सुकृतेऽधिकृते बहुधा भवतो
भविता समदर्शनलालसता ।
अतिदीनमिमं परिपालय मां
भव शङ्कर देशिक मे शरणम् ॥
तोटकाष्टकम् - ०५॥

CHAPTER 05

Contribution of Ādi Śaṅkarācārya

(pp. 188 - 195)

Chapter 05

Contribution of Ādi Śaṅkarācārya
(with Special reference to the Sarva-siddhānta-saṅgraha)

Ādi Śaṅkarācārya 8th centaury AD (discussed in Ch 01) has promulgated the spiritual understanding that shapes the spirits of India's perennial philosophy. The pearls of wisdom contained in various Upaniṣadas and at the base of the Indian tradition were wreathed together, making a garland of beautiful flowers. He paved the way for total integration of Vedānta with what is true in various systems of Thought then prevalent in India with his works like Vivekacūḍāmaṇi, Upadeśa-sāhasrī, Sarva-vedānta-siddhānta-sāra-saṅgraha and Sarva-siddhānta-saṅgraha (the present thesis. He was the systematizer of the Absolute Monism (केवलाद्वैत).

Ādi Śaṅkarācārya's life, date and works are discussed in the 1st chapter where both the external and internal evidence are supplied. Authorship and the date of Sarva-siddhānta-saṅgraha (= SSS) are also discussed with the help of external as well as internal evidence. The discussion of reconstruction of the verses shows the need of the present study of the SSS. It follows a brief introduction to the Savra-darśana-saṅgraha(= SDS) of Sāyaṇa-Mādhava. After that an outline of 11 systems of the SSS (with the first chapter of the Introductory) is presented along with the outline of 16 systems of the SDS. The chapter ends with the general observations marked on the study of the present text.

The detailed study of the present text SSS as well as the authorship have been presented along with Ādi Śaṅkarācārya's style of presentation, employment of statements, phrases and words, etc. The style of the SSS is compared with the style revealed in other treatises authored by Ādi Śaṅkarācārya. The conclusion is arrived at that the SSS is also authored by him.

Ādi Śaṅkarācārya's style of synthesizing the different points of doctrines is observed in many places. Under SSS 12/29 the sheaths of the Self are taken as the Self itself as e.g. (1) According to the Lokāyatas the Self is the body (made up of food).[1] (2) According to Ārhatas (i.e. जैनs) the Self is the प्राण[2] (consisting of life).[3] (3) The Self is *Manomaya* according to those who follow the material principle ego (अहङ्कारात्मवादी).[4] (4) According to the Bauddhas the Self is the विज्ञान (consisting of consciousness).[5] (5) According to Vaidikas the Self is the आनन्द (consisting of bliss).[6] (i) SSS 12/31 refers to some believers in the Vedas (केचित् वैदिका ऊचिरे) must be referring to the आनन्दमयोऽभ्यासात् (ब्र० सू० १/१/१२), because there is long discussion in the Śāṅkarabhāṣya with the word, 'आत्मानन्दमयः'. (ii) The self is *Ānandamaya* according to some Vaidikas (SSS 12/31ab) (may be बादरायण व्यास, the author of ब्रह्मसूत्रs). (6) The Self is

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[1] गृह्णात्यन्नमयमात्मानं देहं लोकायतः खलु ॥१२/२९कड ॥

[2] देहैः परिमितं प्राणमात्मानमार्हता विदुः ॥१२/३०अब ॥

[3] Cp. अर्हः पूजायाम् ॥(पा० सू०) धातु० ७८७, १८६६॥

[4] अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥१२/३१कड ॥

[5] विज्ञानमयमात्मानं बौद्धा गृह्णन्ति नापरम् ॥१२/३०कड ॥

[6] आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ॥१२/३१अब ॥

untouched by the quality of being the agent and other qualities (कर्तृत्वादिभिरस्पृष्टः) according to Ādi Śaṅkarācārya.

The 2nd chapter presents the verse-wise summary of 11 systems of philosophy discussed in SSS. It also discusses the arrangement of the doctrines starting from the Lokāyata (CH 02) till the last chapter 12 on the Vedānta. It expresses the ideology of Ādi Śaṅkarācārya that this work *viz.* Sarva-siddhānta-saṅgraha presents the doctrines of the intellectuals starting from the lowest (CH 02 on लोकायत) rising gradually to the highest or to the highly intellectual doctrine of the Vedānta. The same ideology is adopted by Mādhavācārya, the author of Savra-darśana-saṅgraha. The verse-wise summary also gives important readings and textual observations in the footnotes thereof. At the end of the chapter the general observations related to the text SSS are given.

The literary style of Ādi Śaṅkarācārya is discussed in the 3rd chapter. The discussion is carried out under 09 heads such as, (01) Well known order of 06 Systems, (02) Direct involvement (bold style), (03) Succeeding refuting the preceding, (04) Arguments and Solutions, etc. Further it becomes clear that the presentation of the four Buddhist doctrines in one chapter, the two Mīmāṁsās in two and the doctrines of Vedavyāsa and the Vedānta also in two separate chapters.

A brief comparative study of the SSS and the SDS is discussed, followed by the presentation of atheist (नास्तिक) and theist (आस्तिक) systems presented by Ādi Śaṅkarācārya in the SSS. The entirety of the system of philosophy is discussed under 06 topics such as, (01)

untouched by the quality of being the agent and other qualities (कर्तृत्वादिभिरस्पृष्ट:) according to Ādi Śaṅkarācārya.

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The world (जगत्), (02) The means of proof (प्रमाणानि), (03) The absolute goal or destination (मोक्ष:/मुक्ति:), etc.

The close study of the SSS makes one to clear that (i) Ādi Śaṅkarācārya presents the tenets of each one of the doctrines (discussed in the SSS) with full justice. (ii) He does not pay attention to the accepted and customary ideas (taken by each of the systems), on the contrary he includes in his *kevalādvaita* Doctrine by way of silent perusal (मूक-सम्मति:). (iii) Most of the apparent objectionable views of the systems are though refuted in the voice of the succeeding system, he has refuted the rest of the objectionable ideas of all other systems in the chapter twelve on the Vedānta. (iv) His style in the Śārīrakamīmāṁsābhāṣya on the Brahmasūtras presents the tenets of each of the systems and refuts them in the same place of the discussion on hand (in the sequence adopted by Bādarāyaṇavyāsā), on the contrary here (in the SSS) Ādi Śaṅkarācārya adopts a little bit of different style of refutation and that is problematic tenets of the preceding one making that last i.e. the Vedānta as the best one and one accepted by all.

It is concluded that the SSS is one of the preliminary texts authored by Ādi Śaṅkarācārya for the new comers to his school of philosophy as presented with the simple, easy and concise style along with the simple yet effective language with least compounds.

The SSS is an Introductory text for the beginners of the system of philosophy especially the doctrine of Absolute Monism (केवलाद्वैत) while the SDS aims at the scholarly presentation of all the advanced

readers, perhaps an utmost useful text to be exercised in the scholarly assemblies (शास्त्रार्थ-सभा).

Ṣaḍdarśananirṇya a small remarkable treatise of Merutuṅga Sūri (1347-1415 AD) concisely gives the cruze of the 06 systems of Philosophy *viz*. Buddhism, Mīmāṁsā, Sāṁkhya, Naiyāyika, Vaiśeṣika and Jainism. Among these, Mīmāṁsā stands for both Karmakāṇḍa as well as Jnānakaṇḍa and Sāṁkhya forms both Nirīśvarasāṁkhya as well as Seśvarasāṁkhya (i.e. Yoga). He terms them Ṣaḍdarśanas Āstikadarśanas,[7] because they deal with the existence of the soul, meritorious deeds, sins and salvation etc. He presents some tenets of the 05 systems and refutes them. To come to the conclusion of his work, wherein he has quoted the verses of the Mahābhārata, Mārkaṇḍeyapurāṇa and Yājnavalkyasmṛti, his efforts to elucidate the concepts like non-violence, true Brāhmaṇahood, guru, etc. This bespeaks his versatile genius and respect for the scriptures of other sects. It may also suggest that Merutuṅga Sūri is inclined to show that the tenets of Jainism are supported by the Śruti and Smṛti. It also proves that the doctrines are not generally complete in themselves. There are all possibilities of lacunae, but at the same time the Truth is one without second and the path of realization needs to be trodden with the pure knowledge, pure action and pure character. This shows that the famous Jain scholar has contributed not only to the Indian philosophy but the scholars of Idology, who are interested in his works, which projects social, literary and spiritual development the time.

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[7] बौद्ध-मीमांसक-साङ्ख्य-नैयायिक-वैशेषिक-जैनभेदनषड्दर्शनानि । तत्र यद्यप्येतानि आत्म-पुण्य-पापापवर्गादिसत्तावादितया सद्दर्शनानीति व्यवहार: .... । मेरुतङ्गसूरिणा संदृब्ध : श्री षड्दर्शननिर्णय: । पृष्ठम्- ३ ।

The final and the most important point of the study of the Sarva-siddhānta-saṅgraha is to prove its worth and extreme necessity of its study in the present times. The times contemporary of Ādi Śaṅkarācārya was, as all know, was full of religious, social and spiritual chaos, rather chaotic darkness and for this reason only he composed this work to well equip his newly entrants, though afterwards his disciples worked so hard and enthusiastically that even the common folk had the awareness of the religion and spirituality. The Indian mind, so to say, was in full bloom of understanding the religion and the philosophy since his time to the time of Śrī Vallabhācārya (1500 AD).

There are instances that show how much sincerely and faithfully the followers like Sadānanda (1560 AD) have followed Ādi Śaṅkarācārya. (1) The word अविद्या (SSS 12/38) can be well compared with - अध्यारोप:.[8]

Ādi Śaṅkara in his Adhyāsabhāṣya in the Brahmasūtras employs the term *Adhyāsa* as a synonym of *Adhyāropa* and defines it as, the superimposition is nothing but the apparent recognition of something previously observed in some other thing. Superimposition means the cognition of something on some other thing. This idea can be compared with the Vivekacūḍāmaṇi (140ab), "One who is overpowered by ignorance mistakes a thing for what it is not. It is the absence of discrimination that causes one to mistake a snake for a rope."[9]

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[8] असर्पभूतायां रज्ज्वां सर्पारोपवत् वस्तुनि अवस्त्वारोप: ॥ वे०सा० ३२॥
[9] अतस्मिंस्तद्बुद्धि: प्रभवति विमूढस्य तमसा ॥

Now in the modern days and for the future generations to come, this work *viz.* Sarva-siddhānta-saṅgraha is of prime importance to the modern Indian mind unaware of our great traditional heritage of religion, philosophy and culture. The study of the work will surely enhance the knowledge of the folk in general and of the scholars in particular.

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