

करुणावलयालय पालय मां
भवसागरदुःखविदूनहृदम् ।
रचयाखिलदर्शनतत्त्वविदं
भव शङ्कर देशिक मे शरणम् ॥
तोटकाष्टकम् - ०२॥

CHAPTER 02

**A Detailed Study of Sarva-siddhānta-saṅgraha
(Verse-wise Summary & Observations)**

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A Detailed Study of Sarva-siddhānta-saṅgraha (Verse-wise Summary & Observations)

Chapter No.	SSS Name of the Chapters & Total verses	SDS Name & Number of the chapters
1	Upodghāta-prakaraṇam (25)	--
2	Lokāyatikapakṣa-prakaraṇam (15)	Cārvāka-Darśanam (01)
3	Ārhatapakṣa-prakaraṇam (15)	Ārhat-Darśanam (03)
4	Bauddhapakṣa-prakaraṇam	Bauddha-Darśanam (02)
	(i) Mādhyamika-matam (17)	-
	(ii) Yogācāra-matam (09)	-
	(iii) Sautrāntika-matam (07)	-
	(iv) Vaibhāṣika-matam (40)	-
-	-	Rmanuja-Darśanam (Viśiṣṭādvaita-Vedānta) (04)
-	-	Pūrṇaprajña-Darśanam (Dvaita-Vedānta) (05)
-	-	Nakulīśa-Pāśupata-Darśanam (06)
	-	Śaiva-Darśanam (07)
-	-	Pratyabhijñā-Darśanam (Kāśmīrī Śaiva-Darśanam) (08)
-	-	Raseśvera-Darśanam (Āyurveda-Darśanam) (09)
5	Vaiśeṣikapakṣa-prakaraṇam (37)	Aulukya-Darśanam Vaiśeṣika-Darśanam (10)
6	Naiyāyikapakṣa-prakaraṇam (44)	Akṣapāda-Darśanam (Nyāya-Darśanam) (11)
7	Prabhākarapakṣa-prakaraṇam (15)	Jaimini-Darśanam (Mīmāṃsā-Darśanam) (12)
8	Bhaṭṭacāryapakṣa-prakaraṇam (41)	
-	-	Paṇini-Darśanam (Vyākaraṇa-Darśanam) (13)
9	Sāṃkhyapakṣa-prakaraṇam (40)	Sāṃkhya-Darśanam (14)
10	Pātañjalipakṣa-prakaraṇam (69)	Pātañjala-Darśanam (Yoga-Darśanam) (15)
11	Vedavyāśapakṣa-prakaraṇam (65)	-
12	Vedāntapakṣa-prakaraṇam (98)	Śāṅkara-Darśanam (Advaita-Vedānta) (16)

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The above chart shows clearly that Sarva-siddhānta-saṅgraha (SSS) discusses the 11 systems in 12 chapters with the 1st chapter of Introductory, while the Sarva-darśana-saṅgraha (SDS) discusses 16 systems in 16 chapters. Both the works start with the Lokāyatas or the Cārvākas, but then SSS presents Ārhatas first and then the Bauddhas, while the SDS takes first the Bauddhas and then the Ārhatas.

Thereafter the SDS introduces 06 systems more in the discussion in the chapters 04 – 09: Rāmānuja-Darśanam (Viśiṣṭādvaita Vedānta) (04), Pūrṇaprajña-Darśanam (Dvaita Vedānta) (05), Nakulīśa-Pāśupata-Darśanam (06), Śaiva-Darśanam (07), Pratyabhijñā-Darśanam (Kāśmīrī Śaiva-Darśanam) (08) and Raseśvera-Darśanam (Āyurveda-Darśanam) (09).

Then follow the two systems of the Vaiśeṣikas and the Naiyāyikas 05 & 06 (SSS chs.) and 10 & 11 (SDS chs.) names as the Aulukyas & Akṣapāda respectively. The SSS discusses the Pūrva Mīmāṃsā under two separate chapters (SSS 07 & 08) with the names of Prabhākara and Bhaṭṭācārya i.e. Kumārila Bhaṭṭa, while the SDS treats them in one single chapter.

Then follow both the SSS & SDS three systems viz. the Sāṃkhyas, Pāṇinījalas, Śāṅkara Vedānta respectively 9, 10 & 11 (SSS chs.) not including Paṇini-Darśanam (Vyākaraṇa-Darśanam of SDS Ch. 13) and 14, 15 & 16 (SDS chs.) not presenting Vedavyāsa system (of SSS Ch 11).

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Verse-wise Summary (SSS Chs. 01-12) :

CH 01 (01-25): Introductory

Salutation to Brahman, the Being variously understood in all the systems of philosophy and to be realized in the Vedānta (01).

The auxiliary limbs (वेदाङ्गानि), the secondary limbs (उपाङ्गाः) and the supplementary Vedas (उपवेदाः) are all helpful to the Vedas, are 14 sources of knowledge regarding duty (धर्म), wealth (अर्थ), desire (काम) and Absolution (मोक्ष) (02).

06 auxiliary limbs: the science of pronunciation (शिक्षा), grammar (व्याकरणम्), etymology (निरुक्तम्), astronomy (ज्योतिषम्), rituals code (कल्प) and prosody (छन्दो-विचिति) (03).

04 secondary limbs: Science of Investigation (मीमांसा), Logic (न्यायशास्त्रम्), the Purāṇas and the Law Books (स्मृति), are the outer limbs connected indirectly to the Vedas (04).

04 supplementary Vedas: the Science of Medicine (आयुर्वेदः), Science of Political Economy (अर्थवेदः), Archery (धनुर्वेदः), and Science of Music (गान्धर्ववेदः) (05).

06 auxiliary limbs: Śikṣā teaches the distinctive characteristics of Vedic pronunciation, Vyākaraṇam gives out the characteristics of words and combinations, Niruktaṃ teaches the derivations of the

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words, Jyautiṣam mentions prescribed times for the performance of the Vedic rites, Kalpa gives out the details of procedure of the rites and Chandoviciti teaches the number of the moraes (मात्रा) as well as syllables of the various kinds of metrical stanzas (06-08).

04 secondary limbs: The science of Investigation is devoted to the enquiry into the meaning and aim of all the Vedas. The logic deals with the characteristics of an authoritative source of knowledge (प्रमाणम्). The Purāṇa supplements and amplifies (the Vedas with) such Vedic topics as belong to lost recensions of Vedas and in the form of stories relating to great men, the Purāṇas urge on the pursuits of the true aim of life. The law books 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 (09-11).

The Āyurveda points out what makes for length of life and for health: by means of the sections relating to the duties, to the causes (of disease), etc. The Arthaveda is devoted to the study of distribution of food, drink and such other things in sacrifices as well as by safeguarding them (from loss and destruction). It is suited to bring about the fruition of the aims of life. The Dhanurveda leads to the overthrow of enemies. The Gāndharva-veda is associated with the employment of the seven notes of the gamut (12-16ab).

The Mīmāṃsā alone consists of twenty chapters and is divided into two parts in accordance with the subject-matter. The Pūrva-Mīmāṃsā deals with the subject of the ritualistic works. Jaimini has composed the aphorisms in twelve chapters, Śabara has written the commentary

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on which there are the Vārtikas of Kumārila Bhaṭṭa and Prabhākara (16cd-19).

The Uttara-Mīmāṃsā consists of eight chapters in two parts *viz.* Devatā-kāṇḍa (the part dealing with the deities) and the Jñāna-kāṇḍa (वेदान्त).¹ Both have their aphorisms composed by Vyāsa (20-22).

The authors of (philosophic) aphorisms *viz.* Akṣapāda (Gautama), Kaṇāda, Kapila, Jaimini, Vyāsa and Patañjali are the believers in the Vedas (23).

Bṛhaspati, the Ārhata or Jaina and the Buddha are opposed to the (religious) path of the Vedas. They have been regarded as the expounders of authoritative systems (of religion and philosophy) (24).

They have established the conclusion that the Vedas are not authoritative. Hence they have to be refuted by all those maintaining the authoritativeness of the Vedas (25).²

CH 02 (01-15): System of the Lokāyatas

There are only four ultimate principles (elements) *viz.*, earth, water, fire, and air (01).

¹ 1/22 speaks of the commentary in four chapters composed by the venerable teacher (भगवत्पाद).

² The chapter ends with the colophon – Thus ends the first chapter called Introductory (उपोद्घात) in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्य-विरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रथममुपोद्घातप्रकरणम्.

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Whatever is perceived directly that alone exists. That which is not perceivable is non-existent. That which is rarely seen is the unperceivable. It can not be really called seen, if it is unseen, like the horns of a hare (02-03).

A man feels pleasure or pain by nature, but merit and demerit should not be postulated here (by other doctrine-holders). Hence other than nature (स्वभाव), there is no cause in coloring the peacocks wonderfully and in the cooing of cuckoos (04-05).

The Self (आत्मा) is the body itself in which the intelligence, is found to be embodied in the modified forms produced like the red colour produced from the combination of betel, arena-nut (पूग) and lime (चूर्णम्) (06-07).

There is no other world higher than this nor heaven (स्वर्गः) nor hell (नरकः). The other worlds Śiva-loka, etc. are all invented by ignorant impostors (प्रतारकः). Its enjoyments (06 are listed) consists in partaking of sweet food, etc. The miseries (03 are mentioned) of hell consists in the pain caused by enemies, etc. The Absolution or मोक्ष is death (itself) i.e. the cessation (निवर्तनम्) of the principal vital air (प्राणवायु) (08-10).

A wise man should not take any trouble in penances, fasting, etc. in order to get Absolution (11).

The poor and hungry persons have invented the conventions like chastity, gifts and sweet dinner. The travelers praise temples, houses

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for drinking water, etc. The ritual of *Agnihotra*, the three Vedas, the (ascetic's) triple staff, the smearing of one's self with ashes are a (merely) means of livelihood. This is the opinion of Brhaspati (12-14).

A³ wise man should always enjoy pleasures in this world by means like agriculture, the cattle-rearing (गोरक्ष्य), trade, politics (दण्ड) and administration (नीति), etc. (15).⁴

CH 03 (01-15): System of the Ārhatas (Jainas).

The doctrine of the Lokāyatikas objectionable (आक्षेप्यः) by all other philosophical controversialists (सर्व+वादिनाम्) is being refuted by the Jaina (क्षपणक), through his own doctrine (01).

The heat of fire, the coolness of water, the sound of the cuckoos, etc. are due to the variable nature, and not due to anything else (02).

Pleasure and pain are transient, and are not the nature of the Self. Hence they determine merit and demerit i.e. the self's invisible results of previous actions (अ-दृष्ट) which, for the Jainas, is established by the scripture (आगम) (03-04).

Lokāyatikas approve the inference (अनुमानम्) of fire from smoke, as the Jainas do (05).

³ SSS 02/15 comprises of 06 lines.

⁴ The chapter ends with the colophon –Thus ends the second chapter called the system of the Lokāyatikas in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे लोकायतिकपक्षो नाम द्वितीयं प्रकरणम् ।

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The Jainas know clearly the seen (दृष्ट) and the unseen (अ-दृष्ट) by 03 means of proof: perception, inference, and scripture (06).

Human beings of three kinds are: the perfected ones (सिद्धाः), the bound ones (बद्धाः) and the hellish ones (नारकीयाः). The others become perfected ones with the aid of formulas (मन्त्र) and the powerful herbs (महौषध) (07).

The Absolution (मोक्ष) results from the combination of knowledge and works (ज्ञान-कर्म-समुच्चय) taught by the spiritual preceptor (08).

The Absolution consists in the souls having no veil of obstruction i.e. bondage or the obstructive covering of the knowledge (09).

All the bodies with their organs (इन्द्रिय) made up of ultimate atoms (पुद्गल) follow the merit and demerit (10).

The selves of creatures in the body-cages are of the size of their respective bodies, they are attached by reason of (their) ignorance (11).

The body is the only obstructive covering of the Self, like the cloth, etc. of the body and no other coverings, otherwise there will result the logical fallacy of a *regressus in infinitum* (अन्+अवस्थितिः) (12).

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The yogis do not cause any pain to any living being (प्राणिजातम्) and move about as sky clad i.e. naked persons (दिग्+अम्बर) with celibacy. They carry peacock-feathers and practise postures like *Virāsanam*. They eat out of their own hands and are engaged in silent meditation (13-14).

They⁵ are stain-less (निर्मल) and are able to destroy sins of their followers. He is the omniscient (सर्व+ज्ञः) holy master of the world (जगद्+गुरुः) and he is established as an authority on the Absolution He should be followed by all (15).⁶

CH 04 (01-73): System of the Bauddhas

This chapter deals about the doctrine of Bauddhas under 04 heads: (01) Mādhyamikas 01-17, (02) Yogācāras 18-25, (03) Sautrāntikas 26-33 and (04) Vaibhāṣikas 34-73.

04 (01-17): The Mādhyamikas

The Bauddhas now (साम्प्रतम्) discard (प्रतिक्षिपन्ति) the system of the Jainas (क्षपणक), just as they discarded the doctrine of the Lokāyatas (01).

⁵ SSS 03/15 comprises of 06 lines.

⁶ The chapter ends with the colophon – Thus ends the 3rd chapter, known as the system of the Ārḥata (or Jainas) in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे आर्हतपक्षो नाम तृतीयं प्रकरणम् ।

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They are of four classes by reason of their difference in views (मत+भेदेन) with their scriptures impelling men to live according to their qualifications (अधिकार) (02).

The intellect (बुद्धि) is the consciousness (ज्ञानम्) and not an internal instrument (अन्तःकरणम्), because the awareness (जानाति) and the understanding (बुध्यते) are (generally) the synonymous (पर्यायत्व) (03).

The three of them accept the understanding (बुद्धि) is the reality. The two of them accept the external objects (बाह्य+अर्थम्) is the reality. But they differ in respect of the external objects (04).

The Vaibhāṣika: External objects are established through direct perception (प्रत्यक्ष+सिद्ध), the Sautrāntika: External objects are inferred (अनुमेय) from the forms of consciousness (बुद्धि+आकार), the Yogācāra: Consciousness is the only real and the Mādhyamika: Consciousness does not exist at all (05-06).

The Mādhyamikas: the ultimate principle (तत्त्वम्) is free from four possible alternatives न सत् - not existent, न असत् – not non existent, न सद्+अ-सत् - neither existent nor non-existent, न उभाभ्यां विलक्षणम् – not any thing else different from both (07).

The non-existent (असत्) like horns of a hare (शश+शृङ्ग+वत्) cannot be produced by any cause. The origination (उत्पत्ति) is admitted in the case of an existent (सतः) (08).

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It is not possible for one and the same thing to be real and unreal entity (सत्+अ-सत्+भाव) nor can it be distinct from both (09).

The ultimate principle is Nothingness (शून्यम्) outside the scope of the four alternatives (चतुष्कोटि) (04/07 above). In the enquiry (विचार्यते) about the identity or the difference (भिन्न) between the generic characteristics (जाति) and the individuals (जातिमत्), if different like the toes (अङ्गुष्ठ+वत्) perceived separately in the body of the possessor (व्यक्ति). The individuality belongs to the ultimate atoms (पारमाणुकी) (10-11).

The Vaiśeṣikas and others have described the characteristics of ultimate atoms (परमाणूनाम्) coming together at once (युगपत्) in sixes (षट्केन). All the six atoms of the same measure occupy the same space (समान+देशत्वम्) and form a single atom (अणु) (12-13ab).

The generic characteristic (जाति) of the Brahmin-hood can not be produced by the study of the Vedas (वेद+पाठेन), means of sacraments (संस्कारैः) or by both. Otherwise the study of the Vedas would result the Brahmin-hood and then a *Śūdra* in another province would learn the Vedas. In this world every Brahmin has undergone all the forty sacraments. A single sacrament cannot make any person a Brahmin (13cd-16).

As there are neither generic (जाति) and specific (व्यक्ति) characteristics nor the principle of consciousness (विज्ञानम्), there is no object to be known (ज्ञेय+अभाव). On the strength of this, the

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Mādhyaṃikas admit (विचारितम्) themselves the ultimate principle of nothingness (सर्व+शून्यम्) (17).⁷

04(18-25): The Yogācāras

The Yogācāras the believers in independent existence of the consciousness (निरालम्बन+वादी) refute (निरस्यति) the theory of Nothingness (शून्यत्वम्) stated by the Nihilists (माध्यमिक) (18).

As everything is mere nothingness (सर्व+शून्यत्वे) for the Nihilists, they have no right (अधिकार) to take part in the discussion (वादे) with others (holding something as real). Hence they cannot prove their own position and disprove the position of the adversary (19-20).

The nature of consciousness (बुद्ध्यात्मा) is indivisible (अ-विभाग) by way of confused visions (विपर्यासित+दर्शनैः), it is seen to be differentiated (भेदवान्) into the perceived object (ग्राह्य), the perceiver (ग्राहक) and the perception (संवित्ति) (21).

The qualified persons (अधिकारिणः) receive the knowledge of the ultimate truth (तत्त्वम्) through the means (मान), the object (मेय) and the result (फल), etc. (22).

⁷ SSS 04/17 comprises of 06 lines. The editor remarks: Thus ends the system of the Mādhyaṃikas.

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The intelligent principle of consciousness (बुद्धि) is the only existent. Its oneness (एकत्वम्) is destroyed (विहन्यते) in consequence of the varied character (नानात्वात्) of its manifestations (प्रतिभानस्य) (23).

Just as only one body of a young woman (प्रमदा+तनु) is looked upon differently (विकल्पः) as a corpse (कुणप), a lustful lady (कामिनी) and an eatable object (भक्ष्य) by an ascetic, an amorous and a dog respectively, similarly the only one ultimate principle of consciousness (बुद्धि+तत्त्वम्) is postulated as the generic characteristics, etc. (जात्यादि) (24-25).⁸

The deluded ones (भ्रान्तैः) wrongly differentiate (विकल्पिता) the momentary (क्षणिक) and the self-luminous principle (सम्यक्प्रकाश) of consciousness (बुद्धि) in three ways (त्रिधा), while the Absolution wishers (मुमुक्षुभिः) regard it as only one (26).⁹

04 (27-33): The Sautrāntikas

Consciousness alone has here (in this system) been postulated by the clever Yogācāra. There can be no perception. Therefore, according to us, external objects also exist (in reality) (27).

The Sautrāntikas believe that an external object (बाह्य+अर्थ) is inferred (अनुमीयते) on the basis of the differences (आन्तरैः) such as blue, yellow, etc. (नील +पीत+आदिभिः) of consciousness (बुद्ध्याकारैः) (28).

⁸ यथासंख्य अलङ्कारः - यथासंख्यमनूद्देश उद्दिष्टानां क्रमेण यत् ॥सा०द० ७९॥

⁹ The editor remarks: Thus ends the system of the Yogācāras.

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The sense organs like the eye (चक्षुः+आदिनि) lose (क्षीणानि) themselves in five sense objects like color, etc. (रूप+आदिषु) and there is no sixth sense (षष्ठम्) to apprehend (ग्राहकम्) (29).

The ultimate atom of 06 parts (षड्+अशत्त्वम्), helps to prove that an external object, is perceived. Even the element known as Ether (आकाश) is such (30-31).

All things are momentary. Their forms are displayed by consciousness (बुद्ध्याकार+विजृम्भिताः). They are always inferred (अनुमीताः). The objects of perception (विषयत्वम्) is a cause (हेतुत्वम्) of bestowing a form upon consciousness (32-33).¹⁰

04 (34-73): The Vaibhāṣikas

In the theory of the Vaibhāṣikas, there is a slight difference from the theory of the Sautrāntikas. External objects are (generally proved to exist) by means of direct perception; but it is only here and there that they have to be (known) through inference (34).

The ultimate atoms, gathered together (पुञ्जीभूताः) in accordance with their special capacity exist as the massive expanse of external objects (बाह्य+अर्थ) (35).

One sees a forest only at a distance, but on going near it, one sees just the creepers and the trees (वल्ली+वृक्ष+अतिरेकतः) (36).

¹⁰ The editor remarks: Thus ends the system of the Sautrāntikas.

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The clay (मृदः) transforms into the pot that transform into the potsherds (कपालत्व). They again transform into the powdered particles (चूर्णत्वम्) and that finally into the condition of atoms (परमाणुताम्) (37).

The four schools of the Bauddhas are unanimous (ऐक्यम्) in the determination (निर्णये) of the nature of the inner principle of the ego (अध्यात्म), but they dispute mutually (विवदन्ते) regarding the outer world of common phenomenal experience (व्यावहारिक+भेदेन) (38).

The Bauddhas believe in the intelligent principle of consciousness (बुद्धि) which is considered (मता) to be of two kinds (द्विधा): (1) The cognitional (ज्ञानात्मिका), the means (प्रमाणत्वेन) for the correct apprehension of truth and (2) The non-cognitional (अज्ञानात्मिका), depends upon a fundamental non-discernment (मूल+अज्ञान) that evolves out of the mundane consciousness (स्कन्ध), the inner seat (आयतन), and the material components of the body (धातु), and is the source of Nescience (अविद्यामूलिका) (39-40).

The whole collection of objects (प्रपञ्चजातमखिलम्) is like the body constituting the world (भवनम्) constituted of the fivefold mundane consciousness, twelve fold inner seats (आयतन) and eighteen material components of the body. The word *skandha* means a group (समूह), indicating an aggregation (संहतिः) of (1) The Consciousness-collection (विज्ञान) means a series of states of consciousness, (2) The

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Impress-collection (संस्कार) means innate impressions of merit and demerit due to *karmas*, (3) The Symbol-aggregate (संज्ञा) means the names, (4) The Affection-aggregate (वेदना) consists of states of consciousness constituting pleasure, pain, etc. as well as the desire (अपेक्षा) and (5) The Perception-aggregate (रूप) stands for the collection of all perceivable embodied (मूर्तिभूतस्य) beings like pillars, pots, etc. (स्तम्भ+कुम्भ+आदि:), which are made up of atoms (अणु+कल्पित:) (41-46ab).

The elements (धातु) Earth, Water (आपम् from आप:), Light and Air possess the qualities like solidity (स्थैर्यम्) (& shape, etc.), fluidity (द्रवत्वम्) (etc.), heat and cold (शीतता). The putting together of color (वर्ण), smell (गन्ध), taste (रस), and heat (ओज:), produces the four elements which are all aggregates of ultimate atoms (परमाणु+चया:) (46cd-48ab).

The five organs of knowledge are: ear, skin, eyes, tongue, and nose. The five organs of action are: speech, feet, hands, anus, etc. (आदि). The intelligence (बुद्धि:) is the consciousness embodied (सामुदायिक+चैतन्यम्) in a collection of atoms. The mind (मनस्) is its instrument (करणम्) (48cd-49).

Through deluded vision, the Body (शरीरम्), i.e. the world, is imagined (imagined) as constituted of fivefold composition (पञ्चधा), of name, class, quality, substance, and the action (50).

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The Bauddhas define the truth-principle (प्रमेयम्) as of two kinds: (1) Direct perception free from superimposition (कल्पना+अपोढम्) as well as undeluded (अभ्रान्तम्) and (2) Super-imposition i.e. thought (कल्पना) of five kinds which are- Name, Class, Quality, Substance and Action. The logical inference is the knowledge of a substance (लिङ्गी) characterized by the sign or mark (लिङ्गम्)(51-52).

The fourfold (चतुः+विधम्) Ignorance is removed by perception and inference. When it is destroyed, the basic Ignorance (relating to the common phenomenal apprehension of the universe) (मूल+अ-ज्ञानम्) departs (53).

At the cessation of the ignorance, there arises a continuous flow of faultless states of consciousness (विशुद्धज्ञानसन्ततिः). Buddha (बुद्धमुनि) declares the final deliverance (मोक्षः)¹¹ to be faultless states of consciousness (54).

The¹² Supreme Wisdom (प्रज्ञां पारमिताम्) is free from the defects like origin, sustenance and death, uprooting all attachments (आशय), produced through Yoga characterized by the giving up (वियोग) of all likes and dislikes (ग्राहोत्सर्ग), neither correlated to existence nor to non-existence, free from all intrinsic duality (अन्तरद्वय), equaled, to pure firmament (आकाशवत्) and the source of all wealth (55).¹³

¹¹ It is interesting to note that Ādi Śaṅkarācārya has employed the term निर्वाणम् of the Buddhists in the chapter of Kumārilabhaṭṭa i.e. in SSS CH 08/02.

¹² The verse in शार्दूलविक्रीडितम् metre.

¹³ The verse is addressed to the persons desirous of wisdom.

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The Lord (ईश्वरः) declared by the Vaiśeṣikas and others is not admitted by the Bauddhas and hence they disprove (निराक्रियते) Him (56).

They do not accept the Omniscient Being (of the जैनस / वैशेषिकस?), but the knower of the truth regarding the avoidable and the acceptable (हेयोपादेय-तत्त्वम्) as well as the means for the final deliverance (57).

Logical arguments regarding the Lord's omniscience, ruler-ship, all doership and authoritativeness of religious scriptures (58-62).

The Doership of all things can not be predicated of one who is effective in part? (63)

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? (64-66)

This ignorant creature (जन्तुः) being powerless and being impelled (प्रेरितः) by the Lord, may go either to paradise or to hell (श्वभ्रम्) (67).

In the hell living creatures are torn away by the Lord being desirous of enjoying a little pleasure of diversion (अल्पसुखेच्छया). As a bestower of boons (वस्प्रदाने), He may bestow (the boon of) paradise on a sinner or hell on a righteous one. As a bestower of gifts according to the actions (कर्मानुगुणदाता), the Lord can not be called the Lord of all (सर्वेशः) (68-70).

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The Lord, accepted by the Naiyāyikas and others, is refuted (04/67-70). Buddha knowing what is worthy of adoption and rejection (हेयोपादेयमात्रज्ञः), is accepted as a true teacher and guide (71).

One should perform the duties like worship to the sanctuary (चैत्य) and others, prescribed in the scriptures (आगमोदिताः) of Buddha, and not sacrifices, etc. taught in the Vedas, etc. (वेदाद्यागम्) (72).

The Bauddhas are only (of) four kinds (चत्वार एव) : [(1) Mādhyamikah, (2) Yogācārah, (3) Sautrāntikah and] (4) Vaibhāṣikah take their stand (respectively) on (1) action (क्रिया), (2) divinity (देवता), (3) the meditation (योग) and (4) nothingness (शून्यम् पदम्) (73).¹⁴

CH 05 (01-37): System of the Vaiśeṣikas

The Vaiśeṣikas, the upholders of the teachings of the Vedas, refute the atheistic systems of the Bauddhas, the Lokāyatikas and the Ārhatas, the non-believers in the Vedas (वेदबाह्यान्) (01).

¹⁴ The editor remarks: Thus ends the system of the Vaibhāṣikas – इति बौद्धपक्षे वैभाषिकमतम्.

He also reads: The theories of the Lokāyatas, Ārhatas, Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas - which are six in number - are now concluded here. Thus ends the fourth chapter, known as the theory of the Bauddhas in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya. – लोकायतार्हतमाध्यमिक-योगाचारसौत्रान्तिकवैभाषिकमतानि षट् समाप्तानि । - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे बौद्धपक्षो नाम चतुर्थं प्रकरणम् ।

Chapter 02

As the Bauddhas and the others, deviated (परिभ्रष्टः) from the path of the Vedas are non-Brahmins,¹⁵ they reproach (निन्दया) of the Vedas as well as the Brahmin and proclaim their own self-deception (आत्मवञ्चकता) (02-03).

The Vedas (for the orthodox systems) are the authoritative, because the Lord of all has produced. By way of the logic of elimination (पारिशेष्यतः) of the souls, He alone is the giver of the fruits of (their) actions (कर्म) and none else like Primordial Matter, the ultimate atoms, etc. Otherwise the individual souls would prevent by (their own) efforts the unwished-for (अप्रार्थितानि) miseries (04-06).

Actions (कर्माणि) are incapable of bestowing their own fruits, as they are non-intelligent (अचेतन), to bestow the fruit (07).

The Primordial Matter, the ultimate atoms and Time being non-intelligent, can not be the giver of fruits. Therefore some other Being, different from all these, must be the giver of the fruits (of works) (08-09).

The Being, knowing all living creatures and their places is admitted to be the Omniscient One unlike that of the Bauddhas who adopt the One knows only the things that are worthy of acceptance and rejection (हेयोपादेय) as well as not different from ourselves (10-11).

¹⁵ The word द्विज is employed for Brahmins here, and not in the general sense of twice-borns.

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One must place faith in the invisible things (अदृश्योः) heaven (स्वर्ग) and the Absolution (अपवर्ग) on the basis of just one part of the Vedas (वेदैकदेशम्) teaching about the production of the visible rainfall through the *Kārīrī* sacrifice and the attainment of sons as well as cattle from the *Citrā* and other sacrifices (12-13).

The Bauddhas and others are all deceivers (सर्वलोकप्रतारकैः) who teach the things like the eclipse, hymns, etc. that are stolen (अपहृतम्) actually from the Vedas (14-15).

Magically effective charms (सिद्धामन्त्राः) produced anew by them in their own scriptures are also from the followers of the Vedas (16).

The 06 auxiliary sciences like the science of pronunciation (शिक्षा) belong to the Vedas only, not to the scriptures of other systems (परैरपि) (17).

The Vedas are more powerful (as authorities) than the works of the atheists (नास्तिकागम). The Vaiśeṣikas consider that the absolution (मोक्ष) results through the knowledge (परिज्ञानात्) of the six categories (षट्+पदार्थ) like substance, quality, action, higher as well as lower generality, individuality and intimate relation comprising of the Lord, the individual souls, and the whole of this world (18-20ab).

According to the view of Vaiśeṣikas, the 09 substances are earth, water, light, air and ether, space, time, soul and mind (20cd-21ab).

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The Qualities possessed by earth, water, light, air, ether, space, time, the soul and the mind are respectively smell; taste; illumination; touch (neither hot nor cold), sound, indicative of the ideas of East and West, the ideas of quickly and slowly, the I-idea (अहंप्रत्यय) and the internal organ (21cd-23ab).

The Qualities abide in substances are neither in dissociation nor in association (23cd).

The 24 Qualities are: sound, touch, taste, colour or form (रूपम्), smell, conjunction, speed (वेगता), number, fluidity, innate impression (संस्कार), dimension, dividedness, effort, pleasure, pain, desire, intellect, aversion (द्वेषः), severalty, priority, posteriority, merit, demerit and heaviness (24-26ab).

The action is of 05 kinds: expansion, contraction, throwing upwards, motion, and throwing downwards. The generality is of two kinds: the higher and the lower depending on existence, etc. (सत्तादि) and substantiality (26cd-28).

The mutual distinctions (विशेषाः) among the substances form particularities inhering only in substances. The intimate relation is the relation between the substances and the Qualities, etc. (29).

The 06 categories should be realized (ज्ञेयाः), as the whole world is made up of them. The realization of their similarities (साधर्म्य) and dissimilarity (वैधर्म्य) is the means of Absolution (मोक्ष) (30).

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The soul located within substances, is of 02 kinds: the individual soul (जीव) as in the gods, men, the lower animals, etc. and the Supreme Soul (पर) the Great Lord (महेश्वरः) (31).

A person performing the duties enjoined by Him is freed (मुच्यते), but one not performing such duties is bound in bondages (बद्धयते). The Vedas, the Smṛti-texts, the Rāmāyaṇa (इतिहास+आद्यम्) the Purāṇas, the Mahābhārata, etc. are the commandment (आज्ञा) of the Lord and should not be transgressed (लङ्घ्या) by the believers in the Vedas (वेदिकैः). The 03 means of proof are Perception, Inference, and Scripture through which the Creator (जगत्कर्ता) is realized (अवगम्यते). Therefore by performing the works enjoined by Him satisfy (तृप्तये) Him solely (32-34).

The Absolution (मोक्ष) consisting in the cessation of the activity of the instruments (of the soul) (करणोपरमात्मकः) results through His grace (तत्प्रसादेन) by means of devotion to the Supreme Lord. In that condition the soul exists like a stone, because they (वैशेषिकाः) believe that the destruction of pleasure is like the destruction of pain. Therefore, after cultivating detachment (निर्वाण) from the worldly existence (संसार), the person desirous of attaining absolution (मुमुक्षु), obtains it (35-37ab).

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The¹⁶ succeeding doctrine of the Naiyāyikas would prove their view through the logical reasoning (तर्कैः). For, their views following the Vedas (वेदवादिनः) are not much different (नातिभिन्नम्) (37).¹⁷

CH 06 (01-44): System of the Naiyāyikas

Then follows the theory of the Naiyāyikas whose logical reasoning has saved (from destruction) the Vedas devoured (ग्रस्तः) by the wretched heretics (पाखण्डदुर्जनैः) (01).

Akṣapāda (Gautama) declares that the Absolution (मुक्तिः) results to individual souls from the knowledge of the 16 topics like (1) the means of proof, (2) the object of knowledge, (3) settled conclusion, (4) the doubt, (5) purpose (or motive), (6) example, (7) demonstration, premises, 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 yogis (or transcendental seers) (02-05).

The yogis see every thing (सर्वम्) through the grace (प्रसादतः) of the Lord, while the Lord sees with the eye of knowledge naturally (स्वभावतः) (06).

¹⁶ The verse 5/37 consists of 06 lines of which 'ab' construe with 5/35-36.

¹⁷ The chapter ends with the colophon – Thus ends the 5th chapter, known as the system of the Vaiśeṣikas in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वैशेषिकपक्षो नाम पञ्चमं प्रकरणम् ।

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Others with physical eyes (मांसचक्षुषः) do not realise the lord of all who is inferred to be the Creator of the world by the syllogism (अनुमानम्). All the earth, the mountains (भूधर), etc., have the Omniscient Being (सर्ववित्) as the cause (of the Creation), because they are the produced effects (कार्यत्वात्) like pots (produced by a potter) (07-09).

In the above example, the question of merit and demerit determines (the material embodiment of a soul) from this circumstance, Bhaṭṭa and others can raise no particular (विशेष) objection (the proof of the world-creating Lord) (10).

There is no valid objection (regarding the God), because the doership (कर्तृत्वम्) is inferred simply from the effect (कार्यम्) as e.g. the fire from smoke (11-12).

Lord Śiva, though bodiless, acts out of His own free will (इच्छया), as He possesses the 03 attributes (गुणाः) like Desire, Knowledge and Effort (इच्छाज्ञानप्रयत्नाः) and they are like the essential characteristics of atoms. It is a fact that effect, action and efforts are interdependent as of persons like us (13-15).

The atheist opponents can be refuted on the ground that the earth, etc., being (the produced) effects caused (only) by the activity of the Omniscient (सर्वज्ञ) (16).

The Naiyāyikas accept the logic of the Vaiśeṣikas regarding the Lord (ईशः), as both the systems are alike (समानम्) (17).

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Lord Śiva has to be accepted as no other than an Omniscient Being, because Time, Karma, Prakṛti, etc., being non-intelligent (अ-चैतन्यात्) and individual souls are all possessed of very limited knowledge (अल्पज्ञत्वात्) (18).

The Vedas are authoritative (प्रामाण्यम्), because the Omniscient Lord has brought them out. The Smṛtis, etc. are equally authoritative, because they are based on the Vedas (19).

Heaven and the Absolution (अपवर्गः) come only to those who faithfully perform the works ordained in the Vedas and the Smṛtis but never to the heretics (पाखण्डिनाम्) (20).

Lord Śiva described in the *Mantras* reminds one of what is good in the daily practice of religion (अनुष्ठान) (21).

The shower of rain on the performance of the sacrifice known as *Karīṛīṣṭi* explains by means of reasoning etc. the visible result in the unseen things, viz. heaven and the Absolution (अपवर्ग) (22).

The scriptures of Buddha and others are unauthoritative (अप्रमाणम्) like the speech of the insane (उन्मत्तानां यथा), because they were neither wise nor trustworthy (अनाप्त) (23).

The logical reasoning is to safeguard the truths of the Vedas like the thorny (कण्टकिनी) hedge (वृत्तिः) for the protection of the growth of the crops (24).

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The logical reasoning supporting the right knowledge is associated with three dialectic processes (कथा+त्रय) viz., discussion (वादः), controversy (जल्पः) and cavil (वितण्डा) (25).

A discussion of the student with the teacher leads to the learning of the truth (तत्त्वबुभुत्सया). Victory and defeat are however, related to controversy and cavil that comprise of 04 constituent requisites (अङ्गानि), viz., a disputant (वादी), a counter-disputant (प्रतिवादी), a questioner (प्राश्निकः), and a president of the assembly (सभापतिः) (26-27).

The counter-disputant, in dread of defeat due to his (own) ignorance (अ-परिज्ञानात्) of the appropriate answer, conquers the disputant through perversion (छलेन), through self-confutation (जात्या) or through a final refutation (निग्रह+स्थानम्) to put an end (28-29).

The trick of perversion is threefold: based on the secondary sense (उपचार-छलम्) on their general signification (सामान्य-छलम्), as e.g. the statement “A certain *dvija* (or twice-born Brahmin) knows (all) the four Vedas,” is not wonderful, because the Brahmin is verily the knower of the four Vedas; or on the ambiguity of the language (वाक्छलम्), as in the statement, “This Vedic student is a *nava-vastra*” (in new clothes), the verbal perversion would be “Where are his nine cloths? (30-33)”

The self-confutation (जाति) is an argument well destructive of one's own reply and capable of finding faults (दूषणक्षमम्), consists of

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twenty-four varieties. They are to be urged (to put the opponent down) in the final refutation (निग्रहस्थानम्) (34-35).

The 24 types of self-confutation are enumerated (36-38).

In case of not knowing the right answers, there results the absolute defeat. Accordingly, one can refute the non-believers of the Vedas (वेदबाह्यान्) by means of controversy and cavil (39).

One performing the works enjoined in the Vedas and satisfying the Lord, attains His grace through the power of Yoga (योगेन) (its 08 steps are enumerated in 6/44) followed by the Absolution (मोक्षम्) of the form of Bliss (नित्यानन्द) full of devotion, but not the state like that of the वैशेषिक्स who believe to experience the state like a stone (पाषाणवत्+अवस्थितिः) (40-44).¹⁸

CH 07 (01-15): System of the Prabhākaras

Prabhākara has extolled the Pūrva-Mīmāṃsā out of rivalry (स्पर्धया) with his own preceptor (01).

According to him, there are five categories, viz. substance, quality, action, generality and subordination which are eight along with power, similarity and number. There is neither particularity nor the non-existence. The work ordained in the Vedas bestows the Absolution (मोक्ष) (02-03).

¹⁸ The chapter ends with the colophon – Thus ends the 6th chapter, known as the theory of Naiyayikas, in the Sarva-darśana-siddhānta-saṅgraha, composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे नैयायिकपक्षो नाम षष्ठं प्रकरणम् ।

Chapter 02

A person is bound, by performance of desirable i.e. selfish or prohibited actions. The Vedas are divisible into four kinds, as mandatory injunctions (विधि), explanatory passages (अर्थवाद), metrical hymns (मन्त्रः), and names (नामधेयम्). The mandatory injunctions teach what constitute धर्म and what अधर्म. As e.g. 'The Self has to be known (आत्मा ज्ञातव्यः)'¹⁹ in the Upaniṣads. The Self is different from the intellect, the senses, and the body (बुद्धीन्द्रियशरीरेभ्यः), and is all pervading (विभुः) and unchanging (ध्रुवः) (04-06).

The threefold cognition of objects depending on the perceiver (कर्ता), the object of knowledge (विषयरूपेण), and the knowledge (ज्ञानम्) (07-08).

The Prabhākaras contempt the Vaiśeṣikas who hold that the Absolution (मुक्तिः) results from the cessation of the activities of the instruments (करणोपरमात्) which is merely a stone-like (पाषाणवत्) state of the existence resulting from the destruction of volitional effort, etc. (09-10).

If the Vaiśeṣikas admit (इष्यते) that the destruction of pleasure is achieved with pain, how can the attributeless soul experience the eternal bliss (नित्यानन्दानुभूतिः)? (11)

¹⁹ This passage is not available in any of the published major Upaniṣads or even in the Āruṇi Upaniṣad.

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The Bhagavadgītā (3/26ab)²⁰ also speaks that one should not create a change of view in the minds of those ignorant persons who are attached to ritualistic works. Hence the path of the renouncers (संन्यासिनाम्) is different (12).

The ritualistic works like sacrifices being enjoined in the Scripture have to be performed, As they create sin of omission (प्रत्यवायः) (13).

The persons solely depend upon (एकशरणाः) Vedic works will attain Supreme well being (श्रेयः) (14).

Prabhākara refuted all the non-believers (वेदबाह्यान्) in the Vedas, and promulgated his teaching for the persons qualified for the ritualistic works (कर्माधिकारिणाम्) on the line of his preceptor Kumārila Bhaṭṭa (15).²¹

CH 08 (01-41): System of the Bhaṭṭācārya

Kumārila Bhaṭṭa, the incarnation of Kumāra (Kārttikeya) (कुमारांशः), established well the religious path of the Vedas (वेदमार्गम्), which had been set-at-naught by the Bauddhas and other atheists (01).

²⁰ न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

²¹ The chapter ends with the colophon. Thus ends the 7th chapter, known as the theory of Prabhākara, in the Sarva-darśana-siddhānta-saṅgraha, composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्राभाकरपक्षो नाम सप्तमं प्रकरणम् ।

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A person with his mind purified and giving up both the voluntary (काम्य) as well as the prohibited (निषिद्ध) works enjoined in the Scriptures, attains the Absolution (निर्वाणम्) (02).

The persons involved in the voluntary works attain the desired objects to be enjoyed only after being born again (03).

A person performing the works prohibited by the Scriptures, is born in the form of worms, insects, etc. (कृमिकीटादिरूपेण) to go to hell (04).

Therefore the wise should make out both duty and non-duty (धर्माधर्मौ) that have been enjoined in the Scriptures. They do not fall within the scope of Perception, etc. (05)

The Vedas contain four kinds of topics : mandatory injunctions (विधि), explanatory passages (अर्थवाद), sacrificial formulas (मन्त्र), and names (नामधेय) (06).

The Vedic sentence turns men from the forbidden acts, or makes them become engaged in the performance of prescribed duties (चोदना) and it is indicated by the Potential Mood, Imperative Mood, the Passive Participles, etc. (लिङ्लोट्-तव्यादि-लाञ्छितम्) (07).²²

²² These are the grammatical terms employed by Pāṇini in his Aṣṭādhyāyī.

Cp. Vaiyākaraṇasiddhākaumudī, Ed. Dr. Jaydev Jani, P . They are: (01) लट् (Present), (02) लिट् (Perfect), (03) लुट् (First Future), (04) लृट् (Second Future), (05) लङ् (Imperfect), (06) लुङ् (Aorist), (07) लेट् (Subjunctive), (08) लोट् (Imperative), (09) लिङ् (Optative or Potential (विधिलिङ्) and Benedictive आशीर्लिङ्) and (10) लृङ् (Conditional).

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An explanatory passage censures forbidden things or praises the injunctions (08).

The sacrificial formulas constitute elements of rituals and they throw light on what has to be accomplished (अनुष्ठेय). The names (नामधेय) are the names of sacrifices, etc. (09)

As e.g. The passage like (Cha. Up.) “The Self has to be known” (आत्मा ज्ञातव्यः) of the Upaniṣads enjoin the knowledge relating to the Brahman, the Supreme Self (10).

The Bauddhas disregard (दूषयन्ति) the Vedas: and the duties, etc. on the strength of the 02 logical syllogisms: (1) 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 (2) They are not authoritative, because they are the productions of unwise and untrustworthy persons, like the speech of the insane (उन्मत्तानाम्) (11-12).

These arguments are quite ineffective (अप्रयोजकौ), because (1) the Vedas do not need any authoritative means (अनाप्तोक्ततामात्रा) of knowledge and (2) The revealed and the eternal scriptures cannot be associated with a blemish of deceitfulness, etc. (विप्रलम्भादयः) (13-15).

As the Vedas are not human productions (अपौरुषेयत्वात्), there arises no faultiness in them. Though some Naiyāyikas and others believe that the Vedas are authoritative, because they are the utterances of the Lord (ईश्वरोक्तत्वात्) like the sentences of the

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Mahābhārata and others (भारतादिवत्). The Lord of all (सर्वेश्वर) has produced the Vedas. There is no speaker in the original productive utterance of the Vedas. The eternality of the Vedas is taken into consideration to establish their authoritativeness (16-19).

With the help of which evidence (प्रमाणेन) would the Lord be assumed to exist (20)?

Thus, it is well established (सुस्थितम्) that the Vedas are authoritative themselves (21-23).

Secondly, it is established that duty and non-duty (धर्माधर्मौ) fall entirely within the scope of the Vedas (24-25).

Perception, Inference, Analogical Comparison (उपमानम्), Circumstantial Presumption (अर्थापत्ति), and Negative (अभाव) do not teach duty. Perception, gives rise to the knowledge of existing things by means of the contact of the senses (with the things). Inference depends upon an invariable concomitant and hence it does not evidently give rise to the knowledge of duty and non-duty. Analogical Comparison is not possible as there is nothing that resembles duty, etc., and it apprehends similarities. Circumstantial Presumption helps to arrive at a general proposition that the duty is the cause of pleasure and non-duty is the cause of pain (26-31).

Sacrifices, etc., are enjoined by the mandatory injunctions (विधिचोदिताः) in the Vedas. Therefore, it is established (स्थितम्) that duty and non-duty fall exclusively within the scope of the authority of the Vedas (वेदैकगोचरौ) (32-33).

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The work enjoined exclusively by the Vedas yields the Absolution (मोक्षदम्), but not the voluntary nor the prohibited (काम्यनिषिद्धयोः) (by the Vedas) (34).

One should perform the daily obligatory and the occasionally works in order to avoid the sin of omission (प्रत्यवाय) (35ab).

The knowledge of the Supreme Self taught (प्रतिपादिते) in the passages like “The Self should be known” (आत्मा ज्ञातव्यः) (Cha. Up.) –arises in the individual Self (35cd-36ab).

A person performing the works enjoined (in the Vedas) and practising the Yogic techniques like the Sense-withdrawal (प्रत्याहार) realises the Self through the mind as the instrument (मनःकरणकेन) (36cd-37ab).

The Self is both differentiated when in the form of individual souls and undifferentiated as the Supreme Soul. The individual souls are unreal (असत्) and the Supreme Self is real (सत्) (37cd-38).

The Supreme Soul (परमात्मा) has to be understood to exist as if continuously threaded (अनुस्यूत) through (all) the individual souls (39).

The Lord is worthy to be worshipped and meditated upon by means of the *mantras traiyambaka*, etc. for those who are desirous of the Absolution (मुमुक्षुभिः) (40).

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In²³ the state of Absolution, the seekers experience the eternal bliss (नित्यानन्दानुभूतिः) without the objects of the senses. They become free from attachment (विरक्ताः) to the objects of the senses, and reach the state from which there is no returning (अ-पुनरावृत्तिम्) (41).²⁴

CH 09 (01-40): System of the Sāṃkhya

The doctrine of the Sāṃkhya is of two kinds: theistic (सैश्वर्यम् = स+ईश्वर्यम्) and non-theistic (निरीश्वर्यम् = निः + ईश्वर्यम्) (01).

Kapila, the incarnation of Vāsudeva (Viṣṇu) has propounded the non-theistical called Sāṃkhya) and Patañjali has propounded the other (i.e. the Yoga) (02).

According to Kapila the Absolution (मुक्तिम्) results through knowledge (ज्ञानेन), while according to Patañjali it results from practical application (योगेन). A Yogin is in need of the knowledge of the principles of the system of Kapila (03).

The teachings of the Sāṃkhya are adopted in the Vedas (श्रुति), the *Smṛtis*, the Epics (इतिहास), the *Purāṇas*, the *Mahābhārata*, etc., and even in the *Śaiva*-texts (04).

²³ The verse contains 06 lines.

²⁴ The chapter ends with the colophon – Thus ends the 8th chapter, known as the system of Bhaṭṭācārya, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे भट्टाचार्यपक्षो नाम अष्टमं प्रकरणम् ।

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From the discrimination of the manifest and the unmanifest, the knowledge of the individual soul (पुरुष) results, and through which the absolute cessation of the 03 miseries (दुःखत्रयनिवृत्तिः) arises (05).

The 03 miseries are: (1) Mental pain and diseases (आध्यात्मिक) like boils, etc., (2) Caused by animals (आधिभौतिक) like worms and other living creatures and (3) Caused by Fate (आधिदैविक) like rain, Sun, etc. (06-07).

The Absolution (मोक्षः) resulting from other means (than that of the Sāmkhyas), gets decayed and never results by means of medicinal herbs, sacrifices based on the 03 Qualities (08-09).

Any person maybe belonging to any stage of life, acquiring the knowledge of 25 principles gets the clear knowledge of the Self (आत्मज्ञानम्) (10-11).

The twenty-five principles are: (1) Individual soul (पुरुष), (2) Primordial Matter (प्रकृति), (3) Cosmic Intelligence (महत्), (4) Egoity (अहङ्कार), (5-9) 05 Subtle elements (तन्मात्राणि) like sound, touch colour (or form), and taste, (10-14) 05 Rudimentary principles (ज्ञानेन्द्रियाणि), (15-19) 05 organs of action (कर्मेन्द्रियाणि), (20) the mind (महत्) and (21-25) 05 gross elements like earth and so on (12-14ab).

The manner of creation is like this: This world is made up of the principles. Every thing is a product of the Primordial Matter which is eternal, one, and non-intelligent (जडता). Although he (the आत्मन्) is passively indifferent, gets influenced by the 03 Qualities of the

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Primordial Matter, and appears as if he were an agent. The Creation arises through their association like that of a lame with a blind one (पङ्कन्धयोगवत्) (14cd-16ab).

The Primordial Matter (प्रकृति)²⁵ forms the equilibrium (साम्यम्) of the three Qualities, viz. the Sattva (सत्त्व), Rajas (रजस्) and Tamas (तमस्) (16cd).

When the सत्त्व grows, pleasure and other 09 qualities are born. When the रजस् grows, covetousness and other 06 qualities are born. When the तमस् grows, drowsiness and other 06 qualities are born (17-19).

He shall later on (in CH 11) describe well these 03 Qualities as they are thought by Vyāsa in the Mahābhārata (20).

The Cosmic Intelligence (महत्) is produced out of the Primordial Matter, and out of this (Cosmic Intelligence) the principle of egoity (अहङ्कारः), out of which are produced the 05 rudimentary principles (तन्मात्राणि) and they are subtle (21).

From these 05 organs (of action), 05 sense objects and also 05 gross elements are produced in the subtle condition like a cloth, produced out of white threads, is purely in accordance with the three Qualities. The 05 sense organs are produced out of the सत्त्व by means of these, he (i.e. पुरुष) perceives the sense objects like sound and

²⁵ Cp. Gauḍapāda in his commentary on the Sāṃkhya-kārikā (16) writes – सत्त्वरजस्तमसां साम्यावस्था प्रधानम् ।

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others. The organs of action have been produced out of the रजस् and then from them are derived the activities like speaking and so on. The internal organ मनः is the 11th organ and, from the तमः, the Earth and other elements have been born (22-28).

These 25 principles are to be learnt through the mouth of a preceptor (गुरोर्मुखात्) (29).

The souls (आत्मानः) absorb into the Primordial Matter at the time of universal dissolution with their subtle bodies influenced by the Qualities and their own actions. They assume various physical forms of Brahmā and other inanimate objects (30).

As there cannot be any production (of an entity) out of non-entity, the whole of this world exists in a subtle form in the Primordial Matter and becomes manifest (in Creation) (31).

According to the view of the production out of non-entity, the horns of a hare (शश-शृङ्गादि) would become possible. If the oil of sesamum seeds does not exist in the seeds, it can be produced out of sand (सिकताभ्यः) (32).

In the view of manifestation (of already existing) there is no fault of a produced (जनितम्) effect becoming a producer (जनयेत्) (33).

Individual souls exist in every body and are many in number. If case of the soul of all being one, all beings would die or be born at the same time, or when one sees anything, all would see (the same

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thing). Hence the multiplicity of souls (आत्मनानात्वम्) is logical while the non-duality (अद्वैतम्) is inappropriate (नोपपद्यते) (34-35).

The scriptural injunctions like आत्मा ज्ञातव्यः etc. relate to duties refraining one from worldly activity (निवृत्तिरूपः), and leading to the Absolution (मोक्षदः). The other duties lead one to (worldly) activity, like *Agniṣṭoma*, and other sacrifices (36-37).

The righteousness leads to the higher worlds (ऊर्ध्वगतिः) and the unrighteousness leads to lower worlds (अधोगतिः). The Absolution (अपवर्गः) results exclusively from knowledge, while one gets into the bondage (बध्यते) due to ignorance (38).

If the sacrifices performed with the dedication to the Brahman (ब्रह्मापर्णतया) give rise to the Absolution (मोक्षदः), it means that they are not the sacrifices and the meaning of the *Mantras* (to be used) aims at something other (than itself) (अन्यथाकृतेः) (39).

Sacrifices and other duties lead one to the worldly existence (संसारेषु), while the prohibited actions give rise to the prosperity (40).²⁶

²⁶ The chapter ends with the colophon – Thus ends the 9th chapter, known as the Sāṅkhya system of Kapila Vāsudeva, in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे कपिलवासुदेवपक्षो नाम नवमं प्रकरणम् ।

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CH 10 (01-69): System of Patañjali

The system of Patañjali is the theistic (सेश्वर) Sāṃkhya. He is the incarnation the Divine Serpent Ananta and the promulgator of the science of Yoga (योगशास्त्रप्रवर्तकः) (01).

The knowledge of the 25 principles and the Lord (पुरुषः) beyond the प्रकृति brings perfection in Yoga (योगसिद्धिः) which destroys the evil (दोषक्षयः) (02).

The twenty-five principles, are: the individual soul (पुरुषः), the Primordial Matter (प्रकृति), the Cosmic Intelligence (महत्), the Egoity (अहङ्कारः), the 16 principles consisting of the rudimentary elements, the modifications, 05 gross elements. They are explained by sage Kapila (03-04ab).

This doctrine holds that the Absolution (मुक्तिः) of the soul results from simple knowledge (ज्ञानमात्रेण), but according to Patañjali, this is indicative of laziness (आलस्यस्य लक्षणम्), because in the case of one who has acquired knowledge (ज्ञानिनः), intellectual misapprehension (बुद्धिभ्रमः) occurs occasionally through errors. The ignorance can be destroyed by means of the knowledge imparted by the preceptor (गुरुपदिष्ट), still by means of Yoga one can destroy that stain of evil (04cd-06).

One should destroy the evils can be destroyed by the practice of Yoga. One performs actions out of desires with the idea of doership

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due to ignorance. Consequently the ripening of the impressed influence of actions (कर्मविपाकेन), there results the birth, life, as well as enjoyment (जात्यायुर्भोग), 05 afflictions and the ignorance, while the desire and aversion (रागद्वेषौ) are born out of it i.e. Egoity (07-09).

The Ignorance (अविद्या) is the cause of Egoity as well as the inner attachment (अभिनिवेशः). The Ignorance is the superimposition of the self on the non-self i.e. the body (कलेबरे) (10).

The body is made up of the 05 (great) elements, while the soul is the owner of the body (देही) and is different (अपरः) from it. The ignorance is the idea that sons, grandsons, etc., the offspring of the body, are all one's own (ममत्व) and also the enjoyable objects like houses, lands, etc. Therefore, one whose ignorance is destroyed (नष्टाविद्यः), who is free from desire, aversion, and who is not desirous of the fruits of works here and hereafter (इहामुत्रफलास्पृहः), should practice Yoga for Absolution (मुक्तये). Yoga is state of oneness of the Self (अवस्थितिः) which results from the restraint of the mental operations (चित्तवृत्तिनिरोधे) (11-13).

The mental operations are twofold: painful and not painful (क्लिष्टाक्लिष्ट). One should practise the Yoga of Application (क्रियायोगम्) leading directly to the discipline of Yoga. The Yoga of Application consists of penance, silent repetition of prayer-formulas, and firm devotion to the Lord (ईश्वरे) (14-15ab).

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The Lord is free from the 'afflictions' and from the influence of the fructification (विपाकादिशून्यः) of action and is omniscient. As He is not limited by time, He is the holy master (गुरुः) of Brahmā and others. The mystic syllable Om (प्रणवः) is denotative of Him and its silent repetition (जपः) leads to the mental comprehension of what is denoted (by it) (वाच्यभावनम्) (15cd-16).

The destruction of laziness and other 13 obstacles in the practice of Yoga takes place and they all can be destroyed by means of the earnest worship of the Lord (ईश्वरप्रणिधानेन) (17-20ab).

The purification of the mind in Yoga has to be accomplished through the exercise, friendliness in relation to men of wisdom, pity in relation to persons in distress, satisfaction in relation to righteousness, indifference in relation to the sinful persons, devotional service in holy places and association with good people (20cd-22).

All this purifies the mind of the Yogi and enables to conceive very minute as well as very big things (23).

The illumination of knowledge arises by (the practice of) 08 constituent parts of Yoga: (1) Internal self-control, (2) External regulation, (3) Postures, (4) Breath control, (5) Withdrawal of the senses from their respective objects, (6) Fixity of attention, (7) Meditative concentration, and (8) Self-realization (24-25).

The 05 elements of Internal self-control are: (1) Abstaining from (inflicting) injury, (2) Truthfulness, (3) Abstaining from stealing, (4)

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Celibacy and (5) Freedom from acquisitive covetousness which are in accordance with one's birth, etc. (26).

The 05 External regulations are (1) Cleanliness, (2) Contentment, (3) Austerity, (4) Repetition of the formulas and (5) Worship of the Lord (27ab).

Results of Internal self-control, External regulation and so on (27cd):

The result of abstaining from injury is the abandonment of enmity, from truthfulness arises the non-vanity of language, the abstaining from stealing results the acquisition of gems, from celibacy comes the acquisition of energy, the freedom from acquisitive covetousness arises the knowledge of (past) births, cleanliness gives rise to the absence of disgust in connection with one's own body, and also to the avoidance of contact with wicked people, the results of mental purity are the purification of the whole constitution, good-minded-ness, singleness of purpose, subjugation of the senses, and fitness for self-realization (28-30).

The result of the contentment is unsurpassable joy, the result of the practice of austerity is the power in the senses and the body, such as the ability to see objects at a distance, etc. By means of the endowment of the body a divinely gifted body, is acquired and also the power of becoming as small as an atom and others (अणिमादिः) (31-32).

The silent repetition of the formulas gives results of the attraction of the gods and through the worship of the Lord, there arises Self-

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realization (समाधि:). The posture is that which is firm and agreeable and which destroys the pairs of opposites (द्वन्द्वनाशः) (33-34).

They are like *padma*, *bhadra*, etc. (06 are mentioned) (34).

The control of breath means a regulated restraint of inhalation and exhalation and is practiced in the 03 ways: *recaka* (expelling the air that is within), *pūraka* (filling in air) and *kumbhaka* (motionlessness of air as if in a well-filled pot) (35-36).

There is also a fourth kind of breath-control in which the air is in its own natural condition and dissociated from the other processes as also it destroys the sins arising out of Nescience (अविद्यापापनाशिनी) (37).

The sense-withdrawal is the drawing away the wandering senses from their objects with its result in the subjugation of the senses (38).

Fixing the attention means the fixing of the mind on some place. It is twofold: the internal on the circle of the navel (नाभिचक्र), the heart, etc., while the external is that of images, etc. (प्रतिमादिकः) (39-41ab).

Meditative concentration (ध्यानम्) is a continuation of the cognition in the circle of the navel, etc. Self-realization (समाधि:) consists in the meditation itself as if devoid of its own form (41cd).

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The three (constituents) धारणा, ध्यान & समाधि are conjointly called संयम, the conquest of which results into the expansion of the vision of wisdom (प्रज्ञालोकः) (42-43ab).

As the समाधि is absolute and indefinable, is higher than these three i.e. the संयम which has to be practiced in the following way. Without the success in the lower step, one should not ascend to the higher, otherwise the Yogi will suffer from ailments, such as hiccough, hard breathing, catarrh (प्रतिश्याय), pain in the ears, teeth and eyes, dumbness, dullness, cough, headache and fever (43cd-46).

These ailments do not occur to the person who enjoys the grace of the Lord (ईश्वरप्रसादेन) (47).

The whole of attributes (धर्मः) perishes time to time in child-hood, boyhood, youth and old age (48).

For a person with his mind outwards, the time passes away always through the left (इडा) and right (पिङ्गला) nostrils, but for one with his mind inwards, affects the cessation of that flow of time with the help of the middling one (सुषुम्णा) (49).

The Susumnā is the path of Absolution wherein time is indeed deceived. Time consists of the moon and the sun with two paths (50).

The soul once separated from the Qualities does not again become the possessor of Qualities like the clarified butter (not

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returning to its previous state of milk) or like the metallic ores (धातवः) turned into gold by the philosopher's stone (रसेन्द्रेण) (51-52).

The practitioners of Yoga should have the knowledge of the arrangement of blood-vessel-tubes (नाडी) like the Susuṃṇā and others. They are: (01-02) Idā and the Paṅgalā are on the left and right region of the nose. (03) Kuhū goes to the genital organ and the anus. (04-05) Viśvodarā and Dhāraṇā go respectively to the left and the right hands. (06-07) Hastijihvā and Yaśasvinī go to the left and the right feet. (08) Sarasvatī goes to the tongue. (09-10) Śaṅkhinī and the payasvinī are on the two sides of Susuṃṇā and go to the two ears. (11-12) Gāndhārī goes to the left eye, and Pūṣan to the right eye (53-58).

A Yogi should know the movement of the vital air, etc. taking place in the tubular vessels (59).

The Yogin becomes the knower of all things by practicing control of mind (संयमः) in their defined objects and then there arises the knowledge of former births (पूर्वजातिपरिज्ञानम्) (60).

By practicing control over mind (01) on elephants, etc. there results the strength of elephants, etc., (02) on the feeling of friendliness (मैत्र्यादि), etc. there results friendliness, etc., (03) on the moon he gets the knowledge of all the constellations of stars, (04) on the pole star (ध्रुवे) the knowledge of the future, (05) on the sun there results the knowledge of all the worlds, (06) on the circle of the navel, there arises the knowledge of the arrangements of the various parts of the body, (07) on the cavity of the ear, there results the

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cessation of hunger and thirst, (08) on the vein of the ear there results steadiness, (09) on the material light results the knowledge of perfected beings (अर्थज्योतिषि), (11) on the tip of the tongue, there results the consciousness of taste and (12) by practicing the control over mind on the tip of the nose there results the feeling of smell (गन्धवेदनम्) (61-64).

The constant practice (01) the complexion of the body becomes beautiful, (02) within a year the hunger and thirst cease, (03) the various powers and perfections are produced, such as moving about as one desires, the knowledge relating to things of the long past, etc. (04) the purification of one's own body and senses, (05) the weakening of old age and death and (06) with the aid of renunciation there results the freedom from the recurrence of re-births (65-67).

The accomplished Yogi acquires 08 Powers, such as (01) becoming as minute as an atom (अणिमा), (02) becoming extremely light (लघिमा), (03) becoming extremely great (महिमा), (04) reaching things anywhere and from anywhere (प्राप्ति), (05) rulership (ईशता), (06) irresistible will (प्राकाम्य), (07) masterful-ness (इशित्वम्) and (08) that power of subduing all things (वशित्व) (68-69).²⁷

²⁷ The chapter ends with the colophon – Thus ends the 10th chapter, known as the system of Patañjali, the theistic Sāṃkhya, in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलि सेश्वरसांख्य-पक्षो नाम दशमं प्रकरणम् ।

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CH 11 (01-66): System of the Vedavyāsa

The believers in the Vedas have derived the essence of the Vedas, from the Mahābhārata based on the system of the Sāṃkhyas and in agreement with all the scriptures (सर्वशास्त्राविरोधेन) (01).

This world is made from two elements, viz., the Person and the Primordial Matter, among which the higher (i.e. the Person), abides in the 'city' made up of the rudimentary elements (02).

The rudimentary elements are the subtle characteristics called the three Qualities. The Primordial Matter denotes the (condition of) equalization of these Qualities (गुणसाम्यम्)²⁸ called *Sattva*, *Rajas* and *Tamas* (03).

A man is bound when swayed by the Qualities. He is emancipated from the bondage through the discriminative knowledge (विवेकधीः). The nature of the Qualities decides a person as a soul of the best, the middling or of the worst kind (04).

05-6ab They are as under:

No.	Person	Temperament	Nature
01	Best (सात्त्विकः)	Phlegmatic (श्लेष्म)	Watery
02	Middling (राजसः)	Bilious (पित्त)	Fiery
03	Worst (तामसः)	Rheumatic (वात)	Windy

²⁸ Cp. Śrīmadbhāgavata Mahāpurāṇa (3/26/10):
यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥

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The *Sattva* is white (in colour), the *Rajas* red, and the *Tamas* gray-black (धूम्र+ वर्णम्) (06cd).

The persons endowed with those Qualities have the nature of water, fire and wind, i.e. white, red and black (in color). They are distinguished by means of their respective appearances, activities, etc. (07)

The distinctive features of a *Sāttvika* person are the colour of lotuses or of gold, etc. (29 characteristics and 17 qualities are enlisted) (08-15ab).

The distinctive features of a *Rājasa* person are such as extreme thirst, etc. (27 characteristics and 19 qualities are enlisted) (15cd-24).

The distinctive features of a *Tāmasa* person are such as wretchedness, etc. (12 characteristics and 23 qualities are enlisted) (25-30).

The²⁹ characteristics of the five elements equivalent to the three Qualities (of the *Sāṃkhya*s) (31ab).

The five kinds of constituent materials are different from one another and the body functions by them. Skin, flesh, bones, marrow and tendon (स्नायुः) in the body are made up of Earth. Power, anger, eyes and heat are derived out of Fire and it also digests (जलयते) the food. Ears, nose, mouth, heart and abdomen (कोष्ठम्) are the outcome of the Ether. Phlegm, bile, sweat, fat and blood are derived from

²⁹ SSS 11/31 comprises of 06 lines.

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Water. The Inspiratory vital air keeps the embodied beings living. The Circulatory vital air (व्यानः) develops the beings in size. The Excretory vital air (अपानः) pushes (the impurities) downwards. The Digestive vital air exists in the centre (of the abdomen). The Upward expiratory vital air makes one breathe-out and to utter (31cd-37).

The³⁰ quality of smell characterizing the Earth consists of the nine kinds: the agreeable-like, the disagreeable-like, sweet, pungent, diffusive, inherent, delicate, powerful and the distinct (38).

The quality of taste characterizing the Water consists of the six kinds: sweet, saltish, bitter, astringent, sour and pungent (39).

The quality of form characterizing the Fire consists of twelve kinds: short, long, stout, square, rotund (वृत्तवान्), white, black, red, blue, yellow and tawny (40-41ab).

The quality of sound characterizing the Ether consists of seven notes: सा (षड्ज), रे (ऋषभ) and ग (गान्धार), म (मध्यम), and प (पञ्चम), ध (धैवत) and नि (निषध i.e. निषद) (41cd-42ab).

The quality of touch characterizing the Air consists of twelve kinds: hot, cold, pleasurable, painful, smooth, clean, hard, sticky, fine, thick, soft and rough (42cd-43).

One lives well with consciousness with the aid of the five constituent materials of the body, if they are organized. But if they

³⁰ SSS 11/38 comprises of 06 lines.

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become disorganized, one loses consciousness. In embodied beings, the Water, Fire and Air are ever active and wakeful (44-45).

Viṣṇu has four forms of manifestation and has created the world in four ways (46ab).

He has also created the four classes like the Brahmin, the Kṣatriya, the Vaiśya and the Śūdra, with their respective natures determined by qualities and with their colours like white, red, yellow and black respectively. The law books describe their vocations (कर्म) (46cd-47).

Vedavyāsa (मुनिः) establishes the competence (अधिकारित्वम्) to the righteousness leading to the Absolution (48).

Vedavyāsa has ordained the duties (कर्माणि) of the persons in the scriptural sections dealing with works, worship of the divinity and with the wisdom (49).

Among those twice borns the Brahmins are straight-forward, etc. (05 qualities are listed) (50).

Among those twice borns the Kṣatriyas are fond of enjoying objects of desire, etc. (06 qualities are listed) (51).

Among those twice borns the Vaiśyas who live by tending cattle, etc. (05 qualities are listed) (52).

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Among those twice borns the Śūdras who are fond of injuring others, etc. (05 qualities are listed) (53).

Lord Viṣṇu is the bestower of Absolution (मोक्षदः) on all in consequence of their own works following the 03 Qualities of सत्त्वम्, रजः and तमः (54-56).

Viṣṇu Himself takes the names of Brahmā, Viṣṇu and Śiva who under the influence of the सत्त्वम्, रजः and तमः performs the creation, sustentation and destruction (सृष्टि+स्थिति+लयान्) (57).

By means of the conduct, nature, etc. all the gods are endowed with the सत्त्वम्, the demons (असुराः) with the रजः and the devils (राक्षसाः) with तमः (58).

The gods lean to righteousness, while the demons and the devils lean to the vice. The goblins and others also lean to the vice which is distinguished by रजः and तमः (59).

One should wish knowledge,³¹ prosperity,³² health and Absolution (मोक्षम्)³³ from Lord Śiva, the fire-god, the Sun-god and Lord Viṣṇu (जनार्दनात्) respectively (60).

³¹ The knowledge is wished for from Lord Śiva (BhP. 2/3/7c).

³² The prosperity is said to be wished from the goddess, the Sun-god (विभावसु) offers the luster (BhP. 2/3/3ab).

³³ Cp. BhP. 2/3/10: अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥

Chapter 02

A person knowing his own duty (धर्मवित्) has to adopt his own duty in whatsoever category (पक्षे) he is born here (in the worldly existence) (61).

Those endowed with the Quality of सत्त्वम् must adopt the duties, enjoined in the three Vedas, while those endowed with the रजः and तमः adopt the duties given out in the Atharvaveda and again they have to worship Viṣṇu,³⁴ Brahmā and Śiva (62-63).

Viṣṇu favours all and especially to those who perform their duty. One attains Absolution (मुच्यते) by performing one's own duties (64-65).³⁵

CH 12 (01-99): System of the Vedānta

The author establishes the system of Vedānta (01).

The wise persons possessing the mastery over the four prerequisites like the discriminative power and others, are qualified for the knowledge of the Brahman the import of the Upaniṣadic passages like "Thou art That" (तत्त्वमसि) (02-03).

³⁴ The line 11/63ab वेदत्रयोक्ता ये धर्मास्तेऽनुष्ठेयास्तु सात्त्विकैः । (Just as our sacrifices culminate to us in the attainment of Viṣṇu, so also....) indicates (01) the involvement of the author in representing Vedavyāsa's view and (02) Vedavyāsa's doctrine is Sāttvika and hence the deity presiding over his doctrine is Lord Viṣṇu.

³⁵ The chapter ends with the colophon - Thus ends the 11th chapter, known as the system of the Mahābhārata as enunciated by Vedavyāsa, in the Sarva-darśana-siddhānta-saṅgraha composed by the venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्गहे वेदव्यासोक्तभारतपक्षो नामैकादशं प्रकरणम् ।.

Chapter 02

The meaning of the word 'That' in the "Thou art That" is the Supreme Lord (परेश्वरः), the meaning of the word Thou is any being before (us) and the meaning of the verb art (असि) is the identity between That and Thou similar to the identity expressed in sentences like This is that man (सोऽयं पुरुषः) (04-05).

The argument is raised that the sentences like "Thou art That" have no association with any action. It is only a mandatory injunction (विधिः) that induces activity (प्रवर्तकः) (06).

The sacrificers, referred to by means of the injunctions like "The self is to be known" (आत्मा ज्ञात्यव्यः), are eulogized in the discussions carried out by Āruṇāṣṣ (07).

The Self (आत्मा) is different from the intellect, senses and the body, is all-pervading (विभुः), unchangeable (ध्रुवः), and appears to be many, manifesting itself in every ground of habitation (08).

The argument that the enquiry into the Brahman (ब्रह्मजिज्ञासा) is fruitless because the verbal form of the potential mood (लिङ्) is not the only means to activity (09).

The sentences like "A son has been born to you" (पुत्रस्ते जातः), though not characterized by the potentiality (लिङ्) lead one to activity (10).

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The injunctions like ‘The self has to be known’, enjoin the knowledge relating to the Brahman to those who are deluded by Nescience (अ-ज्ञानात्) (11).

The view that a person performing injunctions and abstaining from the prohibitions declared in the Scriptures acquires knowledge and that too, without any instruction from a holy master (गुरुवाक्यानपेक्षया), is not right, because the true knowledge of the reality cannot be obtained by means of mere works (12-13).

It is declared in the Āruṇi that the knowledge arises through the favour of the holy master (गुरुप्रसाद). Works give an in-bent leaning to the mind and disappear like clouds at the end of the rainy season (प्रावृडन्ते घना इव). In the case of one whose mind is bent inwards, and being qualified to receive the knowledge of the Brahman, the sentences like “Thou art That” induce the enquiry into the Brahman (ब्रह्मजिज्ञासा) for which they are commented upon (14-16).

The Self remains unmanifest itself to a person without the grace of the Holy Master (17ab).

The universe of the five elements is produced out of Nescience. It is an illusory manifestation (विवर्तम्) of the Brahman (17cd-18).

The Nescience is contrary to the true knowledge of the nature of the Self and it is declared to be beginning-less and existing in a gross as well as in a subtle form (19).

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The order of evolution is from the Self the element of ether is evolved; from ether the air, from the air the fire, from this fire the water from the water the earth, and from the earth the paddy and other plants have arose.³⁶ From plants the food comes forth; from the food the man of five sheaths (20-21ab).

The creature (जनः) is made up of the subtle elements grossified. Beasts, men and gods are the varieties of such created beings. One becomes a god through the righteousness, a beast becomes through the unrighteousness, while in case of equality of the both (the righteousness and the unrighteousness) a man is born (21cd-23ab).

The food modifies into seven constituents of the body such as, the skin and others. Masculinity and femininity depend on the preponderance of the semen and the uterine blood respectively, while a eunuch is born, when the both are equal. The six vestures of the body like marrow of the bone etc. are produced out of the semen as well as of the uterine blood (23cd-26ab).

The six waves (or feelings) (षडूर्मयः) are hunger & thirst, sorrow & delusion, old age & death (26cd-27ab).

Some controversialists (वादिनः) have the wrong notion that the soul lives here in relation to the five sheaths viz. the sheath of food, of the vital air, of the mind of the consciousness and of the bliss (27cd-28).

³⁶ This concept is similar to that of the - तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः आकाशाद्वायुः । वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥ तै० २/१/१॥.

Chapter 02

The Lokāyatas accept the body as the Self made up of food, as the affix *mayat*³⁷ is used in the sense of modification (29).

According to the Ārhatas (Jainas) the Self is that consisting of life (प्राणमयः). According to the Bauddhas the Self is one consisting of consciousness (विज्ञानमयः) and nothing beyond. According to some Vaidikas the Self is one consisting of bliss (आनन्दमयः). According to the believers of the principle of Egoity (अहङ्कार) the self is the one consisting of the mind (मनोमयः) (30-31).

According to the Mīmāṃsakas the Self is untouched by the quality of being the agent, etc., while according to the Ritualistic Mīmāṃsakas the Self is the agent, because no ritual work can be carried out otherwise. But in fact, the soul does not possess the characteristics of Brahmin-hood and other distinctions like the class-divisions, caste, stages of life, conditions of age, and other differences (32-36).

Therefore the agent of actions is understood to be some hypothetical (काल्पनिकः) (37ab).

The Self shines forth, after the five sheaths of the soul are declared with “not this, not this” (नेति नेति),³⁸ which is the Supreme Brahman. All other is called the Nescience (अविद्या) that covers up and conceals the true nature of the self, and gives rise to illusory projections (विक्षेपान्) (37cd-38).

³⁷ This has been fully discussed in the BS. 1/1/5 by Ādi Śaṅkarācārya.

³⁸ Cp. Br. Up. 2/3/6.

Chapter 02

Egoity is the illusory projection producing the bondage of action through desire. The Egoity is the root of all cosmic illusion resulting into the misery wherein there are differentiations of knower, the means of knowledge, the object of knowledge, etc. (मातृमानप्रमेयादि), as it were they are true (39-40).

One can not experience the self as actionless (निष्क्रियस्य), associationless, independent and undesiring conscious (41).

The Egoity is non-intelligent and yet consciousness is superimposed (42).

The body pointed out by the word “this” (इदम्+अंशः) consists of two parts: the life (प्राणः), the basis of activities (क्रियाश्रयः) and intellect as well as mind (मनः), the basis of knowledge (ज्ञानाधारः) (43).

The body of the principal vital air (प्राणः) consists of physical movements (चेष्टादयः), the five vital airs and the sense organs, etc. (कर्णाद्याः) (44).

The internal organ consists of the intellect (बुद्धिः) and the mind (मनः). The pure and simple Self does never directly shine out in the I-ness (or egoity) and hence the attributes like leanness, etc. (कृशादयः) are not the attributes of the Self. The Self is distinct from the knower, the means of knowledge, and the object of knowledge (मातृमानप्रमेयेभ्यः) (45-47).

Chapter 02

The not-self (अनात्मा) can never be the object of perception, because (1) no one has the cognition as I am a pot, the body possesses form (or color), etc., (2) it is perceivable, non-intelligent and made up of the elements (भौतिकत्वतः), (3) it is fit to be eaten as food by dogs, etc. and (4) the consciousness shines forth and not the body (48-50).

The Lokāyatikas' concept of the body (merely) made up of food (अन्नमयः) cannot be the Self. The principal vital air (प्राणः) also cannot be the Self, because of its being aerial and non-intelligent (51).

Similarly the senses and the mind also cannot be the Self (52).

The happiness alone constitutes the essential nature of the Self. The *prāṇa* supports the sheath made up of food. The mind supports the sheath consisting of the principal vital air and the Supreme Self, Govinda, who is Existence-Knowledge-Bliss, supports the sheath made up of the mind (53).³⁹

The Self named Viśva experiences objects by means of the external senses, during the waking state. The Self named *Taijasa* experiences in dreams by means of the mind. The Self named *Prājña* abides in the mind swallowed up by the darkness of ignorance (54-56).

³⁹ SSS 12/53 comprises of 06 lines.

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The life-force abides during the dreamless sleep (स्वापे) and there is the endurance of bliss. The person remembering his immediately past condition, speaks out “I slept happily (57-58).”

The happiness cannot be derived out of the sense-objects, as there are no objects perceived. The illusion of happiness is the absence of pain (59).

The counter-correlative (प्रतियोगी) is not perceived, the absence can be apprehended because, the apprehension of feelings is experienced (60).⁴⁰

The reply is that the happiness of deep sleep is experienced and the sleeping person cannot be a witness of any absence of voluntary consciousness (61).

In the absence of the counter-correlative (प्रतियोगि+अ+ग्रहात्) of a Negation in the deep sleep, the character of such a counter-correlative belongs to pain. The Prabhākaras do not admit the Negative proof of things (62).

According to the Naiyāyikas, the Negative proof relating to the negation of existence does not differ from the Direct Perception. This (according to Ādi Śaṅkarācārya) is the foolish philosophic view of the Self existing like a stone in the state of Absolution (मोक्ष) owing to the cessation of pleasure, pain, etc. Thus it is established that the Self is the witness of Nescience and also of being eternal bliss (63-64).

⁴⁰ SSS 12/60 comprises of 06 lines.

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As the reply of the plurality of souls i.e. If the soul is one in all beings, any man dying, all will have to die or any being born, all will have to be born. In relation to the numerous bodies, the plurality of souls must be accepted. We ask whether Plurality in relation to the souls would pertain either to the body or to the Self. If to the body, the plurality of bodies is proved (65-68).

There may be the differentiation in relation to the self, of the nature of pure consciousness. It may occur in relation to one and the same man, like one and the same moon becoming many in relation the different vessels of water (69).

The Self is distinct from the five sheaths of the soul (पञ्चकोशेभ्यः) and from the six modifications⁴¹ of all produced things and from the six waves⁴² of infirmity (70).

The Self is distinct from the body, the senses, the mind, the intellect, the vital airs and egoity. It is one in all bodies, immodifiable (निर्विकारः), untainted (निरञ्जनः), eternal, non-doer of actions, self-luminous, all-pervading and free from the experience of enjoyments (भोगविवर्जितः) (71-72).

⁴¹ The six modifications (भावविकारः) are: (1) Origin (जन्म), (2) Existence (अस्तित्व), (3) Growth (विपरिणामः), (4) Transformation (वृद्धिः), (5) Decay (अपक्षयः) and (6) Destruction (नाशः).

⁴² The six waves of infirmity are: (1) hunger (बुभुक्षा), (2) thirst (पिपासा), (3) sorrow (शोक), (4) delusion (मोह), (5) old age (जरा) and (6) death (मृती).

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It becomes the doer and the enjoyer, when characterized by limiting adjuncts, gets polluted with desires, etc., and tainted within the body by means of Egoity, etc. (73).

Accordingly, being enveloped in the eightfold bondage (बन्धकाष्टकवेष्टितः) transmigrates in obedience to actions in bodies of Brahma to immoveable things (स्थावरान्तेषु), attains the world of the manes through meritorious works and the other such worlds goes to the hell, etc. through prohibited works, while through the wisdom (विद्यया), it attains the state of Brahman, but devoid of that he gets the state of low creatures (क्षुद्रताम्) (74-75).

The Self is one and even Supreme. It has the three worlds created for Itself by Itself. Its distinguishing conditions like bondage, freedom, etc. are possible (घटनाम्) as in dreams (76).

Or the souls are many and are characterized by the Nescience (अज्ञान) giving rise to the cycle of rebirths. The Nescience (अविद्या) is beginning-less. Both these ideas are appropriate, as they form a distributive aggregate (व्यष्टि+देहात्): Oneness due to the totality (समष्टि+दृष्ट्या), and the plurality due to the individual (व्यष्टि+दृष्ट्या) (77-78).

It is both the consciousness and Nescience, the witness of all things, consisting of non-intelligence and is always in possession of omniscience (79).

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In dreamless sleep and other states it is coated fast by Nescience, it is merely illusion (मायामात्रः) and is capable of remembering other re-births as an embodied being (80).

It transcends the five states⁴³ in which it manifests and is the knower (प्रमाता) that knows the Brahman (81).

The proof (मान) is a means of true knowledge or it is that which destroys ignorance (अविद्या) and it is of two kinds: being differentiated into incomplete (सशेष) and complete (अशेष) depending on the removal of the ignorance effected thereby and it is derived from the passages like 'That thou art' (तत्त्वमसि) (82-84ab).

Perception, Inference, Analogy, Scripture, Circumstantial Presumption (अर्थापत्तिः) and Non-perception are the means of proof and are comprised within phenomenal experience (व्यावहारिक) though not applicable to the Self. It is known by Itself, incapable of being realised and is beyond speech and thought (वाङ्मनोऽतिगः) (84cd-86ab).

The theory of Hiranyagarbha does not differ much from the Vedānta (86cd).

The Person is Bliss. The Primordial Matter (प्रकृति) is Nescience. Knowledge is of two kinds: inwardly directed is turned towards Bliss and outwardly directed is turned towards outside objects. The illusory modifications (विवर्त) of the Nescience pertaining to the Self

⁴³ The five states are: (1) Childhood (बाल्यम्) (2) Youth (कौमारम्) (3) Manhood (यौवनम्) (4) Old age (वार्धकम्) and (5) Death (मरणम्).

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constitute the fivefold rudimentary elemental principles (तन्मात्रा+पञ्चकम्) which produce the five internal instruments (1) the mind, (2) the intellect, (3) ego, (4) the faculty of attention (चित्तम्) and (5) the knowership (87-89).

Egoity consists of the element of earth. Knower-ship is born out of the Ether. These two are the instruments (करणद्वयम्) manifesting themselves in the agent-ship. The intellect is born out of the element of fire, the faculty of attention from the water and the mind from the air (90-91ab).

Each of the five elements of earth, etc., is characterised by five attributes (गुणपञ्चकम्) such as (91cd): The earth evolves egoity, the vital air of inhalation, the nose and smell, the organ of evacuation (पायु). The water evolves the mind of the vital air of exhalation (अपान), the tongue, taste and the organ of reproduction (उपस्थ) (92).

The fire evolves the intellect, the vital air (उदान) rising up the throat, the eye, colour (or form) and the feet. The air evolves the mind, the vital air of diffusing through the whole body (व्यान), the skin, the sense of touch and the hands (93).

The ether evolves the knower-ship, the vital air of digestion (समान), the ear, sound and speech (94ab).

The five subtle elements evolve 05 attributes from each other things (94cd).

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The earth evolves bone, skin, flesh, blood-vessels (नाडी) and hair on the body. The water evolves urine, phlegm, blood, semen and the marrow of bones (मज्जा) (95).

The fire evolves sleep, thirst, hunger, sexual appetite and laziness. The air evolves walking, jumping, climbing, rising up and obstructing. The ether evolves desire, anger, covetousness, fear and infatuation (96).⁴⁴

In the Śrī-Bhāgavata-Purāṇa, Lord Kṛṣṇa himself has taught to Uddhava the path of those, who have renounced all worldly attachments (अवधूत+मार्गः) (97).

After learning (श्रुत्वा) these well abridged (संक्षिप्तान्) conclusions of all the systems culminating in the Vedānta, one knows the truth and becomes a learned person in this world (98).⁴⁵

Observations:

The titles of both the works (viz. Sarva-siddhānta-saṅgraha and Sarva-darśana-saṅgraha) clearly bespeak the content and the motive of the composition along with the persons who are qualified for competent (अधिकारिणः) to learn, read or to study them.

The SSS as the name denotes, a compendium of the principles of all the systems (सर्वेषां सिद्धान्तानां सङ्ग्रहः) presents the principles or tenets of 11 systems and hence there is no lengthy discussions nor advanced argumentation of the Logic, because the motive of the SSS

⁴⁴ SSS 02/66 comprises of 06 lines.

⁴⁵ The chapter ends with the colophon - Thus ends the 12th chapter known as the system of the Vedānta in the Sarva-darśana-siddhānta-saṅgraha composed by venerable Śaṅkarācārya - इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदान्तपक्षो नाम द्वादशं प्रकरणम् ।

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is to present briefly⁴⁶ the general view of the systems to be known or learnt by the beginners.

The SDS as its title indicates, a compendium of all the systems of philosophy (सर्वेषां दर्शनानां सङ्ग्रहः), presents almost all the principles of 16 systems of Indian philosophy and hence it contains a large amount of quotations and references along with an advanced logical argumentation. Hence the qualified person is obviously a student of advanced level, if not a profound scholar. While comparing the style of presenting various theist and atheist theories, one comes across the striking difference. Sāyaṇa Mādhava, the author of SDS gives not only vivid elaboration of the tenets of different theories but also provides details, though he cuts short the discussion with the words like, “the text being bulky, being afraid of the extreme extension of the text, one would be aloof by the extreme extension of the text, fear of bulkiness of the text, fear of extreme extension.”⁴⁷

It is clear that the SSS is an Introductory text for the beginners of the system of philosophy especially the doctrine of Absolute Monism (केवलाद्वैत) while the SDS aims at the scholarly presentation of all the advanced readers, perhaps an utmost useful text to be exercised in the discussions of the scholarly assemblies (शास्त्रार्थ-सभा).

⁴⁶ (1) नैयायिकस्य पक्षोऽथ संक्षेपात्प्रतिपाद्यते ॥६/१अब ॥

(2) प्रभाकरगुरोः पक्षः संक्षेपादथ कथ्यते ॥७/१अब ॥

(3) साङ्ख्यदर्शनसिद्धान्तः संक्षेपादथ कथ्यते ॥९/१अब ॥

(4) वेदान्तशास्त्रसिद्धान्तः संक्षेपादथ कथ्यते ॥१२/१अब ॥

⁴⁷ (०१) ग्रन्थभूयस्त्वभयाद्... (पृ. ३०)। (०२) ग्रन्थविस्तरभीरुभिः... (पृ. ७९)। (०३) विस्तरभीरुणोदास्यत... (पृ. २१०)। (०४) ग्रन्थबहुत्वभियोपरम्यत... (पृ. २५१)। (०५) सङ्ग्रहमुपक्रममाणैरस्माभिर्विस्तरभिया... (पृ. ३२१)। (०६) ग्रन्थभूयस्त्वभयाद्... (पृ. ३२८)। (०७) विस्तरभिया न प्रस्तूयते... (पृ. ४१४)। (०८) तदलमकाण्डताण्डवकल्पेन... (पृ. ६०६)। (०९) तदलं काव्यमीमांसामर्मनिर्मन्थनेन... (पृ. ६१३)। (१०) विस्तरभियोपरम्यते... (पृ. ६८४)। - सर्वदर्शनसंग्रहः (श्रीमन्माधवाचार्यकृतः) सं. उमाशंकर शर्मा ‘ऋषि’। चौखम्बा विद्याभवन। वाराणसी। २००४।

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(01) The benedictory stanza (मङ्गलाचरण) of the SSS, “We worship the Being variously understood by different philosophical controversialists in all (their several) systems of philosophy and who is indeed the one Brahman to be realized in the Vedānta.”⁴⁸ when compared to that of the SDS,⁴⁹ and also to that of the गीता⁵⁰ & the अपरोक्षानुभूतिः⁵¹ seems closer to the usual style of Ādi Śaṅkarācārya, because the subject matter or the plot-suggestion (वस्तुनिर्देश) is employed.

SDS discusses the doctrine of Buddhism on the second number while the SSS discusses it on the 4th number. It shows that the 04 sub-systems of the Buddhism presented in Mādhyamika (1-17), Yogācāra (18-26), Sautrāntika (27-33) and Vaibhāṣika (34-73) were not under one head, but it is probable that afterwards they might have joined their hands and that is why the SDS (14th Cent.) refutes them in one chapter No. 02.

Only 03 atheistic doctrines (नास्तिक) viz. (1) Bṛhaspati (also called Lokā-yatikas, 1/25) (2) Ārhatas i.e. Jainas and (3) Bauddhas, and

⁴⁸ वादिभिर्दर्शनैः सर्वैर्दृश्यते यत्त्वेनेकधा ।

वेदान्तवेद्यं ब्रह्मेदमेकरूपमुपास्महे ॥१/१॥

⁴⁹ नित्यज्ञानाश्रयं वन्दे निःश्रेयसनिधिं शिवम् ।

येनैव जातं मह्यादि तेनैवेदं सकर्तृकम् ॥ स०द०सं० - मङ्गलाचरणम् १॥

I worship Lord Śiva, the abode of eternal knowledge, the storehouse of Supreme felicity; by whom the earth and the rest were produced, in Him only has this all a maker.

⁵⁰ ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।

अण्डस्यान्तस्त्वमे लोकाः सप्तद्वीपा च मेदिनी ॥ गीता - मङ्गलाचरणम् ०१॥

Om ! Nārāyaṇa is higher than the Unmanifest. The (Cosmic) Egg comes out of the Unmanifest. All these worlds, including the earth with its seven islands, are in the Egg.

⁵¹ श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ अपरोक्षा० १॥

I bow down to Him – to Sri Hari (the destroyer of ignorance), the Supreme Bliss, the First Teacher, Ishwara, the All-pervading One and the Cause of all Lokas (the universe).

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hence he does not introduce their sub-sects. It is to be noted that these 03 are recognised as the rivals, as they are antagonist (विरोधि) to the Vedic path or sects (मार्ग).⁵²

The idea in relation to the Self (आत्मा) (SSS 2/7) that the intelligence, is found to be embodied in the modified forms produced like the red color from the combination of betel, arena-nut (पूग) and lime (चूर्णम्)⁵³ which can be well compared with धातुलीनमुपसर्ग इवार्थम् ।(शिशुपालवधम्-१०/१५).⁵⁴

Under SSS 4/55 only, Ādi Śaṅkarācārya employs the verse in the शार्दूल-विक्रीडितम् metre describing the Supreme Wisdom, free from all intrinsic duality and pure like the firmament, which is the source of all wealth.

- x - x - x - x -

⁵² बृहस्पत्याहर्तौ बुद्धो वेदमार्गविरोधिनः ।

एतेऽधिकारितां वीक्ष्य सर्वे शास्त्रप्रवर्तकाः ॥१/२४॥

⁵³ जडभूतविकारेषु चैतन्यं यत्र दृश्यते ।

ताम्बूलपूगचूर्णानां योगाद्राग इवोत्थितम् ॥२/७॥

⁵⁴ सन्तमेव चिरमप्रकृतत्वाद्प्रकाशितमदिद्युतज्ञे ।

विभ्रमं मधुमदः प्रमदानां धातुलीनमुपसर्ग इवार्थम् ॥१०/१५॥