CHAPTER 04

Sarva-siddhānta-saṅgraha & Sarva-darśana-saṅgraha
and the atheist (Nāstika) as well as the theist (Āstika)
systems of philosophy

(pp. 155 - 187)
Chapter 04

Sarva-siddhānta-saṅgraha & Sarva-darśana-saṅgraha and the atheist (Nāstika) as well as the theist (Āstika) systems of philosophy

Any system of religious philosophy advocated or propagated and furthered by the respective followers, establishes its principles under 03 main topics viz. Soul (जीवः), World (जगत्) and the God (ईश्वर: or wellknown as जगदीश). These three topics are so much developed in contents and structure that each of the common followers find satisfaction of completeness and hence no chance is left for any other system to be adopted, perhaps out of staunchness.

Here below a brief comparative study of the Sarva-siddhānta-saṅgraha and the Sarva-darśana-saṅgraha is given followed by the presentation of atheist systems presented by Ādi Śaṅkarācārya in the Sarva-siddhānta-saṅgraha.

The SSS writes, “According to Lokāyatikas there are only four elements viz., earth, water, fire, and air”\(^1\) and the same is given in the SDS 1/6/6, (P 9).\(^2\) The entirety of the system of philosophy discusses the following topics:

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\(^1\) लोकायतिकपथै तः सवर्णः भूतमानात्।
पृष्ठज्ञात्संवरी तेजो वाचुरित्वेव नामसर्वं॥२/१॥

\(^2\) अत्र चतवारी भूतानि भूखितवर्तंकलानिति।
चतुर्भर्यः खलु भूतस्यकृत्यन्तयुपपजायते॥
Chapter 04

(01) The world (जगत्), (02) The means of proof (प्रमाणानि), (03) The absolute goal or destination (मोक्षः/मुक्ति:), (04) The practice or method (उपासना/साधना) of attainment of the same, (05) The form, nature or characteristic of the God (देवः/ईश्वरः) and (06) The nature or type of experience (अनुभूति:) of the state of liberation.

Before the system-wise analysis of each of the atheist (नास्तिक) systems it would be proper here to present the tenets presented by Ādi Śāṅkarācārya in his Sarva-siddhānta-saṁgraha (= SSS) and Svāmī Vidyārānya in his Sarva-darśana-saṁgraha (=SDS), though the order of presentation of the atheist and the theist systems (dealt with in the next chapter 04) is a bit different on the ground of the system nearer to the Absolute Monism (केवलाद्वैत), according to both the authors individually.

The SSS contains 12 chapters called प्रकरणम् presenting Introductory followed by 11 doctrines in 537 verses while the SDS presents doctrines in prose divided into 16 chapters. The SDS commences directly with the Cārvākas (though SSS calls it Lokāyatikas).

The latter order is also changed i.e. the Ārhatas are presented in No. 03 and the Baudhāyas in No. 04 (with their 04 sects) in the SSS, while SDS gives the second position to the Baudhāyas (CH 02) and the third to the Ārhatas (CH 03), though both have thought of a special sequence of presenting the doctrines.
The SSS presents the 10 doctrines in their rising order being nearer to the Śaṅkara Vedānta, while the sequence in the SDS is from the point of view of gradation in being a strong Atheist (नास्तिक), less Atheist (but believers in the Vedas) and so on upto the Śaṅkara Vedānta.


There is some definite principle upon the order of these systems is based. As a general rule the less acceptable principles are put in the beginning and the most desirable one at the end. Hence the nāstika (heterodox or non-Vedic) systems are treated at the outset and then the turn of āstika system comes. The former are of two kinds, viz. those based on perception or holding gross ideas and those based on reasoning. The layman’s view is represented by the Carvākas who dwell upon the most ordinary and external aspect of the thing. Though they do not possess any philosophy as such to be

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1 For details see Umashankar Sharma: Sarva-darsana-sangraha, pp. 8-9.
Chapter 04

recorded but their outlook towards life (01), the world (02) and such principles as soul (03), God (04) and liberation (05) is noticeable. In doing so Mādhava has recorded the other extreme of Indian philosophy. The Nāstika systems based on reasoning are either the Buddhists holding all existence to be momentary or Jainas propounding it to be conditional (स्पष्टद्वाद). The Buddhists possess a comparatively gross view while maintaining ākāś (the sky) to be a kind of non-existence whereas the Jainas take it to be a positive category. Thus their order of presentation is beyond doubt.4

The atheist (Nāstika) systems of philosophy:

Cārvākas or Lokāyatikas (Brhaspati’s doctrine) (SSS CH 02)

It is interesting to know the dictionary meaning of the name चार्वाक: Name of a sophistical philosopher said to have been a pupil5 of बृहस्पति: - (1) Name of the preceptor of the gods. (2) The planet Jupiter. (3) Name of the author of a Smṛti.6 (1) Lord of prayer or devotion, Name of a deity (in whom Piety and Religion are personified, he is the chief offerer of prayers and sacrifices, and therefore represented as the type of priestly order, and the Purohita of the gods with whom he intercedes of men; in a later times he is the god of wisdom and eloquence, to whom various works are

4 In SDS of the āstika systems of the Rāmānuja (1019-1139) philosophy of Qualified Monism (Viśiṣṭādvaita) belongs to the tārkika class because it is based on inference supported by argument rather than on Scripture (तृत्ति). The same is the case with the Madhva system (called Pūrnaprajña in the SDS). But their difference is that while Madhva (is आत्मज्ञ, 1120-1199) directly insists on the theory of difference (bheda) maintaining Dualism, Rāmānuja, though accepting difference at least in treatment, does not stick to it and explains it in terms of qualification of the Supreme Self or Brahma.
5 Apte V. S.: Sanskrit Dictionary, P 207, Col. 02
6 Ibid. P 394, Col. 01
ascribed; he is also regarded as son of Āngiras, husband of Tārā and father of Kaca, and sometimes identified with Vyāsa, in astronomy he is the regent of Jupiter and often identified with that planet).  

According to the Cārvākas as Ādi Śaṅkarācārya writes,

(01) The world (जगत्): There is no other world higher than this nor heaven (स्वर्ग: ) nor hell (नरक: ). The worlds of Śiva, etc. are invented by ignorant impostors (प्रतार्क: ). Its tastes in partaking are: Sweet, Sour, etc. The miseries of hell are the pain caused by enemies, etc.

(02) The means of proof (प्रमाणानि): There is only the direct perception which exists, because that which is not perceivable is non-existent (2/2-3).

(03) The absolute goal (भोक्त/मुक्ति:): The Absolution is death (itself) i.e. the cessation (निवर्तनम्) of the principal vital air (प्राणवायु) (2/8-10).

(04) The practice or method (उपासना/साधना): In order to get liberation no one should take trouble in penances, fasting, etc. The conventions like chastity gifts and sweet dinner are invented by the hungry ones. The temples, houses for drinking water, etc. are of no use. The rituals, the Vedas, the smearing with ashes are a means of livelihood (2/11-14).

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7 Williams M. Moniar: Sanskrit-English Dictionary, Pub: Motilal Banarsidass Delhi, P 737, col. 01.
(05) **The nature of God** (देवस्वरूपा): They do not believe in any god or higher entity.

(06) **The type of experience** (अनुभूति:) of the state of liberation: One feels pleasure or pain by nature and not by merit or demerit. A wise man should enjoy pleasures in this world by means like agriculture, the cattle-rearing (गृहस्थ्य), trade, politics (दल्लड़) and administration (नीति), etc. (2/15).

According to the Cārvākas as Svāmī Vidyāranya writes that the king is the Lord and none else. The part of consciousness in the body is called to have the knowledge and the body is insentient. The souls are many and are of the medium size (मव्यमपरिमाणः).

**Jainas or Ārhatas (SSS CH 03)**

According to the Ārhatas as Ādi Śankarācārya writes,

(01) **The world** (जगत्): The world exists and hence the heat of fire, the coolness of water, the sound of the cuckoos, etc. are due to the variable nature. Similarly pleasure and pain are transient and they determine merit and demerit in the form of the invisible results of previous actions (अ-दृष्ट)。

(02) **The means of proof** (प्रमाणाविद्या): They accept 03 means of proof viz. Perception (प्रत्येक्ष), Inference (अनुभव), and Scripture (आगम).
(03) **The absolute goal** (मोक्ष/सुकित): The liberation consists in the souls having no bondage or the obstructive covering of the knowledge.

(04) **The practice or method** (उपासना/साधन): The liberation results from the combination of knowledge and works taught by the spiritual preceptor. One should not cause any pain to any living being, but should move about naked (विगम्बर) and should observe celibacy. One should practise postures like विरासनम and should eat out of their own hands engaging in silent meditation.

(05) **The nature of God** (देव/ईश्वर): God is the omniscient, Holy Master of the world (जगद+पुरुष) and is established as an authority on the final freedom He should be followed by all.

(06) **The type of experience** (अनुभूति:) of the state of liberation: SSS is silent about the state of experience.

According to the Ārhatas, Svāmī Vidyārṇya writes that the Jainas accept 02 means of proof viz. Perception and Inference omitting the Scripture. They advocate the theory of Three Gems viz. Right Conduct, Right Vision and Right Knowledge are the means of liberation.

**Bauddhas (Saugatas) (SSS CH 04)**

It would be appropriate to have a glimpse of the short life history of Gautama Buddha\(^8\) here. Gautama Buddha was born as the son of

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\(^8\) Shri Ramkrishna Math, Thus Spake The Buddha, Mylapore, 2002.
Chapter 04

Suddhodana and Mayādevī at Lumbini near Kapilvastu. He was named Siddhārtha - one who has accomplished his purpose. Suddhodhana invited a sage to see the royal child. On seeing the child sage prophesied, ‘The supernatural signs indicate that the newborn child will bring deliverance to the whole world.’ He, of course, warned the king that the boy might renounce the world any time if he should come across the diseased, the old and the dead. The king was very much alarmed to hear this. He got Siddhārtha married at an early age and almost imprisoned him in a pleasure garden providing therein all kinds of enjoyments. The unwanted event happened. Once in the course of his visit to the city, came across an old man, a diseased person, a dead body and at last a monk. Siddhartha was very much perturbed and plunged into deep thought.

When he came back to the palace, somebody brought him the news that his wife Yaśodharā had given birth to a male child, who was named Rāhula. Instead of being happy, Siddhārtha thought, ‘It is bondage heaped on bondage’, and decided to renounce the world in search of truth. The decision was put into action. When one night Siddhārtha renounced everything to fulfill the goal of his life and became a recluse, he came to Buddha Gaya and sat there beneath a tree, with a view to attain Enlightenment. After six years of hard questions the much desired enlightenment dawned upon him, he became Bodhisattva and started preaching the new gospel. Buddha delivered his first sermon at Sārnāth near Vāraṇsī. He preached the message, established well-organized order of monks he passed away at Kuśinara at the age of eighty on a Vaiśākha Pūrṇimā (as on this day he was born and also attained enlightenment, the day is called Buddha Pūrṇimā).
According to the Bauddhas as Ādi Śāṅkara ārya writes that there are four classes of the Buddhas by reason of their difference in views with their scriptures impelling men to live according to their qualifications. The four kinds are: (1) Mādhyamikas (in Vv. 01-17), (2) Yogācāras (in Vv. 18-25), (3) Sautrāntikas (in Vv. 26-33) and (4) Vaibhāṣikas (in Vv. 34-73) taking their stand respectively on (1) action (क्रिया), (2) divinity (देवता), (3) the meditation (योग) and (4) nothingness (शून्यम् पदम्).

They are unanimous in the determination of the nature of the inner principle of the ego, but they dispute mutually regarding the outer world of common phenomenal experience.

(01) The world (जगत्): The world is cognised differently by the Vaibhāṣika as the external objects established through direct perception, by the Sautrāntika: the external objects inferred from the forms of consciousness, by the Yogācāra the consciousness is taken as the only real, while by the Mādhyamika: the consciousness is not at all accepted. Hence for them all things are momentary.

The whole collection of objects (प्रप्तातमखितं) constitutes the world (भवनम्) comprises of the fivefold mundane consciousness, twelve fold inner seats (आयत्तन) and eighteen material components of the body which are made up of atoms (अणु+कल्पित:). The elements (धातु) Earth, Water (आप:), Light and Air possess the qualities like solidity (स्थिरत्म) (& shape, etc.), fluidity (व्यवस्थम्) (etc.), heat and cold (शीततता). The putting together of color (रंग), smell (गन्ध), taste (रस),
and heat (अजः), produce the four elements which are all aggregates of ultimate atoms.

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

(02) The means of proof (प्रमाणानि): The Mādhymikas advocating momentariness accept no means of proof. The Yogācāras accept the Perception, while the Sautrāntikas and the Vaibhāṣikas accept the Perception and the Inference.

They accept two means of proof: (1) Direct perception free from superimposition (कल्पना) of five kinds which are - Name, Class, Quality, Substance and Action. (2) The logical inference is the knowledge of a substance (संज्ञन) characterized by the sign or mark (लिङ्गम). The ignorance is removed by perception and inference.

(03) The absolute goal (सम्प्रसारण): Gautama Baudhata declares the Absolution (मोक्ष:) to be a faultless state of consciousness that results at the cessation of the ignorance.

(04) The practice or method (उपासना/साधना): The qualified persons receive the knowledge of the ultimate truth through the means (मान), the object (मैय) and the result (फल), etc. One should

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9 It is interesting to note that Ādi Śaṅkarācārya has employed the term निर्वाणम् of the Buddhists in the chapter of Kumārīlabhaṭṭa i.e. in SSS CH 08/02.
perform the duties like worship of the sanctuary (चैत्य) and others, prescribed in the scriptures (आगमोदिता:) of Buddha.

(05) The nature of God (देव:/ईश्वर:): The Lord (ईश्वर) declared by the Vaiśeṣikas and others is not admitted by the Bauddhas and hence they disprove (निराक्रियते) Him, but they accept the knower of the truth regarding the avoidable and the acceptable (हेयोपदेय-तत्वम:) as well as the one who is the means for the Absolution.

Buddha knowing what is worthy of adoption and rejection (हेयोपदेयमात्र:), is accepted as a true teacher and guide.

(06) The type of experience (अनुभूति:) of the state of liberation:
The Yoga produces the supreme wisdom that uproots all attachments characterized by the giving up of all likes and dislikes, free from all intrinsic duality and equaled, to pure firmament (आकाशवत्).

According to the Bauddhas as Svāmī Vidyārāṇya writes that the Bauddhas accepts 02 means of proof viz. Perception and Inference. They believe that Gautama Bauddha is the Lord.

Vaiśeṣikas (SSS CH 05)

The Vaiśeṣika system originated independently about the beginning of the Christian era. The Vaiśeṣika system has their own Sūtras which are regarded as the basis of their doctrines. The Vaiśeṣika system is also known as the system of Kaṇāda or Aulūka. Kaṇāda (probably a nick-name due to his having propounded the

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theory of Kaṇas or atome) was the son of Ulūka, of Kaśyapa gotra. He is said to have been so called (Kaṇāda or Kaṇabhakṣa), because he maintained himself of rice-grains fallen in streets like a pigeon. According to another tradition God revealed himself to Kaṇāda God revealed himself to Kaṇāda who was practicing penance, in the form of an owl to expound the six Padārthas, hence the system received the name Aulūkya-dārasana. Kautāṭya does not mention the Vaiśeṣikas by name, but Nāgārjuna and Āryadeva (about the 3rd Century AD) criticize their doctrines. The Vaiśeṣikasūtras may therefore be said to have been composed about the first Century A.D.11

According to the Vaiśeṣikas, Ādi Śaṅkarācārya writes,

(01) The world (जग्तम्): Actions (कमाणि) are incapable of bestowing their own fruits, as they are non-intelligent (अचेतन), to bestow the fruit. 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). 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 (हेयोपादेव) as well as not different from ourselves.

One must place faith in the invisible things (अदृश्यो:) heaven (स्वर्गं) and the Absolution (अपर्ण) on the basis of just one part of the Vedas (वेदेकदेशाम्) teaching about the production of the visible rainfall through the Kārūrī sacrifice and the attainment of sons as well as cattle from the Citrā and other sacrifices.

11 Vide. Ibid, Introduction, P III.
(02) **The means of proof** (प्रमाणानि): The means of proof are 03 viz. Perception, Inference, and Scripture.

(03) **The absolute goal** (मोक्ष/मुक्ति:): The Vaisesikas consider that the absolution (मोक्ष) results through the knowledge (परिज्ञान) as well as the realization of the similarity and dissimilarity of the six categories (षट्ठ पदार्थे) 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.12

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 (ैैशिषिका:) believe that the destruction of pleasure is like the destruction of pain. Therefore, after cultivating detachment (निवारण) from the worldly existence (संसार), the person desirous of attaining absolution (मुक्ति), obtains it.

(04) **The practice or method** (उपासना/साधना): By way of the logic of elimination (पारिशोधण:;) of the souls, the Lord alone is the giver of the fruits of (their) actions (कर्मः) 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. The 06 categories should be realized (ज्ञाय:), as

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12 षट्ठ पदार्थां इसे ज्ञायस्तत्माय सकलं जगद्।
तेषां साधनेविधयांशान्मोक्षस्य साधनम्।१५५/३०॥
Chapter 04

the whole world is made up of them. The realization of their similarities (साधारण) and dissimilarity (वैधानिक) is the means of Absolution (मोक्ष).

(05) The nature of God (देव/ईश्वर): 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 (महेश्वर:).

(06) The type of experience (अनुभूति:) of the state of liberation:
A person performing the duties enjoined by Him is freed (मुच्यते), but one not performing such duties is bound in bondages (बंधते). The Vedas, the Smṛti-texts, the Rāmāyaṇa (इतिहास+आद्यम) the Purāṇas, the Mahābhārata, etc. are the commandment (आज्ञा) of the Lord and should not be transgressed (ख़च्चा) by the believers in the Vedas (वेदिके:). The Creator (जगत्कर्त) is realized (अवगम्यते) through the 03 means of proof. Therefore by performing the works enjoined by Him satisfy (सत्यिते) Him solely.

According to the Vaiśeṣikas, Svāmī Vidyāranya writes, the Vaiśeṣikas accept 02 means of proof viz. Perception and Inference omitting the Scripture.

Naiyāyikas (SSS CH 06)

The system of Naiyāyikas originated independently about the beginning of the Christian era.¹³ Gautama is the author of the Nyāyasūtras. In the Pratimānāṭakam of Bhāsa, the Nyāyaśāstra of


169
Medhātithi is referred to. According to the Mahābhārata, Gautama and Medhātithi refer to the same person. Dr. Satischandra Vidyābhūṣāṇa regards this Medhātithi Gautama as the founder of Ānvīkṣikī, and thus quite a different person from Gautama Akṣapāda the founder of the Nyāya system.

Akṣapāda literally means ‘having eyes on the feet.’ Absurd traditions are in vogue to account for this appellation. One tradition says that Gautama was given a second pair of eyes on the feet by God, as he happened to fall in a well, being absorbed in his meditations. According to another account, Gautama once looked at his pupil Vyāsa with the eyes on his feet!

Vātsyāyana wrote his famous commentary on the Nyāyasūtras about the fourth century A.D. It is therefore safe to say that Gautama Akṣapāda must have lived at least a century or two earlier than Vātsyāyana.¹⁴

According to the Naiyāyikas, Ādi Śaṅkaraśārya writes,

(01) **The world** (जग्गत्): The lord of all is inferred to be the Creator of the world by the syllogism (अनुमानम). All the earth, the mountains (भूधर), etc., have the Omniscient Being (सर्वविद्व) as the cause of the Creation, because they are the produced effects (कार्यत्वात) like pots (produced by a potter). Heaven and the Absolution (अपवर्ज्ञ) come only to those who faithfully perform the works ordained in the Vedas and the Smṛtis but never to the heretics (पाखण्डनाम). The shower of rain on the performance of the sacrifice

known as Kārāṇḍa explains by means of reasoning, etc. the visible result in the unseen things, viz. heaven and the Absolution (अपवर्ग).

(02) **The means of proof** (प्रमाणानि): The 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).

(03) **The absolute goal** (मोक्ष/मुक्ति): The Absolution (मुक्ति:) results 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. And from the union i.e. the outcome of loving devotion directed to Hari (or the God Viṣṇu).

(04) **The practice or method** (उपासना/साधना): Lord Śiva, though bodiless, acts out of His own free will (इच्छ्या), as He possesses the attributes (एश्चर्य:) like Desire, Knowledge and Effort (हर्षान्विता:) 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 (अस्माभिरभासदिक्रिया यथा). The logical reasoning supporting the right knowledge is associated with three dialectic processes (कथा+वच्च:), viz. discussion (वादः), controversy (विन्यः) and
cavil (वितन्त्याः). A discussion of the student with the teacher leads to the learning of the truth (तत्त्वबुद्धिः).

(05) The nature of God (देवं/इंद्रज:): The existence of the Lord is accepted by the Naiyāyikas in accordance with the doctrine of Vaiṣeṣikas who propound that the soul located within substances, is of 02 kinds: the individual soul and the Supreme Soul. The Vedas, etc. are the commandment of the Lord who as the Creator (जगत्कर्ता) is realized through the 03 means of proof and through whose grace (तत्त्वदिदे) results the Absolution (मोक्ष) consisting in the cessation of the activity of the instruments of the soul by means of the devotion to the Supreme Lord.

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

(06) The type of experience (अनुभूति:) of the state of liberation: The yogis see everything (सर्वं) through the grace (प्रसादः) of the Lord, while the Lord sees with the eye of knowledge naturally (स्वभावः). Others with physical eyes (मांसच्चक्ष:;) do not realize. One performing the works enjoined in the Vedas and satisfying the Lord, attains His grace through the power of Yoga (योगः) followed by the Absolution (मोक्ष) of the form of Bliss (नित्यानन्द) full of devotion, but not the state like that of the वैशेषिकs who believe to experience the state like a stone (पापाणवतः/अवस्थितिः).
Chapter 04

According to the Naiyāyikas, Svāmī Vidyāraṇya writes that the means of proof are 04 viz. Perception, Inference, Testimony and Comparision. Lord is not the material cause but the instrumental or efficient cause (निर्मितकारण) of the world and He is the bestower of the fruits of actions.

Prābhākaras (SSS CH 07)

According to the Prābhākaras, Ādi Śaṅkarācārya writes,

(01) The world (जगत्): 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.

(02) The means of proof (प्रमाणानि): The threefold cognition of objects depending on the (perceiving) person (कर्ता), the object of knowledge (विषयस्मृतेः), and the knowledge (ज्ञानम्).

(03) The absolute goal (मोक्ष/युक्तिः): The work ordained in the Vedas bestows the Absolution (मोक्ष).

(04) The practice or method (उपासना/साधना): A person becomes bound, when he performs desirable i.e. selfish or prohibited actions. The Vedas are divisible into four kinds, as mandatory injunctions (विधि), explanatory passages (अर्थवाद), metrical hymns (मन्त्र:), and names (नामघेयम्). The mandatory injunctions teach what constitute धर्मम् and what अधर्मम्. As e.g. ‘The Self has to be known (आत्मा ज्ञातव्य:)’ in the Upaniṣads.
Chapter 04

The Prabhākaras contempt the Vaiśeṣikas who hold that the Absolution (मुक्ति:) results from the cessation of the activities of the instruments (करणोपरमार्थ) which is merely a stone-like (पाण्डवत) state of the existence resulting from the destruction of volitional effort, etc.

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

(05) The nature of God (देव:/इश्वर:) : The Self is different from the intellect, the senses, and the body (बुद्धीनिर्देशप्राप्ति:) , and is all pervading (विस्तु:) and unchanging (शूचव:) .

(06) The type of experience (अनुभूति:) of the state of liberation:
The persons solely depend upon (एक्षणणा:) Vedic works will attain Supreme well being (श्रेण:) .

Svāmī Vidyāraṇya does not give separately Prabhākara’s system of philosophy, but discussed under the Jaimini-darsana, he writes that Mīmāṃsakas known as Prabhākaras recognize 06 means of proof viz. perception, inference, verbal testimony, analogy, presumption and anuplabdhi.

Bhāṭṭas (SSS CH 08)

This fact has a stronger support of the statement of the Vedāntasamuccaya which affirms that the Buddhism quitted its
According to the believers of Bhaṭṭācārya, Ādi Śaṅkarācārya writes,

(01) The world (जगत्): The Vedic sentence turns men from the forbidden, 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. (हिंदूलोक-तत्त्वादिक-लघुचित्रम्). An explanatory passage censures forbidden things or praises the injunctions. The sacrificial formulas constitute elements of rituals and they throw light on what has to be accomplished. The names (नामधेय) are the names of sacrifices, etc.

The persons involved in the voluntary works attain the desired objects to be enjoyed only after being born again. A person performing the works prohibited by the Scriptures, is born in the form of worms, insects, etc. (कृष्णकीटदिरुपण) to go to hell. A person performing the works enjoined (in the Vedas) and practising the Yogic techniques like the Sense-withdrawal realises the Self through the mind as the instrument (मनःकरणकैन).

(02) The means of proof (प्रमाणानि): Perception, Inference, Analogical Comparison (उपमानम्), Circumstantial Presumption (अर्थीपत्ति), and Negative (अभाव) do not teach duty. Perception, gives rise to the knowledge of existing things by means of the contact of

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16 ..तदेततु: ब्रह्मणान्यथसे क्रममेणाचीयमानं प्रायो नामकोक्ततामुपूर्वमभूतं। बीमानं प्रकारं तत्तवस्य तत्तवस्य च नामस्थलिन्नतेऽवक्षयं श्रीकुमारिलिङ्गस्य प्रयत्नं वेदान्तं च दुनोदरस्यादवाहत। cf. Vedānta-samuccayah, Ed. by. Sharma Brahmarshi Harerama, prastāvanā, P 1.
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.

(03) The absolute goal (मोक्ष/मुक्ति): A person with his mind purified and giving up both the voluntary (क्राम्य) as well as the prohibited (निषिद्ध) works enjoined in the Scriptures, attains the Absolution (निर्वाणम्). The work enjoined exclusively by the Vedas yields the Absolution (मोक्षदम्), but not the voluntary nor the prohibited.

(04) The practice or method (उपासना/साधना): 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 (मुक्ति:). One should perform the daily obligatory and the occasionally works in order to avoid the sin of omission (प्रत्यवाय).

(05) The nature of God (देव:/ईश्वर:): The Self is both differentiated when in the form of individual souls and undifferentiated as the Supreme Soul. The individual souls are unreal (असत्त) and the Supreme Self is real (सत्त) (37cd-38). The Supreme Soul (परमात्मा) has to be understood to exist as if continuously threaded (अनुस्पृहत) through (all) the individual souls.
The type of experience (अनुभूति:) of the state of liberation:

The knowledge of the Supreme Self taught (प्रतिपादिते) in the passages like “The Self should be known” (आत्मा ज्ञातव्य:) arises in the individual Self. In the state of Absolution, the seekers experience the eternal bliss (नित्यानन्दानुभूतित:) without the objects of the senses. They become free from attachment (विरक्ता:) to the objects of the senses, and reach the state from which there is no returning (अ-पुनरावृत्तिम्).

Śvāmī Vidyāraṇya does not give separately Bhaṭṭācārya’s system of philosophy, but discussed under the Jaimini-darsana, he writes that Mīmāṃsakas known as Bhaṭṭa recognize 05 means of proof viz. perception, inference, verbal testimony, analogy and presumption.

Sāmkhyas (SSS CH 09)

According to the Sāmkhyas, Ādi Śaṅkarācārya writes,

(01) The world (जगत्): 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 (दुःखनिरन्वृत्तिः) arises.

The world is made up of the principles. Every thing is a product of the Primordial Matter which is eternal, one, and non-intelligent (अत्मता). Although he (the आत्मन) is passively indifferent, gets influenced by the 03 Qualities of the 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 (प्रकृत्वंयोगवत्). The Primordial Matter (प्रकृति) forms the equilibrium (साम्यम्) of the three Qualities,
Chapter 04

viz. the Sattva (सत्त्व), Rajas (रजस्) and Tamas (तमस्). 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. The Cosmic Intelligence (महत्) is produced out of the Primordial Matter, and out of this (Cosmic Intelligence) the principle of egoity (अहंकार:), out of which are produced the 05 rudimentary principles (तन्मात्राणि) and they are subtle.

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. रुष्) perceives the sense objects like sound and 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.

(02) The means of proof (प्रमाणानि): The means of proof are not mentioned by the author in this system of philosophy.

(03) The absolute goal (मोक्ष/मुक्ति:): 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 Absolution (मोक्ष:) resulting from other means (than that of the Sāṁkhya), gets decayed and never results by means of medicinal herbs, sacrifices based on the 03 Qualities (08-09). The
Absolution (अपवर्ग:) results exclusively from knowledge, while one gets into the bondage (बध्यते) due to ignorance.

(04) **The practice or method** (उपासना/साधना): If the sacrifices performed with the dedication to the Brahman (ब्रह्मापर्याप्तत्या) give rise to the Absolution, it means that they are not the sacrifices and the meaning of the Mantras (to be used) aims at something other (than itself). Sacrifices and other duties lead one to the worldly existence (संसारेषु), while the prohibited actions give rise to the prosperity.

(05) **The nature of God** (देव:./इश्वर:): The souls (आत्मान:) 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. Any person maybe belonging to any stage of life, acquiring the knowledge of 25 principles gets the clear knowledge of the Self (आत्मज्ञानम:).

(06) **The type of experience** (अनुभूति:) of the state of liberation:
The scriptural injunctions like आत्मा ज्ञातव्य: etc. relate to duties refraining one from worldly activity (निवृत्तिस्य:), and leading to the Absolution. The other duties lead one to (worldly) activity, like Agniṣṭoma, and other sacrifices. The righteousness leads to the higher worlds (ऊर्ध्वगति:) and the unrighteousness leads to lower worlds (अधोगति:).

According to the Sāmkhyas, Svāmī Vidyāranya writes, there are three means of proof perception, inference and verbal testimony. They accepted that the Self is all-pervaded and accepted the Lord is the Self.
Pātañjala (SSS CH 10)

According to the Pātañjala, Ādi Śankarācārya writes,

(01) The world (जगत्): The world is made up of the 25 principles. They are: the individual soul (पुरुषः), the Primordial Matter (प्रकृति), the Cosmic Intelligence (महत), the Egoity (अहंकारः), the 16 principles consisting of the rudimentary elements, the modifications, 05 gross elements. The body is made up of the 05 (great) elements, while the soul is the owner of the body (देही). The ignorance is the idea that sons, grandsons, etc., the offspring of the body, are all one's own (समत्व) and also the enjoyable objects like houses, lands, etc.

(02) The means of proof (प्रमाणनि): The means of proof are not mentioned by the author in this system of philosophy.

(03) The absolute goal (भोक्त्व/मुक्ति): The Susumña is the path of Absolution wherein time is indeed deceived. Time consists of the moon and the sun with two paths.

(04) The practice or method (उपासना/साधना): One should practise the Yoga of Application (ज्ञायोगम्) 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). One whose ignorance is destroyed (नष्टविद्यः), who is free from desire and aversion and who is not desirous of the fruits of works here and there (इहामुन्मत्त्वनाः), should practice Yoga for Absolution (मुक्तये).
Chapter 04

(05) The nature of God (देव/ईश्वर:) : The Lord is free from the ‘afflictions’ and from the influence of the fructification (विपाकदिघून्य:) of actions and is omniscient. As He is not limited by time, He is the holy master (गुरु:) of Brahma and others. The mystic syllable Om (प्रणव:) is denotative of Him and its silent repetition (अष:) leads to the mental comprehension of what is denoted (by it) (चाच्यभावनम).

(06) The type of experience (अनुभूति:) of the state of liberation: The knowledge of the 25 principles and the Lord (पुरुष:) beyond the प्रकृति brings perfection in Yoga (योगसिद्ध:) which destroys the evil (दोषक्षय:) . 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). 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. All this purifies the mind of the Yogi and enables to conceive very minute as well as very big things.

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.

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 (संसारे) .

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 (प्रापि), (05) rulership (ईशता), (06) irresistible will (प्राकाम्य), (07) masterful-ness (इशित्वम्) and (08) that power of subduing all things (वशित्व).

According to the Pātañjalas, Svāmī Vidyāraṇya writes that the means of proof are 03 viz. perception, inference and verbal testimony. The Lord is not the material cause (निमित्तकारण) and the instrumental or efficient cause (निमित्तकारण) of the world.

System of the Vedavyāsa (SSS CH 11)

According to the system of the Vedavyāsa, Ādi Śāṅkarācārya writes,

(01) The world (जगत्): The 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 which are the subtle characteristics called the three Qualities. The Primordial Matter denotes the (condition of) equalization of these Qualities (गुणसाम्बन्ध)¹⁷ called Sattva, Rajas and

¹⁷ Cp. Śrīmadbhāgavata Mahāpurāṇa (3/26/10):
Chapter 04

Tamas. The nature of the Qualities decides a person as a soul of the best, the middling or of the worst kind. 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. Viṣṇu Himself performs the creation, sustentation and destruction (सृजित+स्थितित+लब्ध) taking in the names of Brahmā, Viṣṇu and Śiva who under the influence of the सत्त्वम्, रजः and तमः:

(02) The means of proof (प्रमाणानि): The means of proof are not mentioned by the author in this system of philosophy. The chapter begins with, “The believers in the Vedas have derived the essence of the Vedas, from the Mahābhārata based on the system of the Sāṅkhya and in agreement with all the scriptures (सर्वशास्त्राविरोधेन)”.

(03) The absolute goal (मोक्ष/मुक्ति): A man is bound when swayed by the Qualities and emancipated from the bondage through the discriminative knowledge (विवेकधी). Lord Viṣṇu is the bestower of Absolution (मोक्षदः) on all in consequence of their own works following the 03 Qualities of Satta, Rajas and Tamas.

(04) The practice or method (उपासना/साधना): One should wish knowledge, prosperity, health and Absolution (मोक्षम्) from Lord Śiva, the fire-god, the Sun-god and Lord Viṣṇu (जनार्दनात) respectively. A person knowing his own duty (धर्मविवृत्) has to adopt his own duty in whatsoever category (पक्षे) he is born here. Those endowed with the Quality of सत्त्वम् must adopt the duties, enjoined in
Chapter 04

the three Vedas, while those endowed with the र्जः and तम: adopt the duties given out in the Atharvaveda and again they have to worship Viṣṇu,¹⁸ Brahmā and Śiva.

(05) The nature of God (देव:) Viṣṇu Himself takes the names of Brahmā, Viṣṇu and Śiva who under the influence of the सत्त्व, र्जः and तम:.

(06) The type of experience (अनुभूति:) of the state of liberation: Viṣṇu favours all and especially to those who perform their duty. One performing his own duties attains Absolution (मुच्यते).

The system of the Vedavyāsa, is not presented by Svāmī Vidyāranya in his Sarva-darśana-saṅgraha.

Vedānta (SSS CH 12)

Ādi Śaṅkarācārya according to his system of Vedānta (Kevalādvaita) writes,

(01) The world (जगत्): The universe of the five elements is produced out of Nescience. It is an illusory manifestation (विवर्तितम्) of the Brahman. 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. The order of evolution is from the Self the element of ether is evolved; from ether the air, from the

¹⁸ The line 11/63ab देवगणोऽनुसारः ज्ञातके भास्यस्त्रयायं सत्त्वादिकाः। (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.
air the fire, from this fire the water from the water the earth, and from the earth the paddy and other plants have arose. From plants the food comes forth; from the food the man of five sheaths. The creature (जन:) is made up of the subtle elements grossified. Beasts, men and gods are the varieties of such created beings. 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 and others are produced out of the semen as well as of the uterine blood. The six waves (or feelings) (चुस्म:;) are hunger & thirst, sorrow & delusion, old age & death. The Self attains through meritorious works the world of the manes and the other such worlds, through prohibited works goes to the hell, etc.

(02) The means of proof (प्रमाणानि): Ādi Śaṅkarācārya divides the means of proof (प्रमाणम) of two types on the basis of the reality (तत्त्वम) and the phenomenal truth (व्यावहारिक सत्त्वम), the first is called the verbal testimony (शब्दम) and the second one has three divisions: (1-3) Direct Perception (प्रत्यक्षम), Inference (अनुसारम), Resemblance (उपमानम) and (4) Verbal Testimony (आवाम:), (5) Circumstantial Presumption (अर्थाप्तिः) and (6) Negative Proof of non-perception (अभाव:).

(03) The absolute goal (मोक्ष/मुक्तिः): The consciousness and Nescience, the witness of all things, consisting of non-intelligence and is always in possession of omniscience (79). In dreamless sleep and other states it is coated fast by Nescience, it is merely illusion
Chapter 04

(मायामात्र:) and is capable of remembering other re-births as an embodied being. It transcends the five states\(^{19}\) in which it manifests and is the knower (प्रभावता) that knows the Brahman.

(04) The practice or method (उपासना/साधन): 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 (गुरुवाक्यान्वेषया), is not right, because the true knowledge of the reality cannot be obtained by means of mere works.

It is declared in the Ārṇi that the knowledge arises through the favor of the holy master (गुरूप्रसाद). Works give an in-bent leaning to the mind and disappear like clouds at the end of the rainy season (प्रावृद्धते चना 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 (ब्रह्मज्ञान) for which they are commented upon.

(05) The nature of God (देव/इंद्र): The Self shines forth, after the five sheaths of the soul are declared with “not this, not this” (नेति नेति), which is the Supreme Brahman. All other is called the Nescience (अभिद्वा) that covers up and conceals the true nature of the Self. 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 (निर्जनः), eternal, non-doer of actions, self-luminous, all-pervading and free from the experience of

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\(^{19}\) The five states are: (1) Childhood (वाच्यम) (2) Youth (कौमायम) (3) Manhood (वैवनम) (4) Old age (वात्पकम्य) and (5) Death (मरणम).

186
enjoyments (भोगविवर्जितः). 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 (घटनाम) as in dreams.

(06) The type of experience (अनुभूतिः) of the state of liberation:
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. The Self 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. Accordingly, being enveloped in the eightfold bondage (बन्धकाष्टकवेष्टिः) transmigrates in obedience to actions in bodies of Brahma to immoveable things (स्थावरान्तत्वः), while through the wisdom (विद्या), it attains the state of Brahman.

According to the Ādi Śaṅkarācārya system of Vedānta, Svāmī Vidyārāṇya writes the means of proof are 06 viz. Perception, Inference, Analogy, Scripture, Circumstantial Presumption (अर्थापनिः) and Non-perception. Supreme Self through His Illusory Power creates the world. And He becomes the doer and the bestower of the fruits of actions of all living beings.