CHAPTER 01

Introduction

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Introduction

Ādi Śaṅkarācārya of the 8th century AD has taught to live the life of spiritual understanding to all those who wanted to drink deep from the spirits of India’s perennial philosophy and who were formed in a common mould of the Vedānta, rather the Absolute Monism (केवलद्वात्म). The pearls of wisdom contained in various Upaniṣadas and at the base of the Indian tradition were wreathed together, making a garland of beautiful flowers. He was both the systematizer of the Absolute Monism. He paved the way for total integration of Vedānta with what is true in various systems of Thought then prevalent in India.

Ādi Śaṅkarācārya’s Life and date

“Ādi Śaṅkarācārya (=Ādi Śaṅkara),” writes Dr. Gargi Pandit,1 “the resplendent Sun in the galaxy of the Vedantic Ācāryas, churned the milk of Vedānta and gave butter in the form of the Kevalādvaita to the mankind.”2

Ādi Śaṅkarācārya was born in such an age of conflict and confusion. He spent his whole lifespan showing the mankind way to

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1 Dr. Gargi C. Pandit worked on “Kevalādvaita in Adhyatmarāmāyaṇam” and is awarded the Degree in May 2008.
2 श्रेणु वेदान्त इत्यादयो शिवायश्चानन्दोदुहृतः।
भक्तो वस्तो जनो भोजता तुष्मध्येतेकेवलम्॥
framed on the line of
सत्यपरिष्ठो गायो दीप्या गीताणन्दनूः।
पाथं वसं: सुधीभोक्ता तुर्थं गीतावृं महत्॥गीतासाहितम् - ४॥
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not only the spiritual health but also the way to the socio-political life of peace and harmony.

The legendary accounts of the life of Ādi Śaṅkarācārya are found in the Śaṅkara-vijayas written by Mādhava, Anantanandagiri, Cidvilāsa and Sadananda. There are references to the incidents in the life of Śaṅkara in Liṅga-purāṇa, Kurma-purāṇa, Śīvarahasya, Mārkaṇḍeya-purāṇa. He was born in Kālaṣī, village on the bank of river Purnā in Kerala in the family of Nambūdri Brahmans. His birth date is the 5th day of the Bright Vaiśākha in 788 AD. T. M. P. Mahadevan correctly remarks, “It may be said with a fair measure of certainty that Śaṅkara came after Bhartrhari (circa 600 AD) and before Vācaspati Miśra (841 AD).”

Ādi Śaṅkarācārya’s grandfather Vidyādhīrāja a learned and pious Nambūdri Brahmin lived in Kālaṣī. He strictly performed daily rituals. He was the master of all the Śāstras and Purāṇas. A son was born to Vidyādhīrāja who was named as Śīvaguru. He was Śiva in knowledge and Guru or Brahmā in speech, justifying his name. Śīvaguru engaged his boyhood performing righteousness in his Guru’s house and mastered the Vedas with their 06 Auxiliary Limbs.
as well as all Śāstras. In course of time after the study, the preceptor addressed to return his home. Though he wanted to live as a Sannyasin, the preceptor commanded him to become a householder. Śivaguru modestly replied, “I desire to continue my life in your Gurukula as a lifelong Brahmcārī.”

Śivaguru was happy with his father and mother. The father tested his knowledge of Vedas and was delighted. Many marriage proposals for him were received. His father decided on a match with Āryambā ita. After their marriage they were leading the life of the daughter of Maghapan happily, performing daily and occasional rites laid down in the Vedas. They being childless of their long lifespan propitiated Lord Śiva. Once Lord Śiva appeared in the dream of Śivaguru and asked him whether he would prefer an all-knowing and virtuous son of short life or a dull one who would live long but without any virtue or greatness.

Śivaguru favored the first option. Because of their supreme devotion, they begot a worthy child as a blessing on the fifth day of Bright Vaiśākha of Indian Calendar. Surprisingly, just within a

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12 Vide T. M. P. Mahadevan, Homage to Śankara, pp. 2-4.
13 Vide T. M. P. Mahadevan, Homage to Śankara, pp. 2-4.
14 Vide T. M. P. Mahadevan, Homage to Śankara, pp. 2-4.
15 Vide T. M. P. Mahadevan, Homage to Śankara, pp. 2-4.
16 Vide T. M. P. Mahadevan, Homage to Śankara, pp. 2-4.
year the kid started to speak, and at the age of three his memory and intellectual power grew remarkably stronger. He learnt Sanskrit, Māgadhi, Prakrit that helped him get mastery over the Śāstras. But unfortunately, prior to his Upanayana, that is the ritual of initiation to the study of Vedas under a preceptor, his father Śivaguru passed away. And therefore, the Upanayana ceremony was performed at his later age. After the completion of his study he showed his keen wish for choosing the life of an ascetic. His life here extended from eight years to sixteen years. The episode of convincing the mother for getting the permission with an intention of adopting the life of an ascetic is very much popular and interesting as well.

On the bank of river Narmadā, Ādi Śaṅkara happened to meet his great preceptor Govinda-Bhagavadpāda after leaving home. Traveling a far long distance, Ādi Śaṅkara arrived at the hermitage of Govinda-Bhagavadpāda. As directed and led by other ascetic inhabitants of the surrounding, he got into Govindācārya’s cave, which had a very narrow entrance, chanting a hymn in praise of the Holy Master. He was in super conscious state of meditation. He was aroused then by Ādi Śaṅkara’s greeting. The Holy Master asked, “Who are you?” In his humble reply, he uttered, “Revered sir, I am neither the earth, nor water, nor fire, nor air, nor sky, none of their properties. I am not the senses and mind even, I am Śiva, the indivisible essence of consciousness.”

\[17\] M. Vidyāraṇya places it in 5th year—
\[18\] While Govindanātha puts it in the 6th Year.

\[\text{cf.}\ M\text{.}\ M\text{.}\ \text{Vidyāraṇya}\ \text{p} l\text{a}c\text{e}\text{s}\ \text{it}\ \text{in}\ 5\text{th}\ \text{year—}
\text{While\ Govindanātha\ puts\ it\ in\ the\ 6\text{th}\ Year.}
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\[\text{cf.}\ M\text{.}\ M\text{.}\ \text{Vidyāraṇya}\ \text{p} l\text{a}c\text{e}\text{s}\ \text{it}\ \text{in}\ 5\text{th}\ \text{year—}
\text{While\ Govindanātha\ puts\ it\ in\ the\ 6\text{th}\ Year.}
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Being utterly pleased with Ādi Śaṅkara’s answer, the Holy Master accepted him as his disciple and initiated him to the divine state of Paramahamsa. He progressively imparted the knowledge and wisdom of Brahman through the Mahāvākyas. After his study got over, Ādi Śaṅkara embarked on his Digvijaya-journey with a view to establish the supremacy of the Absolute Monism (अद्वैतवेदान्त). A Brahmin boy, named Sadānanda, came to meet Ādi Śaṅkara was accepted as his first disciple during his voyage to Vārān. Later on, he was known as Padmapādācārya. Several miracles are reported to have happened during his Digvijaya-journey for instance; Lord Kāśīviśwanātha met him disguising an outcaste (चाण्डाल) and preached him to pursue the Vedānta in his life. Once sage Veda Vyāsa came there to test him in the disguise of an old Brahmin. The esoteric and spiritual debate between them went on for almost eight days.19 At last, Ādi Śaṅkara recognized his supremacy. And so, he prayed him to reveal his original form. The sage showed his original form as Veda Vyāsa whom Ādi Śaṅkara made him see his commentary on the Brahmasūtras and prayed him to offer his comments and possible corrections, if found. The sage being pleased with his modesty said, “Śaṅkara, my child, I heard about you and your learning and hence I wanted to see you in person. The debate was only incidental.”20

19 The discussion started on तदनात्मालेपति रत्निरुपयोगिक्षुः सः सन्धिकेश विद्वान्।
17-18 विद्वानं विद्वेदान्तं ब्रह्मसूत्रं अन्तः सः सन्धिकेश विद्वान्।

20 त्ययः सः अद्वैतवेदान्तं विद्वेदान्तं विद्वान्।
On reading the commentary, he was satisfied and thanked heartily as there wasn’t any lapse was seen. He blessed Ādi Śaṅkarācārya with 16 years more in his lifespan so as to establish Absolute Monism by way of refuting the practices of other sects.  

The narratives on the debates occurred between Ādi Śaṅkarācārya and other philosophical preacher are remarkable and noteworthy. Among them, the debate with the profound scholar Maṇḍana Miśra is notable. Soon after, he became Ādi Śaṅkara’s disciple assuming the name Suresvara. He defeated all the heterodoxical systems in addition to Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrva-mīmāṃsā, Śākta, Kāpālikā, Vaiṣṇavism. And as a result, most of their followers became Ādi Śaṅkara’s disciples. Hastāmalakācārya and Totakācārya were the most prominent disciples of him.  

Ādi Śaṅkara established Mathas with a view to promote the Vedic religion under the supervision of his disciples. The Śrīgerimatha in Śrīgeri (South) was handed over to Hastāmalakācārya, the Śārdamatha in Dvārika (West) to Suresvara, the Jyotirmatha in Badarīnātha (North) to Totakācārya and the Govardhanamatha in Purī (East) to Padmapādācārya.

There’s a touching account narrated for Vidyāranya Śaṅkaradīgajaya concerning Ādi Śaṅkara’s manifestation on the last day of his mother’s life at Kaḷaḍī. Through his yogic intuition, when he became conscious about his mother’s serious condition, he...
arrived at home to see and nurse her during her life's last moments. He failed to get sufficient support and assistance from relatives for performing the funeral, as they did not approve of a monk performing the ceremony for her funeral. By his Yoga and yogic power, he produced the fire and cremated his mother.

There is another episode of Ādi Śaṅkara’s way up to the ‘throne of Sarvajñāpiṭha’ in Kashmir occurred nearly at the end of his life. The Sarvajñāpiṭha is well associated with the Śāradā temple of Kashmir.\(^2\) It was a saying prevalent at the time that only an all-knowing being could open the door of the temple and could ascend the throne there. Ādi Śaṅkara came to know that the throne for the Southern gate was still unoccupied. He therefore arrived at the temple and overpowered and defeated those who came to debate with him. Finally, the Southern door was opened. He then occupied the seat after answering to a question asked by the goddess Śāradā herself.

Ādi Śaṅkara reached the state of Mahāsamādhi at the age of 32 in Kedāra-nātha.\(^3\)

Ādi Śaṅkara was a far-sighted organizer, a great integrator, a diligent missionary, a psychologist, a pandit par excellence, a Mahayogi, an author and a free thinker, a savior of mankind, a big patriot, builder of united India, and a mainstay and upholder of Sanātana Dharma. He was truly a curious mixture of a scholar and a

\(^2\) Govindanātha identifies the place as Kāñci.

\(^3\) According to Mādhaviya Śankaradīvijay, Dr. Rādhākrishnan and others it is Kedārānātha, according to Anandagiri’s Guruvijaya, P. Deussen, T.S. N Shastrī and T. M. P. Mehadevan it is Kāñci, according to Čidvilāsa Śankaravijay, Alathur T. C. Narayana it is Dattatreyaguha (Mahuragad) and according to K. N. M. D. Namboodri Trichur (South) as the place of Samādhi.
philosopher, a mystic and an agnostic, a saint and a poet, and above all, an able organizer and a political reformer.


guru-puruṣottam te sūmatāmāvatā na hi kōdhipi sūdhī: ||
śarāṇāsātratattvāt tattvānīdyā bhav shāntar dēśiṁē mē śarāṇām || tōṭkāśkām - 'u||

Ádi Śaṅkarācārya’s date, the traditional belief

Sri T. S. Narayan Sastrī\textsuperscript{24} writes in his book The Age of Śaṅkara, “According to Brihad-Śaṅkara-vijaya and Prāchīna-Śaṅkara-vijaya, Śaṅkara was born in 2593 of Kali Era (509 B.C.) and passed away at the age of 32 in 2625 of Kali Era (477 B.C.). This is more or less corroborated by the succession list of heads maintained at the Kāmakoṭī, Dwāraka, Śrīnergī and other Maṭhas.”

But until authentic copies of these works are available, the information they are supposed to give is not acceptable.

P. George Victor writes in his book Life and Teaching of Ádi Śaṅkarācārya (P), “The Śaṅkara monasteries at Dvārka, Purī and Kāṅcī maintain 509 BC as the year of the birth of Śaṅkara, while the Śrīnergī states it as 44 BC.”

Śaṅkara in his Brahma-Sūtra-Bhāṣya, has mentioned the name of the city of Pāṭaliputra\textsuperscript{25} and a name called Pūrṇavarmā. On the basis of these two references a historical discussion has taken place. It is established that the city of Pāṭaliputra was destroyed by river-erosion during 750 AD. And the Chinese pilgrim Hiuen Tsang mentioned the

\textsuperscript{25} ...net devadāt: sūmane sāṃśīparamasātvaḥ pātālipuroṣānati sāmyādhiśyov iti sūgāṇadakara vṛttavacanakalpaprasātaḥ śvaya iti. Brahma-Sūtra-Bhāṣya Śaṅkarabhāṣya : 2/1/18.
name of Pūrṇavarmā who was considered as a Buddhist king of Magadha during 590 AD. Thereby some scholars concluded that 700 AD as the beginning life of the life of Śaṅkara. H. T. Colebrooke, after discussing with Raja Rammohan Roy, Wilson and some other Sanskrit scholars of his time, writes that Śaṅkara flourished during the close of the eighth or the beginning of the ninth century AD. Max-Muller, Macdonell, Dasgupta, Nilakantha Sastri and many others accepted 788 - 820 AD, as the date of Ādi Śaṅkarācārya. The reason for accepting them is the research involved in confirming them.

The historical events confirm that Śaṅkarācārya was a contemporary to the king Cheraman Perumal of Kerala and Cola king Bālavarma, the grandfather of king Vimalāditya. And the literary evidence affirm that Śaṅkarācārya lived before Nathamuni, the compiler of Vaiṣṇava songs. The arguments around these facts made by W. Logan, D. R. Bhandarkar, R. Narasimhachar and S. V. Venkateswaran assert the view that Śaṅkarācārya might have flourished between 750 AD and 850 AD. When compared to the short span of Śaṅkarācārya’s life and for the accuracy of facts, it is reasonable to consider the dates proposed by K. B. Pathak. Why because what K. B. Pathak discovered and what has been earlier stated by Prof. Teile and which was preserved in the Sanskrit verses through tradition (सम्प्रवाण) affirm that Śaṅkarācārya was born in 788 AD and died in 820 AD.

Dr. K. Kunjhunni Raja places him in 788 - 820 AD.26

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26 Jacob Kurian: Life & Philosophy of Sri Sankara, P 22.
Though K. T. Telang, with his much scholarship, rejects the above dates but agrees to the fact that they are based upon traditional verses recorded by eminent pandits. Traditional sources are many and differ about the date of Śaṅkarācārya but the traditional evidence provided by K.B. Pathak stands close to the historical facts. While K. B. Pathak’s evidence speaks of definite point of time, K. T. Telang analyses the period of time. Eminent scholars of Indian Philosophy and History like S. N. Dasgupta, S. K. Belvalkar and K. A. Nilakantha Sastry have considered these dates because the traditional sources and the historical events synchronise.

P. George has discussed with the help of necessary doubts in relation to Ādi Śaṅkarācārya’s date and concluded with approving that he was flourished in 788 - 820 AD.²⁷

**Historical Evidence of Ādi Śaṅkarācārya’s Date (788 - 820 AD)**

The 11th chapter on Vedavyāsa’s philosophy is indebted to Śvetāsvatara and other similar Upaniṣadas as well as Mahābhārata (मोक्षधर्म) and also Gītā (कर्मयोग:-०३, गुणात्रयविभागयोग:-०४, & मोक्षन-यासयोग:-१८) and even Śrīmad Bhāgavatam.²⁸ At this juncture it is the most striking reference to think of the date of Śrīmadbhāgavata’s compilation as it is given by Hazra R. C. in his Studies in the Puranic records on Hindu rites and customs (P 55). He says, “Thus the date of the composition of the Bhāgavata falls in the

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²⁸ (१) चतुर्भिरज्ञनाभार्यत्रिविधोपेशेन रज्जत्सव॥
भवेविवति ब्रह्मदति: पुण्डरीकक्रम विषुषु॥१९१/५९॥ and
(२) उच्चोद्धूर्मार्गं कुश्यनेनोद्वं प्रतिः॥
श्रीभागवतसप्तें पुराणे दूर्पति हि स॥१९२/९८॥
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6\textsuperscript{th} cent. AD. It is highly probable that the Purāṇa was composed in the former half of this century."

In this way Ādi Śāṅkaraṃcārya's time comes after 6\textsuperscript{th} or even 7\textsuperscript{th} century AD which definitely proves his date 788 - 820 AD.

The most important observation useful in fixing the date is the increasing prominence of two philosophical systems. The preponderance of the Buddhas over Hindu, 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 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.

\textbf{Date: Internal Evidence}

(01) Under SSS 7/1-2, 10-11 the inter-complimentary nature of the Nyāya-Vaiśeṣika and the Mīmāṃsā is indicated, without mentioning the name of the system but by way of including the elements. Ādi Śāṅkaraṃcārya remarks under SSS 7/15, "On the lines laid down by his preceptor, Bhaṭṭa Kumārila, this teacher Prabhākara has set at naught (all) those who (then) stood outside the pale of the Vedas, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works."\textsuperscript{29}

\textsuperscript{29} वेदवाङ्गालितारूपमुपयो भद्रत्स्वार्थमाति पथोऽ
\textsuperscript{29} चक्रे भ्रामकर: शास्त्रोऽपि कर्मधिकारिणान्। ॥८७९५॥
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Thus the words “laid down by his preceptor, Bhaṭṭa Kumārila” and “this teacher Prabhākara has set” clearly prove that this event is a recent one, because the verbal form of Past Perfect (चक्रे) is used in the sense of the Present Perfect Tense. Hence the statement would be that after Kumārila-Bhaṭṭa passed away recently, Prabhākara Guru has written on his line (पत्थि).

(02) Karmarkar R. D. in the Introduction of the Gaudapākārika (P vi) quotes the verse,

पत्थिरिविशालित्वत्चः यत्र कुन्त्रायमे वसेत्।

जदी मुड्डी शिख्री वापिः मुच्यते नात्र सर्वं: ||

ascribing it to Pañcasikha, the pupil of Āsuri which forms SSS 9/11 twice in the bhāṣya (on the Sāṁkhya-kārikas 01 & 22) and hence it tends one to prove that both the works i.e. the Bhāṣyas and the SSS are from the pen of one and the same author i.e. Ādi Śaṅkarācārya.

(03) The very first verse of CH 07 reads, “Now, the theory of teacher Prabhākara, who, even out of rivalry with his own preceptor...,” etc. which indicates the fresh event of the rivalry between Kumārilabhaṭṭa (760 AD) and Prabhākara-bhaṭṭa (775 AD), Ādi Śaṅkarācārya’s recent predecessors of which he30 seems to have been well aware.

This fact has a stronger support of the statement of the Vedānta-samuccaya which affirms that the Buddhism quitted its homeland

30प्रभाकरस्योऽस्मातः पश्चात् संख्यापद्धतिः।

तुष्टव पूर्वोऽस्माताप्रसंसविश्वासपथं व: ||७/१||
possibly due to the vehement refutation launched by Kumārilabhaṭṭa.31

Works

Ādi Śaṅkara has contributed greatly to the Indian religio-
philosophical literary tradition. Upadhyay Baladeva32 in his Śrī Śaṅkarācārya enlists 03 commentaries on the Prasthana, 20 Prakarana-granthas33 and 101 hymns in honour of various gods, goddesses, rivers and so on. Dr. A. N. Jani remarks, “It is likely that most of them have been written by some pontiffs of the mutts of Śaṅkarācārya or by other poets who have possibly fathered them on the Ādi Śaṅkarācārya, which bespeaks his enviable popularity.”34 From among more than 300 works35 are ascribed to Ādi Śaṅkara, the following works are worthy of mention:

31...tadetau, baddhādyayakṣe kṛmabhāṣyāyaśamānānāṃ pratyayānam bigaraṇaṃ rasaṇa-tattvabhūtāḥ. Bādāmānānāṃ pravaraṇaṁ tattvāḥānāṃ cha nāmaśāṣṭkāmbhāṣyāṃ śrīkumārilabhaṭṭaḥ. Prasthānaḥ, vedānta-rajanāmāṇāṃ cha. Cf. Vedānta-
samuccayah, ed. by Sharma Brahmārśi Harerāma, pastāvanā, P 1.

32 Upadhyay Baladeva: Śrī Sāṅkarācārya, pp. 126 - 147

33 Upadhyay Baladeva’s number is 39, as he adds (01) अध्यात्मकम्, (02) अड्छ्यात्मकम्, (03) अनात्मकम्, (04) अवध्यात्मकम्, (05) अवध्यात्मकम्, (06) अवध्यात्मकम्, (07) अवध्यात्मकम्, (08) अवध्यात्मकम्, (09) अवध्यात्मकम्, (10) अवध्यात्मकम्, (11) अवध्यात्मकम्, (12) अवध्यात्मकम्, (13) अवध्यात्मकम्, (14) अवध्यात्मकम्, (15) अवध्यात्मकम्, (16) अवध्यात्मकम्, (17) अवध्यात्मकम्, (18) अवध्यात्मकम्, (19) अवध्यात्मकम्, (20) अवध्यात्मकम्, (21) अवध्यात्मकम्, (22) अवध्यात्मकम्, (23) अवध्यात्मकम्, (24) मणित्वालम्, (25) मणित्वालम्, (26) मणित्वालम्, (27) मणित्वालम्, (28) मणित्वालम्, (29) मणित्वालम्, (30) मणित्वालम्, (31) मणित्वालम्, (32) मणित्वालम्, (33) मणित्वालम्, (34) मणित्वालम्, (35) मणित्वालम्, (36) मणित्वालम्, (37) मणित्वालम्, (38) मणित्वालम्, (39) मणित्वालम्, according to him, Nos. 04, 05, 07, 17, 19, 28, 29, 32 & 34 are by Ādi Śaṅkarācārya, No. 30 is rejected and he also remarks remaining are suspected by the scholars for the authorship of Ādi Śaṅkarācārya.


35 (01) Trivedi Kamalshankar Pranshankar has given the list of works ascribed to Ādi Śaṅkara in his Śrī Brahmāśūtra-Śaṅkarabhāṣyāyanuvāda, Gujarati Vernacular Society, Ahmedabad, 1910, pp. 615 – 619.
His works can be divided in three categories:-

(i) Commentaries

(ii) Epitomes (प्रकरणग्रन्थः)\(^{36}\)

(iii) Hymns (स्तोत्राणि) which can be further categorized in the Vedāntic hymns and the devotional hymns that can be again categorized into those in honour of (A) Gañeśa (04 hymns), (B) Śiva (18 hymns), (C) Various goddesses (19 hymns), (D) Viśnu (10 hymns), (E) Couple deities (गुणलेखनता) (04 hymns), (F) Rivers & Holy places (05 hymns) and (G) Tutelary deities (04 hymns).\(^{37}\)

(i) Commentaries

He has written commentaries on 03 Prasthānas viz.

(1) Śrautaprasthāna i.e. the Upaniṣads, commentary on major 11 Upaniṣads. (i) इश्वाचास्य, (ii) केन, (iii) कठ, (iv) प्रश्न, (v) गुण्डक, (vi) माण्डूक्य, (vii) तैतिरिय, (viii) ऐसेय, (ix) छान्दोग्य, (x) बृहदार्य, and (xi) खेतोत्तर.\(^{38}\)

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\(^{36}\) Swami Mukhyananda, Acharya Shankara – An interpretation (Elucidatory & Reconciliatory), App. 02, pp. xlio – lii, enlists 23 + 54 + 76 = 153 works from the his pen.


\(^{38}\) The list of Upaniṣads given here follows the order of the Muktikopaniṣad, though the chronological order of writing the commentaries on the Upaniṣads is scholarly and scientifically presented in the article, "The Chronology of Adi Śankarācārya’s Commentary on the Upaniṣads’ by my guiding teacher Prof. Dr. Jaydev Jani, ‘Upaniṣatsārīḥ’, Ed. Dr. Urmila Srivastav, Pub. Dr. Mayarani Shrivastav, Principal, Aryakanya Degree College, Ilahabad, 2001.
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(2) *Smartaprasthana* i.e. *Śrīmadbhagavadgītā* and (3) *Brahmasūtras*

Besides, he wrote commentaries on: (1) *Abhāvačikā*, (2) *Nṛsiṁhatapanīyopanisad*, (3) *Ātavāśīṣṭa*, (4) *Viṣṇusahasranām*, (5) *Sahajātya*, (6) *Gāyatrīmantra*.

(ii) Epitomes

(01) उपदेशासहस्री has two versions, one in prose and other in verses. The later text running into one thousand verses divided into 18 chapters, gives moral instructions as its title indicates.

(02) विवेकचूड़ामणि। - This work in 581 verses gives in form of a dialogue between the Holy Master and disciple an elementary text on the Vedānta in a lucid manner.

(03) शतश्लोकी। - as its name indicates is a text on the nature of the self in 101 verses.

(04) अपरोक्षानुभूति। - it is a small text (144 verses) describing the experience of knowledge of self.

(05) आत्मयोग। - is a text in 68 verses on the knowledge of the self.

(06) तत्वोपदेश। - it is (87 verses) teaching on Vedānta philosophy.

(07) अद्वैतानुभूति। - is a self-explanatory text in 84 verses.

(08) प्रोद्धानुभूति। - it is in 17 verses describes the self experience state.

(09) ब्रह्मान्वितिशास्त्रं - (20 verses) is on the knowledge of Brahma.

(10) वाक्यपृक्षिक - a text having 53 verses explains the meaning of the Mahāvākyā which speaks of the identity of the individual and supreme soul.

(11) लघुवाक्यपृक्षिक - (18 verses) is a summary of Vākyavṛtti mentioned earlier.

(12) स्वातन्त्रपृक्षिक - running in 154 verses describes the nature of the self.

(13) सदाचारानुसङ्गान्तिक - a text (55 verses) on good moral behaviour.

(14) दशश्लेकी (or निर्वाणशस्त्रम) – is a small text of 10 verses only one the nature of self. It is very important treatise. Madhusūdana Sasasvatī has explained it in detail under title - Siddhāntabindu.

(15) सर्वोपन्याससार: - This treatise running in 1006 verses presents quintessence of all important tenets of the Vedānta philosophy.

(16) सर्वसारसार: - This treatise through lucid language presents briefly the basic knowledge of the tenets of both theistic and atheistic schools of Indian philosophy.

(17) तत्त्वविद्या -

(18) प्रबोधसुधाकर - it is running in 257 verses and throws light on the knowledge of the self.

(19) वेदान्तकथासरी (20) बालबोधिनी and so on.
(iii) Hymns (स्तोत्राणि)

Vedantic hymns\(^{40}\) are like

(01) एक्ष्येकी I (02) आत्मनङ्गः I (03) आत्मपशुकम् I
(04) आत्मपशुकम् I (05) उपदेशसाहसी (राधा) I (06) उपदेशसाहसी (पद्म) I
(07) कौपीनपशुकम् I (08) चतुःश्लेकी I (09) चारपन्नचरिकास्तोत्रम् I
(10) तत्त्वोधः I (11) त्रिश्लेकी I (12) दक्षिणामूर्तिः I
(13) द्वादशपन्नचरिका (मोहमृद्धस्तोत्रम्) I (14) धन्याकम् I
(15) नित्यास्तोत्रम् I (16) निरंजनस्तोत्रम् (सिद्धांतकिंद्रुः) I
(17) निर्विन्ननञ्जः I (18) परापूजा I (19) प्रश्नोतस्माङ्गः I(१)
(20) प्रश्नोतस्माङ्गः I (21) प्रातःस्मानस्तोत्रम् I (22) ब्रह्मचारिणी I
(23) मुनिरत्नमला I (24) मनोपायःपशुकम् I (25) मुनिसुधाश्रमकम् I
(26) योगदर्शनावली I (27) वाक्यधृति I (28) वाक्यसुधा I
(29) विज्ञानपौरी I (30) वेदांतमुक्तावली I (31) वैरायपशुकम् I
(32) वृत्तिज्ञसमुदरंगम् I (33) पद्मपौरी I (34) सदाचारस्तोत्रम् I
(35) साधनपशुकम् I (36) स्वातमानिन्नर्पणम् I (37) हस्तालकस्तोत्रम् I


Adi Śaṅkarācārya has composed innumerable devotional poems (स्तोत्र) in praise of the various deities all of whom are manifestations of one Supreme Divinity.

Devotional hymns are as under:

(A) Gāṇeṣa: (1) गणेशपशुकलम् I (2) गणेशमुच्छप्रायात I

(3) गणेशाक्षकम् I (4) वरदगणेशस्तोत्रम् I

\(^{40}\) This list is given from the book of Prof. Jani’s personal library – Vedāntasamuccayāḥ, Pub., Nirnayasagara Press, Mumbai, 1915.
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(B) Śiva: (5) शिवभूजप्रयात्मः। (6) शिवान्तलहरी।
(7) शिवपादादिकेशान्तस्तोत्रम्। (8) शिवकेशादिपादान्तस्तोत्रम्।
(9) वेदसारशिवस्तोत्रम्। (10) शिवापराधस्मापन। (11) सुचरिमालासूति।
(12) दक्षिणामूर्तिरवर्णमाला। (13) दक्षिणामूर्तिपर्वतकम्। (14) मृदुल्लभमानसिकपूजा।
(15) शिवनामालत्यक्षकम्। (16) शिवघंशकर। (17) उमामहेशस्तोत्रम्।
(18) दक्षिणामूर्तिस्तोत्रम्। (19) कालभैरवाष्ठकम्। (20) शिवपशसार।
(21) द्वादशलिङ्गस्तोत्रम्। (22) दशश्लोकी।

(C) Various goddesses:
(23) सौन्दर्यलहरी। (24) देवीशिवस्तोत्र। (25) आनन्दलहरी।
(26) त्रिपुरसुन्दरीवेदपाठ। (27) त्रिपुरसुन्दरीमानसपूजा। (28) देवीचुहुःपन्नुपचारपूजा।
(29) त्रिपुरसुन्दरियक्षकम्। (30) ललितापारत। (31) कल्याणशुभस्तव।
(32) नवरत्मालिका। (33) मन्नमालिका पुष्पमाला। (34) गौरीदारकम्।
(35) भवानीशुजः। (36) कनकधारा। (37) अन्तपूणाथकम्।
(38) मीनाक्षीपञ्चरत। (39) मीनाक्षीस्तोत्रम्। (40) भ्रमराष्टकम्।
(41) शारदाभूजप्रयात्ताकम्।

(D) Viṣṇu:
(42) कामभूजप्रयात। (43) विष्णुभूजप्रयात। (44) विष्णुपादादिकेशान्त।
(45) पाण्डुराष्टकम्। (46) अन्तुताष्टकम्। (47) कृष्णाष्टकम्।
(48) हरिमीडेस्तोत्रम्। (49) गोकुन्दाष्टकम्। (50) भगवनू मानसपूजा
(51) जगन्नाथाष्टकम्।

(E) Couple deities (सूगलदेवता):
(52) अर्थनारीश्वरस्तोत्रम्। (53) उमामहेशस्तोत्रम्। (54) लक्ष्मीनृसिंहशकरत।
(55) लक्ष्मीनृसिंह करुणारस्तोत्रम्।
During his Digvijaya-journey, he has composed various hymns in honour of the gods and goddesses, the rivers and cities of the holy places.

The Authorship of the Sarva-siddhānta-sangraha

As regards the authorship of the Sarva-siddhānta-sangraha, it is a fact that it is from the pen of Ādi Śāṅkaraśārya only and none else. The following evidence, both internal and external are given here below.

External evidence

(01) The usage that Lord Śiva described in the formulas like त्रियम्बकं यजामहे and so on (SSS 6/21), can be dated back to Kālidāsa, and again in त्रियम्बकादिद्विव्याहार: - त्रियम्बक+आदिव: (SSS 8/40) refers to त्रियम्बकं यजामहे सुगणाधिः etc. (सूयजु 3/60) where त्रियम्बक is to be understood as

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41 The same tradition of composing a new hymn in honour of the deity or the place of visit, was continued not only by the posterior Śāṅkaraśārya but also by scholar sanyāsīns of other sects among which one can name H. H. Vāsudevanda Sarasvātī alias "Teṃbesvāmī" (Garudeśvar, Gujarāt), H. H. Brahmacārī Ranga Avadhūta (Nareshvar, Gujarāt) and so on.

42 त्रियम्बकं सर्वभिहिंद देव: ॥ (कु: ०५१) ३/०५॥
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त्रियम्बकसम्बंधि (related to the god possessing three eyes of the form of the Sun, the Moon and the fire).

(02) The author following the Smṛti-text accepts the authenticity of the Vedas including the Smṛtis that are based on the Vedas saying, “The authority of the Vedas is accepted, because they have been brought out by the Omniscient Lord. The authority of the Smṛtis and such other texts results from their being based upon these Vedas” (SSS 6/19).43

(03) The SSS authored by Ādi Śaṅkarācārya is proved by the verses of the Vivekavilāsa by Jinadattasūri (1220 AD)44 that indicates the advanced theory of the Jainism in two ways: (1) The tenets leading to the Salvation (मोक्षमार्ग) are mainly सम्प्रदायनगरीयता and सम्प्रदायत्रित्व and they are defined and discussed in the विवेकविलास in details, but are cursorily mentioned in the SSS (though the Sarva-darśana-saṅgīraha gives in details).

(04) The phrases कृषाद्य: under SSS 12/46 refers to “The idea of I-ness or egoity experienced in the idea – I am lean, just as lean and other such attributes.” & the phrase सुखाद्य: under SSS 12/47 refers to “attributes of Self so also indeed pleasure and such other things.” Both the phrases can be compared with the ideology presented by

43 (1) वेदोपनिषदे धर्ममूल स्मृतिशीले च तत्ततिर्वादा।
आचार्यविशव साधुनामालयुक्तियं च दर्शन २/६॥
(2) श्रीनारायण स्मृतिकाः प्रमुखा॥ ्रुमुः २/३॥
44 स्वामी विवाहार्य has quoted 12 verses at the summery of the principles of Jain philosophy in the 3rd chapter on आहतवर्तनम् (ैवदर्शनम्), Sarva-darśana-saṅgīraha, pp.153 - 154.
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(05) The common authorship of the definition of अविद्या or अध्यास under (SSS 12/16) has much similarity of exposition, because both refers to the Nescience as the misconception about the body i.e. the देहाध्यास and it can be well compared with Sadananda (1560 AD) who writes in his Vedāntāsāra, “Adhyāropa is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.”

(06) The common authorship of the statement एक एव परो जीव: under SSS 12/77 is almost similar to Ādi Śaṅkarācārya’s famous statement जीवो ब्रह्मव नासपर: of his Brahmajñānavalimālā.

Internal evidence

(01) (a) Jain Ācārya Merutunga (1347 AD) has refuted the system of Buddhist philosophy in his चर्चाबंधन where (i) he titles the system as वर्णन which is probably accepted first by Ādi Śaṅkarācārya and later on by other doctrine-holders (ii) the style of refutation is much similar to that of Brahmāṭraśāṅkarabhāṣya. (b) From the 3rd chapter onwards Ādi Śaṅkarācārya has introduced a nice style of refutation by which the present doctrine-holders refute

45 स्वयंत्र, कुशल, गौरव, विद्याभिषेक, गत्वा, दस्तावेज
46 अमीन–भूमिका रजसी सप्तपत्र वस्तु अवस्थान: – अध्यास: । छे ती ३२
47 लोकाचारतिकचाराविश्वास्य: सर्वविनामां।

the views of the doctrine-holders of the preceding. The last doctrine-holders are the Vedantins. The same style is adopted by SDS in treating the work.

This can be compared with the idea of annihilation of the preceding by the establishment of the succeeding one as it is discussed in the नैतिन्ति passages (Br. Up. 2/3/6).

(02) The difference of opinion between the श्रेताम्बरस and दिगम्बरस (not mentioned in the SSS) is, as discussed by Dasgupta S. N., attributed to Śivabhūti (83 AD) clearly pointed out in the विवेकविलास (1220 AD) that the former believe in the Salvation (मोक्ष) for the women also, while the latter firmly believe that there is no Absolution for the women. This makes it clear that till the time of Ādi Śaṅkarācārya both the sects were not looked upon distinctly as two.

(03) The clubbing of Nyāya-Vaiśeṣika, the existence of the Lord is accepted in accordance with the doctrine of Vaiśeṣikas, Sāṁkhya-Yoga, Pūrvāmāṁśā-Uttarāmāṁśā seems to be established during his times and for this reason only he remarks that the doctrines of Nyāya and Vaiśeṣika’s have mostly same principles (शाखम्).}

49 A History of Indian Philosophy, P 170.
50 बृहस्पतिने न केवली न श्री मोक्षभिह दिगम्बर:।
   प्राणप्रायमय्यं भेदो महामहेतामय्यं: सह ||म.द.स. ०३/ २६/ ६२, पृ. १५४।।
51 यत्या बैशाशिकोन्यत: पारिशोभय सामायः ||१६/ १३।।
52 तत्तत्कोञ्जानुसरयं: समां शाखामायलो: ||१६/ १३।।
(04) In the chapter on Yoga under SSS 10/4 he refers to the word ‘these have all been well explained by the sage’ i.e. by Kapila\textsuperscript{53} of the former system which enumerated the principles under CH 09/12-14 and hence the author seems to avoid repetition.

(05) At many places Ādi Śaṅkarācārya remarks, “In connection with the system as thought out by Vyāsa in the Mahābhārata, I shall clearly describe well as they are” (व्यासाभिप्रेतसिद्धान्ते कस्यचेतह भारते स्कुटम्। - SSS 9/20) which refers to the matter to be dealt with by himself (i.e. in the CH 11, in the present book itself).

(06) The पश्चानैैविधिक (SSS 5/37) etc.\textsuperscript{54} indicates that all the chapters of the SSS have a single authorship. The Vaiśeṣikas and the Naiyāyikas are mutually connected to some extent and Naiyāyikas even take the support of Vaiśeṣika for the reasoning (तर्क).\textsuperscript{55} It can be inferred that the inter-complimentary nature of Vaiśeṣikas and Naiyāyikas, rather Nyāya-Vaiśeṣika becomes explicit since the times of Ādi Śaṅkara (maybe came to be known so after his presentation).

(07) While discussing the argument of Patanjali under SSS 10/4, Ādi Śaṅkarācārya’s faithfulness is revealed in the just and impartial exposition, when he says, “The view that the Absolution (मोक्ष) resulting from the path of knowledge (ज्ञानमयः) is indicative (लक्षणम्) of mere laziness (आलस्य).”

\textsuperscript{53} महाभारत चैत्योदतत्त्विणैः सुविस्तुलम्।१०/४१

\textsuperscript{54} अदि: संसारनिर्विषणं मुदुष्युच्चते जनः।

पश्चात् वैष्णविकस्तः साधविज्ञवति न: शिवम्।

नातिभिः भस्मा यस्मात्वास्वेदवादिनो:॥५/१॥

\textsuperscript{55} यथा वैशीष्किकेऽशः पारिश्रेष्ठे साधितः।

तत्रत्त्वं जन्मवेर्देभेः: समांश्चास्त्रमायसः॥६/९॥
(08) The textual internal harmony is observed in case of the importance of शिख्यांs mentioned by Adi Śaṅkara that the 06 auxiliary sciences like the science of pronunciation (शिख्या) belong only to the Vedas, not to the scriptures of other systems (पौराणिक). He does not repeat all 06 auxiliary sciences under SSS 5/17 as they are mentioned previously in SSS 1/3.

(09) The other example of textual internal harmony is observed under SSS 4/56-71 Baudhās are declined ईशान defined by Vaiśeṣikas and other as well as Naiyāyikas and other. Vaiśeṣikas cast away under 5/1-18, and Naiyāyikas in 6/16-23.

(10) The benedictory stanza presents the salutation blended with the plot suggestion of the form of the worship of the Brahman perceived (or realized) differently (अनेकधा) by different doctrine holders (वादिष्ठ:). The same idea is found reiterated in the benedictory stanza of the Vivekācūḍāmaṇi, “I bow down to my Holy

56 तेजस्वीव फड़हानि यत: शिख्यांशिकानि वै।
नान्यानामवहवा तेषां न काशकुका पौराणिक ||५/१७||

57 वेदांशति शिख्यांशिकानि व्याकरणं तथा ।
सिद्धं श्रीविवि कल्पस्थच्छिन्दितिलियचि ||१०/३||

58 अनित्रजुलिमेवरः वर्षु वैशेषिकाविष्ठभि ।
इत्यहो नेष्टोप्रमाण्यते: स नित्रक्रियतेऽधुना ||४/५६||

59 एवं वैशेषिकलक्ष्यक्ष्यक्ष्याशिष्यिक्षाः
हेवेयम्पेदामात्रोऽप्राप्तो वृत्तुकृतिस्ततः ||४/७१||

60 आप्रमाण्यात्येवात्येव शाश्व बुद्धाविधिस्ततम ।
स्यायानाप्राप्तित्वात्युन्मतांयथ वचः ||६/२३||

61 वादिष्ठभिर्भि: सवैार्धश्च यत्तेत्यथम व्यवहारमणे
वेदावेचः प्राचृतेन क्रमयुपस्माहे ||१०/१||
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Master Govindācārya, the Supreme Bliss (परमानन्दम्) who is perceived (i.e. realized) in all the principles of the Upaniṣadas. 62

(11) This again can be compared with the benedictory stanza with his Sarva-vedānta-siddhānta-sāra-saṅgraha, “I bow down to my Holy Master Govindācārya, the embodiment of Knowledge and Bliss, the source of the knowledge of the Self,” 63 though the sheer plot suggestion is also exercised in the benedictory stanza of his commentary on Gītā, “Om! Nārāyaṇa is 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” 64 and in the Aparokṣanubhūti, “I salute Lord Viṣṇu, the Supreme Bliss, the preacher (of the Gītā), the all pervading and the source of the (fourteen) worlds.” 65

Date of Sarva-siddhānta-saṅgraha

Thus after fixing the date of Ādi Śaṅkarācārya in the historical as well as traditional way, it would be in the right place to provide internal evidence that prove Ādi Śaṅkarācārya as the author of the Sarva-siddhānta-saṅgraha and that it is penned by him in the same time period of his life-time. The only reason of writing the SSS

62 सबविद्वानसिद्धान्तशोभं तममायसम्।
गोविन्द सर्वानं सहुः प्रागमायमहम् ||विवेको ० ०||
63 अक्षण्डनन्द समीपो वसन्तामायम् जावते ।
गोविन्द तरमं जने चित्तानन्तरं गुणम् ||सा विवेको ० ० ०||
64 ः नारायणः परोद्धन्ताद्विद्वादशस्माभवम् ।
अक्षण्डाणिन्द्रं लोक्सं समीद्रीपा च मेदिनी ||तत्तवविवाचण, गीता ०||
65 श्रीस्वरमनस्मपेद्यकामिसम् ।
व्यासकर्म सहवैविकाना कारणं तं मामायमहम् ||अपोषो ० १||
Chapter 01

seems to be the easy grasping of the tenets of all the philosophical systems prevalent, or rather famous in his times in India.

The external evidence are as under:

(01) Savra-darśana-saṅgraha (= SDS) while discussing the system of the Bauddhas (2/20/16, p. 62) quotes SSS 4/21\(^{66}\) which shows that the author of the Sarva-siddhānta-saṅgraha (= SSS) is prior to the author of the Savra-darśana-saṅgraha who flourished in 1295 - 1385 AD.\(^{67}\)

(02) There is also another evidence in support of this inference that this verse is found almost verbatim in Ādi Śaṅkarācārya’s Upadeśa-sūhasī 18/142 where अभिमुद्धिः is replaced by अभिमुद्धी हिः in the SSS 4/21.

(03) The reference श्रीभ्रामन्वतस्य तु पुराणे दृष्यते of the श्रीमद्भ्रामान्वतमहापुराणम् under (SSS 12/97) is very much helpful in fixing the date of the Sarva-siddhānta-saṅgraha. Dr. R.C. hazra\(^{68}\) writes, “The date of the Bhāgavata preceded that of Alberuni by such a long period of time that the position of Bhāgavata had already become enviable. Hence the date of Bhāgavata cannot possible be later than 800 AD” (P 54) .... “So the Bhāgavata cannot possibly be dated later than 600 AD.” (P55). This shows the posteriority of the Sarva-siddhānta-saṅgraha of Ādi Śaṅkarācārya.

\(^{66}\) अभिमुद्धी हिः बुधवारान्तो विष्णुसिद्धान्तो दिः
  महापुराणाधिकव्यायम् लक्ष्यते || x/21.

\(^{67}\) for details, see, Sharma Uma Shankar ‘Rishi’, Sarva-darśana-saṅgraha, Appendix 02 p. 815.

\(^{68}\) Studies in the Puranic Records on Hindu rites and customs, MLBD.
(04) Under SSS 9/9, Ādi Śaṅkarācārya talks of the Absolution through the knowledge of the Supreme Reality with the words that the sacrifices, etc. fall within the scope of the three Qualities. The same can be also compared with his famous bold statement in his commentary on Gītā that तस्मात्स्वाभावाताः केवलादेव तत्त्वज्ञानामयोक्ष्यतिन्म कर्मसंस्कृतादिति निधित्वोऽर्थः (Gītābhāṣya २/५०). Moreover this can be further corroborated by his bold statement that “If the sacrifices which are performed as offerings unto the Brahman, give rise to the Absolution, then it follows that they are not sacrifices at all” under SSS 9/39.

(05) One more case of inter-complimentary character is found in the words “A few Naiyāyikas and others” (केचिच्छैवतिकाद्व: - SSS 8/16-19) where he refutes Naiyāyikas (probably the ancient) who hold the view that the Vedas are the personal creations, though the...
refutation can be explained as the point of rectifying the Astika system.\textsuperscript{74}

**The internal evidence are as under:**

(01) The word ज्ञानकर्मसमृद्धय\textsuperscript{75} (united operation of knowledge, according to M. Rangacharya) means the combination of the Knowledge and the Action which is refuted strongly by Ādi Śaṅkarācārya in the Introductory (उपोढ़त) of his commentary on Gitā. He writes emphatically that the Knowledge only leads to the liberation and never the combination of Knowledge and Action.\textsuperscript{76}

(02) The statements प्रदूषपदार्थपरिज्ञानान्योपं वैशेषिका विपु: (5/18), प्रदूषपदार्थं इहेरता: (5/20) & षट्पदार्थं: (5/30) given by Ādi Śaṅkarācārya can be compared with the seven categories: Substance, Quality, Action, Generality, Particularity or Individuality (विशेष:), Inference or Intimate connection (समवाय:) and Negation or Non-existence.\textsuperscript{77}

Gajendragadkar A. B. comments in the Notes on the समपदार्थ: (१/२) of the Tarkasāṅgrahā (P 24) that according to the Vaiśeṣikas Place and Time are included under इत्य, relation is either a गुण (संयोग) or a पदार्थ (समवाय), Quantity and Property are गुणस, Passivity is merely

\textsuperscript{74} Cp. Gajendragadakar A. B. Notes on तर्कसंग्रह: It will be noticed that Naiyāyikas hold the Vedas to be पौरोहित्य and अनिवेश as against the Mārnāraṇyakas who consider them to be अपौरोहित्य and निवेश.

\textsuperscript{75} गुणप्रदूषपदार्थपरिज्ञानान्योपं वैशेषिका विपु: मोऽधो ब्रह्मादिहितस्य जावधे भुवि कस्थचित्त: \textsuperscript{3/8}।

\textsuperscript{76} समपदार्थपरिज्ञान ज्ञानकर्मसमृद्धयं।।

\textsuperscript{77} इत्यगुणकर्मसमृद्धवैशेषिकसमवायान्योपविद्वानां।।

29
Chapter 01

the absence of activity. The Vaiśeṣikaśūtras mentions only six पदार्थs, excluding अभाव, which must have been added later on in order to make the classification complete as the notion of अभाव is too important to be ignored. The phrase later on can be conjectured as “after Ādi Śaṅkarācārya.”

(03) The very first verse of CH 07 reads, “Now, the theory of teacher Prabhākara, who, even out of rivalry with his own preceptor…” indicates the fresh event of the rivalry between Kumārilabhaṭṭa (760 AD) and Prabhākarabhaṭṭa (775 AD) and the same was known by Ādi Śaṅkarācārya.

(04) The phrase ‘in fact in former times’ (पुरा किल SSS 8/1) has been correctly translated by M. Rangacharya, because it is connected with the paths of Buddha and others of ancient times. Thus the phrase helps to prove Ādi Śaṅkarācārya’s authorship. 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 (01 - 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 Savra-darśana-sangraha (14th Cent.) refutes them in one chapter No. 02.
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(05) His style of synthesizing the different points of doctrines is observed in many places.

Under SSS 12/29 the sheaths of the Self are taken as the Self itself as under:-- (a) The Self is the body (made up of food) according to the Lokāyatas.82 (b) The Self is the प्राण83 (consists of life) according to Ārhatas (i.e. Jainas).84 (c) The Self is Manomaya according to those who follow the material principle ego (अहंकारत्मकवादी).85 (d) The Self is the ज्ञान (consists of consciousness) according Bauddhas.86 (e) The Self is the आनन्द (consists of bliss) according to Vaidikas.87 (f) SSS 12/31 refers to some believers in the Vedas (केचित् वैदिका ऊचि) must be referring to the famous long discussion in the आनन्दमयोज्ञानसात् (ब्रह्म सूत्र १/२/१२), because the Śankarabhāṣya finds a point of objection with the word, ‘आत्मानन्दमयः’. (g) The self is Ānandamaya according some Vaidikas (SSS 12/31ab) (maybe बादरायण व्यास, the author of Bhamasūtras). (h) The Self is untouched by the quality of being the agent and other qualities (कर्त्तव्यदिभिरस्वत्:) according to Ādi Śankarācārya.

(06) Under SSS 12/16 - 19 while discussing the removal of the Nescience through the knowledge of Brahman after the enquiry thereof, Ādi Śankarācārya remarks, “The collection of sentences consisting of –That Thou Art, etc. has indeed, been commented upon

82 गृहस्तमयायमस्तमानां वेदं लोकायतः खेतु || ब्रह्म सूत्र १/२/१२ क्रंड ||
83 वेदं: परिशिष्टमप्राणमयायमस्तमानां विद्वा: || ब्रह्म सूत्र १/२/११ क्रंड ||
84 यह: पुज्जयाम् || (पाण्डारण १/२/१०) धातु: || ६८, ६८६.६ ||
85 अहंकारस्तमानां तु यह प्राणो मनोमयम् || ६८, ६८६.६ ||
86 विज्ञानमयायमानां वैदिका गृहस्तमयानान्दमयः || ६८, ६८६.६ ||
87 आनन्दमयमयायमानां वैदिका: केचित्विचित्रे || ६८, ६८६.६ ||
over and over again.” This specifically proves this work to be from the pen of Ādi Śaṅkarācārya, because this has the direct reference to not only his commentary on the Cha.U. 6/8/7, but also to the discussion on tattvamāsa under his Vivekacūḍāmaṇi (250, 253 - 264).

This statement, “commented upon over and over again” (व्याख्यातो हि पुनः पुनः:) expresses the chronological position of the composition of this work i.e. SSS which comes after the Vivekacūḍāmaṇi and that again is posterior to Sarva-vedānta-siddhānta-sāra-saṅgraha. The same is posterior to Aparokṣā-nubhūti and even the Śrīmad-bhagavadgītā-bhāṣyam.

Hence the probable chronology of the discussion specially on the tattvamāsa would be (01) Śrīmad-bhagavadgītā-bhāṣyam, (02) Aparokṣā-nubhūti, (03) Sarva-vedānta-siddhānta-sāra-saṅgraha, (04) Vivekacūḍāmaṇi and (05) Sarva-siddhānta-saṅgraha.

Need of the present study of the Sarva-siddhānta-saṅgraha

The text SSS was published in 1908, and hence it was out of print. Moreover it was difficult to get from even the library (of MSU). Its reprint (though the publisher writes it as the first edition) has recently come out in 2006 though the editing is not careful. It would be clear from the following instances. The text reads :-

(1) स्वामन्त्य-शृंगारिकः for स्वामन्त्य-शृंगारिकः SSS 2/9,
(2) कलेव्रेष्ट: for कलेव्रेष्ट: SSS 3/9,
(3) क्रिमिकीदातिः for क्रिमिकीदातिः SSS 3/11,
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(4) पिच्छ for पिच्छ SSS 3/14,
(5) मोक्षमाण for मोक्षमाण SSS 3/15,
(6) संख्याज for संख्याज SSS 4/59,
(7) विशेष for विशेष SSS 4/61,
(8) पुनःसत्रिविद्याज्योतिषिणी for पुनःसत्रिविद्याज्योतिषिणी SSS 5/13,
(9) पाण्डुलप्ति for पाण्डुलप्ति SSS 6/1,
(10) पाण्डुलप्ति for पाण्डुलप्ति SSS 6/20,
(11) काय: for काय: SSS 6/22,
(12) चुंबक for चुंबक SSS 6/32,
(13) जातिरिवाह: for जातिरिवाह: SSS 6/34,
(14) शाब्दिकापद्धति for शाब्दिकापद्धति SSS 8/39,
(15) प्रडळ for प्रडळ SSS 9/30,
(16) कल्पना for कल्पना SSS 10/10,
(17) सुधारक for सुधारक SSS 10/21,
(18) पिच्छ for पिच्छ SSS 10/49,
(19) विज्ञान for विज्ञान SSS 10/62,
(20) दयालुङ्क for दयालुङ्क SSS 11/9,
(21) गृह for गृह SSS 11/12,
(22) लम्बे for लम्बे SSS 11/13,
(23) पश्चाप्स्य for पश्चाप्स्य SSS 11/22,
(24) विज्ञान for विज्ञान SSS 11/26,
(25) बुद्धार्य for बुद्धार्य SSS 11/28,
(26) दयालुङ्क for दयालुङ्क SSS 11/50,
(27) बुढ़ि for बुढ़ि SSS 12/2,
(28) बुढ़ि for बुढ़ि SSS 12/9,
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(29) घुना for घुना SSS 12/1588,
(30) शुक्ललिनि for शुक्लाणि SSS 12/23,
(31) शुक्लालिनि for शुक्लालिनि SSS 12/24,
(32) शुक्लालिनि for शुक्लालिनि SSS 12/25,
(33) देहं for देहं SSS 12/29,
(34) परिमित् प्राणमयमारुहता विदुः for परिमित्य प्राणमात्ममारहता विदुः SSS 12/30,
(35) क्षेत्रस्वम् for क्षेत्रस्वम् SSS 12/50,
(36) तद्विक्षणं सुखम् for तद्विक्षणं सुखम् SSS 12/59,
(37) आत्मानं प्रवदनं for आत्मानं प्रवदनं SSS 12/65,
(38) एकस्येन्द्रपणं for एकस्येन्द्रपणं SSS 12/70,
(39) बन्धुमुक्तादिः for बन्धुमुक्तादिः SSS 12/77,
(40) भृत्य for भृत्य SSS 12/92,
(41) स्त्रज्ञाः for स्त्रज्ञाः SSS 12/95 etc.

M. Rangacharya, the editor forgets to correct or rectify the mistake of the scribe from the CH 05 to Ch 12 in which the word प्रकरणम् is supplied.

The editor reads (V. वर्ण गत्वसाध्यः: supplied in FN for वर्णगत्वसाध्यां under SSS 4/47. The reading of V- is justifiable on the strength of the latter occurrence - वर्णगत्वसाध्यां (4/47).

The readings given in the footnotes are better than those accepted by the editor in the text. They are as under:-

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88 SSS 12/15 The reading घुना इव must be read as घुना इव like the clouds at the end of a rainy season (प्रादूर्ब + अन्तो.)
(01) यत्र (SSS 2/7) is better than यत्र,
(02) सारक (SSS 4/50) is better than सारक,
(03) भक्तचैव चार्चनीयों (SSS 5/35) is better than भक्तचैवार्जनीयों,
(04) स्वरस्मिन्न (SSS 10/13) is better than स्वरस्मिन्न,
(05) श्रुतद्रुद्धःखः (SSS 11/10) is better than श्रुतद्रुद्धःखः,
(06) ध्रुवरणै (SSS 11/6) is better than ध्रुवरण,
(07) मधुरात्युणभोजी (SSS 11/29) is better than मधुरात्युणभोजी,
(08) धृतिःशु (SSS 12/8) is better than धृतिःशु &
(09) वाक्यों (the collection of) in SSS 12/16, but the reading वाक्यां (given in FN 04, P 55) seems better, because the word आदि expresses plurality.

(10) Under SSS 12/30 प्राणमयमाधुर्यता विदुः, M. Rangacharya (the editor) remarks that it is to be suit the metre, araha equivalent for आहिता:, but by the replacement of प्राणमय with प्राणमात्मान, there would be solution.

(11) SSS 12/76c The editor reads बन्धुक्तादियु for बन्धुक्तादियु, though he translates, “Bondage, freedom and other…….”

Reconstruction of Verses

The editor has at many places given strange numberings of the verses and the same are here renumbered, by completing the half verses to the full ones as per their contextual reference.
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89 The verse 2/12 consists of 06 lines now.
90 This reconstruction is based on the famous verse – अभिहोत्राय यथो वेदः” (14cd) and बुध्दिपीण्डीनन्तानाः (15ab) – which is an oft-quoted one verse (Cp 19.7).
91 The verse 4/17 consists of 06 lines now.
<table>
<thead>
<tr>
<th>Chapter 01</th>
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<td>No. 6/44 No. 6/44 ½ (ef)</td>
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<td>No. 11/31 No. 11/31 &amp; 32ab</td>
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<td>No. 11/32 No. 11/32cd &amp; 33ab</td>
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<tr>
<td>No. 11/33 No. 11/33cd &amp; 34ab</td>
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</tbody>
</table>

92 The editor numbers this verse as 5/37½, but it can be taken as 5/37 simply (the verse with 06 lines - पाद are not uncommon) yet the numbering of ½ style suggest the easy counting of the letters, प्रत्येकपद्य of a manuscript).

93 The verse 6/44ef (being one-line verse) is taken with the 6/44 in 06 lines. The verse (6/44) consists of 06 lines now.

94 The verse 8/41 consists of 06 lines now.

95 The verse 11/31 consists of 06 lines now. From here (i.e. 11/31) upto 11/39 the editor gives wrong numbering which disturbs the units of the verses.

96 The verse 11/38 consists of 06 lines now.
Chapter 01

| No. 11/62 No. 11/63 | No. 12/74 No. 12/75 |
| No. 11/63 No. 11/64 | No. 12/75 No. 12/76 |
| No. 11/64 No. 11/65 | No. 12/76 No. 12/77 |
| No. 11/65 No. 11/66 | No. 12/77 No. 12/78 |
| No. 12/53<sup>97</sup> No. 12/53 & 54ab | No. 12/78 No. 12/79 |
| No. 12/54 No. 12/54cd & 55ab | No. 12/79 No. 12/80 |
| No. 12/55 No. 12/55cd & 56ab | No. 12/80 No. 12/81 |
| No. 12/56 No. 12/56cd & 57ab | No. 12/81 No. 12/82 |
| No. 12/57 No. 12/57cd & 58ab | No. 12/82 No. 12/83 |
| No. 12/58 No. 12/58cd & 59ab | No. 12/83 No. 12/84 |
| No. 12/59 No. 12/59cd & 60ab | No. 12/84 No. 12/85 |
| No. 12/60<sup>98</sup> No. 12/60cd & 61 | No. 12/85 No. 12/86 |
| No. 12/61 No. 12/62 | No. 12/86 No. 12/87 |
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| No. 12/66 No. 12/67 | No. 12/91 No. 12/92 |
| No. 12/67 No. 12/68 | No. 12/92 No. 12/93 |
| No. 12/68 No. 12/69 | No. 12/93 No. 12/94 |
| No. 12/69 No. 12/70 | No. 12/94 No. 12/95 |
| No. 12/70 No. 12/71 | No. 12/95 No. 12/96 |
| No. 12/71 No. 12/72 | No. 12/96<sup>99</sup> No. 12/97 & 98ab |
| No. 12/72 No. 12/73 | No. 12/97 No. 12/98cd 99ab |
| No. 12/73 No. 12/74 | No. 12/98 No. 12/99cd & 99½ (ef) |

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<sup>97</sup> SSS 12/54ab construes with 12/53 which could have been taken (by M. Rangacharya) of 06 lines as is done in many cases, while 12/54cd and 12/55ab should be combined as one verse. The verse 12/53 consists of 06 lines now.

<sup>98</sup> The verse 12/60 consists of 06 lines now.

<sup>99</sup> The verse 12/96 consists of 06 lines now.
A brief introduction of Savra-darśana-sangraha

Both Sarva-siddhānta-sangraha (= SSS) and Sarva-darśana-sangraha (= SDS) are different in subject matter, “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.”

The purpose of the Sarva-darśana-sangraha is to provide all the prevalent philosophical systems in all necessary details and hence it is obvious that the treatise is made for the advanced students of Indian philosophy of the time. So he writes in the benedictory stanza, “Having thoroughly searched the Śāstras of former teachers, very hard to be crossed, thefortunate Śāyaṇa-Śāhava the lord has expounded them for the delight of the good. Let the virtuous listen with a mind from which all envy has been far banished; who finds not delight in a garland strung of various flowers?”

The style presentation of the SDS is like a treatise discussing tenets of each of the philosophical systems in the method of (mostly) Navyanyāya, while SSS presents the tenets in the manner a text

100 नित्यज्ञानायं वने निःश्रेयसनिधि शिक्षम्।
येदैव जातं मद्यादि तेनवेदं सक्षुक्कूसः॥ स.व.सं. मकल्पचणने - ११॥
101 पूर्वांगपद्विहल्ल्याणि सुतागमालेक्षण सालास्यसि
श्रीमसालवणाधवः प्रसुभ्रुन्तानस्या प्रीतवे।
दूरोपारितमसरोण मनसा भुवन्तु ततसन्नना
मालयं करस्य विचिन्दुपुण्यपितुः प्रीतवे न सन्नायते।॥५॥
102 न तात्सवास्त्वक्षम। तत् बालभाष्मानं वानिदिमितम। न प्रथमः।
तस्य सप्तसूत्रसङ्क्षेपस्वं सत्साहोतस्वं सम्बन्धसत्तत्त्त्त्वः।
व्याप्ते दुःसन्तवात। न च व्याप्तिसां सामायानीयाचिनिमिति
मन्त्रयम। व्यक्तेरीविनाभासप्रसत्तता। नापि च यत्र। अन्तर्भाष्यं
विभिन्नश्रवणवत्सलेन वास्तवेव नवाप्तिक्षम।
book giving the idea of elementary level. For this reason only Ādi Śankarācārya has employed his remarkable brain by presenting the tenets followed by the refutation of an opponent by the next philosophical system which becomes then the model for the successors.

**Outline of 12 systems of the Sarva-siddhānta-saṅgraha**

The SSS consisting of 12 chapters and 537 verses deals with the Introductory followed by 03 atheist (including 04 sects of Buddhism in one) systems and 08 theist (making 02 Mīmāṃsās advocated by Bhattas and the Prabhakaras) systems of philosophy.

The Introductory (verses 25) deals with the general idea of the Vedic literature and of the atheist and the theist systems of philosophy. The 2nd chapter presents the doctrine of the Lokāyatikas in 15 verses. The 3rd chapter gives the tenets of the Ārhatas in 15 verses. The 4th chapter discusses the theories of the 04 sects of the Baudhhas in 73 verses. The 5th chapter deals with the doctrine of the Vaishēśikas in 37 verses. The 6th chapter presents the view of the Naiyāyikas in 44 verses. The 7th chapter deals with the theory of the Prabhakaras in 15 verses. The 8th chapter discusses the doctrine of the Bhattas in 41 verses. The 9th chapter presents the theory of the system of Samkhya in 40 verses. The 10th chapter discusses the views of the system of Patanjali in 69 verses. The 11th chapter talks of the system of Vedavyāsa in 65 verses and the last i.e. the 12th chapter presents the doctrine of the Vedānta in 98 verses.
Chapter 01

Outline of 16 systems of the Savra-darśana-saṅgraha

The Sarva-darśana-saṅgraha of Mādhavācārya on the other hand, consists of 16 chapters beginning with the Cārvākas followed by the atheist systems of the Baudhāyas and of the Ārhatas. After that the author takes up the systems of Rāmānuja, Pūrṇaprajña, Nakulīśa-Pāśupata, Śaiva, Pratyabhijñā, Raseśvera, Aulūkya (Vaiśeṣika), Akṣapāda, (Nyāya), Jaimini (Mīmāṁsā), Pāṇini (Vyākaraṇa), Sāṁkhya, Pāṭaṅjala (Yoga) and Śāṅkara (Advaita-Vedānta).

The Sarva-darśana-saṅgraha begins with the Cārvākas (pp. 01-15) followed by the systems of philosophy of Baudhāyas (pp. 16-47), Ārhatas (pp. 48-88), Rāmānuja (89-127), Pūrṇajña (pp. 128-160), Nakulīśa-Pāśupata (pp. 161-173), Śaiva (pp. 174-189), Pratyabhijñā (pp. 190-201), Raseśvera (pp. 202-209), Aulūkya (Vaiśeṣika) (pp. 210-233), Akṣapāda, (Nyāya) (pp. 234-256), Jaimini (Mīmāṁsā) (pp. 257-287), Pāṇini (Vyākaraṇa) (pp. 288-310), Sāṁkhya (pp. 311-330), Pāṭaṅjala (Yoga) (pp. 331-388) and Śāṅkara (Advaita-Vedānta) (pp. 389-486).

The Sarva-darśana-saṅgraha presents all the 16 systems of philosophy in details and that too, supplying various quotations from the works like Vivekavilāsa of Jinadattasūri (1220 AD), Tatvārthādīhitamasūtra of Umāsvāti (50 AD).

103 The page numbers are taken from Abhyankara’s Sarva-darśana-saṅgraha, with an original commentary in Sanskrit, BORI, 3rd edn., 1078.
Svāmi Vidyāraṇya (1295 - 1385 AD) has tried his level best to quote and discuss the references of not only his predecessors (of other systems) such as (01) the साक्षराजकौमुदी of वाचस्पतिमिश्र (850 AD) (विषय-साक्षराजकौमुदी), (02) the विधिविवेक of मण्डनमिश्र (825 AD) (मीमांसा) (03) the संक्षेपशारीरक of सर्वज्ञातमुनि (900 AD) (अद्वैतदार्थ) and (04) the न्यायकुमार्यमलि of उदयनाथाचार्य (948 AD) (न्यायदर्शन), but also of the predecessors (of other systems) of Ādi Śāṅkarācārya (788 - 820 AD) such as, (01) the प्रकरणपतिक of अशालिन्याथ (720 AD) (02) समुदायवृत्त of अस्माता (320 AD) (बौद्धदर्शन), (03) संभविताक्रम of सिद्धसेन दिवाकर (450 AD) (जैनदर्शन), (04) सांख्यारिक-भाष्य of गौड़पादाचार्य (700 AD) (सांख्यदर्शन) and (05) संतानान्तसिद्धि of धर्मकीर्ति (625 AD) (बौद्धदर्शन).

General observations

The title Sarva-siddhānta-sangraha or Sarva-darsana-siddhānta-sangraha means the compendium or a brief presentation of all the philosophical systems present at the time of its composition. It contains in brief the main or principal tenets of each of the doctrines prevalent in the time of Ādi Śāṅkarācārya. In the introductory verses of Chs. 6/1, 7/1, 9/1 & 12/1 he writes संक्षेपशारीरक (briefly) which shows that his intention is to acquaint the beginners with the prevalent philosophical systems of his date.

It also suggests the possibility of the extensiveness of the systems of Naiyāyikas, Prabhākaras, Sāṅkhyaśas and of the Vedānāta respectively.

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104 For details of the quotations of the works and the authors see: SDS, Uma Shankar Sharma ‘Rishi’, Appendix I, P. 761-801.
Chapter 01

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 Vedānta. Under SSS 9/1 the system of Sāmkhyas is named as साञ्चारदर्शिनम् and साञ्चाशास्त्रम्.\(^{105}\)

The texts like Sarva-siddhānta-saṅgraha, Sarva-darśana-saṅgraha and other Darśana-samuccayas or Darśana-saṅgrahas have, it seems, the sole purpose and utility in presenting the ideology of different philosophical systems to the beginners of the respective sects. Besides, such compendiums tend the readers to the complete ideology of the sects adopted or rejected by them. At the same time such texts furnish in brief the principles of all the relevant systems to the just and unbiased readers.

(01) “He\(^{106}\), who hears (i.e., learns) in the proper order these well abridged conclusions of all the systems of philosophy and religion, culminating in (the system of) the Vedānta - (he) becomes the knower (of the truth) of things and (also becomes) in reality a learned person in this world.” It seems that M. Rangacharya the editor could not get any complete manuscript and hence the verse (12/98) as if ends abruptly (all of sudden). It is probable that either all manuscripts are incomplete or Ādi Śaṅkarācārya himself could not complete CH 12 for two reasons: (1) The SSS must have been

\(^{105}\) साञ्चारदर्शिनम्: संदेशपात्र कथ्यते।
साञ्चारपात्रं द्विप्राध्यं बहुवचनं निरीक्षत:॥९/१॥

\(^{106}\) स्वर्चत्संस्कारं संस्कारान्तङ्कर्तव्यं मन्त्रान्तङ्कर्तव्यं।
श्रुत्वात्मविदितसतिश्रृवन्त: तत्त्वं: पण्डितो भुवि॥९२/२॥
the last work from his pen or (2) He could not find time to complete it due to heavy schedule.

The work ending with the Vedantic view of श्रीमद्भागवत also needs some verses to conclude his own doctrine of Vedānta.

(02) It is interesting to note that the भेदाभेदवाद: (theory of Differentiated and Undifferentiated Self) advocated by भास्कराचार्य (1000 AD) who has the roots of his doctrine in the principles put forth by कुमारिलभाष्ट्र (8th Cent. AD). कुमारिलभाष्ट्र is the senior contemporary of अदि शान्कराचार्या.

(03) The clubbing of Nyāya - Vaiśeṣika and the existence of the Lord are accepted in accordance with the doctrine of Vaiśeṣikas, Sāṁkhya - Yoga, Pūrvamāṁśa - Uttaramāṁśa seems to be established during his times and for this reason only he remarks that the doctrines of Nyāya and Vaiśeṣikas have mostly same principles (शास्त्र)।

107 त्वचास्त्रां भ्रोधस्तु जायते परमात्मनि।
प्रत्याहारायिकं योगमभव्यविविधतिक्रियः।।
मनं-करणकेन-नात्मकं प्रत्यक्षेणावसीये।
भिज्जाभिभावकस्त्वत्वम् गौजसदस्याद्यतः।।
जीवकृष्णं भिप्रोक्ति त्वभिषेकः परस्परः।।
असत्यान्त्विजीवकृष्णं स्वातः। परशुरः। ॥८/३६-३८॥

108 यद्य वैशेषिकेणेऽस्यो पारिशिष्ट्यं साध्वितः।
तत्तत्तज्ञानस्येऽस्यौ समानं शास्त्रमाथ्यं।।६/१७॥

109 यद्य वैशेषिकेणेऽस्यो पारिशिष्ट्यं साध्वितः।
तत्तत्तज्ञानस्येऽस्यौ समानं शास्त्रमाथ्यं।।६/१७॥
(04) The author following the Smṛti-text accepts the authenticity of the Vedas including the Smṛtis\textsuperscript{110} that are based on the Vedas (SSS 6/19).\textsuperscript{111}

(05) The colophon of the SSS CH 04 speaks, “The theories of Lokāyatas, Ārhatas, Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas – which are six in number – are now concluded here.”\textsuperscript{112} The above statement is further corroborated in 5/1 while saying, “Now the Vaiśeṣikas upholding the teaching of the Vedas, refutes the Bauddhas, the Lokāyatikas, and the Ārhatas”\textsuperscript{113} where the four systems of the Bauddhas are not separately mentioned.

(06) Ādi Śaṅkarācārya does not follow the chronological order of the two founders of the Pūrvamīmāṁsā School of 02 grounds, because (1) Prabhā-kara (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 Sāṁkhya - Yoga\textsuperscript{114} (Chs. 09 & 10) and lastly the two branches of the Uttaramīmāṁsā i.e. Vedānta of Vedavyāsa (Ch. 11) and of Ādi Śaṅkarācārya (Ch. 12).

\textsuperscript{110} (1) वेदोक्षिलो धर्ममूलं स्मृतितवेले च तद्वितम्।
आचार्य्कृत साधूनामातमनस्तुधिर्व च मनुः ॥ २/६॥

(2) भृतेयार्थं स्मृतितवेल्वच्च ॥ सूच २/२॥

\textsuperscript{111} सर्वलोकीर्तितवेदाध्यायप्रमाणमित्वे।
स्मृतवशीलो भवतर्यस्माद्याध्यायप्रमाणसमाप्तिः।
समृद्धीयते तन्मूलत्वेष सत्यतिः ॥ ६/१९॥

\textsuperscript{112} लोकायतां धार्मिक्यमयोगाचारसात्मातिकैवभाविकमभावान्याभावानि पृथक समासानि।

\textsuperscript{113} नासिककृत्वे वेदवादासां तावदार्थात्वतात्वतात्वतात्वतात्वतात्वतात्वतात्।
विविधतर्ति वेदवादासां दैवशिकाः पुनः ॥ ६/१९॥

\textsuperscript{114} Cp. जीवाधमनां प्रामोदस्तु जायते परमात्मनि।
प्रत्याहारविके योगमयान्येन्निर्धारितक्रिया: ॥ ८/३६॥
(07) 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 Śankarācārya.

(08) The refutation of the Atheists systems, especially of the Bauddhas seems to be the joint efforts of almost all the Theists systems, though Jain philosophers have also added to some extent in this direction.

(09) Under SSS 6/30115 he places a nice argument “A twice-born knows all the four Vedas” where the term “a twice-born” naturally means a Brahmin and not any person of other three castes. Similarly under SSS 11/50 the words “द्विजेषु द्विजातयः” - the twice-boms among the twice borns. But it should be understood as Brahmins among the twice-borns viz. Brāhmns, Kṣatriyas and Vaiśyas.

(10) Ādi Śankarācārya has adopted very easy and simple style maybe, for the beginners which can be clearly seen in SSS 9/13116 and SSS 9/22117 where the organs are not compounded when compared to the compact style in his आत्मपदारम्भम् where he has employed the द्वन्द्व compound in न च श्रोत्रज्ञेऽन च ग्रामणेत्रे as well as न चोपस्थपायूऽ न वाक्यपाणिपादम् etc.
Adi Śaṅkarācārya’s diction is simple and easy, for the beginners yet convincing and appealing even to the opponents (प्रतिवादी). The example of SSS 9/15 & 16 is an extra ordinary employment of aphoristic-diction such as, (A) Everything (in the world) is indeed product of the Primordial Matter (सर्व हि प्रकृते: कार्यम्). (B) It is eternal, one, and non-intelligent (निस्यैव प्रकृति-जिभा). (C) Although the soul is passively indifferent, yet, being influenced by its three qualities, he appears as if he were an agent (in the act of creation) (प्रकृतेष्ठिर्गणावेशाधिकारीयो जन्मत). (D) The association of the Primordial Matter with the Self possessed of consciousness (सं चेतनावत्त्त्वमात्रम्). (E) There arises creation like the association of a lame with a blind (संगी: पशुम्योगवत्). (F) The Primordial Matter forms the equilibrium of the three qualities (प्रकृतिश्चिर्गणसाय्य स्थान). (G) The Qualities are sattva, rajas, and tamas (गुणाः सत्वं रजस्तंम:).

Statements

The scholars and the students of the Kevalādvaita are well aware of the style and diction of Ādi Śaṅkarācārya. Here below are given some statements that bring one closer to the fact that the SSS is authored by him.

(01) Under SSS 2/8 Ādi Śaṅkarācārya mentions, “The world of Śiva and others are all invented by those who are (followers of) other (systems of thought) (शिवलोकादय:) as of prime position and importance.”

\[118 \text{इश्वरालोकस्यं नान्यः स्वयंप्रिति नरको न च।} \\
\text{शिवलोकात्मथो मुः: कल्पनते। प्रतारके: ॥२/८॥}

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(02) The SSS mentions the Jainas as the दिग्म्बर्स (bearing 11 Adjectives) while the SDS refers to the Jainas as बैज्ञानिक and दिग्म्बर्स (with 10 Adjectives).\textsuperscript{119}

(03) The indebtedness of the idea of the SDS\textsuperscript{120} that there is no heaven, no Absolution (अपवर्गः), nor any soul in another world can be seen in SSS.\textsuperscript{121}

(04) Under SSS 4/5 all the 04 adherents of Buddhism define knowledge (बुद्धि) in 04 different ways i.e. (i) The Vaibhāṣikas, declare that external objects are established through direct perception.\textsuperscript{122} (ii) The Sautrāntikas say that external objects are (merely) such (things) as are inferred from the forms of consciousness.\textsuperscript{123} (iii) The Yogācāras say that only consciousness is (real) here, and that nothing else (is real).\textsuperscript{124} (iv) The Mādhyamikas say that in fact even consciousness does not exist (as a reality).\textsuperscript{125} The above given ideas are discussed by Ādi Śaṅkarācārya in his bhāṣya on BS 2/2/18-2/2/32.

(05) Under SSS 4/69 an illogical argument is nicely presented that a meritorious attains hell and an unrighteous attains heaven, because no religious system in the world would accept such a

\textsuperscript{119} BS 2/2/33-2/2/36.
\textsuperscript{120} न विद्वानो नापवर्गों च बैज्ञानिक वाचार्यसे\ सार्वजनिक: I SDA 1/14/12ab (P 20)
\textsuperscript{121} इसविधार्मसे सार्व: सार्वोत्तम नापवर्गों न च। बौद्धविद्वानों न च।
\textsuperscript{122} प्रत्ययविद्वान बौद्धविद्वानसे वैभविकोभवर्तित ॥४/५abll
\textsuperscript{123} तुधधातुमोदयोंसे पुरुषां सार्वस्वात्तिकोभवर्तित ॥४/५dill
\textsuperscript{124} बौद्धविद्वान वदवस्त्र योगाचार्यों न चापस्तु ॥४/५abll
\textsuperscript{125} नासित बौद्धविद्वान सार्व वाच्यविद्वान: किल। ॥४/६cdll
reward. This can be well compared with his statement in his commentary on Śāṅkaraśāṣṭra 2/1/34: “No fault attaches to God, since this unequal creation is brought about in conformity with the virtues and vices of the creatures that are about to be born.”126

(06) SSS 4/70 speaks about the Lord being dependant (स्वातत्वम्) and powerless. It can be compared with the statement of the Kaṭhopaniṣad (2/2/7), “In accordance with their work and in conformity with their knowledge” (यथाकर्मं यथाश्रुतम्).

(07) About the four means of proof (SSS 6/4-5) the SSS notes that the third i.e. the means of proof called Analogy is not accepted by some127 i.e. the Vaiśeṣikas, just opposite to the Naiyāyikas.128

(08) Under SSS 7/5,129 8/10, 8/35, 9/36, 12/7 and 12/11 he refers to the statement that the Self is to be seen (आत्मा ज्ञात्व:;) saying that it is in the context of the dialogue of Āruṇa (M. Rangacharya adds “i.e. in the Upaniṣads” P 31), but this well-known statement is found in the passage130 of the Brhadāraṇyaka (2/4/5 & 4/5/6).131

(09) चौदैवकप्रमाणी धर्ममाशमी (SSS 8/5) & वाक्यं तत्चोदना वेदे (SSS 8/7) means duty or non-duty i.e. merit and demerit have Scriptural

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126 अत: कृत्यादिप्रमाणानि प्रमाणिकाः सिद्धिरति नायकीकृत्यायाम:।
127 चतवत्त्र प्रमाणानि नोपयामनु हु कृत्याचित् ||(SSS 6/5ab)
128 cf. Gagendragadkar A. B’s Tarkasigraha Notes on प्रमाणम (३५), The Third pramāṇa, which admitted by Nyāya and not by Vaiśeṣika, is upamāṇa., Dasgupta S. N’s: A History of Indian Philosophy, P. 354.
129 आत्मा ज्ञात्व इवादिविज्ञानत्वस्य शिखता: ||४/४।।
130 I owe this reference to Prof. Dr. Vijay Pandya, Hon. Director, B.J. Institute of Indology, Ahmedabad.
131 आत्मा वा अर्घ इत्यः यो निदिष्ठात्वमेव विद्यनां प्रामाण्यं मैत्रि, आत्ममनो वा अर्घ दस्यं श्रवणं मद्या विद्यामेंसं सर्वं विदितम् ||बृहो २/४/४।।
injunction as their authoritative basis. The Scriptural injunction (चेदन) is explained as, “Piety is a matter the distinctive characteristic of instigation. The word instigation signifies one portion of the Veda which is of the form of injunction and it signifies the entire Veda, since the whole of the Veda expounds Piety.”

(10) The reference and the style of the diction in - a person characterized by a matted hair or by a shaven head or by locks of hair (जटी मुण्डी शिखी बापि - SSS 9/11) can be compared with that of the जटिल मुण्डी लुधितकेशा: etc. (भगवदगीता: ४).

(11) Under SSS 12/19 Ādi Śaṅkarācārya furnishes the simple and clear definition of Nescience (अविद्या) that “The Nescience in respect of the self is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the Vedanta.”

(12) The verse “He (i.e. a Rājasa person) always eats such food as is sweet and fresh. He has no liking for what is pungent and sour” (SSS 11/21) - is a nice example of Ādi Śaṅkarācārya’s power of observation that can be well compared with the observation seen in the composition of the Carpaṭa-pañjarika-stotram that he composed it after seeing a boy cramming the rules of grammar.

\[\text{References:}\]
\[\text{132 चेदनालक्षणोऽवधीः धर्म: ||(अधिनित सूत्र १/२/२) || चोदनाशब्दः विधिःसूत्वकेदवेदेशपत्वादिति वाच्यम्।। तत्रापि चोदनाशब्दः वेदामात्रपत्वात्। वेदात्मयः सर्बनाट्यमयः धर्मप्रतिपादकवात्। (अर्थसंग्रह पृष्ट्ट २, पृ. ३)।।}
\[\text{133 चेदानातकल्मविधानाविदीयात्मतिमतिस्तु या।}
\[\text{आत्मनविधिः सानात्ते: स्थूलस्मृत्तत्त्वम् सिध्धतः ॥१२/१२॥}
\[\text{सुलग्नोतिमथुर्चार्यभव्यं कष्टकसिद्धार्थं।}
\[\text{नात्माभ्योजी पनीयस्वता प्रचुरं स्विनुम् ॥१९/२९॥}
\[\text{134 महत्वपोषणम् पक्ष्यं कष्टलिंकस्य:।}
\[\text{नात्माभ्योजी पारस्पररत्नचन्द्रविनुं}}\]
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Phrases & Words

Moreover there are some phrases and words that have much similarity of diction and ideology of Ādi Śankarācārya.

(01) The phrases कृत्तव्यत: (SSS 5/4) (because it is produced), जीवपरत्वत: (5/31) (in the form of the individual soul), सावधनत्वत: (6/9) (their beings made up of component parts), बायक्ष्यायपरत्वत: (12/9) (inasmuch as the sentence), भौतिकत्वत: (12/49) (made up of the material elements) etc., are in the sense of कृत्तव्यत, etc. as it can be seen in जगत्वाजानकार्यवित्तत: (Vivek. 254),\(^{135}\) विषयत्तत: (487) & मृगालवत: (SVSS - 674)

(02) Under SSS 12/18 the indication of the विवर्त्तवाद: in making (because the text is for the beginners) is easily seen in the usage of the word “illusory manifestation of the Brahman” (ब्रह्मविवर्त्तम) where the term विवर्त is taken in the sense of illusory vision as per the latter elaboration in the definition – अतत्त्वतोज्वावाप्रथा विवर्त इत्यदीर्थः: ॥वे०सा० १७८॥.

(03) चत्वारिशत् संस्काराः:\(^{136}\) (SSS 4/16) means 40 purificatory rites. The number of purificatory rites (संस्कार) given by Gautama


\(^{136}\) Cp. संस्कारो हि नाम कार्यान्तरोपयतात्तत्करणम् ।- रामाजुज – in his श्रीभाष्यम् (Para 04).
(VIII.14-24) are forty\textsuperscript{137} and his time, according to Kane P. V.\textsuperscript{138} is 600-300 BC.

(04) अन्यः सन्यासिनां मार्गः - (SSS 7/12) can be very well compared with Ādi Śaṅkarācārya's remark in the introduction of the Muṇḍakaopanisad, “and by mentioning while begging for alms (1/2/11) and through the Yoga of monasticism.” Though the Upaniṣad shows that the people in all stages of life have a right to knowledge as such, still the knowledge of Brahman, founded on monasticism only and ....”etc. and 3/2/6 thereof.\textsuperscript{139}

(05) The word प्रत्यवायः: (SSS 7/13) is used in the sense of a sin, a harm, contrary effect, a sin of non-commitment, while M. Rangacharya translates it as “the harm of sinfulness,” but Ādi Śaṅkarācārya comments it as “in undergoing a medical treatment adverse reactions” under Gīṭā 2/40 uses this word in the sense of harm or contrary effect.

(06) The word पद्मृंगः: (SSS 12/27) & पद्मृंगितः: (SSS 12/71) means hunger and thirst, sorrow and delusion, old age and death. It is also

\textsuperscript{137} There is a great divergence of views among the writers on Smṛtis as to the number of संस्कृत्स. Gautama (VIII. 14-24) speaks of forty संस्कृत्स and eight virtues of the soul, The forty संस्कृत्स are: गर्भधान, पुनस्वत, सीमान्तोपखान, जातकर्म, नामकरण, अस्माप्तिः, चौह, उपमन (08 in all), the four (04) Vratas of the Vedas, स्मान (or समावर्तन) (01), विवाह (01), five (05) daily महायंत्र (for deva, pītra, manuṣṭa, bhūta and brahma), seven (07) पापयंत्र (viz. अत्याचार, पायण्य, स्थालीपाक, श्राव, श्रावणि, आग्नेयणि, चैत्री, आश्वत्सिः), seven (07) हतियंत्र (in which there is brunt offering but no soma) (viz. आयोगरेव, अयोगरेव, दर्श्याभास, आयण, चतुर्वीश, नित्यरुपयंत्र, and सौमयणि), seven (07) Soma sacrifices (viz. अभियोग, अवियोग, उक्त्य, दोषसोम, वाच्यन, अस्मातः, आद्यवित्ते), (= total 40 in number). History of Dharmaśāstra: Vol. II, Part I, pp. 193-194.

\textsuperscript{138} For details see, History of Dharmaśāstra, Vol. III, BORI, Poon, Chronological Table, P xvii.

\textsuperscript{139} वेदान्तविज्ञानसौमिदिष्टावस्य: संस्कृतत्वोपप्रच्छसि: सूक्ष्मनिलयः।
ते ब्रह्मलोकेषु परान्तकारः परामृतः परिशुचिनिः॥३०॥/२/६॥
incorporated in his Vivekacūḍāmaṇi (257) and Vidyārāyaṇa’s Śāṅkaradīvijaya (12/55) under the dialogue between Ādi Śāṅkarācārya and Prabhākara Bhaṭṭa’s son (12/62) (later on Hastāmalakācārya appointed as the ācārya Śrīngērīpīṭha, South).

(07) The word अध्यारोप (SSS 12/38) can be well compared with -

g: Adhyāraṇa is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.”

Ādi Śaṅkara in his Adhyāṣabhāṣya in the Brahmasūtras employs the term Adhyāsa as a synonym of Adhyāropa and defines it as

सृष्टिरूपः पत्र पूवेद्यवभासः - The superimposition is nothing but the apparent recognition of something previously observed in some other thing. Again, अन्यत्र लोक्षणं प्रमाणः - It consists in the superimposition of the attributes of one thing on the other.

यद्भासस्तद्द्वेकाग्निवचने स्रुवः - Wherever there is a superimposition on anything, there is in evidence only a confusion arising from the absence of description between them. यद्भासस्तद्वेकाग्निवचने निम्नादनाचक्षुः - The superimposition of anything on any other thing consists in fancying some opposite on that very basis.

अध्यासः नाम अतस्मिन्दुपुः भिक् - Superimposition means the cognition of something on some other thing. This idea can be concluded with the Vivekacūḍāmaṇi (140), “One who is overpowered by ignorance

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140 पत्र सृष्टिरूपः पत्र पूवेद्यवभासः - The superimposition is nothing but the apparent recognition of something previously observed in some other thing.

141 अन्यत्र लोक्षणं प्रमाणः - It consists in the superimposition of the attributes of one thing on the other.

142 The English translation of the terms and paragraphs of the Vedāntasāra is taken from the Vedāntasāra of Sadānanda translated by Swāmī Nikhilananda, Advaita Ashram, Kolkata, 2002.
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mistakes a thing for what it is not. It is the absence of discrimination that causes one to mistake a snake for a rope.\textsuperscript{143}

This shows how much sincerely and faithfully the followers like Sadānanda (1560 AD)\textsuperscript{144} have followed Ādi Śaṅkarācārya.

\textsuperscript{143} For details see. Sarva-darsana-sangraha, Sharma Uma Sahankr ‘Rishi’ p. 822.

\textsuperscript{144} For details see. Sarva-darśana-saṅgraha, Sharma Uma Sahankr ‘Rishi’ p. 822.