

विदिताखिलशास्त्रसुधाजलधे
महितोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं
भव शङ्कर देशिक मे शरणम् ॥
तोटकाष्टकम् - ०१॥

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Introduction

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Introduction

Ādi Śaṅkarācārya of the 8th century AD has taught to live the life of spiritual understanding to all those who wanted to drink deep from the spirits of India's perennial philosophy and who were formed in a common mould of the Vedānta, rather the Absolute Monism (केवलद्वैत). 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 was both the systematizer of the Absolute Monism. He paved the way for total integration of Vedānta with what is true in various systems of Thought then prevalent in India.

Ādi Śaṅkarācārya's Life and date

“Ādi Śaṅkarācārya (=Ādi Śaṅkara),” writes Dr. Gargi Pandit,¹ “the resplendent Sun in the galaxy of the Vedantic Ācāryas, churned the milk of Vedānta and gave butter in the form of the Kevalādvaita to the mankind.”²

Ādi Śaṅkarācārya was born in such an age of conflict and confusion. He spent his whole lifespan showing the mankind way to

¹ Dr. Gargi C. Pandit worked on “Kevalādvaita in Adhyatmarāmāyaṇam” and is awarded the Degree in May 2008.

² धेनुं वेदान्त इत्याख्यां शिवाम्बानन्दनोऽदुहत् ।
भक्तो वत्सो जनो भोक्ता दुग्धमद्वैतकेवलम् ॥

framed on the line of

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥गीताध्यानम् - ४॥

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not only the spiritual health but also the way to the socio-political life of peace and harmony.

The legendary accounts of the life of Ādi Śaṅkarācārya are found in the Śaṅkara-vijayas written by Mādhava,³ Anantānandagiri,⁴ Cidvilāsa⁵ and Sadānanda⁶. There are references to the incidents in the life of Śaṅkara in Liṅga-purāṇa,⁷ Kūrma-purāṇa,⁸ Śivarahasya,⁹ Mārkaṇḍeya-purāṇa.¹⁰

He was born in Kālaḍī, village on the bank of river *Purṇā* in Kerala in the family of Nambūdri Brahmins. His birth date is the 5th day of the Bright Vaiśākha in 788 AD. T. M. P. Mahadevan correctly remarks, “It may be said with a fair measure of certainty that Śaṅkara came after Bhartṛhari (*circa* 600 AD) and before Vācaspati Miśra (841 AD).”¹¹

Ādi Śaṅkarācārya’s grandfather Vidyādhirāja a learned and pious Nambūdri Brahmin lived in Kālaḍī. He strictly performed daily rituals. He was the master of all the Śāstras and Purāṇas. A son was born to Vidyādhirāja who was named as Śivaguru. He was Śiva in knowledge and Guru or Bṛhaspati in speech, justifying his name.¹² Śivaguru engaged his boyhood performing righteousness in his Guru’s house and mastered the Vedas with their 06 Auxiliary Limbs

³ (i) Śrī Śaṅkara-digvijaya, Pub. Sharadapitha Vidya Sabha, Dwarka, 1979, (Guj.).

(ii) Pande G. C. remarks in, Life and thought of Śaṅkarācārya, P 2, “Śaṅkṣepa- Śaṅkara-jaya with its two commentaries – Dhanpati Sūri’s Dīṇḍima and Acyutarāya Moḍaka’s Advaitarāja-Lakṣmī, Anandasrama, Poona, 1915.”

⁴ Śaṅkara-vijaya, Ed. Veezhinathan, University of Madras, 1971.

⁵ Śaṅkara-vijaya-vilasa, Bharatiya Vidya Bhavan, 1973.

⁶ Śaṅkara-Digvijaya-sāra, Bombay, 1890.

⁷ Ch I/40/20-22.

⁸ Ch 30/32-35.

⁹ IX/16 (Unpublished).

¹⁰ 72/07/10.

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as well as all Śāstras. In course of time after the study, the preceptor addressed to return his home. Though he wanted to live as a Sannyasin,¹³ the preceptor commanded him to become a householder. Śivaguru modestly replied, “I desire to continue my life in your Gurukula as a lifelong *Brahmcārī*.”¹⁴

Śivaguru was happy with his father and mother. The father tested his knowledge of Vedas and was delighted. Many marriage proposals for him were received. His father decided on a match with Āryambā ita. After their marriage they were leading the life the daughter of Maghapan happily, performing daily and occasional rites laid down in the Vedas. They being childless of their long lifespan propitiated Lord Śiva. Once Lord Śiva appeared in the dream of Śivaguru and asked him whether he would prefer an all-knowing and virtuous son of short life or a dull one who would live long but without any virtue or greatness.¹⁵

Śivaguru favored the first option. Because of their supreme devotion, they begot a worthy child as a blessing on the fifth day of Bright Vaiśākha of Indian Calendar.¹⁶ Surprisingly, just within a

¹¹ Vide. T. M. P. Mahadevan, *Homage to Śaṅkara*, pp. 2-4.

¹² पुत्रोभवत्तस्य पुरात्तपुण्यैः सुब्रह्मतेजा शिवगुरुभिर्दृष्टः ।

ज्ञाने शिवो यो वचने गुरुस्तस्यान्वर्थनामकृतलब्धवर्णः ॥शं०दि० २/५॥

¹³ श्रीनैष्ठिकाश्रममहं परिगृह्य यावज्जीवं वसामितवपार्श्वगतश्चिरायुः ।

दण्डाजिनीसविमयो बुधजुहूदग्नौ वेदं पठन् पठितविस्मृतिहानि मिच्छन् ॥शं०दि० २/१६॥

¹⁴ श्रीनैष्ठिकाश्रममहं परिगृह्य यावज्जीवं वसामितवपार्श्वगतश्चिरायुः ।

दंडाजिनीसविमयो बुधजुहूदग्नौ वेदं पठन् पठितविस्मृतिहानि मिच्छन् ॥माधव० शं०दि० २/१६॥

¹⁵ देवोप्यपृच्छदथ तं द्विजविद्धि सत्यं सर्वज्ञमेकमपि सर्वगुणोपपन्नम् ।

पुत्रं ददाम्यथ बहून् विपरीतकांस्तेभूर्यायुस्तनुगुणानवद्विजेशः ॥माधव० शं०दि० २/५२॥

¹⁶ Bhishma: Ādi Śaṅkara, *The Saviour of mankind*, Pub. Shri Bhagvan Vedavyasa Itihas Samsthan Mandir, Bombay, 1957, P 89, “The Brhat- Śaṅkara Vijaya of Citsukhācārya writes: ततः सा दशमे मासे सम्पूर्णशुभलक्षणे । षड्विंशे शतके श्रीमद्युधिष्ठिरशकस्य वै ॥

एकत्रिंशे अथ वर्षे तु हायने नन्दने शुभे । मेषराशिं गते सूर्ये वैशाखे मासि शोभने ।

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year the kid started to speak, and at the age of three his memory and intellectual power grew remarkably stronger. He learnt Sanskrit, Māgadhi, Prakrit that helped him get mastery over the Śāstras. But unfortunately, prior to his *Upanayana*, that is the ritual of initiation to the study of Vedas under a preceptor, his father Śivaguru passed away. And therefore, the *Upanayana* ceremony was performed at his later age.¹⁷ After the completion of his study he showed his keen wish for choosing the life of an ascetic. His life here extended from eight years to sixteen years. The episode of convincing the mother for getting the permission with an intention of adopting the life of an ascetic is very much popular and interesting as well.

On the bank of river Narmadā, Ādi Śaṅkara happened to meet his great preceptor Govinda-Bhagavadpāda after leaving home. Traveling a far long distance, Ādi Śaṅkara arrived at the hermitage of Govinda-Bhagavadpāda. As directed and led by other ascetic inhabitants of the surrounding, he got into Govindācārya's cave, which had a very narrow entrance, chanting a hymn in praise of the Holy Master. He was in super conscious state of meditation. He was aroused then by Ādi Śaṅkara's greeting. The Holy Master asked, "Who are you ?" In his humble reply, he uttered, "Revered sir, I am neither the earth, nor water, nor fire, nor air, nor sky, none of their properties. I am not the senses and mind even, I am Śiva, the indivisible essence of consciousness."¹⁸

शुक्लपक्षे च पञ्चम्यां तिथ्यां भास्करवासरे ॥

¹⁷ M. Vidyāranya places it in 5th year-
उपनयनं किल पञ्चमवत्सरे प्रवरयोगयुते सुमुहूर्तके । शं. दि. ४/१५AB

While Govindanātha puts it in the 6th Year.

¹⁸ स्वामिन्नहं न पृथिवी न जलं न तेजो न स्पर्श मनो न गगनं च तदुणा वा ।

नापीन्द्रियाण्यपि तु विद्धि ततो विशिष्टो यः केवलोऽस्ति परमः स शिवोऽहमस्मि ॥ शं. दि. १९॥

cf. मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्राजिह्वे न च घ्राणनेत्रे ।

न च व्योमभूमिर्न तेजो न वायुश्चिदानन्दरूपः शिवोऽहम् शिवोऽहम् । आत्मषट्कम् - १॥

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Being utterly pleased with Ādi Śaṅkara's answer, the Holy Master accepted him as his disciple and initiated him to the divine state of *Paramahansa*. He progressively imparted the knowledge and wisdom of *Brahman* through the *Mahāvākyas*. After his study got over, Ādi Śaṅkara embarked on his Digvijaya-journey with a view to establish the supremacy of the Absolute Monism (अद्वैतवेदान्त). A Brahmin boy, named Sadānanda, came to meet Ādi Śaṅkara was accepted as his first disciple during his voyage to Vārāṇ. Later on, he was known as Padmapādācārya. Several miracles are reported to have happened during his Digvijaya-journey for instance; Lord Kāśīviśwanātha met him disguising an outcaste (चाण्डाल) and preached him to pursue the Vedānta in his life. Once sage Veda Vyāsa came there to test him in the disguise of an old Brahmin. The esoteric and spiritual debate between them went on for almost eight days.¹⁹ At last, Ādi Śaṅkara recognized his supremacy. And so, he prayed him to reveal his original form. The sage showed his original form as Veda Vyāsa whom Ādi Śaṅkara made him see his commentary on the Brahmasūtras and prayed him to offer his comments and possible corrections, if found. The sage being pleased with his modesty said, “Śaṅkara, my child, I heard about you and your learning and hence I wanted to see you in person. The debate was only incidental.”²⁰

cf. न भूमिर्न तोयं न तेजो न वायुर्न खं नेंद्रियं वा न तेषां समूहः ।

अनैकान्तिकवात्सुषुषैकसिद्धस्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ निवार्णदशकम् - १॥

¹⁹ The discussion started on तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ (ब्र. सू. ३/३/१)

cf. पप्रच्छसोऽध्यायमथाधिकृत्यतृतीयमारम्भगतंयतीशम् ।

तदन्तरेत्यादिकमस्ति सूत्रं ब्रूयतेतदुच्यतेति किञ्चित् ॥ शं. दि. ७/६॥

²⁰ त्वमस्मदादेः पदवीगतोभरखण्डपाण्डित्यमबोधयन्ते ।

शुक्लवर्णवर्णीति कुरोसि विद्वन्पुरुषेशिष्यैस्सहमाभ्रमीस्त्वम् ॥

कृतत्रयाभाष्यमितीन्दुमौलेः सभाङ्गणेसिद्धमुखात्रिशम्य ।

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On reading the commentary, he was satisfied and thanked heartily as there wasn't any lapse was seen. He blessed Ādi Śaṅkarācārya with 16 years more in his lifespan so as to establish Absolute Monism by way of refuting the practices of other sects.²¹

The narratives on the debates occurred between Ādi Śaṅkarācārya and other philosophical preacher are remarkable and noteworthy. Among them, the debate with the profound scholar Maṇḍana Miśra is notable. Soon after, he became Ādi Śaṅkara's disciple assuming the name Sureśvarācārya. He defeated all the heterodoxical systems in addition to Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrvamīmāṃsā, Śākta, Kāpālika, Vaiṣṇavism. And as a result, most of their followers became Ādi Śaṅkara's disciples. Hastāmalakā-cārya and Totakācārya were the most prominent disciples of him.-

Ādi Śaṅkara established Maṭhas with a view to promote the Vedic religion under the supervision of his disciples. The Śṛṅgerīmaṭha in Śṛṅgerī (South) was handed over to Hastāmalakācārya, the Śārdāmaṭha in Dvārika (West) to Sureśvarācārya, the Jyotirmaṭha in Badarīnātha (North) to Totakācārya and the Govardhanamaṭha in Purī (East) to Padmapādācārya.

There's a touching account narrated for Vidyāraṇya Śaṅkaradigvijaya concerning Ādi Śaṅkara's manifestation on the last day of his mother's life at Kālaḍī. Through his yogic intuition, when he became conscious about his mother's serious condition, he

हृदाप्रहृष्टेनदिदृक्षयातेदृगाध्वनीनः प्रशामिन्नभूवम् ॥ शं. दि. ७/३३-३४॥

²¹ अष्टौवयांसिविधिनातवत्सदत्तान्यन्यानिचाष्टभवतासुधियार्जितानि ।

भूयोपिषोडशभवेतुं भवाज्ञयोतभूयाच्चभाष्यमिदमारविचन्द्रतारम् ॥ शं. दि. ७/५६॥

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arrived at home to see and nurse her during her life's last moments. He failed to get sufficient support and assistance from relatives for performing the funeral, as they did not approve of a monk performing the ceremony for her funeral. By his Yoga and yogic power, he produced the fire and cremated his mother.

There is another episode of Ādi Śaṅkara's way up to the 'throne of Sarvajñapiṭha' in Kashmir occurred nearly at the end of his life. The Sarvajñapiṭha is well associated with the Śāradā temple of Kashmir.²² It was a saying prevalent at the time that only an all-knowing being could open the door of the temple and could ascend the throne there. Ādi Śaṅkara came to know that the throne for the Southern gate was still unoccupied. He therefore arrived at the temple and overpowered and defeated those who came to debate with him. Finally, the Southern door was opened. He then occupied the seat after answering to a question asked by the goddess Śāradā herself.

Ādi Śaṅkara reached the state of *Mahāsamādhi* at the age of 32 in Kedāra-nātha.²³

Ādi Śaṅkara was a far-sighted organizer, a great integrator, a diligent missionary, a psychologist, a pandit par excellence, a Mahayogi, an author and a free thinker, a savior of mankind, a big patriot, builder of united India, and a mainstay and upholder of *Sanātana Dharma*. He was truly a curious mixture of a scholar and a

²² Govindanātha identifies the place as Kāñci.

²³ According to Mādhaviya Śaṅkaradigvijay, Dr. Rādhākṛishnan and others it is Kedārnātha, according to Anandagiri's Guruvijaya, P. Deussen, T.S. N Shastri and T. M. P. Mehadevan it is Kāñci, according to Cidvilāsa Śaṅkaravijay, Alathur T. C. Narayana it is Dattatreyaḡuha (Mahuragad) and according to K. N. M. D. Namboodri Trichur (South) as the place of Samādhi.

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philosopher, a mystic and an agnostic, a saint and a poet, and above all, an able organizer and a political reformer.

गुरुपुङ्गव पुङ्गवकेतन ते समतामयतां न हि कोऽपि सुधीः ।
शरणागतवत्सल तत्त्वनिधे भव शङ्कर देशिक मे शरणम् ॥ तोटकाष्टकम् - ७॥

Ādi Śaṅkarācārya's date, the traditional belief

Sri T. S. Narayan Sastri²⁴ writes in his book *The Age of Śaṅkara*, "According to Brihad-Śaṅkara-vijaya and Prāchīna-Śaṅkara-vijaya, Śaṅkara was born in 2593 of Kali Era (509 B.C.) and passed away at the age of 32 in 2625 of Kali Era (477 B.C.). This is more or less corroborated by the succession list of heads maintained at the Kāmakotī, Dwāraka, Śringerī and other Maṭhas."

But until authentic copies of these works are available, the information they are supposed to give is not acceptable.

P. George Victor writes in his book *Life and Teaching of Ādi Śaṅkarācārya (P)*, "The Śaṅkara monasteries at Dvārka, Purī and Kāñcī maintain 509 BC as the year of the birth of Śaṅkara, while the Śringerī states it as 44 BC."

Śaṅkara in his *Brahma-Sūtra-Bhāṣya*, has mentioned the name of the city of Pāṭaliputra²⁵ and a name called Pūrṇavarmā. On the basis of these two references a historical discussion has taken place. It is established that the city of Pāṭaliputra was destroyed by river-erosion during 750 AD. And the Chinese pilgrim Hiuen Tsang mentioned the

²⁴ T. S. Narayan Sastri, *The Age of Śaṅkara*, pp. 223 - 226, Madras, 1980.

²⁵नहि देवदत्तः सुप्ते संनिधीयमानस्तदहरेव पाटलिपुत्रेऽपि संनिधीयेत । युगपदनेकत्र वृत्तावनेकत्वप्रसङ्गः स्यात् ।
Brahma-Sūtra-Bhāṣya Śāṅkarabhāṣya : 2/1/18.

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name of Pūrṇavarmā who was considered as a Buddhist king of Magadha during 590 AD. Thereby some scholars concluded that 700 AD as the beginning life of the life of Śaṅkara. H. T. Colebrooke, after discussing with Raja Rammohan Roy, Wilson and some other Sanskrit scholars of his time, writes that Śaṅkara flourished during the close of the eighth or the beginning of the ninth century AD. Max-Muller, Macdonell, Dasgupta, Nilakantha Sastri and many others accepted 788 - 820 AD, as the date of Ādi Śaṅkarācārya. The reason for accepting them is the research involved in confirming them.

The historical events confirm that Śaṅkarācārya was a contemporary to the king Cheraman Perumal of *Kerala* and Cola king Bālavarma, the grandfather of king Vimalāditya. And the literary evidence affirm that Śaṅkarācārya lived before Nāthamuni, the compiler of Vaiṣṇava songs. The arguments around these facts made by W. Logan, D. R. Bhandarkar, R. Narasimhachar and S. V. Venkateswaran assert the view that Śaṅkarācārya might have flourished between 750 AD and 850 AD. When compared to the short span of Śaṅkarācārya's life and for the accuracy of facts, it is reasonable to consider the dates proposed by K. B. Pathak. Why because what K. B. Pathak discovered and what has been earlier stated by Prof. Teile and which was preserved in the Sanskrit verses through tradition (सम्प्रदाय) affirm that Śaṅkarācārya was born in 788 AD and died in 820 AD.

Dr. K. Kunjhunni Raja places him in 788 - 820 AD.²⁶

²⁶ Jacob Kurian: Life & Philosophy of Sri Sankara, P 22.

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Though K. T. Telang, with his much scholarship, rejects the above dates but agrees to the fact that they are based upon traditional verses recorded by eminent *paṇḍits*. Traditional sources are many and differ about the date of Śaṅkarācārya but the traditional evidence provided by K.B. Pathak stands close to the historical facts. While K. B. Pathak's evidence speaks of definite point of time, K. T. Telang analyses the period of time. Eminent scholars of Indian Philosophy and History like S. N. Dasgupta, S. K. Belvalkar and K. A. Nilakantha Sastry have considered these dates because the traditional sources and the historical events synchronise.

P. George has discussed with the help of necessary doubts in relation to Ādi Śaṅkarācārya's date and concluded with approving that he was flourished in 788 - 820 AD.²⁷

Historical Evidence of Ādi Śaṅkarācārya's Date (788 - 820 AD)

The 11th chapter on Vedavyāsa's philosophy is indebted to Śvetāśvatara and other similar Upaniṣadas as well as Mahābhārata (मोक्षधर्म) and also Gītā (कर्मयोग:-०३, गुणत्रयविभागयोग:-०४, & मोक्षसन्न्यासयोग:-१८) and even Śrīmad Bhāgavatam.²⁸ At this juncture it is the most striking reference to think of the date of Śrīmadbhāgavata's compilation as it is given by Hazra R. C. in his Studies in the Puranic records on Hindu rites and customs (P 55). He says, "Thus the date of the composition of the Bhāgavata falls in the

²⁷ Vide. P. George Victor: Life and teaching of Ādi Śaṅkarācārya, pp 19-30.

²⁸ (१) चतुर्भिर्जन्माभिर्मुक्तिर्द्वेषेण रजतस्तव ।

भवेदिति वरो दत्तः पुण्डरीकाय विष्णुना ॥११/५५॥ and

(२) उक्तोऽवधूतमार्गश्च कृष्णेनैवोद्धवं प्रति ।

श्रीभागवतसंज्ञे तु पुराणे दृश्यते हि सः ॥१२/९८॥

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6th cent. AD. It is highly probable that the Purāṇa was composed in the former half of this century.”

In this way Ādi Śaṅkarācārya's time comes after 6th or even 7th century AD which definitely proves his date 788 - 820 AD.

The most important observation useful in fixing the date is the increasing prominence of two philosophical systems. The preponderance of the Buddhas over Hindu, latter order is also changed i.e. the Ārhatas are presented in No. 03 and the Bauddhas in No. 04 (with their 04 sects) in the SSS, while SDS gives second position to the Bauddhas (CH 02) and the third to the Ārhatas (CH 03), though both have thought of a special sequence of presenting the doctrines.

Date: Internal Evidence

(01) Under SSS 7/1-2, 10-11 the inter-complimentary nature of the Nyāya-Vaiśeṣika and the Mīmāṃsā is indicated, without mentioning the name of the system but by way of including the elements. Ādi Śaṅkarācārya remarks under SSS 7/15, “On the lines laid down by his preceptor, Bhaṭṭa Kumārila, this teacher Prabhākara **has set** at naught (all) those who (then) stood outside the pale of the Vedas, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works.”²⁹

²⁹ वेदबाह्यान्निराकृत्य भट्टाचार्यैर्गते पथि ।

चक्रे प्रभाकरः शास्त्रं गुरुः कर्माधिकारिणाम् ॥७/१५॥

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Thus the words “laid down by his preceptor, Bhaṭṭa Kumārila” and “this teacher Prabhākara has set” clearly prove that this event is a recent one, because the verbal form of Past Perfect (चक्रे) is used in the sense of the Present Perfect Tense. Hence the statement would be that after Kumārila-Bhaṭṭa passed away recently, Prabhākara Guru has written on his line (पथि).

(02) Karmarkar R. D. in the Introduction of the Gauḍapākārika (P vi) quotes the verse,

पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे वसेत् ।

जटी मुण्डी शिखी वापि मुच्यते नात्र सशंयः ॥

ascribing it to Pañcaśikha, the pupil of Āsuri which forms SSS 9/11 twice in the *bhāṣya* (on the Sāṃkhyakārikas 01 & 22) and hence it tends one to prove that both the works i.e. the Bhāṣyas and the SSS are from the pen of one and the same author i.e. Ādi Śaṅkarācārya.

(03) The very first verse of CH 07 reads, “Now, the theory of teacher Prabhākara, who, even out of rivalry with his own preceptor...,” etc. which indicates the fresh event of the rivalry between Kumārila-Bhaṭṭa (760 AD) and Prabhākarabhaṭṭa (775 AD), Ādi Śaṅkarācārya’s recent predecessors of which he³⁰ seems to have been well aware.

This fact has a stronger support of the statement of the Vedānta-samuccaya which affirms that the Buddhism quitted its homeland

³⁰ प्रभाकरगुरोः पक्षः संक्षेपादथ कथ्यते ।

तुष्टाव पूर्वमीमांसामाचार्यस्पर्धयापि यः ॥७/१॥

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possibly due to the vehement refutation launched by Kumārilabhaṭṭa.³¹

Works

Ādi Śaṅkara has contributed greatly to the Indian religio-philosophical literary tradition. Upadhyay Baladeva³² in his Śrī Śaṅkarācārya enlists 03 commentaries on the *Prasthanā*, 20 *Prakaraṇa-granthas*³³ and 101 hymns in honour of various gods, goddesses, rivers and so on. Dr. A. N. Jani remarks, “It is likely that most of them have been written by some pontiffs of the mutts of Śaṅkarācārya or by other poets who have possibly fathered them on the Ādi Śaṅkarācārya, which bespeaks his enviable popularity.”³⁴ From among more than 300 works³⁵ are ascribed to Ādi Śaṅkara, the following works are worthy of mention:

³¹ ..तदेतत् बोद्धोदयावसरे क्रमेणापचीयमानं प्रायो नामशेषतामुपगतमभूत् । बौद्धानां प्रचारातिशयं तत्त्वविद्यां च नामशेषामवलोक्य श्रीकुमारिलभट्टस्य प्रयत्नेन वेदानां वेदान्तस्य च पुनरोद्धारोऽजायत । cf. *Vedānta-samuccayaḥ*, ed. by. Sharma Brahmarṣi Harerāma, *pastāvanā*, P 1.

³² Upadhyay Baladeva: *Sri Sankaracarya*, pp. 126 - 147

³³ Upadhyay Baladeva's number is 39, as he adds (01) अद्वैतपञ्चकम्, (02) अद्वैतानुभूतिः, (03) अनात्मश्री विगर्हण प्रकरण, (04) अपरोक्षानुभूतिः, (05) आत्मबोधः, (06) उपदेश पञ्चकम्, (07) उपदेशसाहस्री, (08) एकश्लोकी, (09) कौपीनपञ्चकम्, (10) जीवन्मुक्तानन्दलहरी, (11) तत्त्वबोधः, (12) तत्त्वोपदेशः, (13) धन्याष्टकम्, (14) निर्गुण मानस पूजा, (15) निर्वाणमञ्जरी, (16) निर्वाणषट्क, (17) पञ्चीकरण प्रकरण, (18) परापूजा, (19) प्रबोधसुधाकरः, (20) प्रश्नोत्तररत्नमालिका, (21) प्रौढानुभूति, (22) ब्रह्मज्ञानावलीमाला, (23) ब्रह्मानुचिन्तन, (24) मणिरत्नमाला, (25) मायापञ्चकम्, (26) मुमुक्षुपञ्चकम्, (27) योगतारावली, (28) लघुवाक्यवृत्ति, (29) वाक्यवृत्ति, (30) वाक्यसुधा, (31) विज्ञाननौका, (32) विवेकचूडामणि, (33) वैराग्यपञ्चकम्, (34) शतश्लोकी, (35) सदाचारनुसन्धान, (36) सर्ववेदान्तसिद्धान्तासारसंग्रहः, (37) सर्वसिद्धान्तासारसंग्रहः, (38) स्वात्मानिरूपण and (39) स्वात्माप्रमाशिका, according to him, Nos. 04, 05, 07, 17, 19, 28, 29, 32 & 34 are by Ādi Śaṅkarācārya, No. 30 is rejected and he also remarks remaining are suspected by the scholars for the authorship of Ādi Śaṅkarācārya.

³⁴ Ādi Śaṅkarācārya, (12th Centenary Commemoration Volume), Ed. Gautam Patel, 1992, p.75.

³⁵ (01) Trivedi Kamalashankar Pranshankar has given the list of works ascribed to Ādi Śaṅkara in his Śrī Brahmasūtra-Śaṅkarabhāṣyānuvāda, Gujarat Vernacular Society, Ahmedabad, 1910, pp. 615 – 619.

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His works can be divided in three categories:-

- (i) Commentaries
- (ii) Epitomes (प्रकरणग्रन्थाः)³⁶
- (iii) Hymns (स्तोत्राणि) which can be further categorized in the Vedāntic hymns and the devotional hymns that can be again categorized into those in honour of (A) Gaṇeśa (04 hymns), (B) Śiva (18 hymns), (C) Various goddesses (19 hymns), (D) Viṣṇu (10 hymns), (E) Couple deities (युगलदेवता) (04 hymns), (F) Rivers & Holy places (05 hymns) and (G) Tutelary deities (04 hymns).³⁷

(i) Commentaries

He has written commentaries on 03 *Prasthānas* viz.

(1) *Śrautaprasthāna* i.e. the Upaniṣads, commentary on major 11 *Upaniṣads*. (i) ईशावास्य, (ii) केन, (iii) कठ, (iv) प्रश्न, (v) मुण्डक, (vi) माण्डूक्य, (vii) तैत्तिरीय, (viii) ऐतरेय, (ix) छान्दोग्य, (x) बृहदारण्यक, and (xi) श्वेताश्वतर.³⁸

(01) Swami Mukhyananda, Acharya Shankara – An interpretation (Elucidatory & Reconciliatory), App. 02, pp. xliix – lii, enlists 23 + 54 + 76 = 153 works from the his pen.

³⁶ शास्त्रैकदेशसम्बद्धं शास्त्रकार्यान्तरे स्थितम् ।

आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः ॥

³⁷ Vide. Upadhyay Baladev: Shri Shankaracharya, pp. 133-135.

³⁸ The list of Upaniṣads given here follows the order of the Muktikopaniṣad, though the chronological order of writing the commentaries on the Upaniṣads is scholarly and scientifically presented in the article, 'The Chronology of Ādi Śankarācārya's Commentary on the Upaniṣads' by my guiding teacher Prof. Dr. Jaydev Jani, 'Upaniṣatsūtrīh', Ed. Dr. Urmila Srivastav, Pub. Dr. Mayarani Shrivastav, Principal, Aryakanya Degree College, Ilahabad, 2001.

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(2) *Smārtaprasthāna* i.e. Śrīmadbhagavadgītā and (3) Brahmasūtras

Besides, he wrote commentaries on: (1) अथर्वार्चिक, (2) नृसिंहतापनीयोपनिषद्, (3) अथर्वशीर्ष, (4) विष्णुसहस्रनाम, (5) सनत्सुजातीय, (6) गायत्रीमन्त्र.

(ii) Epitomes³⁹

(01) उपदेशसाहस्री has two versions, one in prose and other in verses. The later text running into one thousand verses divided into 18 chapters, gives moral instructions as its title indicates.

(02) विवेकचूडामणि । - This work in 581 verses gives in form of a dialogue between the Holy Master and disciple an elementary text on the Vedānta in a lucid manner.

(03) शतश्लोकी । - as its name indicates is a text on the nature of the self in 101 verses.

(04) अपरोक्षानुभूति । - it is a small text (144 verses) describing the experience of knowledge of self.

(05) आत्मबोध । - is a text in 68 verses on the knowledge of the self.

(06) तत्त्वोपदेश । - it is (87 verses) teaching on Vedānta philosophy.

(07) अद्वैतानुभूति । - is a self-explanatory text in 84 verses.

(08) प्रोढानुभूति । - it is in 17 verses describes the self experience state.

³⁹ For details, see Dr. A. N. Jani's article, "Literature of Ādi Śaṅkarācārya," Published in Ādi Śaṅkarācārya, (12th Centenary Commemoration Volume), Ed. By. Gautam Patel, pp. 75-78, 1992.

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(09) ब्रह्मज्ञानावलिमाला । - (20 verses) is on the knowledge of Brahma.

(10) वाक्यवृत्ति । - a text having 53 verses explains the meaning of the *Mahāvākya* which speaks of the identity of the individual and supreme soul.

(11) लघुवाक्यवृत्ति । - (18 verses) is a summary of Vākyaavṛtti mentioned earlier.

(12) स्वात्मनिरूपणम् । - running in 154 verses describes the nature of the self.

(13) सदाचारानुसन्धानम् । - a text (55 verses) on good moral behaviour.

(14) दशश्लोकी । (or निर्वाणदशकम् ।) – is a small text of 10 verses only one the nature of self. It is very important treatise. Madhusūdana Sasasvatī has explained it in detail under title - Siddhāntabindu.

(15) सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः । - This treatise running in 1006 verses presents quintessence of all important tenets of the Vedānta philosophy.

(16) सर्वसिद्धान्तसङ्ग्रहः । - This treatise through lucid language presents briefly the basic knowledge of the tenets of both theistic and atheistic schools of Indian philosophy.

(17) तत्त्वबोधः ।

(18) प्रबोधसुधाकर । - it is running in 257 verses and throws light on the knowledge of the self.

(19) वेदान्तकेसरी । (20) बालबोधिनी and so on.

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(iii) Hymns (स्तोत्राणि)

Vedāntic hymns⁴⁰ are like

- | | | |
|--|--|-------------------------------|
| (01) एकश्लोकी । | (02) आत्मबोधः । | (03) आत्मपञ्चकम् । |
| (04) आत्मषट्कम् । | (05) उपदेशसाहस्री (गद्य) । | (06) उपदेशसाहस्री (पद्य) । |
| (07) कौपीनपञ्चकम् । | (08) चतुःश्लोकी । | (09) चर्पटपञ्जरिकास्तोत्रम् । |
| (10) तत्त्वबोधः । | (11) त्रिश्लोकी । | (12) दक्षिणामूर्ति । |
| (13) द्वादशपञ्जरिका (मोहमुद्गरस्तोत्रम्) । | (14) धन्याष्टकम् । | |
| (15) निर्वाणाष्टकम् । | (16) निर्वाणदशकम् (सिद्धान्तबिन्दुः) । | |
| (17) निर्वाणमञ्जरी । | (18) परापूजा । | (19) प्रश्नोत्तरमालिका ।(१) |
| (20) प्रश्नोत्तरमालिका ।(२) | (21) प्रातःस्मरणस्तोत्रम् । | (22) ब्रह्मज्ञानावली । |
| (23) मणिरत्नमाला । | (24) मनीषापञ्चकम् । | (25) मुमुक्षुपञ्चकम् । |
| (26) योगतारावली । | (27) वाक्यवृत्तिः । | (28) वाक्यसुधा । |
| (29) विज्ञाननौका । | (30) वेदान्तमुक्तावली । | (31) वैराग्यपञ्चकम् । |
| (32) श्रुतिसारसमुद्धरणम् । | (33) षट्पदी । | (34) सदाचारस्तोत्रम् । |
| (35) साधनपञ्चकम् । | (36) स्वात्मानिरूपणम् । | (37) हस्तामलकस्तोत्रम् । |

Ādi Śaṅkarācārya has composed innumerable devotional poems (स्तोत्र) in praise of the various deities all of whom are manifestations of one Supreme Divinity.

Devotional hymns are as under:

- | | |
|----------------------------------|------------------------|
| (A) Gaṇeśa: (1) गणेशपञ्चरत्नम् । | (2) गणेशभुजङ्गप्रयात । |
| (3) गणेशाष्टकम् | (4) वरदगणेशस्तोत्रम् । |

⁴⁰ This list is given from the book of Prof. Jani's personal library – Vedāntasamuccayaḥ, Pub., Nirṇayasagara Press, Mumbai, 1915.

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(B) Śiva : (5) शिवभुजङ्गप्रयातम् । (6) शिवानन्दलहरी ।

(7) शिवपादादिकेशान्तस्तोत्रम् । (8) शिवकेशादिपादान्तस्तोत्रम् ।

(9) वेदसारशिवस्तोत्रम् । (10) शिवापराधक्षमापन । (11) सुवर्णमालास्तुति ।

(12) दक्षिणामूर्तिवर्णमाला । (13) दक्षिणामूर्त्यष्टकम् । (14) मृत्युञ्जयमानसिकपूजा ।

(15) शिवनामालयष्टकम् । (16) शिवपञ्चाक्षर । (17) उमामहेश्वरस्तोत्रम् ।

(18) दक्षिणामूर्तिस्तोत्रम् । (19) कालभैरवाष्टकम् । (20) शिवपञ्चसार ।

(21) द्वादशलिङ्गस्तोत्रम् । (22) दशश्लोकी.

(C) Various goddesses:

(23) सौन्दर्यलहरी । (24) देवीभुजङ्गस्तोत्र । (25) आनन्दलहरी ।

(26) त्रिपुरसुन्दरीवेदपाठ । (27) त्रिपुरसुन्दरीमानसपूजा । (28) देवीचतुःषट्युपचारपूजा ।

(29) त्रिपुरसुन्दर्यष्टकम् । (30) ललितापञ्चरत्न । (31) कल्याणवृष्टिस्तव ।

(32) नवरत्नमालिका । (33) मन्त्रमात्रिका पुष्पमाला । (34) गौरीदशकम् ।

(35) भवानीभुजङ्ग । (36) कनकधारा । (37) अन्नपूर्णाष्टकम् ।

(38) मीनाक्षी पञ्चरत्न । (39) मीनाक्षी स्तोत्रम् । (40) भ्रमराष्टकम् ।

(41) शारदाभुजङ्गप्रयाताष्टकम् ।

(D) Viṣṇu:

(42) कामभुजङ्गप्रयात । (43) विष्णुभुजङ्गप्रयात । (44) विष्णुपादादिकेशान्त ।

(45) पाण्डुरङ्गाष्टकम् । (46) अच्युताष्टकम् । (47) कृष्णाष्टकम् ।

(48) हरिमीडेस्तोत्रम् । (49) गोविन्दाष्टकम् । (50) भगवन् मानसपूजा

(51) जगन्नाथाष्टकम् ।

(E) Couple deities (युगलदेवता):

(52) अर्धनारीश्वर स्तोत्रम् । (53) उमामहेश्वरस्तोत्रम् । (54) लक्ष्मीनृसिंहपञ्चरत्न ।

(55) लक्ष्मीनृसिंह करुणारसस्तोत्रम् ।

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(F) Rivers & Holy places: (56) नर्मदाष्टकम् । (57) गङ्गाष्टकम् । (58) यमुनाष्टकम् । (59) मणिकर्णिकाष्टकम् । (60) काशीपञ्चकम् ।

(G) Tutelary deities:

(61) हनुमत् पञ्चरत्नम् । (62) सुब्रह्मण्यभुजङ्ग । (63) प्रातःस्मरण ।
(64) गुर्वष्टकम् ।

During his Digvijaya-journey, he has composed various hymns in honour of the gods and goddesses, the rivers and cities of the holy places.⁴¹

The Authorship of the Sarva-siddhānta-saṅgraha

As regards the authorship of the Sarva-siddhānta-saṅgraha, it is a fact that it is from the pen of Ādi Śaṅkarācārya only and none else. The following evidence, both internal and external are given here below.

External evidence

(01) The usage that Lord Śiva described in the formulas like त्रियम्बकं यजामहे and so on (SSS 6/21), can be dated back to Kālidāsa,⁴² and again in त्रैयम्बकादिभिः - त्रैयम्बक+आदिभिः (SSS 8/40) refers to त्रियम्बकं यजामहे सुगन्धि° etc. (शु०यजु० ३/६०) where त्रैयम्बक is to be understood as

⁴¹ The same tradition of composing a new hymn in honour of the deity or the place of visit, was continued not only by the posterior Śaṅkarācārya but also by scholar *sanyāsins* of other sects among which one can name H. H. Vāsudevanda Sarasvatī alias 'Tembesvāmī' (Garuḍeśvar, Gujarat), H. H. Brahmācārī Raṅga Avadhūta (Nareshvar, Gujarat) and so on.

⁴² त्रियम्बकं संयमिनं ददर्श ॥कु०सं० ३/४४॥

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त्रियम्बकसम्बन्धि (related to the god possessing three eyes of the form of the Sun, the Moon and the fire).

(02) The author following the Smṛti-text accepts the authenticity of the Vedas including the Smṛtis that are based on the Vedas saying, “The authority of the Vedas is accepted, because they have been brought out by the Omniscient Lord. The authority of the Smṛtis and such other texts results from their being based upon these Vedas” (SSS 6/19).⁴³

(03) The SSS authored by Ādi Śaṅkarācārya is proved by the verses of the Vivekavilāsa by Jinadattasūri (1220 AD)⁴⁴ that indicates the advanced theory of the Jainism in two ways: (1) The tenets leading to the Salvation (मोक्षमार्ग) are mainly सम्यग्दर्शन, सम्यग्ज्ञान and सम्यग्चारित्र and they are defined and discussed in the विवेकविलास in details, but are cursorily mentioned in the SSS (though the Sarva-darśana-saṅgraha gives in details).

(04) The phrases कृशादयः under SSS 12/46 refers to “The idea of I-ness or egoity experienced in the idea – I am lean, just as lean and other such attributes.” & the phrase सुखादयः under SSS 12/47 refers to “attributes of Self so also indeed pleasure and such other things.” Both the phrases can be compared with the ideology presented by

⁴³ (1) वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनुस्तुष्टिरेव च ॥मनु० २/६॥

(2) श्रुतेरिवार्थं स्मृतिन्वगच्छत् ॥ रघुव० २/२॥

⁴⁴ स्वामी विद्यारण्य has quoted 12 verses at the summery of the principles of Jain philosophy in the 3rd chapter on आर्हतदर्शनम् (जैनदर्शनम्), Sarva-darśana-saṅgraha, pp.153 - 154.

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Ādi Śaṅkarācārya in his - अध्यासभाष्य (ब्र.सू. १/१/१), “I am fat”, ‘I am thin’, ‘I am fair’, ‘I stay’, ‘I go’, or ‘I scale.’”⁴⁵

(05) The common authorship of the definition of अविद्या or अध्यास under (SSS 12/16) has much similarity of exposition, because both refers to the Nescience as the misconception about the body i.e. the देहाध्यास and it can be well compared with Sadānanda (1560 AD) who writes in his Vedāntasāra, “*Adhyāropa* is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.”⁴⁶

(06) The common authorship of the statement एक एव परो जीवः under SSS 12/77 is almost similar to Ādi Śaṅkarācārya’s famous statement जीवो ब्रह्मैव नाऽपरः of his Brahmajñānāvalimālā 20.

Internal evidence

(01) (a) Jain Ācārya Merutuṅga (1347 AD) has refuted the system of Buddhist philosophy in his षड्दर्शनसमुच्चय where (i) he titles the system as दर्शन which is probably accepted first by Ādi Śaṅkarācārya⁴⁷ and later on by other doctrine-holders (ii) the style of refutation is much similar to that of Brahmasūtraśāṅkarabhāṣya.⁴⁸ (b) From the 3rd chapter onwards Ādi Śaṅkarācārya has introduced a nice style of refutation by which the present doctrine-holders refute

⁴⁵ स्थूलोऽहं, कृशोऽहं, गौरोऽहं, तिष्ठामि, गच्छामि, लङ्घयामि चेति ।

⁴⁶ असर्पभूतानां रज्जौ सर्परोपवत् वस्तुनि अवस्त्वारोपः - अध्यारोपः । वे० सा० ३२

⁴⁷ लोकायतिकपक्षोऽयमाक्षेप्यः सर्ववादिनाम् ।

स्वपक्षेण क्षिप्त्येष तत्पक्षं क्षणोऽधुना ॥३/१॥

⁴⁸ This is fully discussed in the article of my guiding teacher. Vide. Jani Jaydev A.: Journal of Oriental Institute, Vol. XXXIX, September-December, 1989.

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the views of the doctrine-holders of the preceding. The last doctrine-holders are the Vedantins. The same style is adopted by SDS in treating the work.

This can be compared with the idea of annihilation of the preceding by the establishment of the succeeding one as it is discussed in the नेति नेति passages (Br. Up. 2/3/6).

(02) The difference of opinion between the श्वेताम्बर and दिगम्बर (not mentioned in the SSS) is, as discussed by Dasgupta S. N.,⁴⁹ attributed to Śivabhūti (83 AD) clearly pointed out in the विवेकविलास (1220 AD) that the former believe in the Salvation (मोक्ष) for the women also, while the latter firmly believe that there is no Absolution for the women.⁵⁰ This makes it clear that till the time of Ādi Śaṅkarācārya both the sects were not looked upon distinctly as two.

(03) The clubbing of Nyāya-Vaiśeṣika, the existence of the Lord is accepted in accordance with the doctrine of Vaiśeṣikas,⁵¹ Sāṅkhya-Yoga, Pūrvamīmāṃsā-Uttaramīmāṃsā seems to be established during his times and for this reason only he remarks that the doctrines of Nyāya and Vaiśeṣika's have mostly same principles (शास्त्रम्).⁵²

⁴⁹ A History of Indian Philosophy, P 170.

⁵⁰ भुङ्क्ते न केवली न स्त्री मोक्षमेति दिगम्बरः ।

प्राहुरेषामयं भेदो महाज्ज्वेताम्बरैः सह ॥स.द.सं. ०३/२६/६२, पृ. १५४॥

⁵¹ यथा वैशेषिकेणेशः पारिशेष्येण साधितः ॥६/१७॥

⁵² तत्तर्कोऽत्रानुसन्धेयः समानं शास्त्रमावयोः ॥६/१७॥

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(04) In the chapter on Yoga under SSS 10/4 he refers to the word ‘these have all been well explained by the sage’ i.e. by Kapila⁵³ of the former system which enumerated the principles under CH 09/12-14 and hence the author seems to avoid repetition.

(05) At many places Ādi Śaṅkarācārya remarks, “In connection with the system as thought out by Vyāsa in the Mahābhārata, I shall clearly describe well as they are” (व्यासाभिप्रेतसिद्धान्ते वक्ष्येऽहं भारते स्फुटम् ।- SSS 9/20) which refers to the matter to be dealt with by himself (i.e. in the CH 11, in the present book itself).

(06) The पञ्चनैयायिक(SSS 5/37) etc.⁵⁴ indicates that all the chapters of the SSS have a single authorship. The Vaiśeṣikas and the Naiyāyikas are mutually connected to some extent and Naiyāyikas even take the support of Vaiśeṣika for the reasoning (तर्क).⁵⁵ It can be inferred that the inter-complimentary nature of Vaiśeṣikas and Naiyāyikas, rather Nyāya-Vaiśeṣika becomes explicit since the times of Ādi Śaṅkara (maybe came to be known so after his presentation).

(07) While discussing the argument of Patañjali under SSS 10/4, Ādi Śaṅkarācārya’s faithfulness is revealed in the just and impartial exposition, when he says, “The view that the Absolution (मोक्ष) resulting from the path of knowledge (ज्ञानमार्गेण) is indicative (लक्षणम्) of mere laziness (आलस्य).”

⁵³ महाभूतानि चेत्येतद्विषयैव सुविस्तृतम् ।१०/४।

⁵⁴ अतः संसारनिर्विण्णो मुमुक्षुर्मुच्यते जनः ।

पञ्चनैयायिकस्तर्कैः साधयिष्यति नः शिवम् ।

नातिभिन्नं मतं यस्मादावयोर्वेदवादिनोः ॥५/३७॥

⁵⁵ यथा वैशेषिकेणेशः पारिशेष्येण साधितः ।

तत्तर्कोऽत्रानुसन्धेयः समानं शास्त्रमावयोः ॥ ६/१७ ॥

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(08) The textual internal harmony is observed in case of the importance of वेदाङ्गs mentioned by Ādi Śaṅkara that the 06 auxiliary sciences like the science of pronunciation (शिक्षा) belong only to the Vedas, not to the scriptures of other systems (परैरपि). He does not repeat all 06 auxiliary sciences under SSS 5/17⁵⁶ as they are mentioned previously in SSS 1/3.⁵⁷

(09) The other example of textual internal harmony is observed under SSS 4/56-71 Bauddhas are declined ईश्वर defined by Vaiśeṣikas and other⁵⁸ as well as Naiyāyikas and other.⁵⁹ Vaiśeṣikas cast away under 5/1-18, and Naiyāyikas in 6/16-23.⁶⁰

(10) The benedictory stanza presents the salutation blended with the plot suggestion of the form of the worship of the Brahman perceived (or realized) differently (अनेकधा) by different doctrine holders (वादिभिः).⁶¹ The same idea is found reiterated in the benedictory stanza of the Vivekacūḍamaṇi, “I bow down to my Holy

⁵⁶ वेदस्यैव षडङ्गानि यतः शीक्षादिकानि वै ।

नान्यागमाङ्गता तेषां न काप्युक्ता परैरपि ॥५/१७॥

⁵⁷ वेदाङ्गानि षडेतानि शिक्षा व्याकरणं तथा ।

निरुक्तं ज्यौतिषं कल्पश्छन्दोविचितिरित्यपि ॥१/३॥

⁵⁸ अतिस्तुतिपरैरुक्तो यस्तु वैशेषिकादिभिः ।

ईश्वरो नेष्यतेऽस्माभिः स निराक्रियतेऽधुना ॥४/५६॥

⁵⁹ एवं नैयायिकाद्युक्तसर्वज्ञेन निराक्रिया ।

हेयोपादेयमात्रज्ञो ग्राह्यो बुद्धमुनिस्ततः ॥४/७१॥

⁶⁰ अप्रमाणमशेषश्च शास्त्रं बुद्धादिकल्पितम् ।

स्यादनाप्तप्रणीतत्वादुन्मत्तानां यथा वचः ॥६/२३॥

⁶¹ वादिभिर्दर्शिनः सर्वेर्दृश्यते यत्त्वेनेकधा ।

वेदान्तवेद्यं ब्रह्मेदमेकरूपमुपास्महे ॥१/१॥

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Master Govindācārya, the Supreme Bliss (परमानन्दम्) who is perceived (i.e. realized) in all the principles of the Upaniṣadas.”⁶²

(11) This again can be compared with the benedictory stanza with his Sarva-vedānta-siddhānta-sāra-saṅgraha, “I bow down to my Holy Master Govindācārya, the embodiment of Knowledge and Bliss, the source of the knowledge of the Self,”⁶³ though the sheer plot suggestion is also exercised in the benedictory stanza of his commentary on Gītā, “Om ! Nārāyaṇa is higher than the Unmanifest. The (Cosmic) Egg comes out of the Unmanifest. All these worlds, including the earth with its seven islands, are in the Egg”⁶⁴ and in the Aparokṣānubhūti, “I salute Lord Viṣṇu, the Supreme Bliss, the preacher (of the Gītā), the all pervading and the source of the (fourteen) worlds.”⁶⁵

Date of Sarva-siddhānta-saṅgraha

Thus after fixing the date of Ādi Śaṅkarācārya in the historical as well as traditional way, it would be in the right place to provide internal evidence that prove Ādi Śaṅkarācārya as the author of the Sarva-siddhānta-saṅgraha and that it is penned by him in the same time period of his life-time. The only reason of writing the SSS

⁶² सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सदुरुं प्रणमाम्यहम् ॥विवेक० ०१॥

⁶³ अखण्डानन्द सम्बोधो वन्दनाद्यस्य जायते ।

गोविन्दं तमहं वन्दे चिदानन्दतनुं गुरुम् ॥स०वे०सि०सं० ०१॥

⁶⁴ ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।

अण्डस्यान्तस्त्वमे लोकाः सप्तद्वीपा च मेदिनी ॥मङ्गलाचरण, गीता०॥

⁶⁵ श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥अपरोक्षा० १॥

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seems to be the easy grasping of the tenets of all the philosophical systems prevalent, or rather famous in his times in India.

The external evidence are as under:

(01) Savra-darśana-saṅgraha (= SDS) while discussing the system of the Bauddhas (2/20/16, p. 62) quotes SSS 4/21⁶⁶ which shows that the author of the Sarva-siddhānta-saṅgraha (= SSS) is prior to the author of the Savra-darśana-saṅgraha who flourished in 1295 - 1385 AD.⁶⁷

(02) There is also another evidence in support of this inference that this verse is found almost *verbatim* in Ādi Śaṅkarācārya's Upadeśa-sāhasrī 18/142 where अभिन्नोऽपि° is replaced by अविभागो हि° in the SSS 4/21.

(03) The reference श्रीभागवतसंज्ञे तु पुराणे दृश्यते of the श्रीमद्भागवतमहापुराणम् under (SSS 12/97) is very much helpful in fixing the date of the Sarva-siddhānta-saṅgraha. Dr. R.C. hazra⁶⁸ writes, "The date of the Bhāgavata preceded that of Alberuni by such a long period of time that the position of Bhāgavata had already become enviable. Hence the date of Bhāgavata cannot possibly be later than 800 AD" (P 54) "So the Bhāgavata cannot possibly be dated later than 600 AD." (P55). This shows the posteriority of the Sarva-siddhānta-saṅgraha of Ādi Śaṅkarācārya.

⁶⁶ अविभागो हि बुद्ध्यात्मा विपर्यसितदर्शनैः ।

ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ ४/२१॥

⁶⁷ for details. see, Sharma Uma Shankar 'Rishi', Sarva-darśana-saṅgraha, Appendix 02 p. 815.

⁶⁸ Studies in the Puranic Records on Hindu rites and customs, MLBD.

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(04) Under SSS 9/9, Ādi Śāṅkarācārya talks of the Absolution through the knowledge of the Supreme Reality with the words that the sacrifices, etc. fall within the scope of the three Qualities.⁶⁹ The same can be also compared with his famous bold statement in his commentary on Gītā that तस्माद्गीताशास्त्रे केवलादेव तत्त्वज्ञानान्मोक्षप्राप्तिर्न कर्मसमुच्चितादिति निश्चितोऽर्थः । (गीताभाष्य० २/१०).⁷⁰ Moreover this can be further corroborated by his bold statement that “If the sacrifices which are performed as offerings unto the Brahman, give rise to the Absolution, then it follows that they are not sacrifices at all” under SSS 9/39.⁷¹

(05) One more case of inter-complimentary character is found in the words “A few Nāiyāyikas and others” (केचिन्नैयायिकादयः - SSS 8/16-19)⁷² where he refutes Naiyāyikas (probably the ancient)⁷³ who hold the view that the Vedas are the personal creations, though the

⁶⁹ Cp. त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥गीता० २/४५॥

⁷⁰ Bhagavadgītā with Śāṅkarabhāṣya, (Works of Śāṅkarācārya in original Sanskrit) Vol. II, Pub. Motilal Banarsidass, p.12.

⁷¹ ब्रह्मापर्णतया यज्ञाः कृतास्ते मोक्षदा यदि ।

अयज्ञत्वप्रसङ्गस्यान्मन्त्रार्थस्यान्यथाकृतेः ॥९/३९॥

⁷² वेदस्यापौरुषेयत्वादोषाशङ्कैव नास्ति नः ।

वेदस्यापौरुषेयत्वं केचिन्नैयायिकादयः ॥

दूषयन्तीश्वरोक्तत्वान्मन्यमानाः प्रमाणताम् ।

पौरुषेयो भवेद्देवो वाक्यत्वान्भारतादिवत् ॥

सर्वेश्वरप्रणीतत्वे प्रामाण्यमपि सुस्थितम् ।

प्रामाण्यं विद्यते नेति पौरुषेयेषु युज्यते ॥

वेदे वक्तुरभावाच्च तद्वार्तारपि सुदुर्लभा ।

वेदस्य नित्यता प्रोक्ता प्रामाण्येनोपयुज्यते ॥८/१६-१९॥

⁷³ Vide. Gajendragadkar A. B., Arthasāgraha notes P 86.

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refutation can be explained as the point of rectifying the *Āstika* system.⁷⁴

The internal evidence are as under:

(01) The word ज्ञानकर्मसमुच्चय⁷⁵ (united operation of knowledge, according to M. Rangacharya) means the combination of the Knowledge and the Action which is refuted strongly by Ādi Śaṅkarācārya in the Introductory (उपोद्घात) of his commentary on Gītā. He writes emphatically that the Knowledge only leads to the liberation and never the combination of Knowledge and Action.⁷⁶

(02) The statements षट्पदार्थपरिज्ञानान्मोक्षं वैशेषिका विदुः (5/18), षट्पदार्था इहेरिताः (5/20) & षट् पदार्थाः (5/30) given by Ādi Śaṅkarācārya can be compared with the seven categories: Substance, Quality, Action, Generality, Particularity or Individuality (विशेषः), Inference or Intimate connection (समवायः) and Negation or Non-existence.⁷⁷

Gajendragadkar A. B. comments in the Notes on the सप्तपदार्थाः (१/२) of the Tarkasaṅgraha (P 24) that according to the Vaiśeṣikas Place and Time are included under द्रव्य, relation is either a गुण (संयोग) or a पदार्थ (समवाय), Quantity and Property are गुणs, Passivity is merely

⁷⁴ Cp. Gajendragadkar A. B. Notes on तर्कसंग्रहः It will be noticed that Naiyāyikas hold the Vedas to be पौरुषेय and अनित्य as against the Mīmāṃsakas who consider them to be अपौरुषेय and नित्य.

⁷⁵ गुरुपदिष्टमार्गेण ज्ञानकर्मसमुच्चयात् ।

मोक्षो बन्धाद्विरक्तस्य जायते भुवि कस्यचित् ॥३/८॥

⁷⁶ तस्माद्वीताशास्त्रे केवलादेव तत्त्वज्ञानान्मोक्षप्राप्तिर्न कर्मसमुच्चितादिति निश्चितोऽर्थः ॥ गीता शां०भा० २/१०॥

⁷⁷ द्रव्यगुणकर्मसामान्यविशेषसमवायाभावाः सप्तपदार्थाः ॥तर्कसङ्ग्रहः १/२॥

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the absence of activity. The Vaiśeṣikasūtras mentions only six पदार्थs, excluding अभाव, which must have been added later on⁷⁸ in order to make the classification complete as the notion of अभाव is too important to be ignored. The phrase later on can be conjectured as “after Ādi Śaṅkarācārya.”

(03) The very first verse of CH 07 reads, “Now, the theory of teacher Prabhākara, who, even out of rivalry with his own preceptor...” indicates the fresh event of the rivalry between Kumārilabhaṭṭa (760 AD)⁷⁹ and Prabhākarabhaṭṭa (775 AD)⁸⁰ and the same was known by Ādi Śaṅkarācārya.⁸¹

(04) The phrase ‘in fact in former times’ (पुरा किल SSS 8/1) has been correctly translated by M. Rangacharya, because it is connected with the paths of Buddha and others of ancient times. Thus the phrase helps to prove Ādi Śaṅkarācārya’s authorship. SDS discusses the doctrine of Buddhism on the second number while the SSS discusses it on the 4th number. It shows that the 04 sub-systems of the Buddhism presented in Mādhyamika (01 - 17), Yogācāra (18 - 26), Sautrāntika (27 - 33) and Vaibhāṣika (34 - 73) were not under one head, but it is probable that afterwards they might have joined their hands and that is why the Savra-darśana-saṅgraha (14th Cent.) refutes them in one chapter No. 02.

⁷⁸ Bhartṛhari (5-6 Cent. AD) refers to the Negation (अभाव) as the 7th element (पदार्थः) but it seems that it was not known or accepted till the times of Ādi Śaṅkarācārya.

अभावो यदि वस्तु स्यात्तत्रेयं स्याद्विचारणा ।

ततश्च तदभावेऽपि स्याद्विचार्यमिदं पुनः ॥वाक्यपदीय ३/३/७६॥

⁷⁹ Sarva-darśana-saṅgraha, by. Uma Shankar Sharma ‘Rishi’, p. 805.

⁸⁰ Ibid, p. 811.

⁸¹ प्रभाकरगुरोः पक्षः संक्षेपादथ कथ्यते ।

तुष्टाव पूर्वमीमांसामाचार्यस्पर्धयापि यः ॥७/१॥

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(05) His 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 under:- (a) The Self is the body (made up of food) according to the Lokāyatas.⁸² (b) The Self is the प्राण⁸³ (consists of life) according to Ārhatas (i.e. Jainas).⁸⁴ (c) The Self is *Manomaya* according to those who follow the material principle ego (अहङ्कारात्मवादी).⁸⁵ (d) The Self is the विज्ञान (consists of consciousness) according to Bauddhas.⁸⁶ (e) The Self is the आनन्द (consists of bliss) according to Vaidikas.⁸⁷ (f) SSS 12/31 refers to some believers in the Vedas (केचित् वैदिका ऊचिरे) must be referring to the famous long discussion in the आनन्दमयोऽध्यासात् (ब्र० सू० १/१/१२), because the Śāṅkarabhāṣya finds a point of objection with the word, 'आत्मानन्दमयः'. (g) The self is *Ānandamaya* according some Vaidikas (SSS 12/31ab) (maybe बादरायण व्यास, the author of Bhamasūtras). (h) The Self is untouched by the quality of being the agent and other qualities (कर्तृत्वादिभिस्स्पृष्टः) according to Ādi Śāṅkarācārya.

(06) Under SSS 12/16 - 19 while discussing the removal of the Nescience through the knowledge of Brahman after the enquiry thereof, Ādi Śāṅkarācārya remarks, "The collection of sentences consisting of –That Thou Art, etc. has indeed, been commented upon

⁸² गृह्णात्यन्नमयमात्मानं देहं लोकायतः खलु ॥१२/२९कड॥

⁸³ देहैः परिमितं प्राणमात्मानमार्हता विदुः ॥१२/३०अब॥

⁸⁴ Cp. अर्हः पूजायाम् ॥(पा० सू०) धातु० ७८७, १८६६॥

⁸⁵ अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥१२/३१कड॥

⁸⁶ विज्ञानमयमात्मानं बौद्धा गृह्णन्ति नापरम् ॥१२/३०कड॥

⁸⁷ आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ॥१२/३१अब॥

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over and over again.” This specifically proves this work to be from the pen of Ādi Śaṅkarācārya, because this has the direct reference to not only his commentary on the Cha.U. 6/8/7, but also to the discussion on तत्त्वमसि under his Vivekacūḍāmaṇi (250, 253 - 264).

This statement, “commented upon over and over again” (व्याख्यातो हि पुनः पुनः) expresses the chronological position of the composition of this work i.e. SSS which comes after the Vivekacūḍāmaṇi and that again is posterior to Sarva-vedānta-siddhānta-sāra-saṅgraha. The same is posterior to Aparokṣā-nubhūti and even the Śrīmad-bhagavadgītā-bhāṣyam.

Hence the probable chronology of the discussion specially on the तत्त्वमसि would be (01) Śrīmad-bhagavadgītā-bhāṣyam, (02) Aparokṣānubhūti, (03) Sarva-vedānta-siddhānta-sāra-saṅgraha, (04) Vivekacūḍāmaṇi and (05) Sarva-siddhānta-saṅgraha.

Need of the present study of the Sarva-siddhānta-saṅgraha

The text SSS was published in 1908, and hence it was out of print. Moreover it was difficult to get from even the library (of MSU). Its reprint (though the publisher writes it as the first edition) has recently come out in 2006 though the editing is not careful. It would be clear from the following instances. The text reads :-

- (1) स्वर्गानुभूतिर्मृष्टाष्टिर्द्व्यष्ट° for स्वर्गानुभूतिर्मृष्टास्ति द्व्यष्ट° SSS 2/9,
- (2) कलेवरैः for कलेवरैः SSS 3/9,
- (3) क्रिमिकीटादि° for कृमिकीटादि° SSS 3/11,

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- (4) °पिच्छ° for °पिच्छ° SSS 3/14,
- (5) मोक्षमार्गे for मोक्षमार्गे SSS 3/15,
- (6) संख्याज्ञः for सङ्ख्याज्ञः SSS 4/59,
- (7) °विक्षेप for °निक्षेप SSS 4/61,
- (8) पुत्रपश्चात्तिर्द्रष्टव्यादृष्टनिर्णये for पुत्रपश्चात्तिर्द्रष्टव्यादृष्टनिर्णये SSS 5/13,
- (9) पाषण्डदुर्जनैः for पाखण्डदुर्जनैः SSS 6/1,
- (10) पाषण्डिनां for पाखण्डिनां SSS 6/20,
- (11) कार्यः for कार्यः SSS 6/22,
- (12) वदुश्चेति for बदुश्चेति SSS 6/32,
- (13) जातिरित्याहुः चतु° for जातिरित्याहुश्चतु° SSS 6/34,
- (14) शाबलेयादिगोष्वेव for शाबलेयादि गोष्वेव SSS 8/39,
- (15) प्रलये for प्रलये SSS 9/30,
- (16) कलेबरे for कलेबरे SSS 10/10,
- (17) सुधीलोके for सुधीलोके SSS 10/21,
- (18) °पिङ्गला° for °पिङ्गला° SSS 10/49,
- (19) विज्ञान for विज्ञान SSS 10/62,
- (20) दयालु° for दयालु° SSS 11/9,
- (21) गूढ for गूढ SSS 11/12,
- (22) लज्ज° for लज्जा° SSS 11/13,
- (23) °पक्ष्मास्यं for °पक्ष्मास्य SSS 11/22,
- (24) °विरल° for °विरल° SSS 11/26,
- (25) ब्रह्माशी for ब्रह्माशी SSS 11/28,
- (26) दयालवः for दयालवः SSS 11/50,
- (27) बुधै for बुधै SSS 12/2,
- (28) ब्रूमस्समाधानं for ब्रूमः समाधानं SSS 12/9,

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- (29) घुना for घना SSS 12/15⁸⁸,
- (30) °शुक्लानि for °शुक्राणि SSS 12/23,
- (31) शुक्लाधिक्ये for शुक्राधिक्ये SSS 12/24,
- (32) °शुक्लाद्रक्ता° for °शुक्राद्रक्ता° SSS 12/25,
- (33) देहं for देहं SSS 12/29,
- (34) परिमितं प्राणमयमारुहता विदुः for परिमितं प्राणमात्मानमार्हता विदुः SSS 12/30,
- (35) कळेबरम् for कलेवरम् SSS 12/50,
- (36) तद्विषयजं सुखम् for तद्विषयजं सुखम् SSS 12/59,
- (37) आत्मान प्रवदन° for आत्मनः प्रवदन° SSS 12/65,
- (38) एकस्येन्दोरषां for एकस्येन्दोरषां SSS 12/70,
- (39) बन्धमुक्तादि° for बन्धमुक्त्यादि° SSS 12/77,
- (40) भूतस्य for भूतस्य SSS 12/92,
- (41) स्वजाः for खजाः SSS 12/95 etc.

M. Rangacharya, the editor forgets to correct or rectify the mistake of the scribe from the CH 05 to Ch 12 in which the word प्रकरणम् is supplied.

The editor reads (V. वर्णा गन्धरसादयः supplied in FN for वर्णगन्धरसौजसाम् under SSS 4/47. The reading of V- is justifiable on the strength of the latter occurrence - वर्णगन्धरसौजसाम् (4/47).

The readings given in the footnotes are better than those accepted by the editor in the text. They are as under:-

⁸⁸ SSS 12/15 The reading घुना इव must be read as घना इव like the clouds at the end of a rainy season (प्रावृट् + अन्ते).

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- (01) यत्र (SSS 2/7) is better than यत्तु,
- (02) शरीरं (SSS 4/50) is better than शरीर°,
- (03) भक्त्यैव चार्चनीयो° (SSS 5/35) is better than भक्त्यैवार्चनीयो°,
- (04) स्वस्मिन्न° (SSS 10/13) is better than स्वस्मिन्व्य°,
- (05) क्षुत्तृद्धुःख° (SSS 11/10) is better than क्षुद्रदुःख°,
- (06) धूम्रवर्ण (SSS 11/6) is better than धूम्रकृष्ण,
- (07) मधुरात्युष्णभोजी (SSS 11/29) is better than मधुराद्युपभोगी,
- (08) वृत्तिषु (SSS 12/8) is better than वित्तिषु &
- (09) °वाक्यौघो (the collection of) in SSS 12/16, but the reading °वाक्यार्थो (given in FN 04, P 55) seems better, because the word आदि expresses plurality.
- (10) Under SSS 12/30 प्राणमयमारुहता विदुः, M. Rangacharya (the editor) remarks that it is to be suit the metre, *araha* equivalent for आर्हताः, but by the replacement of प्राणमय° with प्राणमात्मान°, there would be solution.
- (11) SSS 12/76c The editor reads बन्धमुक्तादि° for बन्धमुक्त्यादि°, though he translates, “Bondage, freedom and other.....”.

Reconstruction of Verses

The editor has at many places given strange numberings of the verses and the same are here renumbered, by completing the half verses to the full ones as per their contextual reference.

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Now changed From the former Now changed From the former

No. 2/12 ⁸⁹	No. 2/12 & 13ab	No. 4/	33	No. 7
No. 2/13	No. 2/13cd & 14ab			(वैभाषिकमतम्)
No. 2/14 ⁹⁰	No. 2/14cd & 15ab	No. 4/	34	No. 1
No. 2/15	No. 2/15 & 15½ (ef)	No. 4/35	No. 2	
	(माध्यमिकमतम्)	No. 4/	36	No. 3
No. 4/17 ⁹¹	No. 17 & 17 ½ (ef)	No. 4/	37	No. 4
	(योगाचारमतम्)	No. 4/	38	No. 5
No. 4/18	No. 1	No. 4/	39	No. 6
No. 4/19	No. 2	No. 4/	40	No. 7
No. 4/20	No. 3	No. 4/	41	No. 8
No. 4/	21	No. 4/	42	No. 9
No. 4/	22	No. 4/	43	No. 10
No. 4/	23	No. 4/	44	No. 11
No. 4/	24	No. 4/	45	No. 12
No. 4/	25	No. 4/	46	No. 13
No. 4/	26	No. 4/	47	No. 14
	(सौत्रान्तिकमतम्)	No. 4/	48	No. 15
No. 4/27	No. 1	No. 4/	49	No. 16
No. 4/	28	No. 4/	50	No. 17
No. 4/29	No. 3	No. 4/	51	No. 18
No. 4/	30	No. 4/	52	No. 19
No. 4/	31	No. 4/	53	No. 20
No. 4/	32	No. 4/	54	No. 21
		No. 4/	55	No. 22
		No. 4/	56	No. 23
		No. 4/	57	No. 24
		No. 4/	58	No. 25
		No. 4/	59	No. 26

⁸⁹ The verse 2/12 consists of 06 lines now.

⁹⁰ This reconstruction is based on the famous verse – अग्निहोत्रं त्रयो वेदाः^० (14cd) and बुद्धिपौरुषहीनानां (15ab) – which is an oft-quoted one verse (Cp. स०द०सं०).

⁹¹ The verse 4/17 consists of 06 lines now.

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No. 4/ 60	No. 27	No. 11/34	No. 11/34cd & 35ab
No. 4/ 61	No. 28	No. 11/35	No. 11/35cd & 36ab
No. 4/ 62	No. 29	No. 11/36	No. 11/36cd & 37ab
No. 4/ 63	No. 30	No. 11/37	No. 11/37cd & 38ab
No. 4/ 64	No. 31	No. 11/38 ⁹⁶	No. 11/38cd & 39
No. 4/ 65	No. 32	No. 11/39	No. 11/40
No. 4/ 66	No. 33	No. 11/40	No. 11/41
No. 4/ 67	No. 34	No. 11/41	No. 11/42
No. 4/ 68	No. 35	No. 11/42	No. 11/43
No. 4/ 69	No. 36	No. 11/43	No. 11/44
No. 4/ 70	No. 37	No. 11/44	No. 11/45
No. 4/ 71	No. 38	No. 11/45	No. 11/46
No. 4/ 72	No. 39	No. 11/46	No. 11/47
No. 4/ 73	No. 40	No. 11/47	No. 11/48
No. 5/37 ⁹²	No. 5/37 ½ (ef)	No. 11/48	No. 11/49
No. 6/44 ⁹³	No. 6/44 ½ (ef)	No. 11/49	No. 11/50
No. 8/41 ⁹⁴	No. 8/41 ½ (ef)	No. 11/50	No. 11/51
No. 11/31 ⁹⁵	No. 11/31 & 32ab	No. 11/51	No. 11/52
No. 11/32	No. 11/32cd & 33ab	No. 11/52	No. 11/53
No. 11/33	No. 11/33cd & 34ab	No. 11/53	No. 11/54
		No. 11/54	No. 11/55
		No. 11/55	No. 11/56
		No. 11/56	No. 11/57
		No. 11/57	No. 11/58
		No. 11/58	No. 11/59
		No. 11/59	No. 11/60
		No. 11/60	No. 11/61
		No. 11/61	No. 11/62

⁹² The editor numbers this verse as 5/37½, but it can be taken as 5/37 simply (the verse with 06 lines - पाद are not uncommon) yet the numbering of ½ style suggest the easy counting of the letters, ग्रन्थसङ्ख्या of a manuscript)..

⁹³ The verse 6/44ef (being one-line verse) is taken with the 6/44 in 06 lines. The verse (6/44) consists of 06 lines now.

⁹⁴ The verse 8/41 consists of 06 lines now.

⁹⁵ The verse 11/31 consists of 06 lines now. From here (i.e. 11/31) upto 11/39 the editor gives wrong numbering which disturbs the units of the verses.

⁹⁶ The verse 11/38 consists of 06 lines now.

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No. 11/62 No. 11/63	No. 12/74 No. 12/75
No. 11/63 No. 11/64	No. 12/75 No. 12/76
No. 11/64 No. 11/65	No. 12/76 No. 12/77
No. 11/65 No. 11/66	No. 12/77 No. 12/78
No. 12/53 ⁹⁷ No. 12/53 & 54ab	No. 12/78 No. 12/79
No. 12/54 No. 12/54cd & 55ab	No. 12/79 No. 12/80
No. 12/55 No. 12/55cd & 56ab	No. 12/80 No. 12/81
No. 12/56 No. 12/56cd & 57ab	No. 12/81 No. 12/82
No. 12/57 No. 12/57cd & 58ab	No. 12/82 No. 12/83
No. 12/58 No. 12/58cd & 59ab	No. 12/83 No. 12/84
No. 12/59 No. 12/59cd & 60ab	No. 12/84 No. 12/85
No. 12/60 ⁹⁸ No. 12/60cd & 61	No. 12/85 No. 12/86
No. 12/61 No. 12/62	No. 12/86 No. 12/87
No. 12/62 No. 12/63	No. 12/87 No. 12/88
No. 12/63 No. 12/64	No. 12/88 No. 12/89
No. 12/64 No. 12/65	No. 12/89 No. 12/90
No. 12/65 No. 12/66	No. 12/90 No. 12/91
No. 12/66 No. 12/67	No. 12/91 No. 12/92
No. 12/67 No. 12/68	No. 12/92 No. 12/93
No. 12/68 No. 12/69	No. 12/93 No. 12/94
No. 12/69 No. 12/70	No. 12/94 No. 12/95
No. 12/70 No. 12/71	No. 12/95 No. 12/96
No. 12/71 No. 12/72	No. 12/96 ⁹⁹ No. 12/97 & 98ab
No. 12/72 No. 12/73	No. 12/97 No. 12/98cd 99ab
No. 12/73 No. 12/74	No. 12/98 No. 12/99cd & 99½ (ef)

⁹⁷ SSS 12/54ab construes with 12/53 which could have been taken (by M. Rangacharya) of 06 lines as is done in many cases, while 12/54cd and 12/55ab should be combined as one verse. The verse 12/53 consists of 06 lines now.

⁹⁸ The verse 12/60 consists of 06 lines now.

⁹⁹ The verse 12/96 consists of 06 lines now.

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A brief introduction of Savra-darśana-saṅgraha

Both Sarva-siddhānta-saṅgraha (= SSS) and Sarva-darśana-saṅgraha (= SDS) are different in subject matter, “I worship Lord Śiva, the abode of eternal knowledge, the storehouse of Supreme felicity; by whom the earth and the rest were produced, in Him only has this all a maker.”¹⁰⁰

The purpose of the Sarva-darśana-saṅgraha is to provide all the prevalent philosophical systems in all necessary details and hence it is obvious that the treatise is made for the advanced students of Indian philosophy of the time. So he writes in the benedictory stanza, “Having thoroughly searched the Śāstras of former teachers, very hard to be crossed, the fortunate Sāyaṇa-Mādhava the lord has expounded them for the delight of the good. Let the virtuous listen with a mind from which all envy has been far banished; who finds not delight in a garland strung of various flowers?”¹⁰¹

The style presentation of the SDS is like a treatise discussing tenets of each of the philosophical systems in the method of (mostly) Navyanyāya,¹⁰² while SSS presents the tenets in the manner a text

¹⁰⁰ नित्यज्ञानाश्रयं वन्दे निःश्रेयसनिधिं शिवम् ।

येनैव जातं महादि तेनैवेदं सकर्तृकम् ॥ स.द.सं. मङ्गलाचरण- १॥

¹⁰¹ पूर्वेषामतिदुस्तराणि सुतरामालोड्य शास्त्रण्यसौ

श्रीमत्सायणमाधवः प्रभुरुपन्यास्यतां प्रीतये ।

दूरोत्सारितमत्सरेण मनसा शृण्वन्तु तत्सज्जना

माल्यं कस्य विचित्रपुष्परचितं प्रीत्यै न सञ्जायते ?॥४॥

¹⁰² न तावत्प्रत्यक्षम् । तच्च बाह्यमान्तरं वाऽभिमतम् । न प्रथमः । तस्य सम्प्रयुक्तज्ञानजनकत्वेन भवति प्रसरसम्भवे -
ऽपि भूतभविष्यतोस्तदसम्भवेन सर्वोपसंहारवत्याः व्याप्ते दुर्ज्ञानत्वात् । न च व्याप्तिज्ञानं सामान्यगोचरमिति
मन्तव्यम् । व्यक्त्योरविनाभावप्रसङ्गात् । नाऽपि चरमः अन्तःकरणस्य बहिरिन्द्रियतन्त्रत्वेन बाह्येऽर्थे स्वातन्त्र्येण

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book giving the idea of elementary level. For this reason only Ādi Śaṅkarācārya has employed his remarkable brain by presenting the tenets followed by the refutation of an opponent by the next philosophical system which becomes then the model for the successors.

Outline of 12 systems of the Sarva-siddhānta-saṅgraha

The SSS consisting of 12 chapters and 537 verses deals with the Introductory followed by 03 atheist (including 04 sects of Buddhism in one) systems and 08 theist (making 02 Mīmāṃsās advocated by Bhāṭṭas and the Prābhākaras) systems of philosophy.

The Introductory (verses 25) deals with the general idea of the Vedic literature and of the atheist and the theist systems of philosophy. The 2nd chapter presents the doctrine of the Lokāyatikas in 15 verses. The 3rd chapter gives the tenets of the Ārhatas in 15 verses. The 4th chapter discusses the theories of the 04 sects of the Bauddhas in 73 verses. The 5th chapter deals with the doctrine of the Vaiśeṣikas in 37 verses. The 6th chapter presents the view of the Naiyāyikas in 44 verses. The 7th chapter deals with the theory of the Prābhākaras in 15 verses. The 8th chapter discusses the doctrine of the Bhāṭṭas in 41 verses. The 9th chapter presents the theory of the system of Sāṃkhya in 40 verses. The 10th chapter discusses the views of the system of Patañjali in 69 verses. The 11th chapter talks of the system of Vedavyāsa in 65 verses and the last i.e. the 12th chapter presents the doctrine of the Vedānta in 98 verses.

प्रवृत्त्यनुपपत्तेः । तदुक्तम् - चक्षुराद्युक्तविषयं परतन्त्रं बहिर्मेनः (तत्त्व-विवेक-२०) । इति ॥ स.द.सं. १/८, पृ. ११ ॥

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Outline of 16 systems of the Savra-darśana-saṅgraha

The Sarva-darśana-saṅgraha of Mādhavācārya on the other hand, consists of 16 chapters beginning with the Cārvākas followed by the atheist systems of the Bauddhas and of the Ārhatas. After that the author takes up the systems of Rāmānuja, Pūrṇaprajña, Nakulīśa-Pāśupata, Śaiva, Pratyabhijñā, Raseśvera, Aulūkya (Vaiśeṣika), Akṣapāda, (Nyāya), Jaimini (Mīmāṃsā), Pāṇini (Vyākaraṇa), Sāṃkhya, Pāṭañjala (Yoga) and Śāṅkara (Advaita-Vedānta).

The Sarva-darśana-saṅgraha begins with the Cārvākas (pp. 01-15)¹⁰³ followed by the systems of philosophy of Bauddhas (pp. 16-47), Ārhatas (pp. 48-88), Rāmānuja (89-127), Pūrṇaprajña (pp. 128-160), Nakulīśa-Pāśupata (pp. 161-173), Śaiva (pp. 174-189), Pratyabhijñā (pp. 190-201), Raseśvera (pp. 202-209), Aulūkya (Vaiśeṣika) (pp. 210-233), Akṣapāda, (Nyāya) (pp. 234-256), Jaimini (Mīmāṃsā) (pp. 257-287), Pāṇini (Vyākaraṇa) (pp. 288-310), Sāṃkhya (pp. 311-330), Pāṭañjala (Yoga) (pp. 331-388) and Śāṅkara (Advaita-Vedānta) (pp. 389-486).

The Sarva-darśana-saṅgraha presents all the 16 systems of philosophy in details and that too, supplying various quotations from the works like Vivekavilāsa of Jinadattasūri (1220 AD), Tatvārthādhigamasūtra of Umāsvāti (50 AD).

¹⁰³ The page numbers are taken from Abhyankara's Sarva-darśana-saṅgraha, with an original commentary in Sanskrit, BORI, 3rd edn., 1078.

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Svāmi Vidyāraṇya (1295 - 1385 AD)¹⁰⁴ has tried his level best to quote and discuss the references of not only his predecessors (of other systems) such as (01) the साङ्ख्यतत्त्वकौमुदी of वाचस्पतिमिश्र (850 AD) (विषय-सांख्यदर्शन), (02) the विधिविवेक of मण्डनमिश्र (825 AD) (मीमांसा) (03) the संक्षेपशारीरक of सर्वज्ञात्ममुनि (900 AD) (अद्वैतवेदान्त) and (04) the न्यायकुसुमाञ्जलि of उदयनाचार्य (948 AD) (न्यायदर्शन), but also of the predecessors (of other systems) of Ādi Śaṅkarācārya (788 - 820 AD) such as, (01) the प्रकरणपञ्चिका of अशालिकनाथ (720 AD) (02) सप्तदशभूमिसूत्र of असङ्ग (320 AD) (बौद्धदर्शन), (03) संमतितर्कसूत्र of सिद्धसेन दिवाकर (450 AD) (जैनदर्शन), (04) सांख्यकारिका-भाष्य of गौडपादाचार्य (700 AD) (सांख्यदर्शन) and (05) संतानान्तसिद्धि of धर्मकीर्ति (625 AD) (बौद्धदर्शन).

General observations

The title Sarva-siddhānta-saṅgraha or Sarva-darśana-siddhānta-saṅgraha means the compendium or a brief presentation of all the philosophical systems present at the time of its composition. It contains in brief the main or principal tenets of each of the doctrines prevalent in the time of Ādi Śaṅkarācārya. In the introductory verses of Chs. 6/1, 7/1, 9/1 & 12/1 he writes संक्षेपात् (briefly) which shows that his intention is to acquaint the beginners with the prevalent philosophical systems of his date.

It also suggests the possibility of the extensiveness of the systems of Naiyāyikas, Prabhākaras, Sāṃkhyas and of the Vedānta respectively.

¹⁰⁴ For details of the quotations of the works and the authors see: SDS, Uma shankar sharma 'Rishi', Appendix I, P. 761-801.

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It is remarkable that the system of Prabhākara is given prior (i.e. CH 07) to that of Kumārila's (CH 08). The only reason behind it, seems to be that the system of Kumārila is nearer to the Vedānta. Under SSS 9/1 the system of Sāṃkhyas is named as साङ्ख्यदर्शनम् and साङ्ख्यशास्त्रम्.¹⁰⁵

The texts like Sarva-siddhānta-saṅgraha, Sarva-darśana-saṅgraha and other Darśana-samuccayas or Darśana-saṅgrahas have, it seems, the sole purpose and utility in presenting the ideology of different philosophical systems to the beginners of the respective sects. Besides, such compendiums tend the readers to the complete ideology of the sects adopted or rejected by them. At the same time such texts furnish in brief the principles of all the relevant systems to the just and unbiased readers.

(01) “He¹⁰⁶, who hears (i.e., learns) in the proper order these well abridged conclusions of all the systems of philosophy and religion, culminating in (the system of) the Vedānta - (he) becomes the knower (of the truth) of things and (also becomes) in reality a learned person in this world.” It seems that M. Rangacharya the editor could not get any complete manuscript and hence the verse (12/98) as if ends abruptly (all of sudden). It is probable that either all manuscripts are incomplete or Ādi Śaṅkarācārya himself could not complete CH 12 for two reasons: (1) The SSS must have been

¹⁰⁵ साङ्ख्यदर्शनसिद्धान्तः संक्षेपादथ कथ्यते ।

साङ्ख्यशास्त्रं द्विधाभूतं सेषश्च निरीक्ष्यम् ॥९/१॥

¹⁰⁶ सर्वदर्शनसिद्धान्तान्वेदान्तानिमान् क्रमात् ।

श्रुत्वार्थवित्सुसंक्षिप्तान् तत्त्वतः पण्डितो भुवि ॥१२/९९॥

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the last work from his pen or (2) He could not find time to complete it due to heavy schedule.

The work ending with the Vedāntic view of श्रीमद्भागवत् also needs some verses to conclude his own doctrine of Vedānta.

(02) It is interesting to note that the भेदाभेदवादः (theory of Differentiated and Undifferentiated Self)¹⁰⁷ advocated by Bhāskarācārya (1000 AD) who has the roots of his doctrine in the principles put forth by Kumārilabhaṭṭa (8th Cent. AD). Kumārilabhaṭṭa is the senior contemporary of Ādi Śaṅkarācārya.

(03) The clubbing of Nyāya - Vaiśeṣika and the existence of the Lord are accepted in accordance with the doctrine of Vaiśeṣikas,¹⁰⁸ Sāṃkhya - Yoga, Pūrvamīmāṃsā - Uttaramīmāṃsā seems to be established during his times and for this reason only he remarks that the doctrines of Nyāya and Vaiśeṣikas have mostly same principles (शास्त्रम्).¹⁰⁹

¹⁰⁷ जीवात्मनां प्रबोधस्तु जायते परमात्मनि ।
प्रत्याहारादिकं योगमभ्यस्यन्विहितक्रियः ॥
मनःकरणकेनात्मा प्रत्यक्षेणावसीयते ।
भिन्नाभिन्नात्मकस्त्वात्मा गोवत्सदसदात्मतः ॥
जीवरूपेण भिन्नोऽपि त्वभिन्नः पररूपतः ।
असत्स्याज्जीवरूपेण सद्रूपः पररूपतः ॥८/३६-३८॥

¹⁰⁸ यथा वैशेषिकेणेशः पारिशेष्येण साधितः ।
तत्तर्कोऽत्रानुसन्धेयः समानं शास्त्रमावयोः ॥६/१७॥

¹⁰⁹ यथा वैशेषिकेणेशः पारिशेष्येण साधितः ।
तत्तर्कोऽत्रानुसन्धेयः समानं शास्त्रमावयोः ॥६/१७॥

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(04) The author following the Smṛti-text accepts the authenticity of the Vedas including the Smṛtis¹¹⁰ that are based on the Vedas (SSS 6/19).¹¹¹

(05) The colophon of the SSS CH 04 speaks, “The theories of Lokāyatas, Ārhatas, Mādhyamikas, Yogācāras, Sautrāntikas and Vaibhāṣikas – which are six in number – are now concluded here.”¹¹² The above statement is further corroborated in 5/1 while saying, “Now the Vaiśeṣikas upholding the teaching of the Vedas, refutes the Bauddhas, the Lokāyatikas, and the Ārhatas”¹¹³ where the four systems of the Bauddhas are not separately mentioned.

(06) Ādi Śaṅkarācārya does not follow the chronological order of the two founders of the Pūrvamīmāṃsā School of 02 grounds, because (1) Prabhā-kara (Ch. 07) is philosophically nearer to the doctrines of Vaiśeṣika - Nayāya (Chs. 05 & 06), (2) Kumārilabhaṭṭa (Ch. 08) is philosophically nearer to the doctrines of Sāṃkhya - Yoga¹¹⁴ (Chs. 09 & 10) and lastly the two branches of the Uttaramīmāṃsā i.e. Vedānta of Vedavyāsa (Ch. 11) and of Ādi Śaṅkarācārya (Ch. 12).

¹¹⁰ (1) वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनुस्तुष्टिरेव च ॥मनु० २/६॥

(2) श्रुतेरिवार्थं स्मृतिन्वगच्छत् ॥ रघुव० २/२॥

¹¹¹ सर्वज्ञेशप्रणीतत्वाद्वेदप्रामाण्यमिष्यते ।
स्मृत्यादीनां प्रमाणत्वं तन्मूलत्वेन सिध्यति ॥६/१९॥

¹¹² लोकायतार्हतमाध्यमिकयोगाचारसौत्रान्तिकवैभाषिकमतानि षट् समाप्तानि ।

¹¹³ नास्तिकान् वेदबाह्यांस्तान् बौद्धलोकायतार्हतान् ।
निराकरोति वेदार्थवादी वैशेषिकोऽधुना ॥५/१॥

¹¹⁴ Cp. जीवात्मनां प्रबोधस्तु जायते परमात्मनि ।
प्रत्याहारदिकं योगमभ्यस्यन्विहितक्रियः ॥८/३६॥

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(07) It is remarkable that the system of Prabhākara is given prior (i.e. CH 07) to that of Kumārila's (CH 08). The only reason behind it, seems to be that the system of Kumārila is nearer to the *Kevalādvaita* of Ādi Śaṅkarācārya.

(08) The refutation of the Atheists systems, especially of the Bauddhas seems to be the joint efforts of almost all the Theists systems, though Jain philosophers have also added to some extent in this direction.

(09) Under SSS 6/30¹¹⁵ he places a nice argument “A twice-born knows all the four Vedas” where the term “a twice-born” naturally means a Brahmin and not any person of other three castes. Similarly under SSS 11/50 the words “द्विजेषु द्विजातयः” - the twice-borns among the twice borns. But it should be understood as Brahmins among the twice-borns viz. Brāhmins, Kṣatriyas and Vaiśyas.

(10) Ādi Śaṅkarācārya has adopted very easy and simple style maybe, for the beginners which can be clearly seen in SSS 9/13¹¹⁶ and SSS 9/22¹¹⁷ where the organs are not compounded when compared to the compact style in his आत्मषट्कम् where he has employed the द्वन्द्व compound in न च श्रोत्रजिह्वे न च घ्राणनेत्रे as well as न चोपस्थपायू न वाक्पाणिपादम् etc.

¹¹⁵ तत्रोपचारसामान्यवाक्पूर्वं त्रिविधं छलम् ।

चतुर्वेदविदित्युक्ते कस्मिंश्चिद्वादिना द्विजे ॥६/३०॥

¹¹⁶ गन्धः श्रोत्रं त्वक्च चक्षुर्जिह्वा घ्राणश्च वागपि ।

पाणिः पादस्तथा पायुरुपस्थश्च मनस्तथा ॥९/१३॥

¹¹⁷ वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ।

शब्दः स्पर्शस्तथा रूपं रसो गन्ध इतीरिताः ॥९/२२॥

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(11) Ādi Śaṅkarācārya's diction is simple and easy, for the beginners yet convincing and appealing even to the opponents (प्रतिवादी). The example of SSS 9/15 & 16 is an extra ordinary employment of aphoristic-diction such as, (A) Everything (in the world) is indeed product of the Primordial Matter (सर्वं हि प्रकृतेः कार्यम्). (B) It is eternal, one, and non-intelligent (नित्यैका प्रकृति-र्जडा). (C) Although the soul is passively indifferent, yet, being influenced by its three qualities, he appears as if he were an agent (in the act of creation) (प्रकृतेस्त्रिगुणावेशादुदासीनोऽपि कर्तृवत्). (D) The association of the Primordial Matter with the Self possessed of consciousness (स चेतनावत्तद्योगात्). (E) There arises creation like the association of a lame with a blind (सर्गः पङ्कथयोगवत्). (F) The Primordial Matter forms the equilibrium of the three qualities (प्रकृतिर्गुणसाम्यं स्यात्). (G) The Qualities are *sattva*, *rajas*, and *tamas* (गुणाः सत्त्वं रजस्तमः).

Statements

The scholars and the students of the *Kevalādvaita* are well aware of the style and diction of Ādi Śaṅkarācārya. Here below are given some statements that bring one closer to the fact that the SSS is authored by him.

(01) Under SSS 2/8 Ādi Śaṅkarācārya mentions, "The world of Śiva and others are all invented by those who are (followers of) other (systems of thought) (शिवलोकादयः) as of prime position and importance."¹¹⁸

¹¹⁸ इहलोकात्परो नान्यः स्वर्गोऽस्ति नरको न च ।

शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः ॥२/८॥

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(02) The SSS mentions the Jainas as the दिगम्बरs (bearing 11 Adjectives) while the SDS refers to the Jainas as श्वेताम्बरs and दिगम्बरs (with 10 Adjectives).¹¹⁹

(03) The indebtedness of the idea of the SDS¹²⁰ that there is no heaven, no Absolution (अपवर्गः), nor any soul in another world can be seen in SSS.¹²¹

(04) Under SSS 4/5 all the 04 adherents of Buddhism define knowledge (बुद्धि) in 04 different ways i.e. (i) The Vaibhāṣikas, declare that external objects are established through direct perception.¹²² (ii) The Sautrāntikas say that external objects are (merely) such (things) as are inferred from the forms of consciousness.¹²³ (iii) The Yogācāras say that only consciousness is (real) here, and that nothing else (is real).¹²⁴ (iv) The Mādhyamikas say that in fact even consciousness does not exist (as a reality).¹²⁵ The above given ideas are discussed by Ādi Śaṅkarācārya in his *bhāṣya* on BS 2/2/18-2/2/32.

(05) Under SSS 4/69 an illogical argument is nicely presented that a meritorious attains hell and an unrighteous attains heaven, because no religious system in the world would accept such a

¹¹⁹ BS 2/2/33-2/2/36.

¹²⁰ न स्वर्गो नापवर्गो वा नैवात्मा पारलौकिकः । SDS 1/14/12ab (P 20)

¹²¹ इहलोकात्परो नान्यः स्वर्गोऽस्ति नरको न च ।

शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः ॥२/८॥

¹²² प्रत्यक्षसिद्धं बाह्यार्थमसौ वैभाषिकोऽब्रवित् ॥४/५ab॥

¹²³ बुद्ध्याकारानुमेयोऽर्थो बाह्यः सौत्रान्तिकोदितः ॥४/५d॥

¹²⁴ बुद्धिमात्रं वदत्यत्र योगाचारो न चापरम् ॥४/६ab॥

¹²⁵ नास्ति बुद्धिरपीत्याह वादी माध्यमिकः किल ॥४/६cd॥

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reward. This can be well compared with his statement in his commentary on Śāṅkarabhāṣya 2/1/34: “No fault attaches to God, since this unequal creation is brought about in conformity with the virtues and vices of the creatures that are about to be born.”¹²⁶

(06) SSS 4/70 speaks about the Lord being dependant (स्वातन्त्र्यहीनः) and powerless. It can be compared with the statement of the Kāṭhōpaniṣad (2/2/7), “In accordance with their work and in conformity with their knowledge” (यथाकर्म यथाश्रुतम्).

(07) About the four means of proof (SSS 6/4-5) the SSS notes that the third i.e. the means of proof called Analogy is not accepted by some¹²⁷ i.e. the Vaiśeṣikas, just opposite to the Naiyāyikas.¹²⁸

(08) Under SSS 7/5,¹²⁹ 8/10, 8/35, 9/36, 12/7 and 12/11 he refers to the statement that the Self is to be seen (आत्मा ज्ञातव्यः) saying that it is in the context of the dialogue of Āruṇa (M. Rangacharya adds “i.e. in the Upaniṣads” P 31), but this well-known statement is found in the passage¹³⁰ of the बृहदारण्यक (2/4/5 & 4/5/6).¹³¹

(09) चोदनैकप्रमाणौ धर्माधर्मौ (SSS 8/5) & वाक्यं तच्चोदना वेदे (SSS 8/7) means duty or non-duty i.e. merit and demerit have Scriptural

¹²⁶ अतः सृज्यमानप्राणिधर्माधर्मपेक्षा विषमा सृष्टिरिति नायमीश्वरस्यापराधः ।

¹²⁷ चत्वार्यत्र प्रमाणानि नोपमानं तु कस्यचित् । (SSS 6/5ab)

¹²⁸ cf. Gagendragadkar A. B's Tarkasāgraha Notes on प्रमाणम् (३५), The third pramāṇa, which admitted by Nyāya and not by Vaiśeṣika, is *upamāna*., Dasgupta S. N's: A History of Indian Philosophy, P. 354.

¹²⁹ आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिताः ॥७/५॥

¹³⁰ I owe this reference to Prof. Dr. Vijay Pandya, Hon. Director, B.J. Institute of Indology, Ahmedabad.

¹³¹ आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥बृह० २/४/५॥

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injunction as their authoritative basis. The Scriptural injunction (चोदना) is explained as, “Piety is a matter the distinctive characteristic of instigation. The word instigation signifies one portion of the Veda which is of the form of injunction and it signifies the entire Veda, since the whole of the Veda expounds Piety.”¹³²

(10) The reference and the style of the diction in - a person characterized by a matted hair or by a shaven head or by locks of hair (जटी मुण्डी शिखी वापि - SSS 9/11) can be compared with that of the जटिलो मुण्डी लुञ्जितकेशः etc. (भजगोविन्दम्- ४).

(11) Under SSS 12/19 Ādi Śaṅkarācārya furnishes the simple and clear definition of Nescience (अविद्या) that “The Nescience in respect of the self is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the Vedānta.”¹³³

(12) The verse “He (i.e. a *Rājasa* person) always eats such food as is sweet and fresh. He has no liking for what is pungent and sour” (SSS 11/21)¹³⁴ - is a nice example of Ādi Śaṅkarācārya’s power of observation that can be well compared with the observation seen in the composition of the Carpaṭa-pañjarikāstotram that he composed it after seeing a boy cramming the rules of grammar.

¹³² चोदनालक्षणोऽर्थो धर्मः ॥ (जैमिनि सूत्र० १/१/२) ॥ चोदनापदस्य विधिरूपवेदैकदेशपरत्वादिति वाच्यम् । तत्रापि चोदनाशब्दस्य वेदमात्रपरत्वात् । वेदस्य सर्वस्य धर्मतात्पर्यवत्त्वेन धर्मप्रतिपादकत्वात् । (अर्थसंग्रह पेरा० ३, पृ. ३)

¹³³ वेदान्तोक्तात्मविज्ञानविपरीतमतिस्तु या ।
आत्मन्यविद्या सानादिः स्थूलसूक्ष्मात्मना स्थिता ॥१२/१९॥

¹³⁴ भुङ्क्तेऽतिमधुरं चार्द्रं भक्ष्यं कटुम्लनिस्पृहः ।
नात्युष्णभोजी पानीयमन्तरा प्रचुरं पिबन् ॥११/२१॥

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Phrases & Words

Moreover there are some phrases and words that have much similarity of diction and ideology of Ādi Śaṅkarācārya.

(01) The phrases कृतत्वतः (SSS 5/4) (because it is produced), जीवपरत्वतः (5/31) (in the form of the individual soul), सावयवत्वतः (6/9) (their beings made up of component parts), वाक्यस्यान्यपरत्वतः (12/9) (inasmuch as the sentence), भौतिकत्वतः (12/49) (made up of the material elements) etc., are in the sense of कृतत्वात्, etc. as it can be seen in जगत्स्वाज्ञानकार्यत्वतः (*Vivek.* 254),¹³⁵ विषयत्वतः (487) & मृषात्वतः (SVSS - 674)

(02) Under SSS 12/18 the indication of the विवर्तवादः in making (because the text is for the beginners) is easily seen in the usage of the word “illusory manifestation of the Brahman” (ब्रह्मविवर्तम्) where the term विवर्त is taken in the sense of illusory vision as per the latter elaboration in the definition – अतत्त्वतोऽन्यथाप्रथा विवर्त इत्युदीरितः ॥वे०सा० १३८॥.

(03) चत्वारिंशत् संस्काराः¹³⁶ (SSS 4/16) means 40 purificatory rites. The number of purificatory rites (संस्कारs) given by Gautama

¹³⁵ Vivekacūḍāmaṇi Ane Anya Prakaraṇagrantho, Ed. Patel Gautam, Sanskrit seva samiti, Ahmedabad, 2007.

¹³⁶ Cp. संस्कारो हि नाम कार्यान्तरयोग्यताकरणम् ।- रामानुज – in his श्रीभाष्यम् (Para 04).

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(VIII.14-24) are forty¹³⁷ and his time, according to Kane P. V.¹³⁸ is 600-300 BC.

(04) अन्यः सन्यासिनां मार्गः - (SSS 7/12) can be very well compared with Ādi Śaṅkarācārya's remark in the introduction of the Muṇḍakopaniṣad, "and by mentioning while begging for alms (1/2/11) and through the Yoga of monasticism." Though the Upaniṣad shows that the people in all stages of life have a right to knowledge as such, still the knowledge of Brahman, founded on monasticism only and "etc. and 3/2/6 thereof.¹³⁹

(05) The word प्रत्यवायः (SSS 7/13) is used in the sense of a sin, a harm, contrary effect, a sin of non-commitment, while M. Rangacharya translates it as "the harm of sinfulness," but Ādi Śaṅkarācārya comments it as "in undergoing a medical treatment adverse reactions" under Gītā 2/40 uses this word in the sense of harm or contrary effect.

(06) The word षडूर्मयः (SSS 12/27) & षडूर्मितः (SSS 12/71) means hunger and thirst, sorrow and delusion, old age and death. It is also

¹³⁷ There is a great divergence of views among the writers on Smṛtis as to the number of संस्कारs. Gautama (VIII. 14-24) speaks of forty संस्कारs and eight virtues of the soul, The forty संस्कारs are: गर्भाधान, पुंसवन, सीमन्तोन्नयन, जातकर्म, नामकरण, अन्नप्राशन, चौल, उपनयन (08 in all), the four (04) Vratas of the Vedas, स्नान (or समावर्तन) (01), विवाह (01), five (05) daily महायज्ञs (for deva, pitṛ, manuṣa, bhūta and brahma), seven (07) पाकयज्ञs (viz. अष्टका, पावर्ण-स्थालीपाक, श्राद्ध, श्रावणी, आग्रहायणी, चैत्री, आश्वयुजी), seven (07) हविर्यज्ञs (in which there is brunt offering but no soma) (viz. अमृताधेय, अग्निहोत्र, दर्शपूर्णमास, आग्रयण, चातुर्मास्य, निरूढपशुबन्ध, and सौत्रामणी), seven (07) Soma sacrifices (viz. अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, षोडशी, वाजपेय, अतिरात्र, आप्तोर्याम), (= total 40 in number). History of Dharmaśāstra: Vol. II, Part I, pp. 193-194.

¹³⁸ For details see, History of Dharmaśāstra, Vol. III, BORI, Poon, Chronological Table, P xvii.

¹³⁹ वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति ॥३/२/६॥

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incorporated in his Vivekacūḍāmaṇi (257)¹⁴⁰ and Vidyāraṇya's Śaṅkaradigvijaya (12/55) under the dialogue between Ādi Śaṅkarācārya and Prabhākara Bhaṭṭa's son (12/62) (later on Hastāmala-kācārya appointed as the ācārya Śringerīpīṭha, South).

(07) The word अविद्या (SSS 12/38) can be well compared with - अध्यारोपः¹⁴¹ “*Adhyāropa* is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.”¹⁴²

Ādi Śaṅkara in his Adhyāsabhāṣya in the Brahmasūtras employs the term *Adhyāsa* as a synonym of *Adhyāropa* and defines it as स्मृतिरूपः परत्र पूर्वदृष्टवभासः । The superimposition is nothing but the apparent recognition of something previously observed in some other thing. Again, अन्यत्रान्यधर्माध्यासः - It consists in the superimposition of the attributes of one thing on the other. यदध्यासस्तद्विवेकाग्रहनिबन्धनो भ्रमः - Wherever there is a superimposition on anything, there is in evidence only a confusion arising from the absence of description between them. यदध्यासस्तस्यैव विपरीतधर्मत्वकल्पनामाचाक्षते - The superimposition of anything on any other thing consists in fancying some opposite on that very basis. अध्यासो नाम अतस्मिन्स्तद्बुद्धिः - Superimposition means the cognition of something on some other thing. This idea can be concluded with the Vivekacūḍāmaṇi (140), “One who is overpowered by ignorance

¹⁴⁰ षड्भिरूर्मिभिर्योगि योगिहृद्भावितं न करणैर्विभावितम् ।

बुद्ध्यवेदनमवद्यभूति यद् ब्रह्म 'तत्त्वमसि' भावयात्वमन ॥

¹⁴¹ असर्पभूतायां रज्ज्वां सर्पारोपवत् वस्तुनि अवस्त्वारोपः ॥ वे०सा० ३२॥

¹⁴² The English translation of the terms and paragraphs of the Vedāntasāra is taken from the Vedāntasāra of Sadānanda translated by Swāmi Nikhilānanda, Advaita Ashram, Kolkata, 2002.

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mistakes a thing for what it is not. It is the absence of discrimination that causes one to mistake a snake for a rope.”¹⁴³

This shows how much sincerely and faithfully the followers like Sadānanda (1560 AD)¹⁴⁴ have followed Ādi Śaṅkarācārya.

- X - X - X - X -

¹⁴³ अतस्मिन्स्तदबुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्दे स्पुुरति भुजगे रज्जुधिषणा ॥

¹⁴⁴ For details see. Sarva-darśana-saṅgraha, Sharma Uma Sahankr ‘Rishi’ p. 822.