

Preface

The present thesis is the result of the interest aroused in me by my guide Prof. Dr. Jaydev Jani with whose help I had prepared and read the research paper on 'Fourteen lore explained in the Sarva-siddhānta-saṅgraha of Ādi Śaṅkarācārya' in the Gitājayanti Celebration (04-12-2003) organised by the Department of Sanskrit, Pali & Prakrit, Faculty of Arts, (MSU). The paper was whole heartedly admired by the house. Consequently I intended upon carrying out research on this text (Ādi Śaṅkarācārya's Sarva-siddhānta-saṅgraha, Pub. Ajay book service, New Delhi, 1908 AD).

Sarva-siddhānta-saṅgraha was edited with English translation by M. Rangacharya collating five Palm-leaf mss. from (1) The Government Oriental Library, Madras, (2) The Oriental Library, Mysore, (3) The Transcribed copy of the manuscript of the Arsa Press, Vizagapatam, (4) The Palace Library, Cochin and (5) The Travancore Palace Library.

Being a student of English (Major) and Sanskrit (Minor) (2000) I, later on turned to B.A. with Sanskrit (Major) and English (Minor) (2002) passed M.A. Sanskrit (Entire) in April 2004 (MSU) with Purāṇa as my specialization.

Throughout my education, I had deep love and interest in Sanskrit because I used to visit late Pūjya Śrī Sāne Dādā (Navnath Ashram, Bilimora, Dist. Navsari, Gujarat) and his (Powerful) successor Pūjya Śrī Chhote Dādā. In their contact my love and interest in Sanskrit became deeper and stronger which again were strengthened when I was studying in M.A. (2002-2004) in the Maharaja Sayajirao University of Baroda. As per my papers (III & VII) of specialization in Purāṇaśāstra once I approached Prof. Dr. Jaydev Jani, the then Head, Department of Sanskrit, Pali & Prakrit (MSU) and expressed my difficulty in the general knowledge about the nature and form of the Śrīmad Bhāgavatamahāpurāṇam he asked me to go through the Introduction (in Gujarati) to Śrīmad Bhāgavatamahāpurāṇam by Dvivedi Manilal Nabhubhai which not only helped me to have the clear vision of the Purāṇas but it also presented me the problem of this present thesis that is now in your lotus-hands.

After the completion of M.A. Part II (April 2004) I expressed my wish for further research in that direction and consequently I registered for the Ph.D. degree in Sanskrit on Sarvasiddhāntasaṅgraha - A Study in February, 2005 under the able guidance of Prof. Dr. Jaydev Jani.

While typing the prepared data of the present thesis the pages of the Introduction (CH 01) and Summary (CH 02) were uneven and hence I discussed it with my guide Prof. Dr. Jani and we thought over it. After a long discussion of almost one month we reshuffled the chapterization, though substantially there is no change whatsoever.

In the preparation of the thesis I am fortunate to get the spiritual blessings of late Sane Dada as well as the present Master Chhote Dada, at the same time I cannot forget the time, the affection and the valuable guidance of my teacher Prof. Dr. Jani who, though overloaded with many other academic and departmental responsibilities and other liabilities, offered his utmost time almost everyday during my research. I have no words to express my gratitude.

I cannot forget the motherly love of Mrs. Latikaben Jani who gave impetus and increased confidence for the perfection and timely completion of this thesis. She welcomes the students with smile and affection. How can I forget the sisterly care and affection extended on me by Prof. Jani's family his mother Kusumben, his daughters Sheetalben and Sushamaben.

M. Raṅgācārya has edited the text critically (though some readings require a little correction) with Introduction and Glossary (pp. 75-89) without supplying any note wherever necessary. I have supplied in the footnotes under relevant discussion.

I must cite by names (i) Abhyāṅkar Vāsudevaśāstrī's Sanskrit Introduction to the Sarva-darśana-saṅgraha and (ii) Sarva-darśanapraveśikā, the Sanskrit text and the translation in Gujarati, by late Dr. Arunodaya N. Jani. Both have so to say, become a model for the present thesis, because the direction of the scientific study pertaining to the philosophical systems in modern time is nicely and perfectly learnt.

I do remember and thank my teacher Prof. Mrs. U. S. Deshpande (Retd.), Prof. Shri B. P. Pandya (Retd.), Late. Prof. Dr. L. M. Joshi, Dr. R. K. Panda (Head), Dr. Mrs. K. P. Merh and Dr. Mrs. S. A. Jejurkar.

How can I forget to express my special thanks to Dr. Milindbhai Joshi, Miss Daxa Purohit and my affectionate co-students Dr. Miss Gargi Pandit, Mrs. Kalpana Gandhi, Shri Girish Purohit, Mihir Upadhyay, Shri Sanjay Joshi and Miss Vibha Parmar alongwith my friends Shivaraj Jha, Vishnu Gautam, Vishal Arekar, Yatin Patel and Rakesh Patel who inspired and motivated me all the time to complete the research in time with perfection?

I am specially thankful to Dr. Gargi C. Pandit (Lecturer, Morarji Desai Institute of Naturopathy & Yogic Seiences, Vadodara) who has become kind enough to go through the lines of this thesis and has given valuable suggestions.

Last but not the least my parents Shri Gokulbhai & Shrimati Premihen, my elder brother Shivadatt and Nimisha bhabhi as well as my younger brother Bhavesh whose moral support blended with affectionate love has empowered me to dedicate this research work in the louts feet of **Jagadguru Ādi Śaṅkarācārya**, the all time intellectual stalwart of the world.

Vadodara

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