

APPENDIX NO: 6:  
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Philosophy as reflected in Ś.L.

Ś.L.expresses the philosophical views in describing the Yati-Dharma. These views are found in Quot.

No.781-783.

Ś.L.advises Yati to give up all ārambhas and parigrahas to become real Sannyāsī. Thus the enemies dwelling within one's self viz. lobha, moha, krodha, Śoka, droha, mada and matsara disappear soon.

In Quot.No.782 twenty four elements are enumerated as under:-

- 1.Five sense-organs.
- 2.Five senses of actions.
- 3.Five objects of senses.
4. Five Mahābhūtas.
5. Four elements above senses.

Puruṣa is the twenty fifth element.

Thus the concept is similar to the one expressed in the Sāṃkhya, Philosophy.This shows the impact of Sāṃkhya thought on Ś.L. In Ś.L.the word's 'Buddhi', Ātmā and Avyakata are used in places of Ahaṃkāra, Mahat and

Prakṛti enumerated in Sāṃkhya system. .

Ś.L. points out the importance of self realization in Quot.No.783. The heart is the abode of Ātmā and ~~All~~ Gods. The method of visualising Viṣṇu is described metaphorically.

Man should make himself Araṇī<sup>4</sup>.

Pranava should be the Araṇī<sup>1</sup>. Danda for churning.

Meditation in the churning process through which one can see Viṣṇu. This idea is accepted., from the Śvetāśvatara upaniṣad I.14.<sup>1</sup>

The mantras 3.18 and 3.20 of Śvetāśvataropaniṣat are found in Quot.No.783. with one variant in 3.20 Viz. तेजोमयं ह्ये तमक्रतुं <sup>2</sup>

The philosophical views show the deep study of the upaniṣads of the authors of Ś.L. The impact of Sāṃkhya system is seen on the social and philosophical thinkers in the time of Ś.L.

चिं

1 इन्द्रेहमरणीं कृत्वा प्रणवं चोत्तराणिम् ।

इयान्मिम धनाभ्यासादेवं पश्येज्जिगृह्यत ॥

Śvetāśvataropaniṣat I.14.

२ वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वा ऽति मृत्युमेति नान्यः पन्था  
विदेते ऽयनाय ॥

Ibid, III-8

३ अणोरणीयान् महतो महीयान्  
आत्मा गुह्यां निहितो ऽस्य जन्तौः ।  
तमद्भुतं पश्यति वीतिशोको  
धातुप्रसादाब्जहिमानमीशम् ॥

Ibid, III-१०