

भवता जनता सुहिता भविता
निजबोधविचारणचारुमते ।
कलयेश्वरजीवविवेकविदं
भव शङ्कर देशिक मे शरणम् ॥
तोटकाष्टकम् - ०३॥

CHAPTER 03

Literary Style of Sarva-siddhānta-saṅgraha

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Ādi Śaṅkarācārya's order of chapterization is logical, as he starts with the general philosophy to the more and advanced systems of philosophy. This means that his plan of presentation starts with less important systems to the important and even more important system ending with the most important i.e. his own system of Vedānta in chapter 12. The system of Yoga therefore, comes closer to the Vedānta,¹ at the same time Vedavyāsa's system chapter 11 is near most to the Vedānta chapter 12.

Ādi Śaṅkarācārya's style in the Sarva-siddhānta-saṅgraha (= SSS) particularly, is discussed herebelow under 09 heads:

- (01) Well known order of 06 Systems
- (02) Direct involvement (bold style)
- (03) Succeeding refuting the preceding
- (04) Arguments and Solutions
- (05) Enumeration of topics or elements
- (06) Upanishadic and other ideologies
- (07) Figures-of-speech
- (08) Importance of other *śāstras*
- (09) Employment of inter-complimentary words.

¹ Many a times it is argued that Ādi Śaṅkarācārya has not paid due attention to the system of Yoga while writing his commentary on the Brahmasūtra एतेन योगः प्रत्युक्तः (२/१/३). But this is just the view of the sūtrakāra and not of the Bhāṣyakāra, because the Bhāṣyakāra i.e. Ādi Śaṅkarācārya has taken immense help of the system of Yoga in almost all of his texts like विवेकचूडामणिः, अपरोक्षानुभूतिः, etc.

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(01) Well known order of 06 Systems

1. In the stanza² (SSS 1/23) Ādi Śaṅkarācārya has changed the well known order of the 06 systems of philosophy as Kapila (साङ्ख्य), Jaimini (पूर्वमीमांसा), Vyāsa and Patañjali (योग), instead of Kapila, Patañjali, Jaimini and Vyāsa. Hence it shows that till his times the order and the clubbing of the two-two were not prevalent.

1/1 Under SSS 4/38 the author has given an independent statement³ offering the solution and his own specific remark regarding the four sects of Bauddhas who are one spiritually but still quarreling mutually on the point of the mundane matters (व्यवहारः). This shows that the above 04 subsystems viz. Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas, are not totally separate as systems but they are 04 sects of one philosophy.

1/2 He does not follow the chronological order of the two founders of the Pūrvamīmāṃsā School of 02 grounds, because (1) Prabhākara (CH 07) is philosophically nearer to the doctrines of Vaiśeṣika - Nyāya (Chs. 05 & 06), (2) Kumārilabhaṭṭa (CH 08) is philosophically nearer to the doctrines of Sāṃkhya - Yoga⁴ (Chs. 09 & 10) and lastly the two branches of the Uttaramīmāṃsā i.e. Vedānta of Vedavyāsa (CH 11) and of Ādi Śaṅkarācārya (CH 12).

² अक्षपादः कणादश्च कपिलो जैमिनिस्तथा ।

व्यासः पतञ्जलिश्चैते वैदिकाः सूत्रकारकाः ॥१/२३॥

³ चतुर्णामपि बौद्धानामैक्यमध्यात्मनिर्णये ।

व्यावहारिकभेदेन विवदन्ते परस्परम् ॥४/३८॥

⁴ Cp. जीवात्मनां प्रबोधस्तु जायते परमात्मनि ।

प्रत्याहारदिकं योगमभ्यस्यन्विहितक्रियः ॥८/३६॥

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1/3 It is remarkable that the system of Prabhākara is given prior (i.e. CH 07) to that of Kumārila's (CH 08). The only reason behind it, seems to be that the system of Kumārila is nearer to the *Kevalādvaita* of Ādi Śaṅkarācārya.

(02) Direct involvement (bold style)

2. Ādi Śaṅkarācārya's bold statements are also noteworthy. The SSS 9/4 runs thus, "In the Vedas, the Smṛtis, the Itihāsas, the Purāṇas, the Mahābhārata, etc., and also in the scriptures of the Śaivas and others, the teachings given in the Sāṃkhya (system) are clearly seen (to be adopted)." This clearly speaks of the Sāṃkhyas being powerful and more popular in his times and hence they are known as the *Pradhānamalla* for the *Kevalādvaita* of Ādi Śaṅkarācārya.⁵

2/2 Similarly the usages like अस्माभिः (by us) in 4/31 refers to the Sautrāntikas,⁶ in 4/56 to the Vaiśeṣikas⁷ and in 6/15 to the Naiyāyikas.

2/3 There are ample evidence of Ādi Śaṅkara's direct involvement such as, (01) "Given out by me" (मयाप्रोक्तानि) and (02) "To be learnt in detail through the mouth of a preceptor" (ज्ञातव्यानि गुरोर्मुखात्) in SSS 9/29,⁸ (03) "I shall narrate or discuss" (वक्ष्ये) in SSS 10/1,⁹ (04) "I

⁵ श्रुतिस्मृतिविहासेषु पुराणे भारतादिके ।

साङ्ख्योक्तं दृश्यतेस्पष्टं तथा शैवागमादिषु ॥९/४॥

⁶ आकाशधातुरस्माभिः परमाणुरितीरितः ।

स च प्रज्ञप्तिमात्रं स्यान्न च वस्त्वन्तरं मतम् ॥४/३१॥

⁷ अतिस्तुतिपरिरुक्तो यस्तु वैशेषिकादिभिः ।

ईश्वरो नेष्यतेऽस्माभिः स निराक्रियतेऽधुना ॥४/५६॥

⁸ पञ्चविंशतितत्त्वानि प्रोक्तान्येतानि वै मया ।

एतान्येव विशेषेण ज्ञातव्यानि गुरोर्मुखात् ॥९/२९॥

⁹ अथ सेश्वरसाङ्ख्यस्य वक्ष्ये पक्षं पतञ्जलेः ।

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now describe” (वक्ष्ये) in SSS 11/31,¹⁰ (05) “We give the justificatory reply” (ब्रूमः) in SSS 12/9, (06) “Tell (me)” (वद) in SSS 12/46, (07) “Here we give (this) reply to the objection” अत्र ब्रूमः समाधानम् SSS 12/61 and (08) “tell (us)” (वद) in SSS 12/68.¹¹

(03) Succeeding refuting the preceding

3. In many places Ādi Śaṅkarācārya has presented the arguments of the opponent in their own words and that reminds of his *Bhaṣya* style. It means that he projects the respective system in its authoritative manner.

(a) “The element (known as) *ākāśa* is declared by us (i.e. the Sautrāntikas) to be (the same as) the ultimate atom. It has to be merely a notion.” (SSS 4/31).¹² (b) “The divine Lord, who has been declared (to exist) by the Vaiśeṣikas and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us. Now, he is disproved (by us thus).” SSS 4/56.¹³ (c) “No effect is here produced without (a producing) action; and it is proved by us (i.e. the Naiyāyikas) that this action has to be preceded by efforts, because it has the character of an action like the actions of persons like us.”

पतञ्जलिरनन्तः स्याद्योगशास्त्रप्रवर्तकः ॥१०/१॥

¹⁰ पञ्चभूतगुणान्वक्ष्ये त्रैगुण्यान्नातिभेदिनः ।

जङ्गमानाञ्च सर्वेषां शरीरे पञ्च धातवः ।

प्रत्येकशः प्रभिद्यन्ते यैः शरीरं विचेष्टते ॥११/३१॥

¹¹ कृशोऽस्मीति मतौ भाति केवलो नेति तद्वद ।

कृशादयोऽत्र दृश्यत्वान्नात्मधर्मा यथा मताः ॥१२/४६॥

¹² आकाशधातुरस्माभिः परमाणुरिति रितः ।

स च प्रज्ञप्तिमात्रं स्यान्न च वस्त्वन्तरं मतम् ॥४/३१॥

¹³ अतिस्तुतिपरैरुक्तो यस्तु वैशेषिकादिभिः ।

ईश्वरो नेष्यतेऽस्माभिः स निराक्रियतेऽधुना ॥४/५६॥

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6/15.¹⁴ (d) “It may, however, be objected (here) that, (even) without the Vedas, the Yogis perceive directly and clearly (what is) Piety, in the manner of (other persons perceiving) the fruit of the emblic myrobalan when placed on the palm of the hand. How (then) can the Vedas be the sole source of authority (in relation to Piety)? It is not right to say so (in objection), the Yogis cannot be different in nature from such as are like ourselves.” 8/25¹⁵ (e) “Our sacrifice i.e. the sacrifice enjoined for us” (यागोऽस्माकम् SSS 11/63) where our means the सात्त्विक persons.

Savra-darśana-saṅgraha(=SDS) also adopts the same style of refuting the former by the latter. बाह्यार्थोऽस्ति (SSS 4/4c) = बाह्यार्थशून्यत्व (SDS 2/6), SDS furnishes the example of गतोऽस्तमर्कः (SDS 2/6) (the sun has set) भामह in his काव्यालङ्कार writes

गतोऽस्तमर्को भातीन्दुर्यान्ति वासाय पक्षिणः ।

इत्येवमादि किं काव्यं वार्त्तामेनां प्रचक्षते ॥काव्या० २/८७॥¹⁶

to explain what is to be known or understood (बोध्यव्य). This statement illustrates the absence of an artful speech (वक्रोक्ति) though SDS points out the suggested sense.

3/1 The preceding doctrine is refuted by the succeeding one in 3/1, 4/1, and hence the word त्वया in SSS 3/4 & 5 (by you) uttered by the

¹⁴ कार्यं क्रियां विना नात्र सा क्रिया यत्नपूर्विका ।

क्रियात्वात् साध्यतेऽस्माभिरस्मदादिक्रिया यथा ॥६/१५॥

¹⁵ पश्यन्ति योगिनो धर्मं कथं वेदैकमानता ।

तदयुक्तं न योगी स्यादस्मदादिविलक्षणः ॥८/२५॥

¹⁶ Kāvya-lāṅkāra of Bhāmaha: Ed. Anantray Raval, Pub. Shree Parshva Prakashan, P 29.

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Ārhatas refers to the Lokāyatikas,¹⁷ in 4/19 & 25 Mādhyamikas,¹⁸ in 4/30 to Yogācāras,¹⁹ in SSS 4/57 to Vaiśeṣikas,²⁰ in 9/33 the Sāṃkhyas²¹ and in 12/68 it refers to the Naiyāyikas²² (SSS 12/66-72).

3/2 Under SSS 3/1 “The doctrine of the Lokāyatikas objectionable by all other philosophical controversialists” (आक्षेप्यः सर्ववादिनाम्) is being refuted by the Jaina (क्षपणक) expresses the system of Lokāyatas or Cārvākas must not be ignored but rejected and refuted (आक्षेप्यः) by each and every system of philosophy.

3/3 In SSS 4/18 Yogācāra followers refute the शून्यमतम् of Mādhyamikas which is one of the 04 sects of the same Buddhism just as in the former chapters.

3/4 It is remarkable that the system of Prabhākara is given prior (i.e. CH 07) to that of Kumārila’s (CH 08). The only reason behind it, seems to be that the system of Kumārila is nearer to the *Kevalādvaita* of Ādi Śaṅkarācārya.

¹⁷ अदृष्टस्यात्र दृष्टत्वे नादृष्टत्वं भवेदिति ।

त्वयोक्तदोषो न स्यान्मे तत्सिध्यत्यागमाद्यतः ॥३/४॥

¹⁸ त्वयोक्तसर्वशून्यत्वे प्रमाणं शून्यमेवते ।

अतो वादेऽधिकारस्ते न परेणोपपद्यते ॥४/१९॥

¹⁹ षडंशत्वं त्वयापाद्य परमाणोर्निराकृतिः ।

युक्तस्तेनापि बाह्यार्थो न चेद्ज्ञानं न सम्भवेत् ॥४/३०॥

²⁰ हेयोपादेयतत्त्वञ्च मोक्षोपायश्च वेत्ति यः ।

स एव नः प्रमाणं स्यान्न सर्वज्ञस्त्वयेरितः ॥४/५७॥

²¹ जनितं जनयेच्चेति यस्तु दोषस्त्वयेरितः ।

अभिव्यक्तिमते न स्यादभिव्यञ्जक कारणैः ॥९/३३॥

²² अतः सर्वशरीरेषु नानात्वं चात्मनां स्थितम् ।

विरुद्धधर्मदृष्ट्यैव पुंसां भेदस्त्वयेरितः ॥१२/६८॥

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3/5 The example of nice style with the scientific touch is the discussion of the non-human creation of the Vedas under SSS 8/15-21, “There may be the faults of deceitfulness, etc.” (विप्रलम्भादयः SSS 8/15) where the allegations of deceiving the people, etc. are argued and the same are refuted, though the arguments of the Nāstikas are already dealt with in Chs. 02 to 04 of the Lokāyatikas, the Ārhatas and the Bauddhas.²³

3/6 It is again noteworthy that the system of Patañjali does not refute the preceding system of the Sāṃkhya (of CH 09) which shows that both systems are complimentary to each other and hence the names निरीश्वरवादी (i.e. the system of Sāṃkhya) and सेश्वरवादी (i.e. the system of Yoga of Patañjali) show an extremely little difference.

3/7 The system of Vedavyāsa (SSS 11/1)²⁴ does not refute the preceding systems of the Sāṃkhya (CH 08) & of Patañjali (CH 09) which shows that according to Ādi Śaṅkarācārya the three systems (i.e. सांख्य, योग & वेदव्यास) are complimentary to each other.

(04) Arguments and Solutions

4. At many places Ādi Śaṅkarācārya is exact in pointing out the particular point of the respective system. He seems to follow fully the respective system while explaining the device of the argumentation in the discussion.

²³ अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।

बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥२/१४॥

²⁴ सर्वशास्त्राविरोधेन व्यासोक्तो भारते द्विजैः ।

गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकैः ॥११/१॥

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4/1 Under SSS 4/30 the second line “Even according to that same (process of reasoning), if there be no external object, (then) there can be no perceptive knowledge (of objects)” which is an example of his style of incorporating the arguments and the solution in the same verse.

4/2 In their opinion or doctrine (तन्मते SSS 5/21) shows clearly that the employment of the pronoun ‘their’ is exact in pointing out the particular point of the Vaiśeṣikas.

4/3 Waters have the quality of taste (आपः सरसाः SSS 5/21) is different from Tarkasaṅgraha which defines the element of water as, Water is that which possesses cold touch (शीतस्पर्शवत्य आपः ॥११॥).²⁵

4/4 The statement “By reason of its being opposed to the intended purport (of speaker, this sort of reply) stultifies the meaning aimed at (by him)” (तात्पर्य+वैपरीत्येन SSS 6/33) is opposed to the intended purport of the term नववस्त्रः (SSS 6/32c) meant to be नवानि वस्त्राणि यस्य सः (one whose clothes are new), but understood as नव वस्त्राणि यस्य सः (one who puts on 09 cloths) due to the double meaning of the word नव-New (as an adjective) and 09 (as the number noun).

4/5 He does not repeat the same discussion again and again, as e.g. “Already told before” (पुरोदितः - पुरा उदितः - SSS 6/43) which is referred to in “A liberation-wisher attains the Absolution by means of His

²⁵ Tarkasaṅgraha of Annambhaṭṭa, by. Gagendreagadkar A. B., pp. 2-3.

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grace”²⁶ and “To be learnt in detail through the mouth of a preceptor” (ज्ञातव्यानि गुरोर्मुखात् SSS 9/29).

4/6 He has given the syllogism to refute the arguments of others, as in (i) SSS 6/23, “The scriptures of Buddha and others are unauthoritative (अप्रमाणम्) like the speech of the insane (उन्मत्तानाम्), because they were neither wise nor trustworthy (अनाप्त) as well as in (ii) SSS 8/12-13, “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 (स्थ्यापुरुषवाक्यवत्) and they are not authoritative, because they are the productions of unwise and untrustworthy persons, like the speech of the insane (उन्मत्तानाम्). These arguments are quite ineffective (अप्रयोजकौ), because the Vedas do not need any authoritative means (अनाप्तोक्ततामात्रा) of knowledge.”²⁷ These ideas can be well compared with his bhāṣya on Brahmasūtras, “since you have no curb to your mouth.”²⁸

4/7 One finds a nice piece of example of his *Bhāṣya* style under SSS 8/19-23 where he puts up the arguments and the solutions thereof that there is no speaker in the original productive utterance of the Vedas.²⁹ The eternality of the Vedas is taken into consideration to

²⁶ तत्प्रसादासयोगेन मुमुक्षुर्मोक्षमाप्नुयात् ॥६/४०॥

²⁷ वेदोऽप्रमाणं वाक्यत्वाद्व्यापुरुषवाक्यवत् ।

अथानाप्तप्रणीतत्वादुन्मत्तानां यथा वचः ॥

तदयुक्तमिमौ हेतू भवेतामप्रयोजकौ ।

वाक्यत्वमात्राद्वेदस्य न भवत्यप्रमाणाता ॥१२-१३॥

²⁸ बाहमेव ब्रवीषि निरङ्कुशत्वात् ते तुण्डस्य । (ब्र०सू० शां० भा० २/२/२८)

²⁹ वेदे वक्तुरभावाच्च तद्वार्तारपि सुदुर्लभा ।

वेदस्य नित्यता प्रोक्ता प्रामाण्येनोपयुज्यते ॥८/१९॥

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establish their authoritativeness.³⁰ With the help of which evidence (प्रमाणेन) would the Lord be assumed to exist? Thus, it is well established (सुस्थितम्) that the Vedas are authoritative themselves.

4/8 The argument and its solution are incorporated nicely in SSS 8/24 & SSS 8/25. The question regarding the authoritativeness of the Vedas is raised and the reply is given. The style of raising question is comparable to his *Bhāṣyas*.³¹ The word ननु (SSS 8/24) employs Ādi Śaṅkarācārya's style of argumentation.

4/9 Ādi Śaṅkarācārya's style is very much clear in the 02 verses³² wherein he has presented the arguments of an opponent (प्रतिवादी) following the doctrine of the combination of knowledge and action (ज्ञानकर्मसमुच्चयवादः) which is discussed and refuted by him in उपोदद्धात of his commentary (under 2/10) on the Gītā and the words कर्मभिः केवलैः also remind one the phrase तस्माद्वीताशास्त्रे केवलादेव तत्त्वज्ञानान्मोक्षप्राप्तिर्न कर्मसमुच्चितादिति निश्चितोऽर्थः ।

(05) Enumeration of topics or elements

5. Just like SSS CH 01 Introductory,³³ enlisting the four Vedas, Vedāṅgas, Upavedas, etc. in many places, the author introduces the

³⁰ सर्वेश्वरप्रणीतत्वं प्रामाण्यस्यैव कारणम् ।

तदयुक्तं प्रमाणेन केनात्रेश्वरकल्पना ॥८/२०॥

³¹ cf. ननौ पृष्टप्रतिवचने ।(पाणिनि ३/२/१२०)

³² (1) स्यादेतत्काम्यकर्माणि प्रतिषिद्धानि वर्जयन् ।

विहितं कर्म कुर्वाणः शुद्धान्तःकरणः पुमान् ॥१२/१२॥

(2) स्वयमेव भवेज्ज्ञानी गुरुवाक्यानपेक्षया ।

तदयुक्तं न विज्ञानं कर्मभिः केवलैर्भवेत् ॥१२/१३॥

³³ For details, See the verse-wise summary in CH 03.

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list of the points of the tenets followed by their enumeration and explanations. As e.g. in (01) SSS 4/41³⁴ the 05 groups (स्कन्धाः) are mentioned and they are explained in 4/43-45, (02) 12 seats (आयतनानि)³⁵ (05 inner senses, the mind and the intelligence as well as 05 outer sense objects) (though the author omits the fifth organ of action viz. the male or female generating organ (उपस्थः) by employing the word etc. - आदि)³⁶ are explained in SSS 4/46 onwards.

5/1 The similar ideology of two or there systems is presented in the grouping or clustering the doctrine holders. Under SSS 5/10 wherever possible to club two or three or more points or ideas, Ādi Śaṅkarācārya employs the word आदि (etc.). As e.g. (1) वाक्पादपाणिपाय्वादि (SSS 4/49) the author omits the fifth organ of action i.e. उपस्थ employing the word आदि. (2) बौद्धादिसम्मतः (SSS 5/10) - बौद्ध+आदि+सम्मतः means being accepted or believed or followed by Bauddhas and others i.e. Jainas and Lokāyatas. Ādi Śaṅkara refers from the nearest to the farthest. (3) Under SSS 5/17 the importance of the auxiliary limbs (वेदाङ्गs) is given where no repetition is done by Ādi Śaṅkarācārya who mentions only one auxiliary limb viz. शिक्षा (Science of pronunciation) already given in SSS 1/3.³⁷

5/2 The perfection and clarity in his style is visible distinctly in the four principles of truth presented under SSS 9/38 as, the people rise

³⁴ प्रपञ्चजातमखिलं शरीरं भुवनात्मकम् ।

पञ्चस्कन्धा भवन्त्यत्र द्वादशायतनानि च ॥४/४१॥

³⁵ Vide. Williams M., P 148, Col. 01.

³⁶ वाक्पादपाणिपाय्वादि ज्ञेयं कारकपञ्चकम् ॥४/४९अब॥

³⁷ वेदाङ्गानि षडेतानि शिक्षा व्याकरणं तथा ।

निरुक्तं ज्यौतिषं कल्पश्रुद्धोविचितिरित्यपि ॥१/३॥

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aloft by means of the righteousness (धर्मः), while they go down by means of the unrighteousness (अधर्मः) as well as the Absolution results exclusively from knowledge (ज्ञानम्) & the man gets into the bondage (of the cycle of rebirths) through ignorance (अज्ञानम्).

5/3 Under SSS 10/35 he writes that the breath control has three normal types viz. External, Internal and the Confining one³⁸ and the fourth one³⁹ is specially for the Yogis i.e. the fourth one transcending the spheres of the External and the Internal is given in the YS (2/49 & 51), “On its achievement, comes breath control the separation of the movement of inspiration and the expiration” and “The forth transcends the spheres of the external and the internal.”⁴⁰

Similarly the Withdrawal is explained as the absence of union with their own objects, the function of the senses to follow, as it were, the nature of the mind⁴¹ and thence, the highest subjugation of the senses, which can be compared with YS.⁴²

5/4 Under SSS 10/42 the purpose of easily mentioning the three viz. Fixing of attention, Concentration and the Self-realisation in the YS, is just a “technical term” (पारिभाषिकी) shows how Ādi Śaṅkarācārya gives full justice to the other systems. Similarly the

³⁸ प्राणापाननिरोधः स्यात् प्राणायामस्त्रिधा हि सः ।

कर्तव्यो योगिना तेन रेचपूरककुम्भकैः ॥१०/३५॥

³⁹ प्राणायामश्चतुर्थः स्याद्रेचकपूरककुम्भकान् ।

हित्वा निजस्थितिर्वायोरविद्यापापनाशिनी ॥१०/३७॥

⁴⁰ बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥यो०सू० २/५१॥

⁴¹ इन्द्रियाणाञ्च चरतां विषयेभ्यो निवर्तनम् ।

प्रत्याहारो भवेत्तस्य फलमिन्द्रियवश्यता ॥१०/३८॥

⁴² स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ यो०सू० २/५४॥

ततः परमा वश्यतेन्द्रियाणाम् ॥यो०सू० २/५५॥

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term “the obstacles” (उपसर्गाः) of the YS (3/36) is paraphrased by उपद्रवाः (SSS 10/45).

5/5 The style of furnishing the important terms is seen under SSS 10/49 where he introduces the words Idā and Piṅgalā which are not incorporated by Patañjali in the YS, yet it is a fact that these two names along with the third vein Suṣuṃṇā (under SSS 10/49) are the well known terms of the Haṭhayoga.⁴³ These three are used to indicate the temporality of the life, because the Time consists of the moon and the sun (SSS 10/50), their two paths are well known.⁴⁴

5/6 The 14 main arteries and their locations are mentioned under SSS 10/54-57 as follows: (01) सुषुम्ना - goes into the head through an opening in the central backbone (वंश+अस्थि). (02) इडा - on the left of the region of the nose and is the path of the moon. (03) पिङ्गला - on the right of the region of the nose and is the path of sun.⁴⁵ (04) कुहूः - is below, and goes to the genital organ, the testes and to the anus. (05) विश्वोदरा - go to the left hand. (06) धारणा - go to the right hand. (07) हस्तिजिह्वा - go to the left foot. (08) यशस्विनी - go to the right foot. (09) सरस्वती - is (of) the tongue and starts from behind the suṣuṃṇā. (10) शङ्खिनी - & (11) पयस्विनी - are on the two sides of it (i.e. the suṣuṃṇā), and are (of) the two ears. (12) गान्धारी - is (of) the left eye. (13) पूषा - is (of) the right eye. (14) ज्ञानकर्मेन्द्रियाणि - The blood-vessel-tubes

⁴³ Cp. सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रं महापथः ।

श्मशानं शांभवी मध्यमार्गश्चेत्येकवाचकाः ॥ हठयोग प्रदीपिका ३/४॥

⁴⁴ हकारः कीर्तितः सूर्यश्चकारश्चन्द्र उच्यते ।

सूर्याचन्द्रमसोर्योगात् हठयोगो निगद्यते ॥सिद्धसिद्धान्तपद्धति ॥

⁴⁵ इडा च पिङ्गला घ्राणप्रदेशे सव्यदक्षिणे ।

इडा चन्द्रस्य मार्गः स्यात्पिङ्गला तु रवेस्तथा ॥१०/५४॥

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proceeding from the neck are (those of) the organs of sense and activity.

(06) Upanishadic and other ideologies

6. The Upanishadic ideology is incorporated in presenting and strengthening his tenets of *Kevalādvaita*. As e.g.

6/1 Under SSS 4/60⁴⁶ the idea of the agency of the Lord is argued on the line of being partial and inimical which can be compared with, “It is He who makes him do good works whom He would raise above these worlds, and it is He who makes them do evil works whom He would drag down.” (एषं ह्येवेनं साधु कर्म कारयति तं यमेभ्यो लोकेभ्यो उन्निनीषत एष उ एवैनमसाधु कर्म कारयति तं यमधो निनीषते ॥ कौषी० ३/८) and “The Lord (ईश) creates the world with or without any profitable object, otherwise He needs not to take up the work. Does he play like a child?” of SSS 4/66⁴⁷ can be well compared with the gist of the Śāṅkarabhāṣya on “But (creation of Brahman is) a mere pastime like what is seen in the world.” (लोकवत्तु लीलाकैवल्यम् ॥ ब्र०सू० २/१/३३).

6/2 The great Lord Śiva⁴⁸ though bodiless i.e. formless⁴⁹ (अशरीरी = निराकारः) possesses three attributes viz. Desire, Knowledge and Effort.

⁴⁶ यदि स्यात् सर्वकर्ताऽसावधर्मेऽपि प्रवर्तयेत् ।

अयुक्तं कारयन् लोकान् कथं युक्ते प्रवर्तयेत् ॥४/६०॥

⁴⁷ क्रीडार्थेयं प्रवृत्तिश्चेत् क्रीडते किन्तु बालवत् ।

अजस्रं क्रीडतस्तस्य दुःखमेव भवत्यलम् ॥४/६६॥

⁴⁸ Cp. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥गीता० १८/६१॥

(The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material enemies).

⁴⁹ इच्छाज्ञानप्रयत्नाख्या महेश्वरगुणास्त्रयः ॥६/१४अब ॥

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Which can be compared with, “His supreme power is heard of as diverse, indeed, and it consists of the spontaneous act of knowing and the act of control.”⁵⁰

6/3 ईश्वरतृप्तये (SSS 6/40) – for the purpose of satisfying the Lord and तत्प्रसादाप्तयोगेन (SSS 6/40) – by means of the power of Yoga (meditation and mental concentration) obtained through His grace (प्रसाद). This is just the reiteration of, “The Self cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self alone that the aspirant prays to, this Self of that seeker reveals Its true nature.” (नायमात्मा प्रवचनेन लभ्यो न मेधया....तनूंस्वाम् ॥ कठ० १/२/२३॥) This idea is similar to the Gītā, too.⁵¹

6/4 Under SSS 12/15 the idea that the competent practitioner of the path of knowledge has his mind inclined to the concentration on his inner self⁵² can be compared with “A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self” (कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्व-मिच्छन् ॥ कठ० २/१/१).

6/5 SSS 12/29 The sheaths of the Self are taken as the Self itself as Under:

(1) The Self is the body (made up of food) according to the Lokāyatas.⁵³

⁵⁰ परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ श्वे० ६/८॥

⁵¹ मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ११/३४॥

⁵² प्रत्यक्प्रवणबुद्धेस्तु ब्रह्मज्ञानाधिकारिणः ॥ १२/१५॥

⁵³ गृह्णात्यन्नमयमात्मानं देहं लोकायतः खलु ॥ १२/२९कड ॥

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(2) The Self is the प्राण (consists of life) according to Ārhatas.⁵⁴

(3) The Self is the विज्ञान (consists of consciousness) according to Bauddhas.⁵⁵

(4) The Self is the आनन्द (consists of bliss) according to Vaidikas.⁵⁶

(5) The Self is *Manomaya* according to those who follow the material principle ego (अहङ्कारात्मवादी).⁵⁷

(6) The Self is untouched by the quality of being the agent and other qualities

(कर्तृत्वादिभिरस्पृष्टः) according to Ādi Śankarācārya. His style of synthesizing the different points of doctrines is observed in many places.

Moreover the same ideology from MBh. (including Gītā) and the Subhāṣitas are nicely imbibed as under:

6/6 SSS 4/67⁵⁸ is from the MBh. (3/30/88) and is quoted in the SSS as well as in SDS (quoted under the Śaivadarśanam, P 278.

6/7 The verse SSS 9/25 is a nice example of imbibing the idea of the Self experiencing the sense objects through the sense organs which is comparable to the Gītā 15/9.⁵⁹

⁵⁴ देहैः परिमितं प्राणमात्मानमार्हता विदुः ॥१२/३०अब ॥

⁵⁵ विज्ञानमयमात्मानं बौद्धा गृह्णन्ति नापरम् ॥१२/३०कड ॥

⁵⁶ आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ॥१२/३१अब ॥

⁵⁷ अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥१२/३१कड ॥

⁵⁸ अज्ञो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः ।

ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव च ॥४/६७॥

⁵⁹ श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥गीता० १५/९॥

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6/8 Under SSS 11/54⁶⁰ the idea of the Lord residing in the region of the heart of the various beings revolves them like a machine and one should take refuge in Him, etc. of Gītā⁶¹ is nicely presented.

6/9 The idea that the Reality is being inquired after by the qualified persons through the good results of their works offered up unto the Brahman (ब्रह्मार्पणकृतैः पुण्यैः (SSS 12/2) can be well compared with the मनमना भव मद्भक्तो मद्याजी मां नमस्कुरु (गीता० १८/६५) & सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज (गीता० १८/६६).

6/10 Under SSS 8/30 the author presents the ideology in an artful manner, “The duty is the cause of pleasure and the non-duty is the cause of pain.”⁶² And this is similar to the famous good saying (सुभाषित)-

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।

पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥⁶³

6/11 The idea that 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 (of sesame seeds) does not already exist in the sesame, then it must be possible to find it in sand

⁶⁰ समयाचारनिःशेषकृत्यभेदैर्विमोहयन् ।

मोक्षदो विष्णुरेव स्याद्देवदैतेयरक्षसाम् ॥११/५४॥

⁶¹ ईश्वरः सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥गीता० १८/६१॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं च प्राप्स्यसि शाश्वतम् ॥गीता० १८/६२॥

⁶² सुखस्यकारणं धर्मो दुःखस्याधर्म इत्यपि ॥८/३०॥

⁶³ Hitopadesa, *prastavana*-06, Ed. Kasinath Panduranga Parab, Pub. Nirnaya Sagar Press, 1925.

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and such other things also (SSS 9/32) is similar to Bhartṛhari's लभेत सिकतासु तैलं etc.⁶⁴

(07) Figures-of-speech

7. It is interesting to note that SSS 4/24 is a fine example of a figure-of-speech called यथासङ्ख्य explained by Viśvanātha in his Sāhityadarpaṇa as, "It is the Relative Order when there occurs reference is made to objects in the same order in which they have been already mentioned."⁶⁵ Here also the fine and young body of a woman is perceived as a carcase (कुणपः), a beloved and a thing to be fed upon by a religious ascetic, an amorous man and a dog.⁶⁶

7/1 Again the nice illustration of Paronomasia (श्लेष) is found in the term नववस्त्रः (SSS 6/32c) meant to be "one whose clothes are new" (नवानि वस्त्राणि यस्य सः), but can be understood as "one who puts on 09 cloths" (नव वस्त्राणि यस्य सः) due to the double meaning of the word नव.

⁶⁴ लभेत सिकतासु तैलमपि यत्नतः पीडयन्
पिबेच्च मृगतृष्णिकासु सलिलं पिपासार्दितः ।
कदाचिदपि पर्यटञ्जशविषाणमासादये-
न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ नीति० ५॥

⁶⁵ यथासङ्ख्यमनूद्देश उद्दिष्टानां क्रमेण यत् ॥सा०द० १०/७९॥
Its nice illustration is -
मृगमीनसज्जनानां तृणजलसन्तोषविहितवृत्तीनाम् ।
लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥भर्तृहरि नीति० ६१॥

⁶⁶ परित्राट् कामुक-शुनामेकस्यां प्रमदातनौ ।
कुणपः कामिनी भक्ष्य इति तिस्रो विकल्पनाः ॥४/२४॥

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(08) Importance of other *śāstras*

8. Ādi Śaṅkarācārya incorporates terms and terminologies of the other systems to provide effective arguments for the refutation. As e.g.

8/1 Under SSS 11/7-15 the qualities of a सात्त्विक person are presented, but those are though belonging to the system of Vedavyāsa, are according to the system of the Āyurveda, because it discusses the Qualities in terms of the rheumatic or windy (वात), bilious (पित्त) and phlegmatic (श्लेष्म) not according to Gītā - गुणत्रयविभागयोग (अ. १४), though other qualities along with those under SSS 11/16-11/24 the qualities of a राजस person and under SSS 11/24-11/30 qualities of तामस person they can be compared with those enumerated in Gītā (14).

8/2 The general knowledge of the Gynecology is presented in a simple and clear method that a male child is born when the power of semen is in preponderance, while a female child is born when the power of uterine blood is in preponderance. Further a eunuch child is born when the power of semen and uterine blood is in equal preponderance.⁶⁷

8/3 The Upanishadic idea that the self-existent Lord pierced the outgoing senses. Therefore, one sees the outer things and not the inner Self (Kāṭha. 2/1/1)⁶⁸ is nicely presented in “with the mind directed outside” (पराभूतस्य SSS 10/49).

⁶⁷ शुक्राधिक्ये पुमान् गर्भे रक्ताधिक्ये वधूस्तथा ।

नपुंसकं तयोस्साम्ये मातुस्सज्जायते सदा ॥१२/२४कड - २५अब ॥

⁶⁸ पराञ्चि खानि व्यवृणत् स्वयम्भू-

स्तस्मात्पराङ्पश्यति नान्तरात्मन् ॥कठ० २/१/१॥

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8/4 In प्रत्यक्परागिति हि भेदतः (SSS 12/88) (inwardly directed knowledge and outwardly directed knowledge) can be well connected with Ādi Śaṅkarācārya's commentary on Kaṭhōpaniṣad (2/1/1) "The self-existent Lord destroyed the outgoing senses. Therefore, one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self",⁶⁹ and आनन्दाभिमुखं प्रत्यग्बाह्यार्थाभिमुखं पराक् । (SSS 12/89ab) "The internally directed (knowledge) is turned towards Bliss and the externally directed (knowledge) is turned towards outside objects" can be compared with (Kaṭha 2/1/1).

8/5 Under SSS 5/14 the importance given to Astronomy⁷⁰ (ज्योतिःशास्त्रम्) in relation to the Bauddhas and others are the deceivers of the whole world (सर्वलोकप्रतारकैः) who teach the things like the time of eclipse as well as the importance given to संहिता (मन्त्र) and its व्याकरणम् in relation to their own hymns etc. as they are wholly authoritative have been stolen (अपहृतम्) from the Vedas.⁷¹

8/6 षट्पदार्थपरिज्ञानान्मोक्षम् (SSS 5/18) can be well compared with the Nyāyasūtra प्रमाण-प्रमेय-संशय-प्रयोजन-दृष्टान्त-सिद्धान्त-अवयव-तर्क-निर्णय-वाद-जल्प-वितण्डा-हेत्वाभास-च्छल-जाति-निग्रहस्थानानां तत्त्वज्ञानान् निःश्रेयसाधिगमः (न्यायसूत्र 1/1/1) (1) Proof (प्रमाण), (2) Object of knowledge (प्रमेय), (3) Doubt (संशय), (4) Motive (प्रयोजन), (5) Instance (दृष्टान्त), (6)

⁶⁹ पराश्रिखानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मनमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥कठ० २/१/१॥

⁷⁰ ज्योतिःशास्त्रोक्तकालस्य ग्रहणं तन्निर्दर्शनम् ।

दृष्टैकदेशप्रामाण्यं यत्तूक्तं सौगतादिभिः ॥५/१४॥

⁷¹ तच्च वेदादपहृतं सर्वलोकप्रतारकैः ।

मन्त्रव्याकरणं दृष्ट्वा मन्त्रा विरचिताः पुनः ॥५/१५॥

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Demonstrated truth (सिद्धान्त), (7) Member of syllogism (अवयव), (8) *Reductio ad absurdum* (तर्क), (9) Ascertainment (निर्णय), (10) Discussion (वाद), (11) Wrangling (जल्प), (12) Caviling (वितण्डा), (13) Fallacious reason (हेत्वाभास), (14) Perversion (छल), (15) Futile rejoinder (जाति) and (16) Unfitness to be argued with or Refutation (निग्रहस्थान).⁷²

8/7 The four means of proof discussed under SSS 8/26-27 are (1) Perceptive cognition (प्रत्यक्षम्), (2) Judgment or Inferential cognition (अनुमानम्), (3) Analogical cognition (उपमानम्) and (4) Verbal cognition (शाब्दम्),⁷³ while Ādi Śaṅkarācārya adds two more viz. (5) Presumption from circumstance (अर्थापत्तिः) and (6) Non-perception (अभावः or अनुपलब्धिः), omitting Verbal cognition (शाब्दम्).

8/8 Under SSS 9/5 the concept of the removal of the threefold miseries (दुःखत्रयनिवृत्तिः) of the Sāṃkhya is referred to with the idea of its removal through (व्यक्ताव्यक्तविवेकेन) the discrimination of the Manifest and the Unmani-fest.⁷⁴

⁷² Gagendragadkar A.B. : Tarkasaṅgraha Notes on : Seven *padārthas*- 77, P 94

⁷³ Gagendragadkar A.B.: Tarkasaṅgraha, यथार्थानुभवश्चतुर्विधः। प्रत्यक्षानुमित्युपमितिशाब्दभेदात् ॥३५॥ (1) Perceptive cognition, (2) Judgment or Inferential cognition, (3) Analogical cognition and (4) Verbal cognition. He adds in the Notes (P 50-51) चतुर्विधः - Annambhaṭṭa follows the Naiyāyika view. The Vaiśeṣikas admit only two प्रमाणs, प्रत्यक्षम् and अनुमानम्; they include शाब्दम् and उपमानम् in अनुमानम्. The followers of Prabhākara add one more to the four admitted by the Naiyāyikas viz. अर्थापत्तिः, while अनुपलब्धिः, संभव, ऐतिह्य, and चेष्टा are some more प्रमाणs admitted by others.

⁷⁴ Cp दुःखत्रयाऽभिघाताज्जिज्ञासा तदभिघातके हेतौ ।

दृष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥सां०का० १॥

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8/9 Under SSS 9/16 he refers to the association of the Primordial Matter with the Person is like the association of a lame person with a blind one (पङ्कन्धयोगवत्). The same concept is comparable to the Sāmkhyakārikā (21)⁷⁵ and the Sarva-darśana-saṅgraha (14/11).

8/10 कैवल्यम् (SSS 8/4) means the Absolution of the Final Release. This term is used here in the theory of Kumārīlabhaṭṭa and has the similar connotation like that in the तदभावात्संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥ (YS 2/25) (From its absence comes the absence of conjunction; the avoidance, the Absoluteness of Perceptivity).

8/11 The importance of the Yoga system presented briefly in this work by Ādi Śaṅkarācārya is clearly prime (i.e. next to *Kevalādvaita*) from the examples given here below that he has as it were not only summarized the Yoga aphorisms but has given a synopsis of the Yoga system. As e.g.

No.	Sarva-siddhānta-saṅgraha	Yoga Sūtras of Patañjali
01	देहदर्पणदोषान् (10/6)	Cp. क्षीणवृत्तिरभिजातस्येव मणेर्गृहीतृ- ग्रहणग्राह्येषु तत्स्थितदञ्जनतासमापतिः ॥१/४१॥
02	कर्मविपाकेन जात्यायुर्भोग (10/9)	Cp. सति मूले तद्विपाको जात्यायुर्भोगाः । (२/१३)
03 &	अस्मिताभिनिवेशो च तत्राविद्यैव कारणम् । आत्मबुद्धिरविद्या स्यादनात्मनि कलेवरे ॥ (10/10)	Cp. अविद्या क्षेत्रमुत्तरेषां प्रसुप्त- तनुविच्छिन्नोदाराणाम् ॥

⁷⁵ पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।

पङ्कन्धयोगवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥सां०का० २१॥

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04	अविद्या देहभोग्ये वा गृहक्षेत्रादिके तथा । नष्टाविद्योऽथ तन्मूलरागद्वेषादिवर्जितः ॥ (10/12)	अनित्याशुचिदुःखानात्मसु नित्य- शुचिसुखात्मख्यातिरविद्या ॥२/४-५॥
05	The स्वस्मिन्नवस्थितिः (10/13)	Cp. तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ (१/३)
06	The क्रियायोगः of (10/14)	Cp. तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ (२/१)
07	The भक्तिर्दृढेश्वरे (10/15)	Cp. ईश्वरप्रणिधानाद् वा ॥ (१/२३) paraphrased by दृढाभक्ति and अपरामृष्टः (क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ (१/२४) by शून्यः.
08	The वाचकः of the (10/16)	Cp. तस्य वाचकः प्रणवः ॥ (१/२७).
09	The वाच्यभावनम् (10/16)	Cp. तज्जपस्तदर्थभावनम् ॥ (१/२८)
10	The आलस्यं व्याधयस्तीव्राः (10/17)	Cp. व्याधिस्त्यानसंशयप्रमादालस्याविरति- भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थित- त्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ (१/३०)
11	दुःखानि (10/18) =	Cp. दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ (१/३१)

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8/12 Under SSS 10/22 he elaborates the Yoga of Action (क्रियायोगः - यो०सू० २/१) as, “Devotional service in holy places of pilgrimage (तपः), association with good people (स्वाध्याय), repeated endeavour to live the life of the Lord (ईश्वरप्रणिधानम्),” etc.

8/13 Under SSS 10/34 he furnishes various postures of the Haṭha Yoga⁷⁶ as, Padma, Bhadra, Mayūra, Vīra, Svastika, and Kukkuṭa postures are all described in works of Yoga.

8/14 The word कारीरी +वृष्टि (SSS 5/12) means the showers of rain by means of the sacrifice called कारीरीष्टि (SSS 5/13) is used to refute the Bauddhas. The कारीरीष्टि is a sacrifice in which the fruit of the plant Capparis aphylla is used.” The sacrifice called चित्रा (SSS 5/13), used to refute Bauddhas, means a sacrifice of a speckled or variegated female animal where the mixture of the material viz. curds, honey, milk, ghee, grains, water, rice, etc. constitutes the oblation that is offered in honor of Prajāpati.⁷⁷

Both these do express the importance of पूर्वमीमांसा. In determining (the truth regarding) the unseen (results of Vedic works).

⁷⁶ Cp. हठयोग प्रदीपिका 1/33-34:

चतुरशीत्यासनानि शिवेन कथितानि च ।

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् ॥

सिद्धं पचं तथा सिंहं भद्रं चेति चतुष्टयम् ।

श्रेष्ठं तत्रापि च सुखे तिष्ठेत् सिद्धासने सदा ॥१/३३-३४॥

⁷⁷ Vide. Gajendragadkar A. B. & Karmarkar R. D.: Arthasamgraha, Notes, P 49 & 232.

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8/15 स्वर्गकामाद्यसम्भवात् (SSS 12/34) refers to the Vedic statements of the Pūrvamīmāṃsā, “One desirous of heaven should offer (sacrifice)” (यजेत स्वर्गकामः),⁷⁸ “One desirous of heaven should offer the *Agnihotra* (sacrifice)” (अग्निहोत्रं जुह्यात् स्वर्गकामः),⁷⁹ “One who is desirous of heaven should sacrifice with the *Jyotiṣtoma* (sacrifice)”⁸⁰ (ज्योतिष्टोमेन स्वर्गकामो यजेत), etc.

8/16 The author following the Smṛti-text accepts the authenticity of the Vedas saying, “The authoritativeness of the Vedas is accepted, because they have been brought out by the Omniscient Lord” including the Smṛtis that are based on the Vedas (SSS 6/19).⁸¹

8/17 SSS CH 11 colophon वेदव्यासोक्तमहाभारतपक्षः - (the doctrine told i.e. dealt with or propounded in the Mahābhārata by Vedavyāsa. The employment of the word उक्त (told, dealt with or propounded) indicates clearly the recent, if not contemporary origin of this (Mbh.) which may be younger than the other established doctrines.

It is also probable that Ādi Śaṅkarācārya himself summarizes the philosophical tenets and has presented in this chapter.

⁷⁸ Ibid, 1/04, p 3.

⁷⁹ Ibid, 2/11, p 8.

⁸⁰ Ibid, 2/11, p 9.

⁸¹ (1) वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनुस्तुष्टिरेव च ॥मनु० २/६॥

(2) श्रुतेरिवार्थं स्मृतिन्वगच्छत् ॥ रघुव० २/२॥

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8/18 The phrase “the wake of the wandering senses” of the Gītā⁸² is taken as it is under SSS 10/38 but extraordinarily in altogether different sense “(drawing away) of the wandering senses.”

8/19 The style of employing words is found under SSS 7/11,⁸³ here also. As e.g. the destruction of pleasure which is itself achieved with pain, is as desirable as the destruction of pain itself. This style of giving the meaning is observed as in the Gītā.⁸⁴

8/20 The line न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् (SSS 7/12) is though the same with the Gītā (3/26),⁸⁵ the latter part differs in meaning as well as the context.⁸⁶

8/21 SSS 11/60 bears the clear indebtedness to Śrīmadbhāgavatam that, One should wish to obtain knowledge from Śiva (ईश्वराज्ज्ञानमन्विच्छेत्).⁸⁷ One should wish to obtain prosperity from Agni (the god of fire) (श्रियमिच्छेद्भुताशनात्).⁸⁸ One should wish to obtain health

⁸² इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥गीता० २/६७॥

⁸³ दुःखसाध्यसुखोच्छेदो दुःखोच्छेदवदिष्यते ।

नित्यानन्दानुभूतिश्च निर्गुणस्य न चेष्ट्यते ॥७/११॥

⁸⁴ मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांतिक्षस्व भारत ॥ गीता० २/१४॥

तं विद्यादुःखसंयोगवियागं योगसंज्ञितम् ॥ गीता० ६/२३॥

⁸⁵ न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥३/२६॥

⁸⁶ अन्यः सन्न्यासिनां मार्गो जाघटीति न कर्मिणाम् ॥७/१२॥

⁸⁷ यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् ।

विद्याकामस्तु गिरिशं दाम्पत्यार्थं उमां सतीम् ॥भा०पु० २/३/७॥

⁸⁸ देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् ॥भा०पु० २/३/३॥

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from the sun-god (आरोग्यं भास्करादिच्छेत्) and one should wish to obtain the Absolution from Viṣṇu (मोक्षमिच्छेज्जनार्दनात्).⁸⁹

(09) Employment of inter-complimentary words.

9. Ādi Śaṅkarācārya employs the grammatical forms or compounds or verbs to point out exactly what is meant by that particular usage.⁹⁰ They are given here according to the order of the chapters.

9/1 ग्राह्यग्राहकसंवित्ति (=भाव) (SSS 4/21) means the vision of the perceived object, the perceiving subject, and the perception. The dictionary meaning of these words are: ग्राह्य – belonging to or fit for seizing, holding, catching or receiving, ग्राहक – one who seizes, takes captive or perceives and संवित्ति: knowledge, intellect, understanding, perception, etc.⁹¹

9/2 जीवपरत्वतः (SSS 5/31) जीव+पर-त्वतः=भिन्नो जीवपरत्वात्=जीवत्वात् परत्वात् च भिन्नः means the soul is of two kinds, being the Individual Self and Supreme Self (पर).

9/3 जाघटीति - (SSS 7/12) – suiting fully – is a Frequentative Present Tense 3rd Person Singular from घट् (घटते) - 1st A. to strive after, to be engrossed in, to happen, to take place, to be possible.⁹²

⁸⁹ अकामः सर्वकामो वा मोक्षकामः उदारधीः ।

तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥भा०पु० २/३/१०॥

⁹⁰ The detailed list is given in Appendix 04.

⁹¹ Monier Williams, P 372, Col.03 & P 1115, Col. 02.

⁹² Apte V. S., P 197, Col. 01.

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9/4 Under SSS 8/7 the mark (लङ्छितम्) of recognizing चोदना - (of the Vedas) are (a) लिङ् - Optative/ Potential, (b) लोट् - Imperative and (c) तव्य - Potential / Future Participle.

9/5 Under SSS 8/8 Ādi Śaṅkarācārya employs the term अर्थवादः which means a passage or a statement either censuring forbidden actions or praising the enjoined actions. While censuring it expresses the evils or the evil results and while praising it expresses the meritorious and results leading to the celestial words. He defines here, “Whatever sentence here (in the Vedas) censures forbidden things of praises such things as are enjoined - that is an *arthavāda*: it has the force of an authoritative means of knowledge, for the reason that it forms as auxiliary part of injunctions.”⁹³

9/6 Under SSS 8/9 the मन्त्र is defined as the constituent elements of rituals works, which throw light on what has to be accomplished.”⁹⁴

9/7 The word रथ्या of the phrase रथ्यापुरुषवाक्यवत् (SSS 8/12) – like sentences of the men in the street or road - is, it seems a favourite one of Ādi Śaṅkarācārya, as it is also used in his famous रथ्याचर्पटविरचितकन्थः (covering the shoulders with the quilt of discarded cloth following a path) (चर्पटपञ्जरिका-१६).

9/8 दोषाशङ्का - दोष+आशङ्का (SSS 8/16a) must be taken in the sense of fear of fault, and not “suspicion of any faultiness” as is translated by

⁹³ निषिद्धनिन्दकं यत्तु विहितार्थप्रशंसकम् ।

वाक्यमन्त्रार्थवादः स्याद्विध्यंशत्वात्प्रमाणकम् ॥८/८॥

⁹⁴ कर्माङ्गभूता मन्त्राः स्युरनुष्ठेयप्रकाशकाः ॥८/९अब ॥

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M. Rangacharya (P 35) and hence it can also mean an expectation of any faultiness; because there is vast difference between शङ्का (doubt or suspicion)⁹⁵ and आशङ्का (expectation or supposition).⁹⁶

9/9 The term वेदैकमानता (SSS 8/25b) (वेद+एक+मानता) where the word मानता is used in the sense of प्रमाणता.

9/10 दुर्जनस्पर्शवर्जनम् (SSS 10/29) Ādi Śaṅkarācārya paraphrases दुर्जनस्पर्शवर्जनम् for परैरसंसर्गः.⁹⁷ From purification comes dislike for one's own body and not-mixing with others.

9/11 The word तारका (F) (SSS 10/62) means a star and hence it is used in the same sense of तारा (F) as used in चन्द्रे ताराव्यूहज्ञानम् ॥ (यो०सू० ३/२६).

9/12 The qualification of one's being desirous of attaining the Absolution as one of the means of the four preliminary requirements can be well explicit in "the qualified for attaining the knowledge of Brahman" (ब्रह्मज्ञानाधिकारिभिः (ब्रह्म+ज्ञान+अधिकारीभिः - SSS 12/2). Further, the साधनचतुष्टय (group of four means) as the prerequisites (अधिकारिता = पूर्ववृत्तम्) is presented herewith a slight change of words (1) नित्यानित्यवस्तुविवेकः= नित्यानित्यविवेकित्वम् (SSS 12/3) (2) इहामुत्रार्थफल-भोगविरागः = इहामुत्रार्थफलास्पृहा (SSS 12/3) (3) शमदमादिसाधनसंपत्=शमो दमः (12/3) and (4) मुमुक्षुत्वम् (12/3) (i.e. no change here).

⁹⁵ Apte V. S., P 544, Col. 03: Doubt, uncertainty, hesitation, scruple, suspicion, distrust, misgiving, fear, apprehension, dread, alarm, hope, expectation, (mistaken) belief, suspicion, (wrong) impression.

⁹⁶ Ibid, P 88, Col. 03: Fear, apprehension, doubt, uncertainty, distrust, suspicion.

⁹⁷ Cp. शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ (यो०सू० २/४०)

Chapter 03

Conclusion

Looking to the simple, easy and concise style along with the simple yet effective language with least compounds, it seems that the *Sarva-siddhānta-saṅgraha* is also one of the preliminary texts authored by Ādi Śaṅkarācārya for the new comers to his school of philosophy. Further it becomes clear by the presentation of the four Buddhist doctrines into one chapter, the two Mīmāṃsās into two and the doctrines of Vedavyāsa and the Vedānta also in two chapters.

- X - X - X - X -