SUVARNASAPTATI SAstra

SAÑKHYA KĀRIKĀ SAPTATI
OF
ĪŚVARA KṚŚṆA
WITH
A COMMENTARY

Reconstructed into Sanskrit from the Chinese Translation
OF
PARAMĀRTHA
AND
Edited with English Notes, Introduction and Appendices
BY
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WITH A FOREWORD BY
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FOREWORD

BY

Vidyāśāgara, Vidyāvīcāśati, Bhārata Kalānidhi

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The reorganisation of the teaching of Oriental languages dates back from 1910 A.D. when the traditional method normally employed in the teaching conducted by our ancient Pāṭhaśālās was reinforced by the introduction of modern methods of studies and research in South Indian Universities. Sceptics there were who wondered whether such a blending of the East and the West would be really productive of any good to any one. I am therefore doubly glad that the work I am now introducing, the Śuvarpasaptati, is the golden augury of the full fruition of such a contact.

Pandit Aiyaswami Sastri took his Śiromāṇi title in Oriental learning from the Madras Sanskrit College so notably founded 35 years ago by that far-seeing statesman, the late Mr. V. Krishnaswami Iyer, to whom Madras owes many other benefactions. After his graduation, Pandit Aiyaswami Sastri had the benefit of learning Tibetan and Chinese at that International centre of Oriental Culture—the Viśvabharati at Śāntiniketan, Bengal. Pandit Aiyaswami Sastri came under the favourable notices of eminent Orientalists like Dr. Sylvain Levi of Paris and Dr. Tucci of Rome. His best fruit in the domain of Indology is the publication of the present volume under the patronage of the Sri Venkatesvara Oriental Institute, which has been helping him forward in his researches in a fairly recondite field.

International studies have gone far towards shedding daylight into the nooks and corners where Sanskrit lay hidden for thousands of centuries. Pandit Aiyaswami Sastri is the proud torch-bearer bringing to light a Sanskrit work of the Fourth Century A.D. known to us so far through its Chinese translation. The Sāṅkhya Kārikā of Īśvara Kṛṣṇa is a classic
Sāṅkhya Sanskrit work *circa* 300 A. D. Paramārtha, a Buddhist monk of Ujjain translated the text and commentary into Chinese in 546 A.D. from a Sanskrit original which has been lost. This Chinese translation has now been re-rendered into its original Sanskrit by Pandit Aiyaswami Sastri—the devotion of love and erudition certainly worthy of being recorded. One often knows the pitfalls which an earnest student usually encounters in translating one language into another. But when one has to discover the original language from a translated account the difficulties and dangers are indeed too many. However I have no doubt that Pandit Aiyaswami Sastri’s efforts will prove satisfactory to all concerned.

It may well be mentioned now that Paramārtha’s Chinese version bids fair to prove that its original must have been the ‘mythic’ *Māthara Bhāṣya* which was current in Jain quotations in 450 A.D. If this conclusion gets strengthened, Pandit Aiyaswami Sastri would be hailed as a great discoverer of a lost Bhāṣya.

Many European scholars and Indian Orientalists too were doubting the wisdom of manufacturing a new Sāṅkhya Kārikā, the 63rd, by Lokamānya Bāla Gangādhara Tilak to fill up a gap. Our present work puts an end to all such controversy by omitting it where it ought not to be and by giving portions of the commentary appearing under this Kārikā in its appropriate place under its previous Kārikā—a step in the historical reconstruction of the text well nigh impossible without the help of the present edition of the work. In all these respects Pandit Aiyaswami Sastri’s edition will be an invaluable one in the hands of the scholars not only in India but wherever Sanskrit is learnt and appreciated. And in giving all the necessary facilities to encourage Pandit Aiyaswami Sastri in his Indo-Chinese researches, the authorities of the Sri Venkatesvara Oriental Institute deserve our discerning thanks.

PREFAECE

The Suvarṇasaptati which is restored into Sanskrit from its Chinese version of Paramārtha is presented in this volume to the public interested in preservation and promotion of Indian cultural heritage and tradition. The work was undertaken some years ago on the advice of the late Prof. Sylvain Levi of Paris who wrote to me to state “If you can succeed in rendering the *Mātharaśāttī* to its original Sanskrit, that will be a fine piece of work.” I have used for the Chinese the *Tripitaka in Chinese*, Vol. 54, (Taisho ed.) borrowed from the Adyar Library. In rendering into Sanskrit I have strictly followed only the Chinese text, not Dr. Takakusu’s French rendering. I have, however, consulted it and noted all his important suggestions and opinions. My Introduction and Foot-notes will furnish all the necessary information in regard to the authenticity, authorship and date of the work and also on other allied topics over and above what the late Dr. Takakusu had accomplished. Two Appendices, one on Chandrakirti’s account of Sāṅkhya (about 600 A.D.) and the other on the Maṭimekhalai account (about 450 A.D.) are added to this volume with a view to facilitating the Sanskrit scholars who may wish to make comparative studies on the subject. In the course of carrying out the present edition, I have prepared an Index Verborum, Chinese-Sanskrit to the Sāṅkhya-kārikās, and also collected the important technical terms found in the Chinese Commentary into a separate Index. Since no printing facilities for publishing these indices are available at present, I have kept them in abeyance to publish on another occasion. For the same reason I was obliged to put all the Chinese terms used in the Foot-notes in transliteration, not in Chinese characters, although I felt that it would cause some inconvenience to the interested scholars.
My sincere thanks are due to the authorities of the Sri Venkatesvara Oriental Institute, Tirupati, for publishing this volume in its series, and also to our Director, Sri P. V. Ramanujaswami, M.A., who took a keen interest to speed up the printing of the publication. I am also much indebted to Prof. P. P. Subrahmanya Sastriar, B.A. (oxon) M.A. (Madras) who was kind enough to write a foreword to this my publication.

S. V. O. INSTITUTE,
TIRUPATI.
16th July, 1944.

N. AIYASWAMI SASTRI

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INTRODUCTION

Chinese Commentary and Matharavrtti

The Sāṅkhya-kārikā is said to be the oldest of the works on Sāṅkhya philosophy now available. It has been commented upon by many writers, among whom Gauḍapāda and Vācaspāti Miśra rank high. It has also the merit of having a translation into Chinese by Paramārtha, a Buddhist monk of Ujjainī. To the translation was appended a commentary of an unknown author. Dr. Takakusu tells us that this commentary was identified by Beal as that of Gauḍapāda, but without proof, either internal or external. Max Muller says that he was informed by Mr. Kasavara that this commentary resembles the commentary of Gauḍapāda, but the name of Gauḍapāda is not mentioned (v. India, p. 360, n. 5). Then Takakusu who translated the commentary into French and published it in the Bulletin de l’Ecole France d’extreme orient, Tome IV, reinvestigated the whole question and set forth the result of the investigation in his learned introduction to the translation. There he asserts that the Chinese translation does not represent the commentary of Gauḍapāda and yet some relationship between them is not deniable, since there are numerous coincidences of expression, quotations and explanatory examples (p. 3). This relationship can be explained in this way that either Gauḍapāda and the author of Paramārtha’s original drew their information from a common source such as the Śaṭṭītantra of of Pancasikha and the like or Gauḍapāda borrowed from the author of Paramārtha’s original. Takakusu favours the second hypothesis (p. 4) and has shown in tabular statements their close relationship which cannot be accidental. According to him the first hypothesis gives rise to a difficulty in identifying the lost common source. As it is said that the

1. This translation was made by Paramārtha, A. D. 557—569, of the Chan dynasty, A. D. 557—589, v. B. Nanjio No. 1300.
Shaśītantra was abridged by Īśvarakṛṣṇa and it seems to have been lost long before the time of Gauḍāpāda, it is not probable that such a work could have been the common source. (p. 25)

Prof. Belvankar, comparing the Chinese commentary with the Māṭharavṛtti, a commentary on the Sāākhya-kārikā, recently published in the Chowk. S. S., says that this Māṭharavṛtti is the original of the Chinese translation (v. Bhandarkar Commemoration Volume pp. 171-184). But Lokamānyā B. G. Tilak as early as 1915, examining a manuscript of the said Vṛtti in the Deccan College Library on some important portions says that the two commentaries could not be taken as identical, (see Sanskrit Research Vol. I, p. 108). Professors A. B. Keith and S. Suryanarayana Sastri also express the same opinion. Thus it seems that there are two lines of opinion, one favouring the identity and the other rejecting the same. Therefore a careful and detailed comparison of the two commentaries is needed to find out a proper solution of the question.

I. Characteristic features of the two Commentaries
   doctrinal, expositional and otherwise

K. 1. 1. The introductory note in Māṭharavṛtti is very lengthy, while in the Chinese commentary it is very short, but both agree in substance.
   2. MV. gives 3 kinds of wordly remedies to the corresponding 3 kinds of miseries, but CHC. has only one, for bodily misery.
   3. Mental misery is of 2 types in MV; whereas CHC. has 3 types.

K. 2. 4. MV. in the introductory note quotes apāma soma, etc., and explains at length, but CHC. simply cites it and gives no explanation.
   5. CHC. and MV. comment on avīśuddhi and kṣaya differently; but agree on atiśaya.
   6. MV. explains each of the five adjectives of the superior means, but CHC. simply enumerates them.

K. 3. 7. CHC. derives 11 organs from 5 fine elements here and below ad. kk. 8, 10, 15, 56, 59, and 68; and from ahaṅkāra ad. kk. 22, 25, 27 and 36. MV. has uniformly derived them from ahaṅkāra everywhere.

K. 4. 8. CHC. gives a definition of perception which agrees with N. Sūtra I, 1, 4 except in the case of avyāpadeśya for which CHC. has aprakāśita. MV. does not define it here.

9. CHC. says that the inference proceeds from perception and divides it into 3; while MV. gives a literal meaning of the term anumāna and does not divide it into 3 here.

10. CHC. includes other 6 pramāṇā (uṇāma, etc.) in the āptavacana; whereas MV. brings them all under anumāna and explains them. Cp. GB, where arthāpatti is put under anumāna and other pramāṇā, sambhava, etc., under āptavacana.

K. 5. 11. MV. describes anumāna as five-membered or three membered and bereft of 33 ābhāsas (9 pāksābhāsah, 14 hetvābhāsah and 10 nidāsānabhāsah) and explains 3 āvayavah with their examples. After describing the five membered parārthānumāna, it enumerates 3 types of inference and gives 2 examples for pūrva, one for sēsavat and 2 for sāmānyato drṣṭa, (see Table VII, K. 5 below). But CHC. simply divides it into 3 and gives one example for each, and its conception of pūrva, and sēsavat is quite different from that of MV.

12. MV. explaining āptavacana, speaks of 3 kinds of verbal functions and 3 types of lākṣāṇā; while CHC. has nothing of that sort.

K. 6. 13. CHC. says that there ought to be Puruṣa because the evolves like mahat and others are intended for other's sake (parārtha); but MV. asserts that there exists Puruṣa because Prabhāna though jaḍa, discharges its function of evolution.
K. 7. 14. CHC. and MV. agree here except in a few cases of examples. Both of them explain the non-perceptions through the 4 types cf non-existence with similar examples. GB, has not this.


K. 10. 16. No agreement in any respect.

K. 11. 17. MV. explains tathā ca pumān, saying that Puruṣa is akin to Pradhāna in all respects including ekatva, but not so CHC. v. Footnote on p. 16, n. 2.

K. 12. 18. MV. has two interpretations for anyonyajanana; only the first one agrees with CHC.

K. 13. 19. MV. in the introductory raises some objections and explains the verse as if to meet that objection. CHC. proceeds as if this verse gives special characteristics of each guṇa.

K. 16. 20. Parināmatah salilavat is explained differently by CHC. and MV. v. Footnote p. 23, n. 3.


K. 18. 22. MV. gives as an alternative interpretation for jāmmamāramaṇa, etc., what CHC. and GB. interpret actually, (v. Footnote on p. 28), but in all other respects they agree.

23. Ayugapātpravṛtti is left unexplained by CHC. and MV. GB. has explained it.


K. 22. 25. The synonyms of Pradhāna, Mahat and Ahaṅkāra given by CHC. differ from those of MV. v. Footnotes under these words on p. 32.

26. According to MV. each of the 5 gross elements comes from its respective fine element adding to its own property the properties of the preceding fine elements in the series. CHC. has nothing of that sort.

K. 23. 27. Yamas and Niyamas in CHC. are different from those in MV. which explains them, from the viewpoint of Yoga Sūtra; v. Footnote on p. 33, n. 1.

28. CHC. and MV. differ with regard to bāhyajñāna. GB. agrees with CHC. here; v. footnote p.34, n. 1.

29. CHC. explains 8 supernatural powers fully; while MV. enumerates them simply; v. Footnote on p. 34, n. 4.

K. 25. 30. MV. and CHC. differ in explaining Sāttvika, Vaikṣṭa and Tāmasa Ahaṅkāra; v. Footnote.

31. CHC. derives 5 gross elements along with the fine elements from ahaṅkāra; v. Footnote.

K. 26. 32. CHC. is a detailed one; while MV. is a summary.

K. 27. 33. CHC. on guṇaparīṇāmaviśeṣāt is more sensible than MV.

34. Sthānaniśeṣa. CHC. has descriptions of positions and functions of 11 organs complete; while MV. is incomplete.

K. 28. 35. CHC. is detailed here, but MV. is very brief.

K. 29. 36. The functions of 5 vital airs are described in detail by CHC., but the mention in MV. is comparatively brief.

K. 30. 37. MV's explanation of gradual functioning of 4 organs (3 internal and 1 external) is clearer than that of CHC.

K. 31. 38. CHC. and MV. differ in explaining na kena cit kūryate karaṇaṃ.

K. 32. 39. CHC. differs very much from MV. in assigning functions to the organs; v. Footnote here.

K. 34. 40. MV. is slightly detailed.

K. 35. 41. MV. does not explain dvārin; but CHC. does so in detail.
K. 36. 42. MV is brief and does not explain *pradīpākālpa*.
K. 38. The same point as noted under item 26 in this table.
K. 39. 43. The conception of Mokṣa in MV is purely that of an Advaitic Vedantin.
44. CHC and MV differ with regard to sphere of birth; v. Footnotes here.
K. 40. 45. Subtle body, in view of CHC, consists of Buddhī, Ahaṃkāra and Pañcataṃmātra, while according to MV, 11 organs are also included in it. GB seems to share the view of CHC; v. Footnote.
K. 42. 46. MV does not explain *nātavat*.
K. 43. 47. The basis of the 3 kinds of bhāvas is mahat in CHC, but 15 organs in MV.
K. 44. 48. There is a slight difference between CHC and MV in naming and order of 8 upward worlds and downward worlds; v. Footnotes here.
49. CHC enumerates conveniently at the end of the commentary 4 nimitṭāh and 4 naimittikāh; while MV states them in pairs just after explaining each quarter of the verse. Then it also explains the nature of the 3 bondages.
K. 45. 50. CHC and MV seem to differ in understanding vikṛtibandha and prakṛtibandha; cp. the text below with Footnotes.
51. Both of them describe 4 nimittas and 4 naimittikas in a manner noted in the previous verse.
K. 46. 52. No agreement between CHC and MV here.
K. 48. 53. MV has a fanciful etymology of the word *tamas*; while CHC takes it as a synonym of avidyā, adṛṣṭi.
54. CHC says that 8 types of *tamas* are prakṛtibandha and 8 types of moha, vikṛtibandha.
55. Its conception of *tāmisra* is different from that of MV.
K. 49. 56. The order and naming of the 11 defects of organs are different in CHC and MV; v. Footnote here.

K. 50. 57. Illustrative explanations of 9 *tusṭis* are made in dialogic form in CHC and not so in MV.
58. *Uḍādana* in CHC includes 8 items; while MV takes it to be of 4 items only; v. Footnote.
59. Occupations to acquire property in CHC are 5; whereas MV has only 2 clearly mentioned.
60. The explanation by CHC of 9 *tusṭis* in general is more detailed than that of MV.
K. 51. 61. The attainments called *duḥkha-vighāta* are differently conceived in CHC and MV; v. Footnote here.
K. 53. The difference between CHC and MV here is the same as in 48 (K. 44) above.
K. 54. 62. MV does not explain why the animal world or third *sarga* is called *mūlasarga and stamba*; but CHC explains this very well.
K. 55. 63. CHC and MV differ in explaining *tasmād duḥkham samāsena*, v. Footnote here.
K. 56. 64. There is no agreement, especially with regard to *svārtha iva parāththa*, etc.
K. 57. 65. MV is very brief, while CHC is a little more explanatory.
K. 61. 66. CHC introduces a discussion regarding the ultimate cause of the world in a natural manner; while MV does not do so.
67. CHC cites the opinions of Svabhāvavādīs second, and that of Puruṣavādins third; while MV cites them in a reverse order.
K. 62. 68. CHC explains fully all the 4 arguments put forth in favour of Puruṣa’s aloofness from bondage and liberation; while MV explains only one. That shows clearly it is a summary of the CHC in that respect.
K. 63. 69. This K. is not translated by Paramārtha.
K. 64. 70. CHC. and MV. partly differ and partly agree; v. Footnotes here.

K. 65. 71. There is no agreement.

K. 66. 72. There is no agreement.

K. 68. 73. The explanation is different in MV. and CHC. of this K. According to MV. Pradhāna = subtle body.

K. 69. 74. There is no agreement.

K. 71. 75. The line of teachers in CHC. is different from that in MV.

76. MV. has a fanciful explanation of the word siddhānta.

K. 72. 77. CHC. cites eṣā pratyayasarga, etc. in connection with 50 topics (arthā); while MV. quotes KK. 47 and 48.

78. Both quote the verse astitva, etc., but explain differently.

K. 73-79. CHC. has not this K.

II. Matters which are found only in either of the two commentaries.

K. 1. 1. MV. has many details contemptuous of the medical profession.

K. 4. 2. MV. has a clear explanation of each of the other 6 pramāṇas, arthāpati, etc.

K. 5. 3. MV. speaks of 3 functions of the words, etc.

K. 10. 4. CHC. describes the two-fold impermanence.

5. MV. speaks of two-fold hetu, kāraṇa and jñāpaka.

K. 15. 6. MV. asserts sadutpatti somewhat in detail.

K. 16. 7. CHC. has 2 kinds of effect, āparināmaja and apariniṃmaja.

K. 17. 8. A large portion of CHC. at the end has no parallel in MV.

K. 21. 9. MV. in the introduction, describes 6 kinds of contact with examples.
quotes the K. 15 (bhedānām prātimāṇī, etc.) in order to prove its existence,

K. 61. 21. CHC. argues why Svabhāva could not be accepted as the ultimate cause of the world.

K. 62. 22. According to MV. the subtle body and Pradhāna are synonyms.

K. 69. 23. CHC. enumerates 5 characters of a pupil to whom a teacher may impart the true knowledge.

III. Quotations found both in CHC. and MV.

K. 2. 1. Aṭāma somam, etc.
2. Śaṭātāni niyujyante, etc. (N.B. CHC. has a different reading.)
3. Paṇcaviṃśati-tattvajño, etc., the same is cited ad K. 37 also. (N.B. MV. cites this verse ad K. 22.)

K. 5. 4. Āgamo hyāptavacanam, etc.

K. 12. 5. Rājaso mithunam sattvam, etc.

K. 17. 6. Puruṣādhīṣṭhitam, etc. from Śaṭṭitāntra.

K. 27. 7. Yena śūlikeśe hamsāḥ, etc., the same ad K. 61. (N.B. MV. cites this verse ad K. 61 only).

K. 61. 8. Ajñō jantuḥ anīṣa, etc.
9. Kālaḥ pacati bhūtāni, etc.

K. 21. 10. Tama eva khalo idam, etc., with different readings.

K. 72. 11. Astītvam ekātvam, etc. (N.B. All these quotations are also found in GB, except the last 2.)

IV. Quotations found only in CHC

K. 1. 1. Nābher adho vātasthāna, etc. from some medical treatise.

K. 2. 2. Paśo, tava, pitā, etc. from Veda.
3. Eka indro' surendra, etc. (N.B. GB. has this ver.)

K. 16. 4. Divyamādau ekarasam, etc. (N. B. MV. and GB. have this in prose.)

K. 17. 5. Sarve yuṣum vedadhana, etc. (2 verses).
6. Majjāsthini, etc. (two verses.)

K. 30. 7. Yugāvasāna samaye, etc. (two verses.)

K. 61. 8. Caturvedadā ṣaṭānti bhūto bhāvi, etc. (Cf. MV. ad 61 puruṣa eva idam sarvam, etc.)

K. 65. 9. Yathā dhānyam sajaḥakṣetram, etc.

V. Quotations only in MV.

K. 1. 1. Sthānam nimittam, etc.
2. Tat tāpah sa jāpah, etc.
3. Ihoṣṭaṭāṭāṭā ṭīṣtāṭa, etc.
4. Arke ceni madhu, etc.
5. Punar dāhaḥ, etc.
6. Puspitaṁsah śalākhṣi ca, etc.
7. Yāni kāni ca mūlāni, etc.
8. Vaidya vaidya namaḥ, etc.

K. 2. 9. Tarati mṛtyum, etc.

K. 16. 10. Madhyamaṁśī, etc.
11. Ādatta ṭiṭaro, etc.
12. Paśyena saradāḥ, etc.
13. Brhmaṇe brāhmaṇam, etc.
14. Yathā paṇkena, etc. from Bhāgavata.
15. Vṛkṣāṁ chīvā, etc.

K. 4. 16. Daksinena tu vindhyasya, etc.

K. 5. 17. Svakarmanyaḥbhīyukta, etc.

K. 9. 18. Sah eva saunyā idam, etc., from Śruti.

K. 15. 19. Na asato vidyate bhāva, etc.

K. 17. 20. Etaṁ eva puruṣah, etc.
21. Maśahōdabharab, etc.

K. 22. 22. Apyakṣarasāmyāt, etc. from Nāraka.
23. Uṭṭattāṁ pralayam, etc.

K. 23. 24. Dhāraṇārtho dhṛṇ, etc.
25. Ahaśivaḥ parihārā, etc.
26. Sa yāṁ prathamāṁ, etc. from Śruti.
27. Viṣayā vinivartante, etc. from Smaraṇa.
28. Sa ya idam avidvān, etc. from Śruti.
29. Brāhmaṇaṁ, etc.
30. Anāśritath karmaphalams, etc. from Śravāṇa.
K. 37. 35. Ahaṅkāro dhiyam, etc. (3 verses).
36. Hasa āta lala, etc.
K. 39. 37. Vetha yathā paṅcamyām, etc. from Śruti
38. Somavṛṣṭyannaretāṁsi, etc. from Purāṇa.
39. Dehe mohāśraye, etc.
40. Yathā darpaṇābhāva, etc.
K. 51. 41. Eṣa ātura cittānām, etc.
K. 68. 42. Na abhuktam kṣiyate karma.
43. Avaśyam eva bhoktavyam kṛitaṃ.
44. Yathā edhāmsi samindho'gniḥ.

VI. Explanatory examples and illustrations common to
CHC. and MV.
K. 2. 1. Atiśaya; e.g. the poor feel unhappy at the sight of
the rich; the beautiful at the sight of the ugly and
the wise.
K. 4. 2. Pramaṇa; e.g., the weighing scale weighs the
weight (in CHC.) and Sandal (in MV.); cf. Nyāya
sūtra II, 1. 16.
K. 7. 3. Prakṛti and Puruṣa do not exist like the second head
and third hand of anybody other than God. These
examples are again employed for atyantābhāva.
4. Non-perception because of the defects in organs;
e.g. the deaf and blind do not hear and perceive
the sound and colour.
5. Non-perception because of the subtlety, e.g., the
atoms of the smoke, snow, etc.
6. ......... because of veiling; e.g., a thing veiled with
a wall, etc.
7. ......... because of abhibhava, overcoming; e.g.,
the stars and the moon overcome by the sunlight,
etc.
K. 8. 8. Pradhāna is similar and dissimilar to the evolutes;
e.g., of the 2 sons, one is similar to his father and
another is not so. MV.: a son is akin to his father in
some respects and not similar in some other respects.
K. 9. 9. What does not exist cannot be produced; e.g., the
oil does not come out from sands.
10. Upādānagrahaṇāt: e.g., whoever wants curd, takes
up only milk. (CHC. has this in a quite different
form)
11. Sarvasambhavabhāvāt: e.g. grass, stone and sand,
etc. would not produce gold, silver and others.
12. Śaktasya śakyakaranāt: e.g., a potter and a lump of
clay, etc.
K. 10. 13. The evolutes are dependent; e.g., a son is depend-
ent when his father is alive.
K. 11. 14. Pradhāna is triguṇa: e.g., a black cloth comes out
of black threads. (MV.: the black thread is the
cause, then the cloth is also black).
15. Pradhāna and its evolutes are common (sāmānya):
e.g., a dancing girl is common to many people.
K. 12. 16. These guṇas function through mutual co-operation:
e.g., the three sticks of an ascetic being united
together hold the pot.
K. 15. 17. Pradhāna is non-existent like a second head and a
third hand.
18. It can be cognised like the weight and dimension of Himavant though they are not cognised.
19. Bhedānām parimānāt: e.g. potter, clay and pot.
20. Śaktitah pravṛtteḥ: e.g. potter.
21. Kāraṇakāryavibhāga: e.g. clay and pot.
K. 16: 22. Pradhāna being single, does not cause evolution:
e.g., a single thread does not produce a cloth.
23. Samudayat: e.g., many threads produce a cloth.
24. Parenāmataḥ: e.g., milk and curd.
25. Pratipratigunāśrayaviśeṣaḥ: just as water of originally one taste varies in its taste on account of the nature of the basis; so the 3 worlds, though coming from one Pradhāna, vary in their nature. (NB. CHC. has this ex. in metrical form.)

K. 18. 26. Traiguṇayaparyayat: e.g., a man has 3 sons, etc. (N.B. CHC. and MV. vary in assigning different characters to each son.)

K. 19. 27. Sākṣiteam kaivalyam: like an ascetic. (N.B. CHC. gives this ex. in connection with Mādhyayastha; v. Footnote)

K. 20. 28. Acatanam cetanāvad iva: like a pot, etc.

29. Kartheva bhavaty udāsinaḥ: e.g., a Brahman who gets into the company of thieves is also considered to be a thief.

K. 21. 30. Puruṣa unites with Pradhāna like a king with a servant; and Pradhāna also unites with Puruṣa like a servant with a king.

31. Paṅgū andhavaḥ: This parable occurs in all commentaries, CHC. GB. and MV etc. MV.'s version slightly differs from that of CHC. v. Footnote.

32. The union of Puruṣa and Pradhāna creates mahat etc. just like a union of man and woman gives rise to a son.

K. 29. 33. Just as a parrot causes motion to a cage, so the vital air-forces, prāṇa, etc. cause the organs to move. (N.B. MV. gives the same illustration but explains differently; v. Footnote).

K. 30. 34. Organs function in order: e.g., a man seeing something of height on a highway recognises whether it is a post or a man from its respective characteristics.

35. Organs perform their respective functions just like an army of dacoits.

K. 35. 36. Organs, illuminating the objects transmit them to the intellect just like ministers collecting taxes from people, remit it to the king. (N. B. MV. gives this ex. ad K. 37 and explains differently).

K. 38. 37. Both CHC. and MV. illustrate the aspects of ether, ākāśa in a similar manner.

K. 39. 38. Pradhāna creates 5 gross elements for various purposes of lodging the subtle and gross bodies, etc. just as servants build the palace for a prince.

K. 41. 39. The shadow disappears in the absence of a post (in the K.) CHC. and MV. add: there is no light without fire.

K. 42. 40. Pradhāna creates 3 kinds of creation, gods, men and beasts, just as a king performs what he likes in his country.

K. 43. 41. Sanaka and others realise 4 bhāvas, dharma, etc. just like a man comes upon a treasure accidentally.

K. 46. 42. The guṇa, sattva, if predominant, subdues other 2 guṇas rajas and tamas, just as the rays of the sun veil the stars and fire.

K. 49. 43. A man of defective organ is unable to obtain liberation. An illustrative dialogue between a deaf man and a friend is quoted in CHC. and MV.

K. 52. 44. Linga and bhāva are always related to each other like fire and heat.

45. They arise simultaneously like the 7 horns of a cow.

K. 60. 46. Pradhāna acts for Puruṣa not expecting anything in return from him like a benevolent man, etc.

K. 61. 47. Prakṛtī, being seen by Puruṣa conceals herself like a woman of good conduct.

K. 66. 48. The relation of Pradhāna and Puruṣa is similar to that of debtor and creditor.

K. 67. 49. Dharma and others perish on account of true knowledge just as seeds, being burnt by fire germinate no more.
VI. Explanations with different examples and illustrations

K. 4. 1. CHC. has for aśtvacana ex.: "svarga" and 'uttarāvati'. CB. GB. MV.: ex. there are heavenly nymphs and a pleasure-garden (nandana vana).

K. 5. 2. CHC. has for pūrvavat ex.: on the sight of the black clouds one knows that there will be necessarily rain. MV.: 'on the sight of the black clouds above in the sky, one infers the rain to come, or seeing the river in flood, one is aware that it has rained in the hills.'

3. CHC. has for śesavat ex.: perceiving the new muddy water in a full flood in the river, one infers that the rain has fallen in the hills. MV.: 'having tasted a few drops of water of the sea, we infer that the remainder also is salty.

4. CHC. has for sūmānyato drś̄ta ex.: seeing the mango trees with flowers blossomed in Pāṭalipura, one infers that so also in Kosala. MV. 'on the sight of the mango trees with flowers in a place, one infers that the mango trees have blossomed in the other places also. Or some person says that the sky is bright. Some other person says that the moon ought to have arisen. Thus 2 things go together', (Arthasaṅgati).

K. 7. 5. CHC. has for alidūra ex.: non-perception of things situated on the other shore MV.: .......... of Devadatta, Viśūṣumitra and Yajñadatta though they exist, etc.

6. CHC. has for sāmipyā ex.: one does not see something that has entered the eye. MV: ..........collyrium (kajjala).

7. CHC. has for manonavasthāna ex.: one does not perceive the object before the eyes when he is contemplating some other object. MV: 'one does

not see even the king walking (in his front) when his mind is unsteady.'

8. CHC. has for samānābhikāra ex. 'some particular beans mixed up in the heaps, are hardly perceivable, being homogeneous.' MV.: Mujgarāśi kva-laya āmalakamauktihakaapotanikurumbe kśiptam samānām na upalabhyyate.

K. 9. 9. CHC. has for kāraṇabhāva ex. 'the sprout of the barley follows its own species.' MV.: 'Kodravas come out from Kodravas and the grains of rice from the grains of rice.'

K. 12. 10. CHC. has for anyonyajanana ex. 'three persons depending upon one another execute one object,' etc. MV.: 'a lump of clay being shaped by the potter produces the pot.'

11. Anyonyavṛtti: CHC. has for sattva ex. 'a lady of the royal family'; for rajas, 'a man born in the royal family'; for tamas 'a huge black cloud'. MV. has for sattva ex. 'some lady', etc. Again in the introductory to K. 13, MV. gives 3 examples, viz., 'a lady endowed with beauty and youth', etc. for sattva; 'a kṣatriya lady', for rajas; and 'cloud' for tamas.

K. 13. 12. CHC. has for upasṭambhaka ex. 'a mad elephant', etc. MV.: 'a mad bull', etc.

13. CHC. Guṇas are contradictory to one another like the families of the enemies. MV.: 'the enemies do not perform anything (in union).

K. 14. 14. CHC. has for kāraṇaguṇātmakta, ex. a cloth made of threads. MV.: bitter flavour is produced from a bitter nimba tree and the sweet flavour of grapes from the sweet.

K. 15. 15. CHC. has for samavaya ex. 'a piece of sandal wood'. MV.: bhūṣāṇa and others, etc.
K. 17. 16. CHC. has for saṅkhāparārthatva, ex. bed, seat and others. (sayana āsanādi). MV.: sofa, chariot, house and others.

K. 27. 17. The mind is both cognising organ and motor organ, CHC. illustrates thus: a man is sometimes called a performer of some duty and sometimes orator. MV.: Devadatta, while among cowherds, performs the duty of a cowherd and while among wrestlers, performs the duty of a wrestler.

K. 29. 18. CHC. says: organs have each an individual function just as everyone has his own wife. MV.: the function peculiar to each of the organs is similar to a family woman.

K. 39. 19. CHC. says: 3 internal organs cause the external organs to function just as a king does his people. MV.: 3 internal organs are equal to masters and 10 external ones to servants.

20. Mind grasps a thing past, e.g. the king Māṇḍhātar (in CHC.), Yudhiṣṭhira and Bhimasena (in MV.); it grasps a thing future, e.g. God Kalki (in MV.) and the destruction of people to come (in CHC.)

K. 39. 21. CHC.: Just as a tree having apertures at the root, takes in food and grows; so also the food substance getting into (the body) through its way nourishes the gross body. MV.: Just as a man supplies the refreshing water to the vegetable garden through one and the same way; so also the food substance of mother enters the navel of the child.

K. 46. 22. CHC. illustrates the four-fold creation of intellect, viṣayāyaya, etc. by narrating an anecdote of a teacher and 4 pupils. MV. narrates no such anecdote, but simply states. saṁsāya buddhiḥ viṣaryayasya sthānur ayam āyam puruso vā iti, etc.

K. 61. 23. Prakṛti is most delicate. CHC. explains it by an illustration of a man’s appreciation of one woman after another while MV. does it by that of the modesty of a daughter-in-law.

VIII. Explanatory examples and illustrations found only in CHC.

K. 4. 1. CHC. has for pramāṇa an additional ex. ‘cubit and others (hastādi) measure long and short’.

K. 6. 2. Āptavacana-yathā sakro devendra uttarāvati; cf. GB.

K. 11. 3. Aviveki-yathā gauṣ ca aśvaṣ ca anekātmakau; cf. GB.

K. 16. 4. Prakṛti, being single, cannot produce evolutes, CHC. has additional ex. ‘a man by himself cannot give rise to a son’.

5. CHC. adds as an explanatory ex. to a verse quoted ‘if the water is placed in golden vessel, it is very sweet, etc.’

K. 18. 6. One Puruṣa pervades many bodies. CHC. adds ex. ‘the only one God, Viṣṇu, etc.’

K. 27. 7. The function of the mind is saṅkalpa. A man, e.g. having heard that in a certain place there is some wealth and meal, murmurs in his mind, ‘I will go there and get it’; cf. Tattvasaṅgaraḥaṇājīka (GOS.) p. 16.

K. 29. 8. All the organs have a common function to perform just as several men have a common maid-servant.

K. 31. 9. All the organs function themselves through the mutual impulsion and without the intervention of an instigator. CHC. explains this by an illustration of certain brahmaeārīn in detail.

K. 41. 10. ‘No cold without water, no touch without wind, no motion without ether’; cf. GB.

K. 67. 11. Causes, dharma and others, by the influence of true knowledge, produce no effects, future life; e.g. if there be no umbrella, there would be no shadow of it.
IX. Examples and illustrations found only in MV.

K. 2. 1. Just as a pot of particular dimension is made of clay of a particular dimension, so the fruits of the Vedic rites have an end, since they are results of the Vedic sacrifices, which are measured by a certain number of days.

2. Puruṣa by his mere presence is the cause of Prakṛti’s motion, just as a lodestone for that of iron.

K. 6. 3. The same as 2.

K. 7. 4. For aṭyantākhāva MV. has an additional ex. horn of the hare, etc.

K. 8. 5. Pradhāna is not perceived because of its subtlety, like an atom.

K. 9. 6. For asad akaraṇāt, MV. has the following exs. kūrmaroṣabhyaḥ paṭaprāvaranām vandhyādhitṛbhūrčālaḥ saṣāvasīṇām khapuṣpam.

K. 12. 7. Anyonyajanana: just as Devadatta and Yajñadatta get to know each other, so 3 guṇas existing in the intellect, become aware of one another.

K. 14. 8. Pradhāna does not exist, MV. adds, like a third hand, horn of the hare and the play of eyebrows of a barren woman’s daughter.

K. 16. 9. Samudayāccha: MV. adds, ‘the streams of Ganges constitute the Ganges’; cf. GB.

K. 10. 10. Saṅilavat: MV. adds ex. the juice of the sugarcane is transformed into sugar (gūḍa), etc.

K. 17. 11. Adhiśṭhānāt, ex. ‘a chariot being managed by a driver, moves’; cf. GB.

K. 18. 12. ‘One Puruṣa pervades many bodies.’ MV. adds ex, ‘puruṣa is like the moon in the water’.

K. 30. 13. Though there is sequence (krama) in the functioning of organs, it is too quick to be recognised; hence it is said to be simultaneous, yugapad. It is equal to the saying that a hundred of tender leaves is pierced at a time by a pin.

K. 33. 14. Ahaṅkāra also grasps things of 3 times; e.g., 'I am, was and shall be master in this house.'

K. 37. 15. The intellect makes Puruṣa, enjoy things like a hetaera; v. footnote.

16. 12 organs prepare things neither for their own sake, nor for the intellect, but for Puruṣa like maidservants in the house of a rich hetaera; v. footnote.

K. 38. 17. MV. illustrates fully the 3 aspects of the other 4 elements, wind, etc. also. GB. illustrates the 3 aspects of the wind only.

K. 40. 18. Bhāvair adhivāsitam yathā tilaṭatana-vastrāvasanavat (sic).

K. 51. 19. True knowledge is acquired either by self reasoning or by resorting to a teacher or by a self-study of Śāṅkhya canon. This is made clear by an illustration; v. footnote.

K. 52. 20. Liṅga and bhāva arise simultaneously like the two breasts of a girl.

K. 59. 21. Puruṣa suffers no more from 3 kinds of torments, Pradhāna being retired; e.g., a water-carrier suffers no more from carrying water when the pot is removed.

K. 60. 22. MV. introduces an axiom in connection with the nature of relation between Pradhāna and Puruṣa: tat pradhānapumos śikhīpichchavid ekapāṣacitrāntayāḥ.

K. 61. 23. Prakṛti, being perceived by Puruṣa, retires from his vision like an immoral woman.

In the foregoing tables, we see that CHC. differs from MV. in many respects, and thus in Table I. there are about 17 cases (7, 8, 10, 11, 17, 26, 27, 28, 29, 30, 32, 42, 44, 46, 54, 57 & 60) where CHC. differs from MV. doctrinally and about 13 cases (17, 18, 19, 20, 21, 24, 30, 31, 37, 63, 70, 73 & 78) where the passages are differently interpreted in CHC. From Table II. we learn that in about 23 places CHC. and MV. have something of their own to add. Tables III. IV. and V. tell us that CHC. has 20 quotations and MV. has 55, of which only 11 citations are common while others are distinctive; and thus CHC. and MV. differ in this respect also. Table VII. shows that one and the same point has been explained with different examples in the two commentaries. The last 2 tables tell us that one commentary has some examples where the other has none. In the presence of these several deviations between the two commentaries, it is clear how futile it is to make any attempt to identify them. We should not however take these differences as denying entirely the relationship between them, because as Tables I. and VI. show CHC. and MV. have also some affinities with regard to explanatory examples, illustrations and modes of expression. The affinities are of such a nature that they cannot be considered as accidental. It will not be unreasonable, therefore, to suppose that one commentary borrowed such matter from the other.

Now the question of priority of the two commentaries naturally arises. Since CHC. was translated by Paramārtha in 546 A. D., that period is to be taken as terminus ad quem for it. The date of MV. is uncertain. It cannot be placed in a very ancient period, i.e., pre-Paramārtha one; because it contains a quotation from Hastamalakastotra of Sankarāchārya, c. A.D. 800 and a few quotations from Bāhagavatapurāṇa. Moreover, the author of the Vṛtī explains the Sāṅkhya teaching in the light of Vedāntic ideas; e. g., his conception of Mōkṣa is the same as that of Advaita Vedānta. This tendency is found among the later writers such as Vijnānabhaṭṭa and others, who take great pains to reconcile the two teachings of Śāṅkhya and Vedānta. It is clear therefore, that MV. was written in a period later than c. A.D. 1000. But it cannot be brought down below 1530 A.D., because Guṇaratnasūri probably of that period, quotes MV. as Mātharaprānta in his commentary on Saḍdarśanasamuccaya of Haribhadra (B. I. p. 96). It is, therefore, quite natural that MV. should have borrowed matter from the original of CHC.

Original of CHC.

Its existence in India till 1050 A.D. is proved by Dr. Takakusu from the fact that Alberuni, who after staying in India for 13 years, wrote a detailed book called Indica on the Religion, Philosophy, Science and Literature of India, gives some details on Śāṅkhya philosophy which agree with CHC. in most of the instances. Takakusu draws this conclusion after carefully examining and comparing all the citations of Alberuni and CHC. and thereby shows that these citations are more in agreement with CHC. than with GB. Therefore, he says (Intro. pp. 25, 35) that the Śāṅkhya work from which Alberuni draws his information on Śāṅkhya philosophy, is only CHC. and not GB. Most of the Śāṅkhya quotations of Alberuni taken by Takakusu for comparison, are also found in MV. The reason for this is not far to seek. It happens so because MV. is more detailed and in a closer agreement with CHC. than with GB. The quotation which is not in favour of his conclusion is that of a comparison of the chariot conducted by a driver, found only in GB. (ad vers. 17.) and not in CHC. Yet Takakusu explains away this by saying that the comparison is brief and the quotation is not sufficient to indicate what the original is (p. 30). This comparison is also met with in MV. and Jaya. Hence it is certainly a genuine and traditional one in the Śāṅkhya school, though it might have its ultimate origin in the Upaniṣads like Kaṭha. It is, therefore, possible

1. We are told by Prof. S. Sīrāyāntraśa Śāstri that the same date is assigned to it by Prof. Umesh Miśra in a paper on "Gauḍapādabhāṣya and Mātharavṛtī" contributed to the Sixth Session of the All India Oriental Conference, v. Jour. Orien. Res. Vol. V, p. 33, n. 11.
that either Paramārtha left this comparison untranslated or GB.
also was a source of information for Alberuni in this respect.
The latter hypothesis is more plausible, since it is reported that
Alberuni himself mentions Gauḍapāda. Again Alberuni has
two lists of 8 kinds of divine beings. In the first list the class
iv. is called 'soma' and in the second list 'pitaras'. GB. has in
both 'soma'. CHC. gives in the first list 'asura' and in the
second 'yama'. Takakusu says that the introduction of 'asura'
and 'yama' is perhaps due to Buddhistic influence. MV. in
the first place has 'pitaras' and in the second place 'pitrāya'.
Thus there is no complete agreement between Alberuni and
MV. in this respect, and therefore the latter can hardly be
claimed to be the source of information for the former.

The most favourable evidence for the conclusion above re-
ferred to is the parable of Śhāndularāṇa found in CHC. ad
ver. 46. The parable is introduced in connection with the
illustration of 4 degrees of the intellect. The 2 versions of the
parable as given by Paramārtha and Alberuni are generally
in closer agreement, though the latter has made some slight
modifications here and there; for in both versions the 4 de-
grees of the intellect are represented by 4 pupils headed by a teacher;
the time of the event is early in the morning and the conversa-
tions between the pupils and the teacher are almost the same
except in the case of the fourth pupil. According to Alberuni
it is the teacher who attains the perfection; while in CHC. it is
the fourth pupil who attains it. The version of Alberuni in this
respect may be regarded as an improvement over the Chinese
one; otherwise the teacher in the parable would stand un-
connected with the environments. GB. has no such parable, but
simply gives a detached example each for the 4 types of the
intellectual creation. MV. also fails to record this parable as
has been pointed out in Table VII, 22. This is a strong point,
I think, to prove that MV. could not at all be the original of
CHC. I should like to point out here one more instance in
Alberuni's account which could be traced only to the CHC.
and not to MV. In connection with the comparison of the

rain water the taste of which differs according to the recep-
tacles that hold it Alberuni cites as an example the golden
t vessel and earth, etc. This example of golden vessel, etc. is
found only in CHC. though the comparison of rain water is
given both by GB. and MV. From such close coincidences
between Alberuni's quotations and CHC, we may say that the
Sāṅkhya book which Alberuni reports to have been composed
by the sage Kapila and quotes in his Indica, seems to represent
the original of the Chinese translation. Thus, it goes without
saying, that the original of CHC. in all probability was in
existence in India at least till the 11th century A.D.

We may strengthen the conclusion from some other
quarters also. Kumārilabhaṭṭa, c. A.D. 750 in his Śloka-vārttika,
Anumāna 105, in speaking of Hetoḥbhāṣāḥ, refers to an in-
ference' with an example śayana ādi which is set forth by Sāṅkhya
sv. to prove the existence of Purusa (v. k. 17 saṅghataparārthaḥvīṭ). Śāntarakṣita also, in his Tattvasaṅgraha, k. 307, refers to this
inference with the example śayyāsanādi. Now this example is
employed only in the CHC. MV. and GB. use as example
paryankha and others. Again Kamalaśīla in his commentary on
Tattvasaṅgraha quotes S. KK. (9, 10, 11, and 15) and explains
them all and these explanations almost agree verbatim with
CHC. Moreover he describes the function of the mind with
an illustration (v. p. 15) which is traceable only in CHC. (ad
k. 27) and gives in connection with uṇḍānaṅgrahanya, another
illustration which strikingly coincides with CHC. and not with
GB. or MV. From these observations we may, with a greater
degree of confidence, take for granted that the original of CHC.
was in existence and known to the writers above stated and that
that original could never be identified with MV. This supposi-
tion will better explain why the readings in KK. as cited by

1. This inference, according to Dhamarānti (Nyāyabindu III, 90) is
referred to by Diṇḍāṅga himself under a viruddhaḥhetu called ṭīṭṭhaḥvīṭat.
It is not, however, probable that a person like Kumārila, who speaks generally
on the first hand knowledge, should in the Śloka-vārttika, have borrowed this
matter from Diṇḍāṅga and the like sources. This will be clear also from
the different treatment of this inference by them (v. Śloka-v. anumāna, kks. 105-7
and Nyāyabindu III, 90 & 91 with Tikā.)
Bhaṭotpala, a native of Ujjayini, c. A. D. 1000, and Cakrapāṇi c. A. D. 1100, accord with that of CHC. (v. KK. 27 and 36).

**Authorship of CHC.**

Next comes the question as to who is the author of this original of CHC. Chinese and Japanese writers attribute generally SK. to Iśvarakṛṣṇa and the commentary to Bodhisattva Vasubandhu and believe that the Bodhisattva wrote the commentary when he took up the refutation of the erroneous doctrines of the Sāṅkhya philosophy. Paramārtha, the translator, mentions not a word on the subject of the authorship of CHC. So the tradition ought to have come from another source, viz., the works of K'oue-ki; a direct disciple of Hiun-tsong, who recorded many things in his works from the oral tradition of his master. He, in his commentary on *Vijñāpti mātratāsiddhi*, says: “There was a heretic master, Kapila by name (with face and hair red). Among his disciples, the principal ones formed 18 sects whose chief was Fa-li-cha (Varṣa, i.e., Vārṣagaṇa). He went to the country of Karpū. suvarṇā' and held discussion with a Buddhist Master on the theory that the world begins with existence, but ends with existence no more (le monde commence par exister, mais finit par ne plus exister) claimed that the Buddhist was not equal to the Sāṅkhya follower, and composed a poem of 70 verses expounding the doctrine of Sāṅkhya philosophy. The king favoured the teacher and presented him gold. The work was called *Swarnasaptati* to indicate thereby the great fame it had acquired. The part in prose is the work of Bodhisattva Vasubandhu” (Intro. pp. 37-38).

But the account given by Paramārtha in his life of Vasubandhu is quite different. He says:— “Nine hundred years after the passing away of Buddha there was a heretic P'in-chō-ho-po-so (Vindhyavāsā) by name. He was called so because he lived in that mountain. There was a king of Nāgas P'i-li-chakia-na (Vārṣagaṇa or Vārṣagaṇa) by name, living in a lake under the tract of the Vindhyā mountain (p. 40). Vindhyāvāsā went to meet Vārṣagaṇa for studying the Sāṅkhya doctrine. Vindhyāvāsā composed Sāṅkhyaśāstra, and went to Ayodhya, where he held discussion with Budhamitra, the teacher of Vasubandhu on the subject of impermanence (anityata) and defeated him. The king, Vikramāditya presented 3 lakhs of gold to Vindhyāvāsā. The latter returned to his grotto, died and became a stone. Vasubandhu was irritated and composed a Śāstra of 70 realities (*Paramārthasaptati*) refuting the Sāṅkhaśāstra. The king Vikramāditya, being pleased, awarded him 3 lakhs of gold.” (pp. 48–49). In this account of Paramārtha there is not found the tradition which attributes to Vasubandhu, the commentary of SK. It seems, therefore, that the tradition given by K'oue-ki did not exist in the time of Paramārtha, that is is not a very ancient one.

Then Takakusu, examining the authenticity of Paramārtha's life of Vasubandhu and declaring that it contains many real matters on the historical events in the life of Vasubandhu, draws the following conclusion: Vindhyāvāsā was certainly the compiler of Sāṅkhyaśāstra, the substance of which he received from his master, Vārṣagaṇa or Vārṣagaṇa (Tak. writes the second alternative form as Viṣagaṇa; it is, I think a misspelling.) This Sāṅkhyaśāstra is a treatise in verses called *Swarnasaptati* according to K'oue-ki. That is the text which was carried to China in A.D. 546 and translated by Paramārtha. The Chinese translation is called *seng k'ia-lun* (Sāṅkhyaśāstra) or *Kin-tsi-che lun* (Swarnasaptati). Now we know the 70 verses of the Śāstra are the work of Iśvarakṛṣṇa. We may, therefore, suppose that Vindhyāvāsā was another name of Iśvarakṛṣṇa, and that he wrote all at once the verses and the commentary. If we are authorised to go to that extent and attribute the verses and commentary to Iśvarakṛṣṇa, we may understand the ease of the transition between the verses and commentary of the Chinese text,
Moreover the attack raised against Buddhistic dogma on the verse 8 (Read 9) will be very natural on the part of the promoter of one hostile action. (p. 58).

As to Vārṣagaṇa, Takakusu further says that he is, in all probability, the same Vārṣagaṇa mentioned in the Mahābhārata, the author of the work from which there are two quotations in the Yogabhāṣya III, 52, and in the Sāṃkhyaatvaṃ, p. 447. But the reading Vārṣagaṇa is to be preserved for the following reasons. The Chinese original is P'î-li-cha-kia-na in Paramārtha's life. (Jap. Bi-ri-sha-ga-na) and Fa-li-cha in K'ouei-ki (Jap. Bat-ri-sha) which is translated as "rain". The first P'î-li-cha-kia-na will be better restored into Varsāgaṇa (Tak. Viṣagaṇa); however, he may be identified with Vārṣagaṇa or Vārṣagaṇyā. The version of K'ouei-ki says: the chief of one of the 18 sects of Sāṅkhya called himself Fa-li-cha (i.e., Varsa) who is translated as "rain". His party is called "raingroup" i.e., Vārṣagaṇa or Vārṣagaṇyā. K'ouei-ki further makes the rain-group an author of the Sāṅkhyaśāstra and enemy of Vasubandhu. Though his etymology be inexact, he gives us a glimpse of reality. The Nāga, living in a hut under the tract of Vindhyā, the master of Vindhyavāsa, was called Varsāgaṇa. (Tak. Viṣagaṇa) or Vārṣagaṇa and his pupil or associate might have been a Vārṣagaṇyā. And the fact will be something like this: Vārṣagaṇa, i.e., Vindhyavāsa revised or re-wrote the Sāṅkhyaśāstra which is preserved in Chinese for us and constituted by SK. and its Bhāṣya; and Vindhyavāsa was in reality Īśvarakṛṣṇa who belonged to the family of Kauśika and who was abbreviation of the well-known book of Pañcaśīka, Sāṣṭītantra. The identification of the names, Vindhyavāsa and Vārṣagaṇa resolved the difficulty contained in the work of K'ouei-ki (pp. 58, 59).

Thus Takakusu identifies Īśvarakṛṣṇa with Vindhyavāsa and Vārṣagaṇa, the pupil of Vārṣagaṇa or Vārṣagaṇa and makes him the author of SK. and the commentary thereon. The opinion that the author of SK. and the commentary is one and the same, i.e., Īśvarakṛṣṇa is also supported by Prof. Keith on the authority of Guṇaratna's passage in the commentary on Saḍḍharśanasamucaṣa of Haribhadra. The passage goes thus:—Īśvarakṛṣṇah tu pratiniyatādhyavasayaḥ śrotādaśam samayam iti āraḥ. Relying upon this prose passage which looks like a direct quotation from Īśvarakṛṣṇa himself, Keith supposes that Īśvarakṛṣṇa might have written the commentary also, (v. BSOS. III. p. 554.). But he strangely fails to point out any line similar to the passage in CHC. Since no passage similar to the above one is found in CHC, it is clear that the passage is not a direct quotation. To say with Keith that the original of CHC. is inaccurately preserved by the translation of Paramārtha is an over-estimation of the fact. Therefore the passage above referred to will not be a decisive evidence to prove Īśvarakṛṣṇa's authorship of the commentary. If we go through the contents of CHC. carefully, we shall certainly be convinced that the author of SK. and that of the commentary could not be one and the same person. Nor is it possible to attribute it to Paramārtha, because, if it were the case, he or his pupils would in all probability have recorded it.

Now it is reported that the Anyyogadvarasūtra, a Jain work not later than about 450 A.D., mentions a Māṭhara as one of the Sāṅkhya works. Guṇaratna also mentions, along with the logical treatises on Sāṅkhya philosophy, a Māṭhara-bhāṣya which may be the same as Māṭhara above referred to. From this we need not necessarily conclude that he mentions the Bhāṣya on a personal knowledge of it. He might have copied what other ancient works like the Anyyogadvarasūtra had recorded. But this much is certain that the Māṭhara-vṛtti as printed now is known to him; since he quotes a verse (hasta pība, etc.) from the Vṛtti (v. p. 53) which he names 'Māṭhara-prānta', 'Māṭhara's traditional corner', not 'Māṭhara-bhāṣya',

1. The word prānta is given by A. A. Macdonell two meanings, 'end (anta) and 'corner' (kona) of which the latter sense is appropriate here. Accordingly the word Māṭhara is to be taken ending in some pādhita suffix meaning something pertaining to Māṭhara śācarya, i.e. 'Māṭhara's tradition. I, therefore, translate Māṭhara-prānta as Māṭhara's traditional corner.'
of SK. and later Sāṅkhya works in some cardinal points and so it seems in that respect to follow some earlier works like Ṣaṣṭitāntara. In such a case we are no doubt entitled to consider CHC, as representing an earlier period of development in Sāṅkhya philosophy. To make this point clear I will quote one or two instances.

I have already pointed out in Table I. that the system of deriving 16 evolutes adopted in CHC., is quite different from that of SK. thus,—the latter sets forth expressly in KK. 22, 25 that 11 organs and 5 fine elements proceed from the ahaṅkāra and 5 gross elements from 5 fine elements; while the former commenting on KK. 3, 8, 10, 15, 56, 59 and 68 derives them all from the 5 fine elements, despite the fact that CHC. goes without offending the text, KK. 22, 25, 27 and 36. It seems that up to the time of Iśvarakṛṣṇa and sometimes later also the system of deriving the evolutes was unsettled; because his contemporaneous and some earlier and later works give quite different accounts of the system. The commentary on the Ṣataśātra of Vasu 200 A.D. for example speaking of the doctrine of Kapila gives the sequence of the evolutes in this order ...... From ahaṅkāra arise 5 subtle elements; from them 5 material elements and from them the 11 organs. (v. Tacci’s translation, p. 20, GOS., XLIX). Maṇīmaṅkalai (about 500 A.D.) adopts another scheme according to which from the Mahat arise ether, mind and individuation, from ether, wind, from wind fire, from fire water and from water earth. From these 5 elements arise 5 organs of cognition, ear, etc. with their qualities, sound, etc., and from the above mentioned arise 5 organs of action, tongue, etc. (v. Appendix II. below. The epic, Mahābhārata on the other hand, presents two distinct schemes one of which derives 11 organs, individuation and intellect from nature; while the other adopts the order thus: from the unevolved is produced the great self, from it individuation from it the five elements and 11 organs are produced and from the former on the one hand, the qualities of sound, etc. are produced and on the other 5 vital airs (v. Keith : Sāṅkhya philosophy,
p. 41). Thus we see that 4 or 5 schemes of derivation of the evolutes were current during the periods prior to and also perhaps later than Īśvarakṛṣṇa.

Another equally important item in which CHC, in all probability represents an earlier stage of the system is the conception of the subtle body. SK. gives no clear idea of it. Reading K. 39 together with KK. 22, 24 and 25, we may, however, form an idea that it consists of 18 principles, intellect, intuication, 11 organs and 5 fine elements; and all the commentators explain this effect except perhaps GB. But CHC. takes it to comprise only 7 principles, intellect, intuication and 5 fine elements—a conception for which I find no corroborative evidence anywhere other than GB. which seems to agree with CHC., in this respect. Apart from this there are also some other valuable matters in CHC. such as 6 types of contemplation and 8 preliminaries to acquire the true wisdom, etc., which are not known to have parallels in the other commentaries. It is not therefore improbable that these facts should have their origin in some very ancient works like Śaṅkītantra.

It is said in Table 1, 8, that the definition of perception given by CHC. almost agrees with N. Sūtra I, I, 4, except in the case of avyāpadeśya for which CHC. has aprakāśīta or anadhihitā, a point in which the author of CHC. expresses his own opinion as in other points, despite a suitable explanation of perception defined in K. 5 by the author of SK. As for inference, it is as usual, divided into 3 types, pūrvavat, sēṣavat, sāmānyato drśta, as we find in the N. Sūtra I, I, 5. Two interpretations of these terms are suggested in Vātsyāyana’s Bhāṣya. The first interpretation in which the terms pūrvavat, etc. are understood with possessive suffix, (matub) runs thus:—

the pūrvavat is where an inference takes place, of the effect to come through the cause, e.g., from the sight of clouds we infer the rain to come; sēṣavat where an inference arises of the cause past, through the effect: e.g. seeing the river swollen we infer the rain past in the hills; and the sāmānyato drśta applies where an inference happens of something, which is neither

the cause nor the effect through something which is also neither the cause nor the effect; e.g., from seeing the colour of a Kapittha fruit, we infer it has also taste. The second interpretation is made in considering the terms, pūrvavat, etc., as having comparative suffix (vati). CHC. gives no explanation of the inference, pūrvavat, etc., but simply saying that the inference is capable of distinguishing the three inferable objects (effect, cause and something neither the cause nor effect) and (their) periods (future, past and present), has, for 3 types of inference, 3 examples of which the first two agree with that of Vātsyāyana above mentioned. We may gather from these examples that its conception of pūrvavat, etc., is no other than that found in the first interpretation given by Vātsyāyana. With regard to Sāmānyatodrśta, CHC. does not agree with Vātsyāyana. For this type of inference CHC. has the example: on the sight of the trees with flowers blossoming in the city of Pātaliputra, we infer a similar state of affairs in Kosala; but Vātsyāyana gives as example the inference of the sun’s motion. Thus according to CHC. Sāmānyato drśta covers the subject which is not visible (parakṣya); while in Vātsyāyana it has a supersensuous (atindriya) object. I therefore very much doubt whether the Bāṣya of Vātsyāyana could have been the source of CHC. for information regarding the inference pūrvavat and sēṣavat. If we read the N. Sūtra I, 1, 4, along with the Sutras II, 1, 37 and 38, we are certainly justified in surmising that the author of N. Sūtras had understood the terms, sēṣavat, etc., in a manner similar to that given in N. Bāṣya, as the first interpretation. So Vātsyāyana seems to have recorded what Sūtrakāra meant as the first interpretation, and not giving his own opinion on the subject. If such was

1. This example is taken from the Nyāyamañjarī of Jayantabhaṭṭa. Vātsyāyana cites the ex. thus: Because the sun is now perceived in a place different from one in which he was seen before, we infer, therefore, that he has motion. as is the case with Devadatta. But Jayanta Bhaṭṭa criticizing this ex. says that this is virtually a sēṣavat inference; v. Nyāyamañjarī, ed. Vīśnunāg. S. S, p. 191.

2. Dr. H. Ul, from this agreement of CHC. and Vātsyāyanabhaṭṭa, opines that the former follows the latter; v. Vaiśeṣika philosophy, p. 88.
the case, it is unlikely that CHC. followed the N. Bhāṣya in that respect, nor can we find any ancient logical treatises such as Upāyādhyāya, Tsing-mu's commentary, etc., where we may trace the unique set of 3 examples as met with in CHC. (v. Tucci: Buddhist texts on logic, Introduction, G.S.O. XLIX). It is most likely therefore that CHC follows in this respect also some source of its own, viz., some work of Śāṅkhya origin like Śaśṭitantra.

SUMMARY.

Having made these observations we may not be far from truth in declaring the fact that the text and CHC were not written by one and the same person and that the original of CHC may be the same Mātharabhāṣya mentioned in the Jaina works, which is not however to be confounded with MV. known as Mātharabṛānta in Gunaratna's commentary. According to Takakusu, Paramārtha has not translated any work of his contemporaries; and all the works carried by him to China are earlier than A.D. 500. Moreover if we are right in identifying the original of CHC with Mātharabhāṣya mentioned in the Anuyogadvārasūtra not later than about 450 A.D. and if we allow a century or so for the commentary to become popular so as to be quoted in that Sūtra, the commentary would be placed somewhere near 350 A.D. This date will certainly be in consonance with that of Īśvaraśraya, about A.D. 300, who is said by Paramārtha to be an older contemporary of Vasubandhu whose date is fixed by N. Peri at about 320 A.D. (v. BEFEO, XI, 311, ff.)

I. This hypothesis is happily corroborated by the evidence of Jayamaṅgala, a commentary on SK, which refers this triple classification of inference to Śaśṭitantra as noticed by M. Hiriyann (v. Jour. Or. Reas. Mad, III, 2, p. 107, n. 9). Though there is no clear proof either in CHC or in the Bhāṣya of Vatsyayana to show that the orginal of CHC is older than the Bhāṣya, there is an indication in the latter to make us believe that Īśvaraśraya was prior to Vatsyayana in date; cp. Bhāṣya; caritārtha viśeṣa iti cet, ad III, 2, 68 with SK. 68b. caritārthaḥvat, etc.

I should like to mention one more point here. We must accept on the authority of Paramārtha that Īśvaraśraya composed 70 verses only and not a single verse less or more; because it is stated in the life of Vasubandhu that Vasubandhu wrote a work called Paramārthasaptati of 70 verses in imitation of, and for the express purpose of refuting the Suvanāsaptati, i.e., SK. Omitting the verse 63 which is not translated by Paramārtha and the verse 71 which CHC. attributes to some wise man, we have exactly 70 verses in SK. The verse 71 also ought to have been embodied in SK. before it was carried to China in 546 A.D. as the verse has been translated into Chinese and explained in CHC. From the contents of the verse we may guess that the author of the verse must have a personal knowledge of Śaśṭitantra and therefore that he is likely the same person as the commentator himself. This hypothesis will certainly strengthen the statements made previously in connection with the explanation of Śaśṭitantraśodādhārāṇa.

Now I feel reluctantly compelled to contradict the theory of the late Lokamanya B. G. Tilak who held that there ought to have been in existence one verse after the verse 61 of SK. and constructed that missing verse from the observations made in GB. and MV. in explaining K. 61: तत्संक्षेपां तथ्यन्त उस्मात् एवं कारणमुक्ते, etc. And he said that that verse was omitted, but the explanatory portion of it was tacked on to its previous verse. This change was introduced by some commentator who was anxious to interpret SK. with Vedicant views. He also said that this change must have taken place before SK. was rendered into Chinese. A careful perusal of the whole text of CHC. will convince every one that nowhere its author explains any line of SK. in the light of Vedicant views; and as previously remarked it is MV. later than 1000 A.C. (v. p. XXX, above), not even GB. that does so. So there had been no incentive of any kind on the part of the author of CHC. the

earliest of all commentators to drop the alleged verse. Again all allusions to other systems of thought such as Īśvarākaraṇa-vāda etc. are made in CHC. in a quite different context, i.e. in upholding the correctness of the Sāṅkhya view of Puruṣākāivalya attainable only by Prakṛtipuruṣābhedadarsana, not in the context of elucidating the Sukumārataratva of Prakṛti as GB and MV. do. Prakṛti is stated in CHC. to be Sukumāratarate in comparison with other Tattvas, but not with other causes of the world, such as Īśvara, Kāla, etc. as in GB and MV. It is therefore absolutely out of question to suppose with B.G. Tilak that CHC, lends support to the theory of a verse being dropped after the verse 61 of SK.

1. Three eds. add a note here: इसानि तींतिकाओऽपहरियोपक-पदंतिसहितंतर्गति, न हुद्यम्यः।
2. Ibid श्रेयस्त्रत् for अध्ययः।
3. lit. श्रद्धानि स्वामिन्।
4. lit. श्रवननिरन्तरम्। These introductory remarks agree with MV. in substance. Jaya gives a similar account briefly ad verse 70.
the meaning seems to be that what is the cause of duṣkha is also destroyer of duṣkha. this point is explained at length in MV, p. 4. dr takakusu reports that a japanese commentator fujii has explained thus: ‘les moyens ordinaires, medicine, etc. étant de ce monde, participant de la douleur ; c'est pourquoi il est dit: par des moyens de douleur on détruit les douleurs’. takakusu further remarks that this explanation is a forced one and that the word duṣkha is a mistake of the copyst.
1. Dr Takak. compares this with Rgveda I, 163, 13:
   उपासपालयं गुस्तस्मम्यकं जन्म वितरं मातरः।
   अवं देशान् तुष्टमास हि गम्या
   क्षणार्थास्तेति ब्रह्मादेव।
   Compare also with Taittirya Brāhmaṇa III. 6. 6:
   अवं मंतरं मातरः। अद्वैताः गत:।
   अवं देशान् तुष्टमास हि गम्या

2. This is a part translation of the verse cited in GB.

3. This verse is cited in GB. with a slightly different reading: ब्रह्मादेव गत:।

4. lit. अवलम्बित:।

5. lit. प्रतिभितस।।

6. प्रतिभितस।।

7. This phrase is explained in all commentaries that the
   'flawless means' (निरुप्प्रदेशम्) is secured by virtue of the discriminating knowledge of
   vyakta, avyakta and āpurusa. This 'means', according to STK., is sattvapuruṣanyatāpratyaya-
   sāksātkaśa. According to Jaya it is tatteṣaṇā. But GB. treats
   the phrase as an argument to maintain the superiority of the
   'means': It is superior because it discriminates vyakta,
   avyakta and āpurusa.

3. This verse, being rendered literally, may read thus:
   उपासपालयं गुस्तस्मम्यकं जन्म वितरं मातरः।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   This verse is again cited below ad verse
   37, where the last line reads: सम्मौष्ट्रं करते।

4. lit. प्रतिभितस।।

5. lit. प्रतिभितस।।

6. प्रतिभितस।।

7. This phrase is explained in all commentaries that the
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   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।
   अवं देशान् तुष्टमास हि गम्या।


सांख्यसाधनस्यास्या

द्यमनुमानसत्तानवं सांख्यमाणसिद्धातिः
ब्रिचं प्रमणानि रमणपयिदिः: प्रमणादि: ॥ ॥

Ch: द्यमनुमानसत्तानवं सांख्यसाधनस्यास्या
अत; प्रमणां ब्रिच: प्रमणानि: प्रमणादि: प्रमणादि: ॥ ॥

अभिम् [1246] शामेत ब्रिचं प्रमणां विस्मितम्। (१) द्यम
(२) अनुमानम् (३) आत्माकोमिताः। द्यम प्रमणाम् इन्द्रियविभागमानसेन [स्रेष्ठ]
पत्रु ज्ञानमधकासितप्रभवां चारिः अस्तिनिर्मितः। द्यम परमानम्।
अनुमानम् प्रमणां द्यमपरीक्षेत्। तत्त्वज्ञान: (१) पूर्वक (२) द्रष्टव (३)
सामाज्यो द्यमितः। वैद्यमय: आत्मानुमानसत्तानवाणां नानाथमिते। आत्माकोमितें
पुनर्महभिमितेः। यथा स्वग: उच्चारतिः। [आयुष्म] प्रमणानुमानसाधनाः

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1. lit. स्थापितम्. Candrikā reads द्यम् for द्यम्.
2. लित. शक्तिकर्म: अनाख्यातिका being equivalent to vyabhicārin, I have taken it as avyabhicārin.
3. lit. अत्यं. Sandeha is said to be an ubhayakoṭika, hence asandigdhā.
4. Cf. Nyāyasūtra I, 1, 4, and the definition of pramāṇa in STK (p.119): तववादिविभागितायासनवाणिः विभासितोऽत्
6. lit. यहि:
7. Chinese: पी युः-तान-युः. Dr H. U. of Japan in a letter to me comments on these characters: पी, north, northerm, युः, is correctly युः (R. 192). The latter युः is a popular character. युः represents usually va- (sometimes-at, var-, etc). See Nangio, Nos. 34, 150, 555 (Singālo vāda) and 774. युः-तान-तम may be Uttara-vati. Pei is added because the dipa is in northern part of Sumeru.” He further says that he is not yet quite sure whether Uttaravati was really used in ancient Indian works or not, but the above 3 characters cannot be the transliteration of Uttara-kuru as Dr Takakusu supposed.

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1. Three eds. read प्रचुभूताय प्रचुभूताय च for प्रचुभूतादि.
2. According to the classical Sankhya the 11 organs are products of vaikṛtya-ahāhkāra. But CHC. here and below ad verses 8, 10, 15, 56 and 68 states that they come from the 5 fine elements. Commenting on K. 22 it, however, says that 16 categories, 11 organs and 5 fine elements come from ahāhkāra in accordance with the text; so also on KK. 26, 27 and 36.
नाथिमाध्ये। अस्तवजनेपुनर्निमाध्ये। अस्तवजनेयोऽशेषस्यायामः।

अगमो भारावचनामास्ते दोषवयः।
क्षणादोषायात्वऽस्यते न भूयाविदेशसम्भवतः॥ ९ ॥

संध्वङ्गेम्यानि श्रायति इति। यदवस्यं प्रमाणाणवस्यं श्रेयसः।
[पुज्जनेयम्] असातु विविधता प्रमाणान बहीविन्यासः। उपाखातः वेदप्रमाणामानवनेवोऽस्तवधानः।
प्रेमसिद्धिः श्रायति इति। प्रेमेष्यं प्रयोगविशिष्टम्।
सिद्धिः पुज्जनेवशिष्टः। पदार्थः। इति। कथं ते प्रेमयित्वा नाम
करते। प्रमाणान्यो गोचरस्कन्तः। प्रेमसिद्धिः सिद्धविन्यासः।
प्रश्लानात्मविशिष्टाः। संक्षेपं सिद्धविन्यासः। [प्रकाशसङ्क्षेपः। प्रदानी:।]
पविविधाया तु सिद्धविन्यासः॥ ७ ॥

पर अह। उक्तानि विविधप्रमाणानि। किं प्रमाणवश्यः। उत्तरमाह।

प्रतिविधायायावस्यायो दश्य विविधप्रमाणमानवश्यः।

तद्विनिमित्तप्रकरणमानवश्यः। तत्तथाचः।

Ch: प्रतिविधायायायायो दश्यमुनान्यं विविध ज्ञातमः।

विनिमित्तपुरुषम; आस्तवजनात्मवश्यः।

प्रतिविधायायायायो दश्यमिति। श्रीरत्न शाब्देुद्यक्ष्याय प्रति।
यद्यपि प्रमाणान्यो गोचरस्कन्तः। अप्रयोगाक्षेमेन, न तु ज्ञातपि; दस्यमुनान्यं दश्य प्रमाणम्।
अनुमानं विविधं श्रायति। (१) पूर्वकृत् (२) रोपकृत् (३) सामान्यः दश्यमिति।
पुज्जनेवशिष्टमि ज्ञातं दश्यमाणेतुकृतय्यं विविधम् प्रमाणम्
विविधस्मायवश्यः। दश्यमुनान्यं। यथा कथितः
कृतमेवं दश्यमुनान्यं ज्ञानात्मकृतं दश्यमिति। यथा नयं पूर्वं नूतनं।

1. This verse is quoted both in MV. and GB.
2. अष्टितिः, संबम, अमान, प्रतिमा, ऐतिक, उपास। These are six pramāṇas. See MV. and GB.
3. Jaya reads श्रायतिः for प्रायिति। Chinese translation also seems to read प्रसिद्धिः; and दश्यमुनान्यं.
4. Chinese 'mo' result, kārya। Sung and Yuan eds., read 'coet' not, thus giving a negative sentence '७ महादीतिः विविधाययायो' which is inappropriate here.

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सार्वसाहित्यसाधनाया

पहिले जले द्रुतृ जाननात्मकमुपर वृद्धिसरसमिति। यथा वा पतलिथृः अग्रस्तेन
पुष्यतं द्रुतृ कोशावदेवुपवेशिति जाननात्मक। तिन्निः
प्रत्रविद्यं सांतु कुन्कु मत्र वृद्धिमिति। वृद्धिकार्यमुलमिति। साध्यते। अस्तवजनात्मवश्यः। तत्तथाचः।

च: सामान्यते दश्यमुनान्ये त्रिनात्मविशिष्टाः।

पर अह। उक्तानि विविधप्रमाणम्। [तत:। केव नामान्यं कष्ट प्रमेयस्य
सिद्धिः श्रायते। उत्तरमाह।

सामान्यतान्त्र रहस्यतात्मिकाण्ड प्रतीतिरुमानादृ।

तसाधृष्टि चासिन्न परिश्रमासमास्तिसंद्रयः।

अनुमानद्वारकाभिस्मक्तं तदानुमानादृ।

सामान्यते ह्यदेव। यदिद्वारकाभिस्मक्तं सामान्यते दश्य प्रमाणमुक्तं। [शै]।
प्रत्रकण्याति, ईशी चित्तातितियत्वालामान्यते ह्यदेव प्रमाण साथवति। महादाति
कार्याणī। (१) सुधः (२) हुः (३) मोहत्त्वति विविधाययायो। इसे कार्याणी।
विना प्रसाधारणां, कार्याण न सिद्धिति। अतः कार्याणी प्रधानमानुस्त्रये।

बृहस्पतिकृती। सामान्यते दश्यमुनान्यं सिद्धः। पुज्जनेव ईसकाति विष्णुवमः। महादा

t i d i a r i e s. p a r a b r a h a m a n. अतः पुरुषोपि सामान्यते दश्यमुनान्यं सिद्धः।

यदि दश्यमुनान्यां कथितोऽपि सिद्धः। ततु [तत्व] ज्ञातात्मिकाय अस्तवजने

नायस्वतिकाय। यथा नयं पूर्वं नूतनं।
पर आह। प्रकृतिपुरुषैं न सत:। अद्यतन। यथा अतिथि द्वे द्विंसन्ति त्यो वाहन:। साप्तार्थं। वस्तुतं सतामप्रथिनिधिः अनुपलब्धय:। का आहिमा:। आयि या प्रविष्टविति।

अतिरुद्वातीमायादिनीप्रवाहतात्मनोन्वनस्वानात्
सौर्याद्यायानादकृत्यमवासानाभिमाराच ॥ ७ ॥

Och: The same.

लोके वस्तुत: सतां वस्तुनामावितिः कारण: ॥ ॥
यथा तीर्था तत्तततावनुपलब्धिः। साप्तार्थानुपलब्धिः।
यथा अतिथि कस्तुन अस्त्र:। इन्द्रयावतानुपलब्धिः।
यथा धिरानि श्रवणकान्ते नोपप्रस्तते। क्षणकान्ते।
सौर्याद्यायानादकृत्यमवासानाभिमाराच।

चार्यानाथ नुपलब्धिः। यथा प्रवाहितानुपलब्धिः,
अत्यद्वातीमायादिनीप्रवाहतात्मनोन्वनस्वानात्
कारणप्रवाहितानुपलब्धिः। यथा द्वितीये न द्वितीये अस्त्र:।
अत्यद्वातीमायादिनीप्रवाहतात्मनोन्वनस्वानात्
कारणप्रवाहितानुपलब्धिः। यथा प्रवाहितानुपलब्धिः
एवमात्रत: सतां वस्तुनामावितिः।

(१) प्रवाहितानुपलब्धिः। यथा योद्धा भाजनेः [यदा] न हृतम:।
(२) प्रवाहितानुपलब्धिः। यथा प्रवाहितानुपलब्धिः। यथा गवते अत: [ल] न हृतम:।
(३) प्रवाहितानुपलब्धिः। यथा गवते अत: [ल] न हृतम:।
(४) प्रवाहितानुपलब्धिः। यथा गवते अत: [ल] न हृतम:।
(५) प्रवाहितानुपलब्धिः। यथा गवते अत: [ल] न हृतम:।

पर आह। यदि प्रकृतिपुरुषैं नोपप्रस्तते। द्वितीये न केन
नोपप्रस्तते। साप्तार्थं। एक्षण्डलकारणानुपलब्धय:।
किमेकं कारणम:।
आयि या प्रविष्टविति।

1. lit. अपूर्विष्ठे तीर्थे प्रविष्टविति。

1. Three eds. read न कारणानुपलब्धय:।
2. Paramārtha leaves untranslated ‘कर्मसन्तुष्टिप्रविष्टिः’ of the kārikā and also seems to read तथा कथे for तथा कार्ये.
3. Ke-tsé नियोज्य?
तत्त्व ज्ञाते। स्मारुते विरोधात्। यदि न सङ्कितं। तदा सिद्धोस्वस्वितं। यदि नवचासम्। इति। तदा सिद्धं सङ्कितं। अथं संबंधसंबिदेन न सङ्कितं। एकल मिथो विरोधात्। यथावह कधिक्षं। अथं पुरुषो मृतो नीतिः चेति।

एकस्त्रयं मिथो सिद्धश्चित्तव्यात्। सापेक्ष:। शास्त्रदायकमेव।

(लिखित उक्तम्।) अथं कर्मो न गुण:। कुः। शास्त्रावलम्बदाःसं-भवात्। यदा ते वद्रस्तं न सङ्कितं। (तदा) नानाद:। न [यदा] कर्मसंस्कृता न चाः। [तदा] न सङ्क्ष:। सदद्वियुक्तात् सण्डन्य न सिद्धम्।)

अथुः बैधशिकम्वं सण्डयामः। बैधशीकि भाषाः। असामते तु कारणे कार्यं नियतमितं पञ्चकारणानि पद्धर्द्वत:। कानिः पञ्चकारणानि।

असदक्रणादुपाद्याश्रणात् संविदामवाभावात्।
शक्तस्य शक्तार्थान्तः कारणभवावात् सत्कार्यम्।

Ch: असदक्रणादु अवदयुपाद्याश्रणात् संविदामवाभावात्।
शक्तस्य शक्तार्थान्तः कारणभवावात् सत्कार्यम्।

(१) असदक्रणादिति। लोके हि असत: कर्णं न सिद्धम्। यथा।

1. This example is given in MV. in connection with the refutation of the opinion of [२]śivas who maintain that the effect is both existent and non-existent in the cause. Dr. Takak.

2. This is a note by Paramārtha himself. (Takak.)

3. Chinese text reads ye chih. Three eds. hsieh, brhint. I have preferred the latter reading.

[१३४७] मत नाति। ततो नेत्रेवत्। पद्याम: सदू महाद्वाद पवानाजातम्। अतो शायते प्रथमे महाद्वासानार्थी। (२) अवदयुपाद्याश्रणार्थतिः। यदि कथि-कार्थां यथान्ते। अवपर्य तत्त्वादितियुक्तात् यथा कधिकम्यानेति च य मम गुरुं हि याग्नि भोक्त:। अतोष्ठ यथो गुरुं मािति। यदि यथा विद्या न स्तवस्। कुः। यथा न जतन गुरुं। कारघर्षिः उपाद्याश्रणार्थ: ज्ञाते प्रथमे महाद्वासानार्थी। (३) सवर्द्धवम्याव-भावार्थतिः। यदि कारणे कार्यं नालि। तदा सर्वोपाद्यावेदः। तुष्यायामावाला-कारणी शक्तिसंबद्धावादुः। ३) पुष्कार्यान्तः ज्ञाते हेतु कार्यार्थतिः।

(४) शक्तस्य शक्तार्थान्तः। यथा लक्षात्: सवर्द्धवम्याव शुल्यादिति:। न तु तुष्यायामार्थी घर्ते शारां च।। इति यथाः कार- करोति महाद्वाद। अत:। प्रथां महाद्वासानार्थी ज्ञाते। (५) कारणमुद्रय कार्यार-भावार्थतिः। यज्ञजीविः कारणे कार्यार्थमिः एववाता:कृष्यम्। ३) यथा यथार्थयोगेव यज्ञीतिमुद्रयतः। शुल्यादिति। तदवर्तस्य कारणे कार्यार्थिः स्वात:। तथा गति यथायामावासु:। सिद्धन्त:। एकमभवावाला ज्ञाते सत्कार्यम्। बैधशिकम्वं कर्त्त: कारणे कार्यं नालि। पुष्य उत्पन्ते। अतो ज्ञाते कारणे कार्यं नियतमिति।

अतरावर्त: परस्परार्थ ज्ञानकार्यं:। पुष्यं। प्रत्यावर्त: प्रकृतितर्कितत्तिः। वैधश नवविषयः।

हेतुमालित्यम्यापि सक्रियमेतकार्यमैं लिङ्गः।
सावयते परस्ते व्यक्तेः विपरितम्यमैं लिङ्गः।

Ch: हेतुमालित्यम्यापि सक्रियम्।
सावयमेतकार्यमैं लिङ्गः लिङ्गः।

1. Ibid. जत is omitted.
3. Three eds. add न तुष्यायाम:.
4. Ibid. कारण omitted.
5. Ibid. यथा omitted.
1. *Ting-chu* literally means ‘to cease’.
2. lit. abandon
3. lit. destroy
4. lit. expel

1. Read ‘shu’ for ‘wei’ (Takak.)
2. lit. murder
3. lit. murder
4. गणितकर्ताः—M.V. मृण्यादीकर्ता; GB. महादेवीकर्ता—Jaya. धातका—STK.
पुरुषाः साधारणोपयोगी । तस्मादुच्छ सहभागित । (१५) अचेतनमिति । महादेवि
व्यः सुखदः शमोच मेवदा विज्ञानिति । ब्राम्हा पुरुषाः तेज्ज्वदेवान्तः । पुरुषाः तिरिक्ता
ध्याम् अचेतनाः । तथा प्राधिनामि । व्यक्तमण्डल सम्मेलनपूर्व । तयोभवः
सर्वः । (१६) प्रसवपर्यः [एव] प्राप्त्वं व्यक्तिः सहभागित । महादेवाः प्रसर्व ।
आदारः प्राधिनामि प्रसर्व । व्यक्तमण्डलमहामृतां । प्राप्त्वं महादेवाः प्रसर्वे
हति
व्यक्तिः पुरुषाः साधारणोपयोगी । तस्मादुच्छ सहभागित । व्यक्तमण्डल विनिर्विमणीतिः
वैश्वा
विनिर्विमणीतिः । व्यक्तिः पुरुषाः साधारणोपयोगी । तस्मादुच्छ सहभागित ।
व्यक्तिः पुरुषाः साधारणोपयोगी ।

पर आः व्यक्तमण्डल सहभागिताम् । इमे नयो गुणाः निपतयामकः । आयं उपसचित ।

श्रीत्विविवदात्मकः प्रकाश्ववीनिनिधमायः ।
अन्योत्तिभिवावश्यजननमधुदात्वाशः ।

1. This number is according to three eds. The text reads ओ अधि

2. MV. and GB. commenting on tathā ca pumān, say that पुरुषa is akin to pradhāna in respect of its being different from vyakta on the 9 items enumerated in the verse 10 including anekatva. In other words Puruṣa, like Pradhāna is one. This is quite contrary to the text since the manifoldness of Puruṣa is maintained in the K. 18. Chc. is, therefore, right in saying that Puruṣa is reverse to the similarities mentioned in K. 11 and to the dissimilarities mentioned in K. 10 excepting anekatva. This point is noticed by STK. and Jaya. The theory of oneness of the Nature and mani

 michael reads 'i' for 'szu' (Takak).
 2. Read 'kuan' for 'kuan' (Takak).
 3. Po-so—ग्याय (Takak). This verse is cited in MV. and GB. तथा ओर विनिप्रभागमाय—Jaya.

Chinese reads: सर्वः रज्ज्व प्रियस्वम् रज्ज्व प्रियस्वम् | काविचित्तरस्य तत्स्मा प्रियस्वमिति ।

3


(५) 'अन्योन्यस्भूति। इत्यादि गुणाः: अन्योऽन्याः सङ्केतं। यथा राजकुली सुप्रसर्पितस्वाभावं। अथवा सत्कुला उच्चते। एतत्स्वरूपिणि रूपं मृदुप्रकृतिः प्रकृति करीति। इति स्वार्थस्वतं गुणम्। [सूक्त] सर्वं सार्वं सर्वसिद्धं आयत्तं। यथा राजस्वार्थस्वतं गुणम्। इति अन्योऽन्यः। इति विवज्ञाति जनविति। यथा दास्याः। सदा तत्सार्थाः इत्यादि विषयाविधितिः अन्तरंगमिति। इति अन्योऽन्यः। इति सत्कुरास्वतं गुणम्। सार्वत्कार्यस्वतं गुणम्। व्याप्तिः। इति सत्कुलाः। स्वप्नः। व्याप्तिः। यथा भियोथो राजकुलिः स्वभावः। इति राजवंशी विभावणी देहानां आयत्तम्। राजवंशी रजः। रजः। राजवंशी यथार्थस्वतं निमोऽहाराः। शोकं जनविति। इति अन्योऽन्यः। इति सत्कुलाः। स्वप्नः। निमोऽहाराः। शोकं जनविति। इति स्वप्नः। निमोऽहाराः। शोकं जनविति। इति सत्कुलाः। स्वप्नः। निमोऽहाराः। शोकं जनविति। इति सत्कुलाः। स्वप्नः। निमोऽहाराः। शोकं जनविति। यथा महास्त्वमेव: कृणामेव: | निरुपालिनामेव। मेहस्त्वः परिवर्तितं। सर्वेन कृष्णाः | धन्यायाहिनामेव। मेहस्त्वः परिवर्तितं। इति निमोऽहाराः। शोकं जनविति। यथा कालिपि: मृदुप्रकृति: इति। शुद्धिता। इति निमोऽहाराः। शोकं जनविति। यथा वर्णविद्वा: कालित: कृतं जनविति। इति निमोऽहाराः। शोकं जनविति। तथा यथार्थस्वतं। निमोऽहाराः। शोकं जनविति। इति निमोऽहाराः। शोकं जनविति। इति निमोऽहाराः। शोकं जनविति। इति निमोऽहाराः। शोकं जनविति।

सचं लप्पु प्रकाशमिहितमेव च रजः।

युह्व वर्णायेः तमः। प्रदीप्त्राष्ट्रेः बुद्धिः। ॥ १३ ॥

1. STK. and Candrika do not treat anyonyavrati as a separate function of gunas. MV. GB. and CHC. all agree one another in explaining this function to some extent.
2. Three eds. read धन्यायाहिनामेव।
२१

मिर्जाजानीं सपरिमाणानुसार समस्तमुखावाच शक्तितः प्रेमेथे।
कारणकारीविवाहाद्विवाहामृत्युः मात्र ॥

अति प्रभावः तथा ज्ञाते। मिर्जाजानीं सपरिमाणालाधिति।
लोकेक्षमिन्तु यद्युस सकर्त्तकम्। तद्युस परिमाणपरिच्छेदम्।
यथा कुलात सपरिमाणान्निदिनदात परिभ्रमणपरिमाण घटे कुरु कः। अथ घरोद यदि निर्णयः:
[तदा] घटे परिभ्रमणगानो न स्वातः। घटायो नैतः स्वातः। हृदयेतु घटे परिभ्रमणार्यः।
समाजः ज्ञाते सकर्त्तारमिलि। यथा तन्नूपिन्नः पञ्चदेशः।
तथा तत्त्वदेशः। पि। पि भोगु ( = तत्त्वापि) महाविद्य विकल्प परिभ्रमणपरिमाणः।
किः [तद्] परिभ्रमणपरिमाणः। महानिर्माता॥ एकादशः॥
पवित्रस्वरूपः, एकत्रदशदाः। पवित्रस्वरूपः, एकादशदाः।
यथा व्यक्तिः च। च। यथा व्यक्तिः च। च। यथा व्यक्तिः च।
व्यक्तिः सवारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
व्यक्तिः सवारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
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ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
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स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणपरिमाणान्निदिनातः।
स्वारिणाय नियमणपरिमाणान्निदिनातः।
ष्ठाः सवारिणाय नियमणान्निदिनस्थलाद्विवाहामृत्युः ॥

1. lit. यदि।
2. lit. पवत्नाराजेऽपि।
3. Read ‘pi’ for ‘ssu’ (Takak).
4. यथा नात्यारिध—G B. मूणणातिक—M V.
5. Ming ed. reads त्यागाभिमतिः।
6. lit. यथा शाक्य भक्ति। तत्तद अन्तः प्रकटेत।
यदि सन्ति जयो गुणाः; [तदा] संप्रयोगावधार वर्णः ¹ जनविन्दु न शक्तीत्वेति जुक्षेित। जयो गुणसमुद्धिता वर्णः जनविन्दु इति। तथा भवहत्ततः सुमिति: परं जनविन्दु। तथा लक्षेिण अथ फळस्फळैन्वित्सः। ² जनविन्दु इति। पर आह। लोके नन्दन द्रिष्टि इति। (१) परिणामं, यथा दुःखमाणि दृष्टि इति। (२) अपरिणामं, यथा महाप्राप्तिः पुत्र। प्रणां वर्णः कस्य करणसं सम्बन्धः दृष्टि इति। उपसाह। परिणामत: दुःखदृष्टि इति। प्रणां वर्णः परिणामितः। यदेत वर्णः तदेत प्रणाम। अतो न भिक्षजीविजीवः नीर्दिष्टिः पर आह। यथेत वर्णः, न बहुविंश्च वार्णः जनविन्दु शकुयात। एष्ठेषु प्रणामवेष्टे कथं लिपिं लोके जनयेत। दिवि जलिः[क] चतुर दृष्टि। मनुष्यसंवादः। दृष्टि। निर्जनातातु मूढा इति। यदेक्ष्याकारणाः यथं त्रिशा कर्णं रम्यः समाचीयते। सलिलावत् प्रतिनिधिभविषेयोपति।

हिम्यादिवेष्टे संजे प्राणोतिते मेनिन्द्रो।

नानासं परिणामसं प्रथमः प्रथमावजनविशेषोदानः।

यदि सूर्येष्यानि वार्णः। तद्रोऽसत्तिष्ठ्मुः। यदि गृहोत्वं गोविन्दोति।

¹ गृहोगच्चमुनुक्तयम् वर्णः।
² परिणामं यथा दुःखमाणि दृष्टि।

1. Three eds. read कल for वर्णः।
2. lit. इदं वर्णः, तथा प्रणामः।
3. This example is taken by MV. along with pariṇā-matiḥ. Jaya, like CHC. takes it along with the following word. GB. takes the whole of second line as referring to the single idea that the evolution varies, like water, according to the particular basis of each guna. But MV. in explaining prati-prati.....viveśat, resorts to the same example, water again. According to it salilavat, therefore, is to be construed both along with the preceding and following words.
4. So Three eds. Other eds. read सलिलावत् प्रथमः प्रथमविशेषम्।
5. In the Chinese this is in metrical form. In MV. and GB. it is in prose.
साहित्यसूत्रसाधनायायः

लिपिनिर्देशकः विषयः सामान्यमर्गतेऽपि प्रसवर्धमः।

यथा तथा प्रथायां पञ्चप्रकृतिसाधनः च पुराणः॥ इति॥

एततुक्तविषयेन दुःसब्दमति पुरुषः इति। (३) अपिदानादिति। यदि
देहविषयं पुरुषोपलिक्षितः। तदा देहभेदः। यदि नालिक देहप्रभातिता
पुरुषः।। तदा न च चेत्ते। यथोक्तं प्रष्टिकेतनेः। पुरुषोपलितं प्रथायां यथक
अनलयिता। इति। तसाजानीमोदितिः पुरुषः इति। (४) भौतिकादिति।
यथा लोके पद्मां पाने मोक्षं च द्रुतो ज्ञाते अस्तक्यो भोगेति। तथा महद्वादि
द्रुतो ज्ञाते द्रुतास्मिन्येन मोक्षं मोक्षविभाब्यं यथे मोक्षमिन्येन।। तसाजानीमो
दिति पुरुषः इति। (५) ब्रजेक्ष्यः [थे प्रचेतः] ब्रह्मति। यदि देहमालमति।
आयुष्णो-पद्धृतो मोक्षपायो निरंतरं पव स्वार्थं। यथा पुरां कब्जिधिकारणानुपमायेक्युक्तः।

1. Verse 11 above.

2. This quotation is given both in MV. GB.

3. MV. reading kaivalyarthapraavtthe interprets that there is purusa because pradhana acts for kaivalya, isolation. Although GB. follows closely MV. in this verse, it however interprets the phrase differently: yatah sarva vidvān avidvāma saṃsāra-stanānākṣayamīcchati. Jaya agrees with MV. STK. explains it in a manner similar to that of CHC.: Sāstrāṇām mahāraṇānīma dīvayācānānām, etc.

We find a Śāstra of this type actually quoted in CHC.

Besides the arguments of the verse CHC. puts forth additional arguments to prove beyond doubt the existence of Ātman, which (arguments) we find neither in MV. nor in GB. and others.


यथार्थम् नासित। कैवल्यं न बनेते। असारादागम्यस्य नित्यतंशस्तिति जानीम्। इमानं प्रार्द्धत्वानांश्च पुराणां च साधितम्।

पर आह। पुरुश। किं बहुसरिरं संहायेको वर्तरं [उप] प्रतिविभाषेक: पुरुष। यथं संहचयस्य कथमेव संघं इति। आचार्याणां मिथो 'विद्याविद्वान्तं।
कविद्वाघात। एक: पुरुष। सर्वाधिकारणि व्याप्तन्ति। मणिश्चार्यसम्रात्। गणम् वहन्तं। सूक्तेकमुः। यथा च विगुण्यं। श्रीपतिदत्तश्च: साम्यसक्षिप्तम् सम्यकं सत्यं।
तथा। पुरुशोत्प्रेमप: सर्वाधिकारणि व्याप्तन्ति। इति। अन्य: कविद्वाघात। पुनराह। प्रतिविरुरं भ्रम आत्मात्मती। तदगमानि संहायं जातं। समाधितं।
वहनं। पुरुष:। प्रतिविरुरं प्रकाशक् प्रकाशक् पुरुषोत्पित:। कथमेव जाह्यं। आर्यवर्ग विगुण:।

जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।

पुरुषवधुं सिद्धं हेम्पुरुषविपर्ययच्छ। १८।

On: जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।

हेम्पुरुषविपर्ययच्छ। सिद्धं।

1. जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।
2. जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।
3. जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।
4. जन्मभरकरणां प्रतिविशिष्याद्युपमस्त्रेत।

1. So Three eds. Other eds. read सर्वाधिकारणि [साधितम्]।
2. मणिश्चार्य—MV. मणिश्चार्यसम्रात्—GB.
3. चिन्ह, श्रेगं = जन्म, जन्म अर्थात्।
इति। किंतु करणात् प्रतिनियतात्। येथेकः पुरुषः एकसिनः बचिरे सवेदिक बविष्यः। सूतः। सवेदिक अन्यपृच्छकारापद्वम् वसुकिर्मिनं समये। तथावास्यम् ज्ञाते चहवः पुरुषः इति। किंतु किल्लावगिने। यद्य पुरुषः एकः। वैद्यनामाविलयं स्थानं। यथा एको राधाकृष्णन् पुरुषः जनमति। एको मेघाशी सुवी च। द्वितीयः: कोपोमो दूः-साचा च। द्वितीयासामसो यथाः। येथेकः पुरुषः एकसिनः साचिके सवेदं समं साचिकं। [सूतः]। दृश्यति मधे चैकः। [अतो यहः]। उत्तरं भवता पुरुषं चैकः मणिप्रथमसुरः। विषयविलयति। नेतृतुप्रवते। तस्मात् हेतुप्रवक्रेन जानोमो चहवः पुरुषः इति॥ १८॥

पर आह। मसाल संयं। [कि]मयं पुरुषं। कर्त्ता वा अकर्त्ता चे। यथचत्ये तथामयं संयं इति। लेक्योहकाराय। लेको हि वर्तित पुरुऽ गयंति। पुरुषं आगच्छति। पुरुषं कर्त्ता। साधूः। वर्तमानं पुरुषं अकरत्वम्। वैरोधिका। [१२५]। वर्तित पुरुऽ। कर्त्ता। तस्मात् मसाल संयं। समाज्यति। पुरुऽ। अकर्त्ता। परम्पराय। आयुष्यं। विन्ययति।

तसाच विपयसात् सिद्धं साक्षितमयं पुरुऽपयं।
कैलः मायांस्यं द्रुतवमक्तादमावः॥ १९॥

Ol: व्यक्त्वाक्षयसात् पुरुऽपयं साक्षितं सिद्धं।
कैलः मायांस्यं द्रुतवमक्तादमावः [भाष]॥

व्यक्त्वाक्षयसातिदिति। पूर्वसिद्धाद्विषेकं उत्तरं पुरुऽ। प्रथामाज्ञिनः। व्यक्तिरितिरस्ते विन्ययते। तद्भवसम्यन्तिरस्ते। उत्तरं विन्ययते। प्रथामाज्ञिनं इति।
उच्यते। साक्षितस्य शाखात्। पुरुऽपयं साक्षितं सिद्धं। पुरुऽपयं स्तवावः॥

1. MV. explaining janamamaraṇa of this K. gives an alternative explanation (aśpare pūnāḥ, etc.) which is found in CHC. GB. and others. But CHC. agrees in other respects with MV. Both of them leave unexplained ayugapātpravṛtti.

2. = taojen. So GB. MV. has bhikṣu and gives this ex. in explaining both sākṣitva and kaivalya. GB., like CHC. cites the ex. in connection with mādhyastha. According to MV. kaivalya here means 'an impartial arbitrator'.

1. So Three eds. Other e. s. omit 'pūrṇa'.
2. = taojen. So GB. MV. has bhikṣu and gives this ex. in explaining both sākṣitva and kaivalya. GB., like CHC. cites the ex. in connection with mādhyastha. According to MV. kaivalya here means 'an impartial arbitrator'.
1. This anecdote is cited both in MV. and GB., but with some differences. The traveller's destination in MV. is Pātaliputra. CHC. agrees with GB. to some extent. Both of them narrate that the blind and lame go along with a company of travellers; while according to MV. only the blind was travelling, and being separated from his own companions and wandering here and there met with a lame man accidentally.

2. (? ) = So-tsai
1. According to MV. and GB. the 5 yamas are ahimsā, satya, asteya, brahmacharya and aparigraha and 5 niyamas: sauca, santosha, tapas, svādhyāya and is'vara'pranidhāna. MV. defines each of them. This is from Yogasūtra, so says GB. (Pātañjale bhīhitah). Among the 5 yamas of CHC. No. 1 may be corresponding to niyama, santosha of MV. and GB. No. 2 to is'vara'pranidhāna, No. 3 to sauca, and No. 4 to tapas. Among the 5 niyamas of CHC. the first four are the same as the first four yamas of MV. and GB. Dr. Takakusu remarks here that the adoration of God, the 5th niyama of GB. is very improbable for the atheistic system of Sankhyā, and that therefore the Chinese enumeration has greater chances of being original than that of GB.

Stanza 22

<table>
<thead>
<tr>
<th>सारस्वतसरस्वतायायाः</th>
</tr>
</thead>
<tbody>
<tr>
<td>पर आह। प्रकटेमहानुपहारं इत्युक्तम। महान किलक्षणः।</td>
</tr>
<tr>
<td>अत्योत्चमः।</td>
</tr>
</tbody>
</table>

च: अध्यक्षे महानुपहारं घरम जाने विरागं एक्षेऽभं। |
| सार्वक्षेमं त्रृष्णामसिद्धिपरसम। ॥ २३ ॥ |

1. Préksha: manau bhūya abhayam bhūdayam māyayāmī yāpyaḥ—MV. and GB. 
The statement of STK. yacca kāmāvāsāyitvam, sā satyasaṅkalpata, leads one to suspect whether he meant to bring it under any of the last 3 powers. We may amend the text yacca kāmāvāsāyitva as yacca yatra kāmā. Vyāsa in his Yogabhāṣya III. 45, gives 8 powers omitting gariman.

1. Here we find in the body of the text a long note added by the editors of the Kao-li-edition upon which the present edition of Suvarṇasaptati Śāstra (Chinese translation) is based. See foot-note 1 on p. 1348 Chin. Trip. Vol. 54. Dr. H. U. writes in his letter to me to the effect that the first part of the note is an extract from the Kai-yuan-lu. It may be translated thus: According to Kai-yuan-lu (Nanjio’s No. 1485) another name [of the Suvarṇasaptati Śāstra] is Sāñkhya Śāstra. It is called [either 3 fasciculi] or 2 fasciculi. The above-named Śāstra was composed by the Sage Kapila, a Tīrthika. It explains 25 principles (tattvas), and [therefore] it is called Number-science. It is the same Kapila Śāstra mentioned [occasionally] in the Sūtras [of the Buddhists].

Again the two catalogues Chān-fan and Nei-tien-lu mention (lit. have) Suvarṇasaptati, 3 fases. among the translations by Paramārtha and the Sāñkhya Śāstra 3 fase. too. The mentioning (or enumerating) of the two catalogues is incorrect. Dr. H. U. was kind enough to tell me that the two catalogues mentioned in the note above as Chān-fan and Nei-tien-lu are the Li-t’ai-sān-pao-ēi, compiled by Fie-chān-fan and the Ta-thān neï-tien-lu compiled by Tao-suen respectively (Nanjio’s Nos. 1501 and 1483).
Among the schools of Tirthikas the Sāṅkhya and Vaiśeṣika are superior. With a view to make one who (wishes to) learn widely and refute fully (every) incorrect view and reveal the truth (of Buddhism) know minutely the doctrine of schools other than (Buddhism) translations of (these two works) were issued. In order to prevent to be lost and not to preach, (these two works) were admitted into the Canon. It is to be noted that the Vaiśeṣika Daśapadārtha mentioned above is the same work translated by Dr. H. U. under the title 'Vaiśeṣika philosophy'. The term Sāṅkhya in the first half of the above note is transliterated as seng-chia. U. i says this is incorrect. It is usually Sangha. The correct transliteration is seng-chieh, so in the Kai-yuan-lu.

1. Three eds add: तीर्थकरसिद्धते.

2. So MV. GB. reads in the second line: एकादशकथ गण: तमामण: पक्षका. STK. and Jaya read similarly with the modification तमामण:पक्षका. Bhaṭṭotpala reads like MV. with the modification एकादशकथविभाजनम् (Sec. Sāṅkhyaakārikā ed. by S. S. Sastry, 1935. Appendix). Paramārtha seems to read the last word 'तमामण: पक्षका'But this reading is certainly incorrect according to STK. which explains that eva in the verse is intended to exclude an evolution from ahaṅkāra of other than the two varieties of aindriya and five tanmātras.

1. Three eds. add द्विविध

2. lit. एकादशकथ

3. According to MV. and GB. ahaṅkāra becomes sāttvika when the guṇa, sattva is prominent in it and other guṇas, rajas and tamas are subordinate; tāmasa when tāmas is prominent and other 2 guṇas subordinate; and rājasa when rajas is prominent and other 2 guṇas subordinate.
च: श्रीग वा चुस्ससम नासिका, हिमानि पद वृद्धित्रियाणानि।

बाष्प पाणि: पाद: पायुरस्य: [हिमानि] पद कमेंद्राय[य्यानि]।

श्रीं वा चुस्ससम नासिका, हिमानि पद वृद्धित्रियाणानि इति।

कथमुच्यते [बृद्ध] निर्मिति। तन्न पद शवदुपासितिहारणसमर्थवादू वृद्धीत्रियाणानि नाम उच्चयते। बाष्प पाणि: पाद: पायुरस्य: [हिमानि] पद कमेंद्रियाय[य्यानि] इति। कथमुच्यते कमेंद्रियानि। भाषणानि दुर्जयितामि पद कुवनि।

तसापूर्वादेशाय: पद कमेंद्रियाणानि नाम व्यवस्थितम्। पर आह।

एवं दुर्श्रीनिर्माणार्थ तिर्थम्: श्रवण्यो भवनि। श्रीलिखितं शवदुपासिताद्वं नमकियामतसमाप्तजातियम्। अति: केवलेन शालेन गृहानि। लघिनियती सत्तिष्ठेऽमातः बायुमहामातसजातियम्। अति: केवलेन स्तिश्च गृहानि।

चुरुरिनिर्माणसाधारणसमाप्तजातियम्। अति: केवलेन रूपमेतः गृहानि।

सत्तिष्ठेऽमातः शवदुपासिताद्वं नमकियामतसमाप्तजातियम्। अति: केवलेन स्तिश्च गृहानि।

नासिकेर्वद् गन्तव्याहारायं उपविनिमहामातसजातियम्। अति: केवलेन गंगेन गृहानि।

[एवं] पदकमेंद्रियाणानि पद वृद्धि: सति।

वागिनितीयं वृद्धिनिर्माणसंबंधम् नामस्वेदनानिति वृद्धं शक्तिः।

पाणिम्यं वृद्धिनिर्माणसंबंधम् मातानाधिपक्षिप्रतिविख्याति साहु कत्वं शक्तिः।

पादः वृद्धिनिर्माणसंबंधम् मातानाधिपक्षिप्रतिविख्याति साहु कत्वं शक्तिः।

उपसुनितं वृद्धिनिर्माणसंबंधम् उपाधिकर्षितं समविनिमेययो गहितं शक्तिः।

पाणिम्यं वृद्धिनिर्माणसंबंधम् पुरोवेन मच्छितयो।

एतेऽर दुर्श्रीनिर्माणसंबंधम्।

पर आह। कीन्तीर्म गन्तव्यायम्। आयुर्योगसारम्।

1. See page 6. Foot-note No. 2
2. Three eds. omit केवल।
3. Read 'wēn' for wei (Takak.)


1. So MV. CHC. has वाक्यमेधाव. GB. STK. Jaya and Candrikā: वाक्यमेधाव. Bhāṭotpala reads the first line: संक्षेलस्मात् मम: तत्त्वज्ञानसम्बन्धं समाधियतम (See. S. S. S. Sastri: Sāṅkhya karikā, Appendix). This reading agrees almost with Paramārtha's.

2. गदा बहुतो भोगमायणिः शिलो भोगमत्यं शुभः। गदायमें शिलो भोगमत्यं शुभः MV. GB. has no ex. here.

3. lit. संक्षेप एवं तत्त्व श्रीति:। Three eds. शौचस्तु etc.

4. There is no illustration in MV. and GB. This illustration in an improved form is found in Kamalaśīla's Tatt. pañ. p. 16 and also in Guṇaratna's commentary, p. 101. (B. I. ed.)
संस्कृतसारस्वाद्याय

नुस्त्रमन्ते स्वर्णसंबंधितायायः॥ २७॥

पर अहाः पुत्रेनादेशोद्वितियायः कां बृहत् कुपर्यात्। आर्योवर्जयाः।

रुपेशु स्वर्णानामालोकयमालस्मिन्ते वृहत्।

वचनादानिविवरणावर्तमाणः ्पश्चात्॥ २८॥

Oḥ: रुपादिविकथायलोकमालः पञ्चवद्दीनिर्विषयाणां वृहत्।

वचनादानिविवरणावर्तमाणः ्पश्चात्॥ २८॥

रुपादिविकथायलोकमालः पञ्चवद्दीनिर्विषयाणां वृहितः।

संस्कृतसारस्वाद्यायः ॥ २८॥

अध्वेचनान्ते महसुदवास्तमानाः ब्रह्मचर्यः।

खलखलणां वृहितः लम्ब्रम्बयाः भवःमायाः।

सामान्यसङ्गकल्पः प्राणायाः वापवः ्पश्चात्॥ २९॥

Oḥ: लम्ब्रम्बयाः स्वर्णसङ्गकल्पः ्वृहितः। लम्ब्रम्बयाः सामान्यसङ्गकल्पः।

[१२५२, c. ३] इन्द्रियाणां सामान्यवृहितः प्राणायाः ्पश्च वापवः॥ ॥

1. These 2 objects of indriyas are not mentioned in MV. and GB.
2. STK. and Jaya: श्रवणाणि।
3. So. MV. and GB. STK. Jaya and Candrikā: खलखलणां, etc.
1. lit. manam.
2. lit. abhaya.
3. Three eds. abhaya.
4. kumbhaviyuccanaka—MV. GB. has no example here.
5. MV. gives the last 2 vital airs in the reverse order; samāna vyāna. GB. and STK. give the last three in different order; samāna udāna vyāna. Jaya’s order: vyāna udāna samāna
6. lit. —ayāsāra.
7. MV. illustrates thus: ‘Suppose in a royal house the parrots in a cage knowing the food supplied to them by some body move towards it, then the cage also moves. The motion of the cage is due to all parrots moving. Similarly the motion of prāṇa air is common to all organs’. We may gather from this that he compares the prāṇa air with the cage and organs with parrots. But GB. like CHC. explains that the prāṇa air causes the motion of all organs like a parrot in a cage.
The illustration is found both in MV. and GB.

This verse is not found in MV. and GB. Takakusu notes that the mention of Ratnātraṇya is curious; and the Japanese commentators say that this verse is not Buddhistic.

Takakusu remarks that Paramārtha seems to have ill understood 'parasparākūta' 'mutual impulsion'; he says just the contrary. Though Paramārtha does not translate it clearly in the verse; he explains it fully in the commentary. So it is improbable that he has ill understood the text. He might have taken the negative side of the text 'parasparākūta hetuka' which in fact denies through positive method the ultimate cause such as Iśvara, of organs functioning apart from purusārtha; though this denial is stressed upon in the whole of the second line, because it is very important from the viewpoint of Sankhyas and Buddhists. Were the organs to act themselves for the sake of Puruṣa, they are to do so only through the impetus of the mutual impulsion. In this way the 'mutual impulsion is understood in affirming that the organs function themselves for Puruṣa's sake. If they act in their own way, without taking into account the intention (aṅkūta) of one another, the result would be chaos and not purusārtha.
चारणसच्चानि: पञ्चाचकनिद्रानि पञ्चकनिद्रानि बुद्धहरास्त्रसनसि इति। एतानि लयोद्वितीय कि कार्य कृतमिति। आहारणयागङ्कान्तकारणि। तेषां कार्य दशर्किम्य। शव्यासमि: पञ्चविधम: पञ्चग्राह्य: एतानि दश तन्त्रावर्ति:। [थिक] 'तकारूबिधिम्। (१) आहार्यम्। (२) पञ्चसृष्टि। (३) थार्निद्रानि। तत तिन्निद्रानि पञ्चाचकनिद्रानि पञ्चकनिद्रानि धारणमि। इत्येष्येत्तार्तिकारणिम् हेतुकोट्डरिद्रानि व्यवस्थापितानि। अत उपायतहार्यां धार्य पञ्चसत्तिम्य।

पर आह। कतीनिद्रानि विकालविधान। गृहिति। कतीनिद्रानि वर्तमानविधान। गृहिति। आयोजोतसम।

अन्तःकरण विनिदिधि दशवा वास्तव विनायकस्य।

साम्यताकारं वायु विकालमात्रेऽर्थम्।

Ch: अन्तःकरण विनिदिधि, दशवाकारणं तवस्य विषयः।

वायुः कारण साम्यतिपिण्य गृहिति, आयमन्तरं तितिकालिकं गृहिति।

अन्तःकरण विनिदिधि मि। बुद्धहरास्त्रसनसि विनायकसि। एतानि अन्तः

कर्मसच्चानि। वायुविषयः अन्तिकालस्य स्पष्टाः। गृहिताः पञ्चासः।

1. पञ्चासभाग कर्मवृत्तिफलोऽर्थम्।
2. लिङ्गपल्लिकेयसि। etc. MV. assigns the three functions आहारण, शव्यासमि and पञ्चसृष्टि to indriyas, आहारण and बुद्धि respectively. Of the three groups, आहारण, शव्यास्य and पञ्चसृष्टि into which the ten-fold कार्यया is divided, the first two are brought into relation with the organs of action and the last with the organs of cognition. GC assigns no function to internal organs but distribute the said three functions among the ten organs as MV. does. CHC. as we read here, allots आहारण to the three internal organs, पञ्चसृष्टि to the organs of cognition and शव्यास्य to the organs of action. STK. distributes them differently. आहारण belongs to the organs of action and शव्यास्य to the internal organs and पञ्चसृष्टि to the organs of cognition. Jaya follows STK.
नृपणसत्ति:

सम्बंधता-सारणमित्युते। दशानांकरणार्थ निर्यवसः विषय इति। दशानांकरणार्थ कल्पना मन्त्रीनिर्मित्यां विभिन्नतां सृजनाते। अतो वाकारणमित्यां-स्थापन इति। निर्यवसः विषय इति। [लोकसः] बुद्धभद्रामधुनिर्मित्यां दशा करणांर्थ तद्विषयते। यथा राजा प्राणम नियोजन सृजनाते। तथेऽव श्रीमणिर्मित्यां दशानांकरणार्थ कारणाति। वार्ष्क करणां सम्बंधतां निरंजनाति इति। इतिहास मन्त्रीनिर्मित्यां विभिन्नतां विभिन्नतामय्योग्यां। कथं जाते। श्रोते [1263: c. 3] सिद्धं साम्प्रतिकलेक्षम श्रव्यम गृहति। [हर्ष: कामकरो? क्षीणवा। यथा श्रोतीनिर्मित्यां। बाबू चाणिर्माणायपि तथा कतिमहानायपि जमानि मावते। अति-नातान्तर्गताति तु न मावते। यथा चाणिर्माणा। तथविषयं कल्याच्यं। आयुष्मानलरं लिकृतिविशेषं गृहति। इति। बुद्धभद्रामधुनिर्मित्यां सिद्धांगनिर्मित्यां विभिन्नताः गृहति। बुद्धि: साम्प्रतिकलेक्षम गृहति। अतिसार्थ मावति। यथा युगाद ज्ञाता [पीछे] राजा वश्री हयस्विद्वार्थ अनागममण गृहति। यथा नामां नायो भविष्यति-तीत्योरे। तथाभाषौरीपि लिकृतिविशेषम दर्शीमाणि माहते। एव श्रीमणिर्मित्यां लिकृतिविशेषम संकल्पनाति। अनागम्य अर्थाते। अतर्ते सर्वस्ति त। अतं उक्तं आयुष्मानलर्य लिकृतिविशेषं गृहति। इति ॥ ३४ ॥

पर आह। निर्मित्यां सिद्धांगन्य विषयं गृहति। निर्मित्यां निरंजनाय सिद्धांगन्य विषयं गृहति। अयुष्मानलरं निरंजनाय सिद्धांगन्य विषयं गृहति। बुद्धिनिर्मित्यां श्रेष्ठ पद्धति विशेषार्थोपिरविशेषार्थोपिरविशेषार्थोपिर। वार्ष्कत्वं शब्दविशेषम श्रेष्ठचर्यं पद्धति विषयं ॥ ३५ ॥

Clt: बुद्धि: साधनः-करणं सर्वं विषयार्थमिति।

tसम्बंधितिं करणं द्वारा इन्द्रियणं सर्वविषयार्थमिति।

विद्व: साधनः-करणं सर्वं विषयार्थमिति। इति। बुद्धिनिर्मित्यो श्रीमणि श्रीमणिर्मित्यां लिकृतिविशेषार्थोपिर। अतं सर्वं सर्वविषयार्थम इति। तस्मात् इन्द्रियणं करणं द्वारा। इति। बुद्धार्थ लिकृतिविशेषम करणं मालांद्र। इतिहासमयं करणं द्वारा।

1. lit. नीवनति। आयुष्मानलरं मित्रं क्लिष्ठविभिष्टं शास्त्रिकं शास्त्रिकं मूलशास्त्रिकं:—MV.
2. See p. 39, n. 3
3. तथाव बौध्यदिनिर्मित्यां शब्दविशेषार्थानि—MV. शब्दविशेषार्थानि ज्याया।
4. कल्पी बन्धिति—MV. कल्पी राजा बन्धिति—Jaya.
5. So MV. and GB. STK. Jaya and Candrikā read: श्रेष्ठार्थ त।
चक्षुस्तु रुपं गृहति न शनयुः। यावचारिका केवलं गंधं गृहति न सभ्यम्। ज्ञाति नियेशयुः इन्द्रियं भगवं यिन्तं विकृत्य भ्रमयं। अत उक्तं परस्परसिद्धान्तपीतं। क्रमेन्मूलमथित्वं वचकुण्डल: केवलं मािणं व्यवहारत। न च दृष्टिः बृहस्पति। यावदुःक्ष: केवला मािण: व्यवहारित। अन्त: केवलं संकल्पं करोति। अतोप्यकुम परस्परसिद्धान्तपीतं। तद्वर्णयुः कथम्। लीला
'िगुणानुसिद्धार्थार्थं विस्मयम्: ५५ विस्मयम्। अत अहारव: परस्परसिद्धान्तपीतं। चंद्रितवेयुः क्रमव: परस्परसिद्धान्तपीतं। गुणमूलम् अवश्यकताः। बृहस्पतिः केवलतपा पक्षा पुलवयं बुधी प्रस्थातिली। अधिकारी तपास्युः परस्परसिद्धान्तपीत शरीरवर्णयुः।

1. So Three eds. Other eds. विद्यमािणदिक्षातः विद्यं सर्वसम्बन्धे। अहारव: etc.

2. Yuan ed. adds 'न'

3. Three eds. विद्यमािण

4. Ibid. 'चिह्म' added.

5. There is no ex. in MV. and GB. All the commentators say that the 12 organs transmit their respective objects directly to the intellect. But STK. states that 10 organs communicate their objects to the mind which in turn passes on to अहारवारा and the latter again to the intellect. It has also made an interesting comparison. The village head men collect taxes from people and submit to the district authorities who in turn remit to the ministers and the latter again to the king.

6. Three eds. omit अति बुधि.
married women. Jaya and Candrikā read पु. CHC. and STK. read पवन, ।
2. Ming ed: सहदति
3. Ibid. भीम कपाल थान.
4. Ming and Yuan eds: संस्कृत
5. MV. explains this point with an illustration. The intellect makes Puraṣa enjoy things just like a hetaera pleases her lover by according many receptacles of ghee and others. Again for the point that the 12 organs accomplish things neither for their own sake, nor for the intellect, but for Puraṣa, MV. illustrates that maiden servants in the house of a rich hetaera prepare things neither for their own sake nor for their mistress but for her lover.
6. Three eds omit लिङ्ग.

1. See p. 5, n. 3.
2. We may also read here आत्रसंकर.
3. Three eds. अर्थोदेशस्वचनाः.
4. Ibid. राष्ट्रस्वतेः.
सूक्ष्मसत्ता: न भ्रात्स्वतः सत्यतं। विश्वातिस्वताश्च नातिम्। तद्रोहजानकुम्भः।
तथा वैदेशिक महामहात्माज्ञा। वर्षे वेदांनां प्रतिमात्मादीनां विषयां एकात्मानं
इत्यक्षेपः। मनुष्यं महामहात्मिका। सहामहात्मिनं च निमुःवण्णितं। तस्मातसंविशेषायः।
॥ ३८ ॥

धनुः। विशेषं यथाविभागयोः। किमिम एव विशेषः। कि या
पुनर्वेदे विशेषः सत्यं। समाधीयते। पुनर्ब्रह्मांविशेषायातनं। यथाहारः।

[१२५४, c. ३] सूक्ष्मा मातरिविरुद्धं: सह प्रभृतिस्वतः विशेषः। स्यु।
सूक्ष्मसत्तां नियता मातरिविरुद्धं निर्मलं॥ ३९ ॥

Ch: सूक्ष्मा मातरिविरुद्धं: प्रभृति [इति] लिखिता विशेषः।

लिथु सूक्ष्मा नियत: शेषा निर्विन्ते॥

सूक्ष्मा मातरिविरुद्धं: प्रभृति [इति] लिखिता विशेषः। समाधीं लिथु
किमेकुर्थे आदिरि सूक्ष्मसत्तारीण्यां केवलात्मन्यात्मकरितुकरिताः। ततः सूक्ष्मसत्तारीणे
गण्याः विषये निःशुचिः। शुचिक्षणं संविशेषः: सूक्ष्मसत्तारीणं क्षेत्यत। पद्वर्षेन अववासस्
आयायतं: सूक्ष्मसत्तारीण्योपयतं वृद्धतिः प्रयत्नः। मात्र: पुरस्तात्मकांगां
संविशेषः। अत: [सूक्ष्मसत्तारीण] परिषदि करते। यथा वृक्षो में हाये ज्वलक्युक्तस्तम्भः आयायतम्
करते। पञ्चमयानांसिर: तद्रमणायान्यान्य: प्रविश्य सूक्ष्मसत्तारीणं क्षेत्यत।
याहि सूक्ष्मसत्तारीण्योपयतं, सूक्ष्मसत्तारीणं तादायः। सूक्ष्मसत्तारीणं

1. MV. explains fully the three aspects of the other 4 elements also.
2. 'shih' = विष = प्रकाश = विशेष.
3. MV. explains how the subtle body enters the womb.
   The opinion of Vedāntavādins is quoted according to which
   the living beings after enjoyment in the heaven or suffering in the
   hell enters into disk of the moon, after that, they become rains and then transform into food stuff which again turn into
   semen and blood and enter the womb.
4. lit. वषा...वषा.
5. सांख्यसाधितिसन्यास्याय: ॐ छुच्यते। सूक्ष्मसत्तारे वासन्यात्। सूक्ष्मसत्तारे रेदिक्यु: पार्शिपार्शिपमुस्वेतर्वपुर्णामिः। त्यथा वद्रति सहस्वर्ष्यादृस्ते दूरः। सूक्ष्मसत्तारे पदरा
   अयुष्म। सत्यास्वर्णं त्रितिष्ठा मातुः। सुरम्याचाष्टि सिध्दिः। विज्ञान:।
   पहे पहे देशाय: [इति]। चित्तेन सूक्ष्मसत्तारिज्ञमेव वस्त्रस्तारीणं कर्ष्यते। अव्ययातिष्ठानस्वरूपस्य: सूक्ष्मसत्तारिज्ञोपिचित्यः गमयोवार्तिनीकोते निर्मिति च वस्त्रस्तार: प्रमाणांगतिः। तथा वासनार्थे सह: नागामाधिकाः
   स्वाहाः। निर्मिति। 
   (१) आकाशस्त्रियोमकारों चुजति। (२) प्रभुवीमाहुत्त्र विषये चुजति। (३) अद्र महासर्व गुड्डु सुजति। (४) त्तेमाहुत्तमहाष्ठापने सुजति।
   (५) वासनावत् अध्येते सुजति। एवं लिखिता विशेषः। (१) सूक्ष्मा: (२)
   मातरिविरुद्धं: (३) शान्तोपुंडफळयान्यानसुजति। इते वज्रोग्ये विशेषेनुक्तते।
   पर आह। पुप लिथु विशेष: कति नियम: कतिनियम:। उत्तरादि। लिथु सूक्ष्मा
   नियत:। शेषा निर्विन्ते॥। इति। एवं वर्णां में प्रतिमात्मायां दिनि।
   सूक्ष्मा विशेषा आदिदीरीजनका नियमां। यथा सूक्ष्मसत्तारीणी, सत्यारीण्यां
   वययत्वः। तदा कलारि जमानादाते। (१) चुपाबः, (२) पकः,
   (३) उरः, (४) तिर्युः इति। यदि चमः पकः। तदा कलारि जमानादाते।
   (५) ब्रह्म, (२) देव। (३) मान्यपि, (४) मन्य: इति। एवं सूक्ष्मसत्तारीणे

1. लिथु कदन्तः। सत्यारीण्यां मातुः। आदिदीरीजनयान।
   वेदार्थमानं: विषाद।—MV.
   मातरिविरुद्धेषाणां विषादात्मकांगां—GB. मातुः वेदार्थमान्यान। सत्यारीण्यायानं इति पर वेदार्थमान्यान
   वात:—STK.
2. Chinese text reads केस्था.
3. पार्शिपार्शिपमुस्वेतर्वपुर्णामिः। GB. gives the same 5 sthānāh.
   CHC. speaks of 5 sthānas ad k. 44 adding shāvara to the
   four mentioned here and calls the 2nd sthāna 'pataga'.
4. प्रभावितःदिनाकांदेवहे—GB. चक्षुप्प्यमेवः। साम्यन्य प्राणादीनवमन्यान।
   [वष]—MV.
astro-प्रक्षेपकित्र कस्तत्यसूर्यस्मृतिमन 
संसरति निरूपणमें भाषारिचितासिंह दिन्मुम ॥ ४।॥

Ch: पूर्वपंच शरीरसमक्ष[निर्यत] महद्वहारपत्रमाकरम।
संसरति निर्बन्धयोगमें भाषारिचितासिंह दिन्मुम ॥

पूर्वपंच शरीरसमक्षमति । प्रव धमन वर्तकमासं सदृ शोकमुखज ।
सुभाषरिव प्राममतम । प्रामाहु दिंद्रजयत । उद्देिहरहरोजायत । वहहराध- 
संक्तमलयायनजायत । प्रामण सदृ सुभाषां परिमितज्ञत । सुभाषारंिक्रण 
क्रृष्टाम । ग्रहणसंदहम । विषयानुपुत्र प्राणादिचारिनो गोमणमानी। असतत- 
मिति । यथोक्रामाचर । तत्सुभाषारिकां निर्बन्धमनुष्येदयुगम: सिद्धाले । सत्त्विक्रममसत्त्वि: 
वेदान्तिक्रमेऽि: तथा शरीर करोति। संसरति, निर्बन्धयोगम ।

सुभाषारिवभेदकसदृश संस्कृति । जयमुख प्रदेश लोकानां आगतमारह ॥

1. According to MV. STK. and Jaya 13 organs and 5
   fine elements constitute the subtle body. But CHC. and per-
   haps GB. also take it to be consisting of 3 internal organs and
   5 fine elements.

1. So MV. GB. and Jaya. But STK. and Candrikā
   read विलेप, CHC. seems to read श्रवणेय श्रवणेय निराधारन निधम।
2. GB. adds शुपमी गनं बिना।
पुरुषःपितकः निविवृत्तिभिः परिवर्तनशास्त्रम समाधिः ॥ १ ॥

प्रकटते: सुध्योगाव्यवस्थितं विषयं ॥ १२ ॥

CH: पुरुषःपितकः निविवृत्तिभिः परिवर्तनशास्त्रम समाधिः ॥ २ ॥

प्रकटते: सुध्योगाव्यवस्थितं विषयं ॥ २२ ॥

CH: प्रकटते: सुध्योगाव्यवस्थितं विषयं ॥ ३२ ॥

साधिनेनशिवाय साधिनेनशिवाय। एकत्र साधिनेन शिवाय हेतु कृपया समर्पणार्थम्। अर्थशास्त्रसन्धी ॥

CH: साधिनेनशिवाय साधिनेनशिवाय। एकत्र साधिनेन शिवाय हेतु कृपया समर्पणार्थम्। ॥ २५ ॥

साधिनेन शिवाय साधिनेन। एकत्र साधिनेन शिवाय हेतु कृपया समर्पणार्थम्। ॥ ३२ ॥

इत्यः निविवृत्तिभिः पुनः किनिमित्तं सिद्धान्तः। प्रकटेः सुध्योगाव्यवस्थितं विषयं ॥

CH: इत्यः निविवृत्तिभिः पुनः किनिमित्तं सिद्धान्तः। प्रकटेः सुध्योगाव्यवस्थितं विषयं ॥ २२ ॥

पर आह्। उक्त प्राह निविवृत्तिभिः मन्त्रधिविभाविन्त्यं क्योंदोषोऽनुदस्स्त्रम खितं संसारं मन्त्रधिविभाविन्त्यं क्योंदोषोऽनुदस्स्त्रम खितं ॥

1. Three eds. omit निविवृत्तिभिः.
2. Read 'fa' धम्म for 'ching' 'pure'.
3. See ver. 44.
4. MV. does not explain this, but agrees in all other respects with CHC.
(3) उग्र (४) निषेधक (५) 'स्वारेरु पञ्चु सनेतु अयिम्गोलत्व ' राजनो- द्राप्यायामपथारं इति। सुभाषिरोण जान लम्ते जानेन वैराग्य कते। वैशम्पेण्य सूक्ष्मरीरां तत्त्वत। पुरुषोक्तवाद्यापि इत्याव्यत। विविधव्यायेष्वरां विथयित। जानविविरतमानाम्। यथा पुरुषो विद्यते अहं अनुमोद्यः अहं पितः मनम प्रियमितः। अध्वाचनि: चन्दना स्वस्त्यिते आयुमितः। इस्सुचिते जानाम्। इस्समानं तथारीं चन्दनिताः। तेन मनुष्यदेवित्सहव चन्दन। वनम्हिन्य: (१) प्रकाशिक्यः (२) विकल्पाम्। (३) दुःखितमानं इति। दुःख स्वारेरु पञ्चु सनेतु अयिम्गोलत्व। जानो- द्राप्यायामपथारं इति। सुभाषिरोण जान लम्ते जानेन वैराग्य कते। वैशम्पेण्य सूक्ष्मरीरां तत्त्वत। पुरुषोक्तवाद्यापि इत्याव्यत। विविधव्यायेष्वरां विथयित। जानविविरतमानाम्। यथा पुरुषो विद्यते अहं अनुमोद्यः अहं पितः मनम प्रियमितः। अध्वाचनि: चन्दना स्वस्त्यिते आयुमितः। इस्सुचिते जानाम्। इस्समानं तथारीं चन्दनिताः। तेन मनुष्यदेवित्सहव चन्दन।

1. See the verse 23 above.
2. ‘वू’ लित भाष.
3. MV. reads निषेधक for निषेधक placing it 4th in the order.
GB. speaks of the third śāhāna saumya and omit निषेधक.
वैदा व्यवस्थितः इति। अयस्चत्तुं प्रकटिकर्मेन्ति। राजसागरासंसार इति। राजसों रागः इति। यथा किशोरमन्त्रः। अहं महादानालेर्मर्मात्मिक, महावर्ग देवकायः करोऽि, सोमसंस मिनामिक, परिेके सुमन्मुसल्लितमिक इति। अनेन राजसागरेन बहस्स्यादिस्तिमाहित्वमानि। संसारं अमोपादित्यं। अयस्चत्तुं द्विश्रुणमिक इति। ऐड़च्याधिकारिता इति। ऐधार्य सत्त्वजीवी [1256, c. 2] सत्त्वशास्त्रिनिदेशमिव। अनेनायेिन बहस्स्यादिस्तिमाहित्वमानि। इमान्यायेिन्व बुद्धिः। संयोगाचित्ते विषयानुसार स्वाधिकर्षमिक इति। विद्वृत्तब्याधिकारिता इति। अनेनायेिन विद्वृत्तब्याधिकारिता। अथवा निमित्तमिक। अयस्च निमित्तमिक। अथवा निमित्तमिक। अनेनायेिन निमित्तमिक। विद्वृत्तमिक। निर्देशानिधित्वमिक। अनेनायेिन निर्देशानिधित्वमिक। आचार्य मिनित्वमिक। अयस्च मिनित्वमिक। अयस्च मिनित्वमिक। अयस्च मिनित्वमिक। अयस्च मिनित्वमिक। अयस्च मिनित्वमिक।

पर आध। ऐमे पीड़िताभिन्निशिक्षामिक: किमालकः। आरंभेयोथसः।

एष प्रयत्नं विपर्ययः प्रतिकदुःसिद्धिरः।

गुणवेधविमिर्देन तयथा मेधास्तु पङ्क्तिः।

Ch. सम्र बुद्धिमिनिचलकः। विश्वनायसिद्धिष्ठित:।

गुणवेधविमिर्देन बुद्धिसत्यम् पादशाखरः।

1. प्रक्रितिमयः नाम भक्तु प्रकटिधुषु परेकहितमिनः।—MV. ad. k. 44.
2. भक्तिकदुःसिद्धिष्ठिताय। ऐभु प्रकटिधुष्टस्तैः प्रकटिधुष्टोऽन्।—STK. ad. k. 44.
3. ऐऽटतथात्मिनः नाम भक्तिकदुःसिद्धिष्ठिताय।—MV. ad. k. 45.
4. ऐऽटतथात्मिनः नाम भक्तिकदुःसिद्धिष्ठिताय।—STK. ad. k. 44.

एकत्वाकारः किंवदं प्रयत्नं विपर्ययः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः। एकत्वाकारः किंवदं प्रयत्नं विपर्ययः।
सांख्यवादिनीस्वायत्ता

एकादशोऽनियमम् सह बुद्धौः विषयवर्तिकावित्वम्।
सम्देश वधिः चुड़े विषयविषयविषयसिद्धान्तम्। ॥ ४९।।

Ch.: एकादशोऽनियमम् बुद्धवित्ता अधकासवायव्रता।
बुद्धित्वा: सम्देश विषयविषयविषयसिद्धान्तम्।

1. STK. calls it dveśa. MV. calls kroḍha,
2. STK. calls it bhaya and abhinivesa, while MV. calls trāsa. GB. speaks of it mahaḥ duḥkha.

1. GB. reads अधकः।
2. Three eds: राज्युष्माण्डुः।
3. So Three eds. Other eds. श्रेयस्त्राणं
4. cf. STK. अधकासिताशिरामागुणिनीवथैर द्वारसंवर्त्तीस्याः तत्योऽभिमोहामोहः-तात्त्योऽग्नितात्मत्त्वातयाः। पाश्चाययंचित्तोः। ad. k. 47.
1. ‘Wông’ lit. means a big earthen jar without spout. It seems that the character is used metaphorically to indicate *vigratva*; because the head of a person without nose would appear something like *ghata*, a jar without spout. But H. U. suggests here a Chinese Character as an alternative reading which would mean *ghrāṇavadha* for *vigratva*.

2. Three eds. omit क्षुद्र.

3. MV. gives the following 11 defects of organs: आयुष्य बाध्यं, प्राणशक्ति, जडचन्द, कुर्ल्ल, बालक, किलिकुल, पहसल, गुरेकि (Read उल्लक), हुक्क्ह, अनुक्क्ह. GB. gives the same in different order, adding प्रमुखिन्द्र and वृत्तिशिर and omitting जडचन्द and क्षुद्र. STK. cites a verse:

   वाणिज्येऽक्षिन्नदानविराटनां तथा | मूलभूतेऽक्षिन्नदानसमस्तां ||
   जया also cites a verse:

   वाणिज्येऽक्षिन्नदानहूः मूलभूतेऽक्षिन्नदानसमस्तां ||
   उन्मादकौयः[क]ुर्ल्लकौ मौनिकायुक्ति: ||

4. Three eds. अल्पतः दुःक्षरं गला, etc.

5. Ibid. व्री omitted.

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Although the document contains Sanskrit text, it appears to be a translation or commentary on a particular work. The given text includes references to defects of organs, which are mentioned in the context of speaking or communicating. The text also highlights the importance of clarity and precision in these matters, as indicated by the metaphor of a jar without a spout, which is compared to a person's face without a nose.

The document seems to be discussing the implications of communication and the importance of clarity in one's speech. It may be a part of a philosophical or mystical discourse, possibly related to the art of speech or oratory, given the context of defects in organs that are vital for such abilities.

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**Notes**

1. MV. and GB. have this and the following illustrations but not in the form of dialogue.
2. Three eds. read 'shui' (who) for 'sui' (although).
3. MV. gives the following four *upādānas*: विद्याः, कुन्यित्व, अन्जानाः, कुत्ताननित्व. **STK.** उपादान = प्रक्षेत.


ब्रह्मज्ञानार्जिते तत्स्वभावस्तुप्रति भवेत।

1. तत्स्वभावस्तुप्रति भवेत। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।
2. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।
3. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।
4. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।
5. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।

यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।

6. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।
7. क्रिष्णवधानात्। यद्य यद्यादनं चतुरय्ययम्। विद्वंद्वबुद्धे।

सांवत्सरसत्तस्वत्सस्याया ७१

1. क्रिष्णवधानात्।—MV. पादार्थवाच्याज्ञान्यात् सत्सहस्त्रे—GB. सेव्यं:—STK.
2. Three eds. omit चर.
3. Chia-chü—furniture. Takakusu has translated these characters ‘occupation’. The first character generally means ‘a house,’ home,’ and the second one ‘utensil’ appliance,’ etc. and sometimes it has the meaning ‘to prepare,’ ‘to do’ etc. Taking it here as a verbal noun I have rendered the phrase गर्भः.
4. Three eds. add सत्सम:
5. So Three eds. Other eds. omit गर्भः.
6. Three eds. सार्वकर्मे।
स प्रत्य का नामकृत्यकामान्तः त्योः कृष्ण स्वामिः पार्श्वकाराय उपस्थिता पुनःराज्याविवक्षः त्योः वसूकुखिनच्छिम्मिः त्योः [एक]रेण लघुः कृष्ण स्वामिः। तथा चैत्यका विष्णु [तिरिं]वसूकुखिनच्छिम्मिः। तथा हिंसको न [भवनिमी] हिंसा विष्णुमयाः। तथा नारायणी विष्णुमयाः। तथा चैत्यका विष्णुमयाः। तथा नारायणी विष्णुमयाः। तथा चैत्यका विष्णुमयाः।

पर आय। इन्हें ब्रह्म हीं: सिद्धव तह बिहा जो। को[1258] धम: सिद्धविन्यासायाते। अत्याचारमाह।

उहः अध्यक्षयां दृष्टिविषाचालतयं सुहःथायः।

danuṣṭhāna sīdhvāṇi śiṣṭā: phoṣṭhānāvibhāga: || ५२ ||

Ch: उहः अध्यक्षयां दृष्टिविषाचालतयं सुहःथायः।

danavigrhaṃ sīdhvāṇi śiṣṭā: phoṣṭhānāvibhāga: || ५२ ||

उहः अध्यक्षयां दृष्टिविषाचालतयं सुहःथायः।

1. For the explanation of these terms given by Fujii, a Japanese commentator, v. Takak's note HEFEO. Vol. IV. p. 1038. and S. S. Sastrī’s Eng. tran. p. 62.

मित्रं बुद्धिमित्राः, अह्वारो भ्रमः, वक्त्रमालानिमित्राः भ्रमाः, एकार्योद्धिष्ठयाः भ्रमाः, वक्त्रमालाभूताः भ्रमाः, परस्याः भ्रम[प्रति] । पक्षिणेश्वासृंगतेऽपि ज्ञानपुर्वकः । अनेन ज्ञाने पुर्वाधुनियोक्तेः ज्ञानवृत्तिः । (२) पक्षाण्यपेक्षायो पार्श्वसृंगवृत्तिः । दोषे दृष्टां उदेशयो उपसंहारः । तद्व वक्त्रमालाभूताः भ्रमाः ।

[चु] महाकालमालासंहारः । (३) एकार्योद्धिष्ठयाः पार्श्वसृंगवृत्तिः । दोषे दृष्टां उदेशयो उपसंहारः । तद्व वक्त्रमालाभूताः भ्रमाः।

(५) पार्श्वसृंगवृत्तिः । (६) वक्त्रमालाभूताः भ्रमाः।

(५) वक्त्रमालाभूताः भ्रमाः।

(६) वक्त्रमालाभूताः भ्रमाः।

(७) वक्त्रमालाभूताः भ्रमाः।

(८) वक्त्रमालाभूताः भ्रमाः।

चु: अध्यक्षयां दृष्टिविषाचालतयं सुहःथायः।

1. Ching-E
2. No traces of these six contemplations are found in any other commentary.
3. Three eds omit दृष्टा.
4. ‘ch’i’ ‘to hold’ भ्रमः
5. ‘ju-ju’ ‘उपकलम’?
6. ‘ch’i’ ‘to arrive’ भ्रमः
7. ‘so’ ‘to withdraw’ भ्रमः
8. ‘tu-t’s un’ = कृष्ण.
9. MV. says that the true knowledge is obtained either by reasoning oneself or by resorting to a teacher or by studying of a Sāṅkhya canon and not otherwise. To demonstrate this point MV. cites an illustration: Suppose some dacoits, committing dacoity in a village walk away. The owner of the property pursues and captures them together with an innocent person who accidently got into their company. A passer-by

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who is observing the matter brings to the notice of the owner the persons who are guilty and him who is innocent. In the same way, one gets true knowledge. The intellect, other organs and gross elements are comparable to the dacoits, the innocent to Puruṣa, the owner to a pupil and the passer-by to a preceptor.

1. Read 'ch’ih 'chir' for 'neng' (vāki) (Takaka).
2. तृतीयप्रथमसिद्धः सांख्यग्रन्थमीलक सांख्या MV. वेदविद्याक्षरायणानां परविशिष्टतत्त्वानां अयत्त्वलेह तृतीया सिद्धः - GB.
3. These eight preliminaries to the knowledge are not found in the other commentaries; see additional notes.
4. Three eds. बैद्योपासम

1. Id. adds फैत, etc.
2. MV. explains dukhkha-vighatāstraysiddhi thus: A man being inflicted upon by three-fold suffering, resorts, as remedy of it, to either reasoning oneself, or hearing of others studying or a self-study, and obtains true knowledge. It seems, therefore, that according to MV. the siddhis called dukhkha-vighata are three, not because of three fold suffering, as CHC. and GB. understand the term, but because of the tree-fold means of knowledge, reasoning oneself (śākta), hearing of other's studying (śākta) and self-study (adhyātman). Jaya follows MV. To a question why these three attainments (siddhi) are not the same as the three former ones, Jaya answers thus:
   पूर्व विषयाः तत्त्र न दुस्ते [विपत्ति] हेतुसः.
   According to this interpretation three siddhis are:
   1. दुस्ते वियात्तुब्रह्मसिद्धः 2. ... हेतुसमक्षसिद्धः 3. ... हेतु-काल्याणसिद्धः.
   But according to CHC. and perhaps GB. also they are:
   1. आयत्तुब्रह्मसिद्धः 2. आयत्तुब्रह्मसिद्धः 3. आयत्तुब्रह्मसिद्धः.
   3. MV. has not these details.
यथा मतो [१२५८, c. ३] गांधकुपनिनित्तितो न यथेच्छवात्त्वात्त्वात्मानः।
एवं पाण्डुवर्यात्त्वात्त्वानं नालिनित्तितितिमन्नयतितो लोकेन न तत्त्वात्त्वात्त्वात्
गच्छति। यद्य तत्त्वात् गहाति तदाधिशिबो न भवति। अत: उत्क वर्य मय: सिद्धेरकुशा इति।
अत: वियम्यात्त्वात्त्वात्त्वात्त्वात् कहांवसिद्दीचार्य-नाम्यक्येति॥ ५५ ॥

पर आह अवाधिचालितं तिठ्ठम्। अत: संसारि संसारि इति पूर्वेकालम्।
टिठ्ठ द्विविधम्। (१) सूत्र 'मिठ्ठम्, आदातुकालम्। (२) मातिमुँज्ञे शरीरथीकाराधिकारि च।
उवमा संसूक्ष्ममित्तिगीत्विचारितमात् अत: संसारि संसारि।
अत: संसारि कि पूर्वेकालवरे। कि टिठ्ठ वर्यवरे कि वा भावा: पूर्वेकालम्।
अंग्योंवराहात॥

न विना भाव टिठ्ठ न विना टिठ्ठेन भावविनिध्रसः।
टिठ्ठेन्यो भावायत्साम्भवार्थ्वति द्विधा समः॥ ५२ ॥

Ch: विना भावे न विभक्त टिठ्ठे विना सूत्रविनिध्रेन न भावात:।
टिठ्ठेन्यो भावायत्साम्भवार्थ्वति द्विधावः॥

विना भावे न विभक्त टिठ्ठेन्य। यद्य भावा न सति। टिठ्ठे न
सिद्धेन्य। यथोविव विना नाथि। सिद्धेन्य। विना रूपविनिध्रेन न भावात:।
भावा विनिध्रसिद्धेन्यः, न सिद्धेन्य। यथाशः विना औष्ठ्ये न सिद्धेन्य।
हमारि भमां यासर्वार्थेन अनलेभ्यं। तौ न भमां कुपदुःवर्य: यथा यो: सिद्धेन्य।
टिठ्ठेन्यो भावायत्साम्भवार्थ्वति द्विधावः। (१) टिठ्ठेन्यः: (२) भावायः: संग्रहार्थ्वति। सांसारिकसंग्रहार्थ्वति॥

1. k'e-an-chi
2. Three eds. omit गला।
3. or शर्तवाचाराविचारय。
4. lit. मेलर वा ब्रह्म शाक्रोतस्वा, v. Lalitavistara ed. by
   Lefmam p. 246, 3–5.
5. अनु ते सिद्धेन्य वा अनु ते सिद्धेन्य वा अनु ते सिद्धेन्य वा अनु ते सिद्धेन्य वा
   अनु ते सिद्धेन्य वा अनु ते सिद्धेन्य वा अनु ते सिद्धेन्य।
6. or शर्तवाचाराविचारय。
7. Or शर्तवाचाराविचारय।
8. MV. and GB.: तथाद:।
9. Three eds.: वर्गात्त्वात्।
10. तथादः।
11. MV. CHC. and MV. agree with each other in this verse.
यद्यपि दुःखमय तात्तालिकी सातिः तत्तैवमयरवचनोद्वचनो भवति। नेपालानन्दकी निपस्तिचित्ति ज्ञाता ताततिन्द्रिद्धिशिक्षितमार्गाय प्राध्यायते। [सिद्धिः] यामात्मकोः प्रमुदातायाः सूचिप्रदाये। (६) [महान] तातसिद्धिविद्यामि। अथ पुरुषः। (७) अवमयन्तरसंस्कृतिः। रञ्जिकारण श्रवणा न प्रेरणा इति स्वतंत्रमि। संवेदना भवाः। भवाः हि विहिंतानीचिल्लो आमर्निक्रम प्राप्ततया। अतः तातसिद्धिकालः इति यत्तत्प्रदशन्ति। तत्त त्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय। ततः तत्त तातसिद्धिविद्याय।

1. The portions included in this and the next para are sub-commentary explaining the terms, svatāra, and others referred to in the commentary ad 51. This sub-commentary seems to be added by Paramārtha himself.

2. ‘to-chih-shih’ परमाणुता निर्माणम्?
3. अथं प्रथमं स्वतंत्रम्?
4. ‘chuan’ ‘fully’.
1. Three eds. भाकः
2. lit. भागभा
3. It is said above ad 40, that the subtle body is comprised of the intellect, ahaṅkāra and five fine elements. But here pradhāna is also included; cp. foot-note on p. 58 above.
4. Three eds. द्रौपदिकः
5. Ibid. यथोमित्रो
6. The character ssu at the beginning of this sentence in Chinese is inexplicable.

1. These eight creations are referred to above ad k. 44 as eight sthānas where yāma is mentioned for āsura of this place.
2. We ought to read here simply sarga instead of bhautikasarga, since linga and bhāva are included in bhautikasarga. Or omitting linga and bhāva, we may read: मौति निःस्व इति
3. Three eds. श्रावणेः.
मथभाष्यावृत्त इत्युत्तमम्। गय्यसंस्म रजोविनाश इति। "मात्रसंस्म रजो विशालम्। "सर्वसंस्म अद्वितिया सति। ज्ञानकृत्यादि महाभाष्यवत्तास्यमकस्याग्नि मनुवेदुः शकुंकुले कहुः। मनुवेदादिपरिवर्तिणि प्रामाण्यादि। अनुसम्बंधे राजस्मी नामम्। हिन्दु गतित्व मथविरागाय। अनिष्कम्। सत्यम्। क्षणेन तथा इत्युत्तमे। छन्दोपदेशितविवरणादि। शास्त्रानुसारे रोक्षणां आदि। भावार्थम्। भक्तिमयी ग्रंथं स्वयंवर्ती। अविश्वसनीयां। सत्यम्। प्रामाण्यम् इत्यतः। सन्तानकालमयसंस्थितम्। न महत्ते लोकसंस्कृत्यो श्रीरुपिनां। आत्मानन्दसाध्यसिद्धितः। ॥ ५४ ॥

पर आह। बिधु लोकानु मनुत्त्रदेवन्तियां कः पुरसं दुःक्षणामविताः। [१२५], ०.३ कः प्रामाण्यमविताः किं वा बुद्धद्वारस्य बत्तिमाणाणि यावदेकरकारोदिद्याणि अनुसम्बंधे किं वा पुरसं विश्वसिताः। आदिप्रसंसमेव।

अत: जरामणकृतुः दुःक्षणानोतिओ चेतन: पुरसं। विध्वस्ताविनिमतेनसंसर समासोऽः ॥ ५५ ॥

Ch: अत: जरामणकृतुः केवलं चेतन: पुरसं। विध्वस्ताविनिमति। तस्मादसमासोऽमिदं दुःखम्। ॥

अत: जरामणकृतुः केवलं चेतन: पुरसं। विध्वस्ताविनिमति। बिधु लोकानु दुःखमति जरामणकृतः। बश्वतः, पलितेः, शास्त्रभाषा: यथावचने: कथामिति—हैः, एक्षत्र: साधनं जनार्दनाधीनानि। मण्डलं: क्षमिती। [यथा] कथितप्रसंसते स्वत्वश्रेष्ठों यद्व अविश्वस्मथाविनात्मके। यद्व अविश्वस्मथाविनात्मके। स मनुमयें चेतन: खः। अत: मण्डलं: खः। दुःक्षमम्भावः। किंद्र सितानी लिन्धी 'दुःक्षनायात्सारात्मकानि। इहमानं दु:क्षमानं चेतन: पुरसं-॥

1. This explanation is not found in MV, but in other respect it agrees with CHC.
2. Three eds. मात्रो मायक्याष:।
3. So MV. GB. and Chinese. But Jaya and Candrikā read समासेनं। Chinese trans. seems to read विध्वस्ताविनीतानि।
4. MV. has simply आत्मानित्वे ज्ञातानु: साधनाः

साधनसाधणस्वायत्ता ॥ ५६ ॥

अनुसम्बंधे प्रायः स्थ्रौतसारार्थ नानान्वय:। अतं: वथानावित्यः। अत: उर्दु पुवस्य दुःसंय, न प्रामाण्यमवितम्। पर आह। यविज्ञानमपुरुष साधनमविता। उपसर्गाः। विध्वस्ताविनि कृतां तस्मादसमासोऽमिदं दुःखमित। [यथा] यद्यावधिकारिणे दुःस्मथाविनात्मके। न निवर्तते। हेद्यं वस्मथाविनिताः केवलं दृष्टायनाय। यद्य वस्मथाविनि निवर्तते। तदा दुःसंयः। दुःस्मथाविनि निवर्तते। तदा पुरसं स्मयते। तदा स्मयते। तदा एतांशः। तथा नानान्वय-नावित्यः। यदा न निवर्तते। स्थ्रौतसारार्थ नानान्वयः। यदा न दुःस्मानविनित। [यथा]। तस्मादसमासोऽः दृष्टायनात्स्मथाविन्याः। दृष्टायनात्मकानि। ॥ ५५ ॥

पर आह। प्रामाण्यमविनिमतेनमस्ताम्। किमस्यपर: [कित्य]। आदिप्रसंसमेव।

इत्येव प्रक्तप्रक्तो महदाविविभूतयभुवत्यं:।

श्रिस्मरूपविधिकाण्डं यथार्थ इतवर्था आरम्भः। ॥ ५६ ॥

प्रक्तकारणोऽविधानेश्व: पञ्चमं: पञ्चममवितम्।

निधिकृता पुरुषविधिकाण्डं पञ्चमं:।

प्रक्तकारणोऽविधानेश्व: पञ्चमं:।

प्रक्तकारणोऽविधानेश्व: पञ्चमं:।

कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्।

कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्।

कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्। कथाम् आदि अविश्वस्मथाविनितम्।

1. तस्माद दुःसः समासे, MV. takes it in a different sense, viz. संस्कृतेन, प्रामाण्यमवित: चेतन: पुरसं। GB. also interprets in the same manner: संस्कृते बिधु लोकानु ज्ञातानु: दुः विश्वसिताः।।

2. So MV. But GB. STK. and Candrikā read महदाविविभूतयभुवत्यं:। यथार्थ इतिभवत्यं:।

3. lit. खानु।

4. Three eds. omit किति
The text seems to be in a language other than English. Please provide the translation into English for better understanding.
puruṇāśaya, etc? In the commentary he translates: ‘like an actor, Prakṛti manifests herself sometimes as intellect, etc. It is, therefore, quite improbable that he has ill understood it. With regard to the Chinese text, two explanations are possible. Firstly, the character which conspires to misrepresent the Sanskrit text, is ‘ling’ ‘to make’, ‘to cause’. If we read for it ‘wei’ ‘for the sake’, ‘on account of’, the difficulty disappears. wei is very often used to translate the genitive and dative of the Sanskrit.

Another explanation is that the character ling has generally the function of making the following verbs causal. The Sanskrit word prakāśya being formed from causal stem prakāśya here, it is, I think, translated into Chinese with causal sense.

1. Three eds. omit मन.
2. MV. has an ex. here: यथा जलनाहकस्य प्रतापवे तद्रोहयस्य
उदासामापि। तथा हुःसामापि।
1. *wu-k'eng-chi-ches*, ‘without rival’

2. This verse is quoted both in MV. and GB. CHC. reads  

3. GB. reads *tsai* for *hsin*. Read ‘tsai’ for *hsin* in the second quarter of the verse. This verse is also quoted as *āgama* in the Nyāyavārttika, Chawk. ed. p. 467.

4. lit. reads: ‘n viśvāmāt’ MV.  

5. This verse is cited both in MV. and GB. MV. reads  

6. Other eds.: *i-chih*.
बतो जायते कालो नास्तिति। विक्रमादित्यस्वरुपं काल हृदयते। अतीतविकारभीति-सतीतकाल इत्यास्यते। वर्तमाननामभिक्षुरं वहनेभस्म। तसात जायते काल-इति विकारभीति नामान्तरस्य। तद्विवेच महतः सुवर्णार्यामिष्यते। यदा पुरुष एवं समय जान लभते। तदेव समयक्र प्रकटति वहनेति। विकर्षितवर तदेव निर्विवेच ते। वृहत्तिंश्चतावस्य चुदयते। अत उर्फ अन्ततः हिरस्मार्यामहतः, अन्तः मन्तः पुरुष: विभ्रमित्ताः [ततः हिरस्मार्यामहतः]। यथा दूर्मित्रो [1261] भी कालि कृतिक्षुद्रा। कविकुटियो हदारवध यथार्थ यात: [पुनः।] इत्यं तदा कृतिक्षुद्रा निरोधिनाति। प्रतिष्ठापितस्य, यदि प्रथ: समयकः प्रकटति। तदा निर्विवेच-माना निरोधिनाति। पुरुष एवं केवलो भवितः ॥ ६२॥

पर आह। लोकः, प्राणिकार मानां कदनः। पुरुषे श्रवयते पुरुषो शुच्यते पुरुषः संसारित संगारे इति। इत्यं वचनं कि तथापि किंतुश्च। सर्वाकाशेत्। इत्यं कालमत्तायम्। यथाह्यायेः।

तसात वच्यते ॥ नापि शुच्यते नापि संसारित कृतिः।
संसारि ॥ वच्यते च नानाभ्रंग प्रकटः ॥ ६२॥

Ch.: पुरुणो न कालो न शुच्यते न संसारि संसारि।
संसारि ॥ वच्यते शुच्यते प्रकरितेः।

पुरुणो न कालो न शुच्यते इति। पुरुणो न कालो न काले भवनेभस्म। निरिष्ट-गुणल्लात्, सत्यगतिल्लात्, अनिश्चितल्लात् ॥ गुणवल्लातं न भविताः।

पुरुणो निष्कृतम्। अतो नास्ति प्रकृतिनभ: सत्यगतिल्लाति। बदविश्वार्थत्वात् वास्तिः

1. MV. has the same ex,
2. Three eds. omit पुरुषा.
3. So MV. GB. and Caudrkä. But STK. and Jaya read: तसात काले न शुच्यते etc.
4. MV. has three arguments with an alteration, अनिश्चितम् in the place of शृङ्खलनकाल् but without further explanation except in the case सत्यगतिल्लात्. In this respect MV. seems to be an abridgement of some other original.

सांस्कृतादितिसंसारायणः

अन्त वा। अन्त विवामणो न तत्त्व गृहिणी। तसातान् कर्तव्यम्। अन्तिकारभीतित्वः। कृतितत्वाद् जातिः। यथा कुरुक्षेर। इति। अन्तिकारभीतिः। पुरुणा न कर्तव्यम्। अन्ति कारभीतिः। द्वितिष्ठकालिणी। सन्तोषी कृतितत्वाद् जातिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः।

यथा विवामणस्योऽजु न विवामणः। इति। अन्तिकारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः।

अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः। अन्ति कारभीतिः।

(हेतुः: सन्ततिभोजै वञ्चनायथावामानमात्मना प्रकटः। सैः च पुरुषप्रायः ग्रहित विमोचयाकृतिभेते।) ॥ ६२॥

अण्हार्याः।

एवं तत्मयायस्वावीशी ने नाहिं भिन्नार्यनिस्पिष्टम्। अविभेदस्यायावेदस्यायः केतावयुत्तते ज्ञानम् ॥ ६४॥

Ch.: एवं तत्मयायस्वावीशी ने नाहिं भिन्नार्यनिस्पिष्टम्। अविभेदस्यायावेदस्यायः केतावयुत्तते ज्ञानम्। नाहे [न] ममेति अविभेदस्य विचारैः केतावयुत्तते ज्ञानम्।

1. This K. is not translated into Chinese and seems to be an interpolation posterior to the time of Paramärtha.
2. Chinese has only 2 modes of knowledge, viz. (1) na aham and (2) na mama. But all the commentaries and texts of SK. uniformly have 3 modes of knowledge adding na asmi.
to the 2 above mentioned. So this reading is certainly an old one. Nevertheless, it is to be admitted that there were also some Sānkhya philosophers who adhered to the 2 forms of knowledge. For, the author of Carakasamhitā, who follows the Sānkhya system closely in the metaphysics, speaks of only the 2 modes of knowledge in the following verse:..............

1. Takakusu remarks; The first false idea, 'wu', 'not', 'nothing' is strange. The Bombay edition of Wilson's text has nāsti in the place of nāsmi. But the act of isolating nāsti and making of it the false idea is misconception of Para's.

2. So Three eds. Other eds. nāsti, nāhte, n sm. It is interesting to note the Three eds. give only the 2 modes of knowledge in conformity with K. which as stated above, (v. p.91 note, 2) speaks of 2 modes only. This, at least, gives rise to a grave suspicion in our mind regarding the originality and reliability of its previous portion of the commentary which misrepresents the first false idea as nāstī.

3. So MV. GB. and Jaya. But STK. reads ख्या। Chinese seems to read ख्या, 'seated tranquilly.' Takak's text: ख्या); confirms the Chinese reading.

Ch: जानें श्रम्यचिन्तनानां सत्तीकारकार भवायं || नाम्प्रकृति पवमति सुक्ष्म: प्रेक्षक हन ||
जानें निधिप्रसादविमिति। एतत्रवाचानां प्रकृतिनिरुक्तमं र्वर्मचर्चनामानु-नादिः सत्ता। यथेको श्रृङ्खः ।

यथा धृतसे सर्वप्रकेष्मपि निःसुम न प्रेन्नतिति।
तथा प्रकृतिः प्रेक्षके जानेनालनामितिः सत्ता। इति ।

पुनर्हर्षि[वष]चिन्तचिनतमातिति। पुनर्हयांकित्रिया द्विविषादा (२) विषयो-प्रेक्ष-प्रेक्षके (२) प्रकृतिरुपन्तरस्तिविद्यात्प्रकृति: सत्तीचारिकताति।

पुष्किः प्रकृतिः पवमति सुक्ष्म: प्रेक्षक हनेति। यथा [कथ्ये] तत्तके पुष्किः भूविव वा प्रेक्षके कस्त आसीनः। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया। पुष्किः नानाविषयानातिया।
सांख्यसाधातिसत्यायः ८५

अनेन ज्ञानवेदन (१) धर्म (२) अर्थ (३) अजात् (४) वैराम (५) अव-राम (६) ऐश्वर् (७) अनेकस्यां विद्यापरि सत दयैनि नभवति। अतो न कारण्यापरस्मयानि। सया धानमविशेषेन न पुन: परेहितै। तत: सत्त्विनान्य ज्ञानार्थानि [कारणानि] न सिद्धवति। ईद्वान: पुरुष: गर्भति अम्बर्ति च संसारे। अत: प्राकारिकान्तिमितः पूर्वकालिनिनितः सत्यात्मानुसारे संसारे।

इदमानि ज्ञानार्थानि तानि निनिनाथानि सैनिकानि न अन्ताति। यथात्त्वादुप्तिति छायाणि नानुसाराति। तत: पूर्वमन्मिनित्वात्तिथ शरीरमापि न मनवति। तत: ज्ञानी पुरुषः पूर्वकालिनिनित्वसारसारे सिद्धवति। इदानि।

पर आह। विद: पुरुषो ज्ञानमिन्नति। कदा मोक्षे क्षमे। आर्येनेतरमाह।

प्रासे शरीरसेदे चारितार्थ्यात्मानविविधताः।

ऐक्यस्यकालात्मकोऽक्षयाय शीतायुक्ताः।

ऐक्यस्यकालात्मकक्षयाय शीतायुक्ताय।

Ch: शरीरादेशे सत चारितार्थ्यात्मानविविधताः।

ऐक्यस्यकालात्मकक्षयाय शीतायुक्ताय।

शरीरादेशे इति। पूर्वकालिनामयोऽविधाश्च शतान्तरसंसारे, अतःशरीरे विचारानि वाच्यपूर्वे वाच्यपूर्वीि प्रतिति निरुपेण संसारे। यावद्यात्मशक्तिकालाय आकाशमहापूर्वे प्रतिति निवर्तते। पशुनिप्रमाणि पत्तनमाणि प्रति निवर्तते। यावमन इद्दीमणि पत्तनमाणि प्रति निवर्तते। चारितार्थ्यात्मानविविधताः। स्वार्थमेऽति।

1. This ex. occurs in MV. GB. and Jaya.
2. ‘Ju—shih—chih—jen,’ is translated by Takak. as ‘We other men.’ These characters would literally mean ‘like–this–man,’ ‘a man of this sort,’ ‘such a man.’ So there is no character for the 1st personal pronoun ‘We.’ Takak takes obviously the phrase referring to other than the wise. But the text as stands in the printed book is certainly not to that effect. The opinion of Vātsyāyanabhāṣya may be contrasted here: सतानि पूर्वकालाणि द्वारा जनचनि क्षिताति। Cf. यासिकाः सुत्र ५, 18 with Upāskāra also.
3. Three eds. अनेकस्याः.
वायुमर्यमयि युनिश्रुतोपुष्करम् श्रद्धि ।
आसुरीपिप पञ्चविश्वार्य तन च भहुविधुतसनमि ॥ ७० ॥

Ch: प्रत्ति ज्ञानमयि पवित्र युनिश्रुतकम्पाय गाह ।
पूरवारुषये ततः पञ्चविश्वार्य ॥

प्रत्ति ज्ञानमयि पवित्रिमि । इदं ज्ञान अपराधि वेदेदु अनुविदेऽ
प्रथमः पिदाम । असान ज्ञानसुलक्रवेदं वेदें सर्वां च भवान पञ्चविश्वार्य ।
अत उक्त सर्वांपवित्रिमि । तिरिये पुनः पुनः अनुविदेऽ ज्ञानमयि ।
अत् उक्त: ज्ञानमयि पवित्रिमि । शुनिश्रुतकम्पाय तदाहि । क आदर्शाद्विद्ध ज्ञानमयि । अयुत्क
कपिलमयि । तथोककहाँ । कपिलहां: प्रथमपल्लविन् पञ्चविश्वार्य धर्मसम्बन्धवेदेदु प्रत्ति ज्ञान अपराधि पञ्चविश्वार्यये प्रापित । [१२६२. c. २] 
अन्यायतिरितीर्द्यां ज्ञान सर्वप्ल्लविन्यासं पञ्चविश्वार्यम् तोवाच । अथात्तिरि
समस्तिस्त्रायः । लोका ब्रह्मार्दि सम्पर्वयनः । उत्वतिरिति । प्रत्ति ज्ञानमयि ।
पञ्चविश्वार्यये मूर्तिवितः । तिरिये पञ्चविश्वार्यये मूर्तिवितः । अथात्तिरिति ।
अयुत्क पञ्चविश्वार्यम् तोवाच । इमी पञ्चविश्वार्यम् तोवाच । भवान पञ्चविश्वार्यम् तोवाच । 

1. Read ‘chu’ (R. 75) for ‘chu’ (R. 9)
2. lit. एक.
3. This and the following two verses are lacking in GB. Beures ed. 1905.
4. Three eds. read : पञ्चविश्वार्य तोवाच न चोवाच । इमी पञ्चविश्वार्यम् तोवाच ।
...
ADDITIONAL NOTES.

P. 1. line 5. Cp. Rāmāyaṇa, II, 110 ver. 5:

अकर्मण्यं श्रद्धाः साधनाः श्रद्धाः अविनयः:

P. 4. 1. 5. The verse, नद शतानि, etc., is also cited in the Yaśastilaka Campi, Vol. II, p. 358. The Rāmāyaṇa mentions three hundred pāsus in connection with the śāvamedha sacrifice performed by Daśaratha, (v. Rām. I, 14, 32).

P. 14 1. 5. भवतिस्मिन् द्वितीयम्; and p. 23 l. 4 जनानि द्वितीयम्; cp. Sri Śaṅkara’s Bhagavad Gītābhāṣya: नियत्वम् द्वितीयवत् लोके नात्याय च. यथा येहो भौळविभुषां च तत्त्व उच्चते। विधानानि यथा गत्याग्निसः ध्वययानिसः अन्यं उच्चते। (Anandaśram ed. p. 46).

P. 18. Verse, सचः चतुः, etc.; Cf. Gītā XIV, verses, 5–17 where the three guṇas are defined with their functions.

P. 23, l. 4 v. add. note for p. 14 above.

P. 26 1. 10. Original of the verse, रजः चतुंकी, etc., may be traced in the Gītābhāṣya of Śrī Śaṅkara p. 100 (Ananda ed.):

व्यवहरणविशेषां उभि सहायते स्त्रेष्ठ

P. 62. Ver, वर्षेण यथार्थः, etc. v. Bhagavad Gītā, XIV, 18:

उपैष समवेतिः तथा सत्यसिंहल तत्त्व ज्ञाते भवतिः:

This verse is also cited as Śṛuti in the Bhagavad Gītāpṛakāśikā (Adyar Library series, 25), p. 452. Note the last pāda of the verse in Chinese reads differently.
APPENDIX

Some extracts on Sānkhya philosophy

From the Madhyamakāvatāra, chap. VI (Tibetan Version

B.B. ed., pp. 237-239) by Candrakirti

Aatma tīrthā: kāryaṇaṇa nityaṇa

kaśchana moča nīrśaṇa nītikṣpaṇa

kīśitthaṃ kīṣaḥ bhedāmārthaḥ tathā

Māṇḍya yāta śankīya tīrthikāṇām

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tat saśayā vadhita

mūlaśīkṣitaḥ kṣnantarābhāśaḥ: prakṛtiśiṣṭaḥ: satt

pāṭhashsthaṇu bhikṣaṇo nānāśriḥ: nāśikṣita: pūrṇa: iti

tat pratitābhāram: kṣaṇamakṣayānurucita

pravṛthitaḥ: pālaśayaṇa: vajra

puṣṭiḥ: prapuṣṭaḥ: satt: sārjitaḥ: tattvārthāvam: kāmaḥ

pāṭhashaṇaḥ: tathā śāntaḥ mūtiḥ: tattvānayaḥ

pāṭhashaṇaḥ: tathā śāntaḥ mūtiḥ: tattvānayaḥ

1. lit. karaṇaḥ byed.

पुरुषस्तु न प्रहितिनांपि विक्रितितिहाः। न प्रहितिनां किरिति: पुरुष इति।
अनेन क्रमणेन उत्सव सविंकराणां समुपपल्लमः। पुरुषो भोजनम् भविति इत्यते।
शब्दाद्वित विक्रित श्रीलादृशुद्रि मन्नमेवषास्वितेऽपि:। परिष्ठानितिवृक्षावसायं
करोति ततो बुद्धो ब्यसंतमवा पुरुषं भे चे इति। एवं पुरुषः वैतम्यस्वः।
अत उच्च्ते आला विश्वपारस्केरे इति। एवं सविंकणेन बिश्वपारस्करे: यदा अर्नसा-
गुलेन पुरुषो विक्रिताः विक्रिताः: तदा क्रमणेन मानविनांपि विश्वपारस्करे
विश्वपारस्करे इति। तस्त द्वारा सा परस्परायं धनिता आलायुक्तिः विक्रिताः
विक्रिताः। विक्रिताः संबोधित्वा करूक्तित्वा तवेऽव ब्रह्मायाः अभिविलक्षणोऽपि
भविति। तदा पुरुषः पराकारी इति। तस्मानुपुरुषः आलायाते। स विकारे
प्रज्ञकारोऽध्यात्मविश्वास्तेन सदाः उदात्तोऽनुभवनात्मविश्वास्तेन
उदात्तोऽनुभवनात्मतिः। इति। प्रक्रितिरिति कत्वा।
विक्रितिरिति कार्यम् चित् करूक्तवात्। आला तु क्रियायात्मविश्वास्ते
विश्वास्तेन अकर्तव्ययात्। बोध्यते पुनर्विश्वास्तेन उत्तरमेव। रज्ञानुपालीभावावशेष
निःसृप्तम्। व्यविष्ठेन विनिन्ययमस्तम्। एवं पुरुषस्तु विश्वास्तेन। तस्मानुपुरुषः
करूतवात्। विक्रितिविचारापि कार्यम् चित् करूक्तवात्। इति। किरिते।
कार्यम् चित् करूक्तवात्। अत: विक्रितिविचारापि कार्यम् चित् करूक्तवात्।
कार्यम् चित् करूक्तवात्। अत: विक्रितिविचारापि कार्यम् चित् करूक्तवात्।
रज्ञानुपालीभावावशेष:। व्यविष्ठेन विनिन्ययमस्तम्। एवं पुरुषस्तु विश्वास्तेन।
तस्मानुपुरुषः करूक्तवात्। अत: रज्ञानुपालीभावावशेष:। व्यविष्ठेन विनिन्ययमस्तम्।
एवं पुरुषस्तु विश्वास्तेन। तस्मानुपुरुषः करूक्तवात्।
एव: स विकारे: प्रज्ञकारो:।

सार्वक: तामस: इति। तद वैवृद्धारास्तु तमालात्मिणि रूपाश्चर्यानवस-
स्याः [इति]। तमालात्मिणि मुहानि प्राधिपत्यनेत्रोपराकामालात्मिणि। सार्वक: तामस: इति।
वैवृद्धारास्तु तमालात्मिणि रूपाश्चर्यानवस्याः। तमालात्मिणि मुहानि प्राधिपत्यनेत्रोपराकामालात्मिणि।
प्रक्रितिविचारापि कार्यम्। करूक्तवात्। इति। किरिते।

1. Note Sk. 25: 11 organs are products of the vaikṛta ahākāra, fine elements of tāmasa, and taitasa produces both.
2. The second half of the verse आला तीव्राः: etc. refers to the Vedantin’s view; so the portion commenting upon it is not translated here.
APPENDIX II

Mañimekhalai, Chap. XXVII, II. 202-240.

The advocate of Sāṅkhya doctrine spoke thus; What is stated to be difficult to perceive, endowed with a characteristic of no motive\(^1\) [of any kind in serving Puruṣa], common to all and the substrate of the evolution of all things is Mūlaprakṛti.

Out of the Citta (a synonym for Prakṛti) arises intellect (buddhi) which is said to be Mahat. From that (lit. upon that) arises ether (ākāya); from that arises fire; from that arises the nature of water; from that arises earth; from the aggregate of these arises mind; from the mind endowed with discrimination (guṇapūpta) arises the evolute [called] individuation; from ether arise the evolutes [called] the ear and sound; from fire arise the evolutes called the skin and touch; from fire arise the evolutes known as the eye and light; from the remaining (śāsāvatu) water arise the evolutes called the mouth (varā) i.e., tongue and taste; from the earth arise the evolutes called the nose and smell; as the evolutes pertaining\(^2\) to the above stated (i.e., five gross elements, etc.) arise

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1. Prof. S. S. Sastri’s translation of this line श्रध्या भक्तिभूतः “unattainable by the mind” is meaningless. Some characteristics of Prakṛti are spoken of in these lines as in Sk. II. Prakṛti serves Puruṣa without expecting anything in return from him. It is one of her characteristics; v. Sk. 58, 60.

2. This line has been interpreted by S. S. Sastri to the effect that the organs of action come from the skin on the score of the word tokhū being used in a previous line in the sense of skin (tokhū = tokhā). The interpretation, though ingenious, lacks any support in the known literature on Sāṅkhya doctrine ancient and modern. But, on the other hand in the Mahābhārata account of the Sāṅkhya we find the five organs of action derived along with the five organs of cognition and the five sense-impressions from the five gross elements (v. Jour. Ind. Hist. VIII, p. 325 n. 2). The Suvarṇaspattati again derives them along with other organs and five gross elements, from the five fine elements and specially states that they are constituted of five sense-objects (pāñcaviṣayātmaka. v. ad. K. 34). The Mañimekhalai, I think following the tradition current in the Mahābhārata and the Suvarṇaspattati has derived them both from the five gross elements and the five sense-objects. This is the sense. I think, that is intended in the line: श्रध्या भक्तिभूतः “unattainable by the mind”.

1. S. S. Sastri’s translation: ‘cognizable by the senses’ is incorrect, for all the 25 entities are not cognizable by senses, e.g., Prakṛti and Puruṣa. So the phrase श्रध्या भक्तिभूतः means entities to be known, prameya-padārthāḥ.

2. Prakṛti is nowhere called citta except in the Mañimekhalai. Mahā is sometimes so called, (v. p. 32, n. 2 above). It is, I think, due to Buddhist influence: because it is Buddhists who hold Citta the ultimate cause of all. Prakṛti being the ultimate cause in the Sāṅkhya doctrine is given that name.
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