CHAPTER 03

Literary Style of Sarva-siddhānta-saṅgraha

(pp. 124 - 154)
Adi Śaṅkarācārya’s order of chapterization is logical, as he starts with the general philosophy to the more and advanced systems of philosophy. This means that his plan of presentation starts with less important systems to the important and even more important system ending with the most important i.e. his own system of Vedānta in chapter 12. The system of Yoga therefore, comes closer to the Vedānta,¹ at the same time Vedavyāsa’s system chapter 11 is near most to the Vedānta chapter 12.

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

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

¹ Many a times it is argued that Adi Śaṅkarācārya has not paid due attention to the system of Yoga while writing his commentary on the Brahmasūtra एलेन योग: प्रत्युक्त: (२/१/३). But this is just the view of the sutrakāra and not of the Bhāsyakāra, because the Bhāsyakāra i.e. Adi Śaṅkarācārya has taken immense help of the system of Yoga in almost all of his texts like विवेकचूडामणी:, अपरोपक्षात्मृति:, etc.
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(01) Well known order of 06 Systems

1. In the stanza\(^2\) (SSS 1/23) Ādi Śaṅkarācārya has changed the well known order of the 06 systems of philosophy as Kapila (सांक्य), Jaimini (पूर्वभौममूर्ति), Vyāsa and Patañjali (योग), instead of Kapila, Patañjali, Jaimini and Vyāsa. Hence it shows that till his times the order and the clubbing of the two-two were not prevalent.

1/1 Under SSS 4/38 the author has given an independent statement\(^3\) offering the solution and his own specific remark regarding the four sects of Bauddhas who are one spiritually but still quarreling mutually on the point of the mundane matters (व्यवहार). This shows that the above 04 subsystems viz. Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas, are not totally separate as systems but they are 04 sects of one philosophy.

1/2 He does not follow the chronological order of the two founders of the Pūrvaṁmāṁśa School of 02 grounds, because (1) Prabhākara (CH 07) is philosophically nearer to the doctrines of Vaiśeṣika - Nayāya (Chs. 05 & 06), (2) Kumārilabhaṭṭa (CH 08) is philosophically nearer to the doctrines of Saṁkhya - Yoga\(^4\) (Chs. 09 & 10) and lastly the two branches of the Uttaramāṁśa i.e. Vedānta of Vedavyāsa (CH 11) and of Ādi Śaṅkarācārya (CH 12).

\(^2\) अक्षापत: कणांदश कपिले जैमिनिस्थाय।
 व्यास: पत्धशिक्षान्तै वैदिकात: सुवृत्तकारत:।।१२३।।

\(^3\) जनुरामिवौ बौद्धानामेवमध्यम्वत्तत्त्विनाभिः।
 व्यावहारिकभेदेन विविधत्वनिवस्तरसमस्यो एव।।३८।।

\(^4\) Cp. जीवात्माम् प्रकृत्यस्य ज्ञाते प्रत्याशयनति।
 प्रत्याहारिकं योगममथ्यसन्धिहितक्रियः।।१८/३६।।
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1/3 It is remarkable that the system of Prabhākara is given prior (i.e. CH 07) to that of Kuṃārila’s (CH 08). The only reason behind it, seems to be that the system of Kuṃārila is nearer to the Kevalādvaita of Ādi Śaṅkarācārya.

(02) Direct involvement (bold style)

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

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

2/3 There are ample evidence of Ādi Śaṅkara’s direct involvement such as, (01) “Given out by me” (मथाप्रोक्तालि) and (02) “To be learnt in detail through the mouth of a preceptor” (ज्ञातव्यानि गुरूपूर्ववात) in SSS 9/29,8 (03) “I shall narrate or discuss” (बक्ष्ये) in SSS 10/1,9 (04) “I
now describe” (बख्षे) in SSS 11/31, 10 (05) “We give the justificatory reply” (ब्रूमः) in SSS 12/9, (06) “Tell (me)” (बच) in SSS 12/46, (07) “Here we give (this) reply to the objection” अत्र ब्रूमः समाधानम् SSS 12/61 and (08) “tell (us)” (बच) in SSS 12/68. 11

(03) Succeeding refuting the preceding

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

(a) “The element (known as) ākasa is declared by us (i.e. the Sautrāntikas) to be (the same as) the ultimate atom. It has to be merely a notion.” (SSS 4/31). 12 (b) “The divine Lord, who has been declared (to exist) by the Vaiśeṣikas and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us. Now, he is disproved (by us thus).” SSS 4/56. 13 (c) “No effect is here produced without (a producing) action; and it is proved by us (i.e. the Naiyāyikas) that this action has to be preceded by efforts, because it has the character of an action like the actions of persons like us.”
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6/15.14 (d) “It may, however, be objected (here) that, (even) without the Vedas, the Yogis perceive directly and clearly (what is) Piety, in the manner of (other persons perceiving) the fruit of the emblic myrobalan when placed on the palm of the hand. How (then) can the Vedas be the sole source of authority (in relation to Piety)? It is not right to say so (in objection), the Yogis cannot be different in nature from such as are like ourselves.” 8/25 (e) “Our sacrifice i.e. the sacrifice enjoined for us” (वागोस्माकम् SSS 11/63) where our means the सात्तिक persons.

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

गतोऽस्तमकः भातीन्दुर्यात्ति वासाय पश्चिमः।

इत्यविभादिस्ते काव्यो वाचायनि प्रचक्षे॥काव्या० २/८७॥

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

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

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14 कार्यं क्रिया विना नात्र सा क्रिया वन्नूविविका।
 क्रियात्वा वातावद्यान्तिभवभास्यामिक्रिया यथा॥१६/१६।।

15 पश्चिमित बोगिनो धर्म कथं वेदेकमानता।
 तथरुत्तमं योगी स्वास्तस्मादविविलक्षणं॥८/२५॥

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Arhatas refers to the Lokāyatikas,\(^{17}\) in 4/19 & 25 Mādhyamikas,\(^{18}\) in 4/30 to Yogācāras,\(^{19}\) in SSS 4/57 to Vaiśeṣikas,\(^{20}\) in 9/33 the Sāṃkhya,\(^{21}\) and in 12/68 it refers to the Naiyāyikas\(^{22}\) (SSS 12/66-72).

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

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

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

\(^{17}\) अद्वैत सद्वेच्छन्ति नात्मक भवेति।

\(^{18}\) लोकायतवाद्यति न स्यान्ते तत्सिद्धत्यागाद्वातः: ||३/४||

\(^{19}\) लोकायतवादीत्तथा प्रभावान्वले॥४/१९॥

\(^{20}\) लोकायतवादीत्तथा प्रभावान्वले॥४/२०॥

\(^{21}\) सुकस्तेनाय प्राणायान्ते न चेत्त्रात्मान्ते सम्भवेतु॥४/३०॥

\(^{22}\) सि एव म: प्रमाण यथा विवेकावृत्तिः॥४/५७॥

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

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

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

(04) Arguments and Solutions

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

23 अति विद्वानं ज्ञानो वेदार्थबढण्डं भस्मगणयतम्।
बुद्धिशीघ्रविनाजीविखेरितं वृहस्पतिः।।२५०॥
24 सवर्तशास्त्रविवेचने व्यापकोह भारते द्विये।
गुहाते साधवपश्चित्रे वेदसारोग्य वैदिके:।।१९॥/१॥
4/1 Under SSS 4/30 the second line “Even according to that same (process of reasoning), if there be no external object, (then) there can be no perceptive knowledge (of objects)” which is an example of his style of incorporating the arguments and the solution in the same verse.

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

4/3 Waters have the quality of taste (आपि: सस्याः: SSS 5/21) is different from Tarkasaṅgraha which defines the element of water as, Water is that which possesses cold touch (शीतस्पर्शावत्य आपि: ||११||).25

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

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

4/6 He has given the syllogism to refute the arguments of others, as in (i) SSS 6/23, “The scriptures of Buddha and others are unauthoritative (अप्रमाणं) like the speech of the insane (अन्न्तानाम), because they were neither wise nor trustworthy (अनाम) as well as in (ii) SSS 8/12-13, “The Vedas are no authoritative means of knowledge, because they possess the characteristics of spoken sentences (even) like the sentences of the man in the street (रथ्यापुष्पवाक्यवत) and they are not authoritative, because they are the productions of unwise and untrustworthy persons, like the speech of the insane (अन्न्तानाम). These arguments are quite ineffective (अप्रयोजकः), because the Vedas do not need any authoritative means (अनन्तप्रकटतामात्र) of knowledge.”

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

26 तत्रवादायणकृत्ययुगमुखमानर्यात्संि०||४/२०||
27 वेदोपन्माण काय्यवादमुखमानर्यात्संि० ||
अवानामप्रकाशित्वादमुखमाना यथा चचः ||
तद्वक्तामाहों हेतूः भवेत्तप्रयोजकाः ||
काय्यवादमाहेत्यम न भवतप्रमाणता ||३२-३३||
28 बादबन्व ब्रह्मीणमिनकृतत्वात सुनम्बन्ध ||भृषूः शां २/२/०८||
29 वेद स्तरभावत तद्वक्तार्थिय सुन्दरभा ||
वेदर्ष नित्याधिप्रकाश प्रामाण्योत्पत्तेः ||४/१६||
establish their authoritativeness. With the help of which evidence (प्रमाणेन) would the Lord be assumed to exist? Thus, it is well established (सुस्थितम्) that the Vedas are authoritative themselves.

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

4/9 Ādi Śaṅkara’s style is very much clear in the 02 verses wherein he has presented the arguments of an opponent (प्रतिवादी) following the doctrine of the combination of knowledge and action (ज्ञानकर्मसमुच्चयवाद:) which is discussed and refuted by him in उपोद्धात of his commentary (under 2/10) on the Gītā and the words कर्मभिः: केवलेः: also remind one the phrase तत्समाद्ितताताश्च केवलादेव तत्त्वज्ञानायमोक्षप्राप्तिः: कर्मसमुच्चयादितिनिश्चितोत्सरः:

(05) Enumeration of topics or elements

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

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30 सवेस्यप्रणीततः प्रमाणप्रकाशः कारणम्।
तदुस् प्रमाणेन कैमेत्वस्वरूपस्य ||८/२०॥
31 cf. ननी पूज्याति चने॥(पाणिनि ३/२/१२०)
32 (१) स्यादेक्तकामकम्ब्र्रिणि प्रतिपितामि वर्जयान्।
विवेकेन कर्म कृष्णायोऽऽशुद्धान्त:करण: पुराणि ||९२/१२॥
(२) व्यवस्थेभावेष्याती गृहस्वामिकाध्याय।
तदुस्त्रम न भवान कर्मभिः: केवलभेतु भैरवदश्च ||९२/१२॥
33 For details, See the verse-wise summary in CH 03.
list of the points of the tenets followed by their enumeration and explanations. As e.g. in (01) SSS 4/41 the 05 groups (स्कन्धाः:) are mentioned and they are explained in 4/43-45, (02) 12 seats (आयतनानि) (05 inner senses, the mind and the intelligence as well as 05 outer sense objects) (though the author omits the fifth organ of action viz. the male or female generating organ (उपस्थ:) by employing the word etc. - आदि) are explained in SSS 4/46 onwards.

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

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

34 प्रथमंजङ्खिलं शारीरं भूतात्तकम्।
पक्षकन्धा भूतात्तक्ष्यं शाश्वात्यत्ततमि च ॥4/49॥
Vide. Williams M. P 148, Col. 01.
35 वाक्‌पदप्रणालिपि तथ्यं कारणस्ववकम् ॥4/49॥
36 वेदांक्षानि पदेतानि सिद्धा व्याकरणं तथा।
निरूपं ज्ञातिश्च कल्पक्षाद्वितिशिष्ठि। ॥9/3॥
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aloft by means of the righteousness (धर्मः), while they go down by means of the unrighteousness (अधर्मः) as well as the Absolution results exclusively from knowledge (ज्ञानम) & the man gets into the bondage (of the cycle of rebirths) through ignorance (अज्ञानम).

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

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

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

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\[38 \text{प्राणायामनिरोधः स्थातु प्राणायामशिफङ्घा हि सः:} \]
\[\text{कर्त्त्वयो योगिना तेन रेत्तूक्कुप्तमः:} \[10/35] \]
\[39 \text{प्राणायामश्रुतः स्वतःनुकूलकुक्मणः} \]
\[\text{हित्या निजसम्बितंसीतीविद्यापायनशिक्षिनी} \[10/37] \]
\[40 \text{बाह्याम्बास्तिवाच्यकोषोप० चतुर्थः} \[10/49] \]
\[41 \text{विन्द्याण्याच चतुर्थः विषयायो विवेकनम्} \]
\[\text{प्रत्याहारो भवेत्स्य फलोद्धिमन्त्रवश्यता} \[10/38] \]
\[42 \text{स्वविन्द्यास्तिवाच्यको चतुर्थः स्वरुपातुकार इवनिविवीणः प्रत्याहारः} \[10/34] \]
\[\text{तत: परमा वर्त्तिनिविवीणम्} \[10/35] \]
term “the obstacles” (उपसर्गः:) of the YS (3/36) is paraphrased by उपव्रवः: (SSS 10/45).

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

5/6 The 14 main arteries and their locations are mentioned under SSS 10/54-57 as follows: (01) सुसुम्ना - goes into the head through an opening in the central backbone (वंश+अर्थः). (02) इडा - on the left of the region of the nose and is the path of the moon. (03) पिळ्ळाय - on the right of the region of the nose and is the path of the sun. (04) कुड्ड़ा: - is below, and goes to the genital organ, the testes and to the anus. (05) विश्रोवर - go to the left hand. (06) धारणा - go to the right hand. (07) हस्तिज्ञान - go to the left foot. (08) यस्तवनी - go to the right foot. (09) सरस्वती - is (of) the tongue and starts from behind the susumṇā. (10) शश्विनी - & (11) परस्तनी - are on the two sides of it (i.e. the susumṇā), and are (of) the two ears. (12) गान्धरी - is (of) the left eye. (13) पूषा - is (of) the right eye. (14) च्यानकम्पिनिष्याणि - The blood-vessel-tubes

43 Cp. सुसुम्ना शून्यपत्री ब्रह्मलब्ध महायथ:। समर्णां शांभवी महामार्गाण्वेत्वाचका:॥ हठयोग प्रवीणिका ३/४॥
44 हकद: कीतित: सूर्यकरार्थन्त: उच्चते। सूर्यकुर्यसोयोऽगस्त हठयोगो भवद्वसते।सिद्धिसिद्धान्तपद्धति॥
45 इडा च पिळ्ळाय प्राणप्रदेशस सन्धिलिङ्गिने। इडा च चन्द्रस्य मार्ग: स्थातिपिळ्ळाय तृ वेस्तथा॥१०/५॥
proceeding from the neck are (those of) the organs of sense and activity.

(06) Upanishadic and other ideologies

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

6/1 Under SSS 4/60 the idea of the agency of the Lord is argued on the line of being partial and inimical which can be compared with, “It is He who makes him do good works whom He would raise above these worlds, and it is He who makes them do evil works whom He would drag down.” (एवं होषेन साधु कर्म कार्यति तं यमेभ्यो लोकेभ्यो उत्तमिष्टं एवं उ एवैनमसाधु कर्म कार्यति तं यमः निनीष्टे॥ कौशीक: ३/८) and “The Lord (ईश्वर) creates the world with or without any profitable object, otherwise He needs not to take up the work. Does he play like a child?” of SSS 4/66 can be well compared with the gist of the Śāṅkarabhāṣya on “But (creation of Brahman is) a mere pastime like what is seen in the world.” (लोकनातो हीलकेशवनयम्॥ ब्रह्मचौल २/१/३३).

6/2 The great Lord Śiva though bodiless i.e. formless (अशारीरी = निराकार:) possesses three attributes viz. Desire, Knowledge and Effort.

46 यदि स्वातः सर्वकालवायुपः प्रविष्टवि।
अयुक्तम् कार्यश्च लोकानन्तरवर्गे सुरः वशयिते॥ भू/६०॥

47 क्रृष्णेश्वरः प्रभुतृप्तं क्रृलोते किंचित् वालवति।
अबब्रह्म क्रीडळतत्तत्वं हुः खयमेव भवत्तस्य।॥४/६॥

48 अः इश्वरः सर्वभूतानां हृदैरोद्धृतं तत्तदभिः।
प्रभायन्तः सर्वभूतानि वन्यत्रस्य अनुशासन।॥१८/६॥

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

49 इश्वरायामप्रभुतिनामः महेश्वरगुरुलाभः॥६/१४अभ॥
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Which can be compared with, “His supreme power is heard of as diverse, indeed, and it consists of the spontaneous act of knowing and the act of control.”

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

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

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

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

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50 पारस्व शक्तिविविधेः शून्तेऽस्वाभाविकी ज्ञानबलक्रिया च॥६८॥
51 मन्मत्त्वं भव मद्दक्षी मम मदामी मां नमस्कृह।
मामैवच्यसि युक्तेऽवाक्यमात्मानं मत्तरायणः॥५२॥
52 भवव्यवहारणवुद्देश्तु व्रजश्रात्यात्मकारणः॥२६॥
53 गृहोत्सवमन्मात्मानां वेहं लोकायतः खलु॥१२॥

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

(3) The Self is the विज्ञान (consists of consciousness) according to Baudhās.\textsuperscript{55}

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

(5) The Self is Manomaya according to those who follow the material principle ego (आह्वात्मवादी).\textsuperscript{57}

(6) The Self is untouched by the quality of being the agent and other qualities (कर्तृत्वादिभिमित्यः) according to Ādi Śaṅkarācārya. His style of synthesizing the different points of doctrines is observed in many places.

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

6/6 SSS 4/67\textsuperscript{58} is from the MBh. (3/30/88) and is quoted in the SSS as well as in SDS (quoted under the Śaivadarśanam, P 278.

6/7 The verse SSS 9/25 is a nice example of imbibing the idea of the Self experiencing the sense objects through the sense organs which is comparable to the Gītā 15/9.\textsuperscript{59}

\textsuperscript{54} वे|े: परिविंत प्राणमात्मानामात्माः सिद्धः ||१२/३०अब ||

\textsuperscript{55} विज्ञानमात्मानां बौद्धः गृहसिद्ध रापरम् ||१२/३०क्रड ||

\textsuperscript{56} आनन्दमात्मानां वैदिकः: कैसिवृत्तिः ||१२/३१अब ||

\textsuperscript{57} आह्वात्मवादी तु प्राह प्रायो मनोमयम् ||१२/३१क्रड ||

\textsuperscript{58} अजो जनुनुशोवर्य्राजामान: सुकृतुः खोऽ।

\textsuperscript{59} श्रीरं यक्षुः स्वारः च स्वसन: प्राणमेव च।

अभिमन्यु मनवायं विषयतुस्माभ्ये ||गीता १५/९||
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6/8 Under SSS 11/54 the idea of the Lord residing in the region of the heart of the various beings revolves them like a machine and one should take refuge in Him, etc. of Gītā is nicely presented.

6/9 The idea that the Reality is being inquired after by the qualified persons through the good results of their works offered up unto the Brahman (ब्रह्मार्पणकृत: पुण्ये: (SSS 12/2) can be well compared with the मन्मथन क्रो दशाजी मां नमस्तकृषु (गीता १८/६५) & सर्वधर्मानु परित्यज्य मामेकं शरणं ब्रज (गीता १८/६६).

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

विद्या ददति विनयं विनयाद्याति पात्रताम्।
पात्रतवाद् धनमान्योति धनाद् धर्म तत्: सुखम्॥

6/11 The idea that according to the view that (an entity) may be produced out of non-entity, things like the horns of a hare would also become possible (as entities). If the oil (of sesame seeds) does not already exist in the sesame, then it must be possible to find it in sand

60 समवाचारिन: शोषकुल्यभेदिविशिष्टम्।
मोक्षो: विषुणेव स्वादेशतेरथसामान् ॥१९/५४॥
61 ईशव: सर्वं भूतानं इदेऽर्जुनं तिरस्ति।
भागवनन्कुल्यभित्तिन: यत्नारूढाणि मन्यति। गीता १८/६१॥
तेऽवेष शरणं गच्छ सर्वविद्वस्तेन भारत।
तत्रत्तसद्वारं शान्ति स्थानं च प्राणमच्छ शाश्वतम्॥ गीता १८/६२॥
62 सुखस्वरकास्य यथायो तुअन्यथायं इति ग। १८/७०॥
and such other things also (SSS 9/32) is similar to Bhartṛhari’s लभेत सितकालु तैलं etc.\(^\text{64}\)

**7. Figures-of-speech**

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

7/1 Again the nice illustration of Paronomasia (श्लेष) is found in the term नवक्र: (SSS 6/32c) meant to be “one whose clothes are new” (नवानि वस्वाणि वस्य सः), but can be understood as “one who puts on new clothes” (नव वस्साणि वस्य सः) due to the double meaning of the word नव.

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\(^\text{64}\)लभेत सितकालु तैलं पीड़मि यतंतः तीठस्य।
पिबेच मुग्नसृष्णकेतु सलिंग्य पिपासाहितः।
कवद्विचिथ्य पर्यंताशृष्णणामात्वे।
तू प्रतितिप्रायत्वथाजन्तिमाध्यमं। नीतिः ५।१।

\(^\text{65}\)स्यासक्षब्यमुन्द्रेः जन्मित्वानां क्रमेण नरः।
सारः २०० २०।७९।
Its nice illustration is -
मुग्नाहितास्मानान्तः तृणवासानृतोपविरसायाम्।
स्वयंत्वौत्तरसृष्णु निष्कारणैशिष्यो जगति। महाभरती नीतिः ६।२।

\(^\text{66}\)प्रख्यात्कामुक्ताशुनामेकस्त: प्रमदानात्।
कुणपः कामिनी शस्य इति तिसो विकल्पः। ॥२४॥
(08) Importance of other śāstras

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

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

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

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

⁶⁷:पुन:संक्षेपे गुणमेण सक्रियिक्षेयं वज्तुस्तथा।
नुसंक्षेपे तत्रत्कोष्यमेण मातुस्सविज्ञाते सवा॥९.२४क्रम - २५अब॥

⁶⁸:प्राक्ति कावनि व्यक्तिव व्यंजनभूतं -
सस्मात्सत्रासर्वोत्ति नानातित्तम्॥कठौ २/९/१॥
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8/4 In प्रत्यक्षावति हि भेदत्: (SSS 12/88) (inwardly directed knowledge and outwardly directed knowledge) can be well connected with Ādi Śaṅkarācārya’s commentary on Kaṭhopaniṣad (2/1/1) “The self-existent Lord destroyed the outgoing senses. Therefore, one sees the outer things and not the inner Self. A rare discriminating man, desiring immorality, turns his eyes away and then sees the indwelling Self”,69 and आनन्दाभिमुखः प्रत्ययात्माभिमुखः पराकः (SSS 12/89ab) “The internally directed (knowledge) is turned towards Bliss and the externally directed (knowledge) is turned towards outside objects” can be compared with (Kaṭha 2/1/1).

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

8/6 बिद्यदर्शरिजानामोक्षम् (SSS 5/18) can be well compared with the Nyāyasūtra प्रमाण-प्रमेय-संस्करण-प्रयोजन-दृश्यत-सिद्धान्त-अवश्यक-तर्क-निर्णय-साद-जल्प-विवरण-हेतुवाच-च्छल-जाति-निग्रहस्थानानां तत्त्वज्ञानान् नि:श्रेयसाधिगमः (न्यायमूर्त 1/1/1) (1) Proof (प्रमाण), (2) Object of knowledge (प्रमेय), (3) Doubt (संशय), (4) Motive (प्रयोजन), (5) Instance (दृश्यत), (6)

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69 परासिद्धानि व्याप्ताणु स्वयम्-स्त्रयापरासिद्धात्मत्वात् नानात्मम्। किंविद्विवृद्धिः प्रत्ययात्मान्तबुद्धित्वनिधित्वमिच्छन्। सकठ २/१/२।।

70 ज्योतिः-शास्त्रिकालयः प्रहणं विस्मित:।

71 सर्वरूपायः वनुपुरं सोपतादिविव:। तत्त्वज्ञात्मकं दृश्यम् मन्त्रितत्त्वातः। पुष्प:।२९/१४।।
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Demonstrated truth (सत्यता), (7) Member of syllogism (अववच), (8) Reductio ad absurdum (तर्क), (9) Ascertainment (निर्णय), (10) Discussion (वाद), (11) Wrangling (जल्प), (12) Caviling (वित्तण्ड), (13) Fallacious reason (हेत्त्वाभास), (14) Perversion (छल), (15) Futile rejoinder (जाति) and (16) Unfitness to be argued with or Refutation (निग्रहस्थान).

8/7 The four means of proof discussed under SSS 8/26-27 are (1) Perceptive cognition (प्रत्येकत्तम), (2) Judgment or Inferential cognition (अनुमानम्), (3) Analogical cognition (उपमानम्) and (4) Verbal cognition (शब्दम्), while Ādi Śaṅkaraścārya adds two more viz. (5) Presumption from circumstance (अंशपति:) and (6) Non-perception (अभाव: or अनुपलब्धि:), omitting Verbal cognition (शब्दम्).

8/8 Under SSS 9/5 the concept of the removal of the threefold miseries (हृद्वनिर्वृत्ति:) of the Sāṁkhyaś is referred to with the idea of its removal through (व्यकत्वायत्वविवेकेन) the discrimination of the Manifest and the Unmanifiesto.

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72 Gagendragadkar A.B.: Tarkasaṅgraha Notes on : Seven padartha- 77, P 94
73 Gagendragadkara A.B.: Tarkasangraha, वणार्णमूनखदकुविषीः प्रत्येकशालिमित्युपमितिशाखावस्मेदात ||०५० ||
(1) Perceptive cognition, (2) Judgment or Inferential cognition, (3) Analogical cognition and (4) Verbal cognition. He adds in the Notes (P 50-51) चतुर्विषिः: - Annaribbaḥṭa follows the Naiyāyika view. The Vaiṣeṣikaśad admit only two pramāṇaś, prakṛti and apramāṇam; they include śabda and upamana in apramāṇam. The followers of Prabhākara add one more to the four admitted by the Naiyāyikas viz. अंशपति:, while apramāṇaś, śabda, upamanaś, and ēṣa are some more pramāṇaś admitted by others.
74 Cp हृद्वनिर्वृत्ति विद्यालयित्वत्सासा तद्भिष्यत्तक हेतूः। दूषा साधारणें सूत्रेन्त्वापतः सत्त्वकोऽऽ ॥
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8/9 Under SSS 9/16 he refers to the association of the Primordial Matter with the Person is like the association of a lame person with a blind one (पञ्चमं भोगवन्त). The same concept is comparable to the Sāmkhya-kārikā (21) and the Sarva-darśana-saṅgraha (14/11).

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

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Sarva-siddhānta-saṅgraha</th>
<th>Yoga Sūtras of Patañjali</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>देहहर्षणदोषान् (10/6)</td>
<td>Cp. क्षीणवृत्तिभिजात्स्येव मणिभीमी-ग्रहणार्होऽपि तत्स्थतदृश्यनात्मापि: ॥१९/४३॥</td>
</tr>
<tr>
<td>02</td>
<td>कमिविपक्षेन जात्यायुभोगः (10/9)</td>
<td>Cp. सति मूले तद्विपको जात्यायुभोगः: ॥ (२/१३)</td>
</tr>
<tr>
<td>03</td>
<td>अस्मिताभिविषिष्ठों च तत्त्राविवेद कारणम्। आत्मबुद्धिविद्या स्थादात्मनिन कलेवरे॥ (10/10)</td>
<td>Cp. अचिन्ता क्षेत्रमुर्देन प्रस्मुद्-तत्तुविचिन्तनोद्योगानम्॥</td>
</tr>
</tbody>
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75 पुरस्त्व दशानां कैचल्यार्यं तथा प्राधान्य:। पञ्चमं भोगवन्तोऽर्थिं संयोगानवर्तकां: सम्य:॥सौंकोऽ २९॥
| 04 | अविद्या देहभोग्यं वा गृहक्षेत्राविकं तथा। नक्षियाविहोत्य तन्मूलराग्नेश्वादिवर्जितं। || (10/12) | अनित्याशलिषु: खानात्मेः विन्य-शुचिरुक्ताःत्वावतिरविद्या। (२/४-५) || |
| 05 | The स्वस्मितवस्थिति। (10/13) | Cp. तत्व द्रु: स्वरुपेःवस्थानम्। (१/३) || |
| 06 | The क्रियायोगः। (10/14) | Cp. तपः स्वाध्यायेश्वरप्रणिधानानि। क्रियायोगः। (२/१) || |
| 07 | The भक्तिमूळे (10/15) | Cp. इंद्रप्रणिधानाद्य वा। (१/२३) paraphrased by दूषाभिनित और आपरामृष्ट। (कलेशकर्मीविवक्षावैद्यपारामृष्ट। पुरुषविविधोः। इंद्रः। (२/२४) by शून्यः। || |
| 08 | The वाचक:। of the। (10/16) | Cp. तत्व वाचकः। प्रणवः। (२/२७)। || |
| 09 | The वाच्यभावनम्। (10/16) | Cp. तन्त्रज्ञातदधार्मिकभावनम्। (२/२८) || |
| 10 | The आलस्य व्याधयस्तीवः। (10/17) | Cp. व्याधिस्थानस्थायप्रमादालस्याविरिति-प्रान्तिदर्शालाब्ध्वृहीत्वाधिकत्वावस्थित-त्वामि विचित्रविक्षेपस्तत्तरायः। (२/३०) || |
| 11 | दुःखानि। (10/18) = | Cp. दुःखदैर्यव्याघ्रस्तेऽवधत्वासप्रधासास्विचारसम्भवः। (१/३१) || |

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

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

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

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

76 Cp. हम्मोग प्रविष्टिक्या 1/33-34:
   चलुरीत्यासमनः शिवेष कथितानि च।
   तेम्यश्लुक्मादाय सारसूर्य ब्रजोमाः॥
   सिद्धं पदं तथा सिंहं भ्रु चैति चुलुषयः।
   ग्रेहं तत्राचि च सुखेः सिद्धवासाने सवा॥१/३३-३४॥

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8/15 भर्ग्यकामाद्वाद्धम्भवात् (SSS 12/34) refers to the Vedic statements of the पूर्वमिन्ममसा, “One desirous of heaven should offer (sacrifice)” (यज्ञेत भर्ग्यकामः),78 "One desirous of heaven should offer the Agnihotra (sacrifice)” (अग्निहोत्रेऽजुह्यात् स्वर्गकामः),79 “One who is desirous of heaven should sacrifice with the Jyotiṣtoma (sacrifice)”80 (ज्योतिष्टोमेण स्वर्गकामो यज्ञेत), etc.

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

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

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

78 Ibid, 1/04, p 3.
81 (1) वेदव्यासीलो धर्ममूलं स्मृतिशीले च तदित्वम्।
आचार्ये साधुसंगमसुसुपुरिविच च ||महुः २/६॥
(2) शंतिरिवारि स्मृतिन्यथाच्छन्ति || समुद्वि २/२॥
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8/18 The phrase “the wake of the wandering senses” of the Gītā is taken as it is under SSS 10/38 but extraordinarily in altogether different sense “(drawing away) of the wandering senses.”

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

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

8/21 SSS 11/60 bears the clear indebtedness to Śrīmadbhāgavatam that, One should wish to obtain knowledge from Śiva (the god of fire) (SSS 7/12) is though the same with the Gītā (3/26), the latter part differs in meaning as well as the context.

82 इनियाण्यां हि चरस्य कन्नलोपाविकाक्षेपे ।
तदस्तः हरति प्रज्ञां वायुनीतिभविवामहसि || (गीता २/६७)||
83 दुःखसाधनंसुखेच्छेदो दुःखोच्छेदविविषये ।
नित्यान्तात्मनुप्रतिश्न मिधुःकश्य नै चेष्टिते ||७/१९||
84 मानसस्विन्नतु कौन्तेय शीतामण्डलुःखुःखदः ।
आगममायविभिन्नतात्मस्ततिविक्षेपं भरतशय || (गीता २/१४)||
तत् विद्वाऽःेकत्योग्यविकायं योगमहसिताम || (गीता ५/२३)||
85 न बुध्विन्नव्यदेवानां कर्मसंविनाम ।
जीवकेत्त्वेकमागा विद्वाऽत्कुःचने समाचतसु ||३/२६||
86 अन्वः सन्यासिण्यां माग्यां जातिः कर्मविनाम ||७/१९||
87 यदृः चेतु यस्मादाय कौशिकान्तं प्रेमतस्मात ।
विद्वाऽमसतु गितिः दामपव्यायं उपास्य सतीम || (भागवत २/३/७)||
88 देवी मायां तु श्रीकामस्वेतस्वामी विभावसुचिः || (भागवत २/३/३)||
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from the sun-god (आरोग्यं भास्कराकरिण्यं) and one should wish to obtain the Absolution from Viśṇu (मोक्षमिच्छे जनार्दनार्धानि).

9) Employment of inter-complimentary words.

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

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

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

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

89 अकाम: सर्वकामो वा मोक्षकाम: उदारानि:।
वीष्णु भक्तियोगेन वजेत पुरुषं परमं।मृत्युभात २/३/१०॥
90 The detailed list is given in Appendix 04.
91 Monier Williams, P 372, Col.03 & P 1115, Col. 02.
92 Apte V. S., P 197, Col. 01.
9/4 Under SSS 8/7 the mark (लाभिकतम) of recognizing चोदना - (of the Vedas) are (a) हिन्दू - Optative/ Potential, (b) लोर्ट्र - Imperative and (c) तत्व्य - Potential / Future Participlē.

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

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

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

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

93 विष्णुदिक्षितवत् यथा विखिलाधिपश्चातस्य।
वाक्यमन्त्रार्थवत: स्वाधिशब्दवाक्यवाक्यमणवकम्॥८/७॥
94 कर्मविकृतम् मन्त्र: स्फुतस्यन्यासकालः: ॥८/१६॥

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M. Rangacharya (P 35) and hence it can also mean an expectation of any faultiness; because there is vast difference between शक्ति (doubt or suspicion)\(^{95}\) and आशक्ति (expectation or supposition).\(^{96}\)

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

9/10 दुर्जनस्पर्शवर्जनम् (SSS 10/29) Ādi Śankarācārya paraphrases दुर्जनस्पर्शवर्जनम् for परिरस्समा.:\(^{97}\) From purification comes dislike for one’s own body and not-mixing with others.

9/11 The word तारक (F) (SSS 10/62) means a star and hence it is used in the same sense of तारा (F) as used in चन्द्रे तारान्यूहानाम् (षो०स० ३/२६).

9/12 The qualification of one’s being desirous of attaining the Absolution as one of the means of the four preliminary requirements can be well explicit in “the qualified for attaining the knowledge of Brahman” (ब्रह्माज्ञानाधिकारिस्: (ब्रह्म+ज्ञान+अधिकारिः: - SSS 12/2). Further, the साधनचतुर्थ (group of four means) as the prerequisites (अधिकारिता = पूर्ववृत्तम्) is presented herewith a slight change of words (1) नित्यानित्यविनियमक: = नित्यानित्यविवेककरक: (SSS 12/3) (2) इहामुनात्मकस्य-भोगविवेन: = इहामुनात्मकस्यास्सिः (SSS 12/3) (3) शमदमविनियमनसंपतेऽसामो दम: (12/3) and (4) मुसुत्तम (12/3) (i.e. no change here).

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

\(^{96}\) Ibid, P 88, Col. 03: Fear, apprehension, doubt, uncertainty, distrust, suspicion.

\(^{97}\) Cp. शीतरामधवाकुपसा परिरस्समा: (षो०स० २/६०)
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Conclusion

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