 'वाध्यवांधितविश्वाध्यत। || ३६ ||
मद्यन्तित्वुद्दानताबनुपत्तिं तशय।
अर्थशिस्तिविष्णो च हेतुप्रकरणाभ्य। || ३७ ||
कायोपकंडेयमनुस्कन्निवश्वानियता जातय।
साम्यापादक हेतुवलं तथार्ज्जातयो मता। || ३८ ||
सदुत्तरापरिक्ताने स्यादेकान्तपराजय।

1. पारकम्‌ for कारणम्‌
2. V alone reads this and the next two lines
3. प्राप्तस्मिद्यसमा तथा for प्राप्तस्मिद्यसमा प्राध्यताः
4. दृष्टंनायुपसिद्ध for दृष्टंनायुपसिद्ध
5. साम्यापाद for साम्यापादक
स्वैतिदानसङ्ग्रह

पूर्व जस्विनिर्नमात्रा वेदाश्वाच्छिन्नस्य तु || ३९ ||
वेदकविनिर्ण कर्म कृष्णब्रह्मचारणे।
तत्रसाधायोऽणेन मुदुमुखोऽमस्मृत्य || ४० ||
निम्नानुभूत्योऽणेन स्थाने च च विस्मृत्वृत्।
वरं चूम्बने गम्ये मुक्तालक हेमोऽम्हम्। || ४१ ||
वेदोपकोक्तमोऽणेन सुमुख्यविवर्जितान्।
यो वेद विहितवैश्रव्यम् प्रसादत्। || ४२ ||
मुद्दामिच्छति गणन पापां वदविखिताम्।
मैत्रोऽहि हरिभक्तिस्योऽणेनेति पुराणिति। || ४३ ||
अष्टादश योगस्य धौमोऽध्वे विस्मृत्तत्वा।
अश्मन फृणायाम आत्माराजस्य च वरणम। || ४४ ||
प्रभाव समार्थनित्यवं तत्साहोऽः विलारस्य। || ४५ ||
हि वैषेष षिक्तमोऽक्षाच सुग्वलेशविर्वाभता।
यो वेद वृहितर्थतेरीरस्य प्रसादम्। || ६२ ||
पूर्वामिच्छति यतेन पापाणवद्रवस्थिम्।
हि हि हरिमक्त्या्टयोऽमेनेति परोदित। || ४६ ||
अष्टावङ्गाति यीगस्य यमोऽसः निधमस्तया।
आतन पतरनायाम प्रत्याहारोऽथ पारणम्। || ४६ ||
भाकरुप्रकाश तदपादय कथ्योऽ
नववाच पूर्वमितामातायेर्पवेयापि य ॥ १ ॥
मञ्जुगुणस्तानं कर्म सामाज्य परिणतं ॥ २ ॥
वहिस्बिखितं कर्म नोसदं नामप गुरोऽ
बध्यते स हि विवेचनं ज्ञात्वं \\ सम्बधितभिधिरः
विच्छेद्योपद्यस्ते वने वस्तुवेदविद्वि
बेदां विद्येवानां निधिप्रवानो यथा
आत्मा भाक्त स तस्य इत्याविद्वाचर्थाय ॥ ४ ॥
यद्यवायो भलाम्यतर्द निर्माति
मनस्य वादय न वामि नामवेदवनुपि
सत्पु ज्ञतव्य इत्यादिविधेव स्थिता ॥ ४ ॥
भागवत्वदानः तत्र तोऽ विद्याभिज्ञ शून
वृद्धिं मन्यितानं यो विष्ण्व आत्मा विभूषी
नानादः प्रतिष्ठाम्यक्षरणं वास्तें
घट जानांभां स्वप्नमित्य च यथाकरणम्
धर्मः श्रवप्रकाशनं कर्तीमत्यत्रागते
स्वप्नकारकश्रुपेण ज्ञान भाति जनसं वै ॥ ६ ॥

\* गुरोक्षितं for गुरोऽ पश्चा
\* जानांम्याग्रं गुरोऽ for गुरोऽ
\* वहितं for वहितं
\* मत्रेषु for मत्रेषु
\* वैद्य for वैद्य

\* This and the following two lines are to be found in V sloka.
कर्णोपरमाणुप्रतिमनि तैशौपिको यथा।

दुःखमास्यातं तन्यारसामर्गो वथोद्धुकः॥ ९॥

(प्रपक्षुसंधुः) वेदेन्मोक्षीपवाकिनिविद्यनस्॥

पाणिवदवस्यासनवालनो मुक्तिभवति॥ १०॥

हुःसाध्यसाध्योद्वेदं हुःसोन्दर्वतिने।

निमंत्रणादातुसुतिः सन्यगत न च चिमते॥ ११॥

न वूढ़देवें जनयेद्वजान तर्पणाः धर्मानिनां।

अन्तसत्सत्यातिन्म भागों जायती न गर्भायम्॥ १२॥

तस्मादाग्रहायो धर्मः कर्मवा विभिन्ताय यत्।

अन्यथा सन्त्वास्यास्यास्यास्यायाधिकारियम्॥ १३॥

कर्माधिकारिणा: प्रेम: भास्वास्यास्याम।

न देवता व्यास्यास्यान्यायायो वाटोः एरा॥ १४॥

हेष्टाब्रह्माकृत्वा रामायण्यो धर्मोऽत्यंत: पति।

चक्रेऽप्रणकारश्च गुरुः कर्माधिकारियम्॥ १५॥

इति प्रियस्यकृत्वा वास्याविनायिते सब्दश्रुः सदायमानैः।

नाम नामवर्गविषयः।
मष्टचार्यपक्ष . 38

स वद्यागमकल्पस्यां नियम ।
नित्यश्रेण्ट प्रतीश्रय केय कर्तृवक्ष्य ॥ २१ ॥

आनुभागमक प्रायस्यां श्वाद्योक्त श्रायुक्तम्‌
शागमस्य प्रमाणल्या सरोकैव श्रवस्तत ॥ २२ ॥

निदश्रेत्त भरतीशस्य केय कर्वु्कस्पना ॥ २१ ॥

अंनिलागमपकष स्यादन्योऽन्याश्रयदूषणम्‌
सागमस्य प्रमाणल्वमोश्वरोक्तचेश्वरस्तत ॥ २२ ॥

भागमा्सिप्यतीयिवमन्योऽन्वाश्रयदूषणम्‌
सते एव भमाणल्मतो वेदस्य सुस्थितम्‌ ॥ २३ ॥

मोरो च वेदैकोचरापि्पि स्थितम ।
ननु वेद धिना साक्षात्करामलकवत्सफुटम्‌ ॥ २४ ॥

पश्यन्ति योगिनो धर्म कथ वेदैकमानना ।
तद्वुपक न योगी स्वाधस्मदादिबिरक्षण ॥ २५ ॥

तोडिध पशोनिते पश्यन्ति विषय नातिरिच्छये ।
प्रत्यक्षमनुमानात्युपपापानन्तरम्‌ ॥ २६ ॥

अर्यादितितबः अर्याधितितबः कथ नोधानाति वै ।
तत्तदिन्द्रियथोगोगेन वर्त्तमानाधिबोधकम्‌ ॥ २७ ॥

प्रत्यक्ष न हि गृहस्थ तोडिधोत्तमनानगतस्तु ।
धर्मैण नित्यसत्वभिचरुप्रश्रामावन कथित ॥ २८ ॥

नानुमानमापि धर्माधारामावासोधकम्‌ ।
धर्मार्कातृत्वभाषावादुपापामापि कथित ॥ २६ ॥

सादृश्यमराहक मैव धर्माधरमाश्रावनम्‌ ।
सुखस्य काम्णे षर्मादु तस्यापरं यपि ॥ ३० ॥

1. दन्योऽन्यन्यापेद १० । दन्योऽन्याश्रवटूमणम
2. प ६०० वै
सर्वसिद्धान्तां वौषध विद्धते नास्त्यात्मनां परमात्मनि ॥ १० ॥
दूषपन्यमुमानाम्या बदावेदमपि च्छम्‌।
तन्मूलरुन्ययमदिरपलापस्तु' िष्यति॥ ११॥
वेदोऽसवनेपतद्रहः।
आयामां वाक्यस्वरूपवाक्यवत्‌।
अयानाप्रश्रणीतत्वादुन्मत्ताना यथा वच॥ १२॥
वेरोऽममाण वाक्यत्वाद्रथ्यापुरूपवाक्यवत्‌।
अयानाप्रश्रणीतत्वादुन्मत्ताना यथा वच॥ १२॥
तदयुक्तमिमी देव्‌ भवित्तामयोगवौ।
अनाततपरुषोक्तल हैनुस्ते म प्रयोजक।
स्यादनाोक्ततामात्नादपापाण्य न च श्रुते॥ १४॥
निद्वेदस्य धानाप्रणीतल न हुष्यति।
विद्वेदस्य धानाप्रणीतल न हुष्यति॥ १५॥
द्थगन्तीश्ररोक्तचान्-पमाना भमाणताम्‌।
पौरुषेयो मवेदेदो बाश्यतराद्वारतादिवन्‌।
सर्वैश्वग्रणीनत्र जामाण्यमि सुस्थितम्‌।
मामाण्य चिष्यते नेति परूपेयेषु चुस्त। ५१८॥
वेदे वदुरमावाच तद्वानौपि सुदुरेमा।
वेदस्य नियत्य मयका श्रामाण्येनोप्युज्यने॥ १९॥
पर्व्वरभणीतत्व घामाण्यस्यैव कारणम्‌।
तदयुक्तं प्रमाणेन केनतरिश्वकस्पना॥ २०॥

c"त्रायोपथचेष्ट सर्वसिद्धान्तां\n\[1] c अध्यात्मग्न्यसर्वसिद्धान्तग्न्यसर्वसिद्धान्त
\[2] c प्राप्तचेष्ट सर्वसिद्धान्तग्न्यसर्वसिद्धान्तग्न्यसर्वसिद्धान्त

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सं द्यागमकस्स्यान्नियो ऽनिलः किमागम ।
निखशरेत्तं भतीशस्य कें कतल्कल्पना ॥ २१ ॥
अंनियागमपकषे स्यादन्यो ऽन्याश्रयदूषणम्‌ ।
सागमख प्रमाणल्वमीश्वरोक्तयेश्वरस्तत ॥ २२ ॥
साममास्तिष्यतीयिवेमन्यो<न्याश्रयदूषणम्‌ ।
खतं एव भमाणल्ममतो वेदस्य सस्थितेम्‌ ॥ २३ ॥
समोधमीं च वेदैकगेचराविलयपि स्थितम्‌ ।
ननु वेद विना साहाकगममल्कस्क्षुम्‌ ॥ २४ ॥
पश्यन्ति योगिनो घर्म कयं वेदेकपानवा ।
तदयुक्तं न योगी स्यादस्मदादिविटक्षण. ॥ २५ ॥
सोऽपि प्ेन्द्ियै पश्यम्‌ विषय नानिरिच्यते ।
अलक्षममानास्यमुप्घानमन्तरम्‌ ॥ २६ ॥
अर्थपातिरंगावश न पने वोपण्यति वै ।
तत्सदिन्त्रिथयोगेन वर्तमानार्थोशक्तम्‌ ॥ २७ ॥
पत्थक न हि गृहानि सोऽक्यतितमनागतम्‌ ।
प्रमेण नित्यतमानिशिल्लापराभावत् छवित. ॥ २८ ॥
नालुमानमापि व्यक्त परावनोधक््‌ ।
धर्मादिसदृशाभावाटृपमानमापि छचित्‌ ॥ २९ ॥
सादृश्यगराहकं नेव धर्माधमरविबोधकम्‌ ।
सु्वस्य कारणे धर्मा द्श्पापर्म इयर ॥ ३० ॥
सर्वपिद्धघ्तप्नदरहः।
सर्यापत्यात्र सामान्यात्रे ति न दुष्यति ।
सामान्यमनतु्ेय किथातीते तदा वेत्‌ ॥ ३१ ॥
यामादयो ह्यनु्ेपा "विशेषा विपिचोदिता।
असारां प्रमाण न पृण्यापुण्याराशकष्‌, ॥ ३२९ ॥
भरमाणपचकामावरे तत्‌ सदा करते यत ।
वैदैकयोचरौ तस्माद्माधमीविनि स्थितम्‌ ॥ ३३ ॥
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मात्मा ज्ञातव्य इयादिकिषिभिः भतिंषादिते ॥ ३५ ॥
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प्रयाहारादिक योगम्भ्यस्पन्धितिक्रियः ॥ ३६ ॥
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भिन्नाभिन्ात्मकस्वात्मा मोदत्सदस्तदात्मतः ॥ ३७ ॥
जीवरूपेण भिच्चोऽपि त्वमिन्न प्ररूयतः।
असत्स्याज्जीवरूपेण सद्रूप पररूपत " ॥ ३८ ॥
शेयम्बकादिभि्ेन््र पुज्यो ध्येयो मुमुश्ाभि।
ध्यासैवारोपिताकार केवल्य सोषणिगच्छति ॥ ४० ॥

[Annotations]
1. प्रश्न न for श्रोत न.
2. परिवर्तन न for सहिष्णु विधि.
3. निःस्यसय for निःहसयया
परानन्दानुमूति स्वान्मोदे तु विषयाहृते ॥
विषयोऽपि विरक्तास्वर्णिनिवानन्दानुमूतित ॥
गच्छन्त्यपुनरावृत्ति मोक्षमेव मुमुस्व ॥ ४१४ ॥
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पक्षो नाम अष्टमितहरम्।
सर्वतिदधानतङ्गट
सथ साह्चपक्ष ।
साह्चदरशनतिद्धान्त सेन्नेपाद्य कथ्यते ।
साह्वचशाच्र द्विधामतं सेश्वरथं निरीश्वरम्‌ ॥ १ ॥
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कपिला बाच्तदेवस्त्यादनन्तस्स्याप्पनञअ्जलि’ ॥ २ ॥
ज्ञानेन मुकं कपिन्ये सोगेनाह्‌ प्रत्लि ।
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ताहुंचक्र दृष्ट्यने रष्ट्य तथा श्रीवाणवादिषु ॥ ॥
व्यक्ताययक्तविवेकेन पुरुषस्य वेदनान्‌ !
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दु व्याभाष्यागिन चापिसोमिग व्यविदिष्यः ।
आप्नाल्लक मानोद एव व्याध्यं विषकायव ॥ ६ ॥
व्याप्तिपारिविस्तर्धु दु एव श्यास्प्राविकम्‌ ॥ ७ ॥
प्रत्योगितविनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
श्रुतिसमृतीनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तथा स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
श्रुतिसमृतीनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
श्रुतिसमृतीनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
श्रुतिसमृतीनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
श्रुतिसमृतीनिहातेषु पुराणे मारतादिके !
पुरुषविवेकेन परुपत्यैव वेदनान्‌ !
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
अधिमानिकद तर स्पात्‌ कीटादिनाणितम्भवम्‌ ॥
पश्चिमशालितचावानि पुरुषः प्रकटिनेहानान्।
धन्दाराश्च शान्दन्त्व सर्परससत्यायः।
गन्धः सऽतव तवम चहुरिज्वास्त्व ग्राण्य गापि।
पाणि: पादसत्या पायुरपस्त्य भनसत्यायः।
पुष्पिष्याससत्या तेनो वायुराकाशमित्वाि।
सृष्टिमकारं वद्याि तत्त्वात्यकमिं जगत्।
संवत् हि प्रकर: रात्रिन विखैका प्रकरिण्या।
प्रकरे भ्रुगोवीशगुदुसस्तिीनोपि करुतत।
स चेतनात्त्वाससत्यः: पुनः भोगवत।
प्रक्कर्तिणुत्साय: स्यादन्त्यायः रससत्यः।
तत्वोदरे तेनो वाचुराकाशमियपि।
सृष्टिभकेरं वक्ष्यामि त्त्चात्मकमिदं जगत्॥
सर्वं प्रते कायै निका प्रकर्तिज्ञं।
प्रकरे पूणावेशाद्वासीनोऽपि कर्मुवत्॥
स चेतनावत्योगाः पङकन्धयोगवत्।
व्यासमिश्चतिद्धन्ते वयेऽहं भारते स्फुटम्।
नैगुण्यवितति सम्यग्विस्तरेण यथातयम्॥
भरते स्यान्महस्तस्य अद्वेक्तोपुत्यः।
सर्वसिदान्ततद्कहः सवाम्बुपृथ्नयस्सयु, सृदमा एव न चापे।
पठः स्याच्छुष्ठतन्तुम्यः शु एव थथा तथा ॥ २२ ॥
तरिगुणानगुणं वसपात्तच्वतुषटिशपि तिषा
सच्छसकानि सृष्टा तेम्यो ज्षनिन्दियाण्यथ ॥ २४ ॥
श्रोतं लक्‌ चश्ुपी निदा ्राणद्रियज पथक्‌
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रजोगुणोद्धवानि स्यलम्यः कर्मन्द्रियाण्यय ।
वक्षपाणिपादसंज्ञानि पायूपस्यौ तरीभ ॥ ॥ २६ ॥
केचमादानगमनावेसर्गानन्दकर्मं च ।
मनोऽन्त करणाल्वै स्यात्‌ ज्ञेयमेकादशेन्दियम्‌ ॥ २७ ॥
तमो गणोद्भवान्वेम्यो महाभूतानि जज्ञिरे
पृथिव्यापस्तया तेजो वासा" इत्यपि ॥ २८॥
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सात्माः भकये लेना ' प्रकृती सक्मदेहिन।
भृतौ सूषमरपेण स्थितेवास्िलं जगत्‌
मभिन्यक्त भेवल्येव नास दुत्पत्तिरिप्यते।॥ ६.१ ॥
ससदुत्पाततिपश्े च शश्रे सम्भवेत्‌
अतं तिलादौ चेस्मिकतास्योऽपि तद्रवेद्‌ ॥ ३२ ॥

¹ C reads करणान्यवियात्वत्वाय विनुमतरम्‌ च, instead of the line beginning with गापुरुषः।
² P M पन्न १ for पन्नम्।
³ "रायुक्तान्य" for रायुक्तान् ।
⁴ "प्रमाणार्थ" for प्रमाणे सिंहा।
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शत्रुः र्स्यादात्मनानाल्महैल नोपपद्यते॥ ३६॥
आत्मा झाल्व इवादिविचिचि भार्तिपादित।
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अनिर्दलोमादयो यथा काय्मा स्युर्विहिता अष्प।
प्रवृविनामसि "नेवा यत पुसा प्रवर्तका॥ ३८॥
धर्मेनोष्पुचचि पुसायमधमोत्स्यादधोगति।
झानेविविवधार्मं स्याद्दान्नान्नत्वते नर॥ ३९॥
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इति श्रीमच्छ्कराचार्यविरचिते सच्चादानायक्ताक्षेन कपिलसातूः
देवसात्त्वय्यपक्ता नाम नवयादरणम।
पर्वतिद्धात्मसद्ग्ः
अथं पतज्ञाटिपक्षः

अथ सेधवसाङ्ख्यस्य वध्ये वक्षं पञ्चे” ।
पनज्ञिरन्तं स्पादयोगश्ाखमवनकः † १ ॥

पशचविशातितचानि पुरुष प्रकृतेः पम्‌ ।
जाननो योगामदि: स्याहोगादोपक्षयो भवेद् ॥ २ ॥

पजविशतितच्वानि पुरुषः मरनिर्महान्‌ ।
अहरश्च तन्पाच्रा विकाराश्चापि पोडक्ष ॥ इ३॥

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ज्ञानमाणेे मुक्ति स्याहोगादवररश्रध्य त्वक्षनम्‌ ॥ ४ ॥

ज्ञानिनोऽपि मवत्येव दोैर्ुदधि्रम. कचित्‌ ।
गुरूपदिष्टरिद्यतों नष्टाविद्यतेऽपि पूर्म-॥ ५ ॥

देहस्वप्नोऽपि दोैर्ुदधि्रम. कचित्‌ ।
गुरूपदिष्टविद्यते नष्टाविद्यतेऽपि पूर्म-॥ ६ ॥

असिनाभेनिवसौ द तत्रावयैव कारणम्‌ ।
सग्मसीदविय। स्यहत्मह्मनि करे्येः ५ ॥
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पमूतातमको देहो देही तात्मा ततोऽपर ।
तज्जन्धपुनरपातरादितन्तानेऽपि ममौ ॥ ११॥
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क्रियायोगस्तोऽथ पञ्चरणो पञ्चिण्डैवोऽवर ।
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स काळेनानवचेदादून्नगादिना गुरुमित ।
वत्समीक स्वायमवस्त्रश्चनो वाच्याशववाकस ॥ १६॥
योगनारायणाश्च स्वातेन सत्यज्ञानो भवेत् ।
अस्तव व्याग्यस्तोऽंगमद्यानकशाय ॥ १७॥
अनन्वितत् चित्तिनिरूपमधुर्ष्टस्य प्रतिद्वैभिम ।
हु लोकने दैविति पृथ्विक्षेपु च लोकना ॥ १८॥
अस्तवस्त्रागतावशिी च देहकपो निरशुतश ।
इति योगावशियो दौशा योगावशिया लघुवात ॥ १९॥
सर्वत्रत्वान्तसृहः

८ इृष्वरप्रणिधानेन तस्मादितान्विनाशयेन्‌ ॥ ४ ॥

शेन्यादिमिर्मनश्युदि कुर्यस्य साधनम्‌) २०)

म्री कुर्यात्सुधारेकि करुणा दुःखिते जने ।

धरमैऽनुमीदने कु्यादुपस्ममेव पापिनाम्‌ ॥ २१॥

मगवत्ेत्रसेवा च सज्जनस्य च सद्तिः।

मगवचरिताभ्थासो भावना अनत्तयामनः॥ २२॥

दलेवमादिमिरव्. युद्ध योगिनो मनः।

शक्तं स्वादितिसृकमाणं महतामायि भावने ॥ २३ ॥

योगाद्ककारणादषे नष्टे ज्ञानप्रकाशनमू।

अष्टावङ्कानि योगस्य यमोऽय नियमस्तथा ॥ २४ ॥

आतर्नं पनायाम अ्त्याहारोऽय धारणा।

ष््रने तेणादिरिदित तानि विक्तरतो यथा ) २५॥

सहसा सद्यमसेयं बह्मच्यीपिद्रहो !

यमा पच मवन्द्येते जाल्यायनुगुणा मनः ॥ २६ ॥

नियपमराश्यौचसन्तोपतपोमनतरेशसेवना * ।

यमस्य तियमच्फापि" तिद्धौ वलये फलानिच ।॥ २७॥

आहिसायाः फलं तस्य सन्निधौ व्रैरवर्जनम्‌।

सल्पादमोषय्लव स्यादस्तिवाद्रदतद्रष्च. \

{ बहचर्याीैलामो जन्मधीप्पस्मरहात्‌।

शौचाश्छाद्धऽगुगुप्ता स्यादवुर्जनस्पशव्यनम्‌ ॥ २२.॥

संत्वशद्धिन्तीमनस्यमेकात्म्यनदरियवश्यते !

रात्मदौनयोत्यलं मनश्सीवफरे मवेत्‌ ॥ ३० ॥

( ईवक्रमिनिवानेन तस्मादिहिनिवानशयेन‌।

भैरवदिपिनिवर्जाणिदूर्दुर्योगोगस्य साधनम्‌ || २० ||

पंत्रीं कुर्यास्धालोके करुणा दुःखिते जने ।

धर्मेनुमाइते कुर्यापुष्पाषेव पापिनाम्‌ || २१ ||

पयारस्त्रसेवाच संज्ञानस्। स प्रज्ञति:।

भगवानरिताभ्यासो भावना अनत्तयामनः॥ २२॥

इववातिकिनिर्गुणं। 'संधुरैं पोगिनो मत।।

शानं स्थारतिलहुप्याणां महतामापि भावने || २३ ||

योगामकरणाहोपि नष्टे ज्ञानकाशास्यू।

अध्यायडानि योगस्य यमोऽय नियमस्तथा ॥ २४ ॥

अत्तायं पघ्नायाम सध्वाहारोऽय धारणा।

ध्यान सत्यविरिसिवेत तानि विलासी यथा || २५ ||

अहिसाय तस्माद्यो वाढ्ब्बुर्जपरिप्रिही।

यमा पश्चवथे जालायनुगुणा मनः: || २६ ||

नियपमराश्यौत्तोपतपोमनतरेशसेवना '।

यमस्य तियमच्फापि" तिद्धौ वलये फलानिच ॥ २७ ॥

आहिसायाः: पञ्च तथृ तमिठी वैवक्षिन्ननै।

सद्दाहययावावलं स्वाद्यस्वायावरतः ॥ २८॥

वहस्थयाहीद्रिलापो जपमयाफपितिहात।

श्रीवाबलारेसुमुक्ता स्यादुदुग्ननस्पर्यवर्जनमू।॥ २९॥

सद्दुस्दिरस्तोमनस्मकाल्याद्यविनयवस्तः।

आदस्तोमपमावलं मायशीवफलं भवेत॥ ३० ॥

1. C सुञ्जुसम्‌ for शुद्धम्‌।
2. A सत्यायाः for सन्तप।
पतञ्जलिपक्तः । 48
अनुचतमसुराबाधिः सन्तोषायोगिनो मवेत्‌।
इन्द्रियाणम् कायर्य सिद्धि स्थानपत् फलम्‌ ॥ ३१॥
इन्द्रियस्य तु सिच्या स्वाद्वारोरोकाकारिजिम्बीः।
कायसिद्धार्थमादि स्थात्तस्य दिव्यश्रीरीशणम्‌ ॥ ३२॥
अपेन देवताकर्षी सपाधिस्त्वीलोकसेवया।
आसन स्यात् स्थिरसुस्व इन्द्रावधास्तातो भवेत्‌ ॥ ३३॥
पद्मभ्रम्यर्गान्वर्गशरीरसिद्धिक्रुद्देः।
स्तनयोगिनां बायो दूरालोकसात्तो मवेत्‌ ॥ ३४॥
इन्द्रियाणां स्यादूदूरालोकादिसम्भव।
कायत्तिव्याणिमादि स्यत्स्य दिव्यक्षयार्थिन्॥ ३५॥
ऊपिन देवताक्री समाधारस्वीचस्नेवया।
आसन स्यात् स्थिरमुस्य दन्तनाशस्ततो मेद्‌ ॥ ३६॥
पदमभद्रमसूर्ैवीरलस्तिक कुट।
आनैरयोगशास्त्रेक्तिरातितव्यथा योगिमि ॥ ३७॥
प्राणापाननिरोध स्यात् प्राणाघ्रामरतरिधा हि स।
कर्त्तिवायो योगिमि तेन इरपूरककुम्रकान्॥ ३८॥
रेवाडवृक्कोनको बायो पूणालपूरको मवेत्‌।
सम्पूणकुम्रकरणां स्यादूदूरालोकसात्तो मेद्‌ ॥ ३९॥
प्राणायामश्वरुः स्यात् स्थानपत् फलम्‌ ॥ ४०॥
इन्द्रियाणश्वरुः स्यात् स्थानपत् फलम्‌ ॥ ४१॥
महाराजो भवेत्‌स्य फलम्‌ ॥ ४२॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४३॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४४॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४५॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४६॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४७॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४८॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ४९॥
विन्दुर्गविन्दुर्गविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दुविन्दु।
महाभारतो भवेत्‌स्य फलम्‌ ॥ ५०॥
सन्त्विद्यान्तपर
नानिमकारितेिेिेशु प्रवयशैकलानय
ध्यान सम्पतिर्क्षेि शारमन शूदीयाविषिति || ४१ ||
धारणाविश्वे लेवकतिके पारिपेपिक किए
सजा सुमन इलेिा ताारणांकरघात || ४२ ||
योगिनसतमज्जाति सदाधोक महतिे
तपस्तस्तु कर्तवीिे सिनियोगोऽजु मूिििे || ४३ ||
पथयोगेिे यमातिवेि धारणादिशण भवतिे
ञानतरधे हि निर्विचि समायि ध्याति परम् || ४४ ||
अनिज्वाचुिपरि मूििि नारोहेमिमुिम ताम ||
अनिज्वाचुिपरि शूलमोगिनसंस्तुिपद्वा || ४५ ||
दिक्षार्थस्तपतिश्यायकणेििनस्तािनेदिा
मुकताचलकायाश्रितरूगज्ञातिविति || ४६ ||
स्वरभरमस्तििे धागो महतिे तत्स्य तु ||
न रोिा तममच्छिे येशवरतरयामिजा || ४७ ||
एक पुसारंििा पििो बाह्यकीमायीिे
चार्यक्षेत्र तु काामन पारमाधिमाििेति || ४८ ||
पराकुमारि यातीडािालस्यामहातिशय ||
कारेशिि शाभेतकालगमिजाति सुपुश्रिा || ४९ ||
मुक्तििुगे सुपुत्ता श्वाति कालक्त्र हि बशिि
वान्ध्रििाणस्य करुस्तायोगिनस्यसुित || ५० ||

\[a\] "मान्तप" यापरििेिििे विे "मान्तप"
\[b\] "साधन का" लवप्रासि भिेतिे
\[c\] "साधन का" सम्पतिे
\[d\] "मुििििििििे" भिे "मुिििििििे"
\[e\] "सत्ता" भिे "जाििे"
पतञछिपक्षः। 48
क्षीरात्समुदधतं त्ाज्यं न पुनं क्षीरतां ्रजेत्‌।
एयक्ृतो गुणेभ्यसतु भूयो नात्मा गुणी भवेत्‌। ॥ ९१ ॥
यथा नीता स्वेदं भाववशालकुम्भताम्।
पुनरावृतैः न स्युराज्वात्माप्य योगिनाम्। ॥ ९२ ॥
नाचिकगतिविश्वाय योगमभ्यस्यतां सता।
सुपुज्ञ मध्यवशालिज्ञारेण निरोगगता। ॥ ९३ ॥
इदा च विघ्नता व्रणप्रदेशे सत्यदिशणे।
इदा च चत्रवर्य वर्गः स्वापिघ्नक तु रवेस्था। ॥ ९४ ॥
कुहुराघो गता विन्दु वृषण पायुमवसी।
वियोदेश धारणा च सत्येतरकरी क्रमात्। ॥ ९५ ॥
सत्येतराम विनोदी हतिसहम्यवशर्चिनी।
सरस्वती तु निज्ञाय स्याव सुपुज्ञापूर्णांगता। ॥ ९६ ॥
तत्पार्थ्येवः स्यवितो कर्म्व श्रवङ्गी च पवस्विनी।
गान्धारीः तत्वाखेत्र स्याम्यवेन पूव तु वशिष्णु। ॥ ९७ ॥
ज्ञानकर्मेन्द्रियाणि स्वुनौज्वः 'कण्ठादिनिस्तृता'।
गान्धारीः तत्वाखेत्र स्याम्यवेन पूव तु वशिष्णु। ॥ ९८ ॥
हस्त्यादिनां व्मरानि स्युदैस्यादिस्यानतःगट। ॥ ९९ ॥
भेञ्यादे कमते योगी कैन्यादित्यानननम्। ॥ १०० ॥
हस्त्यादिनां व्मरानि स्युदैस्यादिस्यानतःगट। ॥ १०१ ॥
हस्त्यादिनां व्मरानि स्युदैस्यादिस्यानतःगट। ॥ १०२ ॥
हस्त्यादिनां व्मरानि स्युदैस्यादिस्यानतःगट। ॥ १०३ ॥
हस्त्यादिनां व्मरानि स्युदैस्यादिस्यानतःगट। ॥ १०४ ॥
चन्द्रः स्यार्तया्तस्य तारकाग्धूहवेदनम्‌।
धरवेऽनागनविजतान सूर स्वादुवनेषु धी ॥ ६२ ॥
कर्णादन्त ज्ञंतयेतेयेन्ध्वयोविय सिद्धः।
निधाने रससंयस्यन्तसाये गन्धवेदनः॥ ६४ ॥
सम्यातार्दभिः तस्माद्देहकान्तिसुभाषितः।
क्षयव्यूहपार्तान नाभिक्रे वु घयमात्‌ ॥
सुत्पिपोपतनिवृत्ति स्यात्करणे तु यमात्‌ ॥ ६३ ॥ ०९
कर्णनाज्वा भवत्यरवमर्ज्योतिपि सिद्धी।
जिहते रसस्विरस्यानूनासाप्रे गन्धेदनम्‌। ६४ .॥
सम्नाप्तादनिश तसदेहकान्तिश्च माति।
क्षदाठिविनिवृक्तिश्च जायते वत्रा ॥ ६४ ॥
सवरेण विविधा जापन्ते योगसिद्धः।
यभेदचरित झानखलीदा धर्मोदरमः॥ ६६ ॥
सवरेण विविधा जावन्ते योगसिद्धः।
भेदन्द्रियसशदधि्भरामरणसक्षय ।
कैरग्येन निवृत्ति स्यात्ससरे यीगिनोऽचिरात्‌। ॥ ६७ ॥
आगिमा सपिभा चैव महिमा माप्तिरीशता।
भाकाम्यय तथेशिल्र विख यत्र कमद्र्‌। ६८ ॥
इति श्रीमच्छ दुपवार्विने सर्वदशनति ान्तक्ष्कहे पतानी-सेल्षलावय्रिहयः नाम वशमकरणम।

1. प तन्द्रस्य सुगंगृहः"(एके चन्द्रे र्यातू नरय"।
2. तेन दरातू वेदनः।
3. ततुति एके अनागत।
भाग ४: वेदव्यासपक्ष

तर्कशास्त्राविरोचन व्यासोक्तो मारते हिंदूः
गृहते साङ्ख्यपक्षात्रि वेदशास्त्रोऽर्थ वैदिके ॥ १ ॥
पुरुषोऽथ वेदोऽथ वैदिकै गृह्यते साङ्ख्यपक्षादधि वेदतारोऽथ वैदिकै ॥ २ ॥
पुरुषोऽत्मकमिद जगत्‌ ।
परश्वयानसन्मत्रिपरे' तु पुरुष स्वतः ॥ ३ ॥
तत्त्वात्मकम्पूत्पूत्तानि भाष्यसे विशुुंगास्मृततः ।
मक्तिगुणसायम व्यासादुगास्थन रजस्तम ॥ ४ ॥
वल्य पुत्रो तुस्यावेशोऽधितिगुणाविवेकुः।
गुणस्थितिवैरस्थरस्य पौराणिकमो मध्योदधिम ॥ ५ ॥
उत्तम सांग्लक्षेप्त: क्षेपकृत्तिसः जलकृत्।
राजसोऽगुणोऽहामा त पित्तःकृत्तिसंत ॥ ६ ॥
सच्च शुद्ध रजोऽर्थ घुस्त्र कृप्तं ततो भूतं ॥ ७ ॥
तत्त्वाकार्वेष्टादयैरक्षण्ते साच्विकादय ॥ ८ ॥
गुणाशिकवनसमुत्तममधुरस्य बृहत्तुः ॥ ९ ॥

शब्दों के अर्थ:
• पुरुष: लोक, जगत्
• गृह्यते: व्यास के अनुसार वेदों का अनुसरण
• पुरुषो: जानकृत्ति का उपभोगकर्ता
• वेदोऽथ: वैदिक वेदों का उल्लेख
• अत्मकमिद: हिंदू धर्म का अत्मक मान
• वैदिकै: वैदिक वेदों का उल्लेख
• जगत्‌: विश्व, जगत्
• परश्वयानसन्मत्रिपरे: विश्व की भाष्य से विशुंगास्मृततः
• गृह्यते: वेदों के अनुसार व्यास के अनुसार
• मक्तिगुणसायम: व्यास के अनुसार गुणों का उल्लेख
• व्यासादुगास्थन: व्यास के अनुसार गुणों का उल्लेख
• रजस्तम: रजस्स्तम, मनुष्य के रजस्तम का उल्लेख
• गुणस्थिति: गुण के उल्लेख
• वातमशृतिर्याच्मो: वाच्चिक याच्चिकम मरुत्
• स्व श्छ: स्वयं के उल्लेख
सर्वसिद्धान्तमहेन्द्रेयः

चन्द्रस्य सस्म स्यात् सपः "तियुवरे + सिद्धी."

ॐ चना "पेट्नम्"

सुदुद्धिसर्वस्थिर्योजनसिद्धि "वत्सयत".

दुर्गार्थसिद्धि "वत्सरार्थेत ० वत्सयत"

महिमां लेधिभा "चैव वरिल्व यत्र कामदम्"

इति श्रीमच्छदुराचार्यविराणिः सर्वदशिनिसिद्धान्तसुङ्घः पतजारिः वेष्यानिषु नाम दशमकरणम्

"" चन्द्रस्य सस्म for चन्द्रस्य सस्म "स" वत्सयती for वत्सयती.
" "वदना for वेदनम्" वत्सरार्थ for वत्सरार्थ.
" "तारकाष्यहवेदनमः for तारकाष्यहवेदनमः" जात कत्सारायत for जात कत्सारायत.
" "अधिनाच्छक तस्य योगसिद्धस्य नायते तेन मुक्तिविरोधो न शिवस्येव व स्यस्ये तथा for जात कत्सारायत.
" "भागिनाधिक्षरस्य निवृत्ति स्यात्सतरे योगिनोऽचिशत्" ज्ञानसारविहितादि ज्ञानमाते ज्ञानसारविहितादि ज्ञानमाते for ज्ञानसारविहितादि ज्ञानमाते.
" "अधिनाच्छक तस्य योगसिद्धस्य नायते तेन मुक्तिविरोधो न शिवस्येव व स्यस्ये तथा for जात कत्सारायत.
" "भागिनाधिक्षरस्य निवृत्ति स्यात्सतरे योगिनोऽचिशत्" ज्ञानसारविहितादि ज्ञानमाते ज्ञानसारविहितादि ज्ञानमाते for ज्ञानसारविहितादि ज्ञानमाते.
" "अधिनाच्छक तस्य योगसिद्धस्य नायते तेन मुक्तिविरोधो न शिवस्येव व स्यस्ये तथा for जात कत्सारायत.
" "भागिनाधिक्षरस्य निवृत्ति स्यात्सतरे योगिनोऽचिशत्" ज्ञानसारविहितादि ज्ञानमाते ज्ञानसारविहितादि ज्ञानमाते for ज्ञानसारविहितादि ज्ञानमाते.
भेदव्यासपथः

सर्वरास्राविरोपेन व्यातो मारते द्विजै ।
गृह्यते साहचपल्नाडि वेदसारोऽथ वैदिके ॥ १ ॥

पुरुषः भकृतिशेर्ति 'द्यात्मकमिद जगत्‌
परश्रायानसतन्मात्रपुर' तु पुरुष स्वत ॥ २ ॥

बन्ध पुसो गुणवेशो मुक्तिगुणविवेकः ।
गुणसाधनारातमा र्यावुच्छो मध्योस्वयम्‌ ॥ ३ ॥

उत्तम साधिक क्षेपनमक्तिस्तं जलात्मकः
राजसो मध्यो हास्या स पिताक्तिरिभेत ॥ ५ ॥

मक्तिसाधनस्तो वातमक्तिरित्वमां मक्तुः
सत्य शुची रजो रक्त धूम कृणम तमो मृतम्‌ ॥ ६ ॥

जलानिपबन्धाय शुकरकसितास्त ।
तत्रदाराच्छेष्येक्षय्यते लाधिकावय ॥ ७ ॥

सुधार्थदार्शनस्रन्हिमवर्ण कफायकः
गुणदिशिकंसुधिनिग्रपुषुक्षमा वृहत्तुः ॥ ८ ॥

" for अन्य in other
“ for प्रतिभेति प्रश्चारित
1 for गुणसाधनस्तो
५ for तिक्तः"
सर्वतिद्धानतङ्कहः
ततततक्तचलालामो गीतवादयरदस्सदा ।
मृदुपमोगी च मकष्यपकाग्लमस्पृहः ॥ २९ ॥
सर्पपित्तकप- भेयोऽखर्पानिद्रोऽप्जवनः'।
एवेमारियुभैरनेवस्तामसों वानिको जनः ॥ २३० ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
पयभूनगणान्वकषये तरगुण्याच्चातिभेदिनः ।
जङ्धमानान सर्वेषां शरीरे पथ वानव' ॥ ३१ ॥
वेदव्यासपथ

निहारी 'तड़त सिंगों क्षणों विशाद एव च।
एव नवविघो श्रेय पार्थीनो गन्धविस्तार ॥ ३६ ॥

मधुरों स्रग्निनिक क्षणोंकोम कटुलया ॥
एव पवित्रविस्तारो रसो चारिण्यो गत ॥ ४० ॥

हस्तो दीर्घस्तथा स्पृहाष्टुराष्ट्रोत्य रसवान् ।
शुद्ध क्षणस्तथा रसो नील पीवंकुशस्तथा ॥ ४१ ॥

एव द्वादशविस्तारो भाग्योपि गुण स्वत ।
कठिनार्करण क्षण निपिलियो मृदुलाहणः ॥

एव हारशविस्तारो ज्योति अपि गुण स्मृत ।
पदांत्रा च गान्धारो मध्यम पञ्चमस्तथा ॥ ४२ ॥

हृदंशो दीर्घनील स्यंलशतुरश्रोऽथ उत्तान ।
शुभ छप्नस्तथा रको नीर पीतोऽरुणस्तथा ॥ ४१ ॥

एव हारशविस्तारो ज्योति अपि गुण स्मृत ।
पदांत्रा च गान्धारो मध्यम पञ्चमस्तथा ॥ ४२ ॥

साकाशज शब्दमाटुः जिवौधरुणेस्तर्‌ ।
अण्याहतैश्रेतयते न वेचि विममागति ॥ ४५ ॥

सथाप्याययते निय घातुभिसैस्नु पित ।
आपोऽघ्निमेरुतग्रैव' मित्य जाग्रति देहि ॥ ४६ ॥

चतुब्यूहातमको विप्नशवतुऽकि रोजगत्‌ ।
बहक्षत्रियविटञुदरांस्तर्‌ गण्मकान्‌ ॥ ७४ ॥

विश्वास कृतां वर्णो रक्त धीता वश्या<न्यनोऽपिन ।
विस्तृत धर्मशाखे हि तेना कर्म तमस्मिन ॥ ४८ ॥

एकस्ित्रेव वण तु चातुर्यं गुणात्मकम्‌ ।
मेक्षघरेऽधिकास्लिसिडये म॒निरभ्यपात्‌ ॥ ४९ ॥
सर्वत्तिदान्ततङ्कहः
स कर्मदेयतायोगक्नानफाण्डेष्वनुक्रमान्‌ ।
वतेयति तत्कमैपरिपाककमे विदन्‌ ॥ ५ ॥

dकार्योगसमस्यावधियायः कृष्णा: विपसाहसा: ।

dश्चतिस्थितमा रक्षाहास्ते हिजा: क्षतर्वा: गता: ॥ ५२ ॥

gोपु व्रृत्त समाय पीता: कुपपुजयिनः।

न लक्षये करियप्नि से हिजा मैश्यतां गता: ॥ ५३ ॥

हिसानृतियः पुद्दा: सपरिकर्मोपजीविनः ।

dप्लाश्चौ: द्विजाश्रनौ: गता ॥ ६४ ॥

समयाचारनिश्योपरुव्यभेर मिमोहयन्‌ ।

मोक्षदो विष्णुरेव स्पाददेवतेयरलषमाम्‌ ॥ ६५ ॥

चतुरपिर्जन्माभिरमक्तटेपेण मजतस्तव ।

मोदिति वरो दत्त पुड्दरीकाय वियुना ॥ ६६ ॥

रजस्सक्वतमोमास्तदात्ानरप्वकर्ममि; ।

हरिरेव करोल्येको रजस्सतत्वनमोवशात्‌ ॥ ६७ ॥

सास्विकासिदशास्स्व लक्ठुरा रानसा मना ।

तामत्ता सक्षतताश्लीर्नररूयारुतिर्वणेत ।॥ ६८ ॥

धर्मस्सराणा पकषस्स्यादधरमोऽसुररक्षसाम्‌ ।

पिशाचद्रैरधर्मोऽवदेषां उषम रजस्तम ॥ ६९ ॥

राजस्तरस्तोमोगल्ल्वानानस्तवकर्मेन ।

मामेन विगुरुबेदे कदनमिशारी: ॥ ६० ॥

विष्णुभविष्णुहारायण: सूदिस्तीतिलपानषि ।

हरिरेव करोल्येको रजस्सतत्वनमोवशात्‌ ॥ ६१ ॥

विष्णुरेवादो देवरैलयनिशारै। ॥ ६२ ॥

ताविकासिदशास्स्व लक्ठुरा रानसा मना ।

तामता राजस्तोमोगल्ल्वानानस्तवकर्मेन ॥ ६३ ॥

धर्मस्सराणा पकषस्स्यादधरमोऽसुररक्षसाम्‌ ।

विशाचद्रैरधर्मस्स्यादेशां लक्ठुरा रजस्तम ॥ ६४ ॥
येदध्यातपस्, 88
da
आरोग्यं माक्करादच्छेनूमोक्षपिच्छेलनारदनात्र ॥ ६१ ॥
विन्ते पु यो नातः सुरे बाप्युरोऽपि वा।
सयम एव तत्य स्वाधर्मेऽप्वत्र धरैवित्‌ ॥ ६२ ॥
वदरपोक्तो पे पर्मसतऽनषरयापतु सास्वफे।
सपोऽथकषवेदोो सजपेसतामपः धित ॥ ६३ ॥
पिषणुकमणपर्यन्तो यागोऽमाक यथा तया।
जतैलामपे्वह््राविन्यौ ह॒ तणौ ॥ ६४ ॥
निनपर्मपथायताननुगृहायसी हरि"।
मुच्यते निजपर्मेण 'परपर्मो भयावह ॥ ६५ ॥
एक एव परी विष्णु मुराहुरानिशाचरात्।
विगुणानुगुण नित्यमनुगृहाति लोण्य ॥ ६६ ॥

dhi śrimad-gaṇapatihartakhiti śaṅkaraśāstra-bhāṣyāya pārakshitah ca sa pakṣāt kṣaṇikādṛṣṭa-nātaka-rāma ॥ ॥
वेदान्तशास्त्रालितान्त स्त्रेपाध्य कथाते।
तदर्थभवना माय सिद्धान्ता परवादितामूल।
बहार्षणुऽं पुरीऽं श्रवणांगाधिकारिमे।
ताक्षरस्थारिवाब्रजयो बहा निजन्त्रो पुर्वे।
तिनवनियंविवेकिल्लमिहामुग्धलस्पृहा।
शयो दृष्टो मुनुयुक्त पर्य तस्याधिकारिता।
तत्त्रर्थप्रवणा प्राय सिद्धान्तो परवादिनाम्।
बह्मापैणरूतै पुण्य वरह्न्ञानाधिकारिमेऽ।
तप्वमस्यादिवाक्यार्थो नह जिज्ञास्यते बुधिः।
नियानियवविकिल्वमिहमुजपलास्पृहा।
शमो दमो मुमुतत्व यस्य तश्यायिकारिता।
तच्चवमस्येय नान्यरत्व तच्छत्रं पर्वरं।
त्वशब्दार्थ परोचर्वत मिद्यं दिकोऽपर।
तादात्म्यमातिशब्दार्थो ज्ञ-स्तस्वपदार्थयो।
सोऽय पुरुषं हस्तारिवाके तादात्म्यवदन्त।
स्यान्मत तत्त्रर्थप्रवणात निद्धार्थवोधनत।
कथ प्रवर्तक पुस्ता विविधेऽव प्रवर्तक।
आत्मा ज्ञात्वत्त्व इत्यादिविधिपूव्मतिं ज्ञातिदी।
तच्चवमस्य प्रथमे तत्त्रवादितार्थो हुस्व।
नानाध्युत्त परिश्रष्टर्विशिष्युथिस्य भास्ते।
निर्देशं क्रियार्थिररूप्यं पिमाः आत्मा भिषुवृव।
ध्यात्मिन् प्रभविष्ठां वातास्यास्यन्वलमत्।
अतः घुस्तावस्य न भिषुव प्रवर्तक।
इत्यावस्थानननागारापलोऽववर्मने।
पुरस्ते जान इवादी विशिष्टुऽतो न तान्त्रक।
वेदान्तपक्ष

आत्मा ज्ञातव्य इ्यादिविधयस्त्रारुणे स्थिता ।
योध विदधते भजान्यज्ञानां ज्ञात वेदसमू ॥ ११ ॥
स्यात्तकाम्यकर्मणी शतिपिथ्यानि वर्जयस् ।
विविहत कर्म कुर्वी शुद्धान्त करण पुपास्त ॥ १२ ॥
लय्यमेव भद्वज्ञानो गुरुवाक्यान्वेषया ।
तदप्रथा न विज्ञान कर्मांशी केवलेर्वेगशः ॥ १३ ॥
गुरुसादानश्च हि ज्ञानशित्यक्तस्मारुणे ।
प्रत्यक्षविवातिविधानि बुद्धेन कर्मायुध्यायश्चातिक्षित ॥ १४ ॥
कर्मविवातिविधानि माण्डृतन्ते धना इव ।
शतिक्षविवातिविधानि बढ़ज्ञानाधिकारिण ॥ १५ ॥
स्यात्तकाम्यकर्मणी भक्तिज्ञाताताता तत्त्वस्तरतिधिभिर्तिरी ।
स्तस्यस्यादिविद्यायों' व्याख्यातो हि पुन पुन ॥ १६ ॥
गुरुमुग्धकम्हस्तम्य नात्मा संभ-क्रमकाश्चाति ।
आयामविवातिविधातीत्थि पथं भाषात्मक इव ॥ १७ ॥
तथा भक्तिज्ञाताता तत्त्वस्तरतिधिभिर्तिरी ।
तथा भक्तिज्ञाताता तत्त्वस्तरतिधिभिर्तिरी ॥ १८ ॥
ब्रह्मानाधिकारिण ।
स्कंदमामजिन्यस्तमायान्ति माण्डृतन्ते धना इव ।
गुरुमुग्धकम्हस्तम्य नात्मा संभ-क्रमकाश्चाति ।
आयामविवातिविधातीत्थि पथं भाषात्मक इव ॥ १७ ॥
तथा भक्तिज्ञाताता तत्त्वस्तरतिधिभिर्तिरी ।
तथा भक्तिज्ञाताता तत्त्वस्तरतिधिभिर्तिरी ॥ १८ ॥
ब्रह्मानाधिकारिण ।
सवंतिद्ानतष्ट
ओपपि्यो<द्रद्चातत पुरुपः पथकोशूर्वन्‌
मप्ीरततन्मात्र सूकष्मुतत्मका जन ॥ ९१ ॥
गपुीमयति नद्रदलिमद्‌नप्मुगसक ।
धरमाधिकपे तु दरैवच तिक स्यादपमेत ॥ २२
तयोरसाम्ये मनुप्कवमिति ्रेषा तु क्रमि ।
सगृ दुरमासमेदरोःरिवमञ्जागुच्छानि पातवे ॥ ९२॥
मपू्क तयास्ताम्ये मातृर्सआयतत सदा ।
मञ्जास्थिस्नायवश्गुद्धद्रक्ताच्वद़मासशोणित। ॥ २५ ॥
षदटकोशाास्य भवेदरतत्वितुमातुखयन्तरयमू ।
वुभुक्षा च पिपासा च श्रोकमोहीं जरामूति ॥ २६ ॥
पटटरमपे भाणवृदिदेहे पु स्यादद्वयन्दयम्‌ ।
आत्मत्वेन भ्रमन्त्यत्र वादिन फोशपके ॥ २७ ॥
अद्धभरृणमनोत्तानमया कोशास्त्रात्मन ॥
सानन्दमयकोशश्च पव कोशा इतीरिता ॥ २८ ॥
मयड्िकारे विदत इत्यानन्द मयोऽभ्यसन्‌.
ग्ा्य्नमयात्मान देह कोकायत स्वह ॥ २९ ॥
दहै परिमित भाणमयमारहता' विदु ।
निज्ञानमयमात्मान वैद्य गृहन्ति नापरम्‌ ॥ ३० ॥
जानन्दमयपाद्मान यैदिका केचिदूचिरे ।
अहङ्गारात्मवादी त्र प्राह प्रायो भवितमयम्‌ ॥ ३१ ॥
कर्तूल कर्मफाण्डस्य्ेव्ताकाण्डमाश्रिती. ॥ ३२ ॥

1 अगुरुता is to be read as a tetrasyllabic word to suit the metre and is equivalent to आगुरुता
नेदान्पपत्त श
अषरयाश्रवणीरयं हि नान्यथा कर्मं सिध्यति!
वतन्ते ब्रह्मणोऽनाप्नीनादपीतेति वै विधौ ॥ ३३ ॥
देहो वास्मविरिष्टो वा कोऽपिकारी तु कर्मणि।
देततलरादेहस्य लर्भकामायसम्मवात्‌ ॥ ३९ ॥
न जाघटीति कर्तृब नाशिलात्र कर्मणि।
आमनो ब्राह्मणल्वादिनातिरेव न विधाने। ॥ ३५ ॥
देहाविष्टो वा कोऽपिकारी तु कर्मणि।
नेति नेतुस्यांग्नां नु पञ्चकोशोऽप्रेंतः ॥ ३७ ॥
रत्नेति कर्तृवल्लभं गाजर्गात्र्रतु निशाचस्या।
भासते तपर बह्म स्यादावया ततेऽन्यथा ॥ ३८ ॥
भासलरूपमाच्छाद्य विषेपान्‌ सा करोत्यलम्‌।
भासते तपर बह्म स्यादावया ततेऽन्यथा ॥ ३८ ॥
अहङ्कारस्यपितेष कामात्कमफरस्तदा।
भासलरूपमाच्छाद्य विषेपान्‌ सा करोत्यलम्‌।
भासते तपर बह्म स्यादावया ततेऽन्यथा ॥ ३८ ॥
व्यवहारान्‌ व टीकिरविकान्‌।
भासलरूपमाच्छाद्य विषेपान्‌ सा करोत्यलम्‌।
भासते तपर बह्म स्यादावया ततेऽन्यथा ॥ ३८ ॥
अप्यती +" भि सं
7 सन्ततिम्‌। = मतिम्‌
7 भध्यानना ष ८ अध्यासन्‌ मन्‌
समासिस्मानसादृः। ॥ ४३॥
तस्य चेष्टादयोऽपीष्टा प्राणाद्या, पथ वायवः ॥ ४४॥
द्विधान्त-करणं वद्दिनः का्यवशषादिह ।
आसमव करेवलस्ता्ादहवुदी तु' भारि केत्‌॥ ४९॥
रुशोऽसमति मती माति केवलो नेति तहतः।
सृषवादयोऽपि देहस्था नासमथमौस्तयैव च। ॥ ४७॥
तथैव चौपषायस्स्या्निरस्य परवादिनः! -
अनात्मा विपष्ट्यश्रेणि प्रतिपाधो 'न करष्ट्यित्‌ ॥ ४६॥
घटोऽहमिति कस्यापि भतिपत्तेरमावतः।
रूपादिमच्चादश्यताज्जडलाद्गीिकलः ॥ ४९॥
जन्नवचादनीयलाच्छदे नामा कठेनरमू।
देहतो व्यतिरकरेण वैतम्यस्य प्रकाशनात्‌। ॥ ९०॥
तर्तघ्रमयो देहो नात्मा स्येकायतेरितः।
भाणोप्यास्मा न वायुखाजडत्वादरा्यवायुवेव्‌। ॥ ९१॥
इन्द्रिपाभे न चात्मा स्याद्‌ करणल्नासदीपवत्‌।
चशरन्वन्मनो नास्मा पृपुपतौ तदसषम्पवात्‌। ॥ ९२॥
सुर्वे पथेवसानाच सुरवमेवास्मविग्रट्‌
धत्तेऽन्नरमयमालानं प्राणं पाणं मनो मन। ९२३॥
वेदान्तपक्षः.

संचचिदामन्दगोविन्दपरमासा वहस ।
यदा जाश्वस्यां स्वादल्यों विच्यंवंडिता ।
बांहेन्द्रयमृहंतार्यादूतप भोमेतेनैवे यदा ॥ ९४॥

सदा जाग्रदवस्था स्यादासनो विश्वसिता }
बर्लिनद्रथगृहीतार्थान्‌ मनोमत्रेण चै यदा ।
९७॥

भद्ध सवभास्नद जेया तैजसारूया परात्मन 
खवियातिमिस्मस्तमनस्यात्यन्यवस्थिते ॥ ९६ ॥

सुपुप्यवस्या तेय पराज्ञाल्यानन्दततिता 
सलापेऽपि पिं्ठति प्राणो नृताशालिनिहृंखये ॥ ९८॥

न्यथा श्वादयोऽश्वन्ति रकरिष्यन्ति वाते ।
स्वायेऽप्यानन्दसद्गावो मवस्येवो उत्थिता वतः ॥ ९८॥

मुखमश्वाप्समियेव परामृशति वै स्मरन्‌!
स्याम्पत विषयायावान्न तद्विषय पुम्‌ ॥ ६० ॥

यतोऽन्यसम पुनः पृष्ट स्वाभाव प्रभाषते !
न्यायेननिन भावाना क्तानाभावोऽनुमूयते ॥ ६१ ॥

अत्र घरुममाधान दुःखाभावो न गृह्यते ।
भुदधेनेति सुप्तस्य नाज्ञान मतिः सातित्ता ॥ ६२ ॥

प्रतियोभ्यम्रहाच्छापि दु खस्य भरतियोमिता ।
समायाख्ये भमाणन्तु नालति भामाकरे पतते ॥ ६३॥

मैाधिकमने <भावः भव्यक्षाततातिरच्यते }
पर्पपिद्धान्तष्टरः
धि ॥।

tतत्यमम्यादिवास्यस्परमशपान्ञानपाधकम्‌ ।
प्र्क्षमनुमानास्यमूपमानन्तशागमः ॥८४॥

६ सर्थाप्तिभायश्न प्रभाणानि पदवि।
टपायहागिकिनामीनि भवन्येतानि नात्मनि ॥६॥

स्वसा -मनेयो दपि ल्दयने वाप्नन्[दनिगः
टिरण्यगर्भपक्षमतु वेदानान्नागिमियने ॥५॥,
आनन्दः पृशपे(<ान प्ररनिग्नन्मने मना।
ञानं हिधा लितं पर्यागत हि भेदन, ॥ ८८॥

सानन्द्ामिमुं मलयग्ह्धमिपुखं पराक ।
भात्मा्नानिविय्त ्याृततन्मात्रेपयकम्‌ ॥ ८९॥

नन्मानपभकाजजातमन्त करणपयकगृ
{मनोनुद्धिरटश्ा्श्चत्त नानृन्वियिमि ॥ ९०॥

पारिवर्म्यादहदराम त्नावृ्तमवकाशनभ्‌
करणद्धपमेनतु कगृचेनामामन ॥ ९१॥

नुद्धि म्यातिजमी विसमाप्य म्याद्धायुज मन ।
भूम्याचेकैकमक्म्य विक्रेय गुणपजरकम्‌ ॥९२॥

अहतौ मृच प्राणो ध्राणद्गनध% पायुना।
चित्तापानौ तथा जिहा रसो प्थावपा्ुणा ॥ ९३॥

ब्यदानी नधा चल्‌ रूपपाटार्‌ नजला।
मनो वायोव्यौननर्म्वशौ, पाणिरणास्तथा ॥ ९४॥

२ ०यट्‌प्रमा्रान तन्मते (ण पमाणानि पदेव टि
१ ग्म" {> प्पस्थाव" ॥३ ॥
१० तेजसः ।० तैजदा .
शार्दूलकथा समाप्तिका श्रेय: शब्दाभ: वाकु: खनाः॥
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अस्ति कर्म तथा भास्ति नाहीरोगाणिरूपुणा॥
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सर्वदर्शान्तिस्माद्वेदान्तान्तिहासिनानस् कथाः।।
श्रुतिष्वत्तिर्सिलिनान: तत्ततं पंडिती: भुवि॥६३॥

dि श्रीमच्छलाराजार्जिनी: सर्वदर्शान्तिस्माद्वेदान्तान्तिहासिनाने वेदान्त-प्ले नाम दादाभकरणम्।।

dि सर्वदर्शान्तिस्माद्वेदान्तानिहहसासे समात्॥

प्रथ १०२ मध्य
THE
SARVA-SIDDHÄNTA-SANGRAHA

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ENGLISH TRANSLATION.
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GLOSARY | | |
|         | | |
SARVA-SIDDHĀNTA-SAṄGRAHA.

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 Brahmaṇ to be realised in the Vedaṇṭa, we offer our worship.

2 The auxiliary limbs (Aṅgas of the Vedaṇḍ) the secondary limbs (Upāṅgas thereof), and the supplementary Vedaṇḍ (Upa-Vedaṇḍ) are all helpful to the Vedaṇḍ themselves. They form the sources of knowledge regarding duty (dharma), wealth (artha), desire (kāma), and final deliverance (mokṣa); and are fourteen in number.

3 The auxiliary limbs of the Vedaṇḍ are the following six, viz.: the science of accent and phonetics (āśā), grammar (vyākaraṇa), etymology and interpretation (mirukla), astronomy (jyuṭṣa), ritual code (kalpa), and also prosody (chandōneṣa).

4. The secondary limbs (of the Vedaṇḍ) are the following four, viz., Mīmāṃśā, Nyāya-āśtra (the science of reasoning), the Purāṇas, and the Smṛties. These are in fact (the indirectly connected) outer limbs of the Vedaṇḍ.

5 The supplementary Vedaṇḍ are of four kinds, and they are Āyurveda (science of medicine), Arthavaṇḍa (science of wealth and government), Dhanurvaṇḍa (archery and the science of war), and Gāndharvaṇḍa (the science and art of music).

6 Sīkṣā (or the science of accent and phonetics) teaches clearly the distinctive characteristics of Vedaṇḍ 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 (chandōva) teaches the number of the mārṣas (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 sum of all the Vedas. The aphorisms of Nyāya (the science of reasoning) deal with the characteristics of pramāna (an authoritative source of knowledge) and such other things.

10. The Purāna 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 Purānas) 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 Āurveda 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 Arthasāstra (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 dākṣenā (i.e., the fees or any other gift to be given to other priests and others in sacrifices), the āśva (i.e., the clarified butter to be used in sacrifices), the puroddha (an oblation in the form of a cake made of ground rice cooked in an earthen dish), and the cau (an oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.), as well as by safeguarding
them (from loss and destruction), it (viz., the Aṣṭādhaṣṭādha) 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 Dhanurādha leads to the
overthrow of enemies.

15 The employment of the seven notes of the gamut in in-
fact associated with both the Samaṣṭha and the Gandhāna-
ṣṭha (music), and the combination of secular notes (as taught
in the latter) is helpful to that of the Veda notes.

16-17 Thus it comes out that the (above mentioned) limbs
and secondary limbs (of the Vedas), as well as the supplementary
Vasiṣṭhas, 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 thereon.
The Pūrva mīmāṃsā deals with the subject of karma (or ritualistic
works) and extends over twelve chapters.

18 The sūtras (or aphorisms) relating to this (Pūrva mīmāṃsā)
have been composed by Jaimini. The commentary (thereon) is the
work of Sabara. The Mīmāṃsāartika is the work of Bhatta, as it
has indeed been composed by the great teacher (Kumarila) Bhatta.

19 The teacher Prabhakara, though his (i.e., Kumārila
Bhatta'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 mīmāṃsā on the other hand consists of eight
chapters, and it is also divided into two parts under the head
dealing (respectively) with duties and with the wisdom (of tri-
philosophy). Both these divisions of the Uttara mīmāṃsā har-
a like had their sūtras (aphorisms) composed by Vivasvāna.

21 In the first four chapters here (in the Uttara mīmāṃsā)
the duties referred to in the mantras are (given as) described by
Sankarsana. For this reason it is called Devata land; (i.e., the
part dealing with the duties).

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

23 Alāgarīda (or Gotama), Kanada, and Kapila, and Jamnī, Vyāsa, and Patanjali—these authors of (philosophical) aphorisms are (all) believers in the \textit{Vedas}.

24 Brhaspati and the Arahata (Jina) and the Bhikṣas 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{Lokayatara} (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{Sara-darśana mīthānta-saṅgraha} composed by the venerable Śanksmacaryā.
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) adharma (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 (over unseen) horns of a heron, 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 atman (or self) is the body itself, which is characterized 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 swarga (or celestial world of enjoyment) and no hell. The world of swarga 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

The enjoyment of Sraṇa 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)

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)

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.

Chastity and other such (cunning) conventions have been invented by clever weaklings. Gifts of gold and of lands, etc., the enjoyment 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 Agniṣṭhāra, the three Vādas the (oneetc's) triple staff the shaving of one's self with ashes are all (merely) means of livelihood to those who are destitute of intelligence and energy so opines Uṇāśiapati.

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

Thus ends the second chapter samvarā or the system of the Lādāyañikā, in the Sarva Darśana Mālināṃta Samgraha composed by the venerable Śaṅkarācārya.
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 (enumerating) his own doctrine refutes their doctrine (thus)

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

3 Pleasure and pain, which are transient cannot be considered to constitute the nature of the aham (self) By means of these two (viz pleasure and pain) merit and demerit are determined to be the self's a kṛipa (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, at 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 Arhata is that obstructive veil covering the knowledge of all things, which in (in the case of all of them) produced by the bodies acquired by them in consequence of (their) karma (or the impressed effects of actions done in previous states of re-incarnation). And final liberation consists in the soul having no (such) veil of obstruction.

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

11 The selves, which exist in the cages 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 (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 yoga meditation), such as the postures of the hero, etc. They eat out of the vessels consisting of (their own) hands, and have their hair cut, and are engaged in silent meditation.

15-15½ These sages 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-suddhanāta sangraha composed by the venerable Sankarācārya
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 Jains, just as (they themselves discard) the doctrine of the Lokayatas.

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 Bauddha, who is a Vaibhasika, declares that external objects are established through direct perception. But the Sautrantika (Buddhists) says that external objects are (merely) such (things) as are inferred from the forms of consciousness.

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

And the Madhyamika (Buddhists) 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 Vāsishṭhas 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 Vedas, 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 Vedas that Brahminhood results, then a Sudra, who, having gone to another province, learns the Vedas well (there), may also
acquire Brahmanhood. And here, in this world, no Brahmin is to be seen, who has (undergone) all the (required) sacraments, inasmuch as the sacraments prescribed for a Brahmin are in fact forty (in number). If one who has (undergone only) one sacrament 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 themselves in relation to (their own) ultimate principle of nothingness.

Thus ends the system of the Madhyamikas.

II  
THE SYSTEM OF THE YOGACARAS

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 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 BAUDDHAS

(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) carcass, 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 (thus) self-luminous principle, and are desirous of obtaining the salvation of final deliverance

Thus ends the system of the Yogacaras

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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
16

SARVA-SINDHANTA-SANGRAHA

(or impress-collection); and eśāvi-skandha (or the affection-aggregate) is stated to consist of those states of consciousness which constitute pleasure and pain, etc., as well as of that (state of consciousness) which constitutes desire. The samjñā skandha (or the symbol-aggregate) is made up of what happens to be 'name'. The rupa-skandha (or perception-aggregate) here is the collection of (all perceivable) embodied beings.

18-15 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) five-fold (composition), consisting of name, class (or genus), quality, substance, and action.

18-19 The criterion of truth as defined in the scriptures of the Buddhhas is held to be of two kinds. That is direct perception (properly), which is free from superimposition and is undeluded. The superimposition (here thought of) is, however, of five kinds, consisting of name, class, quality, substance, and action (respectively). Here (according to the Buddhhas), 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 Vaishnavas and others, whose aim is (merely to indulge in) excessive slattery, 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 in 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 anyone who knows the number of ants, etc., in a country? The creatorship 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 creatorship 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 evereeta, etc., of cheap 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 also 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 Nyayikas 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 Baudhās, beginning with the Vaibhānakas, take their stand (respectively) on action, on divinity, on (the practice of) meditation and mental concentration (yoga), and on nothingness. They (the Baudhās) are only (of) four (kinds)

Thus ends the system of the Vaibhānakas, among the doctrines adopted by the Baudhās

The theories of the Lokayatas, Arhatas, Madhyamikas, Yoga-caras, Sautrantikas and Vaibhānakas—which are six in number—are now concluded here

Thus ends the fourth chapter, known as the theory of the Baudhās in the Sarva-darsana-siddhanta-saṅgraha composed by the venerable Sāntarācārya
9 Time also is non-intelligent, and so it surely cannot bestow on them (the individual souls) the fruits of their \textit{karma}. Therefore (some) other Being, who is different from all these, happens to be the giver of the fruits (of \textit{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 \textit{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) 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 \textit{Vedas}, which teaches about the production of (the visible) showers of rain by means of the sacrifice known as \textit{Kartriti}, it becomes necessary to place faith in those invisible things (known as) \textit{svarga} (paradise) and \textit{apavarga} (the final bliss of soul deliverance)

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

14-19 In relation to (the items of) time specified in astronomy, the proof thereof is in the (timely occurrence of the) eclipse. Whatever the \textit{Buddhas} and others (like them) have taught in the effect that (all) such things are (wholly) authoritative as are (well) known (to be) partially (true),—that has been stolen from the \textit{Vedas} by (these) discoverers of the whole world. \textit{After learning} the grammar of the hymns (of the \textit{Vedas}), other (\textit{kar\_kar}) hymns were composed anew by them
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 substantiality (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. Those 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. (1st 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 bowed down (in bondage). The Vedas, the Sūtras, the Itisvat etc., the Purānas, the Mahabharata, 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 Vedas. 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 those 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 Aksapada (Gautama) declares that the salvation of final deliverance results to individual souls from the knowledge of the sixteen topics beginning with pramana (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, pramna, reasoning, discussion, controversy, cavilling, fallacy, perversion, self confutation, 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 yogins (or transcendental seers).

6—8 The yogins 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 realize 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.

9 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 Bhatṭa 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 peculiarity 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 Siva, 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 now existence of the Lord, which has been made (by our opponent), has been (thus) disproved through (the process of) enumeration, 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
17 That logic by which the \textit{Vascesa} 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, \textit{karma}, \textit{prakriti}, etc., are non-intelligent, the Lord \textit{Siva} is different (from them). And because individual souls are all possessed of very limited knowledge, He (the Lord \textit{Siva}) has to be accepted as no other than an Omniscient Being.

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

20 \textit{Swarga} (or the celestial world of enjoyment) and the final salvation of the soul's deliverance (\textit{aparartha}) come only to those who faithfully perform the \textit{karmas} (or works) which are ordained in the \textit{Vedas} and in the \textit{Smritis}, but they (viz., \textit{swarga} and \textit{aparartha}) never come to the heretics anywhere.

21 The Lord \textit{Siva} is described also in the \textit{Tryambaka 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 \textit{Karmikrits}, faith has to be placed in these (two) unseen things, namely, \textit{swarga} (heavenly paradise) and \textit{aparartha} (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 those 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 \textit{Vedas}.

25 Logical reasoning supports right knowledge, and it is associated with three processes of dialectics. These dialectic
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 (as 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 trunk 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 knowers 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) sentence: When a disputant gives out (for instance)—"This Vedic student is a nanu-cast"; there would be verbal perversion (in the controversy).

* The word nanu means both new and nine in Sanskrit so that a Veda-casta may be either he who has a new cloth or he who has nine cloths. The speaker here uses the express on 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) nullifies 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, describability and undescribability, alternative supposition, applicability, nonapplicability, and the process of accomplishing the end in view, incident, counter illustration, ineffectiveness, doubt, presumption from circumstances, uniformity, and what are called logical proof and inconclusive argument, action, perceptibility, the invariable 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 answers (to be given in an argument) absolute defeat will be the result. Accordingly, (even) by means of controversy and naval, 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 arc enjoined in the Vedas. By means of the power of yoga (meditation and mental concentration) 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 Brhadavana in preference to that altogether blissless salvation of soul deliverance, which has
been taught by the Vaiśeṣika, who, by means of the sacrifices pro-
scribed in the Vedas 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 Hanu (or the God Viṣṇu).

44-44+ 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 realization. The Saṅkhya will explain these at length.

Thus ends the sixth chapter known as the theory of the Naïya-
yikas in the Sarva-darśana sālīnta sāṅgāla, composed by the venerable Śankaracārya.
CHAPTER VII—THE THEORY OF PRABHĀKARA

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THE THEORY OF PRABHĀKARA

1. Now, the theory of the teacher Prabhākara, who, even out of rivalry with his (own) preceptor, extolled the Pāṇca 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-emanation, 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 yūdhis (or mandatory injunctions), arthāvada (or explanatory disquisitions), mantras (or metrical hymns), and nama theyas (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 Aruna (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
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 Vaiśeṣika has declared that the final deliverance of the soul results from the cessation of the activities of the instruments (of the soul). Accordingly, he, 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 unsaltness 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 datta) case.

On the lines laid down by his preceptor, Bhatta (Kumārila), this teacher Prabhakara 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 Prabhakara in the Sāra-sārāna sūlisthānta sangraha, composed by the venerable Saṅkaracārya.
CHAPTER VIII—THE SYSTEM OF (KUMARILA) BHATTACARYA

CHAPTER VIII.

THE SYSTEM OF (KUMARILA) BHATTACARYA

1. The great teacher Bhatta, who was a particular incarnation of Kumara (the war-god), established well on earth the (religious) path of the Vedas, which had been in fact set at naught by the Brahmahs 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, \( \textit{vidhi} \) (or mandatory injunctions), \( \textit{arthavada} \) (or explanatory disquisititons), \( \textit{mantra} \) (or metrical hymns) and \( \textit{namadhayya} \) (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, cr
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 Vedas) censures forbidden things or praises such things as are enjoined—that is an orthodoxa 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 Vedas, 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 Arunas (or Upanisads) 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 Buddhas distinctly find fault even with the Vedas and the demerit of the duties, etc. which are derived from those (Vedas themselves) as source, follows (therefore) as a matter of course.

12 (Firstly) the Vedas 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 Vedas) happen to be (made up of) sentences, it does not follow that the Vedas 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). Wants of authoritativeness (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.
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 faultlessness 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, as much as they possess the character of (being made up of) sentences like the Bharata 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) used 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 His turn) 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 (other) 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 pratyahara 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)—unreal in the form of individual selves and real in the form of the Supreme (Self).
CHAPTER IX—THE SYSTEM OF THE SĀNKHYAS

THE SYSTEM OF THE SĀNKHYAS

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

2. Kapila produced the non-theistical (Sāṅkhya) and Patañjali (produced) the other. Kapila is (the incarnation of) Vasudeva (Vismu), 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 Smritis, the Itihasas, the Puranas, the Mahābhārata, etc., and also in the scriptures of the Śaivas and others, the teachings given in the Sāṅkhya (system) are clearly seen (to be adopted).

5. From the discrimination of the manifest and the unmanifest, the knowledge of the purusa (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 ādhyātmita, or adhibhautika, or adhitamatka. The ādhyātmika (misery) consists of mental pain and of diseases such as boils, etc. The adhibhautika misery is that which is caused by worms and other such living creatures. The adhitamatika misery is that which is caused by rain, sun, etc.

8. By means of the knowledge of the atman (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 atman) is subject to decadence and improvement.
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) ārāga and other similar results, and (thus) fall within the scope of the three qualities (of sattva, rajas, and tamas).

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

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.

The twenty five principles are—the puruṣa (individual soul), the prakṛti (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 (ākāśa) also.

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

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

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 *tamas* rises, then (there will be born) covetousness, anguish, anger, quarrel, egotism, lying, worldly activity, and boastfulness also

19 When the quality of *tamas* 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 egotism (*ahanka*) Out of this are produced the five (things) known as the rudimentary principles (*tattvas*), 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 *tamas*; 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 give rise to the attainment of sarira 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 clean 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 equity, 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.

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,
(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 sesame, 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.

35. 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 pertain 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 Brahman, 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 Vasudeva, in the Sorea darshana-siddhanta-sastra composed by the venerable Sankaranarya.
CHAPTER X

THE SYSTEM OF PATAÑJALI.

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

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

3-4 The twenty-five principles, namely, the purusa (or individual soul) the prakṛti, the mahat (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 yoga 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) tainting evils (which cling to the body). There is nothing other than yoga, 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) karma (the impressed influence of works), there result to them) birth, life, and enjoyment. The five afflictions 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 practice yoga with the object of attaining the final freedom of the soul. Yoga is that self-abandon (of the soul) which is consequent upon the suppression of the functioning of the thinking principle.

14 (These) functioninggs (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 fructification of karma (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 Brahma and the other (gods). Pranava (the mystic syllable Om) 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 (the practice of) yoga takes place (in this manner), and thereby the mind becomes turned inwards (towards itself). Laziness, severe ailments, carelessness, languor, doubt, unsteadiness of mind, want of faith, deluded perception, pam, cheerlessness of mind, and 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 yoga.

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

21 (The feeling of) friendliness should be exercised in relation to men of wisdom, and (that of) pity 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, (the effort to arrive at) the mental comprehension of the inner soul—by means of these and other similar endeavours the mind of the yogin (becomes) well purified, and in (then) enabled to conceive (correctly) the things which are very minute as also the things which are (very) big.

24—25 When that which is harmful is removed from what constitutes the instrument (for the practice) of the (various) constituent parts of yoga, (then there arises) the illumination of knowledge. The constituents of yoga are eight in number, 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 (described) in detail thus —

26 Abstaining from (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.
CHAPTER X—THE SYSTEM OF PATAÑJALI

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 samadhi (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 vīra, svastika, and kula postures—which are all described in (works bearing on) the science of yōga.
35 The control of the breath consists in a regulated restraint (exercised) in relation to inspiration and expiration, it in fact to be practised by the (aspiring) yōga in the three ways known as rēcaka, pūraka, and kumbhaka

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

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

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 well 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 thereon 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-realisation (samyādhi) 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 yōga), 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 sanyāma
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44 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 (accordance 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 hoarseness, hard breathing, catarrh, pain in the ears and teeth and eyes, dullness, dizziness, cough, head ache 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 the (one and the same body of attributes), however, persists in time (at least).

49 In the case of a person, who has directed his mind outwards, time passes away by day and by night through the sāla 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 therewith. Time consists of (what is determined with 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 *śūnta* goes into the head through an opening in the central back-bone.

54 The *vīna* and the *punāla* are on the left and right of the region of the nose, the *vīna* is the path of the moon, and similarly the *punāla* is the path of the sun.

55 The *ānta* is below, and goes to the genital organ and the testes and also to the *āms*, the *vindodara* and the *āhāram* (go) respectively to the left and to the other (i.e., the right) hands.

56 The *vāsāpana* and the *yāsāpana* are known to be (of) the left and of the other (i.e., the right) feet, the *vāsāpana* is (of) the tongue and starts from behind the *āms*

57 The *śānti* and the *payasana* are on the two sides of it, and are (of) the two ears, the *gandharī* is (of) the left eye, and the *prāṇa* 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) *nāṭī* 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 these (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 *sanyāma* in relation to suitably defined objects of *sanyāma*. By practising *sanyāma* in relation to the innate impressions (stored up in the mind), there arises the knowledge of former births.

61 By practising *sanyāma* 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, i.e., by practising *sanyāma* 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 in 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 (yogi’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 (samsāra) results to the yogi.

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 modern" (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 (ānud), the power of becoming extremely light (ātuḥ), and similarly the power of becoming extremely great (mahādu), the power of reaching things anywhere and from anywhere (prātiśī), (the weightiness of) rulership (uddhū, irresistible).
will (prākāmya), and similarly masterfulness (iśītu), and that power of subduing all things (vahita) which yields (to one all that one may) desire

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

THE SYSTEM OF VEDAVYASA

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 Sutras, 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 saitra, rajas, and tamas). The prakriti (denotes) the (condition of) equalisation of (these) 'qualities', and the qualities are saitra, rajas, and tamas.

4. A man's bondage (in matter) is (his) happening to be awayed 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 away it), and iman (or soul) is of the best, or of the middling or of the worst kind.

5. The best (atman) is (that of) one who is endowed with the quality of sattra, and has a phlegmatic temperament and is of the nature of (the element of) water. The middling (saly 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 sattra 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, etc.

8. (The person characterized by the quality of *sattva*) has the
colour of the *prayanga* or of the *dûrva* 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,
thruthful 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 abund-
antly 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
sorrows for long without retaliation.

13. Courage, intelligence, memory, love, happiness, modesty,
agility of body, freedom from indubiedness, equanimity in be-
aviour, 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 characterized by *sattva* has to be diagnosed here (in
this world). The man who is characterized by *rajña* has to be dis-
tinguished here similarly by the attributes that pertain to *rajña*.
16 Rayas is bile and that is fire itself, or perhaps (this) fire is the product of that bile. The (rayasa) man of bious 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 ruddy, 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) maha. 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: Illiberality, unmercifulness; enjoyments based upon pleasure and pain, disregard of others out of personal pride, anxiety, cherishing enmity, taking away another’s wife, shamelessness, and hypocrisy—the same 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, 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 gray 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 gourman, is addicted to hunting, and is full of dirt and foul of quarrels, he is incapable of bearing cold, is sickle-minded and fault finding, and has a rough (broken) voice.

29. His changeful talk (ever) 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 *tamas* person, who is (as such) affected with wind (as a humour of the body), has to be diagnosed.

31—37. 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 movable 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 aqueous products which belong to embodied beings. The car 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 (aka)*. Phlegm, bile and sweat, fat and blood as well—thus (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 diffuse, 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 salish, the bitter, the astringent, 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 and the stout the square and the rotund, 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 sadya, the rasiba and the ganthara, the madhyama, and similarly the paticama, the dhiwata, and also the usadi 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 we (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 ever (active and) wakeful.
47-48 **Vijnu**, who has four forms of manifestation, created the world in four waves, and (created) also the classes, namely, the Brahmin, the Ksatriya, the Vaisya and the Sudra, which have (all) their (respective) natures (determined) by qualities.

The Brahmin is white, the Ksatriya is red, the Vaisya is yellow, and the Sudra black. It is in fact in the **Dharma-sutra** that their (respective) vocations are described in detail.

49 The sage (Vyas), 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 (Vyas) 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 Brahmins (by birth), those (alone) are Brahmins (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 Brahmins (by birth) have come to assume the condition of Ksatriyas—(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 Brahmins (by birth) have become Vaishyas—(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 Ksatriyas (by birth) have become Sudras—(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 Vishnu, who causes bewilderment to the gods, dāityas, and rākṣasas, 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 Vishnu 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, satva and tamas, (the various beings) happen to be of the nature of those (qualities) and (it is) the one only Vishnu (who) is attained by the gods, by the dāityas and by the rākṣasas (equally).

58-59 Through the influence of the qualities of rajas, satva and tamas, the one Vishnu Himself under the names of Brahma, Vishnu and Siva, performs (in relation to the world) the (threelfold) 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) sattva, (all) the dāityas to be endowed with (the quality of) rajas and (all) the rākṣasas 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 rākṣasas. Virtue is (also representative of the leaning) of the piśācas and other such beings whose 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 (mokṣa) the final liberation of the soul from Vishnu.

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 sattva. What (ordinarily) no (such) duty and is given out in the Atharvaveda—that (that) is resorted to by those who are endowed with
(the quality of) *raj$ = 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) *raj$, 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 $s on those who come (to Him) along
their own (prescribed) path of duty. One is released (from the
bondage of *samsa$) 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 bless-
ings out of (His own) sweet pleasure, on the gods, the asuras
and the rajas; in ways which are accordant with the three
qualities (of sattva, *raj$, and *tamas)

Thus ends the eleventh chapter, known as the system of the
Mahabharata as evinced by Vedavyasa, as the Sarva-dasa*ana
Uttantra-sangraha composed by the venerable Sankaras$rya
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 these 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, as much 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 (it 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 (potentia lsa) 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 necessity.

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 knower (of the Brahman), without requiring any language (of instruction) from a spiritual preceptor. This (view) is not right. (The true) knowledge (of philosophy 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 desitute 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 earth (came forth), from the earth 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 perceivability, considered to be the attributes of the aitman (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 aitman. According to the view of those who (truly) know the aitman, the aitman 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 aitman) 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 (aitman).

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

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

53-01 Since (dreamless sleep) culminates in happiness, (this) happiness alone constitutes the body (i.e., the essential nature) of the self (aïtman). 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 aitman, 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 aïtman. When,
72 (It) is distinct from the body, the senses, the manas, the intellect, the life breath and self, (it) is one in all bodies and is immovable and unchangeable.

73 (It) is eternal and in no door of actions, (it) is self luminous and all pervading and is free from (the experience of sensuous) enjoyments, (it) is of the same nature as the Brahman, 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 door and the enjoyer and is polluted with desires, etc., and has its (very) nature tainted 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 dīnān), moving in obedience to karmas, 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 puras and other such worlds through (the performance of) prohibited works, (it goes) to hell and other such (places). Through (the acquisition of philosophical) wisdom, (it attains) the state of being united unto the Brahman and is devoid of that (wisdom it) gets into a state of desppicable 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) saṃsāra. Since (this) 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 stand point of view of a collective whole, and (there is) plurality from the stand point of view of a discrete collection.
CHAPTER XII—THE VEDANTA SYSTEM

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 in (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 (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.
Adraustra-Vidanta  The Upanishadic philosophy of pantheistic monism
Adhyas  Chapters or sections in a work.
Anamoney  That which consists of 'food', that is, the body.
Annamayya Soma  The sheath made up of food one of the five sheaths of the soul the outermost corporeal case enclosing the soul
Apana  Final beatitude, the final deliverance of the soul from the bondage of matter, the supreme bliss of soul deliverance otherwise known as moksa.
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 purushārtha
Arihārtha  Explanatory disquisitions and also encomiums and such other things illustrative of the more important themes in the Vedas, a part of the contents of the Vedas
Arihārtha  The science of wealth and of government being a supplementary Veda
Arihārtha  Nescience, spiritual ignorance and illusion
Arya  The demons who are conceived to be in perpetual hostility to the gods
Arya  The maternal principle of equity, one of the principles of the Sanskrit
Ā = əconfidence, the fifth of the great maternal elements the subtlest and most ethereal of them all, supposed to fill and pervade the universe and to be the peculiar vehicle of sound
Asya  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
Atman  According to the Sāṃkyas and others, one of the three kinds of miseries, being that which is intrinsic and consists of mental pain and physical ailinga
**Glossary**

**Adhidaivika (tapa)**
Another of the same three kinds of miseries, that which is caused by rain, sun and other such natural inanimate causes and agencies.

**Adhikharita tapa**

**Ananda**

**Anandamaya**

**Anandamaya kosa**

**Ayatanas**

**Ayurveda**
A supplementary Veda, the science of 'long life'; which is the science of medicine.

**Arana**
The philosophical treatises known as the Upamanyus, which form a part of the Aranyakas of the Vedas.

**Arhatas**
The followers of Arhat, Jain, as, which see

$I = \phi$

**Ilo**

**Haha**

**Hahati**

**Hala**

**Hala dhasa**

An ideal consciousness, 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 garudamasterfulness, another supra-normal yogic power.
Glossary.

Uṣṇāṇa. The latter mināqā—i.e. an enquir; into the meaning and aim of those Veda and Purāṇa
sculptures which deal with the Brahman or the Supreme Being.

Upaniṣad. A Veda disquisition on philosophy generally forming a part of an Aranyak or

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

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

Rātha. The second of the seven notes in the Hindu musical scale, represented in abbreviation by Ṛ

K = Ṛ

Karma. Rituahito works, also the impressed innate tendencies due to the work done in former states of reincarnation.

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

Kāsha. 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. De me, objects of desire being one of the four principal aims of life.

Kārtritiṣṭ. A sacrificial ceremony supposed to have the power of causing a downpour of rain.

Kuttula (Śrama). 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.

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

Gandhāra: The third of the seven notes in the Hindu musical scale.

Gāndhāri: The blood vessel of the left eye according to the anatomy of Yoga.

Gāndharva reda: One of the supplementary Pīdas constituting the science and art of music.

Guru: A spiritual teacher, a preceptor.

G = θ

Gur: An oblation of rice or barley boiled in milk and sprinkled over with ghee etc.

Gūḍḍha da gama: The system of the Čādākās or the sceptical and secular doctrines of the atheistic materialists of ancient India, otherwise known as Ķotapalas and Lākṣaṭālas.

Gītra: Name of a Pīda sacrifice in which a variety of things are offered together as oblations; the word itself means variegated or many-coloured.

Ch = ω

Chandōcṛti: The science of prosody, forming one of the six Pīdas.

J = θ

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

Jñāna: Knowledge, wisdom, a cognitive condition of consciousness.
Glossary

Dharma
Virtue, righteousness, duty, one of the four principal aims of life, the merit accruing from the performance of works, an attribute.

Dharma-sūtra
Otherwise known as Śruti, the Hindu code of religious and social laws.

Dhanu
A material component of the body.

Dharana
Distractibility, an element in the practice of yoga, the blood vessel of the right hand according to the anatomy of the Yoga school.

Dharmātā
The sixth note in the Hindu gamut.

Dīya
Meditative concentration of mind, an essential constituent of the practice of yoga.

\[ N = \bar{r} \]

Nama-stra
One who has a new cloth, or one who has nine clothes.

Nādi
A tubular vessel in the body, a blood vessel.

Namād haya
Name, (of sacrifices), names forming one of the main classes of topics dealt with in the Vīdas according to the Hindu scriptures.

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

Nīśāda
The seventh note of the Hindu gamut.

Nīlaka
An eye affection, disease of the lens of the eye.

Nārayula
One who follows the Nyāya school of Hindu philosophy founded by Gāutama.

Nyāya Nyāya-sūtra
Logic, the science of reasoning.

\[ P = Q \]

Paśrama
The fifth note of the Hindu gamut.

Pādama (ēśana)
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.

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

Pingala
The blood vessel to the right of the nose, according to the anatomy of Yoga.

Pitro
The manes or spirits of departed ancestors.
Glossary

Minamsa-Vartika: A work by Kumarila Bhatta dealing with the science of Minamsa.

Moksa: Final beatitude, the final deliverance of the soul from bondage.

Yäsasvini

Yoga: The blood vessel of the right foot according to the anatomy of Yoga.

Yogasana: The process of meditative mental concentration aiming at self-realisation and God-realisation, the system of philosophy expounded by Patanjali.

Yogaratnavali: A work on Yoga by Gôrvinda the spiritual teacher of Sankaracarya.

Yogadra: One who belongs to the Buddhist school of idealism which maintains the reality of ideas. This school also may go by this name.

Yogin: Pertaining to yoga.

Yogin: A transcendental seer: a true seer of the self: one who has practised yoga successfully.

Rajas: The quality of passion: one of the three well-known qualities of primordial matter.

Rakshasa: Imps and other such beings who require innocence and weakness and disturb Brahmanical sacrifices etc.

Rajas: Pertaining to the quality of passion — rajas.

Rāja: Form or colour that which is capable of being apprehended by the eye.

Rāpa-skandha: The group or totality of perceptions.

Rūaka: The process of expelling the air from within the lungs: an exercise in the practice of yoga.

Lagūna: The power of becoming extremely light: a supra-normal acquisition derived from the practice of yoga.
GLOSSARY

$S = U$

Satta
The 'quality' of goodness, one of the three well known 'qualities' of matter
Symbol, mental means of identification name

Samjña
The symbol aggregate

Samyukta-sandha
The last three processes in the practice of yoga viz. dhyāna, dhāraṇā and samādhi

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

Samkhya
Innate mental impressions and impulses and tendencies

Samudra-sandha
The aggregate of innate impressions and tendencies

Samādhi
The state of self realisation in the practice of yoga

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

Bṛhadāraṇyaka
The blood vessel of the tongue according to the anatomy of Yoga

Bṛhadāraṇyakūpaniṣad
A work of Sayana Mādhava, containing an epitome of the philosophical systems current in his time

Bṛhadāraṇyakasūtra
The abbreviated title of this work of Śaṅkara cārya

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

Śāmarsha
One of the four Veda

Śānśkrit
According to the anatomy of Yoga the blood vessel which goes into the 'nucleus' through an opening in the central backbone

Śūtra
An aphorism, an expression of ideas in highly terse and almost mnemonic language
<table>
<thead>
<tr>
<th>Sūtra-kāra</th>
<th>...</th>
<th>An author of aphorisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sūtra-kāramāta</td>
<td>...</td>
<td>The theory upheld by the author of a body of aphorisms</td>
</tr>
<tr>
<td>Sātrāntaka</td>
<td>...</td>
<td>The theory expounded in a body of aphorisms</td>
</tr>
<tr>
<td>Sātrāntaka</td>
<td>...</td>
<td>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</td>
</tr>
<tr>
<td>Skandha</td>
<td>...</td>
<td>A &quot;group,&quot; an aggregate.</td>
</tr>
<tr>
<td>Śruti</td>
<td>...</td>
<td>Otherwise known as Dharmasūtra, remembered religious tradition law books such as that of Manu and other treatises such as the Bhāgavata-purāṇa</td>
</tr>
<tr>
<td>Svarga</td>
<td>...</td>
<td>The celestial world of enjoyment, paradise, the world of reward for meritorious deeds performed in this earthly life</td>
</tr>
<tr>
<td>Svētāsaka</td>
<td>...</td>
<td>In Yoga, a particular mode of sitting, characterised by the arms crossing each other</td>
</tr>
</tbody>
</table>

H = \( E \)

Hastapāda       | ... | According to the anatomy of Yoga, the blood-vessel of the left foot |