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THE
SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY
MAJOR B. D. BASU, I.M.S. (*Retired*)

VOL. XI.

SAMKHYA PHILOSOPHY

PUBLISHED BY
THE PÂÑINI OFFICE, BHUVANEŚWARI ÂŚRAMA, BAHADURGANJ

Allababad

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CONTAINING

- (1) SÂMKHYA-PRAVACHANA SÛTRAM, WITH THE VRITTI OF ANIRUDDHA,
AND THE BHÂṢYA OF VIJNÂNA BHIKṢU AND EXTRACTS
FROM THE VRITTI-SÂRA OF MAHÂDEVA VEDANTIN;
(2) TATVA SAMÂSA ✓ (3) SÂMKHYA KÂRIKÂ ✓
(4) PANCHASÎKHÂ SÛTRAM. ✓

TRANSLATED BY

NANDALAL SINHA, M.A., B.L., P.C.S.

DEPUTY MAGISTRATE, DALTONGANJ.

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SAMKHYA-TRAYAGUNA METERS, WITH THE YITTI OF ANIRUDHA
AND THE BRHMA OF ULTARA MIBED AND EXTRACTS
FROM THE YITTI-SARA OF MAHADEVA VEDANTIN;
(1) TATVA SAMASA (2) SAMKHYA KARICA
(3) PANCHASHIKHA SUTRAM

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NANDALAL SINHA, M.A., B.L., P.O.S.
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PREFACE.

The present volume of the *Sacred Books of the Hindus* which bears the modest title of the *Sâmkhya-Pravachana-Sûtram*, is, in reality, a collection of all the available original documents of the School of the Sâmkhyas, with the single exception of the commentary composed by Vyâsa on the *Sâmkhya-Pravachana-Yoga-Sûtram* of Patañjali. For it contains in its pages not only the *Sâmkhya-Pravachana-Sûtram* of Kapila together with the *Vṛitti* of Aniruddha, the *Bhâsya* of Vijñâna Bhikṣu, and extracts of the original portions from the *Vṛittisâra* of Vedântin Mahâdeva, but also the *Tattva-Samâsa* together with the commentary of Narendra, the *Sâmkhya-Kârikâ* of Īśvarakṛiṣṇa with profuse annotations based on the *Bhâsya* of Gauḍapâda and the *Tattva-Kaumudî* of Vâchaspati Miśra, and a few of the Aphorisms of Pañchaśikha with explanatory notes according to the *Yoga-Bhâsya* which has quoted them. An attempt, moreover, has been made to make the volume useful in many other respects by the addition, for instance, of elaborate analytical tables of contents to the *Sâmkhya-Pravachana-Sûtram* and the *Sâmkhya-Kârikâ*, and of a number of important appendices.

In the preparation of this volume, I have derived very material help from the excellent editions of the *Vṛitti* of Aniruddha and the *Bhâsya* of Vijñâna Bhikṣu on the *Sâmkhya-Pravachana-Sûtram* by Dr. Richard Garbe, to whom my thanks are due. And, in general, I take this opportunity of acknowledging my indebtedness to all previous writers on the Sâmkhya, living and dead, from whose writings I have obtained light and leading in many important matters connected with the subject.

An introduction only now remains to be written. It is proposed, however, to write a separate monogram on the Sâmkhya Darśana, which would be historical, critical and comparative, in its scope and character. In this preface, therefore, only a very brief account is given of some of the cardinal doctrines of the Sâmkhya School.

The first and foremost among these is the *Sat-Kârya-Siddhânta* or the Established Tenet of Existent Effect. It is the Law of the Identity of Cause and Effect: what is called the cause is the unmanifested state of what is called the effect, and what is called the effect is only the manifested state of what

The Law of the Identity of Cause and Effect.

is called the cause ; their substance is one and the same ; differences of manifestation and non-manifestation give rise to the distinctions of Cause and Effect. The effect, therefore, is never non-existent ; whether before its production, or whether after its destruction, it is always existent in the cause. For, nothing can come out of nothing, and nothing can altogether vanish out of existence.

This doctrine would be better understood by a comparison with the contrary views held by other thinkers on the relation of cause and effect. But before we proceed to state these views, we should define the terms "cause" and "effect." One thing is said to be the cause of another thing, when the latter cannot be without the former. In its widest sense, the term, Cause, therefore, denotes an agent, an act, an instrument, a purpose, some material, time, and space. In fact, whatever makes the accomplishment of the effect possible, is one of its causes. And the immediate result of the operation of these causes, is their effect. Time and Space, however, are universal causes, inasmuch as they are presupposed in each and every act of causation. The remaining causes fall under the descriptions of

Aristotelian Division of Causes.

The Sāṃkhya Division.

"Material," "Efficient," "Formal," and "Final." The Sāṃkhyas further reduce them to two descriptions only, *viz.*, *Upādāna*, *i.e.*, the material,

which the Naiyāyikas call *Samavāyi* or Combinative or Constitutive, and *Nimitta*, *i. e.*, the efficient, formal, and final, which may be variously, though somewhat imperfectly, translated as the instrumental, efficient, occasional, or conditional, because it includes the instruments with which, the agent by which, the occasion on which, and the conditions under which, the act is performed. Obviously,

Causes *Upādāna* and *Nimitta* distinguished.

there is a real distinction between the *Upādāna* and the *Nimitta*: the *Upādāna* enters into the constitution of the effect, and the power of taking the form of, in other words, the potentiality of being re-produced as, the effect, resides in it ; while the *Nimitta*, by the exercise of an extraneous influence only, co-operates with the power inherent in the material, in its re-production in the form of the effect, and its causality ceases with such re-production.

To take the case of a coin, for example: the material causality was in a lump of gold ; it made possible the modification of the gold into the form of the coin, it will remain operative as long as the coin will last as a coin, and after its destruction, it will pass into the potential state again ; but the operation of the *Nimittas* came to an end as soon as the coin was minted.

Similarly, the Sâṃkhyas distinguish the Effect under the twofold aspect of simple manifestation and of re-production. Thus, the coin is an instance of causation by re-production, while the production of cream from milk is an instance of causation by simple manifestation.

Now, as to the origin of the world, there is a divergence of opinion among thinkers of different Schools: Some uphold the Theory of Creation, others maintain the Theory of Evolution. Among the Creationists are counted the Nâstikas or Nihilists, the Buddhists, and the Naiyâyikas; and among the Evolutionists, the Vedântins and the Sâṃkhyas. The Nâstikas hold that the world is non-existent, that is, unreal, and that it came out of what was not; the Buddhists hold that the world is existent, that is, real, and that it came out of what was not; the Naiyâyikas hold that the world is non-existent, that is, non-eternal, perishable, and that it came out of the existent, that is, what is eternal, imperishable; the Vedântins hold that the world is non-existent, that is, unreal, and that it came out of what was existent, that is, real, namely, *Brahman*; and the Sâṃkhyas hold that the world is existent, that is, real, and that it came out of what was existent, that is, real, namely, the *Pradhâna*. Thus, there are the *A-Sat-Kârya-Vâda* of the Nâstikas that a non-existent world has been produced from a non-existent cause, and of the Buddhists that an existent world has been produced from a non-existent cause, the *Abhâva-Utpatti-Vâda* of the Naiyâyikas that a non-eternal world has been produced from an eternal cause, the *Vivarta-Vâda* of the Vedântins that the world is a revolution, an illusory appearance, of the one eternal reality, *viz.*, *Brahman*, and the *Sat-Kârya-Vâda* of the Sâṃkhyas that an existent world has been produced from an existent cause.

Against the theories of *A-Sat-Kârya*, *Abhâva-Utpatti*, and *Vivarta*, and in support of their theory of *Sat-Kârya*, the Sâṃkhyas advance the following arguments:

- Arguments which establish the Sâṃkhya Theory.
- I. There can be no production of what is absolutely non-existent; e.g., a man's horn.
 - II. There must be some determinate material cause for every product. Cream, for instance, can form on milk only, and never on water. Were it as absolutely non-existent in milk as it is in water, there would be no reason why it should form on milk, and not equally on water.
 - III. The relation of cause and effect is that of the producer and the produced, and the simplest conception of the cause as the producer is that it possesses the potentiality of becoming the effect,

and this potentiality is nothing but the unrealised state of the effect.

IV. The effect is seen to possess the nature of the cause, *e.g.*, a coin still possesses the properties of the gold of which it is made.

V. Matter is indestructible; "destruction" means disappearance into the cause.

It follows, therefore, that cause and effect are neither absolutely dissimilar nor absolutely similar to each other. They possess *essential* similarities and *formal* dissimilarities. Such being the relation between cause and effect, the world cannot possibly have come out of something in which it had been absolutely non-existent, and which accordingly was, in relation to it, as good as non-existent. For the world is neither absolutely unreal nor absolutely real. The test of objective reality is its opposition to consciousness. It is distinguished as *Prâtibhāsika* or apparent, *Vyāvahārika* or practical or phenomenal, and *Pāramārthika* or transcendental. Of these, the world possesses phenomenal reality, and must, therefore, have a transcendental reality as its substratum. Thus is the Doctrine of *Sat-Kārya* established.

A natural corollary from the above doctrine is the other doctrine of *Parināma* or transformation. It is the doctrine that, as all effects are contained in their causes in an unmanifested form, the "production" of an effect is nothing but its manifestation, and that, as cause and effect are essentially identical, an effect is merely a transformation of the cause.

Now, the question arises, whether the cause of the world be a single one, or whether it be manifold. Some think that, according to the Naiyāyikas, who declare the existence of *Parama-Ānus* or the ordinary Atoms of Matter, the world has sprung from a plurality of causes. This is, however, to take a very superficial view of the Nyāya-Vaiśeṣika Darśana. The Naiyāyikas were

certainly not timid explorers of metaphysical truths; there is absolutely no reason for supposing that they either would not or could not penetrate behind and beyond the ordinary Atoms of Matter. As I have elsewhere pointed out, it would be a mistake to treat the six Darśanas as each being a complete and self-contained system of thought; in respect of their scope and purpose, they bear no analogy to the philosophies of the West. They are singly neither universal nor final; but they mutually supplement one another. Their Risis address themselves to particular sets of people possessing different degrees of mental and spiritual advancement. They reveal

and explain the truths embodied in the Vedas to them from their point of view and according to their competence, and thus help them in realising the truths for themselves and thereby in progressing towards Self-realisation. If the Naiyāyikas, therefore, do not carry their analysis of the world further than the ordinary Atoms of Matter, it must not be assumed that they teach a sort of atomic pluralism as the ultimate theory of the origin of the world, and are in this opposed to the authors of the other Śāstras which teach a different origin. The right explanation is that they make but a partial declaration of the Vedic truths and cut short the process of resolution at the ordinary Atoms of Matter, because they address themselves to a class of students who do not possess the mental capacity to grasp subtler truths.

For the sense of unity which has found expression in the Law of Parsimony, points to a single original of the world or material manifestation, as revealed in the Vedas. And the Sāṃkhya makes its students acquainted with this. It is called the Root, and is described as the *Pradhāna*, that in which all things are contained, and as *Prakṛiti*, the mother of things.

It is a long way from the ordinary Atoms of Matter to the Pradhāna or Primordial Matter. The Sāṃkhya undertakes to declare and expound the successive transformations of the Pradhāna down to the Gross Matter, with the object of accomplishing the complete isolation of the Self from even the most shadowy conjunction with the Pradhāna.

The definition of Prakṛiti is that it is the state of equilibrium of Sattva, Rajas, and Tamas, called the Guṇas. It is the genus of which the Guṇas are the species. Their state of equilibrium is their latent, potential, or inactive state, the state of not being developed into effects. The Guṇas are extremely fine substances, and are respectively the principles of illumination, evolution, and involution, and the causes of pleasure, pain, and dullness. For, Sattva is light and illuminating, Rajas is active and urgent, and Tamas is heavy and enveloping. They are in eternal and indissoluble conjunction with one another, and, by nature, mutually overpower, support, produce, and intimately mix with, one another.

This doctrine of the Three Guṇas is the very foundation of the Sāṃkhya Tantra. It is explained in the following manner: (1) Everything in the world, external as well as internal, is in constant change; and there can be no change, whether it be movement in space, or whether it

The Doctrine of the Three Guṇas.

be movement in time, without rest. Side by side, therefore, with the principle of mutation, there must be a principle of conservation. And, as Berkeley tells us, existence is perception,—whatever is not manifested to Consciousness, individual or universal, does not exist. Another principle is, therefore, required which would make the manifestation of the other two principles and of their products, (as also of itself and of its own), to Consciousness possible. Thus, at the origin of the world, there must be a principle of conservation, a principle of mutation, and a principle of manifestation. (2) Similarly, an examination of the intra-organic energies would disclose the existence of three distinct principles behind them. These energies are the eleven Indriyas or Powers of Cognition and Action, and Prâṇa or Vital Force. Among them, the Powers of Cognition, *e.g.*, Seeing, Hearing, etc., cause manifestation of objects, the Powers of Action, *e.g.*, seizing by the hand, etc., produce change, and Prâṇa conserves and preserves life. (3) In the mind, again, modifications of three distinct characters take place; *viz.*, cognition, conation, and retention; and these could not be possible without there being a principle of manifestation, a principle of mutation, and a principle of conservation respectively. (4) Likewise, a psycho-aesthetic analysis of our worldly experience yields the result that everything in the universe possesses a threefold aspect, that is, it may manifest as agreeable, or as disagreeable, or as neutral, *i.e.*, neither agreeable nor disagreeable. It must then have derived these characteristics from its cause; for nothing can be in the effect which was not in the cause. The principles of manifestation, mutation, and conservation, therefore, which are operative in the change of the states of agreeable, disagreeable, and neutral, must also possess the nature of being pleasant (*śânta*), unpleasant (*ghora*), and dull (*mûḍha*).

It is these principles of manifestation, mutation, and conservation, possessing the nature of pleasure, pain, and dullness, that are respectively the *Guṇas*, *Sattva*, *Rajas*, and *Tamaṣ*, of the *Sâṃkhyas*. They are the constitutive elements of *Prakṛiti*. They are *Guṇas* in their manifested forms; they are *Prakṛiti* in their unmanifested form.

The transformations of *Prakṛiti* are either *prakṛiti-vikṛiti*, original or evolvent as well as modification or evolute, or *vikṛiti*, modification or evolute merely. The former are themselves transformations of their antecedents, and, in their turn, give rise to subsequent transformations. They are *Mahat*, *Ahaṃkāra*, and the five *Tan-mâtras*. The latter are the eleven *Indriyas* and the five gross Elements. The transformation of *Prakṛiti* ceases with them. Of course, the gross Elements combine and evolve the

The Transformations
of *Prakṛiti* enumerated
and distinguished.

material world ; but the world is not a different Tattva or principle from the Elements, because it does not develop a single attribute which is not already possessed by them. For the test of a Tattva or original or ultimate principle is that it possesses a characteristic property which is not possessed by any other Tattva.

The objective world thus contains twenty-four Tattvas, namely, Prakṛiti, Mahat, Ahaṃ-kāra, Manas, the five Indriyas of Cognition, the five Indriyas of Action, the five Tan-mātras, and the five gross Elements.

At the beginning of creation, there arises in Prakṛiti *Spandana* or cosmic vibration which disturbs its state of equilibrium, and releases the Guṇas from quiescence. Rajas at once acts upon Sattva and manifests it as Mahat. Mahat denotes Buddhi, the material counterpart and basis of what we term Understanding or Reason. Buddhi is called Mahat, great, because it is the principal among the instruments of Cognition and Action. Mahat also means "light"; it is derived from the Vedic word *Mahas* or *Maghas*, meaning light. And Buddhi is called Mahat, because it is the initial transformation of Sattva which is the principle of manifestation. Or, Buddhi which is the first manifestation of the Guṇas and which is the material cause of the world, is called Mahat, in order to distinguish it from individual or finite Buddhis which are its parts. For "what is the Buddhi of the first-born golden-egged (Brahmā), the same is the primary basis of all Buddhis; it is here called the 'great self.'"

The function of Buddhi is *Adhyavasāya* or certainty leading to action. It manifests in eight forms; viz., as virtue, knowledge, dispassion and power, while Sattva is predominant in it, and as vice, ignorance, passion, and weakness, while Tamas is predominant in it. And these, again, are modified into innumerable forms, which are classified as Error, Incapacity, Complacency, and Perfection. Such is Pratyaya-sarga or the creation of Buddhi or intellectual creation as contra-distinguished from elemental creation.

From Buddhi springs Ahaṃ-kāra: from "cogito," I think, "sum," I am. Ahaṃ-kāra is literally the I-maker. It is the material counterpart and basis of what we term egoism, and causes modifications of Buddhi in the forms of "I am," "I do," etc., etc. It is the principle of personal identity and of individuation. Its function is *Abhimāna*, conceit, thinking with reference to itself, assumption of things to itself. But it is not a mere function; it is a substance

The Transformation of Buddhi is Ahaṃ-kāra.

in which reside Vāsana's or the resultant tendencies of accumulated experience, and which is capable of modification into other and grosser forms.

This Ahaṃ-kâra, which is the first transformation of Buddhi, is the cosmic Ahaṃ-kâra, the Upâdhi or adjunct of the golden-egged Brahmâ, the Creator. It is the infinite source of the finite Ahaṃ-kâras of individual Jîvas.

The modification of Ahaṃ-kâra is twofold, according as it is influenced by Sattva or by Tamas. The Sâttvic modifications are the eleven Indriyas, that is, the five Indriyas of Cognition, *viz.*, the powers located in the Eye, Ear, Nose, Tongue, and Skin, the five Indriyas of Action, *viz.*, the powers located in the voice, hand, feet, and the organs of generation and of excretion, and Manas. Manas is both a power of cognition and a power of action. Assimilation and differentiation are its distinctive functions.

The Tâmasic modifications of Ahaṃ-kâra are the five Tan-mâtras, *viz.*, of Sound, Touch, Form, Flavour and Smell. They are pure, subtle or simple elements, the metaphysical parts of the ordinary Atoms of Matter. They are "fine substances," to quote from Vijñâna Blikṣu, "the undifferentiated (*a-viśeṣa*) originals of the Gross Elements, which form the substratum of Sound, Touch, Form, Flavour and Smell, belonging to that class (that is, in that stage of their evolution) in which the distinctions of Śânta (pleasant), etc., do not exist." The process of their manifestation is as follows: The Tan-mâtra of Sound, possessing the attribute of Sound, is produced from Ahaṃ-kâra; then, from the Tan-mâtras of Sound, accompanied by Ahaṃ-kâra, is produced the Tan-mâtra of Touch, possessing the attributes of Sound and Touch. In a similar manner, the other Tan-mâtras are produced, in the order of their mention, by the addition of one more attribute at each successive step.

The transformations of the Tan-mâtras are the Gross Elements of Ether, Air, Fire, Water, and Earth,—the ordinary Atoms of Matter, in which appear for the first time the distinctions of being pleasant, painful, and neutral. All Bodies, from that of Brahmâ down to a stock, are formed of them.

Now, all this objective world is non-intelligent, because its material cause, Prakṛiti, is non-intelligent. It does not, therefore, exist or energise for its own sake. There must be some one else of a different nature,

Universal and Individual Ahaṃ-kâras distinguished.

The Transformations of Ahaṃ-kâra are: The Indriyas.

And the Tan-mâtras.

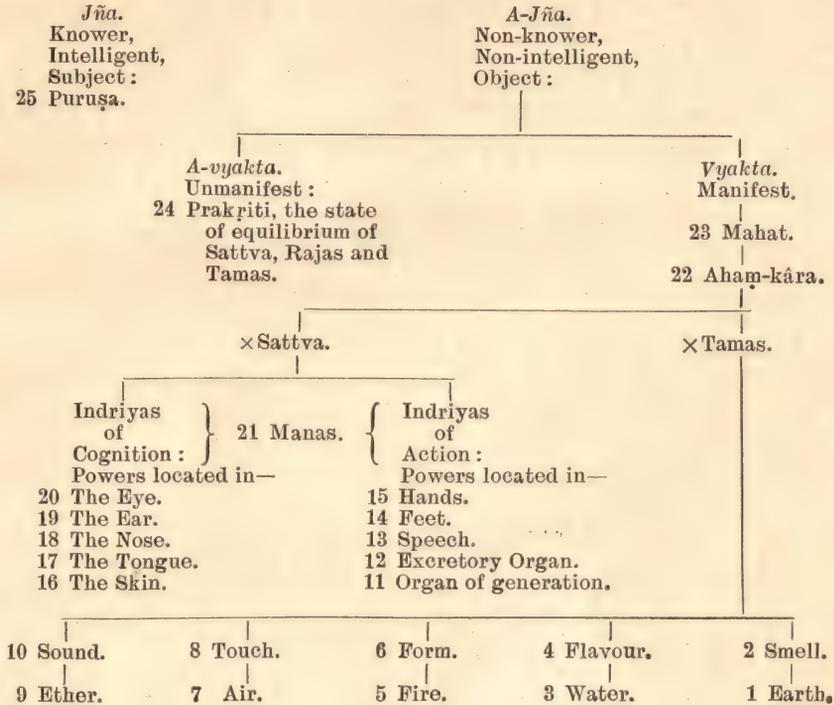
The Transformations of the Tan-mâtras are the Gross Elements.

How the Existence of a Subjective Principle, Puruṣa, is explained.

some intelligent being, for whose benefit, *i.e.*, experience and freedom, all this activity of Prakṛiti is. Thus do the Sâṃkhyas explain the existence of Puruṣa.

The Twenty five Tattvas.

To classify the Tattvas logically, they may be exhibited thus :



Of these, Puruṣa is the principle of Being, Prakṛiti is the principle of Becoming : Puruṣa eternally is, never becomes, while Prakṛiti is essentially Movement ; even during

Pralaya or Cosmic Dissolution, its activity does not altogether cease ; it then undergoes homogeneous transformation : Sattva modifying as Sattva, Rajas modifying as Rajas, and Tamas modifying as Tamas. Puruṣa, on the other hand, is eternal consciousness undisturbed. Nothing can come into him, nothing can go out of him ; he is *Kāṭa-stha*, dwelling in the cave. And these two eternal co-ordinate principles

are in eternal conjunction with each other. But conjunction as such does not set Prakṛiti in movement.

Creation is caused by *Rāga* or Passion. *Rāga* is a change of state which spontaneously takes place in the Rajas of Buddhi, through the influence of Dharma and A-dharma. These are the natural consequences of the previous changes in the transformations of Prakṛiti,

and they reside in Ahaṃ-kâra in the form of *Vâsanâ* or tendency, and render impure the Sattva of Buddhi. The activity of Prakṛiti, in the form of the disturbance of its Rajas element, is spontaneously evoked for the purpose of working out and exhausting the stored up *Vâsanâ*; its successive transformation is really a process of purification of the Sattva of Buddhi. This spontaneous tendency towards purification is due to the vicinity of Puruṣa.

The Sâṃkhyas constantly hammer on the theme that no pain, no suffering, no bondage ever belongs to Puruṣa. Puruṣa is eternally free, never bound, never released. And because they thus thoroughly reveal the nature of Puruṣa, their doctrine is described as the Sâṃkhya, thorough-revealer.

The "experience" of Puruṣa consists in his being the indifferent spectator of the changes that take place in Buddhi; his "bondage" is nothing but the reflection on him of the bondages, that is, the impurities, of Buddhi; his "release" is merely the removal of this reflection which, again, depends upon the recovery by Buddhi of its state of pristine purity, which means its dissolution into Prakṛiti. To say that the activity of Prakṛiti is for the benefit of Puruṣa is, therefore, a mere figure of speech. It is really for the purification of the Sattva of Buddhi.

To think, as people generally do, that pleasure and pain, release and bondage really belong to Puruṣa, is a mistake pure and simple. It is *A-vidyâ*. *A-viveka* is the cause of *A-vidyâ*. And *A-viveka*, non-discrimination, is the failure to discriminate Puruṣa from Prakṛiti and her products. Many are ignorant of the very existence of Puruṣa. Many are ignorant of his exact nature: some identify him with Prakṛiti, some with Maḥat, some with Ahaṃ-kâra, and so on. Many, again, know the *Tattvas* in some form or other, but they know them not: knowledge, in the sense of mere information, they have, but no realisation, and it is realisation which matters. The Sâṃkhya, for this reason, enters into a detailed examination of the *Tattvas*, their number, nature, function, effect, inter-relation, resemblance, difference, etc., and

insists on *Tattva-abhyâsa* or the habitual contemplation of the *Tattvas*, so that they may be *Sâkṣât-kṛita* or immediately known or realised. The way is also shown as to how, and the means, too, whereby, to discriminate, on the one hand, the gross Elements from the *Tan-mâtras*, the *Tan-mâtras* from the *Indriyas*, and both from Ahaṃ-kâra, Ahaṃ-kâra from Buddhi, and Buddhi

from Puruṣa, and, on the other hand, to discriminate Puruṣa from the gross and subtle Bodies and to prevent their further identification.

The Yoga which is the practice of the Sāṃkhya, which is the theory, takes up, and starts from, these central teachings of its predecessor, *viz.* (1) All activity—all change—is in and of Prakṛiti. (2) No activity—no change—is in Puruṣa. (3) The modifications of the mind are reflected in Puruṣa, and make him look like modified. (4) When the mind is calm and purified, Puruṣa shines as he really is. (5) Save and except these, reflection and its removal, bondage and release do not belong to Puruṣa. (6) Bondage and release are really of Prakṛiti, or, more strictly speaking, of the individualised form of its first transformation, *viz.*, Buddhi. From the point of view of the philosophy of the history of the Darśanas, these are the last words of the Sāṃkhya.

The Sāṃkhya also has brought the doctrine of Sūkṣma or Liṅga Śarīra, the Subtle Body, prominently to the fore. For, the purification of the Sattva of Buddhi may not be, and, as a general rule, is not, possible in one life, nor in one region of the Universe. But death seems to put an untimely end to the process of purification, by destroying the gross Body. How then can the process of purification be continued in other lives and in other regions? The Sāṃkhya replies that it can be and is so continued by means of the Subtle Body. It is composed of the seventeen *Tattvas*, beginning with Buddhi and ending with the Tan-mātras. It is produced, at the beginning of Creation, one for each Puruṣa, and lasts till the time of Mahâ-Pralaya or the Great Dissolution. It is altogether unconfined, such that it may ascend to the sun dancing on its beams, and can penetrate through a mountain. And it transmigrates from one gross Body to another, from one region of the Universe to another, being perfumed with, and carrying the influence of, the Bhâvas or dispositions of Buddhi characterised as virtue, knowledge, dispassion, and power, and their opposites.

The Sāṃkhyas, again, teach a plurality of Puruṣas. This topic has been very fully discussed in the *Sāṃkhya-Pravachana-Sūtram*, I. 149-159, and the commentaries. Therein Vijñâna Bhikṣu has mercilessly criticised the doctrine of Non-duality maintained by some of the Vedântins, and has sought to establish the plurality of Puruṣas. And Garbe, in his characteristic style, contents himself with a flippant criticism of Vijñâna Bhikṣu's explanations. But Vijñâna Bhikṣu's criticisms are not aimed principally against the unity of Puruṣas, but at those interpretations of it, according

to which the empirical Puruṣas, that is, mundane Puruṣas, the plurality of whom is established by irrefutable arguments, as in the Sâṃkhya Śâstra, are reduced to mere shadows without substance. He does not so much attack the unadulterated *A-Dvaita* of the Vedas and the Upaniṣats as its later developments. He was fully aware of the fact that none of the six Darśanas, for example, was, as we have hinted more than once, a complete system of philosophy in the Western sense, but merely a catechism explaining, and giving a reasoned account of, some of the truths revealed in the Vedas and Upaniṣats, to a particular class of students, confining the scope of its enquiry within the province of Creation, without attempting to solve to them the transcendental riddles of the Universe, which, in their particular stage of mental and spiritual development, it would have been impossible for them to grasp. Similarly, Garbe is wrong in thinking that Vijñâna Bhikṣu “explains away the doctrine of absolute monism.” It is only a matter of interpretation and of stand-point; compare Râmânuja, Madhva, etc. For Vijñâna does not hesitate to do away even with the duality of Prakṛiti and Puruṣa when he observes that all the other *Tattvas* enter into absorption in Puruṣa and rest there in a subtle form, as does energy in that which possesses it. (*Vide* his Commentary on S-P-S., I. 61). For an explanation, therefore, of the apparent contradictions in the Darśanas, one must turn to the Vedas and Upaniṣats and writings of a similar scope and character. The Bhagavat-Gîtâ, for instance, declares :—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५ । १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मैत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १५ । १७ ॥

In the world there are these two Puruṣas only, the mutable and the immutable. The mutable is all created things; the intelligent experiencer is said to be the immutable.—XV. 16.

While the highest Puruṣa is a different one, who (in the Upaniṣats) is called the Parama-Âtmâ, the Supreme Self, and who, presiding over the three worlds, preserves them, as the undecaying, omniscient, omnipotent Îśvara.—XV. 17.

Along such lines the so-called contradictions of the Darśanas find their reconciliation and true explanation in the higher teachings of the Upaniṣats.

It will probably be contended that, in the case in question, such

The Sâṃkhya does not deny the Existence of God.

reconciliation is impossible in view of “one of the fundamental doctrines of the genuine Sâṃkhya, which

is the denial of God" (Garbe). No graver blunder has ever been committed by any student of the Sâmkhya! The genuine Sâmkhya no more denies the existence of God than does Garbe's illustrious countryman, Emmanuel Kant, in his Critique of Pure Reason. To make this position clear, let us paraphrase the *Sâmkhya-Pravachana-Sâtram* on the subject. Thus, Īśvara is not a subject of proof (I. 92). For, we must conceive Īśvara as being either *Mukta*, free, or *Baddha*, bound. He can be neither free nor bound; because, in the former case, being perfect, He would have nothing to fulfil by creation, and, in the latter case, He would not possess absolute power (I.93-94). No doubt, in the *Śrutis*, we find such declarations as "He is verily the all-knower, the creator of all," and the like; these, however, do not allude to an eternal, uncaused Īśvara (God), but are only eulogies of such Jīvas or Incarnate Selves as are going to be freed, or of the Yogins, human as well as super-human, who have attained perfection by the practice of Yoga (I. 95). Some say that attainment of the highest end results through absorption into the Cause (III. 54). But this is not so, because, as people rise up again after immersion into water, so do Puruṣas, merged into Prakṛiti at the time of *Pralaya*, appear, again, at the next Creation, as Īśvaras (III. 54-55). The Vedic declarations, *e. g.*, "He is verily the all-knower, the creator of all," refer to such Highest Selves (III. 56).

Neither is the existence of God as the moral governor of the world, proved; for, if God Himself produce the consequences of acts, He would do so even without the aid of Karma; on the other hand, if His agency in this respect be subsidiary to that of Karma, then let Karma itself be the cause of its consequences; what is the use of a God? Moreover, it is impossible that God should be the dispenser of the consequences of acts. For, His motive will be either egoistic or altruistic. But it cannot be the latter, as it is simply inconceivable that one acting for the good of others, should create a world so full of pain. Nor can it be the former; because (1) in that case, He would possess unfulfilled desires, and, consequently, suffer pain and the like. Thus your worldly God would be no better than our Highest Selves. (2) Agency cannot be established in the absence of desire, for, behind every act, there lies an intense desire. And to attribute intense desire to God would be to take away from his eternal freedom. (3) Further, desire is a particular product of Prakṛiti. It cannot, therefore, naturally grow within the Self, whether it be God or the Jīva; it must come from the outside. Now, it cannot be said that desire, which is an evolute of Prakṛiti, directly has connection with the Self, as it would contradict hundreds of

Vedic declarations to the effect that the Self is *Asaṅga*, absolutely free from attachment or association. Neither can it be maintained that Prakṛiti establishes connection of desire with the Self by induction, as it were, through its mere proximity to it; as this would apply equally to all the Selves at the same time (V. 2-9). Furthermore, the above arguments might have lost their force or relevancy, were there positive proof of the existence of God; but there is no such proof. For, proof is of three kinds, *viz.*, Perception, Inference and Testimony. Now, God certainly is not an object of perception. Neither can He be known by Inference; because there is no general proposition (Vyâpti) whereby to infer the existence of God, inasmuch as; Prakṛiti alone being the cause of the world, the law of causation is of no avail here. And the testimony of the Veda speaks of Prakṛiti as being the origin of the world, and hence does not prove the existence of God (V. 10-12).

Thus the Sâṃkhyas maintain that it cannot be proved by evidence that an eternal, self-caused God exists; that the ordinary means of proof, Perception, Inference and Testimony, fail to reach Him; and that there is no other means of correct knowledge on our plane of the Universe. And when, therefore, Kapila thus declares that the various objective arguments for the establishment of theism, *viz.*, the ontological, the cosmological, the teleological, and the moral, cannot stand, and pronounces the verdict of 'non-proven' in regard to the existence of God, he takes up the right philosophical attitude, and there is absolutely no justification for branding his doctrine as atheistical merely on this score. "The notion that the existence of God is susceptible of dialectic demonstration has been surrendered, in later times," as Mr. Fitz-Edward Hall remarks, "by most Christian theologians of any credit: it now being, more ordinarily, maintained that our conviction of deity, on grounds apart from revelation, reposes solely on original consciousness, antecedent to all proof."

Thus the Sâṃkhya is *Nir-Īśvara*, but not *Nâstika*. It is not *Nâstika*, atheistical, because it does not deny the existence of God. It is *Nir-Īśvara*, *lit.* god-less, as it explains all and every fact of experience without reference to, and without invoking the intervention of, a divine agency. Those who imagine that, in the Sâṃkhya, there is a denial of God, obviously fail to recognize the distinction between the two words, *Nâstika* and *Nir-Īśvara*. They, further, fail to bear in mind that the Sanskrit *Īśvara* and the English *God* are not synonymous terms. For, the opposite of *Nâstika* is *Āstika* (believer), one who believes in the existence of God, the authority of the

Nir-Īśvara and Nâstika are not convertible terms.

Veda, immortality, and so forth. Accordingly, the Hindu Darśanas have been classified as being either “Āstika” or “Nāstika,” and the “Nir-Īsvara” Sāṃkhya has been always regarded as falling under the former category.

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N. SINHA.



TABLE OF CONTENTS.

INTRODUCTORY.

	PAGES.
The Sâmkhya Śâstra presupposes Vairâgya or Dispassion ...	1
The origin and development of Vairâgya	1
Mokṣa or Release is achieved through Para Vairâgya or Higher Dispassion	1
The Sâmkhya is a Mokṣa Śâstra and teaches Para Vairâgya ...	1
The term "A-Dvaita" or Non-Dualism explained	2
Kapila, the father of the Sâmkhya, is an Avatâra of Viṣṇu ...	2
Loss of the original Sâmkhya Sûtras	3
The Sâmkhya is the only true A-Dvaita Śâstra	3
It is not in conflict with the Veda	3
The Sâmkhya <i>versus</i> the Nyâya and the Vaiśeṣika :	
The latter deals with Vyavahârîka or practical reality, while the former deals with Paramârthîka or ultimate reality ; hence neither is there opposition between them, nor is the Sâmkhya superfluous	4-5
The Sâmkhya <i>versus</i> the Vedânta and the Yoga :	
The exclusion of Īśvara from the Sâmkhya,—possible reasons for	5-10
The Sâmkhya is concerned primarily with Puruṣa-Prakṛiti-Viveka or Discrimination between Puruṣa and Prakṛiti, while the Vedânta is concerned primarily with Īśvara	7
The Sâmkhya Plurality of Self <i>versus</i> the Vedânta Unity of Self : does not necessarily imply a conflict... ..	10
The Sâmkhya-Pravachana is an elaboration of the Tattva-Samâsa ...	11
The name "Sâmkhya" explained	11-12
The Divisions of the Sâmkhya Śâstra	12

BOOK I: OF TOPICS.

<i>The Supreme Good defined</i>	12
and explained	13-14
"Threefold pain" explained	13-14
Proof of "Duḥkham anâgatam," pain not-yet-come ...	15
Jivan-Mukti-Daśâ and Videha-Kaivalya compared ...	16
How "cessation of pain" is an object of desire to Puruṣa ...	16-18

	PAGES.
Puruṣa is associated with pain in the form of a reflection ...	17
This view is supported by the Vedānta: the Vedānta Theory of Adhyāsa is the same as the Sāṃkhya Theory of Reflection ...	18
Cessation of pain is not in itself the end, but cessation of the experience of pain is	18
<i>Ordinary means are inadequate to accomplish the Supreme Good</i> ...	19
<i>They have no doubt their own uses</i>	20
<i>But these must be rejected by reasonable men</i>	21
<i>Also because Mokṣa or Release is the Good par excellence</i> ...	22
<i>Scriptural means are equally inadequate</i>	23
Sacrifice is stained with the sin of killing	24
Immortality obtained by the drinking of the Soma juice is not eternal	25-26
<i>Bondage is not natural to Puruṣa</i>	26
Viveka or Discrimination is the means of Release :	
A-Viveka or Non-Discrimination, the cause of Bondage, i.e., the experience of pain	26-27
<i>Because were Bondage natural, it would be unchangeable and consequently there can be no Release</i>	28
<i>The scriptures do not lay down precepts for the accomplishment of the impossible</i>	28
<i>The analogy of the "white cloth" and the "seed" is inadmissible</i>	29
<i>Defect of the theory that mere disappearance of the power of pain is Release, pointed out</i>	30-31
Theories of Naimittika or conditional Bondage considered :	
<i>Bondage is not conditioned by Time</i>	31
<i>Neither by Space</i>	32
<i>Nor by organisation</i>	33
Because organisation is of the Body and not of Puruṣa ...	33
Puruṣa is free from Sanga or intimate association with anything ...	34
<i>Bondage is not conditioned by Karma</i>	34-36
How Puruṣa becomes aware of the modifications of the Chitta ...	36
Scripture on Bondage and Release appertaining to the Chitta and not Puruṣa, explained	36
<i>Nor is Prakṛiti the cause of Bondage to Puruṣa</i>	37
<i>No Bondage without conjunction of Prakṛiti</i>	37-43
Bondage is not the effect of, but the very same as, the conjunction of Prakṛiti	38

	PAGES.
<i>Bondage is not the result of movement</i>	71-74
Doubtful Śrutis explained	73-74
<i>Bondage is not caused by Adṛiṣṭam</i>	75-76
<i>Conjunction of Prakṛiti with Puruṣa takes place through A-Viveka- or Non-Discrimination</i>	77-82
It is all the doing of Prakṛiti	78
Objections answered	79
Nature of A-Viveka explained and its identity with A-Vidyâ shown	79
A-Viveka is not a form of Non-Existence: Nature of A-Viveka further discussed: Agreement between the Yoga and the Sâṃkhya shown	80
How A-Viveka brings about Conjunction: Doctrines of the Yo- ga, the Nyâya and the Īsvara-Gitâ compared	80-82
<i>A-Viveka is eradicable by Viveka alone</i>	82-86
Theory of Darkness discussed	82-83
Doctrines of the Yoga and the Vedânta compared	84-85
<i>Discrimination between Puruṣa and Prakṛiti includes all discri- mination</i>	86-88
“Abhimâna” in Puruṣa of birth, etc., explained	88
<i>The Bondage of Puruṣa is merely verbal</i>	88-91
Immutability of Puruṣa and Reflectional Theories of Bondage and Release defended	89-90
<i>Bondage is not removeable by mere Learning or Reasoning, but by Spiritual Intuition of the truth about Puruṣa and Prakṛiti</i>	91-92
Existence of Prakṛiti, etc., defended:	
<i>Inference also is an instrument of right knowledge</i>	92-93
Kârikâ on Sources of Human Knowledge quoted	93
<i>The Twentyfive Tattvas or Principles enumerated: The order of their evolution and their inter-relation as cause and effect shown: Prakṛiti defined</i>	93-98
Sattva, etc., are substances: Why they are called Guṇas. Not in the Vaiṣeṣika sense of the word	94-95
Nature of Prakṛiti and her relation to the Guṇas explained	94
Two meanings of the word ‘Prakṛiti’: one technical and the other general, explained	94
The enumeration of the Tattvas is definite and exhaustive	96
Enumeration of Predicables in different Systems of Thought justified on the principle laid down in the Bhâgavatam	96-97

	PAGES.
The Sâṃkhya enumeration has the support of the Upaniṣats Garbha, Praśna, and Maitreya	97-98
Scriptural declaration of one reality, without a second, ex- plained	98
Difference between Theistic and Non-Theistic Theories pointed out	98
<i>Proof of the existence of the Tan-mâtras</i>	99-101
Nature of Tan-mâtras explained: Viṣṇu-Purâṇam cited in support	99
Process of inference of Tan-mâtras exhibited	100
Viṣṇu-Purâṇam on the nature of Prakṛiti quoted	100
How the Tan-mâtras are evolved: a doubtful Sloka of the Viṣṇu-Purâṇam on this point explained	101
<i>Proof of Ahaṃkāra</i>	102-103
Nature of Ahaṃkāra explained	102
Process of inference of Ahaṃkāra exhibited	102
Chhândogya Upaniṣat VI. ii. 3 quoted in support	102
Objections answered: Yoga-Sûtram II. 22 quoted	103
<i>Proof of the Antaḥ-karaṇa Buddhi</i>	103-105
The process of inference of Buddhi exhibited	104
A corroborative argument stated	104
Bṛihat-Āraṇyaka and Chhândogya Upaniṣats quoted in support	104
Threefold uses of the Antaḥ-karaṇa explained and justified by reference to the Liṅga-Purâṇam, the Vedânta-Sûtram and the Yoga-Vâśiṣṭha-Râmâyaṇam	104-105
<i>Proof of Prakṛiti</i>	106-108
The process of inference of Prakṛiti exhibited	106
A favourable argument stated	106
Authority of the Veda and Smṛiti referred to	106
An objection answered	106-107
Pleasure cognised by Buddhi and Pleasure inherent in Buddhi, distinguished	107
The order of evolution defended against that of the Logicians: The futility of mere reasoning, unsupported by Scripture, shown	107-108
<i>Proof of Puruṣa</i>	108-111
The process of inference of Puruṣa exhibited	109
Yoga-Sûtram IV. 24 explained and distinguished	109
Favourable arguments stated	110

	PAGES.
Viṣṇu-Purāṇam I. iv. 51 and I. ii. 33 compared	110
Prakṛiti, the Root Cause, is root-less	111
The point argued: <i>Prakṛiti is merely the name given to the original starting point of evolution</i>	111-112
<i>The Nyāya, the Sāṃkhya, and the Vedānta doctrines compared...</i>	112-115
Scriptural texts about "production" of Prakṛiti and Puruṣa explained: "production" is in a derivative sense	112-114
Prakṛiti and A-Vidyā distinguished: doubtful scriptures explained	114-115
<i>Only the most competent can realise the truth taught: three classes of Adhikârinś described</i>	115-116
<i>From Prakṛiti, the first evolute is Mahat, also called Buddhi and Manas</i>	116-117
<i>The next is Ahaṃkāra</i>	117
<i>The rest spring from Ahaṃkāra</i>	117
<i>But by the chain of causation the primary causality of Prakṛiti remains unimpaired</i>	118
<i>Why Prakṛiti, and not Puruṣa, is the material cause</i>	118-120
Argument in favour of Puruṣa's never undergoing transformation, succinctly stated	119
<i>Prakṛiti is all pervading</i>	120-121
"All pervading"-ness explained	121
<i>The Veda supports the theory that Prakṛiti is the cause of all things and is all-pervading</i>	121-122
<i>Ex nihilo nihil fit</i>	122
<i>The world is not unreal</i>	122-124
Doubtful Chhândogya text VI. i. 4 explained	123
Unreality of the World refuted by the Vedānta-Sūtram II. ii. 28-29	124
Bṛihat-Araṇyaka-Upaniṣat II. iii. 6 does not negate the reality of the World: Cf. the Vedānta-Sūtram III. ii. 22	124
<i>Why nothing can come out of nothing</i>	124-125
<i>Karma, A-Vidyā, etc., cannot be the material cause of the world...</i>	125-126
<i>Ritual observances cannot become the cause of Release</i>	126-127
Sāṃkhya-Pravachana-Sūtram I. 2 and 6 further explained	126-127
The result of Karma is not permanent: Chhândogya-Upaniṣat VII. i. 6 quoted in support	127
<i>Doubtful Śruti, Kâlâgni-Rudra-Upaniṣat 2, e.g., explained</i>	128
<i>Freedom from Saṃsâra is not the result of Karma</i>	128-129

	PAGES.
<i>The result of Nişkâma Karma also is equally transitory</i> ...	129-131
Kaivalya-Upaniṣat I. 2 quoted in support ...	130
<i>Release producible by knowledge is not perishable</i> ...	131-132
<i>Pramâ or Right Cognition and Pramâṇa or Instrument of Right Cognition, defined: Pramâṇa is threefold</i> ...	132-136
Right Knowledge resides in Puruṣa ...	133
The process of knowing rightly described ...	134
Object of Cognition discussed ...	135-136
<i>Three kinds of Pramâṇa sufficient</i> ...	137-138
<i>Perception defined</i> ...	138-139
<i>Perception by Yogins</i> ...	140-142
Contact of Buddhi with Objects is the cause of perception ...	141
Perception is not necessarily dependent upon external Senses ...	142
<i>Īśvara is not an object of perception</i> ...	142-143
In what sense there can be perpetual cognition of Īśvara ...	143
<i>Why the existence of Īśvara is above proof</i> ...	143-144
<i>Texts which declare Īśvara, explained</i> ...	144-145
<i>The influence of Puruṣa upon Prakṛiti is through proximity</i> ...	145-146
Chhândogya-Upaniṣat VI. ii. 3 explained ...	145
Kârma-Purâṇam on Unconscious Creation quoted ...	145
<i>The influence of Jīvaṣ also is through proximity</i> ...	147
Jīva defined ...	147
<i>Vedic declarations vindicated</i> ...	147-148
<i>Actual agency belongs to the Antaḥ-karaṇa</i> ...	148-152
How Puruṣa illuminates the Antaḥ-karaṇa ...	149
How Buddhi and Self are mutually reflected in each other ...	149
Reflection of Consciousness in Buddhi makes Self-Consciousness possible ...	150
Reflection of Buddhi in Consciousness makes cognition of objects possible ...	150
Theory of Mutual Reflection of Buddhi and Consciousness established by Vyâsa in the Yoga-Bhâṣyam ...	150
Opposite theories criticised ...	151-152
<i>Definition of Inference</i> ...	152-153
<i>Division of Inference</i> ...	152
<i>Word or Verbal Testimony defined</i> ...	153
<i>Necessity of Pramâṇa in the Sâmkhya Śâstra</i> ...	153-154
<i>Proof of Prakṛiti and Puruṣa is by means of Sâmanyato Dṛiṣṭa Inference</i> ...	154-156

	PAGES.
"Pârva-vat," "Śeṣa-vat" and "Sâmânyato Dṛiṣṭa" Inference described	155
Process of inference of Prakṛiti and Puruṣa exhibited ...	155-156
<i>The end of Bhoga is in Consciousness</i>	156-157
Two meanings of the word "Bhoga" distinguished ...	157
<i>He who does not act, may still enjoy the fruit</i>	157-158
<i>The notion that Puruṣa is the Experiencer is due to A-Viveka</i> ...	158-159
<i>The fruit of Knowledge is absence of Pleasure and Pain</i> ...	160
<i>Mere non-perception does not prove non-existence</i>	160-162
Kârikâ VII, on causes of non-perception, quoted	161
<i>Non-apprehension of Prakṛiti and Puruṣa by the Senses is due to their extreme fineness</i>	162
<i>Proof of the subtlety of Prakṛiti, etc.</i>	163
<i>An objection answered</i>	163-165
<i>Proofs of the Theory of Existent Effects</i>	165-171
A Vaiśeṣika theory refuted... ..	168
Cause and Effect are identical: The Gîtâ and the Upaniṣats Bṛihat-Âraṇyaka, Chhândogya, and Maitri quoted in support: Kârikâ IX referred to	170-171
<i>A doubt raised as to how the existent can be said to be produced</i> ...	171-172
<i>The doubt removed: "Production" is only manifestation</i> ...	172-173
"Manifestation" described... ..	172-173
<i>"Destruction" is only dissolution into the cause</i>	173-175
Re-manifestation of the same thing after dissolution, refuted ...	174
Existence of things past and gone and of things not-yet-come-to-pass, proved by perception of the Yogin	174
<i>Theory of Manifestation defended</i>	174-175
"Existence" and "Non-Existence" explained	175
<i>The Theory of Manifestation does not entail non-finality</i> ...	175-176
When non-finality is no fault	176
Creation by Will	176
<i>The theory of the Manifestation of the existent, further defended</i> ...	177-178
The rival Theory of the Production of the Non-Existent criticised ...	177
The two reconciled	178
<i>Effect defined: Properties common to all effects</i>	178-180
Different meanings of the word "Linga" mentioned ...	179
<i>Proof of the existence of the effect as separate from the cause</i> ...	180-182
<i>Properties common to Prakṛiti and her products</i>	182-183
The Sûtra supplemented by Kârikâ XI	182

	PAGES.
Kârikâ X on difference of properties between Prakṛiti and her products quoted	183
Unity and infinity of Prakṛiti explained and supported by Viṣṇu-Purāṇam II. vii. 25-26	183
<i>Points of dissimilarity among the Guṇas</i>	183-185
The text supplemented by a quotation from Pañchaśikha ...	184
The Guṇas are substances	184
They are infinite	185
<i>Similarity and dissimilarity among the Guṇas</i>	185-187
Kârikâ XIII compared	186
Sâṃkhya and Vaiśeṣika doctrines compared	187
<i>Proof that Mahat, etc., are effects</i>	187-191
Buddhi, etc., are nourished with food: Chhândogya-Upaniṣat VI. vii. 6 and Yoga-Sûtram IV. 2 quoted in support ...	189
Kârikâ XV. compared	190
<i>Ground of inference of cause from effect stated</i>	191-192
The process of inference exhibited	192
<i>The manifested is the mark of inference of the unmanifested</i> ...	192-193
<i>The existence of Prakṛiti cannot be ignored</i>	193
<i>The existence of Puruṣa requires no proof</i>	193-195
Intention of Sûtra I. 66 explained	195
Puruṣa is something different from Prakṛiti and her products ...	195
<i>Reasons for the above</i>	195-199
<i>Nature of Puruṣa is Light or Illumination</i>	200-201
This view is supported by the Veda and Smṛiti	200
The opposite Vaiśeṣika theory discredited	200
<i>Consciousness is not an attribute, but the essence, of Puruṣa</i> ...	201-203
That the Self is devoid of attributes, proved	202
Description of the Sva-rupa of the Self, quoted from the Yoga-Vâsiṣṭha-Râmâyaṇam	203
<i>The Sruti is higher evidence than Perception</i>	203-205
Puruṣa's freedom from attributes proved by the Upaniṣats Brihat-Âranyaka IV. iii. 15 and Śvetâśvatara VI. 11 and by the Vedânta-Sâra	203-204
Contradictory Śrutis: their value: Rule of interpretation of Vedic texts	204
<i>Puruṣa is merely the Witness</i>	205-207
Śvapna or Dream and Suṣupti or Deep Sleep described ...	206
<i>Proof of Plurality of Puruṣas</i>	207-208

	PAGES.
<i>The Vedânta doctrine of Unity criticised</i>	208-216
The Vedânta interpretation of certain Vedic texts discarded ...	212
The doctrine of Âropa of the pseudo-Vedântins discredited ...	215
The Vedânta-Sûtram has nowhere declared the unity of the Self	215
The Vedânta-Sûtram I. i. 21-22 and II. iii. 41 establish difference	215
The Vedânta doctrines of Avachchheda and Pratibimba must be rejected, and the Sâmkhya doctrine of Multiplicity accepted: Rule as to solution of doubts in philosophical and other matters stated	216
<i>The Sâmkhya Theory is not in conflict with the Śruti and Smṛiti</i>	216-221
Upaniṣats Chhândogya VI. ii. 1, Kaṭha IV. x. 11, Brahma-Bindu 11 and 12, Aitareya I. i. 1, explained	216-217
The Sâmkhya Theory supported by the Vedânta-Sûtram III. ii. 33, Kaṭha Upaniṣat IV. 15 and Muṇḍaka-Upaniṣat III. i. 3 and also by Smṛiti	219
Denotation of "That" in "Thou art That"	219
Unity is the popular conception which the Śruti, Smṛiti, etc., have taken the trouble to chasten by declarations of Plurality	220
What is condemned by the Taittiriya-Upaniṣat II. 7 is not plurality of individual Selves essentially alike one another	220
The Vedic declarations of Avachchheda or separation and of Pratibimba or reflection, explained with the help of Kaṭha-Upaniṣat V. 10	220-221
<i>Plurality of Puruṣas further established</i>	221-222
<i>Those who have eyes to see, can see the oneness of form among the Selves</i>	222-223
<i>Non-Duality is disproved by recorded cases of Release</i>	223-224
The Neo-Vedântins are verily a sect of the Bauddhas	224
<i>Release of Vâmadeva is absolute</i>	224-225
<i>As it has been, so will it be</i>	225-226
<i>Puruṣas are ever uniform</i>	226-227
<i>Character of being witness is compatible with uniformity</i>	227-228
Puruṣa is witness (Sâkṣî) of Buddhi alone, and the seer (Draṣṭâ) of all the rest	228
<i>Puruṣa is for ever released</i>	228-229
<i>Puruṣa is indifferent</i>	229

	PAGES.
<i>Seeming agency of Puruṣa is due to influence of Buddhi</i> ...	229-230
Kârikâ XXII on the same subject, compared ...	230
The title "Sâṃkhya-Pravachana-Sûtram" explained ...	230

BOOK II : OF THE EVOLUTIONS OF PRAKRITI.

<i>The Purpose of Creation</i>	231-234
Kinds of Vairâgya or Dispassion stated and explained ...	232
Pain not-yet-come is of twentyone varieties ...	232
A-Vidyâ is destructible by means of Vidyâ ...	233
The Higher and the Lower Self : their proof ...	233-234
<i>The Cause of Successive Creation</i>	234-235
Who are Adhikârins or fit for Release ...	234
Vairâgya cannot grow in a single Creation ...	235-236
<i>The Rule of Individuals</i>	236
<i>Proof of the Theory of Adhyâsa or fictitious attribution (e.g., of Bondage, Release, etc.) in regard to Puruṣa</i> ...	237-238
Doubtful Śruti, Taittiriya-Upaniṣat II. 1. explained ...	237
<i>Reality of the creative agency of Prakṛiti proved</i> ...	238-239
<i>Knowledge and Ignorance are the sole determinants of Release and Bondage</i>	239-240
How the activity of Prakṛiti ceases automatically in the case of a Puruṣa possessing discriminative knowledge ...	240
<i>The Theory of Adhyâsa further argued</i>	240-241
<i>The instrumental cause of Creation is Râga or Passion</i> ...	241-242
<i>The order of Creation</i>	242-244
Taittiriya-Upaniṣat II. 1, which mentions a different order of evolution, considered in the light of Mundaka-Upaniṣat II. i. 3, Praśna-Upaniṣat VI. 4, and the Vedânta-Sûtram II. iii. 14	243-244
<i>The origination of Mahat, etc., is not for their own sake</i> ...	244-245
<i>Theory of Space and Time : they are forms of Âkaśa</i> ...	245-246
Space and Time, unlimited and limited ...	246
<i>Definition of Buddhi</i>	246-247
Different uses of the word "Mahat" explained ...	247
Relation of individual Buddhis to the Mahat Tattva ...	247
<i>Products of Mâhat</i>	247-248
<i>How contrary products arise from the same Tattva Mahat</i> ...	248-249
Every Puruṣa is an Īśvara	248
<i>Definition of Ahaṃkâra</i>	249-250
<i>Products of Ahaṃkâra</i>	250-251

	PAGES.
How the Senses and Objects were produced in the primary creation	250
<i>Origin of Manas</i>	251-252
Production of the external Indriyas and the Tan-Mâtras ...	251
The Devas of the Indriyas	252
<i>The Indriyas are eleven in number</i>	252-253
<i>The Indriyas are not formed out of the Bhûtas or Elements</i> ...	253-254
<i>Doubtful Śrutis explained</i>	254-255
<i>The Indriyas are not eternal</i>	255-256
<i>The Indriyas are not the same as their physiological counterparts</i>	256
<i>There is not one, but many Indriyas</i>	256-257
<i>Conception must not be allowed to stand against Positive Evidence</i>	257
<i>Definition of Manas</i>	257-258
<i>Diverse functions of Manas explained</i>	258-259
<i>The Objects of the Indriyas</i>	259
<i>Puruṣa is different from the Indriya</i>	259-261
<i>The Internal Indriyas distinguished</i>	261-262
<i>Their resemblance</i>	262-263
<i>Prāṇa or Life-Breath is not Air : why it is called Air</i> ...	263
<i>The modifications of the Indriyas are simultaneous as well as successive</i>	264-265
<i>Cognition called Âlochana described</i>	265
<i>Aniruddha's interpretation of Sūtram II. 32 criticised</i> ...	265
<i>Number and character of the Modifications</i>	266-267
<i>The Sva-rûpa of Puruṣa indicated</i>	267-268
<i>Above illustrated</i>	268
<i>What moves the Indriyas to operate</i>	268-269
<i>Above illustrated</i>	269
<i>The number of the Instruments</i>	270
<i>Why the Indriyas are called Instruments</i>	270-271
<i>Pre-eminence of Buddhi illustrated</i>	271-272
<i>Why Buddhi is the principal</i>	272-273
<i>Recollection is not spontaneous to Puruṣa</i>	273-274
<i>Relativity of the condition of being principal and secondary</i> ...	274
<i>Why one particular Buddhi and not another acts for the benefit of one particular Puruṣa, and not of another</i> ...	274-276
<i>In what sense Karma is said to belong to Puruṣa</i>	275
<i>Aniruddha's dictum that Karma is of Puruṣa reflected in Buddhi, criticised</i>	275-276

	PAGES.
<i>The Topic of the pre-eminence of Buddhi concluded</i> ...	276-277
Number of the components of the Liṅga-Deha ...	277

BOOK III : OF DISPASSION.

<i>Origin of the Gross Elements</i>	278
<i>Origin of the Body</i>	279
<i>Origin of Saṃsāra</i>	279-280
<i>Limit of Saṃsāra</i>	280-281
<i>Puruṣa is ever free from Experience</i>	281-282
<i>The Gross and the Subtle Body distinguished</i>	282-283
Experience may take place during transmigration also ...	283
<i>The Subtle, and not the Gross, Body causes experience to Puruṣa</i> ...	283-284
<i>Constitution of the Subtle Body</i>	284-286
The Subtle Body distinguished as being the container and the contained	284
The constituents of the Subtle Body are seventeen, and not eighteen in number	285
Aniruddha's interpretation of the Sūtram III. 9 criticised ...	285
<i>How from one single Subtle Body manifold individuals arise</i> ...	286-287
<i>Why the Gross Organism is called a Body</i>	287-288
"Body" means the House of Experience	287
Body is threefold : Liṅga-Deha, Adhiṣṭhāna-Deha, and Sthūla-Deha	288
<i>Proof of Adhiṣṭhāna or Vehicular Body</i>	288-290
<i>An objection answered</i>	290-291
<i>The size of the Liṅga-Śarīra is atomic</i>	291-292
<i>Another proof of the finiteness of the Liṅga-Śarīra</i>	293
<i>Cause of migration of the Liṅga Śarīra</i>	293-294
<i>Origin of the Gross Body</i>	294
<i>Contrary opinions stated and explained</i>	294-295
<i>Consciousness is not a natural product of the organisation of the Body</i>	295-296
<i>An objection answered</i>	297-298
<i>Why the Liṅga-Śarīra takes a Gross Body : the cause of Release</i> ...	298-299
<i>Cause of Bondage</i>	299
<i>Knowledge is the sole and independent cause of Release</i> ...	299-300
Śvetāśvatara-Upaniṣat III. 8, quoted in support	300
Doubtful Śruti, Īśa-Upaniṣat XI. explained	300
<i>Futility of the co-operation of knowledge and Action illustrated</i> ...	301-302

	PAGES.
<i>Our conception of the Object of Worship is faulty</i> ...	302
<i>Wherein it is faulty</i> ...	303-304
<i>Fruit of Worship</i> ...	304
Sources of Knowledge :	
<i>Dhyâna is cessation of Râga</i> ...	304-305
<i>Dhyâna includes Dhâraṇâ and Samâdhi also</i> ...	305
<i>How consummation of Dhyâna is reached</i> ...	305-306
<i>"Samprajñâta" and "A-Samprajñâta" Yoga explained</i> ...	305-306
<i>Practices conducive to Dhyâna</i> ...	306-307
<i>Dhâraṇâ described</i> ...	307-308
<i>"Dhâraṇâ" here means Prâṇâyâma</i> ...	307
<i>Âsana described</i> ...	308
<i>Sva-Karma described</i> ...	309
<i>Other means of Dhyâna</i> ...	309-310
<i>Nature of Viparyaya or Mistake described</i> ...	310-312
<i>A-Sakti or Incapacity which is the cause of Mistake, is of twenty-eight sorts</i> ...	311-312
<i>Tuṣṭi or Complacency is ninefold</i> ...	312
<i>Siddhi or Perfection is eightfold</i> ...	312
<i>Minor sub-divisions of Mistake : sixty-two in number</i> ...	312-314
<i>Minor sub-divisions of Incapacity</i> ...	314-315
<i>Divisions of Complacency explained</i> ...	315-319
<i>Divisions of Perfection explained</i> ...	319-321
<i>The other so-called Perfections are not real</i> ...	322-323
<i>Vyaṣṭi or Specific Creation described</i> ...	323-324
<i>Bhautika Sarga or Elemental Creation also is for the sake of Puruṣa</i> ...	324-325
<i>The Higher, the Lower, and the Middle World described</i> ...	325-326
<i>Cause of the above differences in Creation</i> ...	326
<i>The Higher Worlds cannot be the Supreme Good</i> ...	326-327
<i>There is pain in the Higher Worlds also</i> ...	327
<i>Dissolution into Prakṛiti is not the Supreme Good</i> ...	327-329
<i>Re-birth after absorption into Prakṛiti accounted for</i> ...	329-330
<i>Prakṛiti's independence how maintained</i> ...	329
<i>Proof of re-appearance, after absorption into Prakṛiti</i> ...	330-331
<i>The Sâṃkhya conception of Âdi Puruṣa and Îśvara</i> ...	330
<i>In what sense the Sâṃkhya denies Îśvara</i> ...	331-332
<i>Creation by Prakṛiti is for the release of Puruṣa</i> ...	333-334
<i>Prakṛiti's interest is bound up with that of Puruṣa</i> ...	334

	PAGES.
<i>Prakṛiti acts spontaneously for the benefit of Puruṣa</i> ...	334-335
<i>Spontaneous activity further illustrated</i> ...	335
<i>Activity of Prakṛiti is natural</i> ...	336
<i>Spontaneity of Prakṛiti is necessary</i> ...	336-337
<i>Cessation of her activity is also spontaneous</i> ...	337
<i>Ātyantika Pralaya, or Final Dissolution described</i> ...	337
<i>Release of one does not involve release of all</i> ...	338-339
<i>Doubtful Śruti, Svetâśvatara-Upaniṣat I. 10, explained</i> ...	338
<i>Release consists in what</i> ...	339
<i>How Prakṛiti affects one Puruṣa and does not affect another</i> ...	339-341
<i>The "Error of snake in respect to a rope" explained</i> ...	341
<i>The above dual character of Prakṛiti supported</i> ...	341-342
<i>Prakṛiti's selection, how determined</i> ...	342-343
<i>How Prakṛiti ceases to act : the analogy of the fair dancer</i> ...	343-344
<i>Relation of Bondage and Release to Puruṣa</i> ...	345
<i>Bondage and Release really are of Prakṛiti</i> ...	345-346
<i>How Prakṛiti binds and releases herself</i> ...	346-347
<i>A-Viveka or Non-Discrimination itself is not Bondage</i> ...	347-348
<i>How development of Viveka or Discrimination is possible</i> ...	348-352
<i>An exception to the rule laid down</i> ...	352
<i>Pure Viveka alone is the cause of Release</i> ...	352-354
<i>A-Samprajñâta Yoga is the means of perfect development of Viveka</i> ...	353
<i>The case of Jivan-Mukta considered</i> ...	354
<i>Proofs of Release-in-life</i> ...	354-356
<i>Definition of Jivan-Mukta quoted from the Nâradiya Smṛiti</i> ...	356
<i>The Jivan-Muktas only can be spiritual guides</i> ...	356
<i>Worldly existence after Release explained</i> ...	356-357
<i>How retention of Body even after Release is rendered unavoidable</i> ...	357-359
<i>Viveka is the only means of Release</i> ...	359-360

BOOK IV : OF FABLES.

<i>Instruction is necessary : Story of the abandoned Prince</i> ...	361-362
<i>Instruction, to be effective, need not be directly imparted : Story of the Piśâcha</i> ...	362-363
<i>Inculcation also is necessary : Story of Śvetaketu</i> ...	363
<i>The instructor need not necessarily be a spiritual guide : Story of the Father and the Son</i> ...	363-364
<i>All worldly pleasure is alloyed with pain : Story of the Hawk</i> ...	364-365

	PAGES.
<i>Things avoidable must be avoided: Story of the Snake and the Slough</i>	365
<i>Penance necessary for prohibited acts done: Story of the Amputated Hand</i>	365-366
<i>Thoughts uncongenial to Release, to be avoided: Story of Bharata</i>	366-367
<i>Company is to be avoided: Story of the Girl and her Bracelets</i>	367
<i>Hope is to be abandoned: Story of Piṅgalā</i>	368-369
<i>The innate pleasure of the Chitta</i>	368-369
<i>Exertion is needless: Example of the Snake</i>	369
<i>In study, discrimination is necessary: Example of the Bee</i> ...	369-370
<i>Concentration of mind necessary: Story of the Arrow-maker</i> ...	370-371
<i>Rules are not to be transgressed: Experience in life</i>	371-373
<i>Brahmachârin defined</i>	372
<i>Who are the Pâṣaṅḍas</i>	372
<i>Forgetfulness of Rules is also harmful: Story of the She-Frog</i>	373-374
<i>Instruction is to be supplemented by Reflection: Story of Indra and Virochana</i>	374-375
<i>Time also is a factor in the attainment of Release</i>	375-376
<i>There is no rule as to the limit of Time required:</i>	
<i>Story of Vâmadeva</i>	376-377
<i>Inferior means also are useful in their own way: Example of the performers of sacrifices</i>	377-378
<i>Although they fail to secure permanent release</i>	378-380
<i>Vairâgya is the only means of Knowledge: Story of the Swan and Milk</i>	380
<i>Benefit of excellent company: Story of Alarka and Dattâtreyâ</i>	380-381
<i>Association with worldly-minded people is to be shunned: Story of the Parrot</i>	381
<i>Bondage results from connection with the Guṇa: Story of the Parrot</i>	382
<i>Passion is not appeased by enjoyment: Story of Saubhari</i> ...	382-383
<i>But through seeing the faults of Prakṛiti</i>	383-384
<i>Faults disqualify even for instruction: Story of Aja</i>	384
<i>Example of the dirty mirror</i>	384-385
<i>Knowledge necessarily is not perfect Knowledge: Example of the lotus</i>	385-386
<i>Release is above Lordliness</i>	386-387

BOOK V: OF THE DEMOLITION OF COUNTER-THEORIES.

	PAGES.
<i>Performance of Maṅgala is necessary</i>	388
<i>Īśvara as the Creator of the World is not proved</i>	389-390
The facts are satisfactorily explained by Karma	389
<i>Īśvara as the Moral Governor of the World is not proved</i>	390-394
<i>There is no proof of an eternal Īśvara</i>	394-395
<i>Inference of Īśvara is impossible</i>	395-396
<i>There is no Śabda in regard to Īśvara as Creator</i>	396-397
Doubtful Cḥāndogya-Upaniṣat VI. ii. 3 explained	397
<i>A-Vidyā does not belong to Puruṣa</i>	398-400
<i>Samsāra is not without beginning</i>	399
<i>The nature of A-Vidyā discussed</i>	400-402
<i>In any case, A-Vidyā cannot be without beginning</i>	403
<i>The causality of Dharma in Creation</i>	404
<i>Proofs of Dharma</i>	404-405
<i>Perception is not the sole proof of existence</i>	405
<i>Proof of A-Dharma</i>	405-406
<i>Arthāpatti is not the proof of Dharma</i>	406-407
<i>Dharma, etc., are attributes of the Antaḥ-Karaṇa</i>	407
<i>The existence of the Guṇas, etc., has nowhere been absolutely denied: Doubtful scriptures explained</i>	407-409
<i>Reality of Objective Existence is established by proof</i>	409-411
<i>Vyāpti or Logical Pervasion cannot be grasped from a single instance</i>	411-412
<i>Vyāpti defined</i>	412-413
<i>Vyāpti is not a separate Tattva</i>	413-414
<i>The View of the Āchāryas on Vyāpti</i>	414-415
<i>The View of Pañchaśikha</i>	415
<i>Vyāpti is not a power inherent in the essence of the thing</i>	415-419
<i>Relation of Word and Object</i>	419-420
<i>Proofs of the Relation of Word and Object</i>	420-421
<i>Word does not refer to acts only</i>	421-422
Probative force of Vidhis, Arthavādas and Mantras considered... ..	421
Words Kārya-para and A-Kārya-para, Sādhyā-para and Siddhā-para	422
<i>Words convey the same in scriptural as in secular literature</i>	423
<i>An objection stated</i>	423-424
<i>Answer: The Vedic objects are not absolutely supra-sensuous</i>	425-426
<i>How there can be intuition of supra-sensuous objects</i>	426

	PAGES.
<i>Power to denote objects is inherent in Vedic words</i> ...	426-427
<i>Proof of the power of Vedic words to denote objects</i> ...	427
<i>The Veda is not eternal</i> ...	428
<i>The Veda is not the work of a person</i> ...	428-429
<i>But still it is not eternal</i> ...	430-431
<i>Meaning of the term "Pauruṣeya"</i> ...	431-432
<i>The Veda itself is proof of its own authority</i> ...	432-433
<i>Reality of Objective World further established</i> ...	434
<i>Object of cognition in cases of illusion not absolutely non-existent</i> ...	434
<i>Neither is the Objective World absolutely real</i> ...	434-435
<i>The World cannot be something else than real and unreal</i> ...	435-437
<i>Nor is the World a reflection of what it is not</i> ...	437-438
<i>The World is both existent and non-existent</i> ...	439-440
<i>The Theory of Sphoṭa refuted</i> ...	441-442
<i>Varnas or Letters are not eternal</i> ...	442
<i>An objection answered</i> ...	442-443
<i>Non-Duality of the Self refuted</i> ...	444-445
<i>Unity of the Self and the Non-Self contradicted by Perception</i> ...	445-446
<i>Śrutis on Non-Duality explained</i> ...	446-447
<i>On the Theory of Non-Duality there can be no material cause of the world</i> ...	447-449
<i>The Sâṃkhya and the Vedânta compared</i> ...	448-449
<i>Pseudo-Vedântins condemned</i> ...	449
<i>The Self is not Ananda or Bliss</i> ...	449-452
<i>Conflicting Śrutis compared : Rule of Interpretation : Place of Reasoning</i> ...	452
<i>The Śruti on Ânanda is metaphorical</i> ...	452-453
<i>The purpose of such metaphorical Śrutis</i> ...	453-454
<i>The Theory that Manas is all-pervading, refuted</i> ...	454
<i>Argument in support of the above</i> ...	455
<i>Manas is not partless</i> ...	455-456
<i>Objects eternal and non-eternal, distinguished</i> ...	456
<i>Eternality of Prakṛiti and Puruṣa defended</i> ...	456-457
<i>Doubtful Śruti, Svetâśvatara-Upaniṣat IV. 10, explained</i> ...	457
<i>Release is not manifestation of Ânanda...</i> ...	457-458
<i>Release is not the elimination of particular attributes</i> ...	458-459
<i>Neither is it the attainment of particular Worlds</i> ...	459-460
<i>It is not the cessation of connection with objects</i> ...	460

	PAGES.
<i>Total extinction of the Self is not Release</i>	460-461
<i>The Void is not Release</i>	461
<i>It is not the possession of excellent enjoyables</i>	462
<i>It is not the absorption of the Jīva into Brahman</i>	462-463
<i>It is not the acquisition of supernatural powers</i>	463
<i>It is not the attainment of supreme power</i>	463-464
<i>The Indriyas are not the products of the Elements</i>	464
<i>Release is not attained through the knowledge of the Six Predicables of the Vaiśeṣikas</i>	465-466
<i>Neither through the knowledge of the Sixteen Predicables of the Naiyāyikas</i>	466-468
<i>The Ultimate Atoms of the Vaiśeṣikas cannot be eternal</i>	469-470
<i>The Sruti is against them</i>	469
<i>Manu-Saṃhitā I. 27, quoted and explained</i>	469
<i>The Atoms are not partless</i>	470
<i>The Tan-mātras are the parts of the Atoms</i>	470
<i>The Vaiśeṣika Theory of Visual Perception criticised</i>	471
<i>Magnitude is not fourfold, as maintained by the Vaiśeṣikas</i>	471-472
<i>The Vaiśeṣika Theory of Eternal Genus criticised</i>	472-473
<i>Genus exists</i>	473-474
<i>Genus is not a negative conception</i>	474-475
<i>Similarity is not a separate Tattva</i>	475
<i>Neither is it an inherent power of the thing</i>	476
<i>It is not the relation of Names and Things</i>	476-477
<i>Because their relation is non-eternal</i>	477
<i>It cannot be from eternity</i>	477-478
<i>The Samavāya or Combination of the Vaiśeṣikas does not exist</i>	478-479
<i>Because there is no proof of it</i>	479-480
<i>Aniruddha's interpretation criticised</i>	480
<i>Motion is perceptible also</i>	481-482
<i>The Body is not composed of five Elements</i>	482-483
<i>The Body is composed of one Element only</i>	483
<i>Body is not necessarily gross</i>	483-485
<i>Meaning of Âtivāhika Body</i>	484
<i>Meaning of Body</i>	484
<i>Proof of Âtivāhika Body</i>	484
<i>How the Senses illuminate objects</i>	485-487
<i>In what sense the Senses are the revealers of objects</i>	487
<i>The Eye is not formed of Light</i>	487-488
<i>Proof of the Vṛitti or modification of the Senses</i>	488

	PAGES.
<i>Nature of the modification of the Senses described ...</i>	488-489
<i>The modification may be a quality as well as a substance ...</i>	490-491
<i>Ahaṃkāra is everywhere the uniform cause of the Senses ...</i>	491
<i>A doubtful Śruti explained ...</i>	491-492
<i>Varieties of the Gross Body... ..</i>	492-493
<i>Earth is the only material of the Gross Body ...</i>	493-494
<i>Prāṇa is not the originant of the Body ...</i>	494-495
<i>Prāṇa is a modification of the Indriyas... ..</i>	495
<i>The Building of the Body is due to the Self ...</i>	495-496
<i>The superintendence of the Self is relative and not absolute ...</i>	496-497
<i>Puruṣas are ever free</i>	497-499
<i>Uses of the word Brahman in the Sāṃkhya and the Vedānta ...</i>	498
<i>Release distinguished from Deep Sleep and Trance ...</i>	499-500
<i>The reality of Release demonstrated</i>	500-501
<i>Vâsanâ is powerless during Deep Sleep</i>	501-503
<i>Release in life defended</i>	503-504
<i>Theory of Saṃskâra</i>	504
<i>The Vegetable Kingdom also is a Field of Experience ...</i>	504-506
<i>The evidence of the Śruti, Chhândogya-Upaniṣat VI. xi. 1 ...</i>	505
<i>The evidence of the Smṛiti</i>	506
<i>The vegetables are not moral agents</i>	506-507
<i>Three principal kinds of Body: Karma-Deha, Upabhoga-Deha, and Ubhaya-Deha</i>	507-508
<i>A fourth kind of Body</i>	508
<i>Eternality of individual Buddhi refuted</i>	509-510
<i>Yogic Perfections defended</i>	510
<i>Consciousness cannot be a product of the Elements</i>	511-512
BOOK VI : OF THE RECAPITULATION OF TEACHINGS.	
<i>The Self exists</i>	513
<i>It is different from the Body and the rest</i>	514-517
<i>How Puruṣa's aim is fulfilled</i>	517
<i>Pain is more intense than Pleasure</i>	517-518
<i>Pleasure is rare</i>	518-519
<i>All pleasure is alloyed with pain</i>	519
<i>All is pain : Yoga-Sûtram II. 15 quoted</i>	519
<i>The aim of Puruṣa is twofold : pleasure and absence of pain ...</i>	520
<i>A doubt raised and solved</i>	520-522
<i>A-Viveka is from eternity</i>	522-523
<i>But it is not eternal</i>	523
<i>The cause of the annihilation of A-Viveka</i>	523-524

	PAGES.
<i>Proof that Viveka is the only destroyer of A-Viveka</i>	524-525
<i>A-Viveka is the sole cause of Bondage</i>	525
<i>Bondage does not over again befall the released one</i>	525-526
<i>Defects in the opposite view, pointed out</i>	526-527
<i>Nature of Release</i>	527-528
<i>Conflict with the Veda avoided</i>	528-529
<i>Adhikârin is of three classes</i>	529
<i>Utility of other means of Knowledge than Hearing</i>	530
<i>Misconception about Yogic Posture removed</i>	530
<i>Dhyâna defined</i>	531
<i>Defence of Yoga</i>	531-532
<i>A-Viveka is the cause of Uparâga in Puruṣa</i>	532
<i>The Uparâga is not real, but is a mere conceit</i>	532-533
<i>Means of the suppression of Uparâga</i>	533-535
<i>Teaching of the Ancients on the point</i>	535-536
<i>For practice of Yoga, there is no need of any particular locality</i>	536
<i>Prakṛiti is the material of the World</i>	536-537
<i>Puruṣa cannot be the material of the World</i>	537
<i>The Śruti is against the opposite view</i>	537-539
<i>The Vaiśeṣikas condemned</i>	538
<i>Doubtful Muṇḍaka Upaniṣat II. i. 5 explained</i>	538-539
<i>A misconception removed</i>	539
<i>Proof that Prakṛiti is all-pervading</i>	539-540
<i>Motion of Prakṛiti is not in conflict with her being the Primal Cause</i>	540-541
<i>Prakṛiti is sui generis</i>	541
<i>The Guṇas are not the attributes, but the very form of Prakṛiti</i> ...	542-543
<i>Purpose of Prakṛiti's creation</i>	543
<i>Reason for diversity of creation</i>	544
<i>How the self-same Prakṛiti creates as well as destroys</i>	544-545
<i>Activity of Prakṛiti is no bar to Release</i>	545
<i>Creation for one Puruṣa does not affect another</i>	545-546
<i>Multiplicity of Puruṣas is proved by the Veda</i>	546-547
<i>Upādhi cannot explain the situation</i>	547-548
<i>Even A-Vidyâ is a contradiction to the Vedântin's Non-Duality</i> ...	548
<i>Other faults in the Theory of Non-Duality</i>	548-549
<i>The Self cannot prove itself</i>	549-550
<i>Light is not a property of the Self</i>	550-553
<i>Doubtful Śrutis explained</i>	553
<i>Reality of the World established</i>	554-556

	PAGES.
Causes of unreality	554
The Universe described	554-555
Doubtful Śrutis, Chhândogya-Upaniṣat VI. i. 4 and Brahma Bindu Upaniṣat 10, explained	556
<i>The Universe is ever existent, never created</i>	556-557
<i>Agency belongs to Ahaṃkāra</i>	557
<i>When Experience ceases</i>	557-558
<i>How re-birth takes place after attainment of Higher Worlds</i>	558-559
<i>Higher instruction in the Higher Worlds availeth not</i>	559
<i>A doubtful Śruti explained</i>	559-560
<i>How going is possible for the Self which is omnipresent</i>	560-562
When and why the Self is called the Jīva-Ātmā	561
Why Ānanda is attributed to the Self	562
<i>Existence of the Body is dependent upon the Self</i>	562-563
<i>Formation of the Body is not possible through Adṛiṣtam</i>	563-565
<i>Jīva distinguished from Puruṣa, i.e., Parama-Ātmā...</i>	565-567
<i>Ahaṃkāra, and not Īśvara, is the cause</i>	567-568
Brahmā, Viṣṇu, and Rudra are Īśvaras in a practical sense only	568
<i>There is no intelligent cause of Ahaṃkāra</i>	568-569
<i>Other functions of the supposed Īśvara accounted for</i>	569-570
The Mahat Tattva is the Upādhi of Viṣṇu	570
Causal Brahman in the Sâṃkhya Śâstra	570
<i>In any case, the relation of Prakṛiti and Puruṣa is from eternity</i>	570-571
<i>The view of Pañchaśikha</i>	571-572
<i>The view of Sanandana</i>	572-573
<i>Whatever may be its form, the dissolution of the tie between Prakṛiti and Puruṣa is the Supreme Good</i>	573-575
The contention of the Vedântin that the founder of the Sâṃ- khya is not Kapila, the Avatâra of Viṣṇu, but Kapila the Avatâra of Agni, refuted... ..	574
One Kapila is mentioned in all the Śâstras	574
Conflicting text of the Mahâbhâratam explained	4-575
Appendix I.—(Index of Aphorisms).	
Appendix II.—(Index of words).	
Appendix III.—(Index of authorities quoted).	
Appendix IV.—(A catalogue of some of the important works on the Sâmkhya).	
Appendix V.—(Tattva—Samâsa or Kâpila Sutrâṃ).	
Appendix VI.—(Sâmkhya-Kârikâ of Īśvar Kṛiṣṇa).	
Appendix VII.—(Panchaśikhâ Sutrâṃ).	

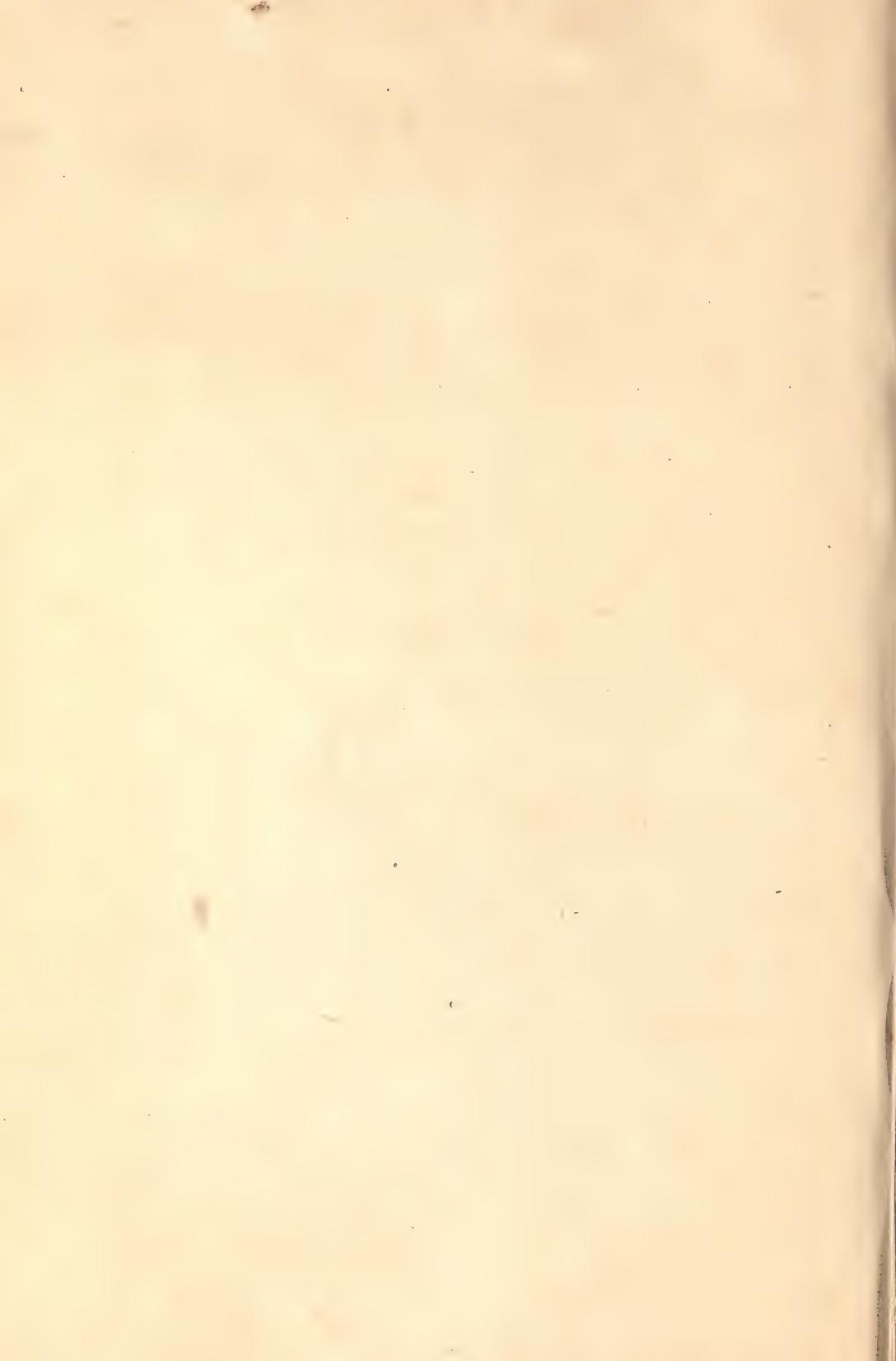
APPENDIX I.
INDEX OF APHORISMS.



	PAGE.
सत्तामात्राच्चेत्, सर्वैश्वर्यम् ...V, 9.....	394
सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः, प्रकृतेर्महान्महतोऽहंकारोऽहंकारात्पञ्चतन्मा- त्राणि उभयमिन्द्रियं तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पञ्चविंशतिर्गणः...I, 61	93
सत्त्वादीनामतद्धर्मत्वं तद्रूपत्वात् ...VI, 39	542
सदसत्ख्यातिर्बाधाबाधात् ...V, 56	439
सप्त दशैकं लिङ्गम्...III, 9	284
समन्वयात्...I, 131	188
समाधिसुषुप्तिमोक्षेषु ब्रह्मरूपता...V, 116	497
समानः प्रकृतेर्द्रव्योः...I, 69	112
समानकर्मयोगे बुद्धेः प्राधान्यं लोकवल्लोकवत्...II, 47	276
समानं जरामरणादिजं दुःखम्...III, 53	327
संप्रति परिमुक्तो द्वाभ्याम्...III, 6	281
संबन्धाभावान्मानुमानम्...V, 2	395
संभवेन्न स्वतः...II, 44	273
सर्वत्र कार्यदर्शनाद्विभुत्वम्...VI, 36	539
सर्वत्र सर्वदा सर्वासंभवात्...I, 116	169
सर्वासंभवात् संभवेऽपिसत्तासंभवाद्भेदः प्रमाणकुशलैः...I, 4	21
सर्वेषु पृथिव्युपादानमसाधारण्यात्तद्व्यपदेशः पूर्ववत्...V, 112	493
सहि सर्ववित्सर्वकर्ता...III, 56	330
साक्षात् सम्बन्धात् साक्षित्वम्...I, 161	227
सात्त्विकमेकादशकं प्रवर्त्तते वैकृतादहंकारात् ...II, 18	251
सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च...II, 31	262
सामान्यतो दृष्टादुभयसिद्धिः...I, 103	154
सामान्येन विवादाभावाद्धर्मवन्न तत्साधनम् ...I, 138	193
साम्यवैषम्याभ्यां कार्यद्वयम्...VI, 42	548
सिद्धरूपवेद्वृत्त्वाद्वाक्यार्थोपदेशः...I, 198	147
सिद्धिरष्टधा...III, 40	312
सुखलाभाभावादपुरुषार्थत्वमिति चेन्न द्वैविध्यात्...VI, 9	520
सुषुप्त्याद्यसाक्षित्वम् ...I, 148	205
सौक्ष्म्यादनुपलब्धिः...I, 109	162
स्थिरकार्यसिद्धेः क्षणिकत्वम्...I, 34	56
स्थिरसुखमासनम्...III, 33	308
स्थिरसुखमासनमिति न नियमः...VI, 24	530
स्थूलात्पञ्चतन्मात्रस्य ...I, 62	99
स्मृतेश्च...V, 122	506

	PAGE.
स्मृत्यानुमानाच्च...II, 43	... 273
स्वकर्म स्वाश्रमविहितकर्मानुष्ठानम्...III, 35	... 309
स्वप्नजागराभ्यामिव मायिकामायिकाभ्यां नोभयोर्मुक्तिः पुरुषस्य...III, 26	... 301
स्वभावस्यानपायित्वादननुष्ठानलक्षणमप्रामाण्यम्...I, 8	... 28
स्वभावाच्चेष्टितमनभिसंधानाद् भृत्यवत्...III, 61	... 336
स्वोपकारादधिष्ठानं लोकवत्...V, 3	... 390
हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम्...I, 124	... 178

APPENDIX II.
INDEX OF WORDS.



Word Index—Samkhya Pravachana Sutram.

	PAGE.		PAGE.
अ		अत्यन्त बाधः v. 26	... 407
अकर्तुः i. 15	... 156	अत्यन्ता संभवात् i. 4	... 21
अक्रमशः ii. 32	... 264	अत्र vi. 15	... 524
अकाम्ये i. 85	... 129	अतिदूरादेः i. 108	... 160
अकार्यत्वे iii. 55	... 329	अतिशय i. 91, iv. 24	140, 380
अक्लिष्टाः ii. 33	... 266	अतिप्रसक्तेः i. 16	... 34
अंकुरः v. 48...	... 430	अतीन्द्रिय ii. 23	... 256
अंकुरवत् i. 122, v. 15, vi.		अतीन्द्रियत्वात् v. 41	... 423
67	... 175, 399, 570	अथ i. 1	... 2
अंकुरादिवत् v. 48	... 430	अदुष्ट i. 79, vi. 52	122, 554
अंकुरे vi. 61...	... 563	अदुष्ट कारण जन्यत्वात् i.	
अग्नि iv. 22	... 378	79, vi. 52	... 122, 554
अचाक्षुषाणाम् i. 60	... 92	अदोषः i. 123	... 177
अचेतन i. 126	... 182	अद्य i. 158, vi. 37	... 224, 540
अचेतनत्वे iii. 59	... 334	अद्यकारणताहानिः vi. 37	... 540
अजः v. 98	... 477	अदृष्ट i. 30, ii. 36, vi. 61,	
अजवत् iv. 29	... 384	vi. 65	... 54, 269, 563, 568
अजस्येन ii. 8	... 240	अदृष्ट द्वारा vi. 61	... 563
अण्डज v. 111	... 492	अदृष्ट वशात् i. 30	... 53
अणिमा v. 82	... 463	अदृष्ट्या i. 156	... 222
अणिमादि योगः v. 82	... 463	अदृष्टेः iii. 20, v. 129,	295, 511
अणु iii. 14, v. 87	291, 469	अदृष्टे v. 50	... 431
अणुवत् i. 74, vi. 35, vi.		अदृष्टोह्लासात् ii. 36	... 269
37	... 118, 539, 540	अदृष्टोद्भूतिवत् vi. 65	... 568
अणु नित्यता v. 87	... 469	अद्वैत i. 154	... 216
अतद्धर्मत्वं vi. 39	... 542	अद्वैतं i. 157, v. 61	223, 444
अतद्धर्मत्वात् i. 52	... 75	अद्वैत श्रुतिविरोधः i. 154	216
अतद् रूपम् i. 155	... 221	अध्यस्त iv. 21	... 377
अत्यन्त i. 1, i. 4, i. 59, vi.		अध्यस्त रूपोपासनात् iv. 21	377
5	... 12, 17, 21, 225	अध्यवसायः ii. 13	... 246
अत्यन्तपुरुषार्थाः i. 1	... 12	अध्यास ii. 5	... 237

	PAGE.		PAGE.
अध्यासः i. 152	... 212	अनिर्वचनीयस्य v. 54	... 435
अध्याससिद्धिः ii. 5	... 237	अनुत्पिन्तनं iv. 8	... 366
अधारत्वात् ii. 42	... 272	अनुच्छित्तिः vi. 13	... 523
अधिकार vi. 22	... 529	अनुदर्शनात् i. 2	... 19
अधिकारि iii. 76	... 352	अनुद्भवार्थां i. 11	... 30
अधिकारि त्रैविध्यात् i. 70,		अनुपदेशः i. 9	... 28
vi. 22	... 115, 529	अनुपपत्तेः v. 35	... 417
अधिकारि प्रभेदात् iii. 76	.. 352	अनुपभोगे vi. 40	... 543
अधिष्ठान iii. 11	... 287	अनुभूयते i. 22	... 20
अधिष्ठानं iii. 3	... 390	अनुमानम् i. 100, i. 135, v.	
अधिष्ठानात् i. 142, v. 114	197, 495	11, v. 100, 152, 191, 395, 479	
अधिष्ठाने ii. 23	... 256	अनुमानात् ii. 43	... 273
अधिष्ठातृत्वं i. 96, i. 99	145, 148	अनुमानेन i. 60	... 92
अधिष्ठितिः v. 115	... 496	अनुमेयत्वं v. 101	... 481
अधिष्ठिते v. 2	... 389	अनुवृत्तिः vi. 35	... 539
अधीना vi. 64	... 567	अनुवृत्त्या iii. 77	... 352
अनपायित्वात् i. 8	... 28	अनुपलम्भः i. 156	... 222
अनभिसंधानात् iii. 61	... 336	अनुश्रविकात् i. 82	... 126
अनर्थक्य v. 34	... 416	अनुशायिनः v. 125	... 508
अनर्थे ख्यापनं v. 119	... 501	अनुष्ठान i. 8	... 28
अनादि i. 27, ii. 3	51, 235	अनुष्ठानं iii. 35	... 309
अनादिः vi. 12, vi. 67	521, 570	अनुष्ठान लक्षणं i. 8	... 28
अनादितः iii. 62	... 336	अनेकम् i. 124	... 178
अनादि वासनायाः ii. 3	... 235	अन्त ii. 28	... 259
अनादौ i. 158	... 224	अन्तः करण v. 25	... 407
अनारंभे iv. 12	... 369	अन्तः करणस्य i. 64, i. 99	103, 148
अनावृत्ति i. 83, vi. 17	128, 525	अन्तः करणधर्मत्वं v. 25	... 407
अनावृत्ति श्रुतिः i. 83	... 128	अन्तर v. 22, vi. 16, vi. 53	405, 525, 556
अनावृत्ति श्रुतेः vi. 17	... 525	अन्तरं ii. 19, v. 94, v. 107	252, 475, 488
अनित्यं i. 124, v. 72	178, 456	अन्तराय vi. 20	... 527
अनित्यत्वात् v. 97	... 477	अन्तराय ध्वस्तेः vi. 20	... 527
अनित्यत्वे v. 91	... 472	अन्ध i. 156, iii. 81	222, 356
अनियतं iii. 25	... 299	अन्धादृष्ट्या i. 156	... 222
अनियतंकारणत्वात् iii. 25...	299		
अनियतत्वे i. 26	... 49		

	PAGE.
अन्धपरंपरा iii. 81	... 356
अन्नमयत्व iii. 15	... 293
अन्नाद्यवत् i. 105	... 157
अन्य i. 17, i. 57, i. 153, iii. 66, iv. 2, v. 64, v. 93, v. 109, vi. 44	35, 86, 213, 339, 367, 446, 474, 491, 545
अन्यः i. 127	... 183
अन्यं i. 127	... 183
अन्यत् v. 72, vi. 66	456, 569
अन्यतर i. 93	... 143
अन्यतर योगः i. 75	... 118
अन्यतरा भावात् i. 93	... 143
अन्यत्वात् i. 129,	... 187
अन्यत्वे i. 134, v. 16	190, 400
अन्यत्र v. 117	... 499
अन्यथा i. 26, v. 55, v. 100, v. 114, vi. 12, vi. 13, vi. 18 49, 437, 479, 495, 521, 523,	526
अन्यथा रव्याति v. 55	... 437
अन्यथासिद्धेः v. 100	... 479
अन्यधर्मत्वे i. 17, i. 153	35, 213
अन्यधर्मत्वात् i. 16	... 34
अन्यनिवृत्तिरूपत्वं v. 93	... 474
अन्यपरत्वं v. 64	... 446
अन्ययोगे ii. 8	... 240
अन्यसृष्ट्यु परागे iii. 66	... 339
अन्यार्थोपदेशे iv. 2	... 362
अन्याविवेकस्य i. 57	... 86
अन्येषां vi. 32	... 536
अन्योन्य v. 14	... 398
अन्योन्याश्रयत्वं v. 14	... 398
अन्योपादानता v. 109	... 491
अन्योपसर्पणे vi. 44	... 545
अन्वय vi. 15, vi. 63	524 565

	PAGE.
अन्वयव्यतिरेकात् vi. 15, vi. 63,	524, 565
अन्वेषण i. 122	... 175
अपवर्गः iii. 65	... 339
अपरे iii. 19	... 295
अपरोक्ष v. 101	... 481
अपरोक्षप्रतीतेः v. 101	... 481
अपलपनीयाः v. 128	... 510
अपलापः i. 112, i. 137, i. 147, v. 20. 164, 193, 203, 404	
अपवादमात्रं i. 45	... 67
अपसदस्य vi. 34	... 537
अपसर्पणात् v. 105	... 487
अपसिद्धान्त i. 50	... 72
आपाये i. 39	... 60
अपि i. 2, i. 4, i. 5, i. 9, i. 13, i. 18, i. 20, i. 26, i. 27, i. 28, i. 40, i. 46, i. 52, i. 55, i. 59, i. 68, i. 74, i. 82, i. 85, i. 87, i. 94, i. 97, i. 105, i. 108, i. 112, i. 150, i. 153, i. 158, ii. 8, ii. 24, ii. 36, iii. 27, iii. 28, iii. 51, iii. 55, iii. 58, iii. 59, iii. 66, iii. 68, iii. 69, iii. 70, iii. 77, iv. 2, iv. 10, iv. 12, iv. 13, iv. 16, iv. 17, iv. 22, iv. 30, iv. 31, iv. 32, v. 7, v. 12, v. 18, v. 23, v. 49, v. 50, v. 62, v. 79, v. 80, v. 82, v. 83, v. 86, v. 91, v. 96, v. 100, v. 103, v. 109, v. 118, v. 119, v. 121, v. 125, v. 126, v. 128, v. 129,	

PAGE.	PAGE.
vi. 3, vi. 7, vi. 8, vi.	
11, vi. 15, vi. 17, vi.	
21, vi. 26, vi. 27, vi. 33,	
vi. 35, vi. 37, vi. 40,	
vi. 44, vi. 47, vi. 48, vi.	
56, vi. 59, vi. 67...19, 21, 22,	
28, 32, 37, 43, 49, 51, 51, 60,	
70, 75, 77, 91, 111, 118, 126,	
129, 132, 144, 147, 157, 160,	
164, 208, 213, 224, 240, 256,	
269, 302, 303, 326, 329, 333,	
334, 339, 342, 343, 344, 352,	
362, 367, 369, 369, 373,	
374, 378, 384, 385, 386, 392,	
396, 402, 405, 430, 431, 445,	
461, 462, 463, 463, 466, 472,	
476, 479, 483, 491, 500, 501,	
504, 508, 509, 510, 511, 515,	
518, 519, 521, 525, 525, 528,	
531, 532, 537, 539, 540, 543,	
545, 548, 548, 550, 560, 570	
अपुरुषत्वं vi. 9 ... 520	
अपुरुषार्थत्वं i. 47, i. 82,	
vi. 18 ... 70, 126, 526	
अपुरुषार्थत्वात् v. 78 ... 460	
अपुरुषेयत्वात् v. 41, v. 48	
423, 430	
अप्राप्त v. 104 ... 485	
अप्रतीतेः i. 24, v. 58 48, 442	
अप्राप्त प्रकाशत्वं v. 104 ... 485	
अप्रामाण्यम् i. 8 ... 28	
अप्राप्तेः v. 104 ... 485	
अप्रीतिः i. 127 ... 183	
अबाधात् i. 35, i. 79, v. 56	
57, 122, 439	
अबाधे v. 17 ... 401	
अबुद्धानां i. 45 ... 67	
अभ्यन्तराभ्यां i. 63 ... 102	
अभागिनः v. 73 ... 456	
अभावः iii. 21 ... 296	
अभावात् i. 43, i. 67, i. 80,	
i. 93, i. 138, i. 158, v.	
10, v. 11, v. 46, v. 54,	
v. 99, vi. 9, vi. 33, vi.	
44, vi. 48, vi. 52, vi.	
64 ... 64,	
111, 124, 143, 193, 224, 394,	
395, 428, 435, 478, 520, 537,	
545, 548, 554, 567	
अभावे i. 43, i. 80 64, 124	
अभिचेष्टा ii. 46 ... 274	
अभिमानः ii. 16, vi. 28, 249, 532	
अभिव्यक्ति i. 120 ... 172	
अभिव्यक्तिः v. 59, v. 74, v.	
95 ... 442, 457, 475	
अभिव्यक्ति निबन्धनौ i. 120 172	
अभिव्यक्तेः v. 51 ... 432	
अभिलाषः vi. 6 ... 517	
अभिषेकात् i. 84 ... 128	
अभुक्तयोः v. 47 ... 429	
अभेदतः i. 125 ... 180	
अभोक्तृत्वात् iii. 58 ... 333	
अभ्यन्तरयोः i. 28 ... 51	
अभ्यास vi. 29 ... 533	
अभ्यासात् iii. 36, iii. 75	
309, 348	
अमूलं i. 67 ... 111	
अयं i. 15, i. 46 33, 70	
अयोगात् i. 20, i. 31, i. 39,	
i. 81, i. 145...43, 54, 60, 125,	
200	
अयोग्यत्वात् v. 47 ... 429	
अयोग्येषु v. 44 ... 427	

	PAGE.
अयोदाहवत् ii. 8	... 246
अथैक्तिकस्य i. 26	... 49
अर्जितत्वात् ii. 46	... 274
अर्थः i. 1	... 12
अर्थ iv. 2, v. 106, v. 107	362, 488, 488
अर्थत्वं i. 3	... 20
अर्थयोः v. 37	... 419
अर्थात् v. 24	... 406
अलापः v. 92	... 473
अवकाशात् v. 22	... 405
अवगमः i. 106	... 158
अवयव v. 27	... 409
अवश्यं v. 82	... 463
अवश्यम्भावित्वात् v. 82	... 463
अवसानः i. 104	... 156
अवसाना vi. 55	... 557
अवस्तुजः i. 78	... 122
अवस्तुजां i. 20	... 43
अवस्तुत्वं i. 79	... 122
अवस्थातः i. 14	... 33
अवस्थात् ii. 27	... 258
अवान्तर iii. 41	... 312
अवान्तर भेदाः iii. 41	... 312
अवान्तरभेदात् ii. 38	... 270
अवाह्य i. 90	... 140
अवाह्य प्रत्यक्षत्वात् i. 90	... 140
अविवेकः iii. 68, vi. 12, vi. 16	... 342, 512, 525
अविवेक vi. 68	... 571
अविवेकस्य i. 57, iii. 74	86, 347
अविवेकनिमित्त vi. 68	... 571
अविवेकानां v. 64	... 446
अविवेकात् i. 55, i. 57, i. 106, iii. 71, vi. 11, vi.	

	PAGE.
27	... 77, 86, 158, 345, 521, 532
अविद्या v. 13, v. 65	... 398, 447
अविद्यातः i. 20	... 43
अविद्याशक्तियोगः v. 13	... 398
अविरोधः vi. 21	... 528
अविरोधात् vi. 48	... 548
अविशेषः i. 6	... 23
अविशेष vi. 19, vi. 26	... 526, 531
अविशेषात् i. 85, iii. 1	... 129, 218
अविशेषाणां iii. 4	... 286
अविशेषापत्तिः vi. 19	... 526
अविषयः i. 108	... 160
अवृत्ति i. 82	... 126
अवृत्तियोगात् i. 82	... 126
अव्यक्तं i. 136	... 192
अव्यभिचारात् ii. 41	... 272
अव्यवहारौ i. 120	... 172
अव्यापि i. 124	... 178
अशक्य i. 9	... 28
अशक्तिः iii. 38	... 311
अशक्योपदेशः i. 11	... 30
अशक्योपदेश विधिः i. 9	... 28
अशेष ii. 42	... 272
अशेष संस्काराधारत्वात् ii. 42	272
अष्टधा iii. 40	... 312
अष्टाविंशतिधा i. 13, iii. 38	14, 311
असकृत् iv. 3	... 363
असत् i. 114, v. 56	167, 439
असतः v. 52	... 434
असत्करत्वं i. 94	... 144
असदुत्पादः i. 114	... 167
असन्निकृष्टार्थ i. 87	... 132
असन्निकृष्टार्थ परिच्छिन्तिः i. 87	... 132

	PAGE.
असंगः i. 15...	33
असंगत्व vi. 10	520
असंगत्वादिश्रुतेः vi. 10	520
असंभवात् i. 49, i. 116, vi. 16, vi. 53, vi. 61, vi. 62,	72, 169, 525, 556, 563, 564
अस्फोटयोः vi. 28	532
असंबद्धस्य vi. 61	563
अस्मत् v. 109	491
अस्मात् i. 13	32
अस्मदादिवत् v. 109	491
अस्ति i. 33, v. 99, vi. 1...	55, 478, 513
अस्तित्व vi. 1	513
अस्य i. 27, vi. 14	51, 523
असाधारण्यात् v. 112	493
असाधुना iv. 8	366
असाधुनानुचिन्तनं iv. 8	366
असिद्धिः i. 88, i. 111 ...	137, 163
असिद्धेः i. 34, i. 92, v. 127	56, 142, 509
असौ vi. 2 ...	514
अहंकारः i. 61, i. 72, ii. 16, vi. 54, vi. 62, vi. 64 ...	93, 117, 249, 557, 564, 567
अहंकारात् i. 61, ii. 18...	93, 251
अहंकार कर्त्रधीना vi. 64	567
अहंकारस्य i. 63	102
अहंकारित्व v. 84	464
अहंकारित्वश्रुतेः v. 84	464
अहंकार धर्मा vi. 62	564
अहिनिलयनीआवत् iv. 6	365
आकार i. 89, v. 77	138, 460
आकारोपराच्छिन्तिः v. 77...	460
आकाशवत् i. 51	73
आकाशस्य i. 15	208

	PAGE.
आकाशादिभ्यः ii. 12	245
आख्यानं i. 107	160
आचरणं v. 1	388
आचारात् v. 1	388
आचार्यः v. 31	414
आचार्याः vi. 30	535
आञ्जस्यात् i. 125, iii. 72	180, 345
आत्मकः v. 57	441
आत्मकं ii. 26	257
आत्मनः i. 95, ii. 29, v. 61, vi. 10, vi. 33 ...	144, 256, 444, 520, 537
आत्मना v. 62	445
आत्मलाभः vi. 34	537
आत्मवत् vi. 13	523
आत्मा v. 65, vi. 1	447, 513
आत्मानं iii. 73	346
आत्मार्थं ii. 11	244
आत्मार्थत्वात् ii. 11	244
आत्यन्तिकम् iii. 27	302
आतिवाहिकस्य v. 103	483
आदि i. 26, i. 54, i. 126, i. 128, i. 139, i. 141, i. 149, ii. 10, ii. 28, iii. 21, iii. 43, iii. 46, v. 49, v. 77, v. 78, v. 80, v. 82, v. 83, v. 126, vi. 2, vi. 10, vi. 56 ...	49, 75, 182, 185, 195, 196, 207, 242, 259, 296, 315, 323, 430, 460, 460, 462, 463, 463, 509, 514, 520, 558
आदिः i. 157	223
आदिदोषात् v. 77, v. 78	460, 460

	PAGE.
आदिना i. 33	... 55
आदिनं iii. 53	... 327
आदिभिः i. 60, vi. 29	... 92, 533
आदियोगः v. 82	... 463
आदिवत् i. 25, v. 109, vi. 61	... 48, 491, 563
आदिषु v. 86	... 466
आदीनां v. 25, v. 121	... 407, 504
आदेः i. 129	... 187
आद्यं i. 71	... 116
आद्य i. 148, vi. 32	... 205, 536
आद्यहेतुता i. 74	... 118
आद्यैः i. 127	... 183
आद्योपादानात् vi. 32	... 536
आधिक्य i. 88	... 157
आधिक्यं vi. 38	... 541
आधेय v. 32, v. 36	... 415, 417
आधेयशक्तियोगः v. 32	... 415
आधेयशक्ति सिद्धौ v. 31	.. 417
आध्यात्मिक iii. 43	... 315
आध्यात्मिकादिभेदात् iii. 43	315
आनन्द v. 74	... 457
आनन्दचित् v. 66	... 449
आनन्दाभिव्यक्तिः v. 74	... 457
आनर्थक्यं iv. 15	... 371
आपत्तिः vi. 19	... 526
आपत्तेः i. 113	... 165
आप्त i. 101	... 153
आपेक्षिकः ii. 45	... 274
आप्तोपदेशः i. 101	... 153
आब्रह्मस्तस्वपर्यन्तं iii. 47	... 324
आभासमात्रं iv. 30	... 384

	PAGE.
आयतनं v. 114	... 495
आयतनत्वं v. 121	... 504
आर्जितत्वात् vi. 55	... 557
आरोपात् i. 153	... 213
आरंभः ii. 11, iii. 1	... 244, 278
आरंभकस्य ii. 21, v. 113	... 254, 494
आलाप ii. 21	... 254
आविवेकात् iii. 4, iii. 47	... 280, 324
आवृत्तिः iii. 52, iv. 3, iv. 22, vi. 56	... 326, 363, 378, 558
आश्रम iii. 35	... 309
आश्रय v. 126, v. 127	... 509,
आश्रयत्वं v. 14	... 398
आश्रयविशेषे v. 128	... 500
आश्रयसिद्धे v. 127	... 509
आश्रये iii. 11	... 287
आश्रितं i. 124	... 178
आसन ii. 32	... 306
आसनं iii. 34, vi. 24	... 308, 530
आहंकारित्वं ii. 20	... 253
आहंकारित्व श्रुतेः ii. 20, iii. 64	... 253, 338
इ	
इतर iii. 64, v. 82	... 338, 463
इतरत् iii. 7	... 282
इतरथा iii. 81	... 356
इतर योगवत् v. 82	... 463
इतरवत् iii. 64	... 338
इतर लाभे iv. 22	... 378
इतरस्य iii. 5, iii. 8, iii. 27	280, 283, 302

	PAGE.
इतरस्याः iii. 42	... 314
इतरात् iii. 45, iii. 84...	322, 359
इति i. 15, i. 54, i. 61, i.	
68, i. 111, i. 132, i. 142,	
i. 163, iii. 18, iii. 19,	
iii. 75, v. 1, v. 31, v.	
32, v. 80, v. 103, v.	
107, v. 111, vi. 7, vi.	
8, vi. 9, vi. 24, vi. 30,	
vi. 69...33, 75, 93, 111, 163,	
189, 197, 229, 294, 295, 348,	
388, 414, 414, 462, 483, 488,	
492, 518, 518, 520, 530, 535,	
	572
इदानीं i. 159	... 225
इन्द्र v. 83	... 463
इन्द्रादि पद योगः v. 83	... 463
इन्द्रिय ii. 19, ii. 32, v. 113	
	252, 264, 494
इन्द्रियं i. 61, ii. 23	93, 256
इन्द्रियत्वात् v. 69	... 454
इन्द्रियवृत्तिः ii. 32	... 264
इन्द्रियशक्तिः v. 113	... 494
इन्द्रियस्य i. 108, iv. 18...160,	375
इन्द्रियेषु ii. 39	... 270
इन्द्रियैः ii. 19	... 252
इन्द्रियाणां ii. 29, v. 84, v.	
104	259, 464, 485
इव i. 28, i. 60, i. 150, i.	
159, iii. 26, iv. 21, v.	
59, v. 118, vi. 28...51, 92,	
208, 225, 301, 377, 442, 500,	
	532
इषुकारवत् iv. 14	... 370

इ

ईदृश iii. 57...	... 331
-----------------	---------

	PAGE.
ईश्वर i. 92, iii. 57, v. 2,	
vi. 64 ... 142, 331, 389, 569	
ईश्वर कर्त्रधीना vi. 64	... 567
ईश्वर सिद्धिः iii. 57	... 331
ईश्वराधिष्ठिते v. 2	... 389
इश्वरासिद्धेः i. 92	... 142
उ	
उकारे iii. 68	... 342
उक्तत्वं i. 162	... 228
उच्छित्तिः i. 56, v. 75, v.	
77, v. 78, vi. 70 ... 82, 458,	
	460, 460, 573
उच्छित्तेः v. 82	... 463
उच्छेदः i. 159	... 225
उज्ज्वलितत्वात् i. 99	... 148
उत्कर्ष i. 5	... 22
उत्कर्षात् i. 5	... 22
उत्तर i. 39	... 60
उत्तरं vi. 48...	... 548
उत्तरायोगात् i. 39	... 60
उत्तरेषां i. 73, vi. 73 ... 117, 530	
उत्तरोत्तरयोः iii. 52	... 326
उत्थानात् iii. 54	... 327
उत्पत्ति i. 77, ii. 22 ... 121, 155	
उत्पत्तिः vi. 53	... 556
उत्पत्तिवत् i. 123	... 177
उत्पत्तेः iii. 8	... 283
उत्पादः i. 114	... 167
उद्भव i. 11	... 30
उद्भवं v. 31	... 414
उद्भवः ii. 36, iii. 22 ... 269, 297	
उद्भिज्ज v. 111	... 492
उद्भूतिवत् vi. 65	... 568
उद्भूत्वात् i. 97	... 147
उन्मत्त i. 26	... 49

	PAGE.
उपकारका i. 31	... 54
उपकार्यं i. 31	... 54
उपकार्योपकारकभावः i. 31	54
उपचयात् iii. 29	... 304
उपजायते v. 50	... 431
उपदानाभ्यां i. 108	... 160
उपदिष्टे i. 9	... 28
उपदेश i. 7, i. 9.	26, 28
उपदेशः i. 98, i. 101, i. 102,	
iv. 2, iv. 17, iv. 29	... 147,
153, 153, 362, 374, 384	
उपदेशश्रवणे iv. 17	... 374
उपदिश्य iii. 99	... 354
उपदेशात् iv. 1, iv. 3, vi. 57	361,
	363, 559
उपदेशबीजप्ररोहः iv. 29	... 384
उपहृष्टत्वात् iii. 79	... 354
उपभोग i. 105, v. 124...157, 507	
उपभोगात् iii. 5	... 280
उपभोगः iii. 77, vi. 44...352, 545	
उपरज्य i. 28	... 51
उपरंजकभावः i. 28	... 51
उपरज्योपरंजकभावः i. 28	... 51
उपराग i. 27	... 51
उपरागः ii. 34, vi. 26, vi.	
27, vi. 28...267, 531, 532, 532	
उपरागात् i. 29, i. 164, ii.	
15	... 53, 229, 248
उपरागे iii. 66	... 339
उपरागनिरोधात् vi. 26	... 531
उपरोग v. 77	... 460
उपलब्धिः i. 109	... 162
उपलब्धेः i. 110, v. 94, v. 95	
	163, 475, 475
उपशान्त ii. 34	... 267
उपशान्तोपरागः ii. 34	... 267

	PAGE.
उपसर्पणं iii. 70	... 344
उपसर्पणानि iv. 19	... 375
उपसर्पणे vi. 44	... 545
उपहतिः iii. 30	... 304
उपहते iv. 25	... 381
उपादान i. 115, v. 65, v.	
102	... 168, 447, 482
उपादानं i. 76, iv. 23,	
v. 112	... 120, 380, 493
उपादानत्व i. 81	... 125
उपादानत्वयोगात् i. 81	... 125
उपादानायोगात् v. 102	... 482
उपादानता v. 109, vi. 32	
	491, 536
उपादाननियमात् i. 115	... 168
उपादेयः iv. 23	... 380
उपाधि i. 57	... 73
उपाधिः i. 151, vi. 46...210, 547	
उपाधिभेदे i. 150	... 208
उपाधियोगात् i. 51, vi. 59	
	73, 560
उपासकानां iv. 21	... 377
उपासनात् iv. 21	... 377
उपासने iv. 13	... 369
उपासा i. 95	... 144
उपास्य iv. 32	... 386
उपास्यसिद्धिवत् iv. 32	... 386
उभय i. 40, i. 46, i. 102,	
i. 103, i. 129, i. 160,	
ii. 26, v. 91, v. 124	... 60, 70,
153, 154, 187, 226, 257, 477,	
	507
उभयं i. 61, i. 107, v. 65	
	93, 160, 447
उभय था i. 47, i. 94, v. 39,	
vi. 26	... 70, 144, 421, 531

	PAGE.
श्रौ	
श्रौदासीन्यं i. 163, iii. 65...	229,
	339
श्रौषधादि v. 128	... 510
श्रौषधि v. 121	... 504
क	
कण्टक ii. 7 ...	... 239
कण्टक मोक्षवत् ii. 7	... 239
कः vi. 7 ...	... 518
करण ii. 31, ii. 36	259, 269
करणं ii. 38 ...	... 270
करणत्वात् v. 69	... 454
करणात् i. 117	... 169
करणोद्भवः ii. ६6	... 269
करणत्वं ii. 29	... 259
कर्त्ता iii. 56, vi. 54 ...	330, 557
कर्तुः i. 106, v. 46 ...	158, 428
कर्तृ vi. 49, vi. 64 ...	549, 567
कर्तृत्वं i. 164	... 229
कर्म ii. 19, ii. 46, ii. 47,	
iii. 10, iii. 35, iii. 51,	
iii. 67, v. 124, vi. 41,	
vi. 49, vi. 55, vi. 67...	259,
274, 276, 286, 309, 326, 341,	
507, 544, 549, 557, 570	
कर्तृकर्म विरोधः vi. 49	... 549
कर्म देहापभोगदेहाभयदेहाः	
v. 124, ...	... 507
कर्म निमित्तः vi. 67	... 570
कर्म निमित्तयोगात् iii. 67	... 341
कर्मविशेषात् iii. 10	... 286
कर्मवैचित्र्यात् iii. 51, vi. 41	
	320, 544
कर्मणः i. 81	... 185
कर्मणा i. 16, i. 52, v. 2 ...	34,
	73, 389

	PAGE.
कर्मवत् i. 32, iii. 60	55, 335
कर्माकृष्टः iii. 62	... 336
कर्माधिकारित्वं v. 123	... 506
कर्मेन्द्रिय बुद्धीन्द्रियैः ii. 19,	252
कल्पना ii. 25, v. 30	257, 413
कल्पनाविरोधः ii. 25	... 257
कामचारित्वं iv. 25	... 381
काम्ये i. 85 ...	... 129
कारण i. 19, i. 38, i. 78, i.	
121, i. 135, vi. 14, vi.	
52 ...	59, 72, 110, 173,
	191, 523, 554
कारणं v. 65	... 447
कारणता vi. 37	... 540
कारणत्वात् iii. 25, v. 6	... 299,
	391
कारणभावात् i. 118	... 170
कारणलयः i. 121	... 173
कारणलयात् iii. 54	... 327
कारणस्य i. 155	... 221
कारणात् i. 56	... 82
कारणानुमानं i. 135	... 191
कार्य i. 34, i. 38, i. 71, i.	
110, ii. 14, ii. 17, v. 20,	
vi. 36, vi. 64 ...	56, 59, 116,
	163, 247, 250, 404,
	539, 567
*कार्य कारणभावः i. 38	... 59
कार्यत्वं i. 73, i. 129, iii. 8,	
v. 45, v. 87, vi. 32	... 117,
	187, 283, 428, 469, 536
कार्यत्वश्रतेः v. 45, vi. 32...	428,
	536
कार्यत्वस्य v. 12	... 396
कार्यतः i. 137, ii. 6	193, 238
कार्यतां v. 58	... 442
कार्यत्वात् v. 88	... 470

	PAGE.
कार्यताप्रतीतेः v. 58	... 442
कार्यदर्शनात् i. 110, vi. 36...	163, 539
कार्यद्वयं vi. 42	... 544
कार्यसिद्धिः vi. 64	... 567
कार्यात् i. 135	... 191
कार्ये v. 39	... 421
कार्येषु i. 97	... 147
काल i. 12, i. 31, iv. 20, vi. 59	... 31, 54, 376, 560
कालनियमः iv. 20	... 376
कालयोगतः i. 12	... 31
कालादेः iii. 60	... 335
कालौ ii. 12	... 245
किञ्चित् v. 125	... 508
किन्तु vi. 28...	... 532
क्रिया v. 120	... 503
क्रियानिर्वर्तकः v. 120	... 503
क्रियायाः v. 101	... 481
क्रियाविशेषात् ii. 45	... 274
कुठारवत् ii. 39	... 270
कुतः i. 80	... 124
कुत्र vi. 7	... 518
कुतर्कं vi. 34...	... 537
कुतर्कापसदस्य vi. 34	... 537
कुतस्तरां i. 80	... 124
कुमारी iv. 9...	... 367
कुमारीशंखवत् iv. 9	... 367
कुल iii. 70	... 344
कुलवधूवत् iii. 70	... 344
कुसुमवत् ii. 35	... 268
कुशलैः i. 4	... 21
कृत iv. 15, v. 50, vi. 5	... 371, 431, 517
कृतबुद्धिः v. 50	... 431
कृत्यता vi. 5	... 517

	PAGE.
कृतकृत्यता iii. 54, iii. 84, iv. 17, iv. 32, vi. 5	327, 359, 374, 386, 517
कृतनियमलङ्घनात् iv. 15	... 371
कृत्वा iv. 19	... 375
कृति iii. 14	... 291
कृतिश्रुतेः iii. 14	... 291
कैवल्यार्थं i. 14	... 199
कोशकारवत् iii. 73	... 291
क्रमशः ii. 32	... 264
क्रमेण ii. 10	... 242
क्लिष्ट ii. 33	... 266
क्लिष्टा क्लिष्टाः ii. 33	... 266
क्लेशः vi. 6	... 517
क्ष	
क्षणिकत्वं i. 34	... 56
क्षणिकत्वात् v. 77	... 460
क्षीरवत् iv. 23	... 380
क्षुत् i. 3	... 20
क्षेमवत् i. 46	... 70
ख	
ख्यातिः v. 55, v. 66	... 437, 439
ख्यानं v. 52	... 434
ग	
गणः i. 61	... 93
गति i. 48, i. 51, v. 70, v. 76, vi. 37, vi. 59	... 71, 73, 455, 459, 540, 560
गतियोगे vi. 37	... 540
गतिविशेषात् i. 48	... 71
गतिश्रुतिः i. 51	... 73
गतिश्रुतेः v. 70, vi. 59	... 455, 560

	PAGE.
गर्भ ^१ iii. 51	... 326
गर्भदासवत् iii. 51	... 326
गर्भाधान i. 33	... 55
गुण i. 125, ii. 27, ii. 39, ii. 45, iv. 26, v. 75...180, 258, 270, 274, 382, 458	
गुणपरिणामभेदात् ii. 27	... 258
गुणप्रधानभावः ii. 45	... 274
गुणयोगात् iv. 26	... 382
गुणसामान्यादेः i. 125	... 180
गुणानां i. 127, i. 128...183, 185	
गुणादीनां v. 26	... 407
गुणाभ्यां v. 107	... 488
गुरु iv. 13	... 369
गुह्य v. 121...	... 504
गौणः v. 67	... 452
ग्रहणात् v. 28	... 411

घ

घटवत् v. 71	... 455
घटस्य v. 59	... 442
घटादिभिः i. 150	... 208
घटादिवत् i. 50, i. 129...72, 187	

च

च i. 6, i. 16, i. 22, i. 36, i. 37, i. 54, i. 63, i. 77, i. 79, i. 107, i. 113, i. 118, i. 128, i. 132, i. 142, i. 144, i. 163, ii. 5, ii. 22, ii. 32, ii. 35, ii. 43, iii. 4, iii. 12, iii. 15, iii. 21, iii. 36, iii. 67, iii. 78, iii. 80, v. 1, v. 26, v. 35, v. 80, v. 85, v. 111, v. 122, v. 127, v.	
--	--

	PAGE.
129, vi. 48, vi. 59	... 23, 34, 45, 58, 58, 75, 102, 121, 122, 160, 165, 170, 185, 189, 197, 199, 229, 237, 255, 264, 268, 273, 280, 288, 293, 296, 309, 341, 354, 355, 388, 407, 417, 462, 465, 492, 506, 509, 511, 548, 560
चक्रभ्रमणवत् iii. 82	... 356
चन्द्र vi. 56	... 558
चन्द्रादिलोके vi. 56	... 558
चरमः i. 72	... 117
चक्षुः v. 105	... 487
चक्षमताम् i. 156	... 222
चारितार्थात् iii. 69	... 343
चातुर्माैतिकं iii. 18	... 294
चातुर्विध्यं v. 90	... 471
चित् i. 104, vi. 50, vi. 55...156, 550, 557	
चित्ते i. 58, vi. 31	... 88, 536
चित्तप्रसादात् vi. 31	... 536
चित्तान्निध्यात् i. 164	... 229
चित्तस्थितेः i. 58	... 88
चिदवसानः i. 104	... 156
चिदवसाना vi. 55	... 557
चिद्रूपः vi. 50	... 550
चिद्धर्मा i. 146	... 201
चित्रवत् iii. 12	... 288
चेत् i. 10, i. 18, i. 23, i. 30, i. 111, i. 119, iii. 22, v. 8, v. 9, v. 24, v. 60, vi. 9, vi. 26, vi. 46, vi. 61 ... 29, 37, 45, 54, 163, 171, 297, 392, 394, 406, 443, 520, 531, 547, 563.	

PAGE.	PAGE.
v. 54, v. 61, v. 71, v. 85,	
v. 87, v. 90, v. 92, v.	
95, v. 105, v. 108, v.	
110, v. 112, v. 113, v.	
117, vi. 8, vi. 11, vi. 29,	
vi. 39, vi. 46, vi. 49,	
vi. 51, vi. 55, vi. 58,	
vi. 61, vi. 62, vi. 70... 19,	
20, 21, 37, 60, 64, 72, 77, 82,	
86, 99, 116, 117, 118, 121,	
124, 126, 132, 137, 138, 143,	
145, 148, 153, 158, 162, 163,	
163, 180, 190, 191, 197, 203,	
213, 234, 235, 238, 240, 247,	
250, 255, 267, 274, 279, 283,	
287, 291, 297, 305, 329, 338,	
354, 357, 373, 385, 389, 391,	
392, 394, 398, 403, 404, 427,	
428, 430, 431, 435, 444, 455,	
465, 469, 471, 473, 475, 487,	
490, 491, 493, 494, 499, 519,	
521, 533, 542, 547, 549, 553,	
557, 558, 563, 564, 573	
तत्कर्तुः v. 146 ... 428	
तत्कर्माजि तत्वात् ii. 46, vi.	
55 ... 274,	
557	
तत्कार्यः ii. 14, ii. 17 ... 247,	
250	
तत्कार्यतः i. 137 ... 193	
तत्कार्यत्व i. 73, iii. 8 ... 117,	
283	
तत्कार्यत्वश्रुतेः v. 87 ... 489	
तत्कृते iii. 47 ... 324	
तत्र i. 33, i. 83, iii. 51, v.	
64, vi. 21 ... 55,	
128, 326, 446, 528	
तत्त्वं i. 44, i. 107, iii. 75,	
iv. 1, v. 94, v. 107 ... 66,	
160, 348, 361, 475, 488	
तत्त्वस्य iii. 66 ... 339	
तत्त्वाख्याने i. 107 ... 160	
तत्त्वान्तरं v. 30, v. 94, v. 107,	
... 413, 475, 488	
तत्त्वाभ्यासात् iii. 75 ... 348	
तत्त्वोपदेशात् iv. 1 ... 361	
तत्त्वौह्येयं v. 50 ... 431	
तत्त्वप्रत्यक्षबाधात् i. 147 ... 203	
तत्त्वप्रतीकार चेट्टनात् i. 3 ... 20	
तत्त्वाधकं i. 87 ... 132	
तत्त्वान्निधानात् i. 96 ... 145	
तत्त्वसम्भे i. 4 ... 21	
तत्त्वाहित्यात् i. 135 ... 191	
तत्त्वसिद्धिः i. 2, i. 80, i. 82,	
i. 93, i. 125, i. 153, ii. 3,	
ii. 8, iii. 31, iii. 32, iii.	
79, iii. 83, v. 6, v. 10,	
v. 21, v. 44, vi. 11, vi. 29... 19,	
124, 126, 143, 180, 213, 235,	
240, 305, 306, 354, 357, 391,	
394, 404, 427, 521, 533	
तत्त्वसिद्धेः i. 106, i. 137, ii.	
2, ii. 6, v. 2, v. 105, v.	
113, vi. 51 ... 158,	
193, 234, 238, 389, 487, 494,	
553	
तत्त्वसिद्धौ i. 88, v. 14, vi. 46,	
vi. 49, vi. 58 ... 137,	
398, 547, 549, 558	
तथा i. 112, ii. 42, iii. 7,	
iv. 10, vi. 6 ... 164,	
272, 282, 367, 517	
तद्भतिः v. 117 ... 499	
तद्भाने i. 57, i. 133 ... 86,	
190	

	PAGE.		PAGE.
तदधिष्ठानाश्रये iii. 11	... 287	तदाकारोल्लेखि i. 89	... 138
तद्बोधान् v. 85	... 465	तदुत्पत्तिश्रुतिः ii. 22	... 255
तदभावात् i. 43, v. 54	... 64,	तदुत्पत्तिश्रुतेः i. 77	... 121
	435	तदुच्छित्तिः i. 56	... 82
तदभावे i. 40, i. 43	...40, 64	तदुज्ज्वलितत्वात् i. 99	... 149
तद्भेदप्रतीतेः v. 61	... 444	तदुपदेशः i. 102	... 153
तद्योगः i. 19, i. 55	...37, 77	तदुपलब्धिः i. 109	... 162
तदयोगात् i. 40	... 60	तदुपलब्धेः i. 110, v. 95	163,
तद्योगात् v. 71, v. 90, v. 108,			475
... 455, 471, 490		तन्मात्रस्य ii. 62	... 99
तद्योगादृते i. 19	... 37	तन्मात्राणि i. 61	... 93
तद्योगे v. 7, v. 14, v. 46...	392,	तन्निवृत्तौ ii. 34	... 267
	398, 430	तमः iii. 49	... 325
तद्योगेन i. 80	... 124	तमसां i. 61...	... 93
तदर्थं ii. 46	... 274	तमोविशाला iii. 49	... 325
तदर्थस्य v. 41	... 423	तयोः i. 134, iv. 18 ...	190, 375
तद्रूपता iv. 31	... 385	तरणिवत् iii. 13	... 290
तद्रूपत्वात् vi. 39	... 542	तर्हि i. 43 ...	... 64
तद्रूपत्वे v. 19	... 403	तस्याः i. 14, i. 18	... 33,
तदलापः v. 92	... 473		37
तद्वत् iv. 19, iv. 24, v. 75,		तस्मात् iii. 2, v. 62...	279, 473
v. 83 ...	... 375,	तादृक् i. 24	... 48
	380, 458, 463	तादृक् पदार्थप्रतीतेः i. 24 ...	48
तद्वादः iii. 11	... 287	तु i. 58, i. 126, i. 151,	
तद्वादात् iii. 11	... 287	iii. 38, v. 118, v. 120...	
तद्व्यपदेशः v. 110, v. 112,		88, 182, 210; 311, 500, 503	
... 491, 493		तुच्छत्वम् i. 134	... 190
तद्द्वारा i. 74	... 118	तुष्टिः iii. 39, iii. 43 ...	312, 313
तद्भान् i. 151	... 210	तृण v. 121 ...	... 504
तद्विस्मरणे iv. 16	... 373	तेज v. 105 ...	... 487
तद्बीजात् iii. 3	... 279	तेजोऽपसर्पणात् v. 105	... 487
तदृते iii. 12	... 288	तेन i. 64, v. 63	... 103,
तदसंभवात् i. 49, vi. 61,			446
vi. 62 ...	... 72,	तेषां v. 49 ...	... 430
	563, 564	तैः i. 63 ...	... 102
तदसिद्धिः i. 111	... 163	तैजसं v. 105	... 487

	PAGE.
त्रयस्य v. 118	... 500
त्रयाणां ii. 30, v. 124	... 261, 507
त्रयोदशविधं ii. 38	... 270
त्रिगुण i. 126, i. 141	182, 196
त्रिगुणात् i 136	... 192
त्रिगुणाचेतनत्वादि i. 126	... 182
त्रिगुणादि विपर्ययात् i. 141	196
त्रिधा v. 124	... 507
त्रिभिः v. 38, v. 41	... 420, 423
त्रिविध i. 1, i. 113	... 12, 165
त्रिविधं i. 87	... 132
त्रिविध दुःखात्यन्तनिवृत्तिः i. 1	... 12
त्रिविधविरोधापत्तेः i. 113	... 165
त्रैविध्यात् vi. 22	... 529
त्यागात् iii. 75	... 348

द

दर्शनात् i. 110, ii. 22, iv. 28, v. 1, v. 39, v. 53, vi. 36...	163, 255, 383, 388, 421, 434, 539
दर्पणावत् iv. 30	... 384
दाढ्यार्थं vi. 23	... 530
दासवत् iii. 51	... 326
दिक ii. 12	... 245
दिक्कालौ ii. 12	... 245
दिङ्मूढवत् i. 59	... 91
दीपेन v. 59	... 42
दुःख i. 1, i. 84, iii. 53, iii. 84, v. 67, vi. 5, vi. 8...	12, 128, 327, 359, 452, 517, 519
दुःख निवृत्तेः v. 67	... 452
दुःखपक्षे vi. 8	... 519
दुःखबलं vi. 8	... 519

	PAGE.
दुःखात् i. 84, vi. 6	... 128, 517
दुःखी iv. 5	... 364
दृष्टः iii. 74, iv. 18, v. 49...	347, 375, 430
दृष्टत्वात् iv. 4, v. 118...	363, 500
दृष्टबाधोपसक्ति v. 49	... 430
दृष्टस्य ii. 25	... 257
दृष्टहानि iii. 74	... 347
दृष्टात् i. 2, i. 103	... 19, 154
दृष्टान्त i. 37	... 58
दृष्टान्तासिद्धेः i. 37	... 58
दृष्टेः iii. 60	... 335
दृष्ट्या i. 112, i. 155	... 164, 221
देवता ii. 21	... 254
देवतालयध्रुतिः ii. 21	... 254
देश i. 13, i. 28, v. 80, v. 109, vi. 59	... 32, 51, 462, 491, 560
देशभेद v. 109	... 491
देशयोगतः i. 13	... 32
देशव्यवधानात् i. 28	... 51
देशादिलाभः v. 80	... 462
देहे i. 14, iii. 17, v. 113, v. 124, vi 2	... 33, 294, 494, 507, 514
देहधर्मत्वात् i. 14	... 33
देहमात्रतः v. 123	... 506
देहाः v. 124	... 507
देहादिव्यतिरिक्तः vi. 2	... 514
देहारंभकस्य v. 113	... 494
देहे iii. 11	... 287
दैव iii. 46	... 323
दैवादिप्रभेदा iii. 46	... 323
दोषः i. 90, i. 91, iv. 28, v. 119, vi. 12	... 140, 140, 383, 501, 521

	PAGE.
दोषदर्शनात् iv. 28	... 383
दोषद्वयप्रसक्तेः vi. 12	... 521
दोषत्रये iii. 70	... 344
दोषयोगे v. 119	... 501
दोषात् iii. 64, v. 78, v. 77	... 338, 460, 460
द्रव्य v. 108	... 490
द्रव्यनियमः v. 108	... 490
द्रष्टृत्वादि ii. 29	... 259
द्वय vi. 12	... 521
द्वयोः i. 29, i. 31, i. 69, i. 75, i. 87, i. 126, ii. 40, iii 65, v. 66, v. 117, v. 118	... 53,
54, 112, 118, 132, 182, 271, 339, 449, 449, 500	
द्वाभ्यां iii. 6, iv. 10, v. 90, vi. 47, vi. 48	... 281,
367, 471, 548, 548	
द्वारा i. 74, v. 115, vi. 61...	
118, 496, 563	
द्वैतं vi. 46	... 547
द्वैविध्यात् vi. 9	... 520
द्वा v. 118	... 500

ध

धर्म i. 152, v. 20, v. 25, v. 29	... 212,
404, 407, 412	
धर्मत्वं v. 25, v. 42	... 407, 425
धर्मत्वात् i. 14, i. 44	... 33, 66
धर्मत्वे i. 17, i. 153	... 35, 213
धर्मवत् i. 138	... 193
धर्मा vi. 62	... 564
धर्मादि ii. 14	... 247
धर्माध्यासः i. 152	... 212

	PAGE.
धर्मापलापः v. 20	... 404
धर्मिग्राहक v. 98, vi. 4...	477, 516
धर्मिग्राहकबाधात् v. 98	... 477
धर्मैः i. 128	... 185
धारणा ii. 32, vi. 29	... 306, 533
धारणासनस्वकर्मणा ii. 32...	306
धूम i. 60	... 92
धूमादिभिः i. 60	... 92
धेनुवत् ii. 37	... 269
धृत् iii. 82	... 356
धनशरीरः iii. 82	... 356
ध्यानम् iii. 30, vi. 25, vi. 29	... 364,
531, 533	
ध्यानधारणाभ्यासवैराग्यादिभिः vi. 29	... 533
ध्वस्तेः vi. 20	... 527
ध्वान्तवत् i. 56, vi. 14...	82, 523
ध्वंसमात्रं i. 86	... 131

न

न i. 2, i. 7, i. 9, i. 11, i. 12, i. 13, i. 14, i. 16, i. 18, i. 19, i. 20, i. 24, i. 25, i. 26, i. 28, i. 29, i. 31, i. 33, i. 35, i. 38, i. 40, i. 41, i. 42, i. 48, i. 52, i. 55, i. 58, i. 59, i. 70, i. 76, i. 78, i. 79, i. 81, i. 82, i. 84, i. 86, i. 88, i. 90, i. 93, i. 107, i. 112, i. 114, i. 119, i. 120, i. 137, i. 138, i. 146, i. 147, i. 151, i. 152, i. 153, i. 154, i. 156, i. 157, i. 159, ii. 3, ii. 8, ii. 11,

PAGE.	PAGE.
ii. 20, ii. 21, ii. 24, ii. 25,	122, 125, 126, 128, 131, 137,
ii. 44, iii. 7, iii. 8, iii.	140, 143, 160, 164, 167, 171,
12, iii. 13, iii. 20, iii. 25,	172, 193, 193, 201, 203, 210,
iii. 26, iii. 27, iii. 45,	212, 213, 216, 222, 223, 225,
iii. 54, iii. 66, iii. 70, iii.	235, 240, 244, 253, 254, 256,
71, iii. 74, iii. 75, iii.	257, 273, 282, 283, 288, 290,
76, iii. 84, iv. 14, iv.	295, 299, 301, 303, 322, 327,
17, iv. 20, iv. 25, iv.	339, 344, 345, 347, 348, 352,
29, iv. 30, iv. 31, iv. 32,	359, 370, 374, 376, 381, 384,
v. 2, v. 6, v. 7, v. 10,	384, 385, 386, 389, 391, 392,
v. 11, v. 13, v. 15, v. 22,	394, 395, 398, 399, 405, 407,
v. 26, v. 28, v. 30, v. 33,	411, 413, 415, 421, 423, 425,
v. 39, v. 41, v. 42, v. 45,	426, 428, 430, 434, 434, 435,
v. 46, v. 48, v. 52, v.	437, 441, 442, 444, 446, 447,
53, v. 54, v. 55, v. 57, v.	454, 456, 457, 458, 462, 462,
58, v. 61, v. 63, v. 65, v.	463, 463, 464, 459, 460, 460,
69, v. 73, v. 74, v. 75, v.	469, 470, 471, 471, 473, 474,
76, v. 77, v. 78, v. 80, v.	475, 476, 477, 477, 478, 479,
81, v. 82, v. 83, v. 84, v.	481, 482, 483, 485, 487, 490,
87, v. 88, v. 89, v. 90, v.	491, 492, 494, 496, 500, 501,
92, v. 93, v. 94, v. 96, v.	503, 504, 506, 508, 509, 510,
97, v. 98, v. 99, v. 100,	511, 513, 516, 517, 520, 522,
v. 101, v. 102, v. 103,	525, 527, 530, 531, 532, 536,
v. 104, v. 105, v. 108,	537, 537, 540, 541, 545, 545,
v. 109, v. 111, v. 113,	548, 553, 557, 559, 567
v. 115, v. 118, v. 119,	नयः i. 9 11
v. 120, v. 121, v. 123,	नर्तकीवत् iii. 69 343
v. 125, v. 126, v. 128,	नवधा i. 14, iii. 39 ... 14, 312
v. 129, vi. 1, vi. 4, vi. 6,	नानादि विषयोपरागनिमित्तकः
vi. 9, vi. 13, vi. 16, vi.	i. 77 51
20, vi. 24, vi. 26, vi. 28,	नानायोगे i. 150 208
vi. 31, vi. 33, vi. 34,	नानात्वं ii. 27 258
vi. 37, vi. 38, vi. 43,	नाना v. 62 445
vi. 44, vi. 48, vi. 50, vi.	नाशः i. 120 173
54, vi. 57, vi. 64 19,	नाशत्वं vi. 14 523
26, 28, 30, 31, 32, 33, 34,	नास्तित्वसाधना भावात् vi.
37, 37, 43, 48, 48, 49, 51, 53,	1 513
54, 55, 57, 59, 60, 61, 62, 71,	निज i. 86, v. 31, v. 36, v.
115, 120, 122,	

	PAGE.
43, v. 95 ...	131,
414, 417, 426, 475	475
निजशक्तियोगः v. 36 ...	417
निजशक्ति v. 43 ...	426
निजशक्त्यभिव्यक्तेः v. 51 ...	432
निजशक्त्यभिव्यक्तिः v. 95 ...	475
निज मुक्तस्य i. 86 ...	131
नित्य i. 19, i. 162 ...	37,
	228
नित्यः vi. 13 ...	523
नित्यत्वं v. 45, v. 48, v. 58,	
v. 126 ...	428,
430, 442, 509	509
नित्यत्वे vi. 33 ...	537
नित्यता v. 87, v. 91 ...	469,
	477
नित्य मुक्तः v. 7 ...	392
नित्यमुक्तत्वम् i. 162 ...	228
नित्य शुद्ध बुद्ध मुक्त स्वभावस्य	
i. 19 ...	37
नित्यस्य i. 12 ...	31
निबन्धनात् i. 18, v. 89 ...	37,
	471
निबन्धनौ i. 120 ...	172
निभागत्व v. 73 ...	456
निभागत्वं v. 71 ...	455
निमित्त iii. 67, v. 110, vi.	
44, vi. 56 ...	341,
491, 545, 558	558
निमित्तः vi. 67, vi. 68 ...	570,
	571
निमित्तं iii. 68 ...	342
निमित्तकः i. 27, vi. 69 ...	51,
	572
निमित्तत्वं iii. 74 ...	347
निमित्ताभावात् vi. 44 ...	545
निमित्तस्य v. 119 ...	501

	PAGE.
निमित्तव्यपदेशात् v. 110 ...	491
निमित्तसद्भावात् vi. 56 ...	558
नियत i. 56, v. 29 ...	82,
	412
नियत कारणात् i. 56 ...	82
नियत धर्मसाहित्यं v. 29 ...	412
नियमः i. 41, i. 70, ii. 7, iii.	
76, iv. 15, iv. 20, v. 22,	
v. 33, v. 39, v. 85, v. 89,	
v. 103, v. 108, v. 109,	
v. 111, v. 131, vi. 22,	
vi. 24, vi. 31, vi. 38 ...	61,
115, 239, 352, 371, 376, 405,	
415, 421, 465, 471, 483, 490,	
491, 492, 504, 529, 530, 536,	
	541
नियमात् i. 115 ...	168
नियोगात् iii. 52 ...	326
निर्गुण i. 54 ...	75
निर्गुणत्वं vi. 10 ...	520
निर्गुणत्वात् i. 146, vi. 62... 201,	
	564
निर्गुणादिश्रुतिविरोधः i. 54	75
निर्धर्मत्वात् v. 74 ...	457
निर्भागत्वं v. 88 ...	470
निर्भागत्वश्रुतेः v. 73 ...	456
निर्माणं v. 114 ...	495
निर्वर्तकः v. 120 ...	503
निर्विषयं vi. 25 ...	531
निराशः iv. 11 ...	368
निरोधः iii. 33 ...	307
निरोधात् iii. 31, vi. 26 ...	305,
	531
निवृत्तिः i. 1, iii. 63, iii. 69,	
v. 93 ...	12
337, 343, 474	
निवृत्त्या vi. 5 ...	517

	PAGE.
निवृत्ते i. 2 ...	19
निवृत्तोः v. 67 ...	452
निवृत्तौ ii. 34, iii. 89 ...	267, 359
निःक्षियन्ते vi. 8 ...	519
निःशेष iii. 84 ...	359
निःशेषदुःखनिवृत्तौ iii. 84 ...	359
निष्क्रियस्य i. 49, v. 76... 72, 459	
निष्पत्तिः v. 2 ...	389
निःसंगस्य v. 13 ...	398
निःसंगत्वात् v. 65 ...	447
निःसंगे vi. 27 ...	532
नृशृंगवत् i. 114, v. 52 ...	167, 434
नेति iii. 75 ...	348
नेदिष्ठस्य v. 101 ...	481
नैरपेक्ष्ये iii. 68 ...	342
नैष्फल्यम् v. 17 ...	401
न्याय i. 36 ...	58
न्यायात् v. 36 ...	417

प

पंकजवत् iv. 31 ...	385
पक्ष i. 46 ...	70
पक्षे vi. 8 ...	519
पंच i. 61, ii. 31, ii. 62, iii. 37, iv. 22, v. 27... 93, 262, 99, 310, 378, 409	
पंचतन्मात्रं ii. 17 ...	250
पंचतय्यः ii. 33 ...	266
पंचविंशतिः i. 61 ...	93
पंचशिखः v. 32, vi. 68 ...	415, 571
पंचाग्नियोगतः iv. 22 ...	378
पंचावयवयोगात् v. 27 ...	409
पटवत् i. 10 ...	29
पद v. 83 ...	463

	PAGE.
पदवत् iv. 13 ...	369
पदार्थ i. 24, i. 25, v. 85 ...	48, 48, 465
परगृहे iv. 12 ...	369
परं i. 86 ...	131
परः vi. 20 ...	527
परत्वं v. 64 ...	446
परधर्मत्वे vi. 11 ...	521
परंपरा iii. 81 ...	356
परामर्शात् iv. 17 ...	374
परार्थं iii. 58 ...	333
परार्थत्वात् i. 66, i. 140, 108, 195	
परिछिन्नं i. 76 ...	120
परिछित्तिः i. 87 ...	132
परिणाम ii. 27 ...	258
परिणामात् i. 130 ...	188
परिदृष्टे iii. 22 ...	297
परिनिष्ठा i. 68 ...	111
परिमाणं iii. 14, v. 90 ...	291, 471
परिमाणचातुर्विध्यं v. 90 ...	471
परि मुक्तः iii. 6 ...	281
परिवर्तमानस्य i. 152 ...	212
परोक्षात् i. 59 ...	91
परोक्षादृते i. 59 ...	91
पल्लवादिषु v. 35 ...	41 7
पशुवत् iii. 72 ...	345
पाके iii. 63 ...	337
पांचभौतिकः iii. 17 ...	294
पांचभौतिकं v. 102 ...	482
पाटलि पुत्रस्य i. 28 ...	51
पारतंत्र्यम् i. 18 ...	37
पारम्पर्यतः i. 122 ...	75
पारंपर्ये i. 68, i. 75, vi. 35... 111, 118, 539	
पारंपर्येण iv. 21, vi. 58, 377, 559	

	PAGE.
पारवश्यात् iii. 55	... 329
पारिभाषिकः v. 5	... 391
पिंगलावत् iv. 11	... 368
पितापुत्रवत् iv. 11	... 363
पिशाचवत् iv. 2	... 362
पुत्र i. 32	... 55
पुत्रकर्मवत् i. 32	... 55
पुत्रवत् vi. 4	... 516
पुनः v. 33, vi. 17, vi. 46...	415, 525, 547
पुनर्बन्धयोग vi. 17	... 525
पुनर्वादप्रसक्तेः v. 33	... 415
पुमर्थं vi. 40	... 543
पुमान् i. 139	... 195
पुरुषः i. 1, i. 3, i. 15, i. 61, i. 133, i. 149, vi. 45, vi. 54 ... 12, 20, 33, 93, 190, 207, 546, 557	
पुरुष बहुत्वम् i. 149, vi. 45...	207, 546
पुरुषयोः v. 72	... 456
पुरुषस्य i. 66, ii. 5, iii. 26, iii. 71, v. 46, vi. 6 ... 108, 237, 301, 345, 428, 517	
पुरुषार्थं ii. 36, iii. 16... 269, 293	
पुरुषार्थः vi. 70	... 573
पुरुषार्थत्वम् i. 3	... 20
पूति v. 114	... 495
पूतिभावप्रसंगात् v. 114	... 495
पूर्व i. 39, i. 41, iii. 8, v. 59, vi. 48 ... 60, 61, 283, 442, 548	
पूर्ववत् iii. 41, v. 112, v. 121, vi. 57 ... 312, 493, 504, 559	
पूर्वभाव मात्रे i. 41	... 61
पूर्वभावित्वे i. 75	... 118

	PAGE.
पूर्वसिद्धसत्वस्य v. 59	... 442
पूर्वापाये i. 39	... 60
पूर्वोत्पत्तेः iii. 8	... 283
पृथिवी v. 112	... 493
पृथिव्युपादानं v. 112	... 493
पौरुषेयं v. 50	... 431
पौरुषेयत्वं v. 46	... 428
प्रकार vi. 16, vi. 53 ... 525, 556	
प्रकारान्त संभवात् vi. 16, vi. 53 ... 525, 556	
प्रकाश i. 145, v. 106 ... 209, 488	
प्रकाशतः vi. 49	... 549
प्रकाशत्वं v. 104	... 485
प्रकाशयति vi. 50	... 550
प्रकृतत्वं v. 84	... 464
प्रकृति i. 18, i. 61, i. 133, ii. 5, iii. 68, v. 20, v. 72 ... 37, 93, 190, 237, 342, 404, 456	
प्रकृतिकार्यवैचित्र्यात् v. 20 ... 404	
प्रकृतिबन्धात् i. 18	... 37
प्रकृतिपुरुषयोः v. 72	... 456
प्रकृतिवत् iii. 29	... 304
प्रकृतिवास्तवे ii. 5	... 237
प्रकृत्युपकारे iii. 68	... 342
प्रकृतेः i. 61, i. 65, i. 69, iii. 72, vi. 32, vi. 67 ... 93, 106, 112, 345, 536, 570	
प्रतिक्रियं v. 120	... 503
प्रणति iv. 19	... 375
प्रणतिब्रह्मचर्योपसर्पणानि iv. 19 ... 375	
प्रतिनियत v. 6, vi. 14 ... 391, 523	
प्रतिनियत कारणनाशयत्वं vi. 14 ... 523	
प्रतिनियत कारणत्वात् v. 6 ... 391	

	PAGE.		PAGE.
प्रति नियमः	vi. 15 ...	524	63, iii. 70, vi. 38, vi.
प्रतिबद्ध	i. 100 ...	152	40, vi. 43 ...
प्रतिबन्धदृशः	i. 100 ...	152	231, 334, 344,
प्रतीकार	i. 3 ...	20	337, 541, 543, 545
प्रतीकारवत्	i. 3 ...	20	प्रधानसृष्टिः
प्रतीति	v. 40, v. 14	423, 427	iii. 58 ...
प्रतीतिभ्यां	v. 57 ...	441	333
प्रतीत्य	v. 57 ...	441	प्रधानानुवृत्तिः
प्रतीत्य प्रतीतिभ्यां	v. 57 ...	441	vi. 35 ...
प्रतीतेः	i. 42, v. 61, v. 93,		539
v. 101 ...	62, 444, 474, 481		प्रधानाविवेकात्
प्रत्यक्षं	i. 89, i. 147, v. 62,		i. 57 ...
v. 89, v. 94, v. 100 ...	138,		86
203, 445, 471, 475, 479			प्रपञ्च
प्रत्यक्षत्वात्	i. 90 ...	140	iii. 21 ...
प्रत्यक्ष नियमः	v. 89 ...	471	296
प्रत्यक्ष बाधात्	v. 62 ...	445	प्रपञ्चमरणद्यभावः
प्रत्यक्षोपलब्धेः	v. 94 ...	475	iii. 21
प्रत्यभिज्ञ	i. 35 ...	57	296
प्रत्यभिज्ञानं	v. 91 ...	471	प्रबुद्ध
प्रत्येक	iii. 20, iii. 22, v. 129		iii. 66 ...
295, 297, 511			339
प्रत्येकं	ii. 4 ...	236	प्रबुद्धरज्जुतत्वस्य
प्रत्येक परिदृष्टे	iii. 22 ...	297	iii. 66 ...
प्रत्येकादृष्टेः	v. 129 ...	511	339
प्रधान	i. 57, i. 125, ii. 40,		प्रभेदा
ii. 45, iii. 51, iii. 58, iii.			iii. 46 ...
73, v. 8, v. 12, v. 119,			323
vi. 35 ...	86, 180, 271, 274,		प्रभेदात्
326, 333, 346, 392, 396, 501,			iii. 76 ...
539			352
प्रधानकार्यत्वस्य	v. 12 ...	396	प्रमा
प्रधानचेष्टा	iii. 51 ...	326	i. 87 ...
प्रधान व्यपदेशात्	i. 125 ...	180	132
प्रधान शक्तियोगात्	v. 8 ...	392	प्रमाण
प्रधानस्य	ii. 1, iii. 59, iii.		i. 4, ii. 25, v. 10, v.
			22, v. 99, vi. 47, vi. 64, 21, 257,
			394, 405, 478, 548, 567
			प्रमाणकुशलैः
			ii. 4 ...
			21
			प्रमाणदृष्टस्य
			ii. 25 ...
			257
			प्रमाण विरोधः
			vi. 47 ...
			548
			प्रमाणात्
			i. 102 ...
			153
			प्रमाणान्तरावकाशात्
			v. 222, 405
			प्रमाणाभावात्
			v. 10, v. 99,
			vi. 64
			394, 478, 567
			प्रमाणं
			i. 87, ...
			132
			प्ररोहः
			iv. 29 ...
			384
			प्रवर्तते
			ii. 18 ...
			251
			प्रवर्तनं
			iii. 4 ...
			280
			प्रवृत्तस्य
			iii. 69 ...
			343
			प्रवृत्तेः
			i. 144 ...
			199
			प्रशंसा
			i. 95, v. 68
			144, 453
			प्रसक्तिः
			v. 49 ...
			470
			प्रसक्तेः
			v. 33, v. 34, v. 120,
			vi. 12 ...
			415,
			416, 503, 521
			प्रसंगः
			v. 16 ...
			400
			प्रसंगात्
			v. 114 ...
			495

	PAGE.
प्रसादात् vi. 31	... 336
प्रसिद्ध vi. 38	... 541
प्रसिद्धाधिक्यं vi. 38	... 541
प्राणत्वं v. 113	... 494
प्राणाद्याः ii. 31	... 262
प्रात्याहिक i. 3	... 20
प्रात्याहिकक्षुत्प्रतीकारवत् i.	
3	... 20
प्राधान्यं ii. 47	... 276
प्राप्त i. 83, v. 106	128, 488
प्राप्तविवेकस्य i. 83	... 128
प्राप्तार्थप्रकाशलिङ्गात् v. 106	... 488
प्राप्तेः v. 104	... 485
प्रामाणं v. 51	... 432
प्रायशः iii. 7	... 282
प्रीति i. 127	... 183
प्रीत्याप्रीतिविषादाद्यैः i. 127	183

फ

फल i. 105, i. 106, v. 1,	
v. 2	... 157,
	158, 388, 389
फलदर्शनात् v. 1	... 388
फलनिष्पत्तिः v. 2	... 389
फलावगमः i. 106	... 158
फलोपभोगः i. 105	... 157

ब

बधूवत् iii. 70	... 344
बद्धः iv. 26	... 382
बद्धयोः i. 93	... 143
बद्धस्य i. 7	... 26
बन्धः i. 20, i. 155, iii. 24,	
iii. 71, vi. 16, vi. 17	... 43,
221, 299, 345, 525, 525	
बन्धध्वंसमात्रं i. 86	... 131

	PAGE.
बन्धमोक्षौ iii. 71	... 345
बन्धाति iii. 73	... 346
बन्धाय iv. 8	... 366
बन्धायोगात् i. 20	... 43
बलं vi. 8	... 519
बलवत्वात् ii. 3	... 235
बहुकल्पना v. 120	... 503
बहुकालात् iv. 19	... 375
बहुत्वम् i. 149, vi. 45	... 207, 546
बहुभृत्यवत् ii. 4	... 236
बहुशास्त्र iv. 13	... 369
बहूनां v. 102	... 482
बाध v. 16, v. 53	... 400, 434
बाधक vi. 52	... 554
बाधकत्वम् v. 119	... 501
बाधकाभावात् vi. 52	... 554
बाधत्वे v. 18	... 402
बाधदर्शनात् v. 53	... 434
बाधा v. 49, v. 56	430, 439
बाधात् i. 147, v. 62, v. 98,	
vi. 4	... 203,
	445, 477, 516
बाधाबोधात् v. 56	... 439
बाध्यते i. 59	... 91
बाधिता iii. 77	... 352
बाधितानुवृत्त्या iii. 77	... 352
बाल i. 26	... 49
बालोन्मत्तादिसमत्वम् i. 26	... 49
विद्यातः v. 16	... 400
बीज iv. 29, v. 15, vi. 67	... 384
	399, 570
बीजवत् i. 10	... 29
बीजांकुरवत् v. 15, vi. 67	... 399,
	570
बुद्ध्यादि v. 126	... 509
बुद्ध i. 19	... 37

	PAGE.
बुद्धिः ii. 13, ii. 19, v. 50, v. 121, v. 126 ...	246, 252, 431, 504, 509
बुद्धेः ii. 47 ...	276
बोधः i. 60 ...	92
बोधात् iii. 63, v. 85, vi. 43, 337, 465, 545	
ब्रह्म v. 16, v. 116 ...	400, 497
ब्रह्मचर्यं iv. 19 ...	375
ब्रह्मबाधप्रसंगः v. 16 ...	400
ब्रह्मरूपता v. 116 ...	497
भ	
भरवत् iv. 8 ...	366
भविष्यत् i. 158 ...	224
भाग v. 73, v. 107 ...	456, 488
भागगुणाभ्यां v. 107 ...	488
भागलाभः v. 73 ...	456
भागस्य v. 81 ...	462
भागयोगः v. 81 ...	462
भावः i. 31, i. 38, i. 44, i. 119, ii. 45, v. 37, v. 93, v. 114 ...	54, 59, 66, 171, 274, 419, 474, 495
भावनानां iii. 29 ...	304
भावनोपचयात् iii. 29 ...	304
भावप्रतीतेः v. 93 ...	474
भावमात्रे i. 41 ...	61
भावयोगः i. 119 ...	171
भावात् i. 118, i. 143, vi. 1 ...	170, 198, 513
भावित्वात् v. 82 ...	463
भावे i. 40, i. 80, i. 119 ...	60, 124, 171
भिद्यते i. 151 ...	210
भुक्तिः vi. 55 ...	557

	PAGE.
भूत v. 84, v. 129 ...	464, 511
भूतचैतन्यं v. 129 ...	511
भूतप्रकृतत्वं v. 84 ...	464
भूतानि i. 61 ...	93
भूतियोगे iv. 32 ...	386
भृत्य v. 115 ...	496
भृत्यद्वारा v. 115 ...	496
भृत्यवत् iii. 61 ...	336
भृत्यवर्गेषु ii. 40 ...	271
भेकीवत् iii. 16 ...	373
भेद ii. 24, v. 61 ...	256, 444
भेदसिद्धौ ii. 24 ...	256
भेदाः iii. 41, v. 120 ...	312, 503
भेदात् ii. 27, iii. 43, v. 66 ...	258, 315, 449
भेदे v. 109 ...	491
भोक्तृ i. 143, v. 121 ...	198, 504
भोक्तुः v. 114 ...	495
भोक्तृभोगायतनत्वं v. 121 ...	504
भोक्तृभावात् i. 143 ...	198
भोगः i. 104, v. 114, v. 121, vi. 59 ...	156, 495, 504, 560
भोगदेशकाललाभः vi. 59 ...	560
भोगात् iii. 8, iv. 27 ...	283, 382
भोगायतननिर्माणं v. 114 ...	495
भौतिकानि ii. 20 ...	253
भ्रान्तानां ii. 23 ...	256
म	
मग्नवत् iii. 54 ...	327
मणिः ii. 35 ...	268
मणिवत् i. 96 ...	145
मदशक्तिवत् iii. 22 ...	297
मध्य iii. 77 ...	352

	PAGE.
मध्यविवेकतः iii. 77	... 352
मध्ये iii. 50	... 325
मनः i. 71, ii. 26, ii. 40, vi.	
25	... 116,
	257, 271, 531
मनसः v. 69...	... 454
मन्दार्ना v. 68	... 453
मरण iii. 21, iii. 53	296, 327
मल ii. 28	... 259
मलिन iv. 29, iv. 30	... 384
मलिन चेतसि iv. 29	... 384
मलिनदर्पणवत् iv. 30	... 384
महतः i. 61, vi. 66	93, 569
महत् i. 129, ii. 10, ii. 15	
	187, 242, 248
महदाख्यम् i. 71	... 116
महदादिक्रमेण ii. 10	... 242
महदादेः i. 129	... 187
महान् i. 61	... 93
मातृपितृजं iii. 7	... 282
मात्रस्य i. 62	... 99
मात्राणि i. 61	... 93
मात्रेभ्यः i. 61	... 93
मान v. 98, vi. 4	471, 516
मायिकामायिकाभ्यां iii. 26	301
मुक्त i. 19, i. 93, i. 95, i.	
157, v. 47, vi. 44...	37, 143,
	144, 223, 429, 545
मुक्तबद्धयोः i. 93	... 143
मुक्तस्य i. 86, vi. 17	131, 525
मुक्तात्मनः i. 95	... 144
मुक्तामुक्तयेः v. 47	... 429
मुक्तिः iii. 23, iii. 26, v. 74,	
v. 85, vi. 20...	298, 301, 457,
	465, 527
मुक्तोपभोगः vi. 44	... 545

	PAGE.
मुनिवत् iv. 27	... 382
मूर्तत्वात् i. 50	... 72
मूर्तत्वे iii. 13	... 290
मूल i. 67	... 111
मूलतः iii. 49	... 325
मूलाभावात् i. 67	... 111
मूलिकार्था i. 16	... 17
मूले i. 67	... 111
मोक्षः i. 7	... 26
मोक्षवत् ii. 7	... 239
मोक्षस्य i. 5	... 22
मोक्षसाधनोपदेशविधिः i. 7	26
मोक्षार्थं ii. 1	... 231
मोक्षेषु v. 116	... 497
मोक्षौ iii. 71...	... 345
मंगल v. 1	... 388
मंगलाचरणं v. 1	... 388
य	
यः i. 33	... 55
यज्ञ iv. 21	... 377
यज्ञादेः v. 42	... 425
यज्ञोपासकानां iv. 21	... 377
यत् i. 87, i, 89, vi. 70	132,
	138, 573
यथा vi. 6	... 517
यस्मिन् v. 50	... 431
यावत् i. 158	... 224
युक्तिः i. 59	... 91
युगपत् i. 38	... 59
युगपज्जायमानयोः i. 38	... 59
योगः i. 55, i. 119, ii. 9, iii.	
55, v. 13, v. 32, v. 36,	
v. 81 v. 86, v. 128, vi.	
17 ... 77, 171, 241, 329, 398,	
415, 417, 463, 463, 510, 525	

	PAGE.
योगतः i. 12, i. 13, iv. 22	31, 32, 378
योगवत् v. 82	... 463
योगसिद्धयः v. 128	... 510
योग्य v. 44 ...	... 427
योग्यत्व vi. 33	... 537
योग्यत्वाभावात् vi. 33	... 537
योग्यायोग्येषु v. 44	... 427
योगात् i. 19, i. 40, i. 51, i. 82, ii. 39, iii. 13, iii. 67, iv. 24, iv. 26, v. 8, v. 27, v. 71, v. 90, v. 102, v. 108, v. 91 ... 37, 60, 73, 126, 270, 290, 341, 380, 382, 382, 409, 455, 471, 482, 490, 492	
योगिनां i. 90	... 140
योगे ii. 47, iv. 9, v. 7, v. 14, v. 49, v. 119, vi. 37 ... 276, 367, 392, 398, 430, 501, 540	
योगेन i. 80 ...	... 124
र	
रजः i. 61, iii. 50	93, 325
रज्जु iii. 66 ...	... 339
रजोविशाला iii. 50	... 325
रस ii. 28 ...	... 259
राग ii. 9, iii. 30, iv. 25, iv. 27 ... 241, 304, 381, 382	
रागविरागयोः ii. 9	... 241
रागशान्तिः iv. 27	... 382
रागात् v. 6 ...	... 391
रागाहते v. 6	... 391
रागादिभिः iv. 9	... 367
रागिणां vi. 51	... 553

	PAGE.
रागोपहतिः iii. 30	... 304
रागोपहते iv. 25	... 381
राजपुत्रवत् iv. 1	... 361
राज्ञः iii. 16 ...	... 293
रूप i. 98, i. 160, ii. 28, iv. 21, v. 16, vi. 50 ... 147, 226, 259, 377, 471, 550	
रूपता iv. 31, v. 116	385, 499
रूपत्वात् vi. 39	... 542
रूपत्वं v. 93	... 474
रूपत्वे v. 19, v. 66	403, 449
रूपनिबन्धात् v. 89	... 471
रूपादिरसमलान्तः ii. 28	... 259
रूपैः iii. 73	... 346
ल	
लक्षणं i. 8	... 28
लब्धादिधर्मैः i. 128	... 185
लघु i. 128	... 185
लता v. 121	... 504
लब्ध i. 29, i. 91, iv. 24 ... 141, 380	
लब्धातिशययोगात् v. 24	... 380
लय i. 121, vi. 30	173, 535
लयविक्षेपयोः vi. 30	... 535
लाभः v. 73, v. 80, vi. 9, vi. 34, vi. 59	456, 462, 520, 537, 560
लिंगं i. 124, iii. 9, vi. 69... 284, 572	
लिंगशरीर vi. 69	... 572
लिंगात् i. 136, v. 61, v. 106	192, 444, 488
लिंगादिभिः v. 21	... 404
लिंगानां iii. 16	... 293
लीन i. 91 ...	... 140

	PAGE.
लीनवस्तुलब्धातिशयसंबन्धात्	
i. 91 ...	140
लेशतः iii. 83	537
लोकवत् ii. 40, ii. 46, ii. 47,	
iv. 15, v. 3, vi. 43 ...	271,
274, 276, 371, 390, 545	
लोकस्य vi. 57	559
लोके v. 40, vi. 56	423, 558
लोहवत् i. 99	148
लघ्वनात् iv. 15	371
व	
वत्साय ii. 37	269
वनस्पति v. 121	504
वन्धिवत् v. 126	509
वन्हेः i. 60	92
वयं i. 25	48
वशात् i. 30	54
वस्तु i. 44, i. 58, i. 91, v.	
30 ...	66, 122, 140, 413
वस्तुकल्पनाप्रसक्तेः v. 30	413
वस्तुत्वे i. 21...	45
वस्तुधर्मत्वात् i. 44	66
बहुकल्पनाप्रसक्तेः v. 120	503
बहुभिः iv. 9...	367
बहुशास्त्रगुरुपासने iv. 13	369
वा i. 87, i. 91, i. 95, i. 97,	
i. 106, i. 123, i. 125, i.	
133, ii. 1, ii. 4, ii. 60,	
iii. 62, iii. 65, iv. 7, iv.	
24, v. 5, v. 29, v. 69, v.	
95, v. 100, v. 104, vi.	
68, vi. 70...	132, 140, 144,
147, 158, 177, 180, 190, 231,	
236, 335, 336, 339, 365, 380,	
391, 412, 454, 475, 479, 485,	
571, 573.	

	PAGE.
वाक्यार्थे i. 98	147
वाक्यार्थोपदेशः i. 98	147
वाङ्मात्रं i. 58	88
वाचकं v. 37...	419
वाच्य v. 37	419
वाचवाचकभावः v. 37	419
वाद v. 33	415
वादिनः i. 25	48
वादि विप्रतिपत्तेः i. 111	163
वामदेव i. 157	223
वामदेववत् iv. 20	376
वामदेवादि i. 157	223
वायवः ii. 31	262
वाह्य i. 28, i. 42, i. 63, v.	
121	51, 62, 102, 504
वाह्यप्रतीतेः i. 42	62
वाह्य बुद्धिकल्पना v. 121	504
वाह्याभ्यन्तरयोः i. 28	51
वाह्याभ्यन्तराभ्यां i. 63	102
वासनया v. 119	501
वासनाया ii. 3	235
विकल्पौ iii. 25	299
विक्षेपयोः vi. 30	535
विचित्रभोगानुपपत्तिः i. 17...	35
विजातीय द्वैता पत्तिः i. 22...	45
विज्ञानं i. 89 ...	138
विज्ञानमात्रं i. 42	62
विदित i. 155	221
विदित बन्धकारणस्य i. 155...	221
विद्यमानत्वात् v. 103	483
विद्या v. 18	402
विद्याबाधत्वे v. 18	402
विधिः i. 7, i. 9	26, 28
विनश्यति i. 44	66
विना iii. 45	322
विनाश ii. 22	255

	PAGE.
विनाशदर्शनात् ii. 22	... 255
विनाश्य i. 44	... 66
विपर्ययात् i. 141, iii. 24	196, 299
विपर्ययभेदाः iii. 37	... 310
विपरीतम् ii. 15	... 248
विभुत्वं vi. 36	... 539
विभुक्त ii. 1, vi. 43	231, 545
विभुक्तबोधात् vi. 43	... 545
विभुक्तमोक्षार्थं ii. 1	.. 231
विमुक्ति v. 68, vi. 58	453, 558
विमुक्तिप्रशंसा v. 68	... 453
विमुक्तिश्रुतिः vi. 58	... 558
विमोक्तः i. 84	... 128
विमोचयति iii. 73	... 346
वियोगान्ताः v. 80	... 462
विरज्यते iii. 66	... 339
विरक्तस्य ii. 2, iv. 23	234, 380
विरागयोः ii. 9	... 241
विरुद्ध i. 152	... 212
विरुद्धोभयरूपा i. 23	... 45
विरोधः i. 54, i. 113, i. 154, ii. 25, iv. 9 vi. 47, vi. 49, vi. 51	... 75, 165, 216, 257, 367, 548, 549, 553
विरोधात् i. 36, vi. 34	58, 537
विरोचनवत् iv. 17	... 374
विवाद i. 138	... 193
विवादाभावात् i. 138	... 193
विविक्त iii. 63	... 337
विविक्तबोधात् iii. 63	... 337
विवेक iii. 75	... 348
विवेकतः iii. 77	... 352
विवेकस्य i. 83	... 128
विवेकसिद्धिः iii. 75	... 348

	PAGE.
विवेकात् iii. 84	... 359
विवेचकाः vi. 8	... 519
विशाला iii. 47, iii. 50	325, 325
विशिष्टस्य vi. 63	... 565
विशेष i. 97, iii. 1, v. 75, v. 76, vi. 26	... 147, 278, 458, 459, 531
विशेषकार्येषु i. 97	... 147
विशेषगतिः v. 76	... 459
विशेषगुणोच्छ्रित्तिः v. 75	... 458
विशेषण v. 34	... 416
विशेषणानर्थक्यप्रसक्तेः v. 34	416
विशेषात् i. 48, iii. 10	... 71, 286
विशेषारंभः iii. 1	... 278
विशेषे v. 120	... 509
विषय i. 27, i. 108	51, 160
विषाद i. 127	... 183
विस्मरणे iv. 16	... 375
विहित iii. 35	... 309
वीजांकुरवत् i. 122	... 175
वीजात् iii. 3	... 79
वीरुध v. 121	... 504
वृक्ष v. 121	... 504
वृक्षगुल्म लतौषधि वनस्पति तृणवीरुधादीनां v. 121	504
वृत्तयः ii. 33	... 266
वृत्तिः ii. 31, ii. 32, iii. 31, v. 106, v. 109	... 262, 264, 305, 488, 488
वृत्तितः v. 105	... 487
वृत्तिनिरोधात् iii. 31	... 305
वृत्तिसिद्धिः v. 106	... 488
वेदस्य v. 41	... 423
वेदानां v. 45	... 428
वेदार्थ v. 40	... 423
वेदार्थप्रतीतेः v. 40	... 423

	PAGE.
वैकृतात् ii. 18	... 251
वैचित्र्यात् iii. 51, v. 20, vi. 2, vi. 41 ... 326, 404, 514, 544	
वैचित्र्यं vi. 41	... 544
वैधर्म्यं i. 127, i. 128... 183, 185	
वैराग्यं vi. 29	... 533
वैराग्यात् iii. 36	... 309
वैराग्याय vi. 51	... 553
वैशिष्ट्यं v. 123	... 506
वैशिष्ट्यं श्रुतेः v. 123	... 506
वैशिष्ट्यात् v. 42, v. 95... 425, 475	
वैशेषिकं i. 25	... 48
वैशेषिकादिवत् i. 25	... 48
वैशम्याभ्यां vi. 42	... 544
व्यक्तिभेदः iii. 10	... 286
व्यतिरिक्तः i. 139, vi. 2... 195, 514	
व्यतिरेकात् vi. 15, vi. 63	... 524, 565
व्यपदेशः v. 110, v. 112	... 491, 493
व्यपदेशात् i. 125, v. 110, vi. 3	... 180, 491, 515
व्यभिचारात् i. 40	... 60
व्यवच्छिद्यते v. 43	... 420
व्यवधानात् i. 28	... 51
व्यवस्था i. 29, v. 124	... 53, 507
व्यवस्थातः i. 149, vi. 45... 207, 546	
व्यवहारं i. 120	... 172
व्यवहारा व्यवहारौ i. 120	... 172
व्याघातात् v. 55	... 437
व्यापकत्वं v. 69	... 454
व्यापकत्वे vi. 59	... 560
व्यापिनः i. 12	... 31
व्याप्तिः v. 29	... 412
व्यावृत्तं i. 160	... 226
व्यावृत्त्या vi. 30	... 535

	PAGE.
व्युत्पत्त्या v. 43	... 426
व्युत्पन्नस्य v. 40	... 423
व्योमवत् vi. 59	... 560
श	
शक्यं i. 117	... 169
शक्तस्य i. 117	... 169
शक्यकरणात् i. 117	... 169
शक्त्युद्भवानुद्भवाम् i. 11	30
शक्तिं i. 11, v. 8, v. 13, v. 31, v. 32, v. 33, v. 36, v. 43, v. 51, v. 95	... 30, 392, 398, 414, 415, 415, 417, 426, 432, 474
शक्तितः i. 132, v. 113	... 189, 494
शक्तिभेदे ii. 24	... 256
शंखवत् iv. 10	... 367
शब्दः i. 101, v. 37, v. 57, v. 58	... 153, 419, 441, 442
शब्दनित्यत्वं v. 58	... 442
शब्दार्थयोः v. 37	... 419
शरीरं i. 139, iii. 82, v. 102, vi. 69	... 195, 356, 482, 572
शरीरस्य iii. 2	... 279
शरिरादिव्यतिरिक्तः i. 139	... 195
शान्तिः iv. 27	... 382
शिला vi. 4	... 516
शिलापुत्रवद्भिर्मिग्राहकमानबा- धात् vi. 4	... 516
शिष्टं v. 1	... 388
शिष्टाचारात् v. 1	... 388
शुक्लं i. 10	... 29
शुक्लपटवत् i. 10	... 29

	PAGE.
शुक्वत् iv. 25, iv. 26 ...	381, 382
शुद्ध i. 19 ...	37
शुद्धस्य iii. 29 ...	304
शून्यं i. 43, i. 44, v. 79 ...	64, 66, 461
श्येनवत् iv. 5 ...	364
श्रवणमात्रात् ii. 3 ...	235
श्रवण iv. 17 ...	374
श्रुग्नस्य i. 28 ...	51
श्रुग्नस्य पाटलिपुत्रस्ययोः i. 28	51
श्रुत्या i. 147 ...	203
श्रुति i. 36, i. 51, i. 54, i. 83, i. 154, ii. 21, iii. 86, v. 12, v. 21, vi. 34, vi. 51, vi. 58 ...	58, 73, 75, 128, 216, 254, 355, 396, 404, 537, 553, 558
श्रुतितः v. 1 ...	388
श्रुतिन्यायविरोधात् i. 36 ...	58
श्रुतिलिंगादिभिः v. 21 ...	404
श्रुतिविरोधः vi. 51 ...	553
श्रुतेः i. 5, i. 17, ii. 20, ii. 22, iii. 14, iii. 15, iv. 22, v. 15, v. 45, v. 70, v. 73, v. 84, v. 87, v. 123, vi. 10, vi. 17, vi. 32, vi. 59 ...	22, 121, 253, 255, 291, 293, 378, 399, 428, 455, 456, 464, 469, 506, 520, 525, 536, 560

ष

षट् i. 25, iv. 13, v. 85 ...	48, 369, 465
षट् पदवत् iv. 13 ...	369
षट् पदार्थनियमः v. 85 ...	465

	PAGE.
षट् पदार्थ वादिवादिनः i. 25	48
षष्ठी vi. 3 ...	515
षष्ठीव्यपदेशात् vi. 3 ...	513
षोडश v. 86... ...	466
षोडशादि v. 86 ...	466
स	
स iii. 56 ...	330
संकल्पिते iii. 28 ...	303
सक्रियत्वात् v. 70 ...	455
सक्रियं i. 124 ...	178
सकृत् v. 28 ...	411
सकृद्ग्रहणात् v. 28 ...	411
संगापत्तिः v. 8 ...	392
संग्रहः i. 26 ...	49
संघात iii. 13 ...	290
संघातयोगात् iii. 13 ...	290
संज्ञा v. 96 ...	479
संज्ञामात्रं i. 68 ...	111
संज्ञासंज्ञिसंबन्ध v. 96 ...	476
संज्ञि v. 96 ...	476
सतः v. 53 ...	434
सत् i. 89, v. 56, vi. 53 ...	138, 439, 556
सत्कार्यं v. 60 ...	443
सत्कार्यसिद्धान्तः v. 60 ...	443
सत्तामात्रात् v. 9 ...	394
सत्यत्वं vi. 52 ...	554
सत्व i. 61 ...	93
सत्वरजस्तमसां i. 61 ...	93
सत्वविशाला iii. 48 ...	325
सत्वस्य v. 59 ...	442
सत्वादीनां vi. 39 ...	542
सदसद्व्यतिः v. 56 ...	439
सद्भावात् vi. 56 ...	558
सदुत्पत्तिः vi. 53 ...	556

	PAGE.
सनन्दनाचार्यः vi. 69	... 572
सन्निधानात् i. 96	... 145
सप्तदश iii. 9	... 284
सप्तभिः iii. 73	... 346
सबीजं v. 117	... 499
सम्प्रति iii. 6	... 281
सम्बन्ध v. 11, v. 28, v. 37, v. 38, v. 96, v. 97, v. 98, v. 107 ...	395, 411, 419, 420, 476, 477, 477, 488
संबन्धात् i. 12, i. 91	... 31, 140
संबन्धनित्यता v. 97	... 477
संबन्धसिद्धिः v. 28, v. 38	... 411, 420
संबन्धाभावात् v. 11	... 395
संबन्धार्थं v. 107	... 488
संभवात् i. 4	... 21
संभवे i. 4	... 21
संभवेत् ii. 44	... 273
समत्वं i. 26	... 49
समन्वयात् i. 131	... 188
समवायः v. 99	... 478
संबद्धं i. 89	... 138
संबन्धात् i. 161	... 227
समाधि iv. 14, v. 116	... 370, 497
समाधि सुषुप्तिमोक्षेषु v. 116,	497
समाधिहानिः iv. 14	... 370
समान i. 46, i. 50, i. 69, ii. 42, iii. 53, v. 24, v. 36 ...	70, 72, 112, 276, 327, 406, 417
समानकर्मयोगे ii. 47	... 276
समानत्वम् i. 55, i. 86, vi. 65	... 77, 131, 568

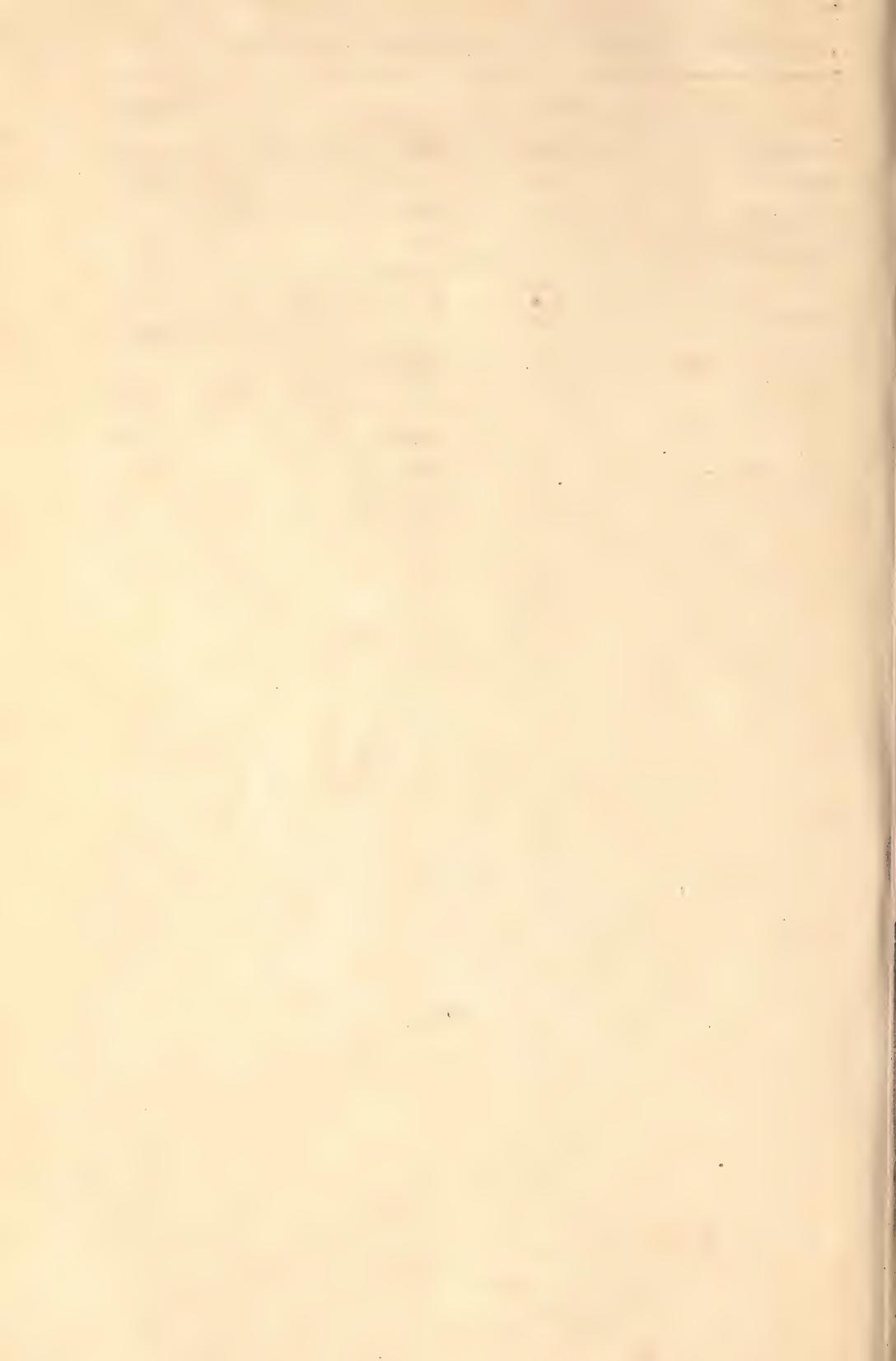
	PAGE.
समानधर्मापत्तौ i. 50	... 72
समानन्यायात् v. 36	... 417
समुच्चयः iii. 25	... 299
समुच्चयविकल्पौ iii. 25	... 299
संयोगाः v. 80	... 462
सर्पति v. 107	... 488
सर्पवत् iv. 12	... 369
सर्वं i. 4, i. 5, i. 12, i. 16, i. 88, i. 116, iii. 56, v. 9, v. 78, v. 104 ...	21, 22, 31, 120, 137, 169, 330, 394, 460, 485
सर्वं iii. 29, v. 72	... 304, 456
सर्वकर्त्ता iii. 56	... 330
सर्वत्र i. 116, i. 159, vi. 36	... 169, 225, 539
सर्वदा i. 116	... 169
सार्वभ्रमेः v. 104	... 485
सर्वसम्बन्धात् i. 12	... 31
सर्वसिद्धेः i. 88	... 137
सर्वासंभवात् i. 4, i. 116	... 21, 169
सर्ववित् iii. 56	... 330
सर्वेषु v. 112	... 493
सर्वेश्वर्यम् v. 9	... 394
सर्वोच्छित्तिः v. 78	... 460
सर्वोत्कर्षश्रुतेः i. 5	... 22
सर्वोपादानम् i. 76	... 120
संवित्तिः v. 27	... 409
ससंगत्वात् iii. 72	... 345
संस्कार ii. 42, iii. 33, v. 120	... 272, 357, 503
संस्कारभेदा v. 120	... 503
संस्कारलेशतः iii. 83	... 357

	PAGE.
संस्क्रियते i. 33	... 55
संसार v. 15	... 399
सांसिद्धिकं v. 111	... 492
संस्मृतिः iii. 3, iii. 16	... 279, 293
संहत i. 66, i. 140	... 108, 195
संहतपरार्थत्वात् i. 66, i. 140	... 108, 195
सांकल्पिक v. 111	... 492
साक्षात् i. 161	... 227
सक्षित्वं i. 148, i. 161	... 205, 227
सात्त्विकं ii. 18	... 251
सादि v. 15	... 399
सादित्वं v. 19	... 403
सादिसंसारश्रुतेः v. 15	... 399
सादृश्यं v. 94	... 475
साधकं i. 87, vi. 48	... 132, 548
साधकतमत्व ii. 39	... 270
साधकतमत्वगुणयोगात् ii. 39	270
साधका भावात् vi. 48	... 548
साधन i. 7. i. 138, v. 60	26, 193, 443
साधना vi. 1	... 513
साध्यत्व i. 85	... 129
साध्वत्वाविशेषात् i. 85	... 129
साध्यत्वेन i. 82	... 126
साधर्म्यं i. 128	... 185
सामान्य ii. 31	... 262
सामान्यतः i. 103	... 154
सामान्यकरणवृत्तिः ii. 31	... 262
सामान्यस्य v. 91	... 471
सामान्यादेः i. 125	... 180
सामान्येन i. 138	... 193

	PAGE.
साम्य vi. 42	... 544
साम्यावस्था i. 61	... 93
साम्यवैषम्याभ्यां vi. 42	... 544
सारादानं iv. 13	... 369
सांसिद्धिकं iii. 20	... 295
सांहत्ये, iii. 22, v. 129	... 297, 511
सांहित्यं v. 29	... 412
साहित्यात् i. 135	... 191
सिद्ध i. 98, v. 59, v. 60	... 147, 442, 443
सिद्धयः v. 128	... 510
सिद्धरूपबोधधृतत्वात् i. 98...	147
सिद्धसाधनं v. 60	... 443
सिद्धस्य i. 95, i. 147	... 144, 203
सिद्धा iii. 57	... 331
सिद्धान्त i. 21, v. 60	45, 443
सिद्धान्तहानिः i. 21	... 45
सिद्धिः i. 2, i. 78, i. 80, i. 82, i. 93, i. 102, i. 103, i. 125, i. 153, ii. 3, ii. 5, ii. 8, iii. 31, ii. 32, iii. 40, iii. 44, iii. 57, iii. 75, iii. 79, iii. 83, iv. 19, v. 6, v. 10, v. 21, v. 24, v. 28, v. 38, v. 44, v. 106, vi. 11, vi. 29, vi. 57, vi. 64...19, 122, 124, 126, 143, 153, 154, 180, 213, 235, 237, 240, 305, 306, 312, 319, 331, 348, 354, 357, 375, 391, 394, 404, 406, 411, 420, 427, 488, 521, 533, 559, ...	567
सिद्धिवत् iv. 32, v. 128	... 386,
	510

	PAGE.
सिद्धेः i. 37, i. 88, i. 106, i. 112, i. 137, ii. 2, ii. 6, v. 2, v. 100, v. 105, v. 113, vi. 51 ... 58, 137, 158, 164, 193, 234, 238, 389, 479, 487, 494, 553	
सिद्धौ i. 88, ii. 24, v. 14, v. 36, vi. 46, vi. 49, vi. 58 ... 137, 256, 398, 417, 547, 549, 558	
सुखं iii. 34, iv. 5, v. 27, vi. 9, vi. 24 ... 308, 364, 409, 520, 530	
सुखदुःखी iv. 5 ... 364	
सुखलाभाभावात् vi. 9 ... 520	
सुखसंवित्तिः v. 27 ... 409	
सुखात् vi. 6... ... 517	
सुखी iv. 11, iv. 12, vi. 7 368, 369, 518	
सुषुप्ति i. 148, v. 116 ... 205, 497	
सुषुप्त्याद्यसाक्षित्वम् i. 148, 205	
सदवत् iii. 63 ... 337	
सूपकारवत् iii. 16 ... 293	
सृष्टिः ii. 9, iii. 47, iii. 58, iii. 63, iii. 66, vi. 40, vi. 41, vi. 43 ... 241, 324, 333, 337, 339, 543, 544, 545	
सृष्टिनिवृत्तिः iii. 36 ... 337	
सृष्टिवैचित्र्यात् vi. 41 ... 544	
सृष्टैः ii. 11 ... 244	
सौक्ष्म्यात् i. 109 ... 162	
स्थान vi. 31 ... 536	
स्थाननियमः vi. 31 ... 536	
स्थितैः i. 58 ... 88	

	PAGE.
स्थिरः i. 33, i. 34, iii. 34, vi. 24 ... 55, 56, 308, 530	
स्थिरकार्यसिद्धेः i. 34 ... 56	
स्थिरता v. 91 ... 492	
स्थिरतायोगात् v. 91 ... 492	
स्थिरसुखं vi. 24 ... 530	
स्थिरसुखमासनम् iii. 34 ... 308	
स्थूल i. 61, iii. 7, v. 103, 93, 282, 483	
स्थूलभूतानि i. 61 ... 93	
स्थूलात् i. 62 ... 99	
स्फोट v. 57... ... 441	
स्फोटात्मकः v. 57 ... 441	
स्मृत्या ii. 43 ... 273	
स्मृतेः v. 122 ... 506	
स्यात् vi. 13 ... 523	
स्व iii. 35, vi. 67 ... 309, 570	
स्वकर्म iii. 35 ... 309	
स्वकर्मणा iii. 32 ... 306	
स्वतः ii. 44, iii. 58, v. 51 273, 333, 432	
स्वप्न iii. 26 ... 301	
स्वप्नजागराभ्यां iii. 26 ... 301	
स्वभावतः i. 7 ... 26	
स्वभावस्य i. 8, i. 19 ... 28, 37	
स्वभावात् iii. 61 ... 336	
स्वरूप v. 33 ... 415	
स्वरूपतः v. 42 ... 425	
स्वरूपशक्ति v. 33 ... 415	
स्ववचः v. 55 ... 437	
स्ववचोव्याघातात् v. 55 ... 437	
स्वस्थः ii. 34 ... 267	
स्वस्वामिभावः vi. 67 ... 570	
स्वामिभावः vi. 67 ... 570	
स्वामी v. 115 ... 496	
स्वाम्यधिष्ठितिः v. 115 ... 496	



Index of Words in Kapila Sutram (Tatva Samasa).

	PAGE.		PAGE.
अतः 1 ...	2	पंच 8, 9, 10, 11, 12 ...	10, 11, 12, 13
अथ, 1, ...	2	त्रैगुण्यम् 5 ...	7
अध्यात्मं 7 ...	9	दश 16 ...	16
अधिदैवं 7 ...	9	दुःखेन 22 ...	20
अधिभूतं 7 ...	9	न 22 ...	20
अनुग्रह 17 ...	17	नवधा 14 ...	14
अनुभूयते 22 ...	20	पंचपर्वा 12 ...	13
अभिवुद्ध्यः 8 ...	10	पर्वा 12 ...	13
अविद्याः 12 ...	13	पुनः 22 ...	20
अशक्तिः 13 ...	14	पुरुषः 4 ..	5
अष्टधा 15 ...	15	प्रकृतयः 2 ...	3
अष्टाविंशतिधा 13 ...	14	प्रतिसञ्चरः 6 ...	8
अष्टौ 2 ...	3	प्रमाणाम् 21 ...	19
एतत् 22 ...	20	बन्धः 19 ...	18
कथयामि 2 ...	3	भूतसर्गः 18 ...	17
कर्मयोनयः 9 ...	11	वायवः 10 ...	12
कर्मात्मनः 11 ...	12	मोक्षः 20 ...	19
कृतकृत्यः 22 ...	20	मूलिकार्थोः 16 ...	16
च 7 ...	9	विकारः 3 ...	4
चतुर्दशविधः 18 ...	17	षोडशकः 3 ...	4
ज्ञात्वा 22 ...	20	संचरः 6 ...	8
तत्त्वे 1 ...	2	सम्यक् 22 ...	20
त्रिविधं 21 ...	19	समासः 1 ...	2
त्रिविधः 19, 20 ...	18, 19	सर्गः 17 ...	17
त्रिविधेन 22 ...	20	स्यात् 22 ...	20
तु 3 ...	4		
तुष्टिः 14 ...	14		



APPENDIX III.
INDEX OF AUTHORITIES QUOTED.



INDEX OF AUTHORITIES QUOTED.

N.B.—The numbers refer to the pages.

	PAGES.
Atharva-Śiras-Upaniṣat	24
Amara-Kośa	44, 224, 262
Īśa-Upaniṣat	84, 300
Ṛig-Veda	555
Aitareya-Upaniṣat	217
Kāṭha-Upaniṣat 17, 41, 73, 160, 216, 219, 221, 306, 332, 408, 458, 484	
Kālāgni-Rudra-Upaniṣat	128
Kālikā-Purāṇam	200
Kāvyādarśa	551
Kumāra-Sambhava	518
Kūrma-Purāṇa ... 7, 27, 69, 81, 113, 237, 238, 268, 283, 521	
Kena-Upaniṣat	447
Kaivalya-Upaniṣat	25, 130
Garuḍa-Purāṇa	310, 362
Garbha-Upaniṣat	97
Gauḍapāda's Māṇḍukya-Kārikā	69, 89
Chhāndogya-Upaniṣat ...2, 17, 23, 58, 102, 104, 122, 123, 127, 146, 171, 189, 192, 216, 217, 233, 238, 253, 293, 304, 374, 379, 397, 400, 409, 445, 447, 449, 492, 493, 505, 556, 568	
Jābāla-Upaniṣat	1
Taittirīya-Āraṇyaka	378
Taittirīya-Upaniṣat	220, 237, 243, 292, 452, 453
Dhātu-Pāṭha	490, 566
Nāradya-Purāṇa	344
Nāradya-Smṛiti	356
Nṛisimha-Tāpani-Upaniṣat	39, 64
Nyāya-Bindu	139
Nyāya-Sūtram ... 81, 82, 286, 358, 433, 466, 467, 468	
Pañchaśikhā-Sūtram	184
Padma-Purāṇa	9, 46
Parāśara-Upa-Purāṇa	7
Pāṇini-Sūtram	228
Prabodha-Chandra-Udaya	546

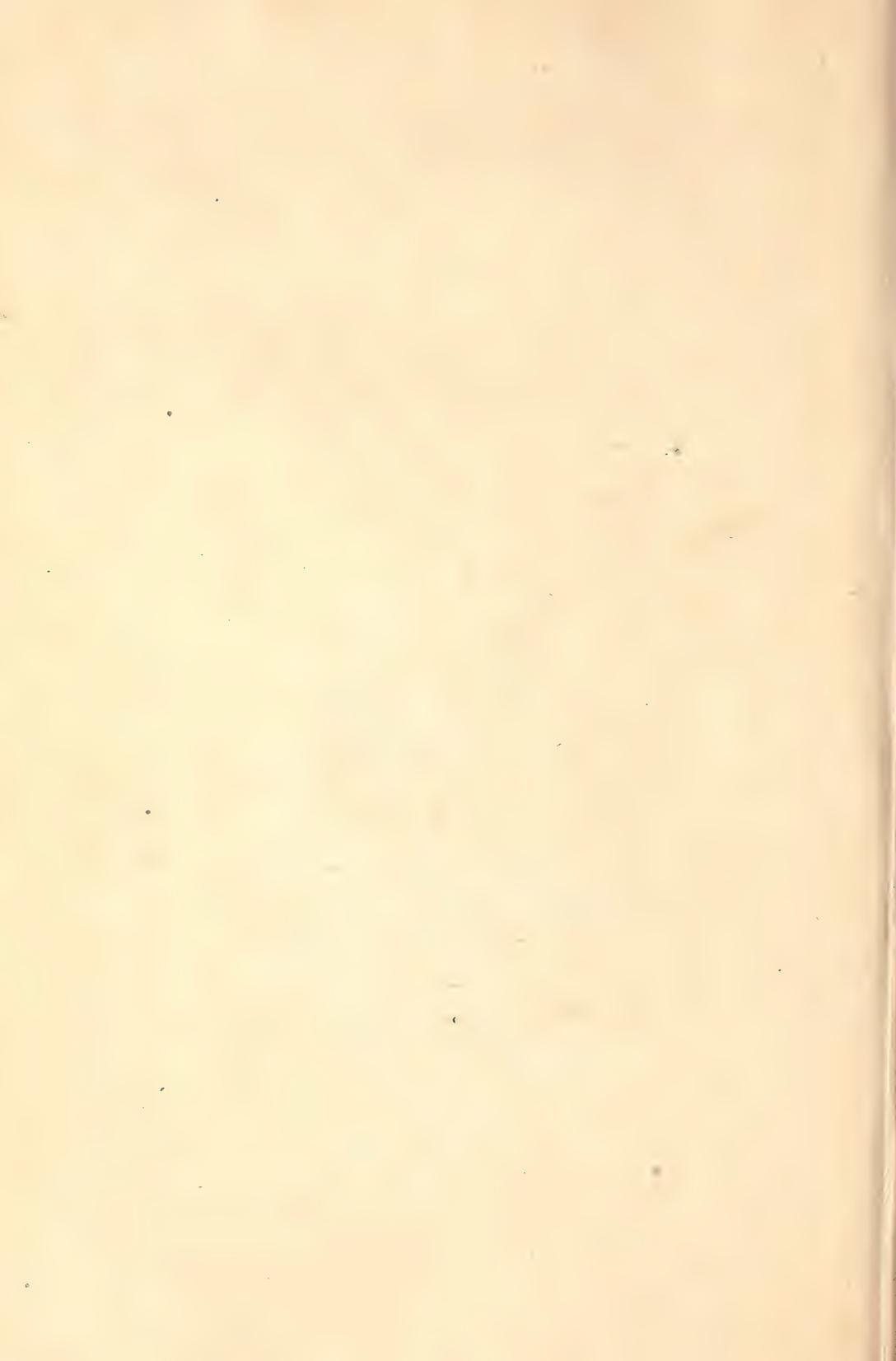
	PAGES.
Praśna-Upaniṣat	97, 243
Bṛihat-Araṇyaka-Upaniṣat ... 3, 5, 20, 34, 76, 90, 104, 110, 114, 124, 133, 171, 178, 200, 203, 204, 229, 233, 234, 238, 242, 247, 254, 255, 259, 261, 292, 299, 330, 348, 349, 350, 354, 355, 376, 393, 397, 400, 402, 405, 432, 435, 449, 451, 453, 530, 547, 551, 552, 555	
Brahma-Bindu-Upaniṣat	69, 74, 89, 216, 218, 409, 556, 562
Brahma-Sûtram	8, 10, 46, 84, 85, 104, 107, 124, 206, 215, 243, 263, 280, 434, 536
Bhagavat-Gîtâ	4, 6, 11, 41, 74, 79, 80, 88, 137, 145, 170, 376, 555, 558, 567, 575
Bhâgvata-Purâṇam	129, 251, 365, 533, 570, 574
Matsya-Purâṇam	250
Manu-Saṃhitâ	108, 138, 279, 287, 317, 351, 365, 469, 484
Mahâ-Nârâyana-Upaniṣat	300, 378
Mahâ-Bhâratam	6, 7, 11, 74, 81, 114, 231, 250, 285, 368, 369, 372, 483, 484, 574
Mâṇḍukya-Kârikâ	<i>Vide</i> Gauḍapâda's Mâṇḍukya-Kârikâ.
Mârkaṇḍeya-Purâṇa	25, 107, 252, 370
Muṇḍaka-Upaniṣat	219, 243, 255, 263, 322, 342, 445, 464, 538
Maitrî-Upaniṣat	58, 97, 171, 192, 254
Yoga-Bhâṣyam	17, 18, 36, 120, 134, 150, 176, 305
Yoga-Vâśiṣṭham	18, 105, 134, 173, 203, 268, 290
Yoga-Sûtram	1, 14, 17, 22, 41, 42, 80, 81, 84, 103, 109, 120, 134, 189, 236, 266, 267, 308, 320, 329, 338, 352, 358, 519, 527, 534, 535
Râmâyanam	365
Linga-Purâṇa	64, 104
Vâyu-Purâṇa	250
Viṣṇu-Purâṇa	5, 8, 26, 66, 99, 100, 101, 110, 113, 157, 176, 183, 187, 214, 367, 372, 382, 383, 384, 440, 466, 516, 519, 524
Vedânta-Sâra	204
Vedânta-Sûtram— <i>Vide</i> Brahma-Sûtram.	
Vaiśeṣika-Sûtram	465
Sâśvata	508
Sisûpâlavadhâ	157
Śulika-Upaniṣat	50

	PAGES.
Śvetāśvatara-Upaniṣat	11, 25, 73, 74, 76, 114, 204, 208, 300, 337, 376, 396, 397, 399, 457, 514, 547, 566
Sarva-Darśana-Saṃgraha	... .. 44
Sāṃkhya-Kārikā	... 24, 40, 78, 93, 98, 129, 161, 171, 179, 182, 183, 186, 190, 197, 199, 230, 251, 262, 264, 270, 282, 283, 289, 299, 311, 314, 318, 321, 323, 324, 326, 328, 335, 344, 345, 346, 351
Sāṃkhya-Tattva-Kaumudī	... .. 23, 265
Sāṃkhya-Sūtram	... 13, 14, 18, 79, 98, 126, 127, 134, 198, 211, 389, 498
Saura-Purāṇa	... .. 39, 50
<i>Quotations not traced</i>	... 3, 12, 19, 24, 26, 39, 50, 58, 69, 71, 81, 83, 84, 87, 90, 95, 98, 108, 112, 113, 115, 117, 130, 139, 142, 144, 146, 152, 159, 170, 200, 201, 205, 207, 219, 221, 223, 226, 227, 233, 246, 247, 260, 287, 288, 293, 328, 332, 355, 357, 364, 368, 370, 371, 377, 405, 407, 408, 428, 436, 438, 440, 444, 449, 452, 453, 457, 459, 462, 474, 489, 494, 499, 505, 506, 521, 526, 538, 543, 546, 552, 567.



APPENDIX IV.

A CATALOGUE OF SOME OF THE IMPORTANT
WORKS ON THE SÂMKHYA.



A CATALOGUE OF SOME OF THE IMPORTANT WORKS
ON THE SÂMKHYA.

*A List of Recognised Text-Books of the Sâmkhya School
(Taken from Fitz-Edward Hall's Collection).*

- ✓ 1. Sâmkhya-Pravachana-Sûtram attributed to Rîsi Kapila. ✓
- ✓ 2. Sâmkhya-Pravachana-Sûtra-Vṛitti by Aniruddha. ✓
- ✓ 3. Sâmkhya-Pravachana-Sûtra-Vṛitti-Sârah by Mahâdeva Sarasvatî,
more commonly known as Vedântin Mahâdeva. ✓
- ✓ 4. Sâmkhya-Pravachana-Bhâṣyam by Vijñâna Bhikṣu. ✓
5. Lagbu-Sâmkhya-Sûtra-Vṛitti by Nâgoji Bhatta or Nâgeśa Bhatta,
surnamed as Upâdhyâya. ✓
- ✓ 6. Tattva-Samâsaḥ, attributed to Rîsi Kapila. ✓
- ✓ 7. Sâmkhya-Taraṅgaḥ, a Commentary on No. 1, by Viśveśvaradatta
Miśra, ascetically called Deva Tîrtha. ✓
8. Sarvopakâriṇî, a Commentary on No. 6. ✓ Author is not known.
9. Sâmkhya-Sûtra-Vivaraṇam, ditto. ✓ ditto.
10. Sâmkhya-Krama-Dîpikâ, also called Sâmkhyalatkarah and
Sâmkhya-Sûtra-Prakṣepikâ, ditto. ✓ ditto.
11. Tattva-Yâthârthya-Dîpanam, ditto, by Bhâvâ Ganeśa Dikṣita.
12. Tattva-Samâsa-Vyâkhyâ, by Kṣemânanda. ✓
- ✓ 13. Sâmkhya-Kârikâ, also called Saptatih, by Īśvara Kṛiṣṇa.
- ✓ 14. Sâmkhya-Karikâ-Bhâṣyam, by Gauḍapâda.
15. Sâmkhya-Tattva-Kaumudî, shortly called Tattva-Kaumudî, by
Vâchaspati Miśra.
- ✓ 16. An exposition of No. 14, by Yati Bhârati.
- ✓ 17. Tattvârnavah, otherwise called Tattvâṃṛita-Prakṣinî, a Com-
mentary on No. 14, by Râghavânanda Sarasvatî.
- ✓ 18. Tattva-Chandraḥ, ditto, by Nârâyaṇa Tîrtha Yati.
- ✓ 19. Kaumudî-Prabhâ, ditto, by Svapneśvara.
- ✓ 20. Sâmkhya-Tattva-Vilâsaḥ, also called Sâmkhya-Vṛitti-Prakâśaḥ
and Sâmkhyârtha-Sâmkhyâyikâ, by Raghunâtha Tarka Vâgîśa Bhaṭṭâ-
chârya.
21. Sâmkhya-Chandrikâ, a Commentary on No. 12, by Nârâyaṇa
Tîrtha.
- ✓ 22. Sâmkhya-Sâra-Vivekaḥ, by Vijñâna Bhikṣu.
- ✓ 23. Sâmkhya-Tattva-Pradîpaḥ, by Kavirâja Yati or Kavirâja Bhikṣu.
24. Sâmkhyârtha-Tattva-Pradîpikâ, by Bhatta Keśava.
25. Sâmkhya-Tattva-Vibhâkaraḥ, perhaps by Vansîdhara.
26. Sâmkhya-Kaumudî, by Râmkrîṣṇa Bhaṭṭâchârya.
27. Râja-Vârtikam, attributed to Raṇaraṅga Malla, king of Dhârâ.



APPENDIX V.
TATTVA-SAMÂSA OR KÂPILA-SÛTRAM.



APPENDIX VI.

SÂMKHYA-KÂRIKÂ OF ISVARAKRÎṢṢA.



TABLE OF CONTENTS.

	PAGES.
<i>Kârikâ I.</i>	
The problem of Evil or Suffering	1
Pain is threefold... ..	1
Deliverance from Pain is Release	1
Pain includes <i>possible</i> pain also	2
The Sâṃkhya is the only means of deliverance	2
Its effect is certain and permanent	2
Ordinary remedies produce temporary results only	2
<i>Kârikâ II.</i>	
Scriptural means also are defective	2
The Sâṃkhya consists in discriminative knowledge of the Subject, Puruṣa, and the Object, the Manifest and the Unmanifest	3
<i>Kârikâ III.</i>	
The Subject is Puruṣa	3
He is neither an evolvent nor an evolute	4
The Unmanifest is the Root Evolvent, Prakṛiti	4
She is not an evolute	4
The Manifest comprises Mahat, Ahaṃkāra, and the five Tan- mâtras which are evolutes as well as evolvents, and the eleven Indriyas and the five Gross Elements which are evolutes only and not evolvents	4
<i>Kârikâ IV.</i>	
The above twenty-five Tattvas have to be known	4
Sources of knowledge are Perception, Inference, and Testimony... ..	4
All other means of knowledge are included in the above	4
<i>Kârikâ V.</i>	
Perception defined	5
Inference is threefold	5
Inference defined	5
Testimony defined	5
Process of perceptual cognition described	5
Threefold inference described	5

	Pages.
<i>Kârikâ VI.</i>	
Objects are either sensible or super-sensible.	6
Super-sensible objects are proved from Inference and from Testimony	6
<i>Kârikâ VII.</i>	
Prakṛiti and Puruṣa are not objects of Perception	7
Perception is not the sole test of reality	7
Admittedly existent things are not perceived	7
Causes which obstruct perception	7
<i>Kârikâ VIII.</i>	
Prakṛiti, being subtile, is non-perceptible	7
Prakṛiti is proved from her products	7
Mahat, etc. are the products of Prakṛiti... ..	7
They both resemble and differ from Prakṛiti	7
<i>Kârikâ IX.</i>	
Effect infers <i>some</i> cause, and not a particular one	8
But the existence of the Pradhâna has to be proved	9
The theories of effect examined	9
The existent is not produced from the non-existent... ..	9
Effects are not the Vivarta or revolutions of a single existence	9
The non-existent is not produced from the existent	9
The existent is produced from the existent	9
The effect is identical with the cause	9
Reasons for the doctrine	9
<i>Kârikâ X.</i>	
The differences between the Manifest and the Unmanifest	9
<i>Kârikâ XI.</i>	
The resemblances between them	10
The differences between them and Puruṣa	10
Their resemblances	10
A doubt as to the multiplicity of Puruṣa removed	11
<i>Kârikâ XII.</i>	
The Guṇas are Sattva, Rajas, and Tamas	12
Their Svarûpa or essential form described	12
What objects they fulfil	12
What functions they mutually perform	12
How the Guṇas subserve one another	12
How they co-exist throughout the Universe	13

	Pages.
<i>Kârikâ XIII.</i>	
The respective properties of the Guṇas stated	13
These are contrary to one another	13
How contraries can co-operate towards a common end	13
The example of the lamp	13
<i>Kârikâ XIV.</i>	
Proof of the properties of the Unmanifest	14
Proof of the Unmanifest	15
<i>Kârikâs XV-XVI.</i>	
Proof of the Unmanifest continued	15
The first transformation of the Unmanifest are the Guṇas	16
How a single cause accounts for the diversity in Creation	16
The transformations of the Guṇas are homogeneous and heteroge- neous	16
The example of the rain-water	17
<i>Kârikâ XVII.</i>	
Proof of Puruṣa	17
Puruṣa is not an aggregate	17
<i>Kârikâ XVIII.</i>	
Proof of the multiplicity of Puruṣa	18
<i>Kârikâ XIX.</i>	
Proof of the Sâṃkhya conception of the nature of Puruṣa	18
<i>Kârikâ XX.</i>	
The seeming agency of Puruṣa is a reflection of the real agency of the Manifest	19
The seeming intelligency of the Manifest is a reflection of the real intelligence of Puruṣa	19
Their mutual reflection takes place through conjunction	19
<i>Kârikâ XXI.</i>	
The object of their conjunction is the exhibition of the Pra- dhâna to Puruṣa, and the isolation of Puruṣa	20
The example of the halt and the blind	20
Creation is through conjunction	20
<i>Kârikâ XXII.</i>	
The evolutes of Prakṛiti	21
Their inter-relation	21
The order of their evolution... ..	21

	Pages.
<i>Kârikâ XXIII.</i>	
Buddhi defined	22
Its products are Sâttvic and Tâmasic	22
The Sâttvic ones are virtue, knowledge, dispassion, and power	22
The Tâmasic ones are the opposite	22
Stages of dispassion explained	22
“ Power ” explained	23
“ Sâttvic ” and “ Tâmasic ” explained	23
<i>Kârikâ XXIV.</i>	
Ahaṃkāra defined	23
The creation of Ahaṃkāra is twofold : the eleven Indriyas and the five Tan-mâtras	23
Abhimâna explained	23
<i>Kârikâ XXV.</i>	
From Ahaṃkāra, dominated by Sattva, are the Indriyas	24
From Ahaṃkāra, dominated by Tamas, are the Tan-mâtras	24
The part Rajas plays in the evolution of the products of Ahaṃkāra	24
Terms “ Vaikṛita,” “ Bhûtâdi,” and “ Taijasa ” explained	24
<i>Kârikâ XXVI.</i>	
The Indriyas are those of Cognition and of Action	24
Names of the two classes of Indriyas given	24
<i>Kârikâ XXVII.</i>	
Manas is the Indriya both of Cognition and of Action	25
The uncommon function of Manas is Saṃkalpa or Imagination	25
Cause of the variety of the Indriyas and of external objects	26
Process of sensuous cognition referred to	26
<i>Kârikâ XXVIII.</i>	
What functions the Indriyas severally perform	26
<i>Kârikâ XXIX.</i>	
The common and uncommon functions of the three Internal Indriyas	27
The Internal Indriyas are Buddhi, Ahaṃkāra, and Manas	27
The vital airs are produced from them, and not from the elemental Air	27

	Pages.
<i>Kârikâ XXX.</i>	
In perception, there is the joint operation of the three Internal Indriyas and one of the external ones... ..	27
Their functions may be successive as well as simultaneous ...	28
In inference, revelation, and recollection, there is the joint operation of the three Internal Indriyas only	28
Their functions may be successive as well as simultaneous ...	28
Inference, revelation, and recollection must follow perception ...	28
<i>Kârikâ XXXI.</i>	
How the Indriyas come to act jointly and in harmony ...	28
Theory of some sort of sensuous resonance	28
The Indriyas act spontaneously	28
The purpose of Puruṣa is the final cause of their activity ...	28
<i>Kârikâ XXXII.</i>	
The Indriyas are thirteen in number	29
Their general functions and the effect thereof	29
<i>Kârikâ XXXIII.</i>	
There are three Internal Indriyas and ten external ones ...	30
The latter are object to the former	30
In what sense they are object	30
The external Indriyas operate at time present	30
The Internal ones at times past, present and future	30
<i>Kârikâ XXXIV.</i>	
The objects of the Indriyas of cognition are both gross sound, etc., and subtile sound, etc., in the form of the Tan-mâtras ...	30
Sound is the only object of Speech	30
The other Indriyas of action have sound and all the rest as their object	30
<i>Kârikâ XXXV.</i>	
The Internal Indriyas reach to all objects, through the external ones	31
The former are compared to a house of which the latter may be said to be the gates	31
<i>Kârikâ XXXVI.</i>	
The example of the lamp repeated	31
The external Indriyas present all objects to Buddhi... ..	31
Puruṣa can experience objects through all, in Buddhi only ...	31

Kârikâ XXXVII.

Buddhi discriminates the subtile difference between Prakṛiti and Puruṣa	32
Buddhi is supreme among the Indriyas	32

Kârikâ XXXVIII.

The Tan-mâtras are indiscernibles	32
The Gross Elements are their products	32
They are discernibles	32
Nature of the Tan-mâtras explained	32

Kârikâ XXXIX.

The discernibles enumerated	33
Gross and Subtile Bodies distinguished	33

Kârikâ XL.

Character of the Subtile Body described	34
The cause of its migration stated	34

Kârikâ XLI.

The Subtile Body ever seeks a Gross one	35
The doctrine of an intermediate Body called Vehicular	35

Kârikâ XLII.

The migration of the Subtile Body : the example of the dramatic performer	35
Its causes : the Bhâvas	36

Kârikâ XLIII.

Bhâvas are instinctive, essential, and acquired	36
These explained	37

Kârikâ XLIV.

Result of virtue	37
Result of vice	37
Result of knowledge	37
Result of ignorance or error	37
Bondage is threefold : Prâkṛitika, Vaikṛitika, and Dâkṣiṇaka	37
Bondage described	37

Kârikâ XLV.

Result of dispassion	38
Result of passion	38
Result of power	38
Result of weakness	38

	Pages.
<i>Kârikâ XLVI.</i>	
Pratyaya-Sarga explained	38
Its divisions are Error, Incapacity, Complacency, and Perfection	39
Their sub-divisions are fifty	39
The cause of this diversity explained	39
<i>Kârikâ XLVII.</i>	
There are five kinds of Error	39
Twenty-eight kinds of Incapacity	39
Nine kinds of Complacency	39
Eight kinds of Perfection	39
<i>Kârikâ XLVIII.</i>	
The sub-divisions of Error	39
A-Vidyâ has eight varieties	40
Asmitâ has eight	40
Râga has ten	40
Dveṣa has eighteen	40
Abhiniveśa has eighteen	40
<i>Kârikâ XLIX.</i>	
The sub-divisions of Incapacity :	40
Eleven injuries of the eleven Indriyas	40
Seventeen injuries of Buddhi	40
The injuries of Buddhi denote the contrary states of Complacencies and Perfections	40
<i>Kârikâ L.</i>	
The sub-divisions of Complacency :	40
Internal five	40
External five	40
<i>Kârikâ LI.</i>	
The sub-divisions of Perfection	41
Error, Incapacity, and Complacency are obstacles to Perfection	41
<i>Kârikâ LII.</i>	
Creation is twofold ; from Buddhi and from the Tan-mâtras	42
Why a two-fold creation is necessary	42

Kârikâ LIII.

The sub-divisions of Elemental Creation	...	...	42
Celestial beings are of eight kinds	...	...	42
The grovelling are of five kinds	...	...	42
The human is of one kind	...	...	43

Kârikâ LIV.

Worlds higher, lower, and intermediate characterised	43
--	-----	-----	----

Kârikâ LV.

There is suffering in the higher worlds also	...	...	43
Pain is universal	...	...	43
So long as the Subtile Body remains, there can be no escape from pain	...	...	43

Kârikâ LVI.

Prakṛiti's creation is individualistic	...	...	44
For the release of each respective Puruṣa	...	...	44
And utterly unselfish	...	...	44

Kârikâ LVII.

Prakṛiti's activity is spontaneous	...	...	44
Purposive activity is seen in unintelligent things	...	...	45
The example of the secretion of milk for the calf	...	...	45
Interposition of an Īśvara is impossible	...	...	45

Kârikâ LVIII.

Spontaneity of Prakṛiti further illustrated	...	...	45
To act for the release of Puruṣa is an inner necessity of the nature of Prakṛiti	...	...	46

Kârikâ LIX.

How Prakṛiti's activity ceases spontaneously	...	...	46
The example of a fair dancer	...	...	46

Kârikâ LX.

The unselfishness of Prakṛiti demonstrated	46
--	-----	-----	----

Kârikâ LXI.

How Prakṛiti does not energise over again, in regard to the released Puruṣa...	...	...	47
The example of a lady of high birth	...	...	47

Kârikâ LXII.

Bondage, transmigration, and release are really of Prakṛiti and not of Puruṣa	47
---	-----	-----	----

	Pages.
<i>Kârikâ LXIII.</i>	
How Prakṛiti herself binds and releases herself	47
Virtue, dispassion, and power, without knowledge, avail not ...	47
<i>Kârikâ LXIV.</i>	
How discriminative knowledge can be fully developed ...	48
What is perfect development of knowledge	48
<i>Kârikâ LXV.</i>	
Relation of Prakṛiti and Puruṣa after release	48
<i>Kârikâ LXVI.</i>	
After release, there remains still conjunction of Prakṛiti and Puruṣa	49
Their conjunction, as such, is not the cause of creation ...	49
The purpose of creation is to free Puruṣa from bondage ...	49
<i>Kârikâ LXVII.</i>	
Jīvan-mukti, or release in life, stated and explained ...	49
Perfect knowledge kills the germ of re-birth	49
The Body is sustained by Prârabdha Karma which originated it	50
Prârabdha and other kinds of Karma explained	50
<i>Kârikâ LXVIII.</i>	
When a Jīvan-mukta is finally released	50
<i>Kârikâ LXIX.</i>	
The origin of the Sâṃkhya Śâstra is from Kapila	51
<i>Kârikâ LXX.</i>	
The tradition of the Sâṃkhya Śâstra:	51
Kapila taught it to Asuri, and Âsuri to Pañchaśikha ...	51
Pañchaśikha elaborated it in various ways	51
<i>Kârikâ LXXI.</i>	
How Iśvarakriṣṇa got it	52
The Sâṃkhya-Kârikâ is a compendium of the original Śâstras ...	52
<i>Kârikâ LXXII.</i>	
The Sâṃkhya-Kârikâ is also called the Saptati or Of Seventy verses	53
The Sâṃkhya-Pravachana-Sûtram is also called the Ṣaṣṭi-Tantra or Of sixty Topics	53
The Saptati compared with the Ṣaṣṭi-Tantra	53
The sixty topics enumerated	53

THE SÂMKHYA-KÂRIKÂ.

The Sâmkhya is the only means of the Supreme Good.

दुःखत्रयाभिघातात् जिज्ञासा तदवघातके हेतौ ।

दृष्टे सापार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

दुःखत्रयाभिघातात् Duḥkha-traya-abhighâtât, from the disagreeable occurrence, affection or action (abhighâta) of the threefold pain or causes of suffering. जिज्ञासा Jijñâsâ, the desire to know, enquiry. तदवघातके Tat-avaghâtake, preventive or counter-active thereof, *i.e.*, of the threefold pain. हेतौ Hetau, into the means. दृष्टे Dṛṣṭe, there existing visible or ordinary means. सा Sâ, it, *i.e.*, the enquiry. अपार्था Apa-arthâ, purpose-less, superfluous. चेत् Chet, if it is said. न Na, no. एकान्तात्यन्ततोऽभावात् Ekânta-atyanta-taḥ-abhâvât, because of the absence of certainty and permanency.

I. From the disagreeable occurrence of the threefold pain, (proceeds) the enquiry into the means which can prevent it; nor is the enquiry superfluous because ordinary (means) exist, for they fail to accomplish certain and permanent prevention of pain.

ANNOTATION.

1. Wise men want to demonstrate that which, by being known, would accomplish the Supreme Good. Knowledge about the subject matter of the proposed Śâstra is the means of accomplishing the Supreme Good. The present Kârikâ, therefore, introduces an enquiry into that subject.—Vâchaspati Mîsra's *Tattva-Kaumudî*.

2. The subject-matter of the Sâmkhya System comprises the well-known Twenty-five Tattvas or Principles, from the knowledge of which results the destruction of the three kinds of pain. Cf. Gauḍpâda's *Bhâṣyam*.

3. The Supreme Good is Mokṣa or Release which consists in the permanent impossibility of the incidence of pain in any form whatever, that is, in recovering that state of the pristine purity of the Self in which the occurrence of pain is impossible, in other words, in the realisation of the Self as Self pure and simple.

4. Pains, according to the place of their origin, are divided primarily into two classes : internal and external. Internal pains, again, are either bodily or mental. These are called *Ādhyātmika* or intra-organic. External pains are either *Ādhibhautika* or caused by created beings, namely, man, beast, bird, reptile, and the immobile, or *Ādhidaivika* or caused by supernatural agencies, such as *Yakṣa*, *Rākṣasa*, *Vinâyaka*, etc. Now, pain, such as it is, cannot be ignored, because it is experienced by every individual being.

5. Pain is not a condition of the pure Self. It resides in the Internal Instrument of Action and Cognition, that is, the inner sense, or *Buddhi*, and is a particular modification of that component element of it which is called *Rajas*. "*Abhigāta*" is the contact of the power of Sentiency with pain as an object of disagreeable sensation.

6. It may be objected that when such obvious remedies as medicines, desirable objects, skill in political arts and sciences, employment of gems and charms, etc., for the alleviation and removal of pain, do exist, whilst the knowledge of the *Tattvas* is difficult of attainment and to be acquired only by long study and traditional tuition through many generations, the investigation proposed is needless. To this, the answer is that the obvious means are neither *Ekānta* or absolute, nor *Atyanta* or final ; that is, there is in them no certainty of the cessation of pain nor of the non-recurrence of pain that has ceased. Therefore, the good accomplished by them is not the Supreme Good. The means of accomplishing the Supreme Good must possess these two properties. Such a means is the knowledge of the *Tattvas*. The enquiry, therefore, is certainly not needless.

7. But our opponent may contend that, though the obvious means may fail, still there are means declared in the Vedas, which bring about absolute and final cessation of pain, and that, consequently, the proposed enquiry is quite superfluous. Accordingly, the next *Kārikā* declares :

Scriptural, like ordinary, means are defective.

दृष्टवदानुश्रविकः सह्यविशुद्धिज्ञयातिशययुक्तः ।

तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥ २ ॥

दृष्टवत् *Dṛiṣṭa-vat*, like the ordinary (means). अनुश्रविकः *Ānuśravikaḥ*, the revealed, Vedic, scriptural. सः *Saḥ*, it, *i.e.*, the Vedic means. हि *Hi*, for. अविशुद्धिज्ञयातिशययुक्तः *A-viśuddhi-kṣaya-atīśaya-yuktaḥ*, attended with impurity, waste, and excess. तद्विपरीतः *Tat-viparītaḥ*, the opposite thereof, *i.e.*, of ordinary and scriptural means. श्रेयान् *Śreyān*, preferable. व्यक्ताव्यक्तज्ञविज्ञानात् *Vyakta-a-vyakta-jñā-vijñānāt*,

as it consists in discriminative knowledge of the Manifest, the Unmanifest, and the Knower.

II. Like the ordinary, is the scriptural. (means ineffectual), for it is attended with impurity, waste, and excess. (The means which is) the opposite of both is preferable, as it consists in a discriminative knowledge of the Manifest, the Unmanifest, and the Knower.

ANNOTATION.

8. "Scriptural" here refers to the rituals laid down in the Vedas, and not to their Jñāna-Kāṇḍa portion, for Discriminative Knowledge also is enjoined in them.

The scriptural means are, e.g., the drinking of the Soma juice, performance of sacrifices such as the Jyotiṣṭoma, the Aśvamedha, etc. They are "impure" from sacrifice of animals, etc. The result produced by them is liable to "waste," for even heaven and the gods pass away in course of time. They are also unequal in the distribution of their rewards.

9. The "opposite of both" that is, that which is absolute and final in its result, and is free from impurity, deficiency, and inequality. Such a means is the discriminative knowledge of Prakṛiti and Puruṣa.

10. "Vijñāna" means knowledge of discrimination. Knowledge of the Manifest leads to the knowledge of its cause, the Unmanifest. And knowledge of both as existing for the sake of another, leads to the knowledge of the Self. The Manifest begins with Mahat and includes Ahaṁkāra, the five Tan-mātras, the eleven Indriyas, and the five Great Elements. The Unmanifest is the Pradhāna, i.e., Prakṛiti. The Knower is Puruṣa. These are the Twenty-five Tattvas.

11. The mutual differences of the Manifest, the Unmanifest, and the Knower are declared in the next Kārikā.

The Manifest, the Unmanifest, and the Knower distinguished.

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।

षोडशकस्तु विकारः न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

मूलप्रकृतिः Mūla-prakṛitiḥ the root-evolvent. अविकृतिः A-vikṛitiḥ, non-evolute.
महदाद्याः Mahat-ādyāḥ, Mahat, etc. प्रकृतिविकृतयः Prakṛiti-vikṛitayaḥ, evolvent-evolutes.
सप्त Sapta, seven. षोडशकः Ṣoḍaśakaḥ, sixteen. तु Tu, merely. विकारः Vikāraḥ,
evolute. न Na, not. प्रकृतिः Prakṛitiḥ, evolvent. न Na, not. विकृतिः Vikṛitiḥ, evolute.
पुरुषः Puruṣaḥ, Puruṣa.

III. The Root Evolvent is no evolute ; Mahat, etc., are the seven evolvent-evolutes ; the sixteen are mere evolutes ; (that which is) neither evolvent nor evolute, is Puruṣa.

12. By "Prakṛiti" is meant that which procreates or evolves—the Pradhāna, that is, that in which all things are contained, and in its general significance, it denotes that which becomes the material cause of another Tattva.

13. The Root Evolvent is the state of equipoise of Sattva, Rajas, and Tamas. It has no root of its own and is the root of all things. Hence it is not a product. To imagine a root for the Root Evolvent would entail infinite regression.

14. Evolvent-Evolutes : Mahat springs from the Pradhāna and, in its turn, gives rise to Ahaṁkāra ; Ahaṁkāra, in its turn, to the Tan-mātras of Sound, Touch, Smell, Form, and Taste ; and these, in their turn, respectively to the gross elements of Ether, Air, Earth, Fire, and Water.

15. It is next to be considered how the existence of the Tattvas described above can be rationally established. The causes of cognition and non-cognition are, therefore, expounded in the following four Kārikās.

Sources of knowledge enumerated.

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।

त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि ॥ ४ ॥

दृष्टम् Dṛiṣṭam, the seen, sensuous, perception. अनुमानम् Anumānam, inference. आप्तवचनं Āpta-vachanam, statement of trustworthy persons. च Cha, and. सर्वप्रमाणसिद्धत्वात् Sarva-pramāna-siddha-tvāt, because all proofs are established. त्रिविधं Tri-vidham, threefold. प्रमाणम् Pramānam, proof. इष्टम् Iṣṭam, desired. प्रमेयसिद्धिः Prameya-siddhiḥ, establishment of the existence of the things to be proven, viz., the Twenty-five Tattvas. प्रमाणात् Pramānāt, from proof. हि Hi, verily.

IV. Perception, Inference, and Testimony (are the Proofs ; by these) all proofs being established, Proof is intended to be threefold. From Proof verily is the establishment of the Provables.

Perception, Inference, and Testimony defined.

प्रतिविषयाध्यवसायो दृष्टं त्रिविधमनुमानमाख्यातम् ।

तल्लिङ्गलिङ्गिपूर्वकमाप्तश्रुतिराप्तवचनन्तु ॥ ५ ॥

प्रतिविषयाध्यवसायः Prati-viṣaya-adhyaṣāyah, ascertainment of each respective object by the senses. दृष्टम् Dṛiṣṭam, perception. त्रिविधम् Trividham, threefold. अनुमानम्-

Anumānam, inference. आख्यातम् Ākhyātam, declared. तत् Tat, it. लिङ्गलिङ्गपूर्वकम् Liṅga liṅgi-pūrvakam, preceded by the mark and by that of which it is the mark. आप्तश्रुतिः Āpta-śrutih, trustworthy person and the Veda. आमवचनं Āpta-vachanam, trustworthy statement, testimony. तु Tu, while.

V. Perception is the ascertainment of each respective object (by the Senses). Inference has been declared to be threefold. It is preceded by the mark and it is preceded by the thing of which it is the mark. While Testimony is the statement of trustworthy persons and the Veda.

ANNOTATION.

16. Vâchaspati Miśra interprets "Prati-*viṣaya-adhyavaṣāyah*" as follows : *Adhyavaṣāya*, that is, the operation of *Buddhi*, in other words, cognition, based on or depending upon *Prati-*viṣaya**, that is, that which functions in regard to, that is, comes into contact with, the several objects, in other words, the Senses.

17. The same authority describes the process of perceptual cognition thus : On the modification of the Senses apprehending objects, when there takes place the subdual of the *Tamas* of *Buddhi*, there is predominance of the *Sattva*, which is variously called *Adhyavaṣāya*, *Vṛitti*, and *Jñāna*. And the favour that is hereby done to the power of intelligence, that is the fruit ; it is the consciousness of *Pramā* or Right Cognition. For the *Buddhi Tattva*, being derived from *Prakṛiti*, is unintelligent ; hence its *Adhyavaṣāya* also is unintelligent, like a jar, etc. Similarly, the other modifications of the *Buddhi Tattva*, such as pleasure, etc., also are unintelligent. While *Puruṣa*, unassociated with pleasure, etc., is intelligent. Yet he, by the falling of the shadow of cognition, pleasure, etc., reflected by those residing in the *Buddhi Tattva*, becomes, as though possessed of cognition, pleasure, etc. This is how the intelligent one is favoured. And by the falling of the shadow of intelligence, *Buddhi* and also its *Adhyavaṣāya*, though unintelligent, appear, as though intelligent.

18. *Anumāna* is inference, by means of the mark, of the thing of which it is the mark, and *vice versâ*. The Methods of Inference are either of Agreement, called *Vīta*, or of Difference, called *A-Vīta*. *A-Vīta* inference is called *Śeṣa-vat*, because it has the *Śeṣa* or the remainder or the residue as its subject matter. *E.g.*, Earth is not not-Earth, because it possesses smell. *Gauḍapāda* explains *Śeṣa-vat* to be inference in respect of the *Śeṣa* or remainder of the class ; *e.g.*, having found a drop of water taken from the sea to be salt, the saltness of the rest also is inferred.

Vâta inference is two-fold : Pûrva-vat and Sâmanyato Driṣṭa. Pûrva-vat is the inference of an individual of a genus particular instances of which have previously been seen ; e.g., the inference of fire from smoke, in a mountain, fire having previously been seen in the kitchen. Sâmanyato Driṣṭa is inference of a thing particular instances of which same kind have not previously been seen, but particular instances of a kind similar to which have previously been seen in analogous cases ; that is, in this case, the particular is not seen but the genus is seen. E.g., Karaṇa-tva or instrumentality, that is, the capability of effecting an act is, as a genus, a known thing, because it has been seen in the axe which is an instrument of cutting. But an Indriya or Power of Cognition and Action (commonly rendered as Sense Organ) does not belong to the same class as the axe, and is also not an object of perception. Now, cognition and action are acts, and as the act of cutting cannot be effected without an instrument, so the acts of cognition and action cannot be effected without some instrument. Thus is inferred the existence of the Indriyas as the Instruments of Cognition and Action.

Āpta means Āchâryas, such as Brahmâ and the rest.

Super-Sensible objects how proved.

सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रतीतिरनुमानात् ।

तस्मादपि चासिद्धं परोक्षमाप्तगमात् सिद्धम् ॥ ६ ॥

शामान्यतः Sâmanyataḥ, of the generic. तु Tu, but. दृष्टात् Driṣṭât, from the seeing. अतीन्द्रियाणां Ati-indriyâṇâṃ, of things transcending the senses. प्रतीतिः Prâtītiḥ, approach, intuition, cognition. अनुमानात् Anumānât, from inference. तस्मात् Tasmât, from that. अपि Api, even. च Cha, and also, from Śeṣa-vat inference (Vâchaspati). असिद्धं A-siddham, not-established. परोक्षं Parokṣam, super-sensuous. आप्तगमात् Āpta-âgamât, from Testimony and Revelation. सिद्धम् Siddham, proved.

VI. (Intuition of sensible things is from perception). But the intuition of super-sensible things is from Sâmanyato Driṣṭa and Śeṣa-vat Inference. And super-sensible things not established from that even, are established from Testimony and Revelation.

19. Prakṛiti and Puruṣa are not objects of perception and therefore they are unreal, argue our opponents ; for a hare's horn or a castle in the air is not perceived, because it is unreal. It is, accordingly, next pointed out that perception cannot be the sole test of reality, because there are well-known causes from which even admittedly existent things are not perceived. These causes are declared in the next Kârikâ.

Causes of failure of external perception enumerated.

अतिदूरात् सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात् ।

सौक्ष्म्याद्ब्यवधानादभिभवात् समानाभिहाराच्च ॥ ७ ॥

अतिदूरात् Ati-dûrât, from extreme distance. *N.B.*—The word Ati qualifies distance as well as all the rest. सामीप्यात् Sâmpîpyât, from nearness. इन्द्रियघातात् Indriya-ghâtât, from impairment of the senses. मनोऽनवस्थानात् Manaḥ-anavasthânât, from non-presence of mind. सौक्ष्म्यात् Saukṣmyât, from fineness. व्यवधानात् Vyavadhânât, from intervention. अभिभवात् Abhibhavât, from suppression by others. समानाभिहारात् Samâna-abhîhârât, from intermixture with likes. च Cha, and others.

VII. (Apprehension of even existing things may not take place) through extreme remoteness, nearness, impairment of the senses, non-presence of the mind, extreme fineness, intervention, suppression by other matters, intermixture with likes, and other causes.

Why Prakṛiti is not an object of perception.

सौक्ष्म्यात्तदनुपलब्धिर्नाभावात् कार्यतस्तदुपलब्धेः ।

महदादि तच्च कार्यं प्रकृतिसरूपं विरूपं च ॥ ८ ॥

सौक्ष्म्यात् Saukṣmyât, from extreme fineness. तदनुपलब्धिः Tat-anupalabdhiḥ, non-apprehension thereof, *i.e.*, of Prakṛiti. न Na, not. अभावात् Abhâvât, from non-existence. कार्यतः Kârya-taḥ, from effects. तदुपलब्धेः Tat-upalabdheḥ, because of the apprehension thereof. महदादि Mahat-âdi, Mahat and the rest. तत् Tat, that. च Cha, and. कार्यं Kâryam, effect. प्रकृतिसरूपं Prakṛiti-sarûpam, similar to Prakṛiti. विरूपं Virûpam, dissimilar. च Cha, and.

VIII. From extreme fineness is the non-apprehension of Prakṛiti, and not from her non-existence, because there is apprehension of her from the effect. And that effect is Mahat, etc., similar and dissimilar to Prakṛiti.

20. "Similar and dissimilar to Prakṛiti": for these resemblances and differences, see Kârikâs X and XI.

21. But from the effects, a mere cause or cause in the abstract is deduced, and not its nature, and, on this point, different conclusions have been arrived at by different thinkers. Thus, some Buddhists, say that the existent is produced from the non-existent; *e.g.*, from the non-existence, by destruction, of the seed is produced the sprout. 2. Some, the Vedântins, say that the effects are the Vivarta or revolution of one

single existent thing, and are not themselves ultimately real. 3. Some, the Vaiśeṣikas, Naiyāyikas, etc., say that from the existent, *i.e.*, the Ultimate Atoms, is produced the non-existent. 4. The elders, the Sâmkhyas, say that from the existent is produced the existent. Of these, on the first three alternatives, the Pradhâna is not established. For the characteristic of being the Pradhâna, *i.e.*, that in which all things are contained, and of being of the nature of Sattva, Rajas and Tamas, belonging to the Cause of the World, consists in being of the nature of Sound and all other Parîṇâma or transformations, the essences of which possess the distinctions of pleasure, pain, and bewilderment. Now, if the existent is to be produced from the non-existent, how can a non-existent, nameless, form-less cause possess the nature of Sound, etc., in the form of pleasure, etc. ? for there is no proof of the identity of nature between the existent and the non-existent. If, again, the diversity of Sound, etc., is the Vivarta of a single existent thing, still it would not follow that the existent is produced from the existent. For a one without a second cannot have identity of nature with the diversity; on the contrary, the apprehension of the non-diversity under the characteristic of the diversity is an error pure and simple. With those also, again, namely Kaṇāda, Gotama, and others, who say that it is from the existent that the non-existent is produced, the cause cannot be of the nature of the effect, because there is no proof of the unity of the existent and the non-existent. Hence there can be no proof of the Pradhâna on these theories. In order, therefore, to establish the existence of the Pradhâna, the next Kârikâ determines that the effect must be existent from before its "production."

Effects pre-exist in their causes.

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।

शक्तस्य शक्यकरणात् कारणभावाच्च सत् कार्यम् ॥ ६ ॥

असदकरणात् A-sat-a-karaṇât, from the non-effectuation of the non-existent. उपादानग्रहणात् Upâdâna-grahaṇât, from the selection of material for the effect. सर्वसम्भवाभावात् Sarva-sambhava-abhâvât, from the absence of the production of every thing by every means. शक्तस्य Śaktasya, of the competent. शक्यकरणात् Śakya-karaṇât, from the effectuation of the producible. कारणभावात् Kâraṇa-bhâvât, from the nature of the cause. सत् Sat, existent. कार्यम् Kâryam, effect.

IX. The effect is ever existent, because that which is non-existent, can by no means be brought into existence; because effects take adequate material causes; because all

things are not produced from all causes ; because a competent cause can effect that only for which it is competent ; and also because the effect possesses the nature of the cause.

ANNOTATION.

22. That which is non-existent, etc. : e.g. a hare's horn.

Effects take, etc. : Oil, for instance, can be produced from mustard seeds, but not a piece of cloth.

All things are not produced, etc. : Did effects not pre-exist in their causes, then, in mustard seeds, for example, there would be non-existence of a piece of cloth, a jar, in fact, of every other thing as well as of oil, and it would be quite as easy to produce a piece of cloth, a jar, and all the rest from them as it is to produce oil. But such is not the case.

A competent cause can effect, etc. : Competency means potentiality, the unmanifested state of the effect. A lump of clay, for instance, is potentially a jar ; in it the jar lies hidden, unmanifested ; it is manifested in the form of the jar by the operation of the potter.

The effect possesses the nature, etc. : The colour, weight, touch, etc. of a piece of cloth for instance, are the colour, weight, touch, etc., of the threads from which it is made. This could not have been so, were not cause and effect identical in essence.

The Manifest and the Unmanifest contrasted.

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् ।

सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥ १० ॥

हेतुम् Hetu-mat, possessing or depending on a cause. अनित्यम् A-nityam, non-eternal, perishable. अव्यापि A-vyāpi, unpervading, finite. सक्रियम् Sakriyam, mobile, mutable. अनेकम् Anekam, multitudinous, manifold. आश्रितं Āsritam, supported, dependent. लिङ्गम् Liṅgam, mergent, mark. सावयवं Sāvayavam, made up of parts. परतन्त्रं Para-tantram, subordinate. व्यक्तं Vyaktam, the manifested. विपरीतम् Viparitam, the reverse. अव्यक्तम् A-Vyaktam, the unmanifested.

X. The Manifest is producible, non-external, non-pervading, mobile, multiform, dependent, (serving as) the mark (of inference), a combination of parts, subordinate. The Unmanifest is the reverse (of this).

ANNOTATION.

23. *Sakriya*, migratory : Buddhi and the rest leave, one after another, bodies which they had taken up and enter into other bodies : this is their movement. The movement of the Body, Earth, etc., is indeed well-known.

Aneka, multitudinous : There are as many of them as there are Puruṣas ; Earth and the rest also are multiplied according to the differences of Bodies, jars, etc.

Āśrita, supported : They are supported by their respective causes.

Liṅga, mergent, mark : Buddhi and the rest are marks of the Pradhâna. Gauḍapâda explains the word to mean "subject to dissolution." At the time of the Dissolution the five Great Elements merge into the Tanmâtras, and these together with the eleven Indriyas, into Ahaṃkāra, and this, into Buddhi ; and that merges into the Pradhâna.

Paratantra, subordinate : Buddhi, for instance, when it has to produce its own effect, namely, Ahaṃkāra, has to draw upon Prakṛiti ; otherwise, being weak or exhausted, it will not be able to produce Ahaṃkāra. Similarly, by Ahaṃkāra and the rest also is awaited the inflow of Prakṛiti in the production of their own effects.

24. *Viparîta*, reverse : The Unmanifest is causeless, eternal, all pervading, motion-less, single, self-sustained, the subject of the mark or non-mergent, part-less, and supreme.

The Manifest, the Unmanifest and the Knower contrasted and compared.

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।

व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ ११ ॥

त्रिगुणम् Tri-guṇam, having or constituted by the three Guṇas, viz., Sattva, Rajas, and Tamas. अविवेकि A-viveki, non-discriminative. विषयः Viṣayaḥ, objective. सामान्यम् Sāmānyam, common. अचेतनं A-chetanam, non-intelligent. प्रसवधर्मि Prasavadharmi, prolific. व्यक्तं Vyaktam, the Manifest. तथा Tathâ, so. प्रधानं Pradhânam, the Pradhâna, Prakṛiti. तद्विपरीतः Tat-viparîtaḥ, the reverse of this. तथा Tathâ, so. च Cha, yet. पुमान् Puman, Puruṣa.

XI. The Manifest is constituted by the three Guṇas, is non-discriminative, objective, common, non-intelligent, prolific. So is also the Pradhâna. Puruṣa is the reverse of them both (in these respects), and yet is similar (to the Pradhâna and also to the Manifest in those other respects mentioned in the preceding Kârikâ.)

ANNOTATION.

25. *A-viveki* : Just as the Pradhâna is not discriminated from itself, even so are not Mahat and the rest also discriminated from the Pradhâna, because of their essential identity. Or, A-viveka is to create by uniting

together, for none of them singly are capable of producing their own effects, but, on the contrary, only by uniting together.

Viṣaya : because it is the Object as distinguished from the Subject, to be apprehended and made use of by all Puruṣas alike.

26. *Tathâ cha*, and yet is similar : that is, as the Pradhâna is, in the preceding Kârikâ, declared to be without cause, etc., such is Puruṣa. Thus, “ * * * The Manifest is multitudinous ; the Unmanifest is single ; so is Puruṣa also single. * * * ” (*Gauḍapâda*). “ But when similarity to the Pradhâna belongs to Puruṣa in respect of non-causability, eternity, etc., and likewise multiplicity is his similarity to the Manifest, how is it said that ” the reverse of them both is Puruṣa ? To this, it is replied : *Tathâ cha* : *Cha* has the sense of *Api*, even, yet ; although there is similarity in respect of non-causability, etc., yet he possesses dissimilarity in respect of not being constituted by the three *Guṇas*, etc. Such is the meaning ” (*Vâchaspati Miśra*). “ The *S. Chandrikâ* confirms the interpretation : ‘ The phrase *tathâ cha* implies that (soul) is analogous to the undiscrète principle in non-causability and the rest, and analogous to discrète principles in manifold enumeration.’ This is, in fact, the *Sâmkhya* doctrine, as subsequently laid down by the text, ver. 18, and is conformable to the *Sûtra* of *Kapila* ; ‘ Multitude of souls is proved by variety of condition ’ : that is, ‘ the virtuous are born again in heaven, the wicked are regenerated in hell ; the fool wanders in error, the wise man is set free.’ Either, therefore, *Gauḍapâda* has made a mistake, or by his *eka* is to be understood, not that soul in general is one only, but that it is single, or several, in its different migrations ; or, as *Mr. Colebrooke* renders it (*R.A.S. Trans. vol. I. p. 31*) ‘ individual.’ So in the *Sûtras* it is said ‘ that there may be various unions of one soul, according to difference of receptacle, as the etherial element may be confined in a variety of vessels.’ This singleness of soul applies therefore to that particular soul which is subjected to its own varied course of birth, death, bondage, and liberation ; for, as the commentator observes, ‘ one soul is born, not another (in a regenerated body)’ The singleness of soul, therefore, as asserted by *Gauḍapâda*, is no doubt to be understood in this sense.” (*Wilson*).

Characteristics of the Guṇas described.

प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।

अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ॥ १२ ॥

प्रीत्यप्रीतिविषादात्मकाः : *Prīti-aprīti-viśāda-ātmakāḥ*, of the nature of pleasure, pain and dulness. प्रकाशप्रवृत्तिनियमार्थाः : *Prakāśa-pravṛitti-niyama-arthāḥ* adapted to serving

the purpose of, or capable of causing, illumination, activity, and, restraint. अन्यान्याभिमवाश्रयजननक्रियुनवृत्तयः : Anya-anya-abhibhava-âsraya-janana-mithuna-vrittayah, having mutual domination, dependence, production, consociation, and co-existence. Vâchaspati does not consider the term Vritti as a distinct condition ; he interprets it as Kriyâ, act, operation or function, and compounds it with each of the foregoing terms. च Cha, and. गुणः : Guṇâḥ, the Guṇas.

XII. The Guṇas possess the nature of pleasure, pain and dulness ; serve the purpose of illumination, activity, and restraint ; and perform the function of mutual domination, dependence, production, and consociation.

ANNOTATION.

27. Possess the nature, etc : Hereby the intrinsic forms of the Guṇas Sattva, Rajas, and Tamas are declared. The force of the word Âtmâ, nature, is that it is a reply to those who think that pleasure is nothing but absence of pain, and that pain is nothing but absence of pleasure. For Âtmâ denotes being, something positive, and is a negation of non-being.

28. Serve the purpose, etc : Hereby the purposes served by the Guṇas respectively are declared. Artha means *prayojana* or purpose. Gaudapâda interprets the term in the sense of competency, fitness, capability.

29. Perform the functions, etc : Hereby the various operations of the Guṇas are declared.

Dependence : Although dependence, that is, co-existence by the relation of the container and the contained is not possible, still that is the support of that, the operation of which depends upon it. Thus, Sattva, by resting on activity and restraint, subserves Rajas and Tamas with illumination ; Rajas, by resting on illumination and restraint, subserves Sattva and Tamas with activity ; Tamas, by resting on illumination and activity, subserves Sattva and Rajas with restraint.

Production : Production is transformation, and it is of the same form as the Guṇas ; hence causability is not entailed, owing to the absence of a cause which is a different Tattva. Neither is non-eternality entailed, owing to the absence of dissolution into a different Tattva.

Consociation : That is, the Guṇas are constant companions of one another.

Co-existence is explained by Gaudapâda thus : As a beautiful and amiable woman, who is a source of delight to every one else, is the cause

of misery to the other wives of her husband, and of bewilderment to the dissolute ; so does Sattva produce the functions of Rajas and Tamas. As a king, assiduous in protecting his people, and curbing the profligate, is the cause of happiness to the good, of misery and mortification to the wicked ; so does Rajas produce the functions of Sattva and Tamas. Similarly, Tamas produces the functions of Sattva and Rajas, as clouds, overshadowing the heavens, cause delight upon earth, animate by their rain the active labours of the husbandman, and overwhelm absent lovers with despair. In this manner, the Guṇas perform the functions of one another.

The Co-operation of the Guṇas explained.

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।

गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ १३ ॥

सत्त्वं Sattvam, sattva. लघु Laghu, alleviating, light. प्रकाशकम् Prakāśakam, enlightening, illuminating. इष्टम् Iṣṭam, desired, considered. उपष्टम्भकम् Upaṣṭam-bhakam, urgent, exciting. चलं Chalam, versatile, restless. च Cha, and. रजः Rajah, rajas. गुरु Guru, heavy. वरणकम् Varāṇakam enveloping, covering, obscuring. एव Eva, to be sure. तमः Tamah, tamas. प्रदीपवत् Pradīpa-vat, like a lamp. च Cha, and. अर्थतः Artha-taḥ, for a purpose. वृत्तिः Vṛtitiḥ, function, operation.

XIII. Sattva is considered to be light and illuminating, and Rajas, to be exciting and restless, and Tamas, to be indeed heavy and enveloping. Like a lamp (consisting of oil, wick, and fire), they co-operate for a (common) purpose (by union of contraries).

ANNOTATION.

30. Contraries need not necessarily oppose and counteract one another. As co-operation of contraries for a common purpose is seen in the case of a lamp, even so is it the case with the Guṇas which co-operate with one another to serve a common purpose, viz., the experience and release of Puruṣa.

31. Granted, one may say, that non-discriminateness, etc., are proved by perception in the case of Earth, etc., which are objects of perception ; but how can Sattva, etc., which are not objects of perception, be said to be non-discriminative, objective, common, non-intelligent, and prolific (Kārikā XI)? To this, the reply is given in the next Kārikā.

Proof of the properties of the Unmanifest.

अविवेक्यादेः सिद्धिस्तैगुण्यात्तद्विपर्ययाभावात् ।

कारणगुणात्मकत्वात् कार्यस्य अव्यक्तमपि सिद्धम् ॥१४॥

अविवेक्यादेः A-viveki-âdeh, of non-discriminativeness, etc. सिद्धिः Siddhih, proof. तैगुण्यात् Traiguṇyât, from their being constituted by the three Guṇas or from their manifesting the three qualities of pleasure, pain, and dulness. तद्विपर्ययाभावात् Tat-viparyaya-abhâvât, from the absence of non-discriminativeness, etc., in the reverse thereof; *i.e.*, of the Manifest and the Unmanifest, *i.e.*, Puruṣa; from the absence of the reverse of Traiguṇya in the Unmanifest; from the absence of the divergence or non-concomitance or disagreement between the properties in question and the Manifest and the Unmanifest or the Unmanifest only. कारणगुणात्मकत्वात् Kâraṇa-guṇa-âtmaka-tvât, from the effect's containing the attributes of the cause. कार्यस्य Kâryasya, of the effect. अव्यक्तम् A-Vyaktam, the Unmanifest. अपि Api, also. सिद्धम् Siddham, proved, established.

XIV. The proof of non-discriminativeness, and the rest (in the Manifest and the Unmanifest) is from their being constituted by the three Guṇas and from absence of their non-concomitance. From the effect possessing the attributes of the cause is proved the Unmanifest also.

ANNOTATION.

32. According to Vâchaspati, the proof of non-discriminativeness and the rest is by the method of agreement, thus :—

Whatever possesses pleasure, pain, and dulness, is non-discriminative, etc.,

As, for instance, are the objects of the senses ;

Prakṛiti, Mahat, etc., possess pleasure, pain, and dulness ;

They are, therefore, non-discriminative, etc :

and also by the method of difference, thus :—

Whatever is not non-discriminative, etc., does not possess pleasure, pain and dulness,

As, for instance, is the case with Puruṣa.

But Prakṛiti, Mahat, etc., possess pleasure, pain, and dulness ;

They are, therefore, not-non-discriminative, etc.

But the proof of these attributes must be subject to the proof of their alleged substratum. How then is this, namely, the Pradhâna proved? Thus : The effect characterised as Mahat, etc., possessing the form of pleasure, pain, and dulness, must have the nature or essence of pleasure,

pain, and dulness inhering in its own cause ; so that its cause, possessing the nature of pleasure, pain, and dulness, that is, the Pradhāna Unmanifest, is established.

33. Gauḍapāda's interpretation is different from the above. According to him, the properties of non-discriminateness, etc., are proved in the Manifest from their being constituted by the three Guṇas, through the absence of divergence, that is, because the properties of non-discriminateness, etc., have never been found except in conjunction with the property of being constituted by the three Guṇas. And their existence in the Unmanifest is proved from the absence of divergence, that is, from the invariable and universal concomitance of the Manifest and the Unmanifest : just as, wherever there is the cloth, there are the yarns ; similarly whoever sees the Manifest, sees the Unmanifest as well ; and also from the effect possessing the nature of the cause : thus, from the effect, *viz.*, Mahat and the rest which are non-discriminative, objective, common, non-intelligent, and prolific, is proved that their cause, namely, the Unmanifest, possesses the same properties.

Proof of the Unmanifest.

भेदानां परिमाणात् समन्वयात् शक्तिः प्रवृत्तेश्च ।

कारणकार्यविभागादविभागाद् वैश्वरूपस्य ॥ १५ ॥

कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।

परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् ॥ १६ ॥

भेदानां Bhedānām, of differentiated particulars, specific objects, of the evolutes, Mahat and the rest. परिमाणत् Parimāṇât, from finiteness, measurableness. समन्वयात् Samanvayât, from homogeneity, agreement. शक्तिः Sakti-ṭaḥ, from power. प्रवृत्तेः Pravṛtiteḥ, from activity, from production. च Cha, and. कारणकार्यविभागात् Kāraṇa-kārya-bibhāgât, from differentiation of cause and effect. अविभागात् A-vibhāgât, from non-differentiation, from reunion. वैश्वरूपस्य Vaisvarūpasya, of the formal Universe. कारणम् Kāraṇam, cause. अस्ति Asti, exists. अव्यक्तं A-Vyaktam, Unmanifest. प्रवर्तते Pravartate, energises, operates. त्रिगुणतः Tri-guṇa-ṭaḥ, through or of the three Guṇas, Sattva, Rajas, and Tamas. समुदयात् Sam-udayât, through combination, co-operation. च Cha, and. परिणामतः Pariṇāma-ṭaḥ, through transformation. सलिलवत् Salila-vaṭ, like water. प्रतिप्रतिगुणाश्रयविशेषात् Prati-prati-guṇa-âśraya-viśeṣât, through differences according to the differences of the several receptacles of the Guṇas, or differences created by the Guṇas severally based on the principal Guṇa.

XV-XVI. Of the particulars (*e.g.*, Mahat and all the rest down to the earth), there exists an Unmanifest cause :

because the particulars are finite ; because they are homogeneous ; because production is through power ; because there is differentiation of effect from cause or difference of cause and effect ; and because there is reunion of the multi-form effect with the cause.

It operates, in the form of the three Guṇas and by combination, undergoing transformation, (diversified) according to the differences severally of the other Guṇas depending on the principal Guṇa.

ANNOTATION.

34. Because they are homogeneous : Homogeneousness is the possession of a common form among a number of distinct individuals. The presence of a common form infers a common origin.

Because production is through power : Power inhering in the cause is nothing but the unmanifested state of the effect.

Differentiation and reunion : Discrete products of every sort of form from Mahat down to a jar, for instance, successively rise from their causes at the time of creation and disappear into them at the time of destruction and universal dissolution. The ultimate points in the process of evolution and involution are one and the same. It is the absolute unmanifested state of a single entity. It is called the Unmanifest, the Pradhāna and Prakṛiti.

35. It operates etc. : The Guṇas of which the nature is to undergo transformation, never rest, even for a moment, without transforming themselves. Their transformation may be homogeneous or heterogeneous. Homogeneous transformation takes place during Pralaya or the period of latency intervening Creation and Dissolution, when Sattva transforms as Sattva, Rajas as Rajas, and Tamas as Tamas. Such is the meaning of the phrase Tri-guṇa-taḥ, in the form of the three Guṇas severally. Heterogeneous transformation takes place during Creation and Dissolution. For this, combination of the Guṇas with one another in different proportions is necessary. Such combination is rendered possible by the diversified activity of the Guṇas in the evolution of Mahat and all the rest, of which each successive one is more and more specified than, and differentiated from, its predecessor. And this differentiation is brought about by the difference in the ratio in which the subsidiary Guṇas combine and co-operate with the principal Guṇa. Thus, as regards the eleven Indriyas

and the five Tan-mâtras, while Rajas is equally operative in the evolution of both, the former arise from Ahamkâra in which Sattva is predominant and Tamas is dormant ; whereas the latter arise from Ahamkâra in which Tamas is predominant and Sattva is dormant.

Salila-vat : As simple water shed by the clouds, coming into contact with various situations, is modified as sweet, sour, bitter, pungent, or astringent, in the character of the juice of the cocoa-nut, palm, bel, karanja, amalaka, wood-apple, etc.

Proof of Puruṣa.

संघातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।

पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ १७ ॥

संघातपरार्थत्वात् Saṅghâta-para artha-tvât, since an aggregate or structure of manifold parts into one whole is for the sake of another of a different character त्रिगुणादिविपर्ययात् Tri-Guṇa-âdi-viparyayât, since there must exist an entity in which there is the reverse of the properties of being constituted by three Guṇas, and the rest mentioned in Kârikâ XI. अधिष्ठानात् Adhiṣṭhânât, since there must be superintendence over Buddhi and other products of the Guṇas. पुरुषः Puruṣaḥ Puruṣa. अस्ति Asti, exists. भोक्तृभावात् Bhoktri-bhâvât, since there must be an experiencer of pleasure and pain. कैवल्यार्थं Kaivalya-artham, for the sake of isolation. प्रवृत्तेः Pravṛtṭeḥ, since activity is. च Cha, and.

XVII. Puruṣa exists : since the aggregate must be for the sake of the non-aggregate ; since there must exist an entity in which the properties of being constituted by the three Guṇas and the rest do not appear ; since there must be a superintendent ; since there must be an experiencer ; and since activity is for the sake of abstraction.

ANNOTATION.

36. Since there must exist an entity, etc. : Hereby is prevented the inference of an aggregate by the aggregate. For all aggregates possess the three Guṇas, whereas Puruṣa is free from them, as declared in Kârikâ XI. Therefore, the entity for which the aggregate is, must be a non-aggregate. And Puruṣa is a non-aggregate.

Proof of Multiplicity of Puruṣa.

जननमरणकरणानां प्रतिनियमादयुगपत् प्रवृत्तेश्च ।

पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ १८ ॥

जननमरणकरणानां Janana-marana-karaṇânâm, of birth, death, and the instrument of cognition and action. प्रतिनियमात् Prati-niyamât, individual allotment. अयुगपत्

A-yugapat, non-simultaneous. प्रवृत्तेः Pravṛtiteḥ, from activity or occupation. च Cha, and. पुरुषबहुत्वे Puruṣa-bahu-tvaṃ, multiplicity of Puruṣas. सिद्धं Siddham, established. त्रैगुण्यविपर्ययात् Traiguṇya-viparyayât, from absence of the condition of the three Guṇas, from diverse modification of the three Guṇas. च Cha, and. एव Eva, verily.

XVIII. From the individual allotment of birth, death and the Instruments, from non-simultaneous activity (towards the same end), and from the diverse modification of the three Guṇas, multitude of Puruṣas is verily established.

ANNOTATION.

37. Birth consists in conjunction with body, Indriya, Manas, Ahaṃkāra, Buddhi, and experience, and death consists in their abandonment. So that they do not entail the transformation of Puruṣa. The distribution of body and the rest, which is different in each individual case, must imply a plurality of Puruṣas, as, otherwise, on the birth of one, all would be born and on the death of one, all would die.

Non-simultaneous activity towards the same end : as, e.g., some are busy with virtuous, others with vicious, actions ; some cultivate dispassion, others knowledge.

Diverse modification of the three Guṇas : thus, though birth is common to all, one possessing Sattva is happy, another possessing Rajas, is wretched, and a third possessing Tamas, is dull.

Proof of the Nature of Puruṣa.

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।

कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥ १६ ॥

तस्मात् Tasmât, from that. च Cha, and. विपर्यासात् Viparyâsât, from contrast, divergence. सिद्धं Siddham, proved. साक्षित्वं Sākṣi-tvaṃ, to be the witness. अस्य Asya, of this. पुरुषस्य Puruṣa-sya, of Puruṣa. कैवल्यं Kaivalyaṃ, aloneness, solitariness. माध्यस्थ्यं Mādhyasthyaṃ, indifference, to be the bystander. द्रष्टृत्वम् Draṣṭṛi-tvaṃ, to be the spectator. अकर्तृभावः A-karṭṛi-bhâvaḥ, non-agent-ship. च Cha, and.

XIX. And from that contrast it is proved that this Puruṣa is witness, solitary, indifferent, spectator, and non-agent.

ANNOTATION.

38. That contrast : that is, Puruṣa is not constituted by the three Guṇas, is discriminative, is not objective but subjective, is not common, is intelligent, and is not prolific (see Kârikâ XIV).

Because he is intelligent and subjective, he is spectator and witness. A witness is one to whom objects are shown. Prakṛiti exhibits herself to Puruṣa.

From his not being constituted by the three Guṇas follow his solitariness and indifference. For solitariness consists in the absolute non-existence of the three sorts of pain, and indifference denotes absence of love for pleasure and hate for pain. But pleasure and pain are properties of the three Guṇas. And because Puruṣa is not constituted by the three Guṇas, he is absolutely free from pleasure, pain and bewilderment.

And since he is discriminative and non-prolific, he is not the agent.

But if Puruṣa is a non-agent, how does he make determination? as I will perform acts of merit, I will not perform acts of demerit: hence Puruṣa must be the agent; neither is Puruṣa the agent;—thus there is, may say our opponent, defect in both the theories. Accordingly, the seeming agency of Puruṣa is explained in the next Kârikâ.

The agency of Puruṣa is not real, but fictitious.

तस्मात्तत्संयोगादचेतनं चेतनावदिव लिङ्गम् ।

गुणकर्तृत्वे च तथा कर्तेव भवत्युदासीनः ॥ २० ॥

तस्मात् Tasmât, therefore. तत्संयोगात् Tat-samyogât, from conjunction therewith, i.e., with the intelligent Puruṣa. अचेतनं A-chetanaṃ, the non-intelligent. चेतनावत् Chetanâ-vat, possessing intelligence. इव Iva, like, as if. लिङ्गम् Liṅgam, the effect, Mahat and the rest. गुणकर्तृत्वे Guṇa-kartri-tve, in the case of the agency of the Guṇas. च Cha, and. तथा Tathâ, likewise. कर्ता Kartâ, agent. इव Iva, like, as if. भवति Bhavati, becomes. उदासीनः Udâsînaḥ, indifferent, i.e., Puruṣa.

XX. Therefore (the inference that intelligence and agency belong to one and the same subject is a mistake.) Through conjunction with Puruṣa, the non-intelligent Effect appears as if it were intelligent, and although agency is of the Guṇas, the indifferent (Puruṣa) appears, in the same way, as if he were the agent.

39. Liṅgam here denotes Mahat, Ahaṃkāra, Manas and the five Tan-mâtras. See Kârikâ XL.

40. The confusion then is due to the conjunction of Prakṛiti and Puruṣa. And conjunction means mutual approach and co-operation,

which necessarily pre-supposes some object or purpose to be achieved. That purpose can be nothing but mutual benefit, as declared in the following Kârikâ.

Object of the conjunction of Puruṣa and Prakṛiti.

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।

पङ्गवन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥

पुरुषस्य Puruṣa-sya, of Puruṣa. दर्शनार्थं Darśana-arthaṃ, for the sake of seeing or exhibition. कैवल्यार्थं Kaivalya-arthaṃ, for the sake of separation. तथा Tathâ, likewise. प्रधानस्य Pradhâna-sya, of the Pradhâna. पङ्गवन्धवत् Paṅgu-andha-vaṭ, like that of the halt and the blind. उभयोः Ubhayoḥ, of both. अपि Api, also. संयोगः Saṃyogaḥ, conjunction. तत्कृतः Tat-kṛitaḥ, originated by that, i.e., conjunction. सर्गः Sargaḥ, creation, evolution.

XXI. The conjunction of Puruṣa and the Pradhâna is, like that of the halt and the blind, for mutual benefit, that is, for the exhibition of the Pradhâna to Puruṣa and for the isolation of Puruṣa. From this conjunction proceeds Creation.

ANNOTATION.

41. The halt and the blind : "As a lame man and a blind man, deserted by their fellow-travellers, who, in making their way with difficulty through a forest, had been dispersed by robbers, happening to encounter each other, and entering into conversation so as to inspire mutual confidence, agreed to divide between them the duties of walking and of seeing; accordingly the lame man was mounted on the blind man's shoulders, and was thus carried on his journey, whilst the blind man was enabled to pursue his route by the directions of his companion. In the same manner, the faculty of seeing is in soul, not that of moving; it is like the lame man : the faculty of moving, but not of seeing, is in nature; which resembles, therefore, the blind man. Further, as a separation takes place between the lame man and the blind man, when their mutual object is accomplished, and they have reached their journey's end, so nature, having effected the liberation of soul, ceases to act; and soul, having contemplated nature, obtains abstractedness; and, consequently, their respective purposes being effected, the connexion between them is dissolved."—Gauḍapâda's Bhâṣya, translated by Wilson.

The Evolutions of Prakṛiti and the order of their evolution stated.

प्रकृतेर्महांस्ततोऽहंकारस्तस्माद्गणश्च षोडशकः ।

तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥

प्रकृतेः Prakṛiteḥ, from Prakṛiti. महान् Mahān, Mahat. ततः Tataḥ, thence, from Mahat. अहंकारः Ahaṁkārah, Ahaṁkāra. तस्मात् Tasmāt, therefrom, from Ahaṁkāra. गणः Gaṇaḥ, set, group, series. च Cha, and. षोडशकः Ṣoḍaśakaḥ, sixteenfold. तस्मात् Tasmāt, from that. अपि Api, again. षोडशकात् Ṣoḍaśakāt, from sixteenfold. पञ्चभ्यः Pañcha-bhyaḥ, from the five. पञ्च भूतानि Pañcha bhūtāni, the five gross elements.

XXII. From Prakṛiti (evolves) Mahat; thence, Ahaṁkāra; and from this, the sixteenfold set; from five, again, among the sixteenfold, the five Elements.

ANNOTATION.

42. The sixteenfold set: that is, the eleven Indriyas and the five Tan-mâtras. From five, etc.: that is, from the lower five among the sixteen, that is, the five Tan-mâtras.

Five Elements: viz., Ether, Air, Fire, Water and Earth.

43. The synonyms of Prakṛiti are Pradhâna, that in which all things are contained, Brahmâ, that which expands, A-vyakta, the unmanifest, Bahu-dhânaka, that in which manifold things are contained, Mâyâ, that which measures or limits.

The synonyms of Mahat are Buddhi, that which makes things known, Âsurî, probably Chheda-bheda-âdi-âtmikâ as in the medical science, that is, that which causes separation, differentiation, etc., Mati, that by which things are understood, Khyâti, that by which things are manifested, Jñânâ, that by which knowledge is acquired, Prajñâ, that by which perfect knowledge is obtained.

The synonyms of Ahaṁkāra are Bhûta-âdi, the origin of the Bhûtas or elements, Vaikṛita, the modified, Taijasa, partaking of Tejas, i.e., Rajas, Abhimâna, self-consciousness.

By Tattva is meant the Tva, i.e., condition or existence of Tat, or that by which all the three worlds are pervaded. Prakṛiti, Mahat, Ahaṁkāra, Manas, the Indriyas, the Tan-mâtras and the Elements are then the physical and metaphysical existences, realities, or principles pervading all the three worlds.

Buddhi and its modifications described.

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् ।

सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् ॥ २३ ॥

अध्यवसायः Adhyavasāyah, ascertainment. बुद्धिः Buddhiḥ, Mahat, Buddhi. धर्मः Dharmah, virtue, merit. ज्ञानं Jñānam, knowledge. विरागः Virāgaḥ, dispassion. ऐश्वर्यम् Aisvāryam, lordliness, power. सात्त्विकम् Sâttvikam, partaking of Sattva. एतद्रूपं Etatarupam, its forms. तामसम् Tāmasam, partaking of Tamas. अस्मात् Asmât, from this. विपर्यस्तम् Viparyastam, the reverse.

XXIII. Ascertainment is Buddhi. Virtue, knowledge, dispassion and power are its forms or manifestations or modifications, partaking of Sattva. Those partaking of Tamas, are the reverse of these.

ANNOTATION.

44. Ascertainment is Buddhi: this statement in apposition is intended to teach that there is no difference between the function and the functionary.

Ascertainment is to arrive at the certainty that this is a jar, this I will do, etc., which is above the stage of doubt, differentiation, assimilation, and deliberation.

Virtue is that which is the cause of happiness and release, and includes the fruits of sacrifices and of the practice of Yoga as taught by Patañjali.

Knowledge is the manifestation of the discrimination between Prakṛiti and Puruṣa.

Dispassion is absence of Rāga or passion. It has four names: the name of Yatamāna, Vyatireka, Ekendriya and Vaśikāra. Passion and the like, which act like dyes of different hues, reside in the Chitta or the Retentive Faculty. By them the Indriyas, the Powers of Cognition and Action, are employed on their respective objects. Now, the endeavour, *i.e.*, the putting forth of energy for the purpose of boiling down and dissolving them, with the desire that the Indriyas may not go out to the objects, is designated as Yatamāna. And when the boiling is once begun, some passions will become boiled, while others will be in the course of being boiled. In that stage, the relation of before and after thus coming into existence, the ascertainment of the boiled by means of their discrimination from those that are in the course of being boiled, is designated as Vyatireka. They being thus disabled to excite the Indriyas to activity, the persistence

of the boiled passions in the mind in the form of mere longing, is designated as Ekendriya. The surcease of even the mere longing in regard to sensible and scriptural objects of enjoyment, even though they be near at hand, which, in its appearance, is subsequent to the first three stages, is designated as Vaśikāra.—Vāchaspati.

Power is will-power or thought-power, whereby a Yogin becomes as will light as a leaf or heavy as a hill, whereby he can ascend to the sun on a sunbeam or can touch the moon with the tip of his finger, etc.

Partaking of Sattva : that is, when Sattva becomes predominant in Buddhi, by subduing Rajas and Tamas.

Partaking of Tamas : that is, when Tamas becomes predominant in Buddhi, by subduing Sattva and Rajas.

The reverse are vice, ignorance, passion and weakness.

Ahaṁkāra and its Modifications described.

अभिमानोऽहंकारस्तस्मात् द्विविधः प्रवर्तते सर्गः ।

एकादशकश्च गणस्तन्मात्रपञ्चकश्चैव ॥ २४ ॥

अभिमानः Abhimānaḥ, consciousness, self-assertion. अहंकारः Ahaṁkāraḥ, Ahaṁkāra. तस्मात् Tasmāt, from it. द्विविधः Dvi-vidhaḥ, twofold. प्रवर्तते Pravartate, proceeds. सर्गः Sargaḥ, creation, evolution. एकादशकः Ekādaśakaḥ, elevenfold. च Cha, and. गणः Gaṇaḥ, set, series. तन्मात्रपञ्चकं Tan-mātra-pañchakam, the pentad of the Tan-mātras. च Cha, and. एव Eva, nothing else.

XXIV. Self-assertion is Ahaṁkāra. From it proceeds a twofold evolution only : the elevenfold set and also the fivefold Tan-mātra.

ANNOTATION.

45. The elevenfold set comprises the eleven Indriyas, *i.e.*, the five Indriyas of cognition and the five Indriyas of action and Manas.

The fivefold Tan-mātra comprises the subtile particles or essences which are Sound, Touch, Form, Taste, and Smell. Whatever word conveys the sense of subtilty or fineness is a synonym of Tan-mātra.

Self-assertion : All that is considered (ālochita) and reasoned (mata) refers to me, in this I am competent, all these objects of sense are for my sake only, this does not concern any one else but me, hence I am,—such abhimāna, self-assertion or consciousness by reference to oneself, from its having an uncommon or unique operation of its own, is called Ahaṁkāra, by working upon which Buddhi determines that this is to be done by me.

Transformations of Ahaṁkāra distinguished.

सात्त्विक एकादशकः प्रवर्तते वैकृतादहंकारात् ।

भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम् ॥ २५ ॥

सात्त्विकः Sâttvikaḥ, partaking of Sattva, in which Sattva is dominant, pure. एकादशकः Ekâdaśakaḥ, elevenfold. प्रवर्तते Pravartate, proceeds. वैकृतात् vaikṛitât, modified by the predominance of Sattva ; an older term conveying the same sense as Sâttvika. अहंकारात् Ahaṁkârât, from Ahaṁkāra. भूतादेः Bhûta-âdeḥ, from the original of the elements in which Tamas is dominant ; an older term conveying the same sense as Tâmasa. तन्मात्रः Tan-mâtraḥ, the Tan-mâtras. सः Saḥ, it. तामसः Tâmasaḥ, Tâmasa, having Tamas dominant in it. तैजसात् Taijasât, from Taijasa, which is an older term having the sense of Râjasa, that in which Rajas is dominant. उभयम् Ubhayam, both, *i.e.*, the Indriyas and the Tan-mâtras.

XXV. The Sâttvika elevenfold set proceeds from the Vaikṛita Ahaṁkāra ; from the Bhûtâdi Ahaṁkāra, the Tan-mâtras ; they are Tâmasa ; from Taijasa Ahaṁkāra, proceed both.

ANNOTATION.

46. From the Taijasa, both : Of the three Guṇas, Rajas alone is exciting and restless (see Kârikâ XIII). Rajas alone, therefore, is active while Sattva and Tamas are inert. These must then depend upon the activity of Rajas for the evolution of their products. It is in this sense that from the Taijasa proceed both, and not that a duplicate set of the Indriyas and the Tan-mâtras simultaneously issue from the Râjasa Ahaṁkāra.

Indriyas enumerated.

बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।

वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥ २६ ॥

बुद्धीन्द्रियाणि Bûddhi-indriyâṇi, the Indriyas or Powers of cognition. चक्षुःश्रोत्र-घ्राणरसनत्वगाख्यानि Ohakṣuḥ-śrotra-ghrâṇa-rasana-tvak-âkhyâni, called the eyes, ears, nose, tongue, and skin. वाक्पाणिपादपायूपस्थान् Vâk-pâṇi-pâda-pâyupasthân, speech, hands, feet, excretory organ and organ of generation. कर्मेन्द्रियाणि Karma-indriyâṇi, the Indriyas or Powers of action. आहुः Âhuḥ, they say.

XXVI. Those called the eyes, the ears, the nose, the tongue and the skin are said to be the Indriyas of cognition, and the speech, hands, feet, the excretory organ and the organ of generation, to be the Indriyas of action.

Manas described.

उभयात्मकमत्र मनः संकल्पकमिन्द्रियञ्च साधर्म्यात् ।

गुणपरिणामविशेषान्नात्वं बाह्यभेदाश्च ॥ २७ ॥

उभयात्मकम् Ubhaya-âtmakam, possessing the nature of both, *i.e.* Indriyas of cognition and of action. अत्र Atra, herein, in the set of Indriyas. मनः Manah, Manas. संकल्पकम् Saṅkalpakam, that which forms a complete idea at last, by means of assimilation and differentiation ; reflective ; deliberative ; combinative. इन्द्रियं Indriyaṃ, indriya. च Cha, as well. साधर्म्यात् Sâdharmyât, from homogeneousness. गुणपरिणामविशेषात् Guṇa-paripâma-viśeṣât, from differences in the transformation of the Guṇas. नानात्वं Nânâ-tvaṃ, manifoldness ; variety ; diverseness. बाह्यभेदाः Bâhya-bhedâḥ, external diversities. च Cha, and.

XXVII. Among the Indriyas, Manas possesses the nature of both. It is deliberative, and is as well an Indriya, as it is homogeneous with the rest. The variety of the Indriyas is due to the differences in the transformation of the Guṇas, and so are the external diversities (of objects of the senses).

ANNOTATION.

47. Nature of both : The presence of Manas is necessary both in respect to cognition and in respect to action ; for, to quote from Locke, "a man whose mind is intently employed in the contemplation of some objects, takes no notice of impressions made by sounding bodies upon the organ of hearing : therefore it is evident that perception is only when the mind receives the impression." Similarly, there can be no movement of the hands, etc., without the co-operation of Manas.

48. Saṅkalpa or deliberation is the uncommon or distinctive function of Manas. By the form of deliberation, Manas is marked out, because, when a thing is first simply observed by the sense as It is something, and doubt arises as to whether it be this or whether it be that, Manas perfectly images it as It is this and not that, that is to say, discriminates the thing as a particular substance possessing specific attributes. In other words, from the materials of the senses, Manas creates percepts. These are then transferred to Ahaṃkāra, which regards them either as concerning itself or not concerning itself. Thus coloured with the personal equation, they are next taken up by Buddhi, which makes certain their true nature and determines conduct accordingly. Such, in brief, is the process of sensuous cognition propounded in the Sâmkhya Darśana.

49. But Manas thus possesses a unique definition of its own, yet it does not lie altogether out of the category of the Indriyas, like Buddhi and Ahaṁkāra ; for, unlike them, it is, along with the other Indriyas, produced from the same material cause, *viz.*, Ahaṁkāra modified by the predominance of Sattva. Hence, Manas also is an Indriya.

50. But how, from the same material, are diverse effects, *viz.*, eleven Indriyas of eleven sorts, produced ? Further, the eleven Indriyas necessarily imply, and must depend for their existence upon, eleven different sorts of objects. How is this diversity created ? when the Pradhāna, Buddhi, and Ahaṁkāra are non-intelligent, and Puruṣa is a non-agent. Is it created by Īśvara or by Svabhāva or Spontaneity ? The answer is, that a certain Spontaneity is the cause of the variety of the Indriyas and their objects. Just as through Spontaneity, secretion of milk takes place for the growth of the calf, so the Guṇas become spontaneously modified by the forms of the eleven Indriyas for the benefit of Puruṣa. Similarly, through particular transformation of the Guṇas spontaneously, external objects of various kinds are produced ; for whatever is the modification of the Guṇas, is their object ; hence, external objects must be understood to be the products of the Guṇas.

“Vāchaspati understands the allusion to external objects to be merely illustrative ; that is, the internal organs are diversified by the modification of the qualities, in the same manner that external objects are varied by the same modification”.—Wilson’s free translation.

Vijñāna Bhikṣu reads the passage as Bāhya-bhedāt cha, and from the variety of external objects, instead of Bāhya-bhedāḥ cha, and so are the external diversities.

The Functions of the Indriyas described.

शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः ।

वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ॥ २८ ॥

शब्दादिषु Śabda-âdi-ṣu, in respect to sound and the rest, *i.e.*, form, touch, taste, and smell. पञ्चानाम् Pañchânâm, of the five, *i.e.*, senses of cognition. आलोचनमात्रम् Ālochana-mâtram, observation simply, the mere observation of things, the identity of which is not free from doubt. इष्यते Iṣyate, is considered. वृत्तिः Vṛtitiḥ, modification, function. वचनादानविहरणोत्सर्गानन्दाः Vachana-âdâna-viharana-utsarga-ânandâḥ, speech, manipulation, locomotion, excretion and generation. च Cha, and. पञ्चानाम् Pñchânâm, of the five, Indriyas of action.

XXVIII. The function of the five, in respect to sound and the rest, is considered to be observation simply. Speech,

manipulation, locomotion, excretion and generation are considered to be the functions of the other five.

The common and uncommon functions of the Antah-Karāṇas distinguished.

स्वालक्षणं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या ।

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ २६ ॥

स्वालक्षण्यं Svālakṣaṇyam, the condition of having specific or distinctive or uncommon or characteristic definitions of their own. वृत्तिः Vṛttiḥ, function, operation. त्रयस्य Traya-sya, of the three, viz., Buddhi, Ahaṃkāra, and Manas. सा Sā, the same. एषा Eṣā, this. भवति Bhavati, is. असामान्या A-sāmānyā, uncommon, peculiar to each. सामान्यकरणवृत्तिः Sāmānyakaraṇavṛttiḥ the common function or modification of the Instruments. प्राणाद्याः Prāṇādyāḥ, Prāṇa and the rest, viz., Apāna, Samāna, Udāna, and Vyāna, the five vital airs, life-breaths. वायवः Vāyavaḥ, airs. पञ्च Pañcha, five.

XXIX. Of the three (internal Instruments), their own definitions are their respective functions. These, the same, (functions) are peculiar to each. The common modification of the Instruments is the five airs beginning with Prāṇa.

ANNOTATION.

51. It is to be noted that the five vital airs are taught to be the modifications jointly of Buddhi, Ahaṃkāra, and Manas, and not of the elements, as otherwise might be imagined.

The functions of the Indriyas are successive as well as simultaneous.

युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तस्य निर्दिष्टा ।

दृष्टे तथाप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः ॥ ३० ॥

युगपत् Yugapat, simultaneous, consentaneous. चतुष्टयस्य Chatuṣṭayasya, of the quartet, viz., Buddhi, Ahaṃkāra, Manas, and one of the external senses. तु Tu, but. वृत्तिः Vṛttiḥ, function. क्रमशः Krama-śaḥ, successively, gradually. च Cha, and. तस्य Tasya, its, of the quartet. निर्दिष्टा Nirdiṣṭā, found. दृष्टे Dṛiṣṭe, in the case of the seen, in regard to sensible objects, in the case of perceptual cognition. तथापि Tathā api, so too. अदृष्टे A-dṛiṣṭe, in regard to supra-sensible objects, in the case of the unseen, in the case of cognition by inference, testimony, revelation, and recollection. त्रयस्य Traya-sya, of the triad, viz., Buddhi, Ahaṃkāra, and Manas. तत्पूर्विका Tat-pūrvikā, preceded by that, the seen. वृत्तिः Vṛttiḥ, function.

XXX. Of all the four, the functions are instantaneous ; their functions are found to be successive also. This is in

regard to sensible objects. In regard to unseen objects, so too are the functions of the three, but preceded by that.

ANNOTATION.

52. Instantaneous : as when one suddenly comes across a tiger in a dark night, one's eyes at once observe, Manas considers, Ahaṁkāra identifies, and Buddhi determines, and the man immediately runs away for his life.

Successive : as when a man sees in dim light something moving in front of him and doubt arises as to what it might be ; his Manas considers that it is nothing but a robber ; his Ahaṁkāra makes him self-conscious that he is approaching towards him ; and his Buddhi determines, I must move away.

So too : that is, in the case of non-perceptual cognition, the functions of Buddhi, Ahaṁkāra, and Manas may be simultaneous as well as successive.

But preceded by that : Hereby the condition of cognition by inference, revelation, and recollection is laid down, which may be stated in the phraseology of Locke as that nothing can be in the intellect which was not previously in the senses. For there can be no inference or revelation or recollection of what has never before been perceived.

How the Indriyas act in harmony with one another.

स्वां स्वां प्रतिपद्यन्ते परस्पराकूतहेतुकां वृत्तिम् ।

पुरुषार्थ एव हेतुर्न केनचित् कार्यते करणम् ॥ ३१ ॥

स्वां स्वां Svām svām, own, own. प्रतिपद्यन्ते Pratipadyante, reach, enter into. परस्पराकूतहेतुकां Paraspara-âkûta-hetukâm, of which the cause is proneness to activity arising from mutual sympathy. वृत्तिम् Vṛittim, function, modification. पुरुषार्थः Puruṣa-arthaḥ, the purpose of Puruṣa. एव Eva, alone. हेतुः Hetuḥ, cause, motive. न Na, not. केनचित् Kena chit, by any one whatever. कार्यते Kâryate, wrought, made to act. करणम् Karaṇam, instrument.

XXXI. The Instruments enter into their respective modifications to which they are incited by mutual desire. The purpose of Puruṣa is the only (cause of the activity of the Instruments). By none whatever is an Instrument made to act.

The number, functions and effects of the Indriyas described.

करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।

कार्यञ्च तस्य दशधाहार्यधार्यं प्रकाश्यञ्च ॥ ३२ ॥

करणं Karanam, instrument. त्रयोदशविधं Trayodaśa-vidham, thirteenfold. तत् Tat, it. आहरणधारणप्रकाशकरं Āharana-dhāraṇa-prakāśa-karam, 'performer of apprehension, sustentation and manifestation. कार्यं Kāryam, effect. च Cha, and. तस्य Tasya, its. दशधा Daśa-dhā, tenfold. आहार्यं Āhāryam, apprehensible. धार्यं Dhāryam, sustainable. प्रकाश्यं Prakāśyam, manifestable. च Cha, and.

XXXII. The Instrument is of thirteen sorts. It performs apprehension, sustentation, and manifestation. And its effect or act, *viz.*, the apprehensible, the sustainable, and the manifestable, is (each) tenfold.

ANNOTATION.

53. Apprehension is of the five instruments of action. Their effects are speech, manipulation, locomotion, excretion and generation, which being distinguished as earthly and non-earthly, become tenfold.

Sustentation is of the five vital airs, which support the Body. The thing to be sustained, *i.e.*, Body, is fivefold according as it is made of Earth, Water, Fire, Air, and Ether, and these, again, being distinguished as celestial (*divya*) and non-celestial, become tenfold.

Manifestation is of the five instruments of cognition. The things to be manifested are sound, touch, form, taste, and smell, and these being distinguished as celestial and non-celestial, become tenfold.

Gaudapāda explains the Kārikā differently. According to him, the instruments of action apprehend and sustain, those of cognition manifest. The action or effect of these instruments is tenfold, *viz.*, sound, etc., and speech, etc. Thus, what is manifested by the instruments of cognition, is acquired and maintained by those of action.

The Thirteen Indriyas described and distinguished.

अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम् ।

साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ॥ ३३ ॥

अन्तःकरणं Antaḥ-Karanam, the internal instrument. त्रिविधं Tri-vidham, threefold. दशधा Daśa-dhā, tenfold. बाह्यं Bāhyam, external. त्रयस्य Trayasya, of the three. विषयाख्यम् Viśaya-ākhyam, called object. साम्प्रतकालं Sāmprata-kālam, at time present. बाह्यं Bāhyam, external. त्रिकालम् Tri-kālam, at three times, *i.e.*, time past, present and future. आभ्यन्तरं Ābhyantaram, internal. करणम् Karanam, instrumen-

XXXIII. The internal Instrument is threefold ; the external, tenfold, called the object of the three. The external instrument operates at time present ; the internal at all the three times.

ANNOTATION.

54. Called the object of the three : because the external instruments of cognition and action are the channels through which the three internal instruments of Buddhi, Ahaṁkāra, and Manas come into contact with, and exercise their functions in regard to, the external objects.

Objects of the Indriyas described.

बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि ।

वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि ॥३४॥

बुद्धीन्द्रियाणि Buddhi-indriyāṇi, the Indriyas of cognition. तेषां Teṣāṃ, of these. पञ्च Pañcha, five. विशेषाविशेषविषयाणि Viśeṣa-aviśeṣa-ṣayāṇi, having as their objects gross sound, etc., causing pleasure, pain, and dulness, and subtile sound, etc., in the form of the Tan-mâtras. वाक् Vâk, speech. भवति Bhavati, is. शब्दविषया Śabda-ṣayâ, having sound as object. शेषाणि Śeṣāṇi, the rest, *i. e.*, hands, feet, the excretory organ and the organ of generation. तु Tu, but. पञ्चविषयाणि Pañcha-ṣayāṇi, having all the five, sound, etc., as objects.

XXXIV. Among these (ten Indriyas) the five Indriyas of cognition have for their objects things gross and subtile. Speech has sound (alone) for its object. But the rest have (all) the five as their objects.

ANNOTATION.

55. But the rest have the five etc.: for, a jar, *e. g.*, which may be taken hold of by the hand, possesses sound, touch, form, taste, and smell ; the foot treads upon the earth of which sound and the rest are the characteristics ; the excretory organ separates that in which these five abide ; and the organ of generation produces the secretion in which all these five are present.

Why Buddhi is principal among the Indriyas.

सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् ।

तस्मान्निविधं करणं द्वारि द्वाराणि शेषाणि ॥ ३५ ॥

सान्तःकरण Sa-antaḥ-karaṇâ, together with the internal instruments of Ahaṁkāra and Manas. बुद्धिः Buddhih, Buddhi, सर्वं Sarvaṃ, all. विषयम् Viṣayam,

object. अन्गाहते Avagâhate, adverts to, comprehends. यस्मात् Yasmât, since. तस्मात् Tasmât, therefore. त्रिविधं Tri-vidham, threefold. करणं Karaṇam, instrument. द्वारि Dvâri, warders, gatemen, room. द्वारानि Dvârâṇi, gates. शेषानि Śeṣâṇi, rest.

XXXV. Since Buddhi, together with Ahaṁkāra and Manas, comprehends all objects (at all times), therefore, the three Instruments are like a house of which the rest are gates.

Above continued.

एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः ।

कृत्स्नं पुरुषस्यार्थं प्रकाशय बुद्धौ प्रयच्छन्ति ॥ ३६ ॥

एते Ete, these, the ten external Indriyas, Manas, and Ahaṁkāra. प्रदीपकल्पाः Prādīpa-kalpāḥ, comparable to a lamp. परस्परविलक्षणाः Paraspara-vilakṣaṇāḥ, characteristically different from one another. गुणविशेषाः Guṇa-viśeṣāḥ, particular modifications of the Guṇas. कृत्स्नं Kṛitsnam, whole. पुरुषस्य Puruṣa-sya, of, *i.e.*, to Puruṣa. अर्थं Artham, object. प्रकाशय Prakāśya, manifesting. बुद्धौ Buddhau, to Buddhi. प्रयच्छन्ति Prayacchhanti, present, make over.

XXXVI. These particular modifications of the Guṇas, which are characteristically different from one another, and which are, therefore, in this matter, comparable to a lamp, present all their respective objects to Buddhi, so that these may be exhibited to Puruṣa.

ANNOTATION.

56. Comparable to a lamp : see Kārikâ XIII.

Present.....to Buddhi : for Puruṣa can experience objects, pleasure, etc., only such as are lodged in Buddhi. The process by which ideas are conveyed to Puruṣa is here described.

Above continued.

सर्वं प्रत्युपभोगं यस्मात् पुरुषस्य साधयति बुद्धिः ।

सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥ ३७ ॥

सर्वं Sarvam, all. प्रति Prati, in regard to. उपभोगं Upa-Bhogam, experience through conjunction. यस्मात् Yasmât, since. पुरुषस्य Puruṣa-sya, of Puruṣa. साधयति Sâdhayati, effects, accomplishes. बुद्धिः Buddhiḥ, Buddhi. च Sâ, it. एव Eva, the same. च Cha, and. विशिनष्टि Viśinaṣṭi, differentiates, discriminates. पुनः Punaḥ, again. प्रधानपुरुषान्तरं Pradhâna-puruṣa-antaram, difference between the Pradhâna and Puruṣa. सूक्ष्मम् Sukṣmam, subtle, difficult to discern, not to be apprehended by those who have not practised religious austerities.

XXXVII. (The other Indriyas present all objects to Buddhi, so that they may be exhibited to Puruṣa), since it is Buddhi which accomplishes the experience of Puruṣa in regard to all (objects at all times). And it is that, again, which discriminates the subtile difference between the Pradhâna and Puruṣa.

ANNOTATION.

57. In these three Kârikâs it is established that Buddhi is supreme among the Indriyas. It is the principal means of accomplishing the apparently contradictory purposes of Puruṣa, *viz.*, experience and release. For Buddhi, through the adjacence of Puruṣa, by means of the falling of his shadow, becoming verily of his form, accomplishes Puruṣa's experience of all objects; for experience consists in the apprehension of pleasure and pain, and this exists in Buddhi, and Buddhi is verily of the form of Puruṣa; hence it causes experience to Puruṣa. And while, on the one hand, it is the cause of experience, it is, on the other hand, the cause of release as well, since it is Buddhi which causes discrimination between Prakṛiti and Puruṣa.

The Tan-mâtras and their products described.

तन्मात्राण्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः ।

एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ ३८ ॥

तन्मात्राणि Tan-mâtrâni, Tan-mâtras, subtile elements, the originals of atoms. अविशेषाः A-viśeṣâḥ, indistinguishables, indiscernibles, undifferentiated as pleasant, painful or dull. तेभ्यः Tebhyaḥ, from these. भूतानि Bhûtâni, the gross or great elements. पञ्च Pañcha, five. पञ्चभ्यः Pañchabhyaḥ, from the five. एते Ete, these. स्मृताः Smṛitâḥ, remembered. विशेषाः Viśeṣâḥ, the distinguishables, discernibles, differentiated as pleasant, painful and dull. शान्ताः Śântâḥ, pacific, causing pleasure, tranquil. घोराः Ghorâḥ, terrific, causing pain, disagreeable. च Cha, since. मूढाः Mûḍhâḥ, stupefic, dull. च Cha, and.

XXXVIII. The Tan-mâtras are the indiscernibles. From these five, proceed the five gross Elements which are remembered to be the discernibles; for they are pacific, terrific, and stupefic.

ANNOTATION.

58. Tan-mâtra : *lit.* That-merely or its measure. The Tan-mâtras are subtile forms of Sound, Touch, Form, Taste, and Smell which have

not yet come down to that degree of materialisation in which they cause pleasure, pain, and dulness, and thereby become capable of experience. Such is the force of the word *merely*, according to Vāchaspati's interpretation. They are, however, not properties or qualities but substances. Vijñāna Bhikṣu describes them as "fine substances, the undifferentiated originals of the Gross Elements, which form the substrata of Sound, Touch, Form, Flavour, and Smell, belonging to that class (that is, in that state of their evolution) in which the distinctions of Śānta, etc., do not exist." So we find from the Viṣṇu-Purāṇam and other sources, *e.g.*, that 'in them severally reside their parts (mātrā) wherefore the Smṛiti describes them as Tan (their)-mātra (part). They are neither Śānta, pacific, nor Ghora, terrific, nor, again, Mūḍha, stupefying, but are indistinguishables.'

59. Pacific, etc. :—Every one of the five Gross Elements possesses the threefold characteristic of causing pleasure, pain, and dulness.

Subtile and Gross Bodies described and distinguished.

सूक्ष्मा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः ।

सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥ ३६ ॥

सूक्ष्माः Sūkṣmāḥ subtile Bodies. मातापितृजाः Mātâ-pitri-jâḥ, Bodies produced from mother and father. सह Saha, together. प्रभूतैः Pra-bhûtaiḥ, with the Great Elements. त्रिधा Tri-dhâ, threefold. विशेषाः Viśeṣâḥ, distinguishables, specific objects. स्युः Syuḥ, will be. सूक्ष्माः Sūkṣmāḥ, subtile Bodies. तेषां Teṣâṃ, among them. नियताः Niyatâḥ constant, continuant. मातापितृजाः Mâtâ-pitri-jâḥ, Bodies produced from mother and father. निवर्तन्ते Nivartante, cease, perish.

XXXIX. The Subtile Bodies, Bodies produced from father and mother, together with the Great Elements, will be the Viśeṣas. Amongst them, the Subtile Bodies are continuant ; Bodies produced from father and mother cease (to entangle after death.)

ANNOTATION.

60. Wilson's learned disquisition on the meaning of the present Kârikâ is misguided and misleading. The Sâmkhya describes or displays the gradual materialisation of the Pradhâna from the highest degree of subtlety to the lowest form of grossness. In the series of evolutes, the Tan-mâtras and the Gross Elements may be said, loosely speaking, to occupy the same plane, that is, the plane of materiality in the current sense of the term, and to stand to each other as do atoms to earth, air,

etc. But though they are on the same plane, there is a marked difference between them ; for the Tan-mâtras are indiscernible, while the Elements are discernible. A Viśeṣa is what contains a Viśeṣaṇa or qualification, something extra by means of which it is distinguished from others. In the present case the Viśeṣaṇa is the property of causing pleasure, pain and dulness. This is absent from the Tan-mâtras and is present in the Elements. It is clear, therefore, that the transition from the Tan-mâtras to the next succeeding form of evolution is marked by the development of the property of causing pleasure, pain and dulness. Similarly, the Subtile Body which is a combination of the Tan-mâtras and the Tattvas upward, and Indriyas which are pacific, terrific, and stupefic, contains the aroma of past experiences. So is it as well as the Elements and the Bodies formed of them classed among the Viśeṣas, as distinguished from the Tan-mâtras which are A-Viśeṣas.

How the Subtile Body migrates.

पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ।

संसरति निरुपभोगं भवैरधिवासितं लिङ्गम् ॥ ४० ॥

पूर्वोत्पन्नं Pârva-utpannam, primæval, produced at the beginning of creation by the Pradhâna, one for each Puruṣa. असक्तं A-saktam, unconnected, unconfined to any particular gross Body, and therefore unobstructed in its passage even through a mountain. नियतं Niyatam, continuant, constant, as it lasts from the beginning of creation to the time of the Great Dissolution. महदादिसूक्ष्मपर्यन्तम् Mahat-âdi-sûkṣma-paryantam, being the combination of the Tattvas beginning with Mahat and ending with the Subtile, i.e., the Tan-mâtras. संसरति Samsarati, moves from Body to Body, transmigrates. निरुपभोगं Nir-upabhogam, free from, or without, experience. भवैः Bhâvaiḥ, dispositions, conditions, such as virtue, vice, etc. अधिवासितं Adhivâsitam, perfumed, affected, tinged. लिङ्गम् Liṅgam, mergent, that which suffers resolution, being a product, a combination of things.

XL. The Liṅga or mergent Body, the one primordially produced, unconfined, continuant, composed of the Tattvas beginning with Mahat and ending with the Tan-mâtras, transmigrates, free from Experience, tinged with the Bhâvas.

ANNOTATION.

61. Tinged with the Bhâvas : The Bhâvas reside in Buddhi which accompanies or is associated with the Subtile Body, and through such association, the Subtile Body is affected by the Bhâvas in the same manner, for instance, as a piece of cloth is perfumed with the sweet smell of a

Champaka flower from contact with it. And it is this affection by the Bhāvas which is the cause of the transmigration of the Subtile Body.

Necessity for Gross Creation shown.

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथाच्छाया ।
तद्वादिना विशेषेण तिष्ठति निराश्रयं लिङ्गम् ॥ ४२ ॥

चित्रं Chitram, a painting or picture. यथा Yathâ, as. आश्रयम् Āśrayam, ground, support. नृते Rite, without. स्थाण्वादिभ्यः Sthâṇu-âdi-bhyaḥ, a stake, etc. विना Vinâ without. यथा Yathâ, as. छाया Chhâyâ, shadow. तद्वात् Tat-vat, similarly to that. विना Vinâ, without. विशेषेः Viśeṣaiḥ, Viśeṣas, Subtile Bodies (Vâchaspati), the Tan-mâtras (Gauḍapâda), Âtivâhika or Vehicular Bodies (Vijñâna Bhikṣu). न Na, not. तिष्ठति Tiṣṭhati, stands, subsists. निराश्रयं Nir-âśrayam, supportless. लिङ्गम् Liṅgam, that which makes known, viz., Buddhi, Ahaṁkāra, Manas and the other Indriyas (Vâchaspati, Gauḍapâda), the Subtile Body called Liṅga. (Vijñâna).

XLI. As a painting stands not without a support, nor is there a shadow without a stake or the like, so neither does the Liṅga subsist supportless, without the Viśeṣas.

ANNOTATION.

62. Viśeṣas : The difference of the interpretation of this word points to a difference of doctrine. Thus, according to Gauḍapâda and Vâchaspati, there are only two kinds of Body, as described above. But, according to Vijñâna Bhikṣu, there is also a third kind of Body, the Adhiṣṭhâna Śarîra, which is formed of a finer form of the gross elements and which serves as the receptacle of the Liṅga Śarîra.

The activity of the Subtile Body further explained.

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसंगेन ।
प्रकृतेर्विभुत्वयोगान्नटवद्व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

पुरुषार्थहेतुकम् Puruṣa-artha-hetu-kam, which has the object of Puruṣa as motive. इदं Idam, this. निमित्तनैमित्तिकप्रसंगेन Nimitta-naimittika-parasaṅgena, by association with instrumental causes such as virtue, vice, etc., and with their consequences such as the body of a god or a man or a beast. प्रकृतेः Prakṛiteḥ, of Prakṛiti. विभुत्वयोगात् Vibhu-tva-yogât, from conjunction or the universal supremacy of Prakṛiti. नटवत् Naṭa-vat, like a dramatic actor. व्यवतिष्ठते Vyavatiṣṭhate, appears in different roles. लिङ्गम् Liṅgam, the subtile body.

XLII. Impelled by the purpose of Puruṣa, this Subtile Body appears in different roles, like a dramatic performer, by means of association with instrumental causes and

their consequences, through the universal supremacy of Prakriti.

ANNOTATION.

63. Like a dramatic performer : Just as, on the stage, one and the same person plays the parts of Parasurâma, Ajâtasâtru and Vatsarâja, so the same Subtile Body may appear in the body of a god or an elephant or a man. The final and material causes of this transmigration of the Subtile Body in general are respectively the purpose of Puruṣa and Prakriti, and the formal and efficient causes which determine particular migrations, are respectively the consequences of the Nimittas and the Nimittas, namely, virtue, vice, and the like.

Bhâvas divided and described.

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च धर्माद्याः ।

दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥४३॥

सांसिद्धिका : Sâmsiddhikâḥ, produced from means already in existence, *viz.*, previous Karma ; innate, instinctive. च Cha, and. भावाः Bhâvâḥ, dispositions, conditions, circumstances. प्राकृतिकाः Prâkritikâḥ, essential, natural, springing from Prâkriti direct. वैकृतिकाः Vaikritikâḥ, acquired, due or relating to vikriti or transformations. च Cha, and. धर्माद्याः Dharma-âdyâḥ, virtue and the rest. दृष्टाः Dṛṣṭâḥ, seen. करणाश्रयिणः Karaṇa-âsrâyinaḥ, residing in the Karaṇa, *i.e.*, Buddhi. कार्याश्रयिणः Kârya-âsrâyinaḥ, residing in the effect, *i.e.*, body. च Cha, and. कललाद्याः Kalala-âdyâḥ, the uterine germ and the rest.

XLIII. The Bhâvas or dispositions are instinctive, essential, and also acquired. Dharma and the rest are considered as residing in Buddhi, and the uterine germ and the rest as residing in the Body.

ANNOTATION.

64. *Sâmsiddhika* : as, at the beginning of creation, when the Lord Kapila was to appear, the four Bhâvas, *viz.*, virtue, knowledge, dispassion, and power, were produced along with him. They are then the effects of causes appertaining to a former creation.

Prâkritika : These are equally innate or instinctive, but are the effects of causes appertaining to the present creation. Thus, from the very same causes, *i.e.*, highly purified form of Prakritic matter, from which the perpetually youthful Bodies of the four sons of Brahmâ, namely, Sanaka, Sanandana, Sanâtana, and Sanatkumâra, were produced, were

also at the same time produced the Bhâvas of virtue and the rest in them.

Vaikṛitika : These are those acquired from a Vikṛiti or evolute, namely, a teacher whose Body is an evolute ; thus the effect of tuition is knowledge, knowledge leads to dispassion, dispassion to virtue, and virtue to power. This is how ordinary human beings acquire the Bhâvas.

The Bhâvas, virtue, knowledge, dispassion, and power, grow when Sattva is dominant. Hence they are characterised as Sâttvic. Those that grow during the predominance of Tamas, are vice, ignorance, passion, and weakness. These are characterised as Tâmasic.

These eight Bhâvas are the Nimittas or efficient causes of particular migrations of the Liṅga Śarira. They operate through bringing about connection with their effects, the Naimittikas, from the first commingled blood and semen in the uterus up to the fully developed Body.

Effects of the Bhâvas described.

धर्मेण गमनमूर्ध्वं गमनमधस्ताद्भवत्यधर्मेण ।

ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः ॥ ४४ ॥

धर्मेण Dharmeṇa, by means of virtue. गमनम् Gamanam, going. ऊर्ध्वं Urd-dhvam, upward. गमनम् Gamanam, going. अधस्तात् Adhastât, downward. भवति Bhavati, is. अधर्मेण A-dharmeṇa, by means of vice. ज्ञानेन Jñânena, by means of knowledge. च Cha, and. अपवर्गः Apavargaḥ, release. विपर्ययात् Viparyayât, from the reverse, i.e., of knowledge, that is, ignorance. इष्यते Iṣyate, considered. बन्धः Bandhaḥ, bondage.

XLIV. By virtue, is going upward ; going downward is by vice ; and by knowledge, is Release ; from the reverse, Bondage is considered (to be.)

ANNOTATION.

65. Upwards : that is, to the worlds of Brahmâ, Prajâpati, Soma, Indra, the Gandharvas, the Yakṣas, the Râkṣasas, and the Piśâchas.

Downward : that is, into the Bodies of beasts, birds, reptiles, trees, etc.

Knowledge : that is, knowledge of the discrimination between Puruṣa and Prakṛiti.

Release : when the Subtile Body ceases and Puruṣa becomes Parama-âtmâ.

Bondage : it is either Prâkṛitika, or Vaikṛitika, or Dâkṣiṇaka. The first is of those who, mistaking either of the eight Prakṛitis, viz., the Pradhâna, Mahat, Ahaṃkâra, and the five Tan-mâtras, to be Puruṣa,

contemplate upon that, and not upon Puruṣa. After death, they are absorbed in the Prakṛitis, and are called Prakṛiti-layas. The second is of those who contemplate upon the transformations, *viz.*, the elements, the Indriyas, individual Ahaṃkāra and individual Buddhi, mistaking them for Puruṣa, and after death reach unto the archetypes of those transformations. The third is of those who, not knowing the Tattva, *i.e.*, Puruṣa, seek mundane and heavenly happiness through performance of acts of charity and public utility.

Above continued.

वैराग्यात् प्रकृतिलयः संसारो भवति राजसाद्रागात् ।
ऐश्वर्यादविघातो विपर्ययात्तद्विपर्यासः ॥ ४५ ॥

वैराग्यात् Vairāgyāt, from dispassion, that is, from dispassion divorced from knowledge of the Tattvas. प्रकृतिलयः Prakṛiti-layaḥ, absorption into the eight Prakṛitis, which state of absorption lasts for full one hundred thousand Manvantaras. संसारः Saṃsāraḥ, transmigration, revolution of births and deaths. भवति Bhavati, is. राजसात् Rājasāt, produced from, or appertaining to, Rajas. रागात् Rāgāt, from passion. ऐश्वर्यात् Aiśvaryāt, from power. अविघातः A-vighātaḥ, non-impediment *i.e.*, of desire. विपर्ययात् Viparyayāt, from the reverse, *i.e.*, from weakness. तद्विपर्यासः Tat-viparyāsaḥ, the contrary thereof, *i.e.* impediment.

XLV. From dispassion is absorption into the Prakṛitis, transmigration is from the passion of Rajas, from power is unimpediment, from the reverse is the contrary.

ANNOTATION.

66. In these two Kārikās, the eight efficient causes and their eight effects have been declared. They are :

	CAUSE.	EFFECT.
Tamasic Sattvic	1. Virtue.	2. Elevation to the higher worlds.
	3. Knowledge.	4. Release.
	5. Dispassion.	6. Dissolution into the Prakṛitis.
	7. Power.	8. Unimpediment to fulfilment of desire.
	9. Vice.	10. Degradation to the lower worlds.
	11. Ignorance.	12. Bondage.
	13. Passion.	14. Migration.
	15. Weakness.	16. Impediment to fulfilment of desire.

The creations of Buddhi classified and explained.

एषो प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः ।
गुणवैषम्यविमर्दात्तस्य च भेदास्तु पञ्चाशत् ॥ ४६ ॥

एषः Eṣaḥ, this. प्रत्ययसर्गः Pratyaya-sargaḥ, the creation of that by which intuition of things is made, that is, Buddhi. विपर्ययाशक्तितुष्टिसिद्ध्याख्यः viparyāya-śakti-tuṣṭi-siddhi-ākhyah, called ignorance, incapacity, complacency, and perfection.

गुणवैषम्यविमर्दात् Guṇa-vaiṣamya-vimardât, from the conflict of the Guṇas in unequal degrees of strength, from the combination of the Guṇas in different proportions, and consequent predominance of one over others. तस्य Tasya, its, of the creation of Buddhi. च Cha and. भेदाः Bhedâḥ, sorts, divisions. तु Tu, again. पञ्चाशत् Pañchâśat, fifty.

XLVI. This is the creation of Buddhi, termed ignorance, incapacity, complacency, and perfection. And from the conflict of the Guṇas in unequal degree of strength, its sorts, again, are fifty.

ANNOTATION.

67. This : that is, the sixteenfold cause and effect mentioned in the preceding Kârikâ. They are all modifications or products of Buddhi. Their minor divisions are legions. To attempt some classification, they are primarily of four sorts, and secondarily of fifty sorts.

The creations of Buddhi subdivided.

पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।
अष्टाविंशतिभेदा तुष्टिर्नवधाष्टधा सिद्धिः ॥ ४७ ॥

पञ्च Pañcha, five, viz., A-vidyâ, Asmitâ, Râga, Dveṣa, and Abhiniveṣa. विपर्ययभेदाः Viparyaya-bhedâḥ, divisions of mistake or ignorance. भवन्ति Bhavanti, are. अशक्तिः A-śaktiḥ, incapacity. च Cha, and. करणवैकल्यात् Karaṇa-vaikalyât, according to the impairment of the Instruments or Indriyas. अष्टाविंशतिभेदा Aṣṭâviṃśati-bhedâ, having twenty-eight divisions. तुष्टिः Tuṣṭiḥ, complacency. नवधा Nava-dhâ, ninefold. अष्टधा Aṣṭa-dhâ, eightfold. सिद्धिः Siddhiḥ, perfection.

XLVII. Five are the divisions of ignorance ; and according to the impairment of the instruments, incapacity has twenty-eight varieties ; while complacency is ninefold ; perfection, eightfold.

Divisions of Error subdivided.

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ।
तामिस्रोऽष्टादशधा तथा भवत्यन्धतामिस्रः ॥ ४८ ॥

भेदाः Bhedâḥ, distinctions, divisions. तमसः Tamasaḥ, of Tamas, which is a technical term for A-Vidyâ or false knowledge. अष्टविधः Aṣṭa-vidhaḥ, eightfold. मोहस्य Mohasya, of Moha, which is technical for Asmitâ or Am-ness or egotism. च Cha and. दशविधः Daśa-vidhaḥ, tenfold. महामोहः Mahâ-mohaḥ, Mahâ-moha, which is technical for Râga or passion. तामिस्रः Tâmisraḥ, Tâmisra, which is technical for Dveṣa

or aversion. अष्टादशया Aṣṭādaśa-dhâ, eighteenfold. तथा Tathâ, so. भवति Bhavâti, is. अन्धतमिस्रः Andha-tâmisraḥ, Andhatâmisra, which is technical for Abhiniveśa or blind attachment to life.

XLVIII. The distinctions of A-Vidyâ are eightfold, as also of Asmitâ ; tenfold is Râga ; Dveṣa is eighteenfold ; so also is Abhiniveśa.

Incapacity subdivided.

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।

सप्तदश वधा बुद्धेर्विपर्ययात्तुष्टिसिद्धीनाम् ॥ ४६ ॥

एकादशेन्द्रियवधाः Ekâdaśa-indriya-badhâḥ, injuries of the eleven Indriyas. सह Saha, together. बुद्धिवधैः Buddhi-badhaiḥ, with injuries of Buddhi. अशक्तिः A-śaktiḥ incapacity. उद्दिष्टा Uddiṣṭâ, pronounced. सप्तदशवधाः Saptadaśa-badhâḥ, seventeen injuries. बुद्धेः Buddheḥ, of Buddhi. विपर्ययात् Viparyayât, from inversion. तुष्टिसिद्धीनाम् Tuṣṭi-siddhînâm, of complacencies and perfections.

XLIX. Injuries of the eleven Indriyas, together with injuries of Buddhi, are pronounced to be Incapacity. The injuries of Buddhi are seventeen, through inversion of complacencies and perfections.

Complacency subdivided.

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।

बाह्या विषयोपरमात् पञ्च नव तुष्टयोऽभिमताः ॥ ५० ॥

आध्यात्मिकाः Âdhyâtmikâḥ, self (soul)-regarding, it is that form of complacency in which there is belief in the existence of a Self, as distinct from Prakṛiti, but in which the Self is identified with the Not-Self. चतस्रः Chatasra, four. प्रकृत्युपादानकालभाग्याख्याः Prakṛiti-upâdâna-kâla-bhâgya-âkhyâḥ, called after Prakṛiti or Root, Upâdâna or Material, Kâla or Time, and Bhâgya or Luck. बाह्याः Bâhyâḥ, external, Not-Self-regarding. विषयोपरमात् Viṣaya-uparamât, through abstinence from objects. पञ्च Pañcha, five. नवधा Nava-dhâ, ninefold. तुष्टयः Tuṣṭayaḥ, complacencies. अभिहिताः Abhihitâḥ, propounded.

L. The nine Complacencies are propounded : the four Self-regarding ones called after Prakṛiti, Material, Time, and Luck ; the external five, through abstinence from objects.

Perfection subdivided.

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।

दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥ ५१ ॥

ऊहः Uhaḥ, reasoning, argumentation. शब्दः Śabdah, word, verbal instruction. अध्ययनं Adhyayanam, study. दुःखविघाताः Duḥkḥa-vighâtâḥ, preventions of pain. त्रयः Trayah, three. सुहृत्प्राप्तिः Suhṛit-prâptiḥ, acquisition of friend, intercourse with friend. दानं Dânam, charity, purity. च Cha, and. सिद्धयः Siddhayaḥ, perfections. अष्टौ Aṣṭau, eight. सिद्धेः Siddheḥ, of perfection. पूर्वः Pûrvaḥ, preceding, first. अङ्कुशः Aṅkuśaḥ, goad, curb, restrainer. त्रिविधः Tri-Vidhaḥ, threefold.

LI. Argumentation, Word, Study, the three Preventions of Pain, Acquisition of friends, Charity or Purity are the eight Perfections. Those mentioned before Perfection are the threefold goad to (Ignorance and suffering).

ANNOTATION.

68. Those mentioned before Perfection are Ignorance, Incapacity, and Complacency.

Aṅkuśa :—This word may also be rendered by curb, meaning that Ignorance and the rest curb, *i.e.*, impede or obstruct the means to Perfection.

69. Vijñâna Bhikṣu has interpreted this Kârikâ in a different manner and has criticised unfavourably the exposition of Gauḍapâda and Vâchaspati. See our Sâmkhya-Pravachana-Sûtram, Sacred Books of the Hindus, Vol. XI, page 321.

70. The above details of the creations of Buddhi have been fully explained in the commentaries on the Tattva-Samâsaḥ and the Sâmkhya Pravachana-Sûtram. The reader is accordingly referred to Vol. XI of the Sacred Books of the Hindus.

71. Now, if it be questioned that when any one of the two, *viz.*, creations of Buddhi and creations of the Tan-mâtras, is enough for the accomplishment of the purpose of Puruṣa, what need is there for a twofold creation? so it is declared in the succeeding Kârikâ.

Twofold creation, of Buddhi and of Tanmâtra, upheld.

न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृत्तिः ।

लिङ्गाख्यो भावाख्यस्तस्माद्द्विविधः प्रवर्तते सर्गः ॥ ५२ ॥

न Na, not. विना Vinâ, without. भावैः Bhâvaiḥ, dispositions, the creations of Buddhi mentioned above. लिङ्गं Liṅgam, the creation of the Tan-mâtras. न

Na, not. विना Vinā, without. लिङ्गेन Liṅgena, the creation of the Tan-mātras. भावनिरवृत्तिः Bhāva-nirvṛtṭiḥ, cessation or pause of the dispositions. लिङ्गाख्यः Liṅga-ākhyah, termed Liṅga. भावाख्यः Bhāva-ākhyah, termed Bhāva. तस्मात् Tasmāt, hence. द्विविधः Dvi-vidhaḥ, twofold. प्रवर्तते Pravartate, proceeds. सर्गः Sargaḥ, creation.

LII. Without the Bhāvas, there would be no Liṅga, without the Liṅga, there would be no surcease of the Bhāvas ; wherefrom a twofold creation proceeds : the one called after the Liṅga, the other called after the Bhāvas.

ANNOTATION.

72. Vāchaspati explains the necessity for a twofold creation and their interdependence thus : Experience which is the object of Pūruṣa, cannot be possible in the absence of the objects of experience, such as sound and the rest, as well as of the twofold Body which is the Āyatana or house of experience : wherefore the creations of the Tan-mātras are necessary. In the same manner, the very same Experience is not possible without the Indriyas and the Antaḥ-karaṇa which are the instruments of Experience ; these, again, cannot be possible without the Bhāvas, virtue and the rest. Neither is the manifestation of Discrimination, which is the cause of Release, possible in the absence of the twofold creation. Hence the twofold creation is established.

The succession of the two kinds of creation as mutually cause and effect is no fault, as it is from eternity, like that of the seed and the sprout. Even in the beginning of a Kalpa the production of the Bhāvas and the Liṅga under the influence of the Saṃskāra or impression of the Bhāvas and the Liṅga produced in a previous Kalpa, is not unproved.

Gross Creation subdivided.

अष्टविकल्पो दैवस्तैर्यग्योनश्च पञ्चधा भवति ।

मानुष्यश्चैकविधः समासतोऽयं भौतिकः सर्गः ॥ ५३ ॥

अष्टविकल्पः Aṣṭa-vikalpaḥ, having eight specific kinds, viz., Brāhma, Prājāpatya, etc. दैवः Daivaḥ, divine, celestial, supernatural, super-human. तैर्यग्योनः Tairyagyonah, the grovelling-born. च Cha, and. पञ्चधा Pañcha-dhā, fivefold. भवति Bhavati, is. मानुष्यः Mānuṣyah, human. च Cha, and, while. एकविधः Eka-vidhaḥ, uniform, of one kind. समासतः Samāsa-taḥ, briefly. अयं Ayam, this. भौतिकः Bhautikah, of the Bhūtas or beings. सर्गः Sargaḥ, creation.

LIII. The superhuman is of eight kinds ; and the grovelling species is of five kinds ; and the human is of a

single kind ; this, briefly, is the Bhautika Sarga or Creation of Beings.

Higher, Lower, and Intermediate Worlds characterised.

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः ।

मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः ॥ ५४ ॥

ऊर्ध्वं Urddhvam, above, in the higher worlds of Brahma and the rest. सत्त्वविशालः Sattva-visālah, abundant in Sattva, in which Sattva is dominant and Rajas and Tamas are dormant. तमोविशालः Tamaḥ-visālah, abundant in Tamas, in which Tamas is dominant and Sattva and Rajas are dormant. च Cha, and. मूलतः Mūla-tah, at the bottom, below.

सर्गः Sargaḥ, creation. मध्ये Madhye, in the middle, in the world of man. रजोविशालः Rajaḥ-visālah, abundant in Rajas, in which Rajas is dominant and Sattva and Tamas are dormant. ब्रह्मादिस्तम्बपर्यन्तः Brahma-ādi-stamba-paryantaḥ, beginning with Brahmā and ending with a stock.

IIV. Above, the creation is abundant in Sattva ; below, it is abundant in Tamas ; in the middle, it is abundant in Rajas ; such is the creation from Brahmā down to a stock.

Universality of pain demonstrated.

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः ।

लिङ्गस्याविनिवृत्तेस्तस्माद्दुःखं स्वभावेन ॥ ५५ ॥

तत्र Tatra, therein, in the three worlds, in the bodies of the superhuman, human and grovelling species. जरामरणकृतं Jarā-marāṇa-kṛitaṁ, caused by decay and death. दुःखं Duḥkhaṁ, pain. प्राप्नोति Prāpnoti, experiences. चेतनः Chetanaḥ, intelligent. The force of this word is to exclude experience of pain from Prakṛiti and her products which are all non-intelligent. पुरुषः Puruṣaḥ, that which lies (Sete) in the Puri or the Liṅga Śarīra or Subtile Body, Puruṣa. लिङ्गस्य Liṅga-sya, of the Liṅga Śarīra. अविनिवृत्तेः A-vinivṛtiteḥ, owing to the non-cessation, or till the cessation of the Liṅga Śarīra which is continuant (see Kārikā XL), and does not cease till the development of discriminative knowledge. तस्मात् Tasmāt, therefore. दुःखं Duḥkhaṁ, pain. स्वभावेन Sva-bhāvena, by nature.

LV. Therein does intelligent Puruṣa experience pain caused by decay and death, on account of the non-cessation of, or till the cessation of, the Subtile Body : wherefore pain is the natural order of things.

Object of Prakṛiti's creation explained.

इत्येषः प्रकृतिकृतो महदादिविशेषभूतपर्यन्तः ।

प्रतिपुरुषविमोक्षार्थं स्वार्थं इव परार्थं आरम्भः ॥ ५६ ॥

इति Iti, thus then. एषः Eṣaḥ, this. प्रकृतिकृतः Prakṛiti-kṛitaḥ, originated by Prakṛiti. महदादिविशेषभूतपर्यन्तः Mahat-ādi-viśeṣa-bhūta-paryantaḥ, beginning with Mahat and ending with the particular, *i.e.*, gross elemental creations. प्रतिपुरुषविमोक्षार्थं Prati-puruṣa-arthaṁ, for the release of each individual Puruṣa. स्वार्थे Svārthe, in her own interest. इव Iva, as. परार्थे Para-arthe, in the interest of another, *i.e.*, of Puruṣa. आरम्भः Ārambhaḥ, creation.

LVI. Thus then is this creation beginning with Mahat and ending with specific entities, originated by Prakṛiti in the interest of another as in her own interest, for the release of each individual Puruṣa.

ANNOTATION.

73. Originated by Prakṛiti: Creation by Prakṛiti is not guided, directed, and controlled by Īśvara or Ādi Puruṣa, for this is impossible, inasmuch as no activity can belong to him. Neither can Brahman be the material of creation, for, being the power or energy of Consciousness, it can undergo no transformation or modification.

For the release of each individual Puruṣa: This explains why, on the release of one Puruṣa, the release of others does not result, and how the activity of Prakṛiti whose nature is to energise, can cease in regard to a particular Puruṣa, and how creation does not ever continue, making release of any one impossible. Vāchaspati explains the passage thus: As a man who desires food, being engaged in the cooking of food, rests after the food has been cooked, so does Prakṛiti, who is engaged in activity with a view to release every individual Puruṣa, cease from energising again in regard to that Puruṣa whom she releases.

Spontaneity of Prakṛiti explained and illustrated.

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।

पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥

वत्सविवृद्धिनिमित्तं Vatsa-vivṛddhi-nimittam, for the sake of, or due to the nourishment of, the calf. क्षीरस्य Kṣīra-sya, of milk. यथा Yathā, as. प्रवृत्तिः Pravṛtitiḥ, activity, *i.e.*, secretion. अज्ञस्य A-jña-sya, of the unintelligent. पुरुषविमोक्षनिमित्तं Puruṣa-vimokṣa-nimittam, due to the release of Puruṣa. तथा Tathā, so. प्रवृत्तिः Pravṛtitiḥ, activity, *i.e.*, creation. प्रधानस्य Pradhāna-sya, of the Pradhāna.

LVII. Just as is the secretion of milk, which is un-intelligent, for the sake of nourishment of the calf, so is the creation of the Pradhâna for the sake of the release of Puruṣa.

ANNOTATION.

74. This Kârikâ gives an answer to those who entertain doubts as to how an un-intelligent substance such as Prakṛiti is represented here to be, can engage in activity for an altruistic end. It cannot be maintained that the secretion of milk takes place under the superintendence of Īśvara. For all intelligent activity such as, for instance, as is here attributed to Īśvara, proceeds either from selfish motives or from compassion. Now, in the case of Īśvara, who is *exhypothesi* all-full, having all desires fulfilled, wanting in nothing whatever, can possibly have no selfish ends to accomplish. Compassion also is impossible; for compassion implies the desire to alleviate, remove or prevent suffering, but prior to creation there is no existence of the Jīvas, Indriyas, Bodies, and Objects, and consequently no pain, no suffering. Compassion, therefore, cannot be the motive for creation. Further, were creation an act of compassion on the part of Īśvara, one would expect to find in it only happy beings, but such is not the case, but just the opposite. The anomaly cannot be explained by reference to diversity of Karma, as in that case the alleged superintendence of Karma by an omniscient and omnipotent Being falls to the ground. Prakṛiti, on the other hand, being un-intelligent, has no selfish motive nor any motive of compassion to impel her to activity. Her activity is directed simply by the end of the other; she exists for his sake. Her action is of the nature of a sympathetic response, of harmonical variation or correspondence, like the secretion of the mother's milk, in response to the requirement of the baby.

Above continued.

श्रौत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।

पुरुषस्य विमोक्षार्थं प्रवर्तते तद्द्रव्यक्तम् ॥ ५८ ॥

श्रौत्सुक्यनिवृत्त्यर्थं Autsukya-nivṛitti-arthaṃ, for the sake of relieving or gratifying desire or curiosity. यथा Yathâ, as, क्रियासु Kriyâsu, in acts. प्रवर्तते Pravartate, engages. लोकः Lokah, man. पुरुषस्य Puruṣa-sya, of Puruṣa. विमोक्षार्थं Vimokṣa-arthaṃ, for the sake of release. प्रवर्तते Pravartate, energises. तद्द्रवत् Tat-vat, similarly to this. अव्यक्तम् A-Vyaktam, the Unmanifest, Prakṛiti.

LVIII. Just as people engage in acts to relieve

anxiety or desires, so does the Unmanifest energise for the purpose of the release of Puruṣa.

How Prakṛiti's creation ceases spontaneously.

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।

पुरुषस्य तथात्मानं प्रकाशय निवर्तते प्रकृतिः ॥ ५६ ॥

रङ्गस्य Raṅga-sya, to the stage, *i.e.*, the spectators. दर्शयित्वा Darśayitvā, having exhibited. निवर्तते Nivartate, ceases, desists. नर्तकी Nartaki, fair dancer. यथा Yathā, as. नृत्यात् Nṛtyāt, from dance. पुरुषस्य Puruṣa-sya, to Puruṣa. तथा Tathā, similarly. आत्मानं Ātmānam, herself. प्रकाशय Prakāśya, having exhibited. निवर्तते Nivartate, ceases. प्रकृतिः Prakṛitiḥ, Prakṛiti.

LIX. Just as a fair dancer, having exhibited herself to the spectators, desists from the dance, so does Prakṛiti desist, having exhibited herself to Puruṣa.

Unselfishness of Prakṛiti demonstrated.

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः ।

गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति ॥ ६० ॥

नानाविधैः Nānā-vidhaiḥ, manifold. उपायैः Upāyaiḥ, by means. उपकारिणी Upakāriṇi, generous, beneficent. अनुपकारिणः An-upakāriṇaḥ, non-beneficent, ungrateful. पुंसः Puṁsaḥ, of Puruṣa. गुणवती Guṇa-vatī, possessing the Guṇas, possessing qualities, virtuous. अगुणस्य A-guṇa-sya, devoid of the Guṇas, devoid of qualities, worthless. सतः Sataḥ, as he is. तस्य Tasya, his. अर्थं Artham, object. अपार्थकं Ap-artha-kam, objectless. चरति Charati, pursues.

LX. By manifold means does benevolent Prakṛiti, possessed of the Guṇas, pursue, in a manner in which she has no interest of her own, the object of Puruṣa who makes no return, being devoid as he is of the Guṇas.

How activity of Prakṛiti ceases for ever, in regard to the released Puruṣa.

प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति ।

या दृष्टास्मीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ ६१ ॥

प्रकृतेः Prakṛiteḥ, than Prakṛiti. सुकुमारतरं Sukumāra-taraṁ, more gentle or delicate. न Na, not. किञ्चित् Kiṁ chit, anything. अस्ति Asti, exists. इति Iti, such. मे Me, my. मतिः Matih, opinion. भवति Bhavati, is. या Yā, who. दृष्टा Dṛiṣṭā, seen.

अस्मि Asmi, I am. इति Iti, so. पुनः Punaḥ, again. न Na, not. दर्शनम् Darśanam, seeing, gaze, sight. उपैति Upaiti, approaches. पुरुषस्य Puruṣa-sya, of Puruṣa.

LXI. My opinion is that nothing exists which is more delicate than Prakṛiti who, knowing that, "I have seen," comes no more within the sight of Puruṣa.

ANNOTATION.

75. This Kârikâ explains and illustrates how Prakṛiti does not energise, over again, in regard to the released Puruṣa.

Bondage, Transmigration and Release are all of Prakṛiti, and not of Puruṣa.

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति पुरुषः ।

संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

तस्मात् Tasmât, therefore. न Na, not. बध्यते Badhyate, is bound. अद्धा Addhâ, any, whatever. न Na, not. मुच्यते Muchyate, is released. न Na, not. अपि Api, also. संसरति Saṃsarati, transmigrates. पुरुषः Puruṣaḥ, Puruṣa. संसरति Saṃsarati, transmigrates. बध्यते Badhyate, is bound. मुच्यते Muchyate, is released. च Cha, and. नानाश्रया Nânâ-âśrayâ, the support of manifold creations or beings. प्रकृतिः Prakṛitiḥ, Prakṛiti.

LXII. Wherefore, verily, no Puruṣa is ever bound, nor is released, nor transmigrates. Prakṛiti, being the support of manifold creations, is bound, is released, and transmigrates.

How Prakṛiti binds and releases herself.

रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः ।

सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥ ६३ ॥

रूपैः Rûpaiḥ, by forms, modes, conditions, dispositions. सप्तभिः Saptabhiḥ, seven, viz. virtue, vice, dispassion, passion, power, weakness, and ignorance. एव Eva, verily. बध्नाति Badhnâti, binds. आत्मानम् Âtmânam, herself, आत्मना Âtmanâ, by herself. प्रकृतिः Prakṛitiḥ, Prakṛiti. सा Sâ, she. एव Eva, it is. च Oha, and. पुरुषार्थं Puruṣa-artham, object of Puruṣa. प्रति Prati, in regard to. विमोचयति vimocha-yati, releases. एकरूपेण Eka-rûpeṇa, by one form, i. e., of Knowledge.

LXIII. By seven forms does Prakṛiti bind herself by herself ; and it is she who, by one form, releases herself for the sake of Puruṣa.

How discriminative knowledge is fully developed.

एवं तत्त्वाभ्यासान्नास्ति न मे नाहमित्यपरिशेषम् ।
अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥ ६४ ॥

एवं Evam, so, in the manner taught above. तत्त्वाभ्यासात् Tattva-abhyāsāt, through cultivation of the knowledge of the Tattvas or twenty-five Principles. न Na, not. अस्ति Asti, is. न Na, not. मे Me, mine. न Na, not. अहम् Aham, I. इति Iti, thus. अपरिधिषम् Apariśeṣam, beyond which there remains nothing to know, final. अविपर्ययात् A-viparyayāt, from the absence of error and doubt. विशुद्धं Viśuddham, purified, free. केवलम् Kevalam, single, unsullied. उत्पद्यते Utpadyate, is produced. ज्ञानम् Jñānam, knowledge.

LXIV. So, through cultivation of the knowledge of the Tattvas, is produced the final, pure, because free from error and doubt, and one single knowledge that neither does agency belong to me, nor is attachment mine, nor am I identical with the Body, etc.

Relation of Prakṛiti and Puruṣa after Release.

तेन निवृत्तप्रसवामर्थवशात् सप्तरूपविनिवृत्ताम् ।
प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः स्वस्थः ॥ ६५ ॥

तेन Tena, thereby, by means of knowledge of the Tattvas, as described in the preceding Kārikā. निवृत्तप्रसवान् Nivṛitta-prasavām, whose prolificness has come to cease through creation of all that was to be created for the sake of Puruṣa. अर्थवशात् Artha-vaśāt, through the influence of the object, viz., knowledge of the Tattvas. सप्तरूपविनिवृत्ताम् Sapta-rūpa-vinivṛittām, desisting from the seven forms, virtue and the rest, by which she binds herself and which are no longer required for the sake of Puruṣa, both of whose objects, experience and release, are accomplished. प्रकृतिं Prakṛitiṃ, Prakṛiti. पश्यति Paśyati, looks at. पुरुषः Puruṣaḥ, Puruṣa. प्रेक्षकवत् Prekṣaka-vaṭ, like a spectator in a theatre. अवस्थितः Avasthitaḥ, seated, standing by. स्वस्थः Sva-sthaḥ, self-reposed, undisturbed, freed from the reflection of Buddhi rendered impure by means of the modifications of Rajas and Tamas.

LXV. Thereby having her prolific energy stopped, and desisting from the seven forms under the influence of knowledge, Prakṛiti is looked at by Puruṣa just like a spectator, standing by, self-reposed.

Conjunction of Prakṛiti and Puruṣa is not, as such, the cause of creation.

दृष्टा मयेत्युपेक्षक एको दृष्टाहमित्युपरमत्यन्या ।

सति संयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥ ६६ ॥

दृष्टा Dṛiṣṭā, seen. मया Mayā, by me. इति Iti, so. उपेक्षकः Upekṣakah, regardless, indifferent, unaffected. एकः Ekaḥ, the one, Puruṣa. दृष्टा Dṛiṣṭā, seen. अहम् Aham, I. इति Iti, so. उपरमति Uparamati, desists. अन्या Anyā, the other, Prakṛiti. सति Sati, existing, continuing. संयोगे Saṃyoge, conjunction, existence side by side. अपि Api, even. तयोः Tayoḥ of the two. प्रयोजनं Prayojanam, purpose, motive. न Na, not. अस्ति, Exists. सर्गस्य Sarga-sya, of creation.

LXVI. "She has been seen by me,"—so the one stands indifferent ; " I have been seen,"—so the other desists. Though their conjunction still remains, there does not exist any motive for creation.

Jīvan-Mukti explained.

सम्यग्ज्ञानाधिगमाद्धर्मादीनामकारणप्राप्तौ ।

तिष्ठति संस्कारवशाच्चक्रभ्रमवद्धृतशरीरः ॥ ६७ ॥

सम्यक् Samyak, perfect. ज्ञानाधिगमात् Jñāna-adhigamāt, from attainment of knowledge. धर्मादीनाम् Dharma-âdīnām, of virtue and the rest. अकारणप्राप्तौ A-kāraṇa-prāptau, on reaching or being reduced to the state in which they lose their power of causing effects. तिष्ठति Tiṣṭhati, remains. संस्कारवशात् Saṃskāra-vaśāt, from the influence of Saṃskāra or impression or the effect of the impulse previously given to it. चक्रभ्रमवत् Chakra-bhrama-vat, like the whirling of the potter's wheel. धृतशरीरः Dhṛita-śarīrah, invested with a Body.

LXVII. Through attainment of perfect knowledge, virtue and the rest coming to be deprived of their power as causes, Puruṣa yet continues invested with body under the influence of previous Dharma and A-Dharma, as the potter's wheel continues whirling (from momentum).

ANNOTATION.

76. This Kārikā explains the fact of Jīvan-Mukti or release in life, as in the case of Kapila, Vāmadeva, and others. Jīvan-Mukti consists in the release of an incarnate Puruṣa from the entanglement of Prakṛiti prior to his separation from the Body. These two things, viz., release from bondage and continuance of the Body, are compatible with each other, as they are dependent upon independent causes. For, universally, release

takes place on the manifestation of discriminative knowledge between Prakṛiti and Puruṣa, in other words, it does not imply the acquisition of a new state or condition, but consists merely in the removal of a veil or a shadow, as it were ; whereas the Body is the positive result of positive causes and depends for its existence or non-existence upon those very causes. These causes are Dharma and A-Dharma, or merit and demerit, collectively termed Karma. Now, 'Karma is distinguished as Prârabdha or operative, Sañchita or stored or potential, and Agamika, or to come, or future. On the attainment of discriminative knowledge, Sañchita Karma or Karma in seed-form is burnt up and rendered infructuous, and Âgamika Karma also is necessarily precluded. Only the Prârabdha then remains. It is Karma acquired by acts performed in a previous life and which has become operative in the present life, that is to say, it is the cause of conjunction with the present Body and of all the experiences of the present incarnate existence. It is not affected by discriminative knowledge, and it goes on sustaining the Body till it is exhausted or works itself out, in its natural course, when the Body which was supported by it, automatically drops down. It is hence, therefore, that when discriminative knowledge is perfectly developed before the Prârabdha has worked itself out, the incarnate Puruṣa in question, is released, but remains awhile burdened with the Body. This is what is called Jivan-Mukti or the state of release during life.

When a Jivan-Mukta is finally released.

प्राप्ते शरीरभेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।

ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥ ६८ ॥

प्राप्ते Prâpte, come to pass, that is, on the exhaustion of Prârabdha Karma by experience. शरीरभेदे Śarīra-bhede, on separation from the body. चरितार्थत्वात् Charita-artha-tvât, for the reason that she has fulfilled her purpose, viz., Creation for the experience and release of Puruṣa. प्रधानविनिवृत्तौ Pradhâna-vinivritttau, on the cessation of the activity of the Pradhâna. ऐकान्तिकम् Aikântikam, certain, absolute. आत्यन्तिकम् Âtyantikam, final, imperishable. उभयं Ubhayam, both. कैवल्यम् Kaivalyam, singleness, pureness, freedom from the reflection of the threefold pain. आप्नोति Âpnoti, attains.

LXVIII. When (in due course) separation from the Body takes place, and there is cessation of the activity of the Pradhâna from her purpose having been fulfilled Puruṣa attains both absolute and final Kaivalya.

Origin of the Sāmkhya declared.

पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम् ।

स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥ ६६ ॥

पुरुषार्थज्ञानम् Puruṣa-artha-jñānam, knowledge for the accomplishment of the end of Puruṣa, *i.e.*, release. इदं Idam, this. गुह्यं Guhyam, secret, abstruse, unintelligible to the dull. परमर्षिणा Parama-ṛṣiṇā, by the great Ṛṣi or Seer, namely Kapila. समाख्यातम् Sam-ākhyātam, thoroughly expounded, expounded in all details. स्थित्युत्पत्तिप्रलयाः Sthiti-utpatti-pralayāḥ, duration, production, and dissolution. चिन्त्यन्ते Chintyante, are considered, discussed. यत्र Yatra, wherein. भूतानाम् Bhūtānām, of created things, beings.

LXIX. This abstruse knowledge, adapted to the end of Puruṣa, wherein the production, duration, and dissolution of beings are considered, has been thoroughly expounded by the great Ṛṣi.

ANNOTATION.

77. Vāchaspati construes the second line of the Kārikā in a different manner. It is thus : Yatra, wherein, that is, in which knowledge, that is to say, for which knowledge, the origin, duration and destruction of living beings are considered by the Śrutis. Hereby he wants to bring out the sense that the Sāmkhya is connected with, and is supported by, the Veda.

Traditional succession of the Sāmkhya stated.

एतत् पवित्रमग्र्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।

आसुरिरपि पञ्चशिखाय तेन च बहुधाकृतं तन्त्रम् ॥७०॥

एतत् Etat, this. पवित्रम् Pavitram, purifying, *i.e.*, from the sin causing the threefold pain. अग्र्यं Agryam, first in order, principal among all purifying things, foremost. मुनिः Muniḥ, Muni, sage Kapila. आसुरये Āsuraye, to Āsuri. अनुकम्पया Anukampayā, through compassion. प्रददौ Pradadau, taught, imparted. आसुरिः Āsuriḥ, Āsuri. अपि Api, again. पञ्चशिखाय Pañchaśikhāya, to Pañchaśikha. तेन Tena, by him. च Cha, and. बहुधाकृतं Bahu-dhâ-kṛitam, extensively propagated, elaborated in manifold ways. तन्त्रम् Tantram, the system.

LXX. This foremost purifying knowledge the Muni, through compassion, imparted to Asuri ; Āsuri, again, to Pañchaśikha, by whom the System was elaborated in manifold ways.

ANNOTATION.

78. In this and the succeeding Kârikâ the traditional succession of the Sâmkhya doctrine is recorded with a view to establish its authentic character and thereby to inspire reverence towards it.

79. According to Gauḍapâda, the Sâmkhya-Kârikâ ends with this Kârikâ. "For the Sâmkhya which is the cause of release from transmigration, was declared by the Muni Kapila, wherein or in regard to which," as he says, "there are these seventy verses in the Âryâ metre." This is supported by the other traditional name for the Sâmkhya-Kârikâ, which is Sâmkhya-Saptati or the Seventy (Verses) on the Sâmkhya. Vâchaspati, on the other hand, has not questioned the genuineness, or the claim to authority, of the additional two Kârikâs and has added his comment to them.

Above continued.

शिष्यपरम्परयागतमीश्वरकृष्णेन स चैतदार्याभिः ।

संक्षिप्तमार्यमतिना सम्यग् विज्ञाय सिद्धान्तम् ॥ ७१ ॥

शिष्यपरम्परया Śiṣya-paramparayâ, by tradition of disciples. आगतम् Āgatan, descended, received. ईश्वरकृष्णेन Īśvarakṛiṣṇena, by Īśvarakṛiṣṇa, the author of the Sâmkhya-Kârikâ. सः Saḥ, this. च Cha, and. एतत्, this. आर्याभिः Âryâbhiḥ, by Âryâ verses. संक्षिप्तम् Saṁkṣiptam, abridged, summarised, compendiously written. आर्यमतिना Ârya-matinâ, whose intelligence reached to the Tattvas; holy-minded. सम्यक् Samyak, thoroughly. विज्ञाय Vijñâya, understanding, realising. सिद्धान्तम् Siddhântam, domonstrated truth, established tenet, doctrine.

LXXI. And this doctrine, descended by tradition of disciples, to the holy-minded Īśvarakṛiṣṇa, having been thoroughly understood by him, has been summarised by means of these Âryâs.

Relation of the Sâmkhya-Kârikâ to the Sâmkhya-Pravachana-Sûtram.

सप्तत्या किल येष्यार्थास्तेष्यार्थाः कृत्स्नस्य षष्टितन्त्रस्य ।

आख्यायिकाविरहिताः परवादविवर्जिताश्चापि ॥ ७२ ॥

सप्तत्या Saptatyâ, by the seventy-versed treatise. किल Kila, truly. ये Ye, what. अर्थः Arthâḥ, subjects, topics. ते Te, those. अर्थः Arthâḥ, subjects. कृत्स्नस्य Kṛitsna-sya, entire, whole. षष्टितन्त्रस्य Ṣaṣṭi-tantra-sya, of the system of sixty topics. आख्यायिकाविरहिताः Âkhyâyikâ-virahitâḥ, disjoined from the illustrative stories. परवादविवर्जिताः Para-vâda-vivarjitâḥ, omitting demolition of opposite doctrines. च Cha, and. अपि Api, also.

LXXII. The subjects which are treated by the Saptati, are the subjects of the entire Śaṣṭi-Tantra, exclusive of the illustrative stories, and omitting demolition of opposite doctrines.

ANNOTATION.

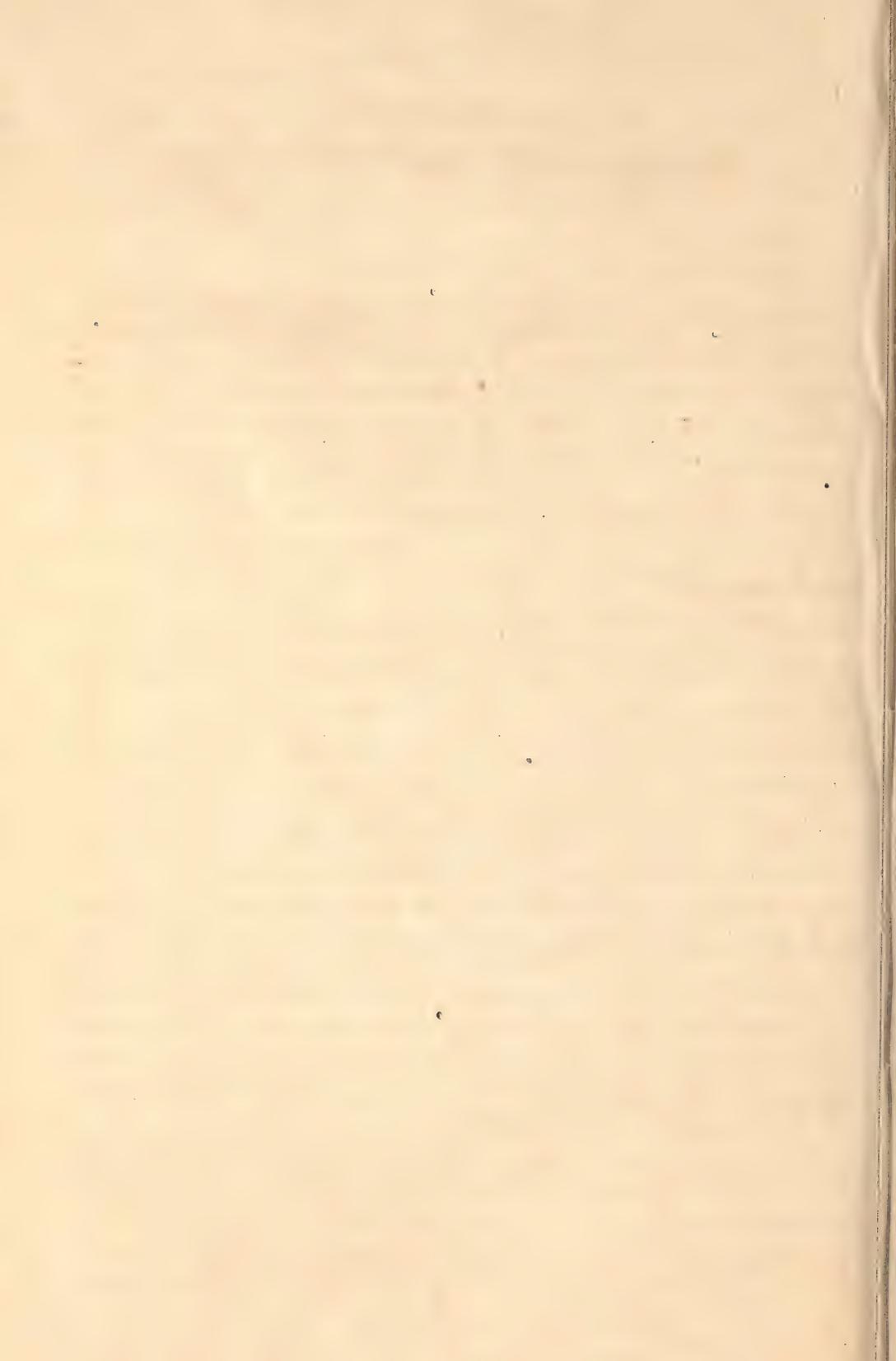
80. The term Śaṣṭi-Tantra alludes to the Sâmkhya-Pravachana-Sûtram divided into the six Books, namely, of Topics, of the Evolutions of the Pradhâna, of Dispassion, of Fables, of the Demolition of Counter-Theories, and of Recapitulation of Teachings. It is thus constructive, illustrative and destructive in its method. In its constructive portions, it establishes the sixty topics of the Sâmkhya System. The same is done by the Saptati as well. Inasmuch, however, as the latter omits the stories and controversies, and also does not deal with the topics in so much detail, it has, in the preceding Kârikâ, been described as a summary of the former.

The sixty topics alluded to above are: 1. the existence, that is, conjunction with, and disjunction from, Puruṣa, of the Pradhâna, 2. her unity or singleness, 3. her objectiveness, 4. her subservience, 5. the distinctness of Puruṣa, 6. his manifoldness, 7. his inactivity, 8. his conjunction, 9. his disjunction, and 10. the duration of the rest,—these are the ten radical topics.

According to another enumeration, the ten radical categories are I. Puruṣa, 2. Prakṛiti, 3. Mahat, 4. Ahankâra, 5-7. Sattva, Rajas, and Tamas, 8. the Tan-Mâtras, 9. the Indriyas, and 10. the Elements.

A third enumeration specifies them as, 1. the eternity of Puruṣa and Prakṛiti, 2. the reality of experience and discriminative knowledge in Prakṛiti, 3. the unity of Prakṛiti and of Puruṣa, throughout transmigration, 4. the subservience of Prakṛiti, 5. the difference between Puruṣa and Prakṛiti, 6. the inactivity of Puruṣa, 7. the multiplicity of Puruṣa, 8. the conjunction of Puruṣa and Prakṛiti at the time of creation, 9. the disjunction of Puruṣa and Prakṛiti at the time of release, and 10. the pre-existence of Mahat and the other Tattvas in their respective causes.

Add to them, the five kinds of error, nine of complacency, twenty-eight of incapacity, and eight of perfection. Thus the number sixty is obtained.



Alphabetical Index of Karikas.

	PAGE.		PAGE.
अतिदूरात् सामीप्यात्, vii ...	7	तस्मात् तत्संयोगात्, xx ...	19
अध्यवसायो बुद्धेर्धर्मो ज्ञानम्, xxxiii	22	तस्मान्न बध्यतेऽद्वा, lxii ...	47
अंतःकरणं त्रिविधम्, xxxiii ...	29	तेन निवृत्तप्रसवाम्, lxv ...	48
अभिमानोऽहंकारः, xxiv ...	23	त्रिगुणमविवेकि विषयः, xi ...	10
अविवेक्यादेः सिद्धिः, xiv ...	14	दुःखत्रयाभिघातात्, i ...	1
अष्टविकल्पो दैवः, liii ...	42	दृष्टवदानुश्रविकः, ii ...	2
असदकरणात् उपादानगृहणात्, ix	8	दृष्टमनुमानमाप्तवचनम्, iv ...	4
आध्यात्मिकाश्चतस्रः, l ...	40	दृष्टा मयेत्युपेक्षक एको, lxvi ...	49
इत्येषः प्रकृतिकृतः, lvi ...	44	धर्मेण गमनमूर्ध्वम्, xliv ...	37
उभयात्मकमत्र मनः, xxvii ...	25	न विना भावैर्लिङ्गम्, lii ...	41
ऊर्ध्वं सत्वविशालः liv ...	43	नानाविधैरुपायैः, lx ...	46
ऊहः शब्दोऽध्ययनम्, li ...	41	पञ्च विपर्ययभेदाः, xlvii ...	39
एकादशेन्द्रियवधाः, xlix ...	40	पुरुषस्य दर्शनार्थम्, xxi ...	20
एतत् पवित्रमध्यम्, lxx ...	51	पुरुषार्थज्ञानमिदम्, lxix ...	51
एते प्रदीपकल्पाः, xxxvi ...	31	पुरुषार्थहेतुकमिदम्, xlii ...	35
एवं तत्त्वाभ्यासात्, lxiv ..	48	पूर्वोत्पन्नमसक्तम्, xl ...	34
एष प्रत्ययसर्गो, xlvi ...	38	प्रकृतेर्महास्ततोऽहङ्कारः, xxii ...	21
औत्सुक्यनिवृत्त्यर्थम्, lviii ...	45	प्रकृतेः सुकुमारतरम्, lxi ...	46
करणं त्रयोदशविधं, xxxii ...	29	प्रतिविषयाध्यवसायो दृष्टम्, v ...	4
कारणमस्त्यव्यक्तम्, xvi ...	15	प्राप्ते शरीरभेदे, lxviii ...	50
चित्रं यथाऽऽश्रयमृते, xli ...	35	प्रीत्याप्रीतिविषादात्मकाः, xii ...	11
जननमरणकरणानाम्प्रतिनियमात्, xviii ...	17	बुद्धीन्द्रियाणि तेषाम्, xxxiv ...	30
तत्र जरामरणकृतम्, lv ...	43	बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राण, xxvi ...	24
तन्मात्राण्यविशेषाः, xlvi ...	39	भेदस्तमसोऽष्टविधः, xlvi ...	39
तस्माच्च विपर्यासात्, xix ...	18	भेदानाम्परिमाणात्, xv ...	15
		मूलप्रकृतिरविकृतिः, iii ...	3

	PAGE.		PAGE.
युगपत्चतुष्टयस्य तु वृत्तिः, xxx ...	27	सांसिद्धिकाश्च भावाः, xliii ...	36
रङ्गस्य दर्शयित्वा, lix ...	46	सान्तःकरणा बुद्धिः, xxxv ...	30
रूपैःसप्तभिरेव तु, lxiii ...	47	सात्विक एकादशकः, xxv ...	24
वत्सविवृद्धिनिमित्तम्, lvii ...	44	सामान्यतस्तु दृष्टात्, vi ...	6
वैराग्यात् प्रकृतिलयः, xlv ...	38	सूक्ष्मा मातापितृजा, xxxix ...	33
शब्दादिषु पञ्चानां, xxviii ...	26	सौक्ष्म्यात् तदनुपलब्धिः viii ...	7
शिष्यपरम्परयागतम्, lxxi ...	52	संघातपरार्थत्वात्, xvii ...	17
सत्त्वं लघु प्रकाशकमिष्टम्, xiii ...	13	स्वां स्वाम्प्रतिपद्यन्ते, xxxi ...	28
सप्तत्या किल येषुः, lxxii ...	52	स्वालक्षण्यं वृत्तिः xxix ...	27
सम्यग्ज्ञानाधिगमात्, lxvii ...	49	हेतुमदनित्यमव्यापि, x ...	9
सर्वम् प्रत्युपभोगम्, xxxvii ...	31		

Words Index of the Karikas.

	PAGE.		PAGE.
अकर्त्तभावः xix	... 18	अन्धवत् xxi	... 20
अकारण lxvii	... 49	अन्या lxvi	... 49
अंकुशः li	... 41	अन्यान्य xii	... 11
अगुणस्य lx	... 46	अपवर्गः xliv	... 37
अग्र्य lxx	... 51	अपरिशेषम् lxiv	... 48
अचेतनं xi, xx	... 11, 19	अपार्थकं lx	... 46
अज्ञस्य lvii	... 44	अपि vi, xiv, xxi, xxii, xxx,	
अतिशय ii	... 2	lxii, lxvi, lxx, lxxii	6,
अतीन्द्रियाणां vi	... 6	14, 20, 21, 27, 47, 49, 51, 52	
अत्यन्ततः i	... 1	अप्रीति xii	... 11
अत्र xxvii	... 25	अभावात् i, viii, ix, xiv	... 1
अदृष्टे xxx	... 27	7, 8, 14	
अधर्मेण xliv	... 37	अभिघातात् i	... 1
अधस्तात् xliv	... 37	अभिभव xii	... 11
अधिगमात् lxvii	... 49	अभिभवात् vii	... 7
अधिवासितं xl	... 34	अभिमताः l	... 40
अधिष्ठानात् xvii	... 17	अभिमानः xxiv	... 23
अद्वा lxii	... 47	अभिहारात् vii	... 7
अध्ययनं li	... 41	अभ्यन्तरं xxxiii	... 29
अध्यवसायः v, xxxiii	... 4, 22	अभ्यासात् lxiv	... 48
अनवस्थानात् vii	... 7	अयं liii	... 42
अनित्यं x	... 9	अयुगपत् xviii	... 17
अनुकम्पया lxx	... 51	अर्थे lxix	... 51
अनुपकारिणः lx	... 46	अर्थतः xiii	... 13
अनुमानात् vi	... 6	अर्थवशात् lxv	... 48
अनुमानम् iv, v	... 4, 4	अर्थं xxxvi, lx	... 31, 46
अनेकं x	... 9	अर्थोः xii, lxxii,	... 11, 52
अन्तरं xxxvii	... 31	अवगाहते xxxv	... 30
अन्तःकरणं xxxiii	... 29	अवघातके i	... 1
अन्ध xlvi	... 39	अवस्थितः lxv	... 48
अन्धतामिन्नः xlvi	... 39	अविकृतिः iii	... 3

	PAGE.
अविघातः xlv	... 38
अविदूरात् vii	... 7
अविनिवृत्तेः lv	... 43
अविपर्ययात् lxiv	... 48
अविभागात् xv	... 15
अविवेकि xi	... 11
अविवेक्यादेः xiv	... 14
अविशुद्धिं ii	... 2
अविशुद्धिक्षमातिशययुक्तः ii	... 2
अविशेषाः xxxviii	... 32
अव्यक्तम् x, xiv, lviii	... 9, 14, 45
अव्यक्तज्ञं ii	... 2
अव्यवतिष्ठते xlii	... 35
अव्यापि x	... 9
अशक्तिं xlvi	... 38
अशक्तिः xlvi, xlix	... 39, 40
अष्टधा xlvi	... 39
अष्टविकल्पः liii	... 42
अष्टादशधा xlvi	... 39
अष्टाविंशतिं xlvi	... 39
अष्टाविंशतिभेदाः xlvi	... 39
अष्टौ li	... 41
असक्तं xl	... 34
असदकरणात् ix	... 8
असामान्या xxix	... 27
असिद्धं vi	... 6
अस्ति xvii, lxi, lxiv, lxvi	17, 46, 48, 49
अस्मात् xxiii	... 22
अस्य xvi, xix	... 15, 18
अहं lxiv, lxvi	... 48, 49
अहङ्कारः xxii, xxiv	... 21, 23
अहङ्कारात् xxv	... 24
आकृतं xxxi	... 28
आख्याः xlvi 1	... 38, 40

	PAGE.
आख्यातम् v ...	... 4
आख्यानि xxvi	... 24
आख्यायिका lxxii	... 52
आत्मकत्वात् xiv	... 14
आत्मकं xxvii	... 25
आत्मकाः xii ...	... 11
आत्मना lxiii	... 47
आत्मानं lix, lxiii	... 46, 47
आत्यन्तिकं lxviii	... 50
आदानं xxviii	... 26
आदिं viii, xvii, xl, lvi	7, 17, 34, 44
आदिभ्यः xli ...	... 35
आद्याः iii ...	... 3
आध्यात्मिकाः l	... 40
आनन्दाः xxviii	... 26
आनुश्राविकः ii	... 2
आप्तवचनं iv, v	... 4, 4
आप्तश्रुतिं v ...	... 4
आप्तगमात् vi	... 6
आप्नोति lxviii	... 50
आयूपस्थानं xxvi	... 24
आरंभः lvi ...	... 44
आर्याभिः lxxi	... 52
आर्यमतिना lxxi	... 52
आलोचनमात्रं xxviii	... 26
आश्रयं xii, xvi	... 11, 15
आश्रयां lxii ...	... 47
आश्रयिणः xliii	... 36
आश्रयं xli ...	... 35
आश्रितं x ...	... 9
आसीनः xx ...	... 19
आसुरये lxx ...	... 51
आसुरिः lxx ...	... 51
आहरणं xxxii	... 29
आहुः xxvi ...	... 24

	PAGE.
इति lvi, lxi, lxiv, lxvi	44,
	46, 48, 49
इदं xlii, lxix	...35, 51
इन्द्रियघातात् vii	... 7
इन्द्रियत्वं xxvii	... 25
इन्द्रियवधा xlix	... 40
इन्द्रियाणि xxvi, xxxiv	...24, 30
इव xx, lvi	...19, 44
इष्टं iv, xiii	... 4, 13
इष्यते xxviii	... 26
ईश्वर lxxi	... 51
ईश्वरकृष्णेन lxxi	... 51
उत्पत्ति lxxix	... 51
उत्पद्यते lxiv	... 48
उत्पन्नं xl	... 34
उत्सर्गं xxviii	... 26
उद्दिष्टा xlix	... 40
उपकारिणी lx	... 46
उपरमति lxvi	... 49
उलपब्धेः viii	... 7
उपष्टम्भकं xiii	... 13
उपादान ix, l	... 8, 40
उपादानकालभाग्यख्या l	... 40
उपादानग्रहणात् ix	... 8
उपायैः lx	... 46
उपेक्षकः lxvi	... 49
उपैति lxi	... 46
उभय xxvii	... 25
उभयं xxv, lxviii	...24, 50
उभयोः xxi	... 20
ऊर्ध्वं xliiv, liv	...37, 43
ऊहः li	... 41
ऋषिणा lxix	... 51
ऋते xli	... 35
एकः lxvi	... 49
एकरूपेण lxiii	... 47

	PAGE
एकविधः liii	... 42
एकादश xlix	... 40
एकादशकः xxiv, xxv	...23, 24
एकान्त i	... 1
एकान्तात्यन्ततौऽभावात् i	... 1
एतत् xxiii, lxx, lxxi	... 22,
	51, 52
एते xxxvi, xxxviii	...31, 32
एव xiii, xviii, xxiv, xxxi,	
xxxvii, lxiii	... 13,
	17, 23, 28, 31, 47
एवं lxiv	... 48
एषः xlvi, lvi	...38, 44
एषा xxix	... 27
ऐकान्तिकं lxviii	... 50
ऐश्वर्यम् xxiii	... 22
ऐश्वर्यात् xlv	... 38
औत्सुक्यं lviii	... 45
औत्सुक्यनिवृत्त्यर्थं lviii	... 45
करण xxix, xliii, xlvi	27,
	36, 39
करणं xxxi, xxxii, xxxv	28,
	29, 30
करणवैकल्यात् xlvi	... 39
करणानां xviii	... 17
करणाश्रयिणः xliii	... 36
कर्ता xx	... 19
कर्तृत्वे xx	... 19
कर्म xxvi	... 24
कलभाद्याः xliii	... 36
कारण ix, xiv, xv	... 8,
	14, 15
कारणं xvi	... 15
कारणगुणात्मकत्वात् xiv	... 14
कारणभावात् ix	... 8
कार्यं xv, xliii	...15, 36

	PAGE.		PAGE.
कार्यं viii, ix, xxxii	... 7,	xxxvii, xxxviii, xliii, xliv,	
	8, 29	xlvi, xlvii, xlviii, li, liii,	
कार्यतः viii	... 7	liv, lxiii, lxx, lxxi, lxxii	4, 6,
कार्यते xxxi	... 28	7, 7, 8, 11, 11, 13, 15, 15, 17,	
कार्यस्य xiv	... 14	17, 18, 19, 21, 23, 25, 26, 27,	
काल 1	... 40	29, 31, 32, 36, 37, 38, 39, 39,	
किञ्चित् lxi	... 46	41, 42, 43, 47, 51, 52, 52	
किल lxxii	... 52	चक्रभ्रमवत् lxvii	... 49
कृतः xxi	... 20	चक्षुः xxvi	... 24
कृत्स्नस्य lxxii	... 52	चतस्रः 1	... 40
कृत्स्नं xxxvi	... 31	चतुष्टयस्य xxx	... 27
कृशोन lxxi	... 52	चरति lx	... 46
केनचित् xxxi	... 28	चरितार्थत्वात् lxviii	... 50
केवलं lxiv	... 48	चलं xiii	... 13
कैवल्यं xix, lxviii	... 18, 50	चित्रं xli	... 35
कैवल्यार्थं xvii, xxi	... 17, 20	चिन्त्यन्ते lxix	... 51
क्षय ii	... 2	चेत् i	... 1
क्षीरस्य lvii	... 44	चेतनः lv	... 43
क्रमशः xxx	... 27	चेतनावत् xx	... 19
क्रियासु lviii	... 45	छाया xli	... 35
गणः xxii, xxiv	... 21, 58	जनन xii xviii	... 11, 17
गमनं xliv	... 37	जनन मरणकरणानां xviii	... 17
गुण xiv, xx, xxvii, xxxvi,		जरा lv,	... 43
xlvi	14, 19, 25, 31, 38	जरामरणकृतं lv	... 43
गुणाः xii	... 11	जिज्ञासा i	... 1
गुणकर्तृत्वे xx	... 19	ज्ञानं xxiii, lxiv, lxvii, lxix	22,
गुणवति lx	... 46		48, 49, 51
गुणविशेषाः xxx	... 27	ज्ञानेन xliv	... 37
गुरु xiii	... 13	तत् i, ii, v, viii, xi, xiv,	
गुह्यं lxix	... 51	xx, xxi, xxxii, xlv	... 1,
ग्रहणात् ix	... 8	2, 4, 7, 11, 14, 19, 20, 29, 38	
घोरा xxxviii	... 32	ततः xxii	... 21
च iv, vi, vii, viii, ix, xi,		तत्व lxiv	... 48
xii, xiii, xv, xvi, xvii,		तत्कृतः xxi	... 55
xviii, xix, xx, xxii, xxiv,		तत्पूर्विका xxx	... 27
xxvii, xxviii, xxx, xxxii,		तत्र lv	... 43

	PAGE.
तंत्रम् lxx ...	... 51
तंत्रस्य lxxii ...	... 52
तथा xi, xx, xxi, xxx, xlviii	
lvii, lix ...	11,
19, 20, 27, 39, 44, 46	
तदनुपलब्धिः viii ...	7
तदवघातके i ...	1
तद्वत् xli, lviii ...	35, 45
तद्विपर्यासैः xlv ...	38
तन्मात्रं xxiv ...	23
तन्मात्रः xxv ...	24
तन्मात्राणि xxxviii ...	32
तमः xiii, liv ...	13, 43
तामसः xlviii ...	39
तयोः lxvi ...	49
तस्य xxx, xxxii xlvi, lx... 27,	29, 38, 46
तस्मात् vi, xix, xx, xxii,	
xxiv, xxxv, lii, lv, lxii 6, 18,	
19, 21, 23, 30, 41, 43, 47	
तामसं xxiii ...	22
तामसः xxv ...	24
तामिश्रः xlviii ...	39
तिष्ठति xli, lxvii ...	35, 49
तु iii, v, vi, xxx, xxxiv,	
xlvi, lxiii ...	3, 4,
6, 27, 30, 38, 47	
तुष्टयः l ...	40
तुष्टिं xlvii, xlviii, xlix ...	38,
39, 40	
तुष्टिसिद्धानां xlix ...	40
ते lxxii ...	52
तेन lxv, lxx ...	48, 51
तेभ्यः xxxviii ...	32
तेषां xiv, xxxix ...	30, 33
तैः liii ...	42

	PAGE.
तैजसात् xxv ...	24
त्रय i ...	1
त्रयः li ...	41
त्रयोदशविधं xxxii ...	29
त्रयस्य xxix, xxx, xxxiii ...	27,
27, 29	
त्रिकालं xxxiii ...	29
त्रिगुणं xvii ...	17
त्रिगुणतः xvi ...	15
त्रिगुणं xi ...	11
त्रिगुणादिविपर्ययात् xvii ...	17
त्रिधा xxxix ...	33
त्रिविधं iv, v, xxxiii, xxxv ...	4, 4
29, 30	
त्रिविधः li ...	41
त्रैगुण्यं xviii ...	17
त्रैगुण्यात् xiv ...	14
त्रैगुण्यं विपर्ययात् xviii ...	17
दर्शनं lxi ...	46
दर्शनार्थं xxi ...	20
दर्शयित्वा lix ...	46
दशधा xxxii, xxxiii ...	29, 29
दशविधः xlviii ...	39
दानं li ...	41
दुःखं i, li, lv ...	1, 41,
43	
दुःखत्रयाभिघातात् i ...	1
दृष्टं lxi ...	46
दृष्टम् iv, v ...	4, 4
दृष्टवत् ii ...	2
दृष्टा lxvi ...	49
दृष्टाः xliii ...	36
दृष्टात् vi ...	6
दृष्टे i, xxx ...	1, 27
दैवः liii ...	42
द्रष्टृत्वं xix ...	18

	PAGE.
द्वाराणि xxxv	... 30
द्वारि xxxv	... 30
द्विविधः xxiv, lii	23, 41
धर्मा xxxiii	... 22
धर्माद्याः xliii	... 36
धर्मादीनां lxvii	... 49
धर्मेण xliv	... 37
धारण xxxii	... 29
धार्य xxxii	... 29
धृत lxvii	... 49
न i, iii, viii, xxxi, xli, xlii, lxi, lxii, lxiv, lxvi	... 1, 3, 7, 28, 35, 35, 46, 47, 48, 49
नटवत् xlii	... 35
नर्तकी lix	... 46
नव l	... 40
नवधा xlvi	... 39
नाना lxii	... 47
नानात्वं xxvii	... 25
नानाविधैः lx	... 46
निमित्त xlii	... 35
निमित्तं lvii	... 44
निमित्त नैमित्तिक प्रसंगेन xlii	... 35
नियता xxxix	... 33
नियतं xl	... 34
नियम xii	... 11
निराश्रयं xli	... 35
निर्दिष्टा xxx	... 27
निरुपभोगम् xl	... 34
निवर्तते lix	... 46
निवर्तन्ते xxxix	... 33
निवृत्त lxv	... 48
निवृत्ताम् lxv	... 48
निवृत्यर्थं lviii	... 45
निर्वृत्तिः lii	... 41
नृत्यात् lix	... 46

	PAGE.
नैमित्तिकः xlii	... 35
परम lxix	... 51
परतन्त्रं x	... 9
परम्परमागतं lxxi	... 52
परमात् l	... 40
परमार्पिणा lxix	... 51
परवाद lxxii	... 52
परस्पर xxxi, xxxvi	28, 31
परार्थं lvi	... 44
परार्थत्वात् xvii	... 17
परिणाम xxvii	... 25
परिणामतः xvi	... 15
परिणामात् xv	... 15
परोक्षात् vi	... 6
पर्यन्तं lvi	... 44
पयन्तम् xl	... 34
पवित्रं lxx	... 51
पश्यति lxv	... 48
पाणि xxvi	... 24
पादप xxvi	... 24
पितृजाः xxix	... 33
पुनः xxxvii, lxi	31, 46
पुमान् xi	... 11
पुरुष xviii, xxxvii, lvii, lxix	... 17, 31, 44, 51
पुरुषः iii, xvii, lv, lxii, lxv	3, 17, 43, 47, 48
पुरुषस्य xix, xxi, xxxvi, xxxvii, lviii, lix, lxi	... 18, 20, 31, 31, 45, 46, 46
पुरुषबहुत्वं xviii	... 17
पुरुषविमोक्ष lvii	... 44
पुरुषार्थं xxxi, xlii, lxiii	... 28, 37, 47
पुरुषार्थज्ञानं lxix	... 50
पुरुषार्थहेतुकं xlii	... 35

	PAGE.
पुंसः lx	... 46
पूर्व xl, li	... 34, 41
पूर्वोत्पन्नं xl ...	... 34
पंगु xxi, ..	... 20
पंच xxii, xxix, xxxiv,	
xxxviii, xlvi, l	... 21
' 27, 30, 32, 39, 40	
पंचकं xxiv ...	... 23
पंचधा liii ...	... 42
पंचभ्यः xxii, xxxviii	... 21, 32
पंचशिखाय lxx	... 51
पंचानां xxviii	... 26
पंचाशत् xlvi...	... 38
प्रकाश xii ...	... 11
प्रकाशकं xiii ..	... 13
प्रकाशकरं xii	... 19
प्रकाश प्रवृत्तिनियमार्थाः xii	... 11
प्रकाश्य xxxii	... 36, 59
प्रकाश्यं l ...	... 29
प्रकृति lxv ...	... 40
प्रकृतिं lvi ...	... 48
प्रकृतिः iii, lix, lxii, lxiii	3, 46,
	47, 47
प्रकृतिकृतः xlv	... 44
प्रकृतिलयः iii	... 8
प्रकृतिविकृतयः viii	... 3
प्रकृतिस्वरूपं xviii	... 7
प्रकृतेः xxii, xlii, lxi	21, 35,
	46
प्रतिनियमात् xxxi	... 17
प्रतिपद्यन्ते lvi	... 28
प्रतिपुरुष xvi	... 44
प्रतिप्रतिगुण lxiii	... 15
प्रतिमोचयति v	... 7
प्रतिविषय v	... 4
प्रतिविषयाध्यवसायः v	... 4

	PAGE.
प्रतीतिः vi ...	... 6
प्रत्ययसर्गः xlvi	... 38
प्रत्युपभोगं xxxvii	... 31
प्रददौ lxx ...	... 51
प्रदीपकल्पाः xxxvi	... 31
प्रदीपवत् xiii	... 13
प्रधान xxxvii, lxviii	31, 32
प्रधानस्य xxi, lvii	20, 44
प्रधानविनिवृत्तौ lxviii	... 50
प्रधाने xi ...	... 11
प्रभूतैः xxix ...	... 33
प्रमाण iv ..	... 4
प्रमाणं iv ...	... 4
प्रमाणात् iv ...	... 4
प्रमेय iv ...	... 4
प्रमेयसिद्धिः iv	... 4
प्रयच्छन्ति xxxvi	... 31
प्रयोजनं lxvi ...	... 49
प्रवर्तते xvi, xxiv, xxv, lii,	
lviii 15, 23, 24, 41, 45,	
प्रवृत्ति xii ...	... 11
प्रवृत्तिः lvii ...	... 44
प्रवृत्तेः xv, xvii, xviii	15, 17, 17
प्रलयाः lxix	... 51
प्रसवधर्मि xi	... 11
प्रसवां lxv ...	... 48
प्रसंगेन xlii ...	... 35
प्राकृतिका xliii	... 36
प्राण xxvi ...	... 24
प्राणाद्या xxix	... 27
प्राप्तिः li ...	... 41
प्राप्तेः lxviii ...	... 50
प्राप्तौ lxvii ...	... 49
प्राप्नोति lv ...	... 43
प्रीति xii ...	... 11
प्रीत्यप्रीतिविषयात्मकाः xii	... 11

	PAGE.
प्रेक्षकवत् lxv ...	48
वचन xxviii ...	26
बध्यते lxii ...	47
बध्नेः xlix ...	40
बन्ध्यति xliv ...	37
बन्धः lxiii ...	47
बहुत्वं xviii ...	17
बहुधाकृतं xlv ...	51
बुद्धि xxvi, xxxiv, xlix	24, 30, 40
बुद्धिः xxiii, xxxv, xxxvii	22, 30, 31
बुद्धेः xlix ...	40
बुद्धौ xxxvi ...	31
ब्रह्मादिभ्यः liv ...	43
भवति xx, xxix, xxxiv, xlv, xlviii, liii, lxi	19, 27, 30, 37, 38, 39, 42, 46
भवन्ति xlvii ...	39
भाग्य l ...	40
भाव lii ...	41
भवानिर्बृत्तिः lii ...	41
भावाः xliii ...	36
भावाख्याः lii ...	41
भावात् ix ...	8
भावैः xl, lii ...	34, 41
भूत lvi ...	44
भूतादेः xxv ...	24
भूतानां lxix ...	51
भूतानि xxii, xxxviii	21, 32
भेदः xlviii ...	39
भेदा xlvii ...	39
भेदाः xlvi ...	38
भेदानां xv ...	15
भेदे lxviii ...	50

	PAGE.
भोक्तृभावात् xvii ...	17
भौतिकः liii ...	42
मतिः lxi ...	46
मध्ये liv ...	43
मनः vii, xxvii ...	7, 25
मया lxvi ...	49
मरण xviii ...	17
मरणकृतं lv ...	43
महत् iii, viii, xl, lvi	3, 7, 34, 44
महदादि viii ...	7
महदाद्याः iii ...	3
महान् xxii ...	21
महामोहः xlviii ...	36
मातः xxxix ...	33
मातापितृजाः xxxix ...	33
माध्यस्थ्यं xix ...	18
मानुष्यः liii ...	42
मिथुन xii ...	11
मुच्यते lxii ...	47
मुनिः lxx ...	51
मूढाः xxxviii ...	32
मूल iii ...	3
मूलतः liv ...	43
मूलप्रकृतिः iii ...	3
मे lxi, lxiv ...	46, 48
मेहस्य xlviii ...	39
यगूयोनः liii ...	42
यत्र lxi ...	51
यथा xli, lvii, lviii, lix	35, 44, 45, 46
यस्मात् xxxv, xxxvii ...	30, 31
या lxi ...	46
युक्त ii ...	2
युगपत् xxx ...	27
ये lxxii ...	52

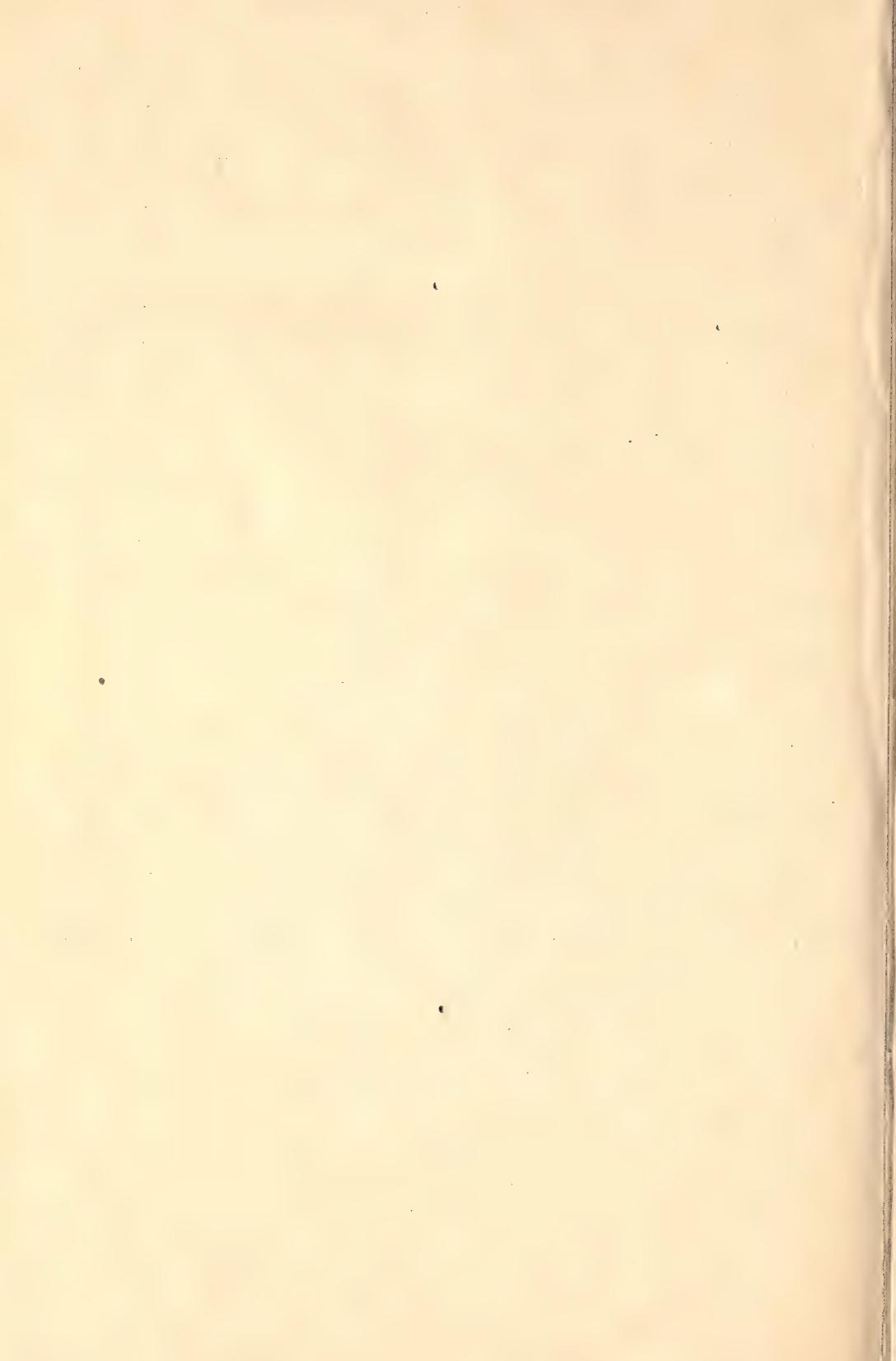
	PAGE.
रंगस्य lix ...	... 40
रजः xiii, liv	...13, 43
रजोविशालः liv	... 43
रसनत्वक् xxvi	... 24
रागात् xlv ...	... 38
राजसात् xlv	... 38
रूप lxxv	... 48
रूपैः lxiii ...	... 47
रूपं xxiii ...	... 22
लघु xiii ...	... 13
लिंगम् x, xx, xl, xli, xlii, lii 9, 19, 34, 35, 35, 41	
लिंगिलिंगपूर्वकम् v	... 4
लिंगस्य lv ...	... 43
लिंगाख्यः lii ...	... 51
लिंगेन lii ...	... 51
लोकः lviii ...	... 45
वत्स lvii ...	... 44
वधा xlix ...	... 40
वरणकं xiii ...	... 13
वशात् lxvii ...	... 49
वाक् xxvi, xxxiv	...24, 30
वायवः xxix ...	... 27
वाह्यभेदाः xxvii	... 25
वाह्याः l ...	... 40
वाह्यं xxxiii	... 29
विकारः iii ...	... 3
विकृतिः iii ...	... 3
विकृतयः iii ...	... 3
विज्ञाय lxxi ...	... 52
विज्ञानात् ii ...	... 2
विद्याताः li ...	... 41
विना xli, lii...	...35, 41
विनिवृत्तौ lxviii	... 50
विपरीतं x ...	... 9
विपरीतः ii, xi	... 2, 11

	PAGE.
विपर्यय xiv, xlvi, xlvi	...14, 38, 39
विपर्ययभेदा xlvi	... 39
विपर्ययात् xvii, xviii, xlv, xlix ...	...17, 17, 38, 40
विपर्ययादिष्यते xlvi	... 37
विपर्यासः xlv	... 38
विपर्यासात् xix	... 18
विपर्यस्तम् xxiii	... 22
विभागात् xv ...	... 15
विभुत्वयोगात् xlii	... 35
विमर्दात् xlvi	... 38
विमोक्ष lvii ...	... 44
विमोक्षार्थं lvi	... 44
विमोक्षार्थं lviii	... 45
विरहिताः lxxii	... 52
विराग xxiii ...	... 22
विरूपं viii ...	... 7
विलक्षणा xxxvi	... 31
विवर्जिताः lxxii	... 52
विवृद्धिं lvii ...	... 44
विशालः liv ...	... 43
विशिनष्टि xxxvii	... 31
विशुद्धं lxiv ...	... 48
विशेष xxxiv, lvi	... 30, 44
विशेषा xxxiv	... 30
विशेषाः xxxvi, xxxix	... 31, 33
विशेषात् xvi, xxvii	... 15, 25
विशेषैः xlvi	... 35
विषय l ...	... 40
विषया xxxiv	... 30
विषयाख्य xxxiii	... 29
विषयाणि xxxiv	... 30
विषयं xxxv ...	... 30
विषयः xi ...	... 11

	PAGE.
विषाद xii ...	11
विहरण xxviii ...	26
वैकल्यात् xlvii ...	39
वैकृतात् xxv ...	24
वैकृतिकाः xliii ...	36
वैराग्यात् xlv ...	38
वैश्वरूपस्य xv ...	15
वैषम्य xlvii ...	38
वृत्तिः xliii, xxviii, xxix, xxx	13, 26, 27, 27
वृत्तिं xxxi ...	28
वृत्तयः xii ...	11
व्यक्त ii ...	2
व्यक्ताव्यक्तज्ञविज्ञानात् ii ...	2
व्यक्तं x, xi, xvi ...	9, 11, 15
व्यवधानात् vii ...	7
शक्तस्य ix ...	8
शक्तितः xv ...	15
शक्यकरणात् ix ...	8
शब्द xxxiv ...	30
शब्दः li ...	41
शब्दविषया xxxiv ...	30
शब्दादिषु xxviii ...	26
शरीर lxviii ...	50
शरीरः lxvii ...	49
शरीरभेदे lxviii ...	50
शान्ता xxxviii ...	32
शिष्य lxxi ...	52
शेषाणि xxxiv, xxxv ...	30, 30
श्रयान् ii ...	2
श्रोण xxvi ...	24
षष्टि lxxii ...	52
षोडशकः iii ...	3
स xxv, lxxi ...	24, 52
सः ii ...	2

	PAGE.
सत् ix ...	8
सतः lx ...	46
सति lxvi ...	49
सत्व liv ...	43
सत्त्वं xliii ...	13
सत्क्रियं x ...	9
सप्त iii, lxv ...	3, 48
सप्तत्या lxxii ...	52
सप्तदश xlix ...	40
सप्तभिः lxliii ...	47
समन्वयात् xv ...	15
समाख्यात् lxix ...	51
समान vii ...	7
समानाभिहारात् vii ...	7
समासतः liii ...	42
समुदयात् xvi ...	15
सम्यक् lxvii, lxxi ...	49, 52
संयोगात् xx ...	19
संयोगः lxvi, xxi ...	49, 20
सर्गः xxi, xxiv, lii, liii, liv ...	20, 23, 41, 42, 43
सर्गस्य lxvi ...	49
सर्व iv, ix ...	4, 8
सर्वं xxxv, xxxvii ...	30, 31
सर्वप्रमाणसिद्धत्वात् iv ...	4
सलिलवत् xvi ...	15
सह xxxix, xlix ...	33, 40
सा xxix, xxxvii, lxliii ...	27, 31, 47
साक्षित्वं xix ...	18
सत्त्विक xxv ...	24
सात्त्विकं xliii ...	22
साधर्म्यात् xxvii ...	25
साधयति xxxvii ...	31
सान्तःकरणा xxxv ...	30
सापार्था i ...	1

	PAGE.		PAGE.
सामान्य xxix	... 27	संक्षिप्त lxxi ...	... 52
सामान्यं xi ...	... 10	संघात xvii ...	... 17
सामान्यकरणवृत्तिः xxix	... 27	संघातपरार्थत्वात् xvii	... 17
सामान्यतः vi	... 6	संभव ix ...	... 8
सामीप्यात् vii	... 7	संसरति xl, lxii	...34, 47
साम्प्रतकालं xxxiii	... 29	संसारः xlv ...	... 38
सावयवं x ...	... 9	सांसिद्धिकाः xliii	... 36
सिद्धत्वात् iv	... 4	स्तम्बपर्यन्तः liv	... 43
सिद्धम् vi, xiv	... 6, 14	स्थाणु xli ...	... 35
सिद्धयः li ...	... 41	स्थिति lxix ...	... 51
सिद्धान्तं lxxi	... 52	स्मृता xxxviii	... 32
सिद्धिं xlvii ...	... 38	स्युः xxxix ...	... 33
सिद्धिं xviii, xix	... 17, 18	स्वभावेन lv ...	... 43
सिद्धिः iv, xiv, xlvii	... 4, 14,	स्वास्थ्यः lxxv ...	... 48
	39	स्वार्थं lvi ...	... 44
सिद्धिनां xlix	... 40	स्वालक्षण्यं xxix	... 27
सिद्धेः li ...	... 41	स्वां स्वां xxxi	... 28
सुकुमारतरं lxi	... 46	षोडशकः xxii	... 21
सुहृत् li ...	... 41	षोडशकात् xxii	... 21
सूक्ष्म xl ...	... 34	हार्यं xxxii ...	... 29
सूक्ष्मपर्यन्तम् xl	... 34	हि ii, iv ...	... 2, 4
सूक्ष्मम् xxxvii	... 31	हेतुः xxxi ...	... 28
सूक्ष्मया xxxix	... 33	हेतुकं xlii ...	... 35
सोक्ष्मात् vii, viii	... 7, 7	हेतुकां xxxi ...	... 28
संकल्पकं xxvii	... 25	हेतुमत् x ...	... 9
संस्कार lxxi...	... 49	हेतौ i ...	... 1



APPENDIX VII.
PANCHASIKHA SŪTRAM

OR

A FEW OF THE APHORISMS OF PANCHASIKHA.



PANCHASIKHA-SUTRAM.

INTRODUCTORY.

1. Pāñchaśikha is one of the few earliest writers on the Sāṃkhya. He is an authority on the subject, and is mentioned as an Âchârya or Professor of the School. According to Īśvarakṛiṣṇa, the author of Sāṃkhya-Kârikâ, the original Sāṃkhya which descended from its founder Kapila to Pañchaśikha (through Âsuri, see Sāṃkhya-Kârikâ, No. LXX), was elaborated by him in manifold ways. But not a single one of his works is amongst the current coins of the Sāṃkhya literature. "He is known, by scanty fragments, as the author of a collection of philosophical aphorisms. One other performance, if not two, is likewise imputed to him; and he, perhaps, descanted on the theistic (sic) Sāṃkhya as well as on the atheistic (sic.)" (F. E. Hall). It would appear, from Vijñâna Bhikṣu's Commentary on the Vedânta-Sûtram, that Pañchaśikha wrote a commentary on the Tattva-Samâsa.

2. The only source, as yet discovered, so far as we know, from which a few of the aphorisms of Pañchaśikha can be recovered, is Vyâsa's Commentary on the Yoga-Sûtram of Patañjali. In the Preface to his edition of the Sāṃkhya-Pravachana-Bhâṣyam of Vijñâna Bhikṣu, Mr. Fitz-Edward Hall has collected eleven aphorisms of Pañchaśikha quoted by Vyâsa in his said Commentary. Another collection of extracts from the same source has been published, under the title of Pañchaśikha-âchârya-praṇîta Sāṃkhya-Sûtra, by Paṇḍita Râjâ Ram, Professor of Sanskrit, D. A. V. College, Lahore, in Nos. 4 and 5, Vol. VIII, 1912, of the series entitled Ârṣa-Granthâvali, Lahore. This collection contains twenty-one aphorisms including one of Vârṣaganya. Quite recently, again, we had a peculiar opportunity of examining the MS. of another collection of aphorisms attributed to Pañchaśikha, prepared by Svâmî Hariharânanda Aranya of the Kâpila Âśrama in the District of Hooghli. This was obviously not an original compilation, but a reproduction of the Lahore publication, with a few additions, one of which was taken from the Veda without acknowledgment! As regards the collection of Mr. Fitz-Edward Hall and the collection of Paṇḍita Râjâ Râm, we have found that the one is, in certain respects, more complete and correct than the other, while the paternity of some of the aphorisms attributed in it to Pañchaśikha

is not free from suspicion. These will be noticed more in detail in the subsequent pages.

3. "Little can safely be conjectured," as rightly observes Mr. Fitz-Edward Hall, "with regard to the character of the work or works from which these sentences were collected by Vyāsa. They may be text; and they may be commentary. Probably they are Sāṃkhya; but, possibly, they pertain to the Yoga. That Pañchaśikha treated of other subjects than the Sāṃkhya, may be inferred from a remark of Vijñāna Bhikṣu's:

Svaprayojana-abhāve'pi viduṣāṃ pravṛittau Pañchaśikha-âchârya-vākyaṃ sâṃkhya-sthaṃ pramāṇayati. —Yoga-Vârtika, I. 25."

आदिविद्वान् निर्माणचित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाच ॥

4. आदिविद्वान् Âdi-Vidvân, the primeval Seer. "Primeval" means produced at the beginning of Creation. "Seer" means Darśana-kâra or one who has had direct vision of Puruṣa as distinct from Prakṛiti. In its primary significance, the term "Âdi-Vidvân" is applicable to Viṣṇu alone. Here it refers to Kapila, the reputed founder of the Sâmkhya Tantra, because "it is the self-existent Viṣṇu who appeared as the first Wise Man, Kapila, at the beginning of the current cycle of Cosmic Evolution, endowed with virtue, knowledge, dispassion, and infallible will" (Vâchaspati Miśra).

5. निर्माणचित्तमधिष्ठाय Nirmâṇa-chittam adhiṣṭhâya, presiding over, ensouling, or through the medium of, a self-made mental vehicle. These words explain how Viṣṇu became incarnated as Kapila. He, by an act of will, reproduced Himself as the mighty sage Kapila. Kapila was not a developed man, but an enveloped Divinity. This artificial creation of bodies, ensouled by artificial emanations of the mind, which is one of the most wonderful discoveries of the Hindu Spiritual Science, is not expected to make any deep impression on the minds of the majority of Western Scholars in the present age, nor to engage them in the investigation or in an examination of the truth in this matter, in a true scientific spirit. Neither do we here propose to enter into a discussion with them on this subject. We shall simply mention, for the information of readers at large, that this subject of the creation of artificial bodies and minds is dealt with in the Yoga-Sûtram of Patañjali, IV. 4, 5, and 6 (See the Sacred Books of the Hindus, Vol IV., 272-273). And to make the words of our text a little more illuminating to them, we may take the following extract from the Introduction to the above volume :—

"A Yogî, having attained the power of Samâdhi, sets about destroying his past Karmas. All Karmas may be divided into three classes :—(1) The acts done in the past, the consequences of which the man *must* suffer in the present life; the Karmas to expiate which he has taken the present birth or incarnation. They are the *ripe* Karmas (Prârabdha). (2) The Karmas done in the past, but which are not ripe, and will have to be expiated in some future life. They are the *stored* Karmas, or *unripe* (Sañchita). (3) The Karmas which a man creates in his present life, and which have to be expiated in a future or the present life. This last kind of act,—the fresh Karmas, can be stopped. By devotion to the Lord and doing everything

in a spirit of service, no *fresh* Karmas are generated. The incurring of debt is stopped. The man, however, has to pay off past debts—the ripe and unripe Karmas. The ripe Karmas will produce their effects in the present life. The Yogî does not trouble himself about this. But the *unripe* or *stored* Karmas require a future birth. It is here that the Yoga is of the greatest practical importance. The Yogî is not bound to wait for future lives in order to get an opportunity to pay off the debt of Sañchita Karmas. He simultaneously *creates* ALL the bodies that those Sañchita Karmas require,—through those bodies expiates all his Karmas simultaneously. Every one of such bodies has a Chitta or mentality of his own. This is the Nirmāṇa-chitta or the Artificial mind—like the Pseudo-Personalities of hypnotic trance. These artificial minds arise simultaneously like so many sparks from the Âhamkâric matter of the Yogî's Self, and they ensoul the artificial bodies created for them. These artificial bodies, with artificial minds in them, walk through the earth in hundreds,—they are distinguished from ordinary men by the fact that they are perfectly methodical in all their acts, and automatic in their lives. All these artificials are controlled by the consciousness of the Yogî,—one consciousness controlling hundred automatons. Every one of these automatons has a particular destiny, a particular portion of the Sañchita Karma to exhaust. As soon as that destiny is fulfilled, the Yogî withdraws his ray from it, and the “man” dies a sudden death,—a heart-failure generally.

“Now, what is the difference between the ordinary mind and the Yoga-created mind,—the natural Chitta and the artificial Chitta? The natural mind by experience gains a habit, the impressions are stored in it, and they, as Vâsanâs, become the seeds of desires and activities. The artificial mind is incapable of storing up impressions in it. It has no Vâsanâs and consequently it disintegrates as soon as the body falls down.”

6. कारुण्यत् Kârūṇyât, through compassion. This word, according to Vyâsa, tells us what the teaching of the text is. It is this that Īśvara, out of the abundance of His compassion towards all Puruṣas, incarnates Himself, from time to time, in order to teach them knowledge and virtue, whereby they may be delivered from bondage. The passage of the text is quoted by Vyâsa in his Commentary on the Yoga-Sûtram, I. 25, and Vâchaspati explains the purpose of the quotation thus: “This theory that the compassionate Lord teaches knowledge and virtue is also common to the teaching of Kapila:—So has it been said by Pañchaśikha.” *Râma Prasâda's translation.*

7. भगवान् Bhagavân, divine. This term connotes the possession of

virtue, knowledge, dispassion, and infallible will. And we know that these were cognate with Kapila.

8. परमर्षिः Parama-ṛṣiḥ, the mighty sage. Viṣṇu appeared on earth as Kapila, in the highly purified and richly developed body of a saint who held communion with the gods. The necessity for such bodies for divine manifestations has been admirably explained and illustrated by the late Babu Sisir Kumar Ghosh in his *Lord Gaurāṅga*.

9. आसुरये Âsuraye, to Âsuri, a disciple of Kapila and the first recipient of the Sâṃkhya.

10. जिज्ञासमानाय Jijñâsamânâya, who wished to know Âsuri approached the divine man Kapila and desired to know from him the means for the accomplishment of the Supreme Good, namely, the permanent prevention of pain.

11. तन्त्रं Tantram, the systematic teaching, the Sâṃkhya doctrine.

12. प्रोवाच Pra-uvâcha, declared fully, revealed. Such, then, is the origin of the Sâṃkhya.

I. The primeval Seer, (incarnated), through the medium of an artificial mind, (as) the mighty divine sage (Kapila), out of compassion (towards all entangled Puruṣas), revealed the (Sâṃkhya) doctrine, in a systematic way, to Âsuri, who desired to know them.

13. Now, what is this Sâṃkhya Darśana? "Darśana" etymologically means the act or the result of seeing, from the root √Dṛiṣ, to see. Here it stands for Sâkṣâtâkâra or immeditae vision, that is, intuition of the Self. And "Sâṃkhya" means that by which something is perfectly revealed, from the root √Khyâ, to manifest. The "Sâṃkhya Darśana," therefore, is that form of Spiritual Intuition of the Self, whereby the nature of the Self is perfectly revealed.' So declares Pañchaśikha :—

एकमेव दर्शनं ख्यातिरेव दर्शनम् ॥

एकम् Ekam, one, single. एव Eva, only, there is no second. दर्शनं Darśanam, intuition, knowledge. ख्यातिः Khyâtiḥ, coming to light, shining, manifestation, illumination. एव Eva, alone. दर्शनम् Darśanam, intuition, knowledge.

II. There is but one Spiritual Intuition of the Self; it is nothing but manifestation which is the Spiritual Intuition of the Self.

14. The word 'Khyāti' is suggestive in more respects than one. Now, manifestation is declared to be the means of accomplishing Mokṣa or Release. (1) What, then, must be its nature? It cannot obviously be of the nature of the attainment of some advanced state or development from a state less advanced or less developed; for Manifestation itself cannot accomplish this. It will also be repugnant to the Sâṃkhya conception of the Self; for the Self is kûṭastha, unchangeable; it ever *is*, never *becomes*. It follows, therefore, that Mokṣa consists merely in the removal of a shadow, as it were, that is, of something which casts its reflection on the Self and thereby overshadows it and causes obstruction to its shining out in the fullness of its own light. (2) This shadow, this obstruction, is not of, or from, the Self, but is a creation of the Not-Self. And what is the cause of its origin, the same is also the cause of its removal. It fades or deepens, it contracts or expands, it exists or ceases to exist, and for this depends entirely on the activity or non-activity of the Not-Self. (3) The Self is altogether passive and inert. Shadow or no shadow, it is ever there, all-full, ever shining, unaffected, unsullied. In ignorance, men speak of the Bondage of the Self which is never bound, ever released. Bondage, in reality, is this supreme ignorance, this veil of the Not-Self,—the non-discrimination of the principle of Becoming and the principle of Being,—to which alone is due all the suffering in the world,—not exactly suffering, for actual suffering there can be, and is, nothing in the Self, but the Abhimâna or assumption or attribution of it to the Self. Replace non-discrimination by Discrimination, the veil is gone, and gone with it is the Shadow—the obstruction—and see the ever pure, ever constant, ever shining Self.

15. This Aphorism of Pañchasikha has been quoted by Vyâsa in his Commentary on the Aphorism I. 4 of Patañjali's Yoga-Sûtram in the following context: Yoga is the inhibition of the modifications of the mind (chitta) (Yoga-Sûtram I: 2). Then the Seer (Puruṣa) stands in his own nature (*Ibid* I. 3), that is, is established in his own intrinsic form, as in the state of kaivalya or absolute abstractedness. Elsewhere (there takes place in him) similarity of form with the modifications (*Ibid* I. 4). How does it take place? Because objects are presented to him. Whatever, therefore, be the modifications of the mind, with the same is Puruṣa invested, so long as the mind remains up and doing. That is to say, Puruṣa, with the light of his intelligence, illuminates the manifold modifications of the active mind, which, consequently, are mistaken as being the manifestations of Puruṣa. It is thus this mistake, the failure to distinguish between the unintelligent modifications of

the unintelligent mind and the intelligence of the inert, immutable Puruṣa, which is the cause of all the mental phenomena so universally attributed to Puruṣa. In reality, however, the manifestation of Puruṣa is one and one only, the same at all times and in all circumstances. And so there is the Aphorism : “ There is but one Spiritual Intuition of the Self ; it is nothing but Manifestation, which is the Spiritual Intuition of the Self.”

16. The Self is most difficult to know. It is inscrutable. Only a steady, pure, and peaceful mind can reflect it as it is in itself. Steadiness of the mind implies a long and arduous process of Yogic practice. The stepping-stone to it is what is called Jyotiṣmatī or the state of lucidity, or the activity which causes illumination. This activity of the mind is twofold, according as it is painless objective (viśoka-viṣayavatī) or is purely egoistic (asmitā-mātrā). It is described by Vyāsa in his Commentary on Yoga-Sūtram, I. 36, in the following manner : “ It is the consciousness of thought-forms (Buddhi), on the part of one who practises concentration upon the Lotus of the Heart. For, the substance of Buddhi is refulgent and is like Ākāśa, i.e., all-pervading. Through success in concentration upon that, the activity of the mind modifies by the forms having the colour of the light of the sun, the moon, the planets and precious stones. Likewise, the mind concentrated upon Asmitā, I-am-ness or egoism, becomes pure egoism, calm and infinite, like a waveless ocean.” And he supports his exposition by quoting the following Aphorism of Pañchaśikha :

तमणुमात्रमात्मानुविद्यास्मीत्येवं तावत् संप्रजानीते ॥

तम् Tam, that. अणुमात्रम् Aṇu-mātram, of the size of an atom, small as an atom, difficult to understand, inscrutable. आत्मानम् Ātmānam, Self. अनुविद्या Anu-vidya, knowing at last. अस्मि Asmi, am. इति Iti, that. एवं Evam, in this form. तावत् Tāvāt, for certain. संप्रजानीते Saṃ-pra-jānīte, fully and accurately knows.

III. Knowing, at last, that inscrutable Self, his consciousness manifests as “ I am ” only.

17. It has been mentioned above that the identification of the Principle of Being with the Principle of Becoming, of the Self with the Not-Self, is the cause of all the suffering in the Universe. This identification is called A-vidyā. Its nature is declared by Pañchaśikha in the following two Aphorisms :

**व्यक्तमव्यक्तं वा सत्त्वमात्मत्वेनाभिप्रतीत्य तस्य संपदमनु-
नन्दत्यात्मसंपदं मन्वानस्तस्य व्यापदमनुशोचत्यात्मव्यापदं
मन्वानः स सर्वोऽप्रतिबुद्धः ॥**

व्यक्तम् Vyaktam, unfolded, sentient substances or existences, such as wife, son, animals, etc. अव्यक्तम् A-vyaktam, not unfolded, insentient objects, such as riches, house, couch, etc. वा Vâ, or. सत्त्वं Sattvam, existence, substance, object. आत्मत्वेन Ātma-tvena, under the characteristic of the Self, as being the Self. अभिप्रतीत्य Abhi-pratītya, approaching towards in mind, thinking, believing, taking up. तस्य Tasya, its, of the object. संपदम् Sampadam, prosperity, well-being. अनुनन्दति Anunandati, rejoices at or according to. आत्मसंपदं Ātma-Sampadam, well-being of the Self. सन्वानः Manvânaḥ, imagining. तस्य Tasya, its, of the object. व्यापदम् Vyâpadam, adversity. अनुशोचति Anu-śochati, grieves according to. आत्मव्यापदं Ātma-vyâpadam, adversity of the Self. सन्वानः Manvânaḥ, imagining. सः Saḥ, he. सर्वैः Sarvaḥ, all. अप्रतिबुद्धः A-prati-buddhaḥ, unawakened in regard to the truth.

IV. They are all unawakened who, believing the objective entities, whether they be sentient or insentient, to be the Self, rejoice at their prosperity, imagining it to be the prosperity of the Self, and grieve at their adversity, imagining it to be the adversity of the Self.

18. This Aphorism has been quoted by Vyâsa in his Commentary on Yoga-Sûtram II. 5 which describes A-vidyâ as being "the manifestation of the non-eternal, the impure, the painful, and the Not-Self to be the eternal, the pure, the pleasant, and the Self."

**बुद्धितः परं पुरुषमाकारशीलविद्यादिभिरपश्यन् कुर्यात्तत्रात्म-
बुद्धि मोहेन ॥**

बुद्धितः Buddhi-taḥ, from Buddhi. परं Param, different. पुरुषम् Puruṣam, Puruṣa. आकारशीलविद्यादिभिः Ākāra-Śīla-vidyâ-ādibhiḥ, by nature, character, knowledge, etc. The nature of Puruṣa is constant purity. Indifference is his character. By knowledge is denoted his being intelligent. Whereas Buddhi is impure, not indifferent, and non-intelligent. अपश्यन् A-paśyan, not seeing. कुर्यात् Kuryât, is led to form. तत्र Tatra, therein, in respect of Buddhi. आत्मबुद्धिं Ātma-buddhim, the notion of the Self. मोहेन Mohena, by reason of the dullness (of Tamas).

V. Not knowing Puruṣa to be different from Buddhi in nature, character, knowledge, etc., a man is led, by reason of the dullness born of Tamas, to form the notion of the Self in respect of Buddhi.

19. The above has been quoted by Vyâsa in his Commentary on the Yoga-Sûtram II. 6 which describes Asmitâ or Egoism as being "the apparent identity of the subjective power of seeing (*i.e.*, Puruṣa) and the instrumental power of seeing (*i. e.*, Buddhi)."

20. It follows, therefore, that there is Bondage as long as this notion of the Self in respect of the Not-Self remains, and that there is Release when this notion is destroyed by the knowledge of the Self as being distinct and different from the Not-Self in all essential particulars.

**स्यात् स्वल्पः संकरः सपरिहारः सप्रत्यवमर्शः कुशलस्य
नापकर्षयालम् ॥**

स्यात् Syât, can be. स्वल्पः Svalpaḥ, little. संकरः Saṃkaraḥ, mixture. सपरिहारः Sa-parihāraḥ attended with, *i.e.*, capable of, avoidance or removal. सप्रत्यवमर्शः Sa-prāti-avamarśaḥ, attended with, *i.e.*, capable of, being borne easily. कुशलस्य Kuśalasya, of the good. न Na, not. अपकर्षाय Apakarsāya, for damage or impairment or lessening the effect. अलम् Alam, sufficient, strong or powerful enough.

VI. A little mixture (of evil entailed, for instance, by the killing of animals) which is capable of removal (by expiation) or is easy to bear, cannot prevail for the diminution of the (greater) good (produced by the performance of sacrifices such as the Aśvamedha and the like).

21. The above bears reference to the vexed question as to the consequences of the acts of sin necessarily committed in the course of the performance of sacrifices which are calculated to produce merits of far-reaching consequences. For instance, an Aśvamedha sacrifice cannot be performed without the killing of a horse, and killing is a sinful act. So that, while the performance of the Aśvamedha produces its desirable consequences, the killing of the horse cannot, at the same time, fail to produce its undesirable consequences. The question, therefore, arises whether what is acquired through the sacrifice, be not lost through the sin. This is an important issue arising in the discussion of the Law of Karma as a whole.

22. Now, "the killing of animals, etc., has," as Vāchaspati explains, "two effects. The first is that, being ordained as part of the principal action, it helps in its fulfilment. The second is that, the causing of pain to all living beings being forbidden, it results in undesirable consequences. Of these, when it is performed only as subsidiary to the principal action, then, for that very reason, it does not manifest its result all at once, independently of the principal action. On the contrary, it keeps its position of an accessory only, and manifests only when the fruition of the principal ruling action begins. It is said to be tacked on to the ruling action, when, while helping the ruling action, it exists as the seed of its own proper effect. Pañchaśikha has said the following on the subject: A, little mixture.'

“When the ruling factor of the present karma, born from the sacrifice of Jyotiṣṭoma, etc., is mixed up with the present cause of evil, it may be easily removed. It is possible of removal by a small expiatory sacrifice. Even if an expiatory sacrifice be not performed by carelessness, the subsidiary action would ripen at the time of the ripening of the principal only, and, in that case, the evil generated thereby would be easy to bear. The wise who are taking their baths in the great lake of the nectar of pleasure brought about by a collection of good actions, put up easily with a small piece of the fire of pain produced by a small evil. It is not, therefore, capable of diminishing, *i.e.*, appreciably lessening the effect of the good, *i.e.*, of his large virtues.”—*Râma Prasâda's translation.*

23. This Aphorism of Pañchaśikha has been quoted by Vyâsa in his Commentary on the Yoga-Sûtram II. 13. “So long as the cause remains, the fruition of Merit and Demerit is in the kind of birth, length of life and experience.”

24. Pandit Raja Ram is wrong in reading the next sentence in the Commentary as part of the present Aphorism. For both Svapneśvara and Vâchaspati are against this reading.

25. But the fact remains that even a highly meritorious act is tainted with sin, and with consequent pain. It is even as Patañjali declares that “to the discriminative, all is pain” (Yoga-Sûtram II. 15). And pain is the thing which every mortal seeks to get rid of: not merely present pain, but pain not-yet-come is the thing to be avoided (Yoga-Sûtram II. 16). Accordingly, both in the Sâṃkhya and in the Yoga Śāstra, enquiries have been instituted into the cause of its origin as well as into the means of its removal. In the Yoga-Sûtram II. 17, Patañjali declares that the conjunction of Buddhi and Puruṣa is the cause of pain. And on this subject, also says Pañchaśikha :

तत्संयोगहेतुविवर्जनात् स्यादयमात्यन्तिको दुःखप्रतीकारः ॥

तत्संयोगहेतुविवर्जनात् Tat-Samyoga-hetu-vivarjanât, through abandonment of the cause, namely, Non-discrimination, of the conjunction thereof, *i.e.*, of Buddhi. स्यात् Syât, will be. अयम् Ayam, this, *i.e.*, the desired prevention of pain not-yet-come. आत्यन्तिकः Âtyantikaḥ, final, permanent. दुःखप्रतीकारः Duḥkha-pratīkāraḥ, prevention or remedy of pain.

VII. Through the abandonment of the cause thereof, there can be the permanent prevention of pain, which is desired.

26. The above has been quoted by Vyāsa in his Commentary on the Yoga-Sūtram II. 17.

27. Pain is due to conjunction. Rajas gives rise to pain in Sattva, which reflects it on Puruṣa, through conjunction. In this reflection consists the experience (Bhoga) of Puruṣa from which emancipation (Apavarga) is sought. To describe them more correctly, Bhoga is the ascertainment of the essential nature of the Guṇas, as desirable and undesirable, in their undifferentiated form ; and Apavarga is the ascertainment of the essential nature of the Experiencer, through the withdrawal of the influence of Prakṛiti upon him. To accomplish both these objects, namely, Bhoga and Apavarga, is the creation of the world. Creation is the exhibition of Prakṛiti to Puruṣa. Puruṣa regards or looks at Prakṛiti from these points of view only ; and there is no third point of view. So declares Pañchaśikha also :

अयं तु खलु त्रिषु गुणेषु कर्तृष्वकर्तरि च पुरुषे तुल्यातुल्य-
जातीये तत्क्रियासाक्षिण्युपनीयमानान्त्सर्वभावाननुपश्यन्नदर्शन-
मन्यच्छंक्ते ॥

अयं Ayam, this Puruṣa. तु Tu, but. खलु Khalu, surely. त्रिषु Triṣu, in the three. गुणेषु Guṇeṣu, in the Guṇas, Sattva, Rajas, and Tamas. कर्तृषु Kartṛiṣu, which are the actors, agents. अकर्तरि A Kartari, who is not the actor. च Cha, and. पुरुषे Puruṣe, in Puruṣa. तुल्यातुल्यजातीये Tulya-a-tulya-jāṭīye, who is of a like and unlike kind. चतुर्थे Chaturthe, the fourth. तत्क्रियासाक्षिणि Tat-kriyā-sākṣiṇi, who is the witness of the action thereof, *i.e.*, of the Guṇas. उपनीयमानान् Upanīyamānān, that are being presented. सर्वभावान् Sarva-bhāvān, all objects. उपपन्नान् Upapannān, established, known. अनुपश्यन् Anupaśyan, knowing. च Na, not. दर्शनम् Darśanam, view. अन्यत् Anyat, other. शंक्ते Śaṅkate, suspects.

VIII. This one, however, seeing all things explained as these are being presented to the three Guṇas as the actors and to the fourth, *viz.*, Puruṣa, of a like and unlike kind, as the non-actor and as the witness of their action, does not suspect (the existence of) any other point of view, or object of knowledge.

28. "Of a like and unlike kind":—For instance, the Guṇas are eternal, so is Puruṣa ; Puruṣa is intelligent, but the Guṇas are non-intelligent.

29. "The above has been quoted by Vyāsa in his Commentary on Yoga-Sūtram II 18 : The object (Dṛiṣya) which possesses the nature of illumination (Sattva), activity (Rajas), and inertia (Tamas) and consists

of the elements and of the powers of cognition and action, exists for the purpose of experience and of emancipation.

30. "But these two, experience and emancipation, which are effected by Buddhi, reside in Buddhi alone; how are they, then," asks Vyāsa, "predicated of Puruṣa?" He next gives the answer: "Just as victory or defeat, which lies in the army, is predicated of the owner of the army, as he is the experiencer of its consequences, so too are Bondage and Release, residing in Buddhi alone, are predicated of Puruṣa, as he is the experiencer of their consequences. Of Buddhi alone are Bondage in the shape of the non-accomplishment of the object of Puruṣa, and Release in the shape of the fulfilment thereof. Similarly, are perception, memory, reasoning, doubt, knowledge of the truth, and blind attachment to life, which reside in Buddhi, are attributed as existing in Puruṣa, as he is the experiencer of their consequences, by having their reflections thrown upon him from Buddhi, through proximity."

31. Puruṣa, then, is neither quite similar to Buddhi nor quite dissimilar to it. He is not quite subject to Bondage and Release, nor is quite free from them. On this subject, Pañchaśikha further declares:

अपरिणामिनी हि भोक्तृशक्तिरप्रतिसंक्रमा च परिणामिन्यर्थे प्रतिसंक्रान्तेव तद्वृत्तिमनुपतति । तस्याश्च प्राप्तचैतन्योपग्रहरूपाया बुद्धिवृत्तेरनुकारमात्रतया बुद्धिवृत्त्याऽविशिष्टा हि ज्ञानवृत्तिरित्याख्यायते ॥

अपरिणामिनी A-pariṇāmīnī, not subject to transformation, unchangeable. हि Hi, for. भोक्तृशक्तिः Bhoktrī-Śaktiḥ, the power of the experiencer, intelligence, consciousness. अप्रतिसंक्रमा A-prati-Saṅkramā, not moving towards objects, inert, actionless, inactive. च Cha, and. परिणामिनी Parīṇāmīnī, subject to transformation, changeful. अर्थे Arthe, into the object, *i.e.*, Buddhi. प्रतिसंक्रान्ता Pratisaṅkrāntā, transferred, moved to. इव Iva, as if. तद्वृत्तिम् Tat-vṛttim, the modifications thereof, *i.e.*, of Buddhi. अनुपतति Anu-patati, imitates, modifies according to. तस्याः Tasyāḥ, its, *i.e.*, of Buddhi. च Cha, and. प्राप्तचैतन्योपग्रहरूपायाः Prāpta-chaitanya-upagraha-rūpāyāḥ, transformed by receiving the reflection of intelligence. बुद्धिवृत्तेः Būddhi-vṛttech, of the modification of Buddhi. अनुकारमात्रतया Anu-kāra-mātra-tayā, by reason of mere imitation. बुद्धिवृत्त्या Būddhi-vṛtṭiyā, by the modification of Buddhi. अविशिष्टा A-viśiṣṭā, unqualified. हि Hi, verily. ज्ञानवृत्तिः Jñāna-vṛtṭiḥ, modification of consciousness. इति Iti, thus. आख्यायते Ākhyāyate, called, described.

IX. For the power of the Experiencer which is unchangeable as well as inert, as if running into the changeful

object (*i.e.*, Buddhi), imitates its modifications. And by reason of the mere imitation of the modifications of Buddhi, while that is transformed by receiving the reflection of intelligence, it (the imitation) is described as the modification of intelligence unqualified by the modification of Buddhi.

32. The above has been quoted by Vyâsa in his Commentary on Yoga-Sûtram II. 20 : "The seer is the power of seeing merely : though pure, he sees ideas by imitation," and he thereby supports the proposition that "though pure, he sees ideas by imitation ; because he sees, by imitation, ideas belonging to Buddhi, and, though he is not of the same nature as Buddhi, as he sees by imitation, because he looks as if he were of the nature of Buddhi." This is further explained by Vâchaspati in the following manner :

"Although the moon is not, as a matter of fact, transferred into pure water, yet, inasmuch as its reflection passes into water, it is, as it were, transferred into it. So also, the power of consciousness, although not actually transferred into the Buddhi, yet is, as it were, transferred into it, because it is reflected into it. By that fact, consciousness becomes, as it were, of the very nature of the will-to-be (Buddhi). It accordingly follows the modifications of the will-to-be. This explains the words "by imitation." It is said, it cognises by imitation, as it cognises by following the modifications of the will-to-be."—*Ram Prasâda's translation.*

33. Conjunction has been stated to be the cause of Bhoga. The objective world owes its existence to it. But when, in the case of a Puruṣa whose objects have been fulfilled, the objective world no longer exists for him, it does not at the same time altogether vanish out of existence, because there are other Puruṣas whose Bhoga and Apavarga still remain to be accomplished. (*Vide* the Yoga-Sûtram II. 22). Thus is the continuity of creation established. Hereby is also established that, whereas the Subject and the Object exist from eternity, their conjunction must, in the form of a stream of successive conjunctions, be without beginning. On this subject there has been quoted by Vyâsa, in his Commentary on the above Yoga-Sûtram, the following Aphorism of Pañchaśikha :

धर्मिणामनादिसंयोगात् धर्ममात्राणामप्यनादिः संयोगः ॥

धर्मिणाम् Dharminām, of the containers, that is, the Guṇas, Sattva, Rajas, and Tamas. अनादिसंयोगात् An-âdi-samyogât, because conjunction with Puruṣa is without beginning. धर्ममात्राणाम् Dharma-mâtrâṇām, of all the contained, that is, the products

Mahat and the rest. अपि Api, also. अनदिः An-âdih, without beginning. सयोगः Samyogaḥ, conjunction.

X. Because the conjunction of the Guṇas (with Puruṣa) is without beginning, the conjunction also of the products thereof, taken as a class, is without beginning.

34. "It is for this reason that, although the conjunction of one Puruṣa with one manifestation of the principle of Mahat has ceased to exist, the conjunction of another Puruṣa with another manifestation of the Mahat has not become a thing of the past."—*Ram Prasada's translation of Vâchaspati.*

35. In the Yoga-Sûtram III. 13, Patañjali declares: "By this are described the changes of characteristic (dharma), of secondary quality (lakṣaṇa), and of condition (avasthâ) in the objective and instrumental phenomena."—*Ram Prasada's translation.*

36. In the course of his Commentary on the above, Vyâsa observes: "The change of secondary quality is the moving of the characteristic along the paths of being (past, present, and future). The past characteristic joined to the past secondary quality, is not devoid of the future and the present secondary quality. Similarly, the present (characteristic) joined to the present secondary quality, is not devoid of the past and the future secondary quality. Similarly, the future (characteristic) joined to the future secondary quality, is not devoid of the present and past secondary qualities. For example, a man who is attached to one woman, does not hate all the others.

"Others find a fault in this change of secondary qualities. They say that all the qualities being in simultaneous existence, their paths of being must be confused, (and thus overlapping one another, cannot be considered as distinct and different).

"This is thus met: That the characteristics do exist as such, requires no proof. When there is such a thing as a characteristic, the differences of the secondary qualities also must be posited. It is not only in the present time that the characteristic characterizes. If it were so, the mind would not possess the characteristic of attachment, seeing that attachment is not in manifestation at the time of anger. — Further, the three (peaceful, fearful, and dull) secondary qualities are not possible of existence in one individual simultaneously. They may, however, appear in succession, by virtue of the operation of their several (exciting) causes. Therefore, there is no confusion. For example, attachment being in the height of manifestation with reference to some object, it does not, for that reason,

cease to exist with reference to all other objects. On the contrary, it is then ordinarily in existence with reference to them."—*Ram Prasada's translation.*

And in support of the above view, Vyâsa quotes the following Aphorism of Pañchaśikha :

रूपातिशयाः वृत्त्यतिशयाश्च विरुध्यन्ते सामान्यानि त्वतिशयैः सह प्रवर्तन्ते ॥

रूपातिशयाः Rûpa-atishayâh, intensities of nature or characteristic. **वृत्त्यतिशयाः** Vritti-atishayâh, intensities of function or manifestation. च cha, and, **विरुध्यन्ते** Virudhyante, are opposed. **सामान्यानि** Sâmanîyâni, ordinary ones. तु Tu, but, **त्वतिशयैः** Atishayaih, with the intense ones. सह Saha, with. **प्रवर्तन्ते** Pravartante, co-exist, co-operate.

XI. Intensities of characteristic and intensities of manifestation are opposed to each other, but the ordinary ones co-exist with the intense ones.

37. This simple Aphorism of Pañchaśikha embodies the discovery of the important doctrine of the sub-conscious mind.

38. As to the relation between Âkâśa and the Power of Hearing, there is the following Aphorism of Pañchaśikha :

तुल्यदेशश्रवणानामेकदेशश्रुतित्वं सर्वेषां भवति ॥

तुल्यदेशश्रवणानाम् Tulya-deśa-śravaṇânâm, of those having their powers of hearing similarly located, that is, equally in Âkâśa or soniferous ether. **एकदेशश्रुतित्वं** Eka-deśa-śruti-tvam, to have the power of hearing in the same situation. **सर्वेषां** Sarve-ṣâm, of all. **भवति** Bhavati, is.

XII. In the case of all, having their powers of hearing equally located in Akâśa, hearing takes place in the same situation.

39. The above has been quoted by Vyâsa in his Commentary on the Yoga-Sûtram III. 40: "By Samyama over the relation between Âkâśa and the power-of-hearing, comes the higher power hearing."

40. And Vâchaspati explains its sense and significance in the following manner: "This sense of hearing, then, having its origin in the principle of egoism, acts like iron, drawn as it is by sound originating and located in the mouth of the speaker, acting as loadstone, transforms them into its own modifications in sequence of the sounds of the speaker, and thus senses them. And it is for this reason that for every living

creature, the perception of sound in external space is, in the absence of defects, never void of authority. So says the quotation from Pañchaśikha : "To all those whose organs of hearing are similarly situated, the situation of hearing is the same." "All those" are Chaitras and others whose powers of hearing are similarly situated in space. The meaning is, that the powers of hearing of all are located in Ākâśa. Further, the Ākâśa in which the power of hearing is located, is born out of the Soniferous Tanmâtra, and has therefore the quality of sound inherent in itself. It is by this sound acting in unison, that it takes the sound of external solids, etc. Hence the hearing, *i.e.*, the sound, of all is of the same class.

"This, then, establishes that Ākâśa is the substratum of the power of hearing, and also possesses the quality of sound. And this sameness of the situation of sound is an indication of the existence of Ākâśa. That which is the substratum of the auditory power (Śruti) which manifests as sound of the same class, is Ākâśa."—*Ram Prasada's translation.*

41. In his Pañchaśikha—Āchârya-praṇīta Sâṃkhya-Sûtra, Paṇḍita Râja Râm includes the following quotations by Vyâsa :

प्रधानं स्थित्यैव वर्तमानं विकाराकरणादप्रधानं स्यात् तथा गत्यैव वर्तमानं विकारनिवत्यादप्रधानं स्यात् उभयथा चास्य प्रवृत्तिः प्रधानव्यवहारं लभते नान्यथा कारणान्तरेष्वपि कल्पितेष्वेष समानश्चर्चः ॥

XIII. The Pradhâna, the material cause of all manifestation, would become what it is not, if it tended only to rest, because in that case there would not be any manifestation into phenomena; nor would it be what it is, if it were to remain in constant motion, because in that case, the phenomena would become eternal and never disappear. It is only when it tends to both these states, that it can be called the Pradhâna (the cause of manifestation), not otherwise. The same considerations apply to any other causes that might be imagined.—*Vide Vyâsa's Commentary on Yoga-Sûtram II. 23.*

मूर्तिव्यवधिजातिभेदाभावाद्भास्ति मूलपृथक्त्वम् ॥

XIV. On account of the absence of the difference of form, intervening space and time, and genus, there is no separation in the Root (*i.e.*, the Pradhâna.)—*Vide Vyâsa's Commentary on Yoga-Sûtram III. 52.*

जलभूम्योः परिणामिकं रसादिवैश्वरूप्यं स्थावरेषु दृष्टं तथा स्थावराणां

जङ्गमेषु जङ्गमानां स्थावरेषु ॥

XV. All the diverse forms of juice, etc., caused by the transformation of earth and water, is seen in immobile objects ; similarly of the immobile, in the mobile, and of the mobile, in the immobile.—*Vide* Vyâsa's Commentary on Yoga-Sûtram III. 14.

एकजातिसमन्वितानामेषां धर्ममात्रं व्यावृत्तिः ॥

XVI. Of these which possess the same genus, the differences are in (specific) properties only.—*Vide* Vyasa's Commentary on Yoga-Sûtram III. 43.

महामोहमयेन्द्रजालेन प्रकाशशीलं सत्त्वमावृत्य तदेवाकार्यं नियुङ्क्ते ॥

XVII. By the magic panorama of Mahâmoha (desire and ignorance), overshadowing the Sattva which is luminous by nature, the very same is employed in acts of vice.—*Vide* Vyâsa's Commentary on Yoga-Sûtram II. 52.

तपो न परं प्राणायामात्ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्य ॥

XVIII. There is no penance greater than Prânâyâma : whence are the purification from dirts and the brightness of knowledge.—*Vide* Vyâsa's Commentary on Yoga-Sûtram II. 52.

स्वभावं मुक्त्वा येषां पूर्वपक्षे रुचिर्भवति अरुचिश्च निर्णये भवति ॥

XIX. (In the case of those who do not possess the curiosity to know the nature of the Self), giving up, through faults (*i. e.*, demerits), the nature, there arises a liking for *primâ facie* contrary views, and dislike for the ascertainment of the truth.—*Vide* Vyâsa's Commentary on Yoga-Sûtram, IV 25.

स खल्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा प्रमाद-
कृतेभ्यो हिंसानिदानेभ्यो निवर्तमानस्तामेवावदातरूपामहिसां करोति ॥

XX. As a Brâhmaṇa undertakes many a vow, one after another, he turns away successively from acts of injury due to inadvertence, and thereby makes the virtue of non-injury (ahimsâ) gradually purer and purer.—*Vide* Vyâsa's Commentary on Yoga-Sûtram II. 30.

ये चैते मैत्र्यादयो ध्यायिनां विहारास्ते बाह्यसाधननिरनुग्रहात्मानः प्रकृष्ट-
धर्ममभिनिर्वर्तयन्ति ॥

XXI. And what are these activities of the Dhyâyins, namely, friendliness (maitrî), etc., being, by nature, independent of external means, accomplish the highest virtue.—*Vide* Vyâsa's Commentary on Yoga-Sûtram IV. 10.

42. And to them, the Kâpila Âśrama reproduction adds :

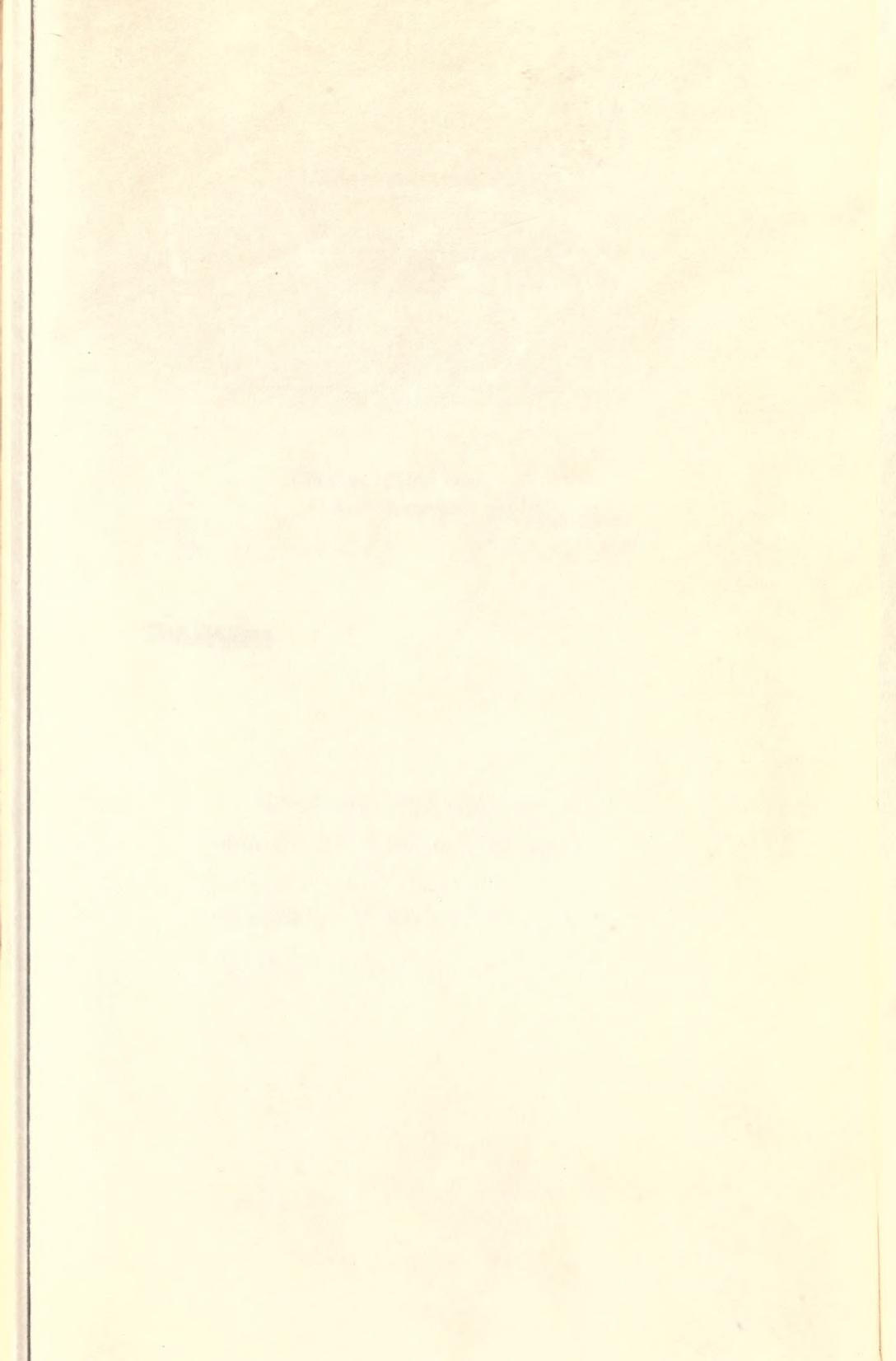
प्रधानस्यात्मख्यापनार्था प्रवृत्तिः ॥

XXII. The activity of the Pradhâna is for the sake of the exhibition of herself.—*Vide* Vyâsa's Commentary on Yoga-Sûtram II. 23.

43. But Vâchaspati tells us that No. XIII is a doctrine of an opposite school, and Nos. XVII—XX are the teachings of the Âgamins (Śaiva Darśana); while Vyâsa himself tells us that No. XIV is an aphorism of Vârṣaganya and No. XXII is a text of the Veda. Both of them, again, are silent as to the paternity of Nos. XV and XVI. The remaining one, No. XI, is referred by Vâchaspati to the Âchâryas or older teachers of the Sâṃkhya School. In these circumstances, we do not feel we should be justified in affiliating these aphorisms to Pañchaśikha.

44. Paṇḍita Râja Râm has, we observe, arranged *his* aphorisms of Pañchaśikha in a particular order, and has explained them in a connected form. This may mislead the unwary in thinking that this collection of aphorisms is a complete treatise composed by Pañchaśikha which, however, it is not, and can, by no means, pretend to be. To avoid any such misconception, we have, with the single exception of the first one,—and this, for obvious reasons—presented the aphorisms just in the order of their quotation by Vyâsa; for there is no more reason known to us for placing them in one particular order than in any other.

45 It may also be just mentioned here that some other views, not aphorisms or sayings, of Pañchaśikha have been referred to in the Sâṃkhya-Pavrachana-Sûtram also. See *Ibidem* V. 32 and VI. 68; and Vijñâna Bikṣu's Commentary on I. 127.



B
132
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