



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

स्वर्ण भारती

॥ मधुसूदनसरस्वतीविरचितः प्रस्थानभेदः ॥

॥ madhusūdanasarasvatīviracitaḥ prasthānabhedah ॥

Series No : 1

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श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्,
दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी

Sri Sri Jagadguru Shankaracharya Mahasamsthanam
Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139.

शृङ्गेरि: १३.४.२०२४

दक्षिणाम्नायशृङ्गेरीशारदापीठाधीश्वराणाम् अनन्तश्रीविभूषितानां
परमपूज्यानां जगद्गुरु शङ्कराचार्याणां श्रीभारतीतीर्थमहास्वामिनां
संन्याश्रमस्वीकारस्वर्णमहोत्सवसन्दर्भं पुरस्कृत्य
मुद्रितचराणां अधुना दुर्लभंगतानां विशिष्टानां गैर्वाणीग्रन्थाणां
अन्तर्जालमाध्यमेन पुनः प्रकाशनं क्रियत इति विदित्वा जगद्गुरुचरणाः
नितराममोदन्त । श्रीशारदाचन्द्रमौलीश्वरयोरसीमया कृपया कार्यमिदं
सुष्ठु प्रवर्तताम्, कार्येऽस्मिन् कृतसाह्यास्समेऽपि सज्जनाः श्रेयांसि
समधिगच्छन्त्विति च श्रीजगद्गुरुचरणा आशासते ।

इति निवेदयिता
दि दक्षिणाम्नायः

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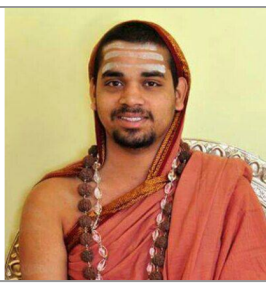


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This book Prasthanabheda by Swami Madusudana Sarawati was published by Sri Vani Vilas Press in Sanskrit in 1914.

We took our small effort in bringing this book again in Sanskrit with Transliteration and English Translation (Meaning) mainly based on S N Shastri's Translation.

We are very much thankful to Swami Ganeshaswarupananda, ArshaVidyalaya, Coimbatore for bringing out this book in a very beautiful way. We look forward to bring more such books in simple and easy way to understand and know about the greatness of our scriptures in future

Pranams
Srimathi Veeramani

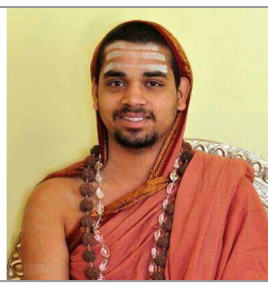


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॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।

किङ्करी यस्य सा माया शङ्काराचार्यमाश्रये ॥

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।

नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥

श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यभिधान् यतीन्द्रान् ।

विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे मानवशम्भुरूपां ॥

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।

नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥

विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।

सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥

अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् ।

सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥

विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।

वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥

पञ्चाशल्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां

भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।

मुद्रामक्षगुणं सुधाढ्यकलशं

विद्याञ्च हस्ताम्बुजैः

बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमा
ध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शनस्थापनाचार्य-व्या
ख्यानसिंहासनाधीश्वर-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्तक-सर्वतन्त्रस्वतन्त्र-आदिराज
धानी-विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजाधिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरव
राधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात-

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च चरणारविन्दयोः साष्टाङ्गप्रणामान्
समर्पयामः ॥



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||śrīguruvandanam||
 śrīgurubhyo namaḥ
 śaṅkārūpeṇa maccittam paṅkīkṛtamabhūdyayā |
 kiṅkarī yasya sā māyā śaṅkārācāryamāśraye ||
 prahlādavarado devo yo nṛsiṃhaḥ paro hariḥ |
 nṛsiṃhopāsakam nityam tam nṛsiṃhagurum bhaje ||
 śrīsaccidānandaśivābhinavyanṛsiṃhabhāratyabhidhān yatīndrān |
 vidyānidhīn mantranidhīn sadātmaniṣṭhān bhaje mānavaśambhurūpān ||
 sadātmadhyānanirataṃ viṣayebhyaḥ parāṇmukham |
 naumi śāstreṣu niṣṇātaṃ candraśekharabhāratīm ||
 vivekinam mahāprajñam dhairyaudāryakṣamānidhim |
 sadābhinavapūrvam tam vidyātīrthagurum bhaje ||
 ajñānām jāhnavītīrtham vidyātīrtham vivekinām |
 sarveṣām sukhadam tīrtham bhāratītīrthamāśraye ||
 vidyāvinayasampannam vītarāgam vivekinam |
 vande vedāntatattvajñam vidhuśekharabhāratīm ||
 pañcāśallipibhirvibhaktamukhadoḥ panmadhyavakṣasthalām
 bhāsvanmaulinibaddhacandraśakalāmāpīnatuṅgastanīm |
 mudrāmakṣagaṇam sudhāḍhyakalaśam
 vidyāñca hastāmbujaiḥ
 bibhrāṇām viśadaprabhām trinayanām vāgdevatāmāśraye ||

śrīmatparamahaṃsa-parivrājakācāryavarya-padavākyapramāṇapārāvārapārīṇa-yam
 aniyamāsanaprāñyāmapratyāhārādhāraṇādhyānasamādhyasṭāṅgayogānuṣṭhānani
 ṣṭha-tapaścakravartī-anādyavicchinnaśrīśaṅkarācāryaguruparaṃparāprāpta-śaḍdar
 śanasthāpanācārya-vyākhyānasimhāsanādhīśvara-sakalanigamāgamasārahṛdaya-s
 āṃkhyatrayapratipādaka-vaīdikamārgapravartaka-sarvatantrasvatantra-ādirājadhānī
 -vidyānagaramahārājadhānī-karṇāṭakasimhāsanapratīṣṭhāpanācārya-śrīmadrājādhīr
 ājaguru-bhūmaṇḍalācārya-ṛṣyaśṛṅgapuravarādhīśvara-tuṅgabhadratīravāsi-śrīmadv
 idyāśaṅkarapādapadmārādhaka-

śrīmajjagadguru-śrīmadabhinavavidyātīrthamahāsvāmīgurukarakamalasañjāta-

śrīmajjagadguru-śrībhāratītīrthamahāsvāminām-

tatkarakamalasañjāta-śrīmajjagadguru-śrīvidhuśekharabhāratīmahāsvāminām ca
 caraṇāravindayoḥ sāsṭāṅgapraṇāmān samarpayāmaḥ ||

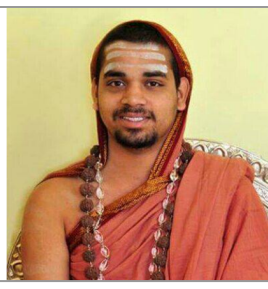


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Prasthānabheda Of Madhusūdana Sarasvatī

Vani Vilas Press (1912)

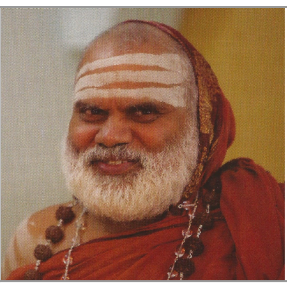
अथ सर्वेषां शास्त्राणां भगवत्येव तात्पर्यं साक्षात्परम्परया वेति समासेन तेषां प्रस्थानभेदोऽत्रोद्दिश्यते । तथा हि — #

ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेद इति वेदाश्चत्वारः । शिक्षा व्याकरणं निरुक्तं छन्दो ज्यौतिषं कल्प इति वेदाङ्गानि षट् । पुराणन्यायमीमांसा धर्मशास्त्राणि चेति चत्वार्युपाङ्गानि । अत्रोपपुराणानामपि पुराणेऽन्तर्भावः, वैशेषिकशास्त्रस्य न्याये, वेदान्तशास्त्रस्य मीमांसायाम्, महाभारतरामायणयोः सांख्यपातञ्जलपाशुपतवैष्णवादीनां च धर्मशास्त्रे; एवं मिलित्वा चतुर्दश विद्याः । तथा चोक्तं याज्ञवल्क्येन — ‘पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश’ इति । एता एव चतुर्भिरुपवेदैः सहिता अष्टादश विद्या भवन्ति । आयुर्वेदो धनुर्वेदो गान्धर्ववेदोऽर्थशास्त्रां चेति चत्वार उपवेदाः । सर्वेषां चास्तिकानामेवावन्त्येव शास्त्रप्रस्थानानि; अन्येषामप्येकदेशिनामेतेष्वेवान्तर्भावात् ।

atha sarevaṣāṃ śāstrāṇāṃ bhagavatyeva tātparyam sākṣātparamparayā veti samāsenā teṣāṃ prasthānabhedo'troddiśyate | tathā hi — #

ṛgvedo yajurvedaḥ sāmavedo'tharvaveda iti vedāścātvāraḥ | śikṣā vyākaraṇam niruktaṃ chando jyautiṣam kalpa iti vedāṅgāni ṣaṭ | purāṇanyāyamīmāṃsā dharmasāstrāṇi ceti catvāryupāṅgāni | atropapurāṇānāmapi purāṇe'ntarbhāvaḥ, vaiśeṣikaśāstrasya nyāye, vedāntasāstrasya mīmāṃsāyām, mahābhārataramāyaṇayoḥ sāmṁkhyapātañjalapāśupata- vaiṣṇavādīnām ca dharmasāstre; evaṃ milītvā caturdaśa vidyāḥ | tathā coktaṃ yājñavalkyena — 'purāṇanyāyamīmāṃsādharmasāstrāṅgamiśritāḥ | vedāḥ sthānāni vidyānām dharmasya ca caturdaśa' iti | etā eva caturbhirupavedaiḥ sahitā aṣṭādaśa vidyā bhavanti | āyurvedo dhanurvedo gāndharvavedo'rthasāstrāṇi ceti catvāra upavedāḥ | sarveṣāṃ cāstikānāmevāvantyeva śāstraprasthānāni; anyeṣāmapyekadeśināmeteṣvevāntarbhāvāt |

Now is begun the study of scriptures. All the scriptures have the truth of Bhagavān

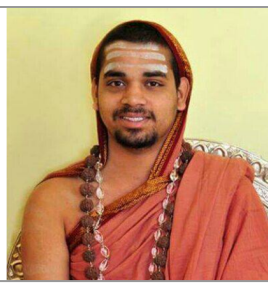


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alone as that which is to be known. Here the different perspectives are dealt with in brief.

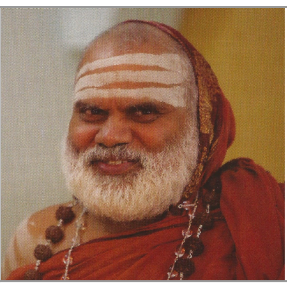
The Vedās are four in number—ṛgveda, yajurveda, sāmaveda and atharvaveda. The vedāṅgās are six — śikṣā (science of pronunciation), vyākaraṇam (grammar), niruktaṃ (etymology), Chandas (metre), jyautiṣam (astronomy and astrology), and kalpa (rituals). Thus altogether there are fourteen vidyās. The upāṅgās are four— purāṇa, nyāya, mīmāṃsā and dharma śāstrās. The upapurāṇas are included in the purāṇas –, vaiśeṣika śāstra is included in nyāya, vedānta śāstra in mīmāṃsā, and mahābhārata, rāmāyaṇa, sāṃkhya, pātañjali yoga sutra, pāśupata, vaiṣṇavā, etc., are included in dharma śāstra .

So has it been said by Sage Yājñavalkya — “The purāṇas, nyāya, mīmāṃsā, dharma śāstrā and the Vedās (including vedāṅgās) together constitute the fourteen vidyās”. These, along with the four upavedās are the eighteen vidyās. The four upavedās are— āyurveda, dhanurveda (archery), gāndharvaveda (music) and artha śāstrā (political science). These are the only prasthānās for all āstikas. The perspectives (prasthānās) of other ekadeśinā (those who hold different views in some matters) are included in these.

ननु—नास्तिकानामपि प्रस्थानान्तराणि सन्ति; तान्येतेष्वनन्तर्भावात् पृथग्गणयितु-
मुचितानि । तथा हि —शून्यवादेनैकं प्रस्थानं माध्यमिकानाम् । क्षणिकविज्ञान-
मात्रवादेनान्यद्योगाचाराणाम् । ज्ञानाकारानुमेयक्षणिकबाह्यार्थवादेनापरं सौत्रान्तिकानाम् ।
प्रत्यक्षसलक्षणक्षणिकबाह्यार्थवादेनापरं वैभाषिकाणाम् । एवं सौगतानां प्रस्थानचतुष्टयम् । तथा
देहात्मवादेनैकं प्रस्थानं चार्वाकाणाम् । एवं - देहातिरिक्त देहपरिमाणात्मवादेन द्वितीयं प्रस्थानं
दिगम्बराणाम् । एवं मिलित्वा नास्तिकानां षट् प्रस्थानानि । तानि कस्मान्नोच्यन्ते ?

nanu—nāstikānāmapi prasthānāntarāṇi santi; tānyeteṣvanantarbhāvāt pṛthaggaṇayitu-
mucitāni | tathā hi —śūnyavādenaikam prasthānam mādhyamikānām | kṣaṇikavijñāna-
mātravādenānyadyogācārāṇām | jñānākārānumeyakṣaṇikabāhyārthavādenāparam
sautrāntikānām | pratyakṣasalakṣaṇakṣaṇikabāhyārthavādenāparam vaibhāṣikānām | evaṃ
saugatānām prasthānacatuṣṭayam | tathā dehātmavādenaikam prasthānam cārvākānām
| evaṃ - dehātirikta dehaparimāṇātmavādena dvitīyam prasthānam digambarāṇām | evaṃ
militvā nāstikānām ṣaṭ prasthānāni | tāni kasmānnocyante ?

Objection: For nāstikās there are other basis for scriptures also. Since they are not included in these, they should be counted separately. Thus, one doctrine (prasthāna) is the śūnyavāda of the mādhyamikā Buddhists. Another is the momentary vijñānavāda of the yogācāras. Yet

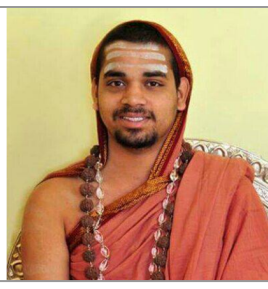


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another is the theory of short-lived external objects known by assumption, of the sautrāntikās. Still another is the theory of the vaibhāṣikās according to which short-lived external objects are known by perception. In this manner, there are four (prasthānas) doctrines of the Buddhists. Then there is the theory of the cārvākās which holds that the body itself is the Self. The (prasthānas) doctrine of the digambarās is that an ātmā is different from the body and is of the size of the body. Together there are six prasthānas of the nāstikās. Why are they not mentioned?

सत्यम् ; वेदबाह्यत्वात्तेषां म्लेच्छादिप्रस्थानवत् परम्परयापि पुरुषार्थानुपयोगित्वात् उपेक्षणीयत्वमेव । इह च साक्षाद्वा परम्परया वा पुमर्थोपयोगिनां वेदोपकरणानामेव प्रस्थानानां भेदो दर्शितः । ततो न न्यूनत्वशङ्कावकाशः ॥

satyam ; vedabāhyatvātteṣāṃ mlecchādiprasthānavat paramparayāpi puruṣārthānupayogitvāt upekṣaṇīyatvameva | iha ca sāksādvā paramparayā vā pumarthopayogināṃ vedopakaraṇānāmeva prasthānānām bhedo darśitaḥ | tato na nyūnatvaśaṅkāvakāśaḥ ||

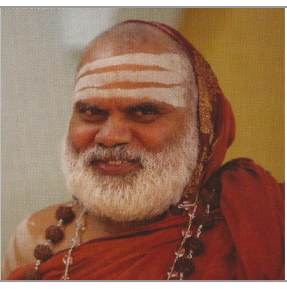
Answer: True. But being outside the pale of the Vedās they are not even indirectly useful for the attainment of the puruṣārthās (human life goal), they are like the of (prasthānas) doctrines of mlecchās (foreign, not conforming to the normal Hindu way of thinking) etc., and so must be ignored. Here only the different perspectives which are useful for the attainment of the puruṣārthās either directly or indirectly and which are in accordance with the Vedās are mentioned. So there is no room for thinking that the number is inadequate.

अथ संक्षेपेणैषां प्रस्थानानां स्वरूपभेदे हेतुः प्रयोजनभेद उच्यते बालानां व्युत्पत्तये —

तत्र धर्मब्रह्मप्रतिपादकमपौरुषेयं प्रमाणवाक्यं वेदः । स च मन्त्रब्राह्मणात्मकः । तत्र मन्त्रा अनुष्ठानकारकभूतद्रव्यदेवताप्रकाशकाः । तेऽपि त्रिविधा ऋग्यजुःसाम-भेदात् । तत्र पादबद्धगायत्र्यादिच्छन्दोविशिष्टा ऋचः । ‘अग्निमीळे पुरोहितम्’ इत्याद्याः । ता एव गीतिविशिष्टाः सामानि । तदुभयविलक्षणानि यजूंषि । ‘अग्नीदग्नीन्विहर’ इत्यादिसंबोधनरूपा निगदमन्त्रा अपि यजुरन्तर्भूता एव । तदेवं निरूपिता मन्त्राः ।

atha saṁkṣepeṇaiṣāṃ prasthānānām svarūpabhede hetuḥ prayojanabheda ucyate bālānām vyutpattaye —

tatra dharmabrahmapratipādakamapauruṣeyaṃ pramāṇavākyaṃ vedāḥ | sa ca

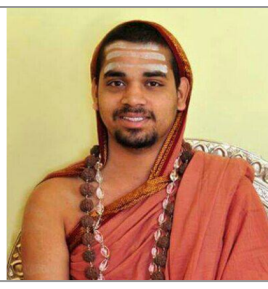


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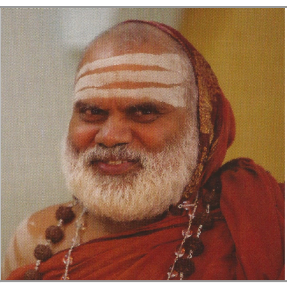


mantrabrāhmaṇātmaḥ | tatra mantrā anuṣṭhānakārahūṭadravyadevatāprakāśakāḥ | te'pi
 trividhā ṛgyajuḥsāma-bhedāt | tatra pādabaddhagāyatrīādicchandoviśiṣṭā ṛca : 'agnimīle
 purohitam' ityādyāḥ | tā eva gītiviśiṣṭāḥ sāmāni | tadubhayavilakṣaṇāni yajūṃṣi |
 'agnīdagnīnvihara' ityādisaṃbodhanarūpā nigadamantrā api yajurantarbhūtā eva | tadevaṃ
 nirūpitā mantrāḥ |

Now the different purposes of these (doctrines) prasthānas, which are the reason for the
 differences in their nature, are being briefly set forth, for the education of the beginner. The
 Vedās are not of human intellect, and the source of knowledge which enlightens about
 Brahman and Dharma. They are composed of mantrās (chanting) and brahmanas (prose).
 Mantrās enlighten about the materials and the devatās which are the components in the
 performance of rituals. They are of three kinds – Ṛg, yajus and sāma. The Ṛg mantrās are
 metrical in the form in metres such as gāyatrī, e.g., “agnimīle purohitam”, etc. The same
 mantrās, when sung, are sāma. Different from both these are yajur mantras. Nigadamantrās
 which address deities, such as “agnīdagnīnvihara” are also included as yajur mantrās. Thus
 mantrās are described.

ब्राह्मणमपि त्रिविधं विधिरूपमर्थवादरूपं तदुभयविलक्षणरूपं चेति। तत्र शब्दभावना विधिरिति
 भाट्टाः। नियोगो विधिरिति प्राभाकराः। इष्टसाधनता विधिरिति तार्किकादयः सर्वे। विधिरपि चतुर्विध
 उत्पत्त्यधिकारविनियोगप्रयोग-भेदात् | तत्र कर्मस्वरूपमात्रबोधको विधिरुत्पत्तिविधिः
 'आग्नेयोऽष्टाकपालो भवति' इत्यादिः। सेतिकर्तव्यताकस्य करणस्य यागादेः फलसंबन्धबोधको
 विधिरधिकारविधिः। 'दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत' इत्यादिः। अङ्गसंबन्धबोधको
 विधिरिन्नियोगविधिः 'व्रीहिभिर्यजेत' 'समिधो यजति' इत्यादिः। साङ्गप्रधानकर्मप्रयोगैक्यबोधकः
 पूर्वोक्तविधित्रयमेलनरूपः प्रयोगविधिः। स च श्रौत इत्येके, कल्प्य इत्यपरे।

brāhmaṇamapi trividham vidhirūpamarthavādarūpaṃ tadubhayavilakṣaṇarūpaṃ ceti |
 tatra śabdabhāvanā vidhiriti bhāṭṭāḥ | niyogo vidhiriti prābhākaraḥ | iṣṭasāadhanatā vidhiriti
 tārīkādayaḥ sarve | vidhirapi caturvidha utpattyadhikāraviniyogaprayoga-bhedāt | tatra
 karmasvarūpamātrabodhako vidhirutpattividhiḥ : 'āgneyo'ṣṭākāpālo bhavati' ityādiḥ |
 setikartavyatākasya karaṇasya yāgādeḥ phalasambandhabodhako vidhiradhikāraavidhiḥ |
 'darśapūrṇamāsābhyāṃ svargakāmo yajeta' ityādiḥ | aṅgasambandhabodhako
 vidhirviniyogavidhiḥ : 'vrīhibhīryajeta' 'samidho yajati' ityādiḥ |
 sāṅgapradhānakarmaprayogaikyabodhakaḥ pūrvoktavidhitrayamelanarūpaḥ prayogavidhiḥ | sa
 ca śrauta ityēke, kalpya ityapare |

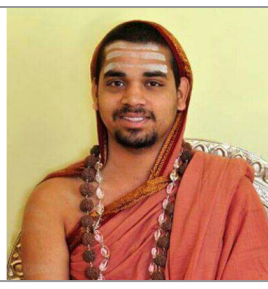


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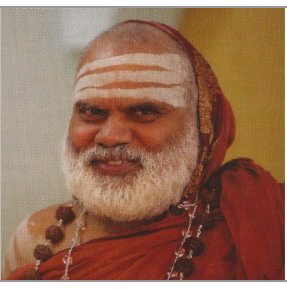
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Brāhmaṇas are also of three kinds—in the form of vidhi (injunction), in the form of arthavāda (acclamation or censure) and one that is different from both these. The bhāṭṭās hold that vidhi is śabdabhāvanā (a sentence which has the tendency to make a person undertake the action denoted by the verb). According to the prābhākārās, a vidhi is niyoga (what enjoins an action). All the tārīkās hold that vidhi is iṣṭasāadhanatā (the means to a desired end). Vidhi is of four kinds—utpattividhi, adhikāraavidhi, viniyogavidhi and prayogavidhi. The Utpattividhi (injunction of origination) is what indicates merely the general nature of a rite, such as, “āgneyo’ṣṭākāpālo bhavati”. Adhikāraavidhi or injunction of competence is that in which the means of performing the sacrifice and the fruit thereof are indicated, such as, “darśapūrṇamāsābhyāṃ svargakāmo yajeta”. Viniyogavidhi or injunction of application indicates the connection of a subsidiary with the principal, such as, “vr̥hibhīryajeta” “samidho yajati”. Prayogavidhi or injunction of performance is that in which are indicated the method of performance of the principal along with subsidiary rites and is of the nature of a combination of the previously mentioned three vidhis {utpattividhi, adhikāraavidhi, viniyogavidhi}. Some say that it is śrauta and others that it is kalpya.

कर्मस्वरूपं च द्विविधं गुणकर्मार्थकर्म चेति । तत्र क्रतुकर्मकारकाण्याश्रित्य विहितं गुणकर्म । तदपि चतुर्विधं उत्पत्त्याप्तिकृतिरसंस्कृतिभेदात् । तत्र ‘वसन्ते ब्राह्मणोऽग्नीनादधीत’ ‘यूपं तक्षति’ इत्यादावाधानतक्षणादिना संस्कारविशेषविशिष्टाग्नियूपादेरुत्पत्तिः । ‘स्वाध्यायोऽध्येतव्यः’ ‘गां पयो दोग्धि’ इत्यादावध्ययनदोहनादिना विद्यमानस्यैव स्वाध्यायपयःप्रभृतेः प्राप्तिः । ‘सोममभिषुणोति’ ‘व्रीहिनवहन्ति’ ‘आज्यं विलापयति’ इत्यादावभिषवावघातविलापनैः सोमादीनां विकारः । ‘व्रीहीन्प्रोक्षति’ ‘पत्न्यवेक्षते’ इत्यादौ प्रोक्षणावेक्षणादिभिः व्रीह्यादिद्रव्याणां संस्कारः । एतच्चतुष्टयं च अङ्गमेव ।

karmasvarūpaṃ ca dvividhaṃ guṇakarmārthakarma ceti | tatra kratukarmakāraṇyāśritya vihitam guṇakarma | tadapi caturvidhaṃ utpattyāptivikṛtisaṃskṛtibhedāt | tatra ‘vasante brāhmaṇo’gnīnādadhīta’ ‘yūpaṃ takṣati’ ityādāvādhānataṣṇādinā saṃskāraviśeṣaviśiṣṭāgnyūpāderutpattiḥ | ‘svādhyāyo’dhyetavyaḥ’ ‘gāṃ payo dogdhi’ ityādāvādhyaṇanadohanādinā vidyamānasyaiva svādhyāyapayaḥprabhṛteḥ prāptiḥ | ‘somamabhiṣuṇoti’ ‘vr̥hinavahanti’ ‘ājyaṃ vilāpayati’ ityādāvabhiṣavāvaghātavilāpanaiḥ somādīnāṃ vikāraḥ | ‘vr̥hīnprokṣati’ ‘patnyavekṣate’ ityādau prokṣaṇāvekṣaṇādibhiḥ vr̥hyādidravyaṇām saṃskāraḥ | etaccatuṣṭayaṃ ca aṅgameva |

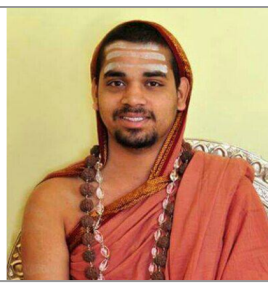


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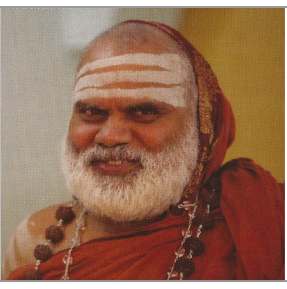
Rites are of two kinds— subsidiary rites and principal rites. The rites based on the components of the performance of the sacrificial rite (such as the sacrificer, the deity, the materials for the sacrifice, etc.,) are subsidiary rites. These are of four kinds—originating, attaining, modifying and purificatory. In statements such as, “the brahmana should kindle the fire in vasanta”, “he fashions the yūpa”, there is the origin of divine fire and yūpa by kindling and fashioning. In statements such as, “one should study one’s branch of the veda”, “he milks the cow”, there is the gaining knowledge of the vedas and obtaining milk. In sentences such as, “One extracts soma rasā”, “One pounds the grains”, “One melts the ghee”, there is modification by extracting, pounding and melting. In “One sprinkles water on the grains”, “the wife casts a brief look”, there is purification of the materials such as grains. These four are the subsidiary rites.

तथा क्रतुकारकाण्याश्रित्य विहितमर्थकर्म द्विविधमङ्गं प्रधानं चेति । अन्यार्थमङ्गम् । अनन्यार्थ प्रधानम् । अङ्गमपि द्विविधं सन्निपत्योपकारकमारादुपकारकं चेति । तत्र प्रधानस्वरूपनिर्वाहकं प्रथमम् । फलोपकारि द्वितीयम् । एवं सम्पूर्णाङ्गसंयुक्तो विधिः प्रकृतिः । विकलाङ्गसंयुक्तो विधिर्विकृतिः । तदुभयविलक्षणो विधिर्दर्विहोमः । एवमन्यदप्यूह्यम् । तदेवं निरूपितो विधिभागः ।

tathā kratukārakāṇyāśritya vihitamarthakarma dvividhamaṅgaṁ pradhānaṁ ceti | anyārthamaṅgaṁ | ananyārthaṁ pradhānaṁ | aṅgamapi dvividhaṁ sannipatyopakāraṁ āradupakāraṁ ceti | tatra pradhānasvarūpanirvāhakaṁ prathamam | phalopakāri dvitīyam | evaṁ sampūrṇāṅgasamyukto vidhiḥ prakṛtiḥ | vikalāṅgasamyukto vidhirvikṛtiḥ | tadubhayavilakṣaṇo vidhirdarvihomaḥ | evamanyadapyūhyam | tadevaṁ nirūpito vidhibhāgaḥ |

The principal rites based on the components of the sacrifice are also of two kinds—the ancillary and the main. The ancillary rites are for purposes other than the main one.. The main rites are not for the purpose of anything else. The ancillary rites are of two kinds—sannipatyopakāraṁ (those that are basic helpful) and āradupakāraṁ (those which are directly helpful). The former are those that constitute the body of the principal sacrifice. The latter is what helps in achieving the result of the sacrifice. An instruction which is complete with all the subsidiaries is known as ‘prakṛti’. An instruction without all the subsidiaries is called ‘vikṛti’. An instruction different from both of them is darvihoma. Others are also to be inferred similarly. Thus the instruction has been explained.

Note- sannipatyopakāraṁ—mīmāṃsā paribhāṣā says—These are those that directly or indirectly constitute the body of the principal sacrifice and thereby contribute to the initial

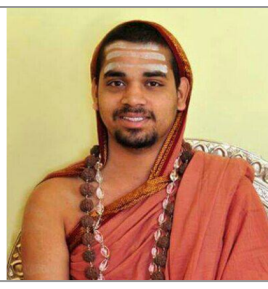


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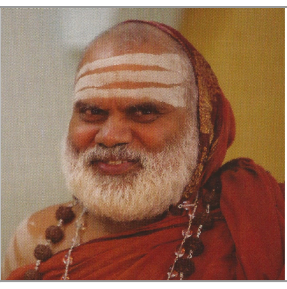
unique result (apūrva) springing from that sacrifice; for instance, materials such as rice, harvesting, sprinkling, etc., relating to them; deities like the Agni, and acts like recitation from memory of sacrificial (yajñā) and preliminary (anuvākya) hymns relating to them. Here rice, etc., being converted into dough, cooked and they produce cakes, and through them generate the body of the sacrifice and the initial unique result arising from it; sprinkling, etc., do the same thing by imparting a spiritual quality to the rice, and separating, etc., by visible results, such as removal of the husk. The sacrificial and preliminary hymns, etc., generate the body of the sacrifice by imparting some purification to the deities and thereby contribute to the initial unique result accruing from the sacrifice, while the deities do so directly.

ārādupakāraka- It is an action which is enjoined by itself without reference to any substance, etc., such as prayāja. It is useful for the generation of the parama apūrva. (arthasangraha).

प्राशस्त्यनिन्दान्यतरलक्षणया विधिशेषभूतं वाक्यमर्थवादः । स च त्रिविधः गुणवादोऽनुवादो भूतार्थवादश्चेति । तत्र प्रमाणान्तरविरुद्धार्थबोधको गुणवादः ‘आदित्यो यूपः’ इत्यादिः । प्रमाणान्तरप्राप्तार्थबोधकोऽनुवादः ‘अग्निर्हिमस्य भेषजम्’ इत्यादिः । प्रमाणान्तरविरोधतत्प्राप्तिरहितार्थबोधको भूतार्थवादः ‘इन्द्रो वृत्राय वज्रमुदयच्छत्’ इत्यादिः । तदुक्तम् — ‘विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थवादस्तद्धानादर्थवादस्त्रिधा मतः’ इति । तत्र त्रिविधानामप्यर्थवादानां विधिस्तुतिपरत्वे समानेऽपि भूतार्थवादानां स्वार्थेऽति प्रामाण्यं देवताधिकरणन्यायात् ।

prāśastyānindānyataralakṣaṇayā vidhiśeṣabhūtaṁ vākyamarthavādaḥ | sa ca trividhaḥ guṇavādo’nuvādo bhūtārthavādaśceti | tatra pramāṇāntaraviruddhārthabodhako guṇavādaḥ ‘ādityo yūpaḥ’ ityādiḥ | pramāṇāntaraprāptārthabodhako’nuvādaḥ ‘agnirhimasya bheṣajam’ ityādiḥ | pramāṇāntaravirodhataḥprāptirahitārthabodhako bhūtārthavādaḥ ‘indro vṛtrāya vajramudayacchat’ ityādiḥ | taduktam — ‘virodhe guṇavādaḥ syādanuvādo’vadhārite | bhūtārthavādastaddhānādarthavādastridhā mataḥ’ iti | tatra trividhānāmapyārtha - vādānāṁ vidhistutiparatve samāne’pi bhūtārthavādānāṁ svārthe’ti prāmāṇyaṁ devatādhikaraṇanyāyāt |

A statement of praise or censure which is an ornament to an injunction is an arthavāda’ (explanatory passage). They are of three kinds—guṇavāda, anuvāda and bhūtārthavāda. When there is disagreement with another means of knowledge, it is guṇavāda, as for example in, “The sacrificial post is the sun”. An explanatory passage which conveys a matter known

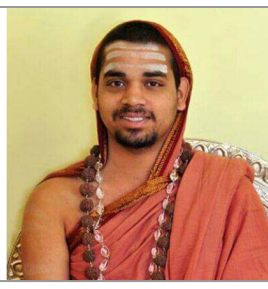


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through another means of knowledge is anuvāda, as in, “Fire is a remedy against cold”. A passage which conveys a matter free from disagreement (contradiction) with any other means of knowledge and not established by another means of proof is a bhūtārthavāda, such as, “Indra raised the thunder-bolt to strike vṛtrā”. Thus it has been said — If there is disagreement (contradiction), it would be a guṇavāda (statement of quality); in case of positive statement already known, it would be an anuvāda (repetition); where there is absence of both of these it would be a bhūtārthavāda (a statement of the real state of affairs). Thus an analytical passage is regarded as three-fold. Although all the different arthavādas are all equally for the purpose of praise of injunctions, bhūtārthavāda are valid by themselves according to the principle laid down in devatādhikaraṇa.

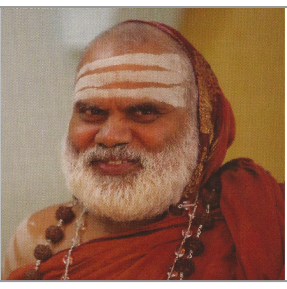
अबाधिताज्ञातज्ञापकत्वं हि प्रामाण्यम् । तच्च बाधितविषयत्वाज्ज्ञातज्ञापकत्वाच्च न गुणवादानुवादयोः । भूतार्थवादस्य तु स्वार्थे तात्पर्यरहितस्याप्यौत्सर्गिकं प्रामाण्यं न विहन्यते । तदेवं निरूपितोऽर्थवादभागः ।

abādhitājñātajñāpakatvaṃ hi prāmāṇyam | tacca bādhitaviṣayatvājñātajñāpakatvācca na guṇavādānuvādayoḥ | bhūtārthavādasya tu svārthe tātparyarahitasypyaoutsargikaṃ prāmāṇyam na vihanyate | tadevaṃ nirūpito'rthavādabhāgaḥ |

The validity of a means of proof consists in revealing what was not known before and is not contradicted by any other means. Guṇavāda and Anuvāda do not have validity because of being contradicted and revealing only what is already known, respectively. As for the bhūtārthavāda, even when its implication is not in its actual meaning, its validity with regard to its own content is not affected. Thus the topic arthavāda is explained.

विध्यर्थवादोभयविलक्षणं तु वेदान्तवाक्यम् । तच्चाज्ञातज्ञापकत्वेऽप्यनुष्ठानाप्रतिपादकत्वान्न विधिः; स्वतः पुरुषार्थपरमानन्दज्ञानात्मकब्रह्मणि स्वार्थ उपक्रमोपसंहारादिषड्विधितात्पर्यलिङ्गवत् -यास्वतः प्रमाणभूतम्, सर्वानपि विधीनन्तःकरणशुद्धिद्वारा स्वशेषतामापादयत्, अन्यशेषत्वा -भावाच्च नार्थवादः। तस्मादुभयविलक्षणमेव वेदवाक्यम् । तच्च क्वचिदज्ञातज्ञापकत्वमात्रेण विधिरिति व्यपदिश्यते, विधिपदरहितप्रमाणवाक्यत्वेन क्वचिद्भूतार्थवाद इति व्यवहियत इति न दोषः । तदेवं निरूपितं त्रिविधं ब्राह्मणम् । एवं च कर्मकाण्डब्रह्मकाण्डात्मको वेदो धर्मार्थकाममोक्षहेतुः ॥

vidhyarthavādobhayavilakṣaṇaṃ tu vedāntavākyaṃ | taccājñātajñāpakatve' -pyanuṣṭhānapratipādakatvāna vidhi;svataḥ puruṣārthaparamānandajñānātmakabrahmaṇi

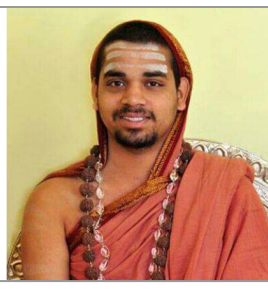


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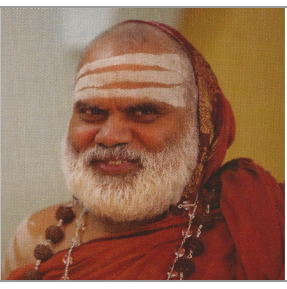
svārtha upakramopasaṃhārādiṣaḍvidhatātparyaliṅgavattayāsvataḥ pramāṇabhūtam ,
 sarvānapi vidhīnantaḥkaraṇaśuddhidvārā svaśeṣatāmāpādayat , anyāśeṣatvābhāvācca
 nārthavādaḥ| tasmādubhayavilakṣaṇameva vedavākyaṃ | tacca kvacidajñātajñā -
 pakatvamātreṇa vidhiriti vyapadiśyate, vidhipadarahitapramāṇavākyaatvena
 kvacidbhūtārthavāda iti vyavahriyata iti na doṣaḥ | tadevaṃ nirūpitaṃ trividhaṃ brāhmaṇam |
 evaṃ ca karmakāṇḍabrahmakāṇḍātmako vedo dharmārthakāmamokṣaḥetuḥ ||

Vedānta statements are different from both vidhi and arthavāda. Though they reveal what was not known, they are not vidhi (injunctions) because they do not enjoin the performance of any act. They are meaningful by themselves, having their purport in Brahman which is the human goal, absolute bliss and consciousness, as determined by the application of the six marks such as commencement, conclusion, etc., being valid means of knowledge; all the injunctions act as their accessories by bringing about purification of the mind, and they are not subservient to anything else; so they are not arthavādas. So vedic sentences are different from both. It is no defect that some vedic sentences are considered as vidhi when they merely reveal what was not known before and some sentences which convey valid knowledge without having any word indicating an injunction are considered as bhūtārthavāda. Thus the three-fold brāhmaṇa has been explained. Thus the veda which is constituted of the karmakāṇḍa and the brahmakāṇḍa is the means of attaining dharma, artha, kāma and mokṣa.

स च प्रयोगत्रयेण यज्ञनिर्वाहार्थमृग्यजुःसामभेदेन भिन्नः । तत्र हौत्रप्रयोग ऋग्वेदेन, आध्वर्यवप्रयोगो यजुर्वेदेन, औद्गात्रप्रयोगः सामवेदेन । ब्राह्मयाजमानप्रयोगौ तु अत्रैवान्तर्भूतौ । अथर्ववेदस्तु यज्ञानुपयुक्तः शान्तिपौष्टिकाभिचारादिकर्म- प्रतिपादकत्वेनात्यन्तविलक्षण एव । एवं प्रवचनभेदात् प्रतिवेदं भिन्ना भूयस्यः शाखाः । एवं च कर्मकाण्डे व्यापारभेदेऽपि सर्वासां वेदशाखानामेकरूपत्वमेव ब्रह्मकाण्डे । इति चतुर्णां वेदानां प्रयोजनभेदेन भेद उक्तः ।

sa ca prayogatrayeṇa yajñanirvāhārthamṛgyajuḥsāmabhedena bhinnah | tatra
 hautraprayoga ṛgvedena, ādhvaryavaprayogo yajurvedena, audgātraprayogaḥ sāmavedena |
 brāhmayājamānaprayogau tu atraivāntarbhūtau | atharvavedastu yajñānupayuktaḥ
 śāntipauṣṭikābhicārādikarma- pratipādatatvenātyantavilakṣaṇa eva | evaṃ pravacanabhedāt
 prativedaṃ bhinnā bhūyasyaḥ śākhāḥ | evaṃ ca karmakāṇḍe vyāpārabhede'pi sarvāsāṃ
 vedaśākhānāmekarūpatvameva brahmakāṇḍe | iti caturṇāṃ vedānāṃ prayojanabhedena
 bheda uktaḥ |

The Vedās are different for three kinds of application as Ṛg, yajus and sāma, for the

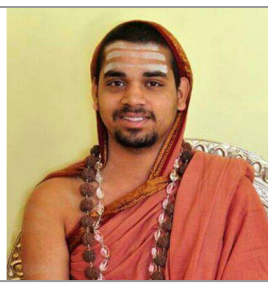


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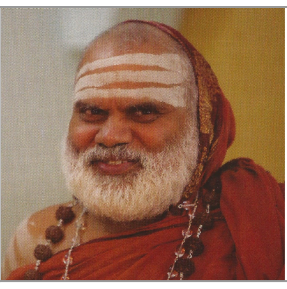
purpose of performance of sacrifices (offering). The hota uses Ṛg veda, the ādhvaryu yajurveda and the audgāta sāmaveda. The brahmā and the yājamāna also use the same Vedas. Atharvaveda is not used in yajñās. It is quite different, since it deals with the performance of śānti, pauṣṭika, ābhicārā and other such karma. Each veda has many different branches with differences in the texts. Thus, though in karmakāṇḍa, there are different applications, in brahmakāṇḍa all the branches of the Vedas are of the same nature. Thus the differences among the four Vedas due to different purposes have been stated.

अथाङ्गानामुच्यते । तत्र शिक्षाया उदात्तानुदात्तस्वरितह्रस्वदीर्घप्लुतादिविशिष्ट-
स्वरव्यञ्चनात्मकवर्णोच्चारणविशेषज्ञानं प्रयोजनम्, तदभावे मन्त्राणामनर्थकत्वात्। तथा चोक्तम्
— ‘मन्त्रो हिनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह। स वाग्वज्रो यजमानं हिनस्ति
यथेन्द्रशत्रुः स्वरतोपराधात्’ इति । तत्र सर्ववेदसाधारणी शिक्षा ‘अथ शिक्षां प्रवक्ष्यामि---’
इत्यादिपञ्चखण्डात्मिका पाणिनिना प्रकाशिता ; प्रतिवेदशाखं च भिन्नरूपा प्रातिशाख्यसंज्ञिता
अन्यैरेव मुनिभिः प्रदर्शिता ॥

athāṅgānāmucyate | tatra śikṣāyā udāttānudāttasvaritahasvadīrghaplutādiviśiṣṭa-
svaraṇyāñcānātmakavarṇocchāraṇaviśeṣajñānaṁ prayojanam, tadabhāve
mantrāṇāmanaryakatvāt| tathā cōktam — ‘mantra hinaḥ svarato varṇato vā mithyāprayukto
na tamarthamāha| sa vāgvajro yajamānaṁ hinasti yathendraśatruḥ svaratoparādhāt’ iti | tatra
sarvavedasādhāraṇī śikṣā ‘atha śikṣāṁ pravakṣyāmi---’ ityādipañcakhaṇḍātmikā pāṇinīnā
prakāśitā ; prativedasākhyaṁ ca bhinnarūpā prātiśākhyaṁjñitā anyaireva munibhiḥ pradarśitā
॥

Now the differences among the vedāṅgās are being stated. The purpose of the study of śikṣā is the attainment of the knowledge of the svarās such as udātta, anudātta, svarita, and the pronunciation of vowels and consonants as short, long and even longer. If the mantrā are not correctly pronounced they can be calamitous. So it has been said- “If a mantrā is wrong in svara or in any letter, or is wrongly used, it does not have the intended meaning. It is a verbal thunder-bolt that destroys the user, like Indra’s enemy because of a mistake in svara”. śikṣā which is common to all the Vedas has been expounded by pāṇini in five parts beginning with, “Now I shall expound śikṣā”. Other munis have expounded separately for each branch of the Vedas under the name ‘prātiśākhya’.

Note- Viśvarūpā, the son of Tvaṣṭā, was the purohit of the devas. While performing a yajñā, he gave part of the obligations to the asuras because his mother was an asura woman. Indra

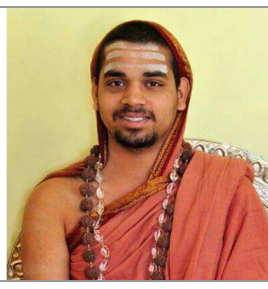


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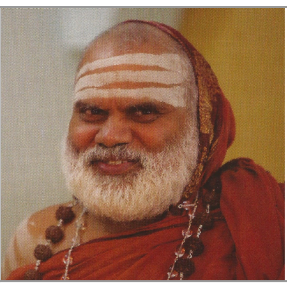
became angry at this and killed him. Then his father Tvaṣṭā performed a sacrifice in order to get a son who would kill Indra. Vṛtrāsura was born from that sacrificial fire. Tvaṣṭā committed a mistake in chanting the svara of the mantrā for the oblation (eucharist offering), because of which, instead of the mantrā meaning ‘the killer of Indra’, it meant ‘one who will be killed by Indra’. As a result of this mistake in svara, Vṛtrāsura was killed by Indra in battle. This is the episode referred to above.

एवं वैदिकपदसाधुत्वज्ञानेनोहादिकं व्याकरणस्य प्रयोजनम् । तच्च ‘वृद्धिरादैच्’ इत्याद्यध्यायाष्टकात्मकं महेश्वरप्रसादेन भगवता पाणिनिनैव प्रकाशितम् । तत्र कात्यायनेन मुनिना पाणिनीयसूत्रेषु वार्तिकं विरचितम् । तद्वार्तिकस्योपरि च भगवता मुनिना पतञ्जलिना महाभाष्यमारचितम् । तदेतत्त्रिमुनि व्याकरणं वेदाङ्गं माहेश्वरमित्याख्यायते । कौमारादिव्याकरणानि तु न वेदाङ्गानि, किं तु लौकिकप्रयोगमात्रज्ञानार्थानीत्यवगन्तव्यम् ।

evam vaidikapadasādhutvajñānenohādikaṁ vyākaraṇasya prayojanam | tacca ‘vṛddhirādaic’ ityādyadhyāyāṣṭakātmakaṁ maheśvaraprasādena bhagavatā pāṇininaiva prakāśitam | tatra kātyāyanaena muninā pāṇinīyasūtreṣu vārttikaṁ viracitam | tadvārttikasyopari ca bhagavatā muninā patañjalīnā mahābhāṣyamāracitam | tadetattrimuni vyākaraṇaṁ vedāṅgaṁ māheśvaramityākhyāyate | kaumārādivyākaraṇāni tu na vedāṅgāni, kiṁ tu laukikaprayogamātraññānārthānītyavagantavyam |

Vyākaraṇa (grammar) is useful for performing rites by knowing the correct vedic word. It was expounded by Bhagavān Pāṇini with the grace of Maheśvara and consists of eight chapters beginning with the sūtra, “vṛddhirādaic”. Kātyāyana muni composed a vārttika on the Pāṇini sūtras. On that vārttika the mahābhāṣya was composed by Bhagavān Patañjali muni. This grammar composed by the three munis which is a vedāṅgā is called “māheśvaram”. It should be noted that the grammars such as ‘kaumārā’ are not vedāṅgās but are meant only for knowledge of worldly usages.

एवं शिक्षाव्याकरणाभ्यां वर्णोच्चारणपदसाधुत्वज्ञाने, वैदिकमन्त्रपदानां अर्थज्ञानाकाङ्क्षायां तदर्थं भगवता यास्केन ‘समाम्नायः साम्नातः’ ‘स व्याख्यातव्यः’ इत्यादित्रयोदशाध्याय्यात्मकं निरुक्तमारचितम् । तत्र च नामाख्यातनिपातोपसर्गभेदेन चतुर्विधं पदजातं निरूप्य वैदिकमन्त्रपदानामर्थः प्रकाशितः । मन्त्राणां चानुष्ठेयार्थप्रकाशनद्वारेणैव करणत्वात्पदार्थ-ज्ञानाधीनत्वाच्च वाक्यार्थज्ञानस्य मन्त्रस्थपदार्थज्ञानाय निरुक्तमवश्यमपेक्षितमन्यथाऽनुष्ठा - नासंभवात् । ‘सृण्येव जर्भरी तुर्फरी तू’ इत्यादि दुरुहाणां प्रकारान्तरेणार्थज्ञानस्या- संभवनीयत्वाच्च ।

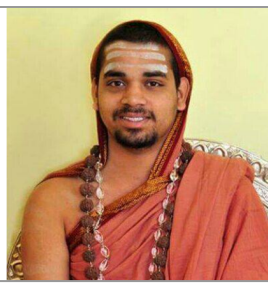


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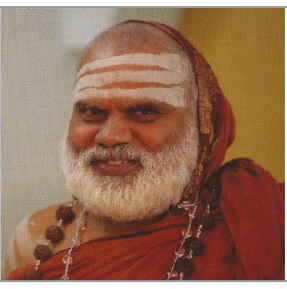


एवं निघण्टवोऽपि वैदिकद्रव्यदेवतात्मकपदार्थपर्यायशब्दात्मका निरुक्तान्तर्भूता एव । तत्रापि निघण्टुसंज्ञकः पञ्चाध्यायात्मको ग्रन्थो भगवता यास्केनैव कृतः ।

evaṃ śikṣāvyākaraṇābhyāṃ varṇoccāraṇapadasādhutvajñāne, vaidikamantrapadānāṃ arthajñānākāṅkṣāyāṃ tadarthaṃ bhagavatā yāskena 'samāmnāyaḥ samāmnātaḥ' 'sa vyākhyātavyaḥ' ityāditrayodaśādhyāyātmakaṃ niruktamāracitam | tatra ca nāmākhyātanipātopasargabhedena caturvidhaṃ padajātaṃ nirūpya vaidikamantrapadānāmarthaḥ prakāśitaḥ | mantrāṇāṃ cānuṣṭheyārthaprakāśanadvāreṇaiva karaṇatvātpadārtha-jñānādhīnatvācca vākyārthajñānasya mantrasthapadārthajñānāya niruktamavaśyamapekṣita-manyathā'nuṣṭhānāsambhavāt | 'sṛṇyeva jarbharī turpharī tū' ityādi durūhāṇāṃ prakārāntareṇārthajñānasyā- sambhavanīyatvācca | evaṃ nighaṇṭavo'pi vaidikadravyadevatātmakapadārthaparyāyaśabdātmakā niruktāntarbhūtā eva | tatrāpi nighaṇṭusaṃjñakaḥ pañcādhyāyātmako grantho bhagavatā yāskenaiva kṛtaḥ |

When the correct pronunciation of letters and the correctness of words is learnt through śikṣā and vyākaraṇā, the desire to know the meaning of the words in the vedic mantrās arises. For that purpose Bhagavān Yāska composed niruktam with thirteen chapters, beginning with 'samāmnāyaḥ samāmnātaḥ', 'sa vyākhyātavyaḥ', etc. There the meaning of the words of the vedic mantras has been expounded with the help of the four terms 'noun', 'verb', 'indeclinable' and 'prefix'. Since the mantrās become instruments in a vedic rite by giving the knowledge of what is to be performed and since the meaning of a sentence can be known only by knowing the meaning of the words (of the sentence), nirukta is necessary for knowing the meaning of the words in the mantrā; otherwise performance of the rite will not be possible. It is not possible to know the meanings of difficult passages such as, 'sṛṇyeva jarbharī turpharī tū' by any other means. The nighaṇṭu which gives the synonyms of the words for vedic materials and deities is included in nirukta. The work 'nighaṇṭu' consisting of five chapters was composed by Bhagavān Yāska himself.

एवमृङ्मन्त्राणां पादबद्धच्छन्दोविशेषविशिष्टत्वात्तदज्ञाने च निन्दाश्रवणा-
च्छन्दोविशेषनिमित्तानुष्ठा -नविशेषविधिनाच्च च्छन्दोज्ञानाकाङ्क्षायां तत्प्रकाशनाय 'धीः श्रीः स्त्रीम्'
इत्याद्यष्टाध्यायात्मिका च्छन्दोविवृतिर्भगवता पिङ्गलेन विरचिता । 'तत्राप्यलौकिकम्'
इत्यादिनाध्यायत्रयेण गायत्र्युष्णिगनुष्टुब्बहती पङ्क्तिस्त्रिष्टुब्जगतीति सप्त च्छन्दांसि
सावान्तरभेदानि निरूपितानि । 'अथ लौकिकम्' इत्यारभ्याध्यायपञ्चकेन पुराणेतिहासादावुपयोगीनि
लौकिकानि च्छन्दांसि प्रसङ्गान्निरूपितानि व्याकरणे लौकिकपदनिरूपणवत् ॥

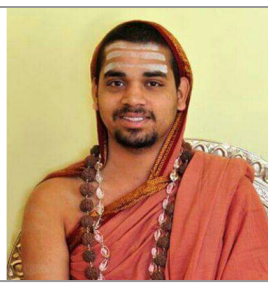


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evamṛṇmantrāṇāṃ pādabaddhacchandoviśeṣaviśiṣṭatvāttadajñāne ca nindāśravaṇā-
 cchandoviśeṣanimittānuṣṭhānaviśeṣavidhinācca cchandojñānākāṅkṣāyāṃ tatprakāśanāya
 'dhīḥ śrīḥ strīm' ityādyasṭādhyāyātmikā cchandovivṛtirbhagavatā piṅgalena viracitā |
 'tatrāpyalaukikam' ityādinādhyāyatrāyeṇa gāyatriuṣṇiganuṣṭabbṛhatī paṅktistriṣṭubjagatīti
 sapta cchandāṃsi sāvāntarabhedāni nirūpitāni | 'atha laukikam' ityārabhyādhyāyapañcakena
 purāṇetihāsādāvupayogīni laukikāni cchandāṃsi prasaṅgānnirūpitāni vyākaraṇe
 laukikapadanirūpaṇavat ||

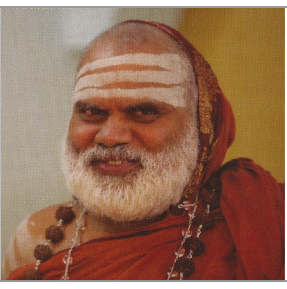
Ṛg mantrās being metrical in form with each mantrā in a particular metre, ignorance of
 the metres becomes an object of ridicule (contemptuous laughter at someone),. and the
 Knowledge of metres is desirable also because performance of rites is prescribed on the basis
 of particular metres. For explaining them 'cchandovivṛti' consisting of eight chapters and
 beginning with 'dhīḥ śrīḥ strīm' was composed by Bhagavān Piṅgala. In it, by the three
 chapters commencing with 'alaukikam' seven metres along with their internal variations,
 namely, gāyatrī, uṣṇig, anuṣṭab, bṛhatī, paṅktiḥ, triṣṭub, jagatī, have been described. In five
 chapters beginning with "atha laukikam". The laukika metres which are useful for purāṇa and
 itihāsā, etc., have been explained contextually (depending upon a set of circumstances), like
 laukika words being explained in grammar.

एवं वैदिककर्माङ्गदर्शादिकालज्ञानाय ज्योतिषं भगवताऽऽदित्येन गर्गादिभिश्च प्रणीतं बहुविधमेव
 ||

शाखान्तरीयगुणोपसंहारेण वैदिकानुष्ठानक्रमविशेषज्ञानाय कल्पसूत्राणि । तानि च
 प्रयोगत्रयभेदात्त्रिविधानि । तत्र हौत्रप्रयोगप्रतिपादकान्याश्वलायनशाङ्खायनादि- प्रणीतानि ।
 आध्वर्यवप्रयोगप्रतिपादकानि बौधायनापस्तम्बकात्यायनादिप्रणीतानि । औद्गात्रप्रयोगप्र-
 तिपादकानि लाट्यायनद्राहयायणादिप्रणीतानि ||

evam vaidikakarmāṅgadarśādikalajñānāya jyotiṣaṃ bhagavatā"ditryena gargādibhiṣca
 praṇītaṃ bahuvīdhameva ||

śākhāntarīyaguṇopasaṃhāreṇa vaidikānuṣṭhānakramaviśeṣajñānāya kalpasūtrāṇi | tāni
 ca prayogatrāyabhedātrivīdhāni | tatra hautraprayogapratipādakānyāśvalāyanaśāṅkhāyanaādi-
 praṇītāni | ādhvaryavaprayogapratipādakāni baudhāyanāpastambakātyāyanādipraṇītāni |
 audgātraprayogapratipādakāni lāṭyāyanadrāhyāyanaādipraṇītāni ||

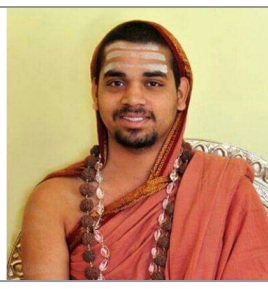


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In order to know the time such as new-moon for the performance of vedic rites, jyotiṣa was composed by Bhagavān Aditya and Gargā and others, and it is of many kinds.

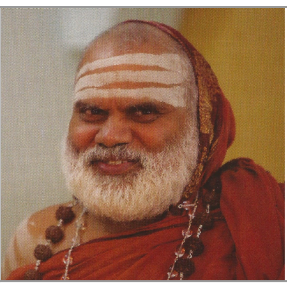
For conveying knowledge about the manner in which vedic rites were to be performed, kalpasūtrās were composed, combining the traits of the various śākhās. They are of three kinds, based on differences in method. The method to be adopted by the hota (Ṛgvedin) is given in the sūtras of sages āśvalāyana, śāṅkhāyanā, etc. Those for the ādhvaryā (yajurvedin) are in the sūtras of baudhāyanā, āpastamba, kātyāyanā, etc. For the audgātā (sāmavedin) the sūtras of lāṭyāyana, drāhyāyanā, etc., are applicable.

एवं निरूपितः षण्णामङ्गानां प्रयोजनभेदः । चतुर्णामुपाङ्गानामधुनोच्यते -----

तत्र सर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितप्रतिपादकानि भगवता बादरायणेन कृतानि पुराणानि । तानि च ब्राह्म पादम् वैष्णवं शैवं भागवतं नारदीयं मार्कण्डेयमाग्नेयं भविष्यं ब्रह्मवैवर्तं लैङ्गं वाराहं स्कान्दं वामनं कौर्म मात्स्यं गारुडं ब्रह्माण्डं चेत्यष्टादश । “आद्यं सनत्कुमारेण प्रोक्तं वेदविदां वराः । द्वितीयं नारसिंहाख्यं तृतीयं नान्दमेव च ॥ चतुर्थं शिवधर्याख्यं दौर्वासं पञ्चमं विदुः । षष्ठं तु नारदीयाख्यं कापिलं सप्तमं विदुः ॥ अष्टमं मानवं प्रोक्तं ततश्चोशनसेरितम् । ततो ब्रह्माण्डसंज्ञं तु वारुणाख्यं ततः परम् ॥ ततः कालीपुराणाख्यं वासिष्ठं मुनिपुङ्गवाः । ततो वासिष्ठलैङ्गाख्यं प्रोक्तं माहेश्वरं परम् ॥ ततः साम्बपुराणाख्यं ततः सौरं महाद्भुतम् । पाराशरं ततः प्रोक्तं मारीचाख्यं ततः परम् ॥ भार्गवाख्यं ततः प्रोक्तं सर्वधर्मार्थसाधकम् ।’ एवमुपपुराणान्यनेकप्रकाराणि द्रष्टव्यानि ॥

evaṃ nirūpitaḥ ṣaṇṇāmaṅgānāṃ prayojanabhedaḥ | caturṇāmupāṅgānā - madhunocyate -----

tatra sargapratīsargavaṃśamanvantaravaṃśānucaritapratipādakāni bhagavatā bādarāyaṇena kṛtāni purāṇāni | tāni ca brāhma pādmaṃ vaiṣṇavaṃ śaivaṃ bhāgavataṃ nārādīyaṃ mārkaṇḍeya māgneyaṃ bhaviṣyaṃ brahmavaivartaṃ laiṅgaṃ vārāhaṃ skāndaṃ vāmanaṃ kaurmaṃ mātśyaṃ gāruḍaṃ brahmāṇḍaṃ cetyaṣṭādaśa | “ādyam sanatkumāreṇa proktaṃ vedavidāṃ varāḥ | dvitīyam nārasimhākhyam tṛtīyam nāndameva ca || caturtham śivadharyākhyam daurvāsam pañcamam viduḥ | ṣaṣṭham tu nārādīyākhyam kāpilaṃ saptamam viduḥ || aṣṭamam mānavam proktaṃ tataścośanaseritam | tato brahmāṇḍasamjñam tu vāruṇākhyam tataḥ param || tataḥ kālīpurāṇākhyam vāsiṣṭham munipuṅgavāḥ | tato vāsiṣṭhalaiṅgākhyam proktaṃ māheśvaraṃ param || tataḥ sām̐bapurāṇākhyam tataḥ sauraṃ mahādbhutaṃ | pārāśaram tataḥ proktaṃ mārīcākhyam

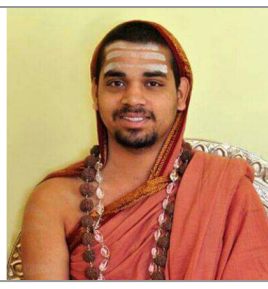


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tataḥ param || bhārgavākhyam tataḥ proktaṁ sarvadharmārthasādhakam |
evamupapurāṇānyanekaprakārāṇi draṣṭavyāni ||

Thus the different purposes of the six vedāṅgās have been explained.

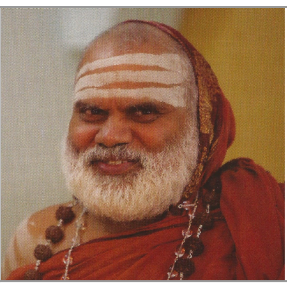
Now the purposes of the four upāṅgās will be stated. The purāṇās composed by Bhagavān Bādarāyaṇa deal with primary creation, secondary creation, the royal dynasties, manvantaras and the histories of the dynasties. They are eighteen in number—Brāhma, Pādma, Vaiṣṇava, Śaiva, Bhāgavata, Nārādīya, Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahmavaivarta, Liṅga, Vārāha, Skānda, Vāmana, Kaurmama, Mātsya, Gāruḍa and Brahmāṇḍa.

Many kinds of Upapurāṇās are to be noted as follows—‘O great among knowers of the Vedas, the first (Upapurāṇā) was spoken by Sanatkumāra, the second is Nārasiṃhā; the third is Nānda. The fourth is Śivadharyākhyā, the fifth Daurvāsa, the sixth is Nārādīyākhyā, the seventh is Kāpila, the eighth is Mānava, spoken by uśanas. After these, Brahmāṇḍa and Vāruṇā. Then Kālīpurāṇā by Vāsiṣṭha. Then Vāsiṣṭhalaiṅgākhyā by Māheśvara. Then Sāmbapurāṇākhyā and then the wonderful Saurama. Then Pārāśara and then Mārīcā. Then Bhārgavā which is the means for all dharma and artha. Thus there are many kinds of Upapurāṇās.

न्याय आन्वीक्षिकी पञ्चाध्यायी गौतमेन प्रणीता। प्रमाणप्रमेयसंशयप्रयोजन-
दृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानाख्यानां षोडशप -
दार्था - नामुद्देशलक्षणपरीक्षाभिस्तत्त्वज्ञानं तस्याः प्रयोजनम् । एवं दशाध्याय्यात्मकं वैशेषिकं शास्त्रं
कणादेन प्रणीतम्। द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानामभावसप्तमानां
साधर्म्यवैधर्म्याभ्यां व्युत्पादनं तस्य प्रयोजनम् । एतदपि न्यायपदेनोक्तम् ॥

nyāya ānvīkṣikī pañcādhyāyī gautamena praṇīta | pramāṇaprameyasamaṁśayaprayojana-
dṛṣṭāntasiddhāntāvayavatarkanirṇayavādajalpavitāṇḍāhetvābhāsacchalajātinigrahassthānākhy
ānām ṣoḍaśapadārthānāmuddeśalakṣaṇaparīkṣābhīstattvajñānam tasyāḥ prayojanam | evaṁ
daśādhyāyātmakam vaiśeṣikam śāstram kaṇādena praṇītam | dravyaguṇakar -
masāmānyaviśeṣa- samavāyānām ṣaṇṇām padārthānāmabhāvasaptamānām
sādharmyavaidharmyābhyām vyutpādanam tasya prayojanam | etadapi nyāyapadenoktam ||

Nyāya ānvīkṣikī consisting of five chapters was composed by Gautama. The purpose of that work is the knowledge of the truth through the enumeration, definition and examination of

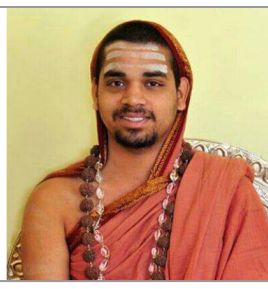


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the sixteen categories known as means of valid knowledge, – object of valid knowledge, doubt, purpose, example, established conclusion, component part, indirect argument, decisive knowledge, argument for truth, argument for victory, destructive argument, fallacious (false) reason, dialectic (logical) quibbling, specious objections and the vulnerable point., Vaiśeṣika śāstra consisting of ten chapters was composed by kaṇāda. Its purpose being the exposition of the six categories- substance, quality, activity, generality, particularity and inherence the seventh category, non-existence with their similarities and dissimilarities is also denoted by the word nyāya.

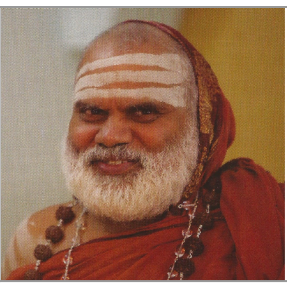
एवं मीमांसाऽपि द्विविधा, कर्ममीमांसा शारीरकमीमांसा चेति । तत्र द्वादशाध्यायी कर्ममीमांसा "अथातो धर्मजिज्ञासा" इत्यादिः "अन्वाहार्ये च दर्शनात्" इत्यन्ता भगवता जैमिनिना प्रणीता । तत्र धर्मप्रमाणम् धर्मभेदाभेदौ शेषशेषिभावः । क्रत्वर्थपुरुषार्थभेदेन प्रयुक्तिविशेषः, श्रुत्यर्थपठनादिभिः क्रमभेदः अधिकारविशेषः सामान्यातिदेशः विशेषातिदेशः ऊहः बाधः तन्त्रं प्रसङ्गश्चेति क्रमेण द्वादशानामध्यायानामर्थः ।

तथा संकर्षणकाण्डमप्यध्यायचतुष्टयात्मकं जैमिनिप्रणीतम् । तच्च देवताकाण्डसंज्ञया प्रसिद्धमप्युपासनाख्यकर्मप्रतिपादकत्वात्कर्ममीमांसान्तर्गतमेव ।

evaṃ mīmāṃsā'pi dvividhā, karmamīmāṃsā śārīrakamīmāṃsā ceti | tatra dvādaśādhyāyī karmamīmāṃsā "athāto dharmajijñāsā" ityādiḥ "anvāhārye ca darśanāt" ityantā bhagavatā jaimininā praṇītā | tatra dharmapramāṇam dharmabhedābhedaḥ śeṣaśeṣibhāvaḥ | kratvarthapuruṣārthabhedena prayuktiviśeṣaḥ, śrutyarthapaṭhanādibhiḥ kramabhedāḥ adhikāraviśeṣaḥ sāmānyātideśaḥ viśeṣātideśaḥ ūhaḥ bādhaḥ tantraṃ prasaṅgaśceti krameṇa dvādaśānāmadyāyānāmārthaḥ |

tathā saṃkarṣaṇakāṇḍamapyadhyāyacatuṣṭayātmakam jaiminipraṇītam | tacca devatākāṇḍasaṃjñayā prasiddhamapyupāsanaśhyakarmapratipādakatvātkarmamīmāṃsā - sāntargatameva |

Mīmāṃsā is two-fold as karmamīmāṃsā and śārīrakamīmāṃsā. The karmamīmāṃsā consisting of twelve chapters beginning with "athāto dharmajijñāsā" and ending with "anvāhārye ca darśanāt" was composed by Bhagavān Jaimini. The topics dealt with in the twelve chapters are, in order, the following:-- dharmapramāṇam, dharmabhedābhedaḥ, śeṣaśeṣibhāvaḥ, kratvarthapuruṣārthabhedena prayuktiviśeṣaḥ, śrutyarthapaṭhanādibhiḥ kramabhedāḥ, adhikāraviśeṣaḥ, sāmānyātideśaḥ, viśeṣātideśaḥ, ūhaḥ, bādhaḥ, tantraṃ and

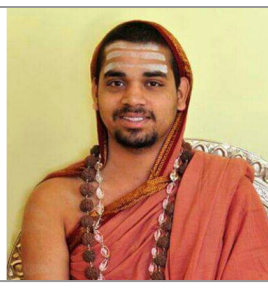


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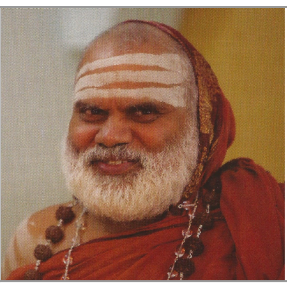
prasaṅga.

saṃkarṣaṇakāṇḍam consisting of four chapters was also composed by Jaimini. Though it is known by the name 'devatākāṇḍa', it comes under karmamīmāṃsā itself because it expounds the karma known as upāsanā.

तथा चतुर्ध्यायी शारीरकमीमांसा 'अथातो ब्रह्मजिज्ञासा इत्यादिः, 'अनावृत्तिः शब्दात्' इत्यन्ता जीवब्रह्मैकत्वसाक्षात्कारहेतुः श्रवणाख्यविचारप्रतिपादकान्ध्यायानुपदर्शयन्ती भगवता बादरायणेन कृता । तत्र सर्वेषामपि वेदान्तवाक्यानां साक्षात्परम्परया वा प्रत्यगभिन्नाद्वितीये ब्रह्मणि तात्पर्यमिति समन्वयः प्रथमाध्यायेन प्रदर्शितः । तत्र च प्रथमे पादे स्पष्टब्रह्मलिङ्गयुक्तानि वाक्यानि विचारितानि । द्वितीये तु अस्पष्टब्रह्मलिङ्गानि उपास्यब्रह्मविषयाणि । तृतीये पादे अस्पष्टब्रह्मलिङ्गानि प्रायशो ज्ञेयब्रह्मविषयाणि । एवं पादत्रयेण वाक्यविचारः समापितः । चतुर्थपादे तु प्रधानविषयत्वेन संदिह्यमानान्यव्यक्ताजादिपदानि चिन्तितानि ।

tathā caturadhyāyī śārīrakamīmāṃsā 'athāto brahmajijñāsā ityādiḥ, 'anāvṛttiḥ śabdāt' ityantā jīvabrahmaikatvasākṣātkārahetuḥ śravaṇākhyavicārapratipādakānnyāyān - upadarśayantī bhagavatā bādarāyaṇena kṛtā | tatra sarveṣāmapī vedāntavākyānāṃ sākṣātparamparayā vā pratyagabhinnādvītiye brahmaṇi tātparyamiti samanvayaḥ prathamādhyāyena pradarśitaḥ | tatra ca prathamē pāde spaṣṭabrahmalīṅgayuktāni vākyāni vicāritāni | dvītiye tu aspaṣṭabrahmalīṅgāni upāsyabrahaviṣayāni | tṛtiye pāde aspaṣṭabrahmalīṅgāni prāyaśo jñeyabrahmaviṣayāni | evaṃ pādātṛyaṇaṃ vākyavicāraḥ samāpitaḥ | caturthapāde tu pradhānaviṣayatvena saṃdihyamānānyavyaktājādīpadāni cintitāni |

Śārīrakamīmāṃsā, consisting of four chapters, beginning with “athāto brahmajijñāsā” and ending with “anāvṛttiḥ śabdāt”. Composed by Bhagavān Bādarāyaṇ it is the means for the realization of the identity of jīva and brahman and which instructs about the principles governing inquiry known as śravaṇā. In the first chapter, the full import of all the vedāntic statements, the non-dual brahman which is identical with the indwelling self is shown, directly or indirectly. In the first pāda of this chapter the statements which clearly refer to Brahman are examined. In the second pāda, statements which refer to Brahman to be meditated on and in which the indicatory marks about Brahman are not clear are considered. In the third pāda the statements examined are those in which indicatory marks about Brahman are not clear and which mostly deal with Brahman to be known. With these three pādas the examination of statements is complete. In the fourth pāda, the main subject is the examination of terms such

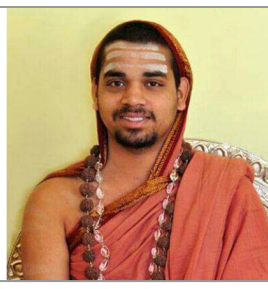


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as 'avyaktā', 'ajā', etc., about which there is doubt.

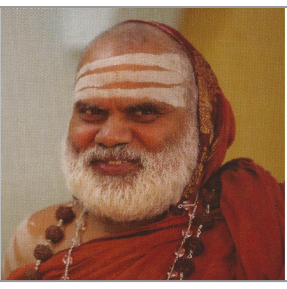
एवं वेदान्तानामद्वितीये ब्रह्मणि सिद्ध समन्वये, तत्र संभावितं स्मृतितर्कादिविरोधमाशङ्क्य तत्परिहारः क्रियत इत्यविरोधो द्वितीयाध्यायेन दर्शितः । तत्राद्यपादे साङ्ख्ययोगकाणादादिस्मृतिभिः सांख्यादिप्रयुक्तैस्तर्कैश्च विरोधो वेदान्तसमन्वयस्य परिहृतः । द्वितीये पादे सांख्यादिमतानां दुष्टत्वं प्रतिपादितम्, स्वपक्षस्थापनपरपक्षनिराकर - णरूपपर्वद्वयात्मकत्वाद्विचारस्य । तृतीये पादे महाभूतसृष्ट्यादिश्रुतीनां परस्परविरोधः पूर्वभागेन परिहृतः । उत्तरभागेन तु जीवविषयाणाम् । चतुर्थपादे इन्द्रियविषयश्रुतीनां विरोधः परिहृतः ।

evaṃ vedāntānāmadvitiye brahmaṇi siddha samanvaye, tatra sambhāvitam smṛtitarkādivirodhamāśaṅkya tatparihāraḥ kriyata ityavirodho dvitīyādhyāyena darśitaḥ | tatrādyapāde sāṅkhyayogakāṇādādismṛtibhiḥ sāṅkhyādiprayuktaistarkaiśca virodho vedāntasamanvayasya parihṛtaḥ | dvitīye pāde sāṅkhyādimatānām duṣṭatvaṃ pratipāditam, svapakṣasthāpanaparapakṣanirākaraṇarūpaparvadvayātmakatvādvicārasya | tṛtīye pāde mahābhūtasṛṣṭyādiśrūtīnām parasparavirodhaḥ pūrvabhāgeṇa parihṛtaḥ | uttarabhāgeṇa tu jīvaviṣayāṇām | caturthapāde indriyaviṣayaśrūtīnām virodhaḥ parihṛtaḥ |

Thus, it having been established that the full import of the vedāntās is in the non-dual Brahman, the possible objections that can be raised on the basis of smṛti, reasoning, etc., are answered in the second chapter and it is established there is no contradiction. In the first pāda of this chapter the objections of sāṅkhya, yoga, etc., and of the reasonings based on sāṅkhya, etc., to the vedāntic import are answered. In the second pāda sāṅkhya and the other systems' fallacies are established the inquiry consisting of the twin facets of establishing one's own view and demolishing that of the opponent. In the third pāda the mutual contradictions among the śrūtīs dealing with the creation of the subtle elements, etc., are reconciled in the earlier part. In the later part the contradictions relating to the jīva are reconciled. In the fourth pāda the contradictions in the śrūtīs dealing with the indriyās are reconciled.

तृतीयेऽध्याये साधननिरूपणम् । तत्र प्रथमे पादे जीवस्य परलोकगमनागमननिरूपणेन वैराग्यं निरूपितम् । द्वितीये पादे पूर्वभागेन त्वंपदार्थः शोधितः । उत्तरभागेन तत्पदार्थः । तृतीये पादे निर्गुणे ब्रह्मणि नानाशाखापठितपुनरुक्तपदोपसंहारः कृतः ; प्रसङ्गाच्च सगुणनिर्गुणविद्यासु शाखान्तरीय-गुणोपसंहारानुपसंहारौ निरूपितौ । चतुर्थे पादे निर्गुणब्रह्मविद्याया बहिरङ्ग-साधनान्याश्रमयज्ञादीन्यन्तरङ्गसाधनानि शमदमादीनि श्रवणनिदिध्यासनादीनि च निरूपितानि ।

tṛtīye'dhyāye sādhananirūpaṇam | tatra prathame pāde jīvasya

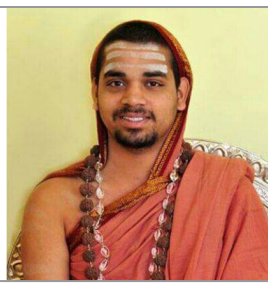


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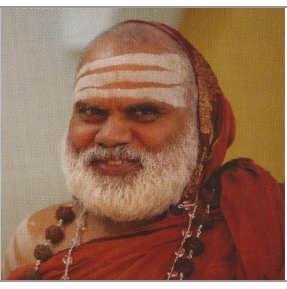
paralokagamanāgamananirūpaṇena vairāgyaṃ nirūpitam | dvitīye pāde pūrvabhāgeṇa tvampadārthaḥ śodhitaḥ | uttarabhāgeṇa tatpadārthaḥ | tṛtīye pāde nirguṇe brahmaṇi nānāśākhāpāṭhitapunaruktapadopasaṃhāraḥ kṛtaḥ ; prasaṅgācca saguṇanirguṇavidyāsu śākhāntarīya- guṇopasaṃhārānupasaṃhārau nirūpitau | caturthe pāde nirguṇabrahmavidyāyā bahiraṅga- sādhanānyāśramayajñādīnyantaraṅgasādhanaṇi śamadamādīniśravaṇanididhyā - sanādīni ca nirūpitāni |

The third chapter explains the means (to realization). In the first pāda, dispassion is engendered by the description of the jīva's going to other worlds and returning. In the first part of the second pāda the meaning of 'tvam' is examined; in the later part the meaning of 'tat'. In the third pāda the words referring to nirguṇabrahman which are repeated in the different śākhās are combined; incidentally, the combination and non-combination of the traits of nirguṇa and saguṇa upāśanas mentioned in the different śākhās are dealt with. In the fourth pāda the external means of meditation on nirguṇabrahman such as āśrama and yajñā and the proximate means such as śama, dama, etc., and śravaṇa, nididhyāsanā are explained.

चतुर्थेऽध्याये सगुणनिर्गुणविद्ययोः फलविशेषनिर्णयः कृतः । तत्र प्रथमे पादे श्रवणाद्यावृत्त्या निर्गुणं ब्रह्म साक्षात्कृत्य जीवतः पापपुण्यालेपलक्षणा जीवन्मुक्तिरभिहिता । द्वितीये पादे म्रियमाणस्योत्क्रान्तिप्रकारश्चिन्तितः । तृतीये पादे सगुणब्रह्मविदो मृतस्योत्तरमार्गोऽभिहितः । चतुर्थे पादे पूर्वभागेण निर्गुणब्रह्मविदो विदेहकैवल्यप्राप्तिरुक्ता । उत्तरभागेण सगुणब्रह्मविदो ब्रह्मलोकस्थितिरुक्तेति । इदमेव सर्वशास्त्राणां मूर्धन्यम् । शास्त्रान्तरं सर्वमस्यैव शेषभूतमितीदमेव मुमुक्षुभिरादरणीयं श्रीशंकरभगवत्पादोक्तप्रकारेणेति रहस्यम् ॥

caturthe'dhyāye saguṇanirguṇavidyayoh phalaviśeṣanirṇayaḥ kṛtaḥ | tatra prathamē pāde śravaṇādyāvṛtṭyā nirguṇaṃ brahma sāksātkṛtya jīvataḥ pāpapuṇyālepalakṣaṇā jīvanmuktirabhihitā | dvitīye pāde mriyamāṇasyotkrāntiprakāraścintitaḥ | tṛtīye pāde saguṇabrahmavido mṛtasyottaramārgo'bhihitāḥ | caturthe pāde pūrvabhāgeṇa nirguṇabrahmavido videhakaivalyaprāptiruktā | uttarabhāgeṇa saguṇabrahmavido brahmalokasthithirukteti | idameva sarvaśāstrāṇāṃ mūrdhanyam | śāstrāntaraṃ sarvamasyaiva śeṣabhūtamitīdameva mumukṣubhirādaraṇīyaṃ śrīśaṃkarabhagavatpādoktaprakāreṇeti rahasyam ||

In the fourth chapter the difference in the results of saguṇavidyā and nirguṇavidyā is determined. In the first pāda thereof, the person who lives after having realized nirguṇa brahman by repeated śravaṇā, etc., is said to have attained jīvanmukti, pāpa and puṇya not

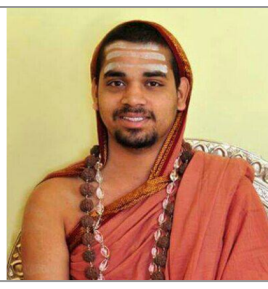


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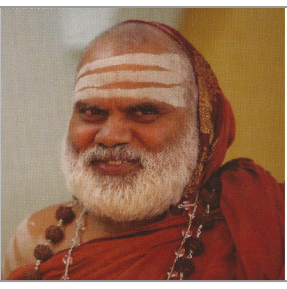
affecting him. (The prārabdhakarma consisting of pāpa and puṇya continues until the fall of the body, but the jīvanmukta is not affected by them.). In the second pāda the manner in which the soul (individuality) of the dying man departs is discussed. In the third pāda the northern path of the knower of the saguṇabrahman after death is described. In the earlier part of the fourth pāda the attainment of videhakaivalya by the knower of nirguṇabrahman is described. In the later part the stay in brahmaloka of the meditator on saguṇabrahman is stated. This is the summit of all the scriptures. This alone is to be adopted by seekers of liberation, since all other śāstrās are subservient to this, as stated by Śrī Śaṅkara Bhagavatpāda.

एवं धर्मशास्त्राणि मनुयाज्ञवल्क्यविष्णुयमाङ्गिरोवसिष्ठदक्षसं - वर्तशातातपपराशरगौतमशङ्खलि -
खितहारीतापस्तम्बोशनोव्यासकात्यायनबृहस्पतिदेवलनारद - पैठीनसिप्रभृतिभिः कृतानि वर्णाश्रमध -
र्मविशेषाणां विभागेन प्रतिपादकानि । एवं व्यासकृतं महाभारतं वाल्मीकिकृतं रामायणं च धर्मशास्त्र
एवान्तर्भूतं स्वयमितिहासत्वेन प्रसिद्धम् । सांख्यादीनां धर्मशास्त्रान्तर्भावेऽपीह स्वशब्देनैव
निर्देशात्पृथगेव संगतिर्वाच्या ॥

evam dharmasāstrāṇi manuyājñavalkyaviṣṇuyamāṅgirovasiṣṭhadakṣasaṁvartasātātapa -
parāśaragautamaśaṅkhalikhitahārītāpastambośanovyāsakātyāyanabr̥haspatidevalanāradapaiṭ
hīnasiprabhṛti bhiḥ kṛtāni varṇāśramadharmaviśeṣāṇāṁ vibhāgena pratipādakāni | evaṁ
vyāsakṛtaṁ mahābhārataṁ vālmīkikṛtaṁ rāmāyaṇaṁ ca dharmasāstra evāntarbhūtaṁ
svayamiti hāsātvena prasiddham | sāṃkhyādīnāṁ dharmasāstrāntarbhāve'pīha
svaśabdenaiva nirdeśātpṛthageva saṁgatirvācya ||

Dharmaśāstrās, composed by manu, yājñavalkya, viṣṇu, yamā, āṅgira, vasiṣṭha, dakṣa, saṁvarta, śātātapa, parāśara, gautama, śaṅkha, likhita, hārītā, āpastamba, uśana, vyāsa, kātyāyana, br̥haspati, devala, nārada, paiṭhīnasi and others, describe details of the various varṇās and āśramas. Similarly, the mahābhārata composed by vyāsa and rāmāyaṇa composed by vālmīki are also included in dharmasāstrā and known by the name of itihāsa. Though sāṃkhyā, etc are included in dharmasāstrā, they are to be dealt with separately because they are referred to by their own names.

अथ वेदचतुष्टयस्य क्रमेण चत्वार उपवेदाः। तत्रायुर्वेदस्याष्टौ स्थानानि भवन्ति सूत्रं
शारीरमैन्द्रियं चिकित्सा निदानं विमानं विकल्पः सिद्धिश्चेति । ब्रह्मप्रजापत्यशिवधन्व -
न्तरीन्द्रभरद्वाजात्रेयाग्निवे - श्यादिभिरुपदिष्टश्चरकेण संक्षिप्तः । तत्रैव सुश्रुतेन पञ्चस्थानात्मकं
प्रस्थानान्तरं कृतम् । एवं वाग्भटादिनाऽपि बहुधा न शास्त्रभेदः । कामशास्त्रमप्यायुर्वेदान्तर्गतमेव ।

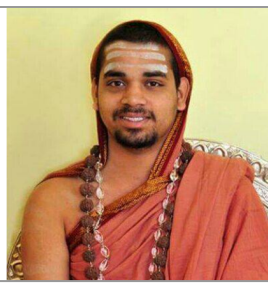


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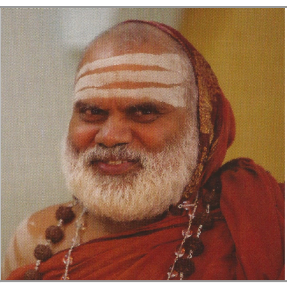


तत्रैव सुश्रुतेन वाजीकरणाख्यकामशास्त्राभिधानात् । तत्र वात्स्यायनेन पञ्चाध्याय्यात्मकं कामशास्त्रं प्रणीतम् । तस्य च विषयवैराग्यमेव प्रयोजनम् । शास्त्रोद्दीपितमार्गेणापि विषयभोगे दुःखमात्रपर्यवसानात् । चिकित्साशास्त्रस्य रोगतत्साधनरोगनिवृत्तितत्साधनज्ञानं प्रयोजनम् ॥

atha vedacatuṣṭayasya krameṇa catvāra upavedāḥ | tatrāyurvedasyāṣṭau sthānāni bhavanti sūtram śārīramaindriyaṃ cikitsā nidānaṃ vimānaṃ vikalpaḥ siddhiśceti brahmaprajāpatyaśvidhanvantarīndrabharadvājātreyaṅniveśyādibhirupadiṣṭaścarakeṇa saṃkṣiptaḥ | tatraiva suśrutena pañcasthānātmakam prasthānāntaram kṛtam | evaṃ vāgbhaṭādināpi bahudheti na śāstrabhedah | kāmāśāstramapyāyurvedāntargatameva | tatraiva suśrutena vājīkaraṇākhyakāmāśāstrābhidhānāt | tatra vātsyāyanena pañcādhyāyātmakam kāmāśāstram praṇītam | tasya ca viśayavairāgyameva prayojanam | śāstroddīpitamārgenāpi viśayabhoge duḥkhamātraparyavasānāt | cikitsāśāstrasya rogatatsādhanaroganivṛttitatsādhanajñānam prayojanam ||

Corresponding to the four Vedas there are four upavedās. Ayurvedā has eight parts entitled sūtram, śārīram, aindriyaṃ, cikitsā, nidānam, vimānaṃ, vikalpa, and siddhi. These were expounded by brahmaprajāpati, aśvi, dhanvantarī, indra, bharadvāja, ātreya, agniveśyā and others and summarised by caraka. Another treatise of five parts on the same subject was composed by suśruta. There are also works by vāgbhaṭā and others. Although there are so many works, there is no difference in the śāstra. Kāmāśāstra is also included in āyurvedā, since the work on kāmāśāstra named vājīkaraṇā by suśruta is included there. The kāmāśāstra consisting of five chapters was composed by vātsyāyana. Its purpose is to engender dispassion towards sense-pleasures, since enjoyment of sense-objects even in the manner shown by the śāstras leads only to sorrow. The benefit from the science of treatment is the knowledge of disease and its cause and recovery from disease and the means therefore.

एवं धनुर्वेदः पादचतुष्टयात्मको विश्वामित्रप्रणीतः । तत्र प्रथमो दीक्षापादः; द्वितीयः संग्रहपादः । तृतीयः सिद्धिपादः । चतुर्थः प्रयोगपादः । तत्र प्रथमे पादे धनुर्लक्षणमधिकारिनिरूपणं च कृतम् । अत्र धनुःशब्दश्चापे रूढोऽपि धनुर्विधायुधे प्रवर्तते । तच्चतुर्विधं मुक्तममुक्तं मुक्तामुक्तं यन्त्रमुक्तं चेति । मुक्तं चक्रादि । अमुक्तं खड्गादि । मुक्तामुक्तं शल्यावान्तरभेदादि । यन्त्रमुक्तं शरादि । तत्र मुक्तमस्त्रमुच्यते । अमुक्तं शस्त्रमित्युच्यते । तदपि ब्राह्मवैष्णवपाशुपतप्राजापत्या - ग्नेयादिभेदादनेकविधम् । एवं साधिदैवतेषु समन्त्रकेषु चतुर्विधायुधेषु येषामधिकारः क्षत्रियकुमाराणां तदनुयायिनां च, ते सर्वे चतुर्विधाः पदातिरथगजतुरगारूढा इति ।

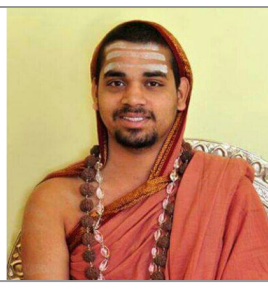


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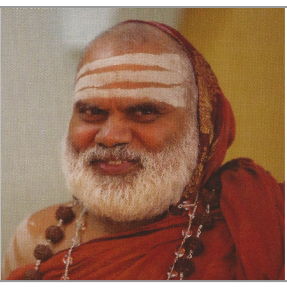


दीक्षाभिषेकशकुनमङ्गलकरणादिकं च सर्वमपि प्रथमे पादे निरूपितम् । सर्वेषां शस्त्रविशेषाणामाचार्यस्य च लक्षणपूर्वकं संग्रहणप्रकारो दर्शितो द्वितीयपादे । गुरुसंप्रदायसिद्धानां शस्त्रविशेषाणां पुनः पुनरभ्यासो मन्त्रदेवतासिद्धिकरणमपि निरूपितं तृतीयपादे । एवं देवतार्चनाभ्यासादिभिः सिद्धानामस्त्रविशेषाणां प्रयोगश्चतुर्थपादे निरूपितः । क्षत्रियाणां स्वधर्मयुद्धाचरणं दुष्टस्य दण्डशचोरादिभ्यः प्रजापालनं च धनुर्वेदस्य प्रयोजनम् । एवं च ब्रह्मप्रजापत्यादिक्रमेण विश्वामित्रप्रणीतं धनुर्वेदशास्त्रम् ॥

evam dhanurvedaḥ pādacatuṣṭayātmako viśvāmitrapraṇītaḥ | tatra prathamo dīkṣāpādaḥ; dvitīyaḥ saṁgrahapādaḥ | tṛtīyaḥ siddhipādaḥ| caturthaḥ prayogapādaḥ | tatra prathame pāde dhanurlakṣaṇamadhikārinirūpaṇam ca kṛtam | atra dhanuḥśabdaścāpe rūḍho'pi dhanurvedhāyudhe pravartate | taccaturvidham muktamamuktaṁ muktāmuktaṁ yantramuktaṁ ceti| muktaṁ cakrādi | amuktaṁ khaḍgādi | muktāmuktaṁ śalyāvāntarabhedādi | yantramuktaṁ śarādi | tatra muktamastramucyate | amuktaṁ śastramityucyate | tadapi brāhmavaishṇavapāśupataprājāpatyāgneyādibhedādanekavidham | evam sādhaivatesu samantrakeṣu caturvidhāyudheṣu yeṣāmadhikāraḥ kṣatriyakumārāṇām tadanuyāyinām ca, te sarve caturvidhāḥ padātirathagajaturagārūḍhā iti |

dīkṣābhiṣekaśakunamaṅgalakaraṇādikaṁ ca sarvamapi prathame pāde nirūpitam | sarveṣāṁ śastraviśeṣāṇāmācāryasya ca lakṣaṇapūrvakaṁ saṁgrahaṇaprakāro darśito dvitīyapāde | gurusampradāyasiddhānām śastraviśeṣāṇām punaḥ punarabhyāso mantradevatāsiddhikaraṇamapi nirūpitaṁ tṛtīyapāde | evam devatārcanāmyāsādibhiḥ siddhānāmastraviśeṣāṇām prayogaścaturthapāde nirūpitaḥ | kṣatriyāṇām svadharmayuddhācaraṇam duṣṭasya daṇḍaścorādibhyaḥ prajāpālanaṁ ca dhanurvedasya prayojanam | evam ca brahmaprajāpatyādikrameṇa viśvāmitrapraṇītaṁ dhanurvedaśāstram ॥

Dhanurveda, with four parts, is the work of viśvāmitra. The first part is dīkṣāpāda, the second saṁgrahapāda, the third is siddhipāda and the fourth is prayogapāda. In the first part the nature of the bow and description of the competent person are given. Though the conventional meaning of the term 'dhanuḥ' is 'bow', it covers all similar weapons (in the term dhanurveda). They are of four kinds—what is discharged, what is not discharged, what is both discharged and not discharged and what is discharged by machine. Chakra, etc., are what are discharged. Sword, etc., are what are not discharged. Spear and similar weapons are what are both discharged and not discharged. Arrows etc., are those that are discharged by machine. Those that are discharged are called 'astra'. That which is not discharged is called

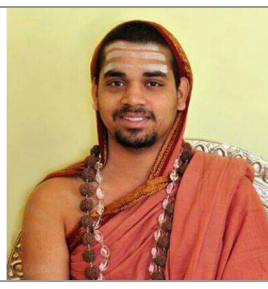


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‘shastram’. That is of many kinds, named brāhma, vaiṣṇava, pāśupata, prājāpatyā, āgneyā, etc. The kṣatriya youth and their followers who have the right to use the four kinds of weapons, along with their divine counterparts and those with mantrās, fall into four categories—those on foot, those in chariots, those mounted on elephants and those mounted on horses.

Initiation, anointing, omens, invocation, etc., are all dealt with in the first pāda. In the second pāda the method of acquiring all kinds of weapons along with their characteristics, as well as the method of acquiring an ācārya, and his characteristics are given. In the third pāda repeated practice of the weapons acquired through the Guru, and the acquisition of the mantrā and the deity are described. The method of using the weapons acquired by the repeated worship of deities is described in the fourth pāda. The purpose of dhanurveda is fighting, which is the duty of kṣatriyās, punishment of the evil-doers and protection of the people from thieves, etc. This is dhanurveda composed by viśvāmitra following brahmaprajāpati and others.

एवं गान्धर्ववेदशास्त्रं भगवता भरतेन प्रणीतम् । गीतवाद्यनृतभेदेन बहुविधोऽर्थः ।
देवताराधननिर्विकल्पकसमाध्यादिसिद्धिश्च गान्धर्ववेदस्य प्रयोजनम् ॥

evam gāndharvavedaśāstram bhagavatā bharatena praṇītam | gītavādyanṛttabhedena
bahuvidho'rthah | devatārāadhananirvikalpakasamādhyaḍisiddhiśca gāndharvavedasya
prayojanam ||

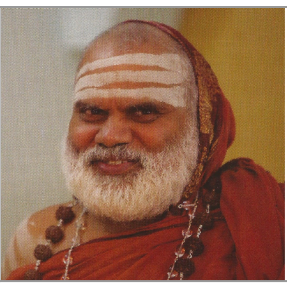
Similarly, gāndharvaveda śāstra was expounded by Bhagavān Bharata. It is made up of many constituents such as song, musical instruments, dance, etc. The purpose of gāndharvaveda is worship of God, nirvikalpakasamādhī, etc.

एवमर्थशास्त्रं च बहुविधम् । नीतिशास्त्रमश्वशास्त्रं शिल्पशास्त्रं सूपाकारशास्त्रं चतुःषष्टिकलाशास्त्रं
चेति । नानामुनिभिः प्रणीतं तत्सर्वम् । अस्य च सर्वस्य लौकिकवत्प्रयोजनभेदो द्रष्टव्यः ॥

एवमष्टादश विद्यास्त्रयीशब्देनोक्ताः ; अन्यथा न्यूनताप्रसङ्गात् ॥

evamarthaśāstram ca bahuvidham | nītiśāstramaśvaśāstram śilpaśāstram sūpakāraśāstram
catuṣṣaṣṭikalāśāstram ceti | nānāmuniभिः praṇītam tatsarvam | asya ca sarvasya
laukikavatprayojanabhedo draṣṭavyah ||

evamaṣṭādaśa vidyāstrayīśabdenoktāḥ ; anyathā nyūnatāprasāṅgāt ||

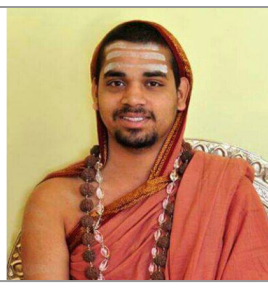


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Arthasāstra too is of many kinds-- law, the science of the horse (riding), architecture, cooking, and the 64 kalā's. They were all expounded by various sages. Note that these are all for worldly purposes.

Thus the eighteen vidyās are covered by the term 'trayī'. Otherwise there would be a deficiency in the number.

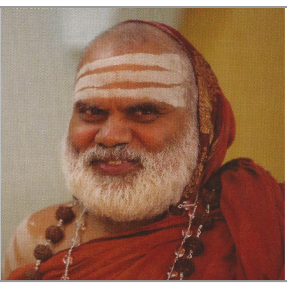
तथा सांख्यशास्त्रं भगवता कपिलेन प्रणीतम् । 'अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः'
इत्यादि षडध्याय्यात्मकम् । तत्र प्रथमेऽध्याये विषया निरूपिताः । द्वितीयेऽध्याये प्रधानकार्याणि ।
तृतीयेऽध्याये विषयेभ्यो वैराग्यम् । चतुर्थेऽध्याये विरक्तानां पिङ्गलाकुरवादीनामाख्यायिकाः ।
पञ्चमेऽध्याये परपक्षनिर्णयः । षष्ठे सर्वार्थसंक्षेपः । प्रकृतिपुरुषविवेकज्ञानं सांख्यशास्त्रस्य प्रयोजनम्
॥

tathā sām̐khyasāstraṁ bhagavatā kapilena praṇītam | 'atha
trividhaduḥkhātyantānivr̥ttiratyantapurusaṛthah' ityādi ṣaḍadhyāyātmakam | tatra
prathame'dhyāye viṣayā nirūpitāḥ | dvitīye'dhyāye pradhānakāryāṇi | tṛtīye'dhyāye viṣyebhyo
vairāgyam | caturthe'dhyāye viraktānāṁ piṅgalākuravādīnāmākhyāyikāḥ | pañcame'dhyāye
parapakṣanirṇayaḥ | ṣaṣṭhe sarvārthasam̐kṣepaḥ | prakṛtipuruṣavivekajñānaṁ
sām̐khyasāstrasya prayojanam ॥

The sām̐khyasāstra expounded by Bhagavān Kapila consists of six chapters commencing with "The total removal of the three kinds of sorrow is the ultimate human goal". In the first chapter sense-objects are described; in the second chapter the effects of pradhāna; in the third, dispassion towards sense-objects; in the fourth chapter, the stories of persons who had acquired detachment, such as piṅgalā, kuravā and others. In the fifth chapter the views of the opponents are dealt with. The whole subject is summarized in the sixth chapter. The purpose of the sām̐khyasāstra is the discriminative knowledge between prakṛiti and puruṣa.

तथा योगशास्त्रं भगवता पतञ्जलिना प्रणीतम् 'अथ योगानुशासनम्' इत्यादि
पादचतुष्टयात्मकम् । तत्र प्रथमपादे चित्तवृत्तिनिरोधात्मकः समाधिरभ्यासवैराग्यरूपं च तत्साधनं
निरूपितम् । द्वितीये पादे विक्षिप्तचित्तस्यापि समाधिसिद्ध्यर्थं यमनियमासनप्राणायामप्रत्याहार -
धारणाध्यानसमाधयोऽष्टावङ्गानि निरूपितानि । तृतीये पादे योगिविभूतयः । चतुर्थपादे कैवल्यमिति ।
तस्य च विजातीयप्रत्ययनिरोधद्वारेण निदिध्यासनसिद्धिः प्रयोजनम् ॥

tathā yogasāstraṁ bhagavatā patañjalīnā praṇītam 'atha yogānuśāsanam' ityādi

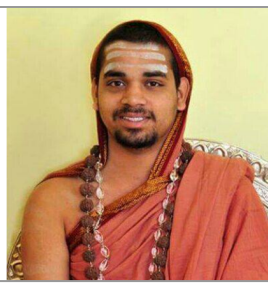


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pādacatuṣṭayātmakam | tatra prathamapāde cittavṛttinirodhātmakaḥ
 samādhirabhyāsavairāgyarūpaṁ ca tatsādhanaṁ nirūpitam | dvitīye pāde vikṣiptacittasyāpi
 samādhisiddhyartham yamaniya māsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭā
 - vaṅgāni nirūpitāni | tṛtīye pāde yogivibhūṭayaḥ | caturthapāde kaivalyamiti | tasya ca
 vijātiyapratyayanirodhadvāreṇa nididhyāsanasiddhiḥ prayojanam ||

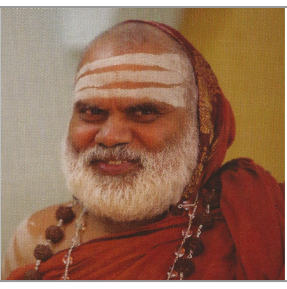
Yoga śāstraṁ, consisting of four pādas, and commencing with “atha yogānuśāsanam”
 was expounded by Bhagavān Patañjali. In the first chapter samādhi which is of the nature of
 the restraint of the vṛttis of the mind, and its means in the form of repeated practice and
 dispassion is explained. In the second pāda, eight limbs, namely yama, niyama, āsana,
 prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi for the attainment of samādhi even by
 a distracted mind the are described. In the third pāda yogic powers and in the fourth pāda
 kaivalya or absolute freedom are described. The purpose is the attainment of nididhyāsana by
 the restraint of contrary thoughts.

तथा पशुपतिमतं पाशुपतं शास्त्रं पशुपतिना पशुपाशविमोक्षणाय 'अथातः पाशुपतं योगविधिं
 व्याख्यास्यामः' इत्यादि पञ्चाध्यायं विरचितम्। तत्राध्यायपञ्चकेनापि कार्यरूपो जीवः पशुः कारणं
 पतिरीश्वरः ; योगः पशुपतौ चित्तसमाधानम्, विधिर्भस्मना त्रिषवणस्नानादिर्निरूपितः; दुःखान्तसंज्ञो
 मोक्षश्च प्रयोजनम्। एत एव कार्यकारणयोगविधिदुःखान्ता इत्याख्यायन्ते।

tathā paśupatimatam pāśupatam śāstraṁ paśupatinā paśupāśavimokṣaṇāya 'athātaḥ
 pāśupatam yogavidhiṁ vyākhyāsyāma:' ityādi pañcādhyāyam viracitam |
 tatrādhyāyapañcakenāpi kāryarūpo jīvaḥ paśuḥ kāraṇam patirīśvaraḥ ; yogaḥ paśupatau
 cittasamādhānam, vidhirbhasmanā triṣavaṇasnānādirnirūpitaḥ; duḥkhāntasamjño mokṣaśca
 prayojanam | eta eva kāryakāraṇayogavidhiduḥkhāntā ityākhyāyante |

The pāśupata śāstra of five chapters beginning with “Now therefore we shall explain the
 method of paśupati yoga” was composed by paśupati for the release of the paśu (human
 beings) from bondage. There, in the five chapters the effect (kārya), jīva the paśu, the cause
 (kāraṇam), the Lord the pati, yoga which is fixing the mind on paśupati, and vidhi which is
 bathing three times a day with sacred ash, etc., are dealt with. The purpose is mokṣa which
 means the end of all sorrow (duḥkhāntaḥ). This is what is known as
 “kāryakāraṇayogavidhiduḥkhāntā”.

एवं वैष्णवं नारदादिभिः कृतं पञ्चरात्रम्। तत्र वासुदेवसंकर्षणप्रद्युम्नानिरुद्धाश्चत्वारः पदार्था

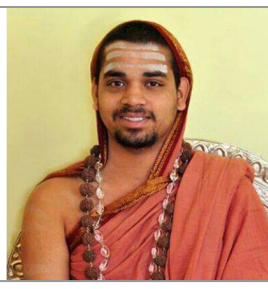


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निरूपिताः । भगवान्वासुदेवः सर्वकारणं परमेश्वरः । तस्मादुत्पद्यते संकर्षणाख्यो जीवः । तस्मान्मनः
प्रद्युम्नः । तस्मादनिरुद्धोऽहंकारः । सर्वे चैते भगवतो वासुदेवस्यैवांशभूतास्तदभिन्ना एवेति
भगवतो वासुदेवस्य मनोवाक्कायवृत्तिभिराराधनं कृत्वा कृतकृत्यो भवतीत्यादि च निरूपितम् ॥

evaṃ vaiṣṇavaṃ nārādātibhiḥ kṛtaṃ pañcarātram | tatra vāsudeva -
saṃkarṣaṇapradyumnāniruddhāścātvāraḥ padārthā nirūpitāḥ | bhagavānvāsudevaḥ
sarvakāraṇaṃ parameśvaraḥ | tasmādupadyate saṃkarṣaṇākhyo jīvaḥ | tasmānmanah
pradyumnaḥ | tasmādaniruddho'haṃkāraḥ | sarve caite bhagavatovāsudevasyai -
vāṃśabhūtāstadabhinnā eveti bhagavato vāsudevasya manovākkāyavṛttibhirārādhanam kṛtvā
kṛtakṛtyo bhavatītyādi ca nirūpitam ||

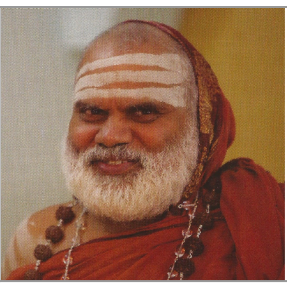
Pañcarātram, the vaiṣṇava śāstraṃ, was composed by nārada and others. In it four
entities, vāsudeva, saṃkarṣaṇa, pradyumna and aniruddha are mentioned. Bhagavān
Vāsudeva is the supreme Lord and the cause of everything. From Him emanates the jīva
known as saṃkarṣaṇā. From him pradyumna, the mind. From him emanates ahaṃkāra known
as aniruddha. All these are part-incarnations of Lord Vāsudeva Himself and non-different from
Him and so it is said that one becomes fulfilled by devoting the mind, speech and body to the
worship of Bhagavān Vāsudeva.

तदेवं दर्शितः प्रस्थानभेदः । सर्वेषां च संक्षेपेण त्रिविध एव प्रस्थानभेदः । तत्रारम्भवादः एकः ; परिणामवादो
द्वितीयः ; विवर्तवादस्तृतीयः । पार्थिवाप्यतैजसवायवीयाश्चतुर्विधाः परमाणवो द्वव्यणुकादिक्रमेण
ब्रह्माण्डपर्यन्तं जगदारभन्ते । असदेव कार्यं कारकव्यपारादुत्पद्यते इति प्रथमस्तार्किकाणां मीमांसकानां च ।
सत्त्वरजस्तमोगुणात्मकं प्रधानमेव महदहंकारादिक्रमेण जगदाकारेण परिणमते, पूर्वमपि सूक्ष्मरूपेण सदेव कार्यं
कारणव्यापारेणाभिव्यज्यते इति द्वितीयः पक्षः सांख्ययोगपातञ्जलपाशुपतानाम् । ब्रह्मणः परिणामो जगदिति
वैष्णवानाम् । स्वप्रकाशपरमानन्दाद्वितीयं ब्रह्म स्वमायावशान्मिथ्यैव जगदाकारेण कल्पत इति तृतीयः पक्षो
ब्रह्मवादिनाम् । सर्वेषां प्रस्थानकर्तृणां मुनीनां विवर्तवादपर्यवसानेनाद्वितीये परमेश्वरे प्रतिपाद्ये तात्पर्यम् । न
हि ते मुनयो भ्रान्ताः, सर्वज्ञत्वात्तेषाम् ॥ किं तु बहिर्विषयप्रवणानामापाततः पुरुषार्थं प्रवेशो न संभवतीति
नास्तिक्यवारणाय तैः प्रकारभेदाः प्रदर्शिताः । तत्र तेषां तात्पर्यमबुद्ध्वा वेदविरुद्धेऽप्यर्थे
तात्पर्यमुत्प्रेक्षमाणास्तन्मतमेवोपादेयत्वेन गृह्णन्तो जना नानापथजुषो भवन्तीति सर्वमनद्यम् ॥

इति श्रीमधुसूदनसरस्वतीविरचितः

प्रस्थानभेदः संपूर्णः ॥

tadevaṃ darśitaḥ prasthānabhedah | sarveṣāṃ ca saṃkṣepeṇa trividha eva
prasthānabhedah | tatrārambhavāda: eka: ; pariṇāmavādo dvitīyah ; vivartavādastrītyah |

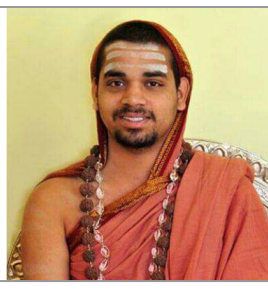


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pārthivāpyataijasavāyavīyāścaturvidhāḥ paramāṇavo dvavyaṇukādikrameṇa
 brahmāṇḍaparyantaṃ jagadārabhante | asadeva kāryaṃ kārakavyapārādutpadyate iti
 prathamastārkikāṇāṃ mīmāṃsakāṇāṃ ca | sattvarajastamoguṇātmakaṃ pradhānameva
 mahadahamkāradikrameṇa jagadākāreṇa pariṇamate, pūrvamapi sūkṣmarūpeṇa sadeva
 kāryaṃ kāraṇavyāpāreṇābhivyajyata iti dvitīyaḥ pakṣaḥ sāmṁkhyayogapātañjalapāśupatānāṃ|
 brahmaṇaḥ pariṇāmo jagaditi vaiṣṇavānāṃ | svaprakāśaparamānandādvitīyaṃ brahma
 svamāyāvaśānmithyaiva jagadākāreṇa kalpata iti tṛtīyaḥ pakṣo brahmavādināṃ| sarveṣāṃ
 prasthānakartṛṇāṃ munīnāṃ vivartavādaparyavasānenādvitīye parameśvare pratipādye
 tātpariyam| na hi te munayo bhrāntāḥ, sarvajñatvāttesāṃ || kiṃ tu bahirviṣaya -
 pravaṇānāmāpātataḥ puruṣārthe praveśo na saṁbhavati nāstikyavāraṇāya taiḥ
 prakārabhedāḥ pradarśitāḥ| tatra teṣāṃ tātpariyamabuddhvā vedaviruddhe'pyarthe
 tātpariyamutprekṣamāṇāstanmatamevopādeyatvena gr̥hṇanto janā nānāpathajuṣo bhavanti
 sarvamanadyam ||

iti śrīmadhusūdanasarasvatīviracita :

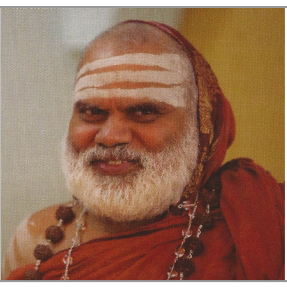
prasthānabhedāḥ saṁpūrṇa: ||

Thus the different prasthānas have been described. All these together can be reduced to just three prasthānas—ārambhavāda, pariṇāmavāda, and vivartavāda. The paramāṇas (atoms) of four kinds, namely of earth, water, fire and air. These combine into double atoms (dvyaṇu) and then develop into the whole universe; the effect. The previously non-existent, comes into existence because of the act of causation. This is the first prasthāna, (ārambhavāda) of the tārkikās and mīmāṃsakas.

Pradhāna which is constituted of the three guṇās, sattva, rajas and tamas, transformed into mahat (gross universe), ahaṁkāra, etc., and finally becomes the universe; the effect. These existed even earlier in subtle form as the cause and manifested by the act of causation. This is the second prasthāna (pariṇāmavāda) held by sāmṁkhya, pātañjali yoga and pāśupatā.

The vaiṣṇavās hold that the universe is the transformation of Brahman. The third view, that of the brahmavādins, is that the self-luminous, non-dual Brahman which is absolute supreme bliss appears illusorily as the universe because of its own māyā.

The views of all the munis who are the exponents of the prasthānas culminate in vivartavāda and their ultimate purport is in the non-dual Supreme Being who is the

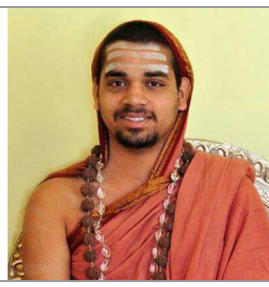


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subject-matter of all the prasthānas. These munis were not deluded; they were omniscient (and knew the ultimate truth).. But, since people whose minds are engrossed in worldly objects cannot be directly initiated into the supreme human goal, and in order to prevent their succumbing (poisoned) to crass materialism, the munis propounded different methods to suit the capacity and inclination of different classes of people. Those who assume that meanings were intended by them and take those alone to be what are meant to be accepted (without knowing their real intention), follow various paths which are contrary to the true import of the Vedas. Thus, everything is clear.

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