THE
TATTVATRAYA OF LOKĀCĀRYA
A TREATISE ON VIŚEŚĀDVAIṬA VEDĀNTA
THE
TATTVATRAYA OF LOKĀCĀRYA
A TREATISE ON VIŚIŚṬĀDVAITA VEDĀNTA

AN ENGLISH AND HINDI TRANSLATION

B. M. AWASTHI M.A., PH. D.
Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapitha, Delhi.

AND

C. K. DATTA M.A., PH. D.
Department of Philosophy, Daulat Ram College,
University of Delhi, Delhi.

SOLE DISTRIBUTOR
MUNSHIRAM MANOHARLAL
NEW DELHI
CONTENTS

FOREWORD

PREFACE

I. THE VISHISTADVAITA PHILOSOPHY

II. PROLOGUE

III. INTRODUCTION (पूर्वित्तम)

IV. TEXT AND TRANSLATION
   SOUL (CIIT)
   MATTER (ACIT)
   GOD (IŚVARA)

V. APPENDICES
   QUOTATIONS REFERRED IN FOOT-NOTE
   SANSKRIT INDEX
   ENGLISH INDEX

Page vii
x
xi
1
4
11
28
46
70
76
85
FOREWORD

The text of Tattvatraya was not available for a long time, though it is one of the good primers for the knowledge of the Viśiṣṭādvaīta philosophy. Dr. B. M. Awasthi and Dr. (Mrs.) C. K. Datta have done a good service to the students of this religio-philosophical system by bringing out a translated and adequately annotated edition of the Tattvatraya. As the text is concerned with enumeration of basic elements of the Viśiṣṭādvaīta philosophy, rarely entering into deep philosophical analysis and polemics, the learned translators could not get an opportunity of showing their philosophical understanding at its best. But it goes to the credit of these two scholars, that they have tried to present as faithfully as possible, the meaning and purport of the text and the philosophy it seeks to propound.

Philosophical scholarship in India is at a cross-road. Our scholars who receive their education in universities are by and large attracted to philosophy as it has grown in the West. They develop a tendency to look at the philosophy developed in India with contempt. The reason for this is two-fold. First, these scholars have little knowledge of Sanskrit and there are no good philosophical translations of old texts available either in English or in Indian languages. So called translations of old texts are done by orientalists who have translated letters rather than spirit of ancient philosophy. As a result these translations are obscure, unintelligible to modern mind and present dull reading. No student of philosophy, if he is not approaching philosophy as a part of his orientalists’ discipline, can derive any benefit and interest in Indian philosophy by reading these translations. Secondly, whatever of Indian philosophy is taught in our universities it is done through such books as are modelled on Madhava’s Sarva-darseṇa-saṅgrahā. These are regarded standard reference books, first, because no other books have been written, and secondly, because their authors have been important men in the
The chief defect of these books has been their treatment of Indian philosophy not from the point of view of development of concepts and ideas but from the point of view of "schools". They have assumed as if the Nyāya philosophy has developed in isolation from the rest of philosophical movement and so on. Treating philosophical development in India as leading to the Advaita Vedānta after the Sarva-darsāna-samgraha has also been another major factor in making Indian philosophy unpopular. Thus, a modern student trained in the Western philosophical tradition finds in Indian philosophy of the kind taught in our universities much that he is conditioned to regard as unphilosophical. An orientalist student, who receives his training in Sanskrit, on the other hand, lacking in conceptual tools required for philosophical pursuit, is incapable of appreciating and evaluating what is philosophically significant in our tradition. Therefore, our present-day educational system cannot produce "Indian Philosophers" who would be expected to carry forward indigenous philosophical system; in other words most of the philosophers of India today "do philosophy" outside an Indian cultural milieu which is an indispensable factor for philosophical growth.

Those Indian philosophers who have taken pride in specializing in Western philosophy have at least one serious disadvantage and one special advantage. Their disadvantage is that they are not brought up in the western tradition and their concepts, in cores, are still non-western. They cannot therefore be acknowledged as interpreters of the western tradition which task philosophy seeks to perform. But they have an advantage; they have that philosophical tool which they can apply to any given matter. If the tradition of Indian philosophical thinking is correctly presented to them, they can, with the philosophical tool available to them do the required philosophical analysis. However, it must be acknowledged that sometimes western tools may become inadequate or ineffective when applied to Indian philosophy, but such occasions are rare and a vigilant philosopher can, through insight, discover an Indian method of analysis or may modify his western tools to suit Indian conditions. But all this can happen only when the philosophical tradition is correctly presented to him. For this he has either to rely on orientalists of high calibre, saturated in the tradition, or he himself has to get the traditional training.

The present edition of the Tattvavāya aims at correctly presenting a philosophical tradition and in the introduction an attempt has also been made to present a rudimentary conceptual analysis. Such an attempt is laudable because I feel it a right step towards doing "Indian Philosophy". This has been made possible because of the cooperation of a traditional Sanskrit scholar, Dr. Awasthi, and a modern philosopher, Dr. (Mrs.) Datta. Such cooperative ventures alone can reestablish a living philosophical tradition in India.

R. C. PANDEYA
public and administration. The chief defect of these books has been their treatment of Indian philosophy not from the point of view of development of concepts and ideas but from the point of view of "schools". They have assumed as if the Nyāya philosophy has developed in isolation from the rest of philosophical movement and so on. Treating philosophical development in India as leading to the Advaita Vedānta after the Sarva-darsāna-saṃgraha has also been another major factor in making Indian philosophy unpopular. Thus, a modern student trained in the Western philosophical tradition finds in Indian philosophy of the kind taught in our universities much that he is conditioned to regard as unphilosophical. An orientalist student, who receives his training in Sanskrit, on the other hand, lacking in conceptual tools required for philosophical pursuit, is incapable of appreciating and evaluating what is philosophically significant in our tradition. Therefore, our present-day educational system cannot produce "Indian Philosophers" who would be expected to carry forward indigenous philosophical system; in other words most of the philosophers of India today "do philosophy" outside an Indian cultural milieu which is an indispensable factor for philosophical growth.

Those Indian philosophers who have taken pride in specializing in Western philosophy have at least one serious disadvantage and one special advantage. Their disadvantage is that they are not brought up in the Western tradition and their concepts, in cores, are still non-Western. They cannot therefore be acknowledged as interpreters of the Western tradition which task philosophy seeks to perform. But they have an advantage; they have that philosophical tool which they can apply to any given matter. If the tradition of Indian philosophical thinking is correctly presented to them, they can, with the philosophical tool available to them do the required philosophical analysis. However, it must be acknowledged that sometimes Western tools may become inadequate or ineffective when applied to Indian philosophy, but such occasions are rare and a vigilant philosopher can, through insight, discover an Indian method of analysis or may modify his Western tools to suit Indian conditions. But all this can happen only when the philosophical tradition is correctly presented to him. For this he has either to rely on orientalists of high calibre, saturated in the tradition, or he himself has to get the traditional training.

The present edition of the Tattvātāya aims at correctly presenting a philosophical tradition and in the introduction an attempt has also been made to present a rudimentary conceptual analysis. Such an attempt is laudable because I feel it a right step towards doing "Indian Philosophy". This has been made possible because of the cooperation of a traditional Sanskrit scholar, Dr. Awasthi, and a modern philosopher, Dr. (Mrs.) Datta. Such cooperative ventures alone can reestablish a living philosophical tradition in India.

R. C. PANDEYA
THE VIŚIṢṬĀDVAITA PHILOSOPHY

The Tattvatraya of Pillai Lokācārya is a short but lucid and popular manual of the Tengalai branch of the Viśiṣṭādvaita school of Vedānta, purporting to present a philosophico-theological exposition of the basic tenets of the school as they are developed in the post-Rāmānuja period under the influence of the teachings of the Pāṇḍera school and the Ālvār saints.

Ever since the dawn of thought, the Indian mind is distinguished for its spiritualistic metaphysical reflections, the culmination of which is regarded to have reached in the Vedānta system. The system of Vedānta as contained in the Upaniṣads, the Bhagavadgītā and the Brahma Śūtras which three together technically known as 'prasthānātraya', teaching the same truth respectively in mystical, moral and metaphysical forms, constitute its foundation as well as supreme authority.

The Upaniṣads are the pioneer works of the Vedānta. Since they seem to teach apparently contradictory doctrines, a need was felt to attempt to systematise their teachings, as a result of which the Brahma Śūtras and the Gītā came into existence. But the ambiguity which prevailed in the Upaniṣads and which necessitated the composition of the Brahma Śūtras and the Gītā was also found to prevail in the latter. Consequently all the subsequent Vedāntic Ācāryas were obliged to write commentaries on the prasthānātraya specially on the Brahma Śūtras which was regarded as the most systematic exposition of the Vedāntic thought. The chief commentators, whose works are known to us, are Śaṅkara, Bhāskara, Rāmānuja, Nimbārka, Madhva, Vallabha, Śrī Kanṭha and Baladeva. All these Ācāryas attempt to expound the śūtras in a coherent and systematic way claiming to satisfy the triple tests of scriptural support (śruti), logicality (yukti) and experiential certainty (anubhava). Starting with different philosophical standpoints all of them treat the śūtras differently so much so that no two commentators agree with each other. Each of them professes that he alone has arrived at the true and genuine meaning of the śūtras.

B. M. AWASTHI
C.K. DATTA
PREFACE

The Tattvratraya of Lokācārya is an exposition of the three fundamental principles of Cit, Acit and Iśvara, after the system of Rāmānujačārya as propounded in his Šrībhāṣya, the well-known commentary on the Vedānta-Sūtras of Bādarāyaṇa. The book comprises of clear and concise propositions expressing the views about the three fundamental principles. Though a small book, it has a distinctive completeness in itself.

Polemies abound in the book showing the distinction of Viśiṣṭādvaita tenets from those of other systems, such as the Advaita Vedānta, Sāṅkhya, Jainism etc. Some references to the text are given in the foot-notes, wherever necessary, for its elucidation and proper understanding.

We have tried to follow the original faithfully with the hope that it will be of use to those who are interested in understanding the system of thought of Rāmānujačārya and its later developments carried on by his followers. In spite of our best care, faults might have crept in inadvertently, and we shall be glad to accept the responsibility and to rectify the same if our attention is drawn to them.

We wish to express our gratitude to Dr. R.C. Pandeya, Professor and Head of the Department of Buddhist Studies, University of Delhi, who has very kindly gone through the manuscript, given valuable suggestions and written a foreword to this book. Besides, our grateful thanks are for Dr. S.R. Bhatt, Reader in Philosophy, University of Delhi, for writing an essay on ‘The Viśiṣṭādvaita Philosophy.’ We also thank Indu Prakashan, for the publication, and the Anand Printing Press, for the printing of this book.

B. M. AWASTHI
C.K. DATTA

THE VIŚIṢṬĀDVAITA PHILOSOPHY

The Tattvratraya of Pillai Lokācārya is a short but lucid and popular manual of the Tengalai branch of the Viśiṣṭādvaita school of Vedānta, purporting to present a philosophico-theological exposition of the basic tenets of the school as they are developed in the post-Rāmānuja period under the influence of the teachings of the Pāṇḍarātra school and the Ālivār saints.

Ever since the dawn of thought, the Indian mind is distinguished for its spiritualistic metaphysical reflections, the culmination of which is regarded to have reached in the Vedānta system. The system of Vedānta as contained in the Upaniṣads, the Bhagavadgītā and the Brahma Sūtras which three together technically known as ‘prasthānatraya’, teaching the same truth respectively in mystical, moral and metaphysical forms, constitute its foundation as well as supreme authority.

The Upaniṣads are the pioneer works of the Vedānta. Since they seem to teach apparently contradictory doctrines, a need was felt to attempt to systematise their teachings, as a result of which the Brahma Sūtras and the Gītā came into existence. But the ambiguity which prevailed in the Upaniṣads and which necessitated the composition of the Brahma Sūtras and the Gītā was also found to prevail in the latter. Consequently all the subsequent Vedāntic Ācāryas were obliged to write commentaries on the prasthānatraya specially on the Brahma Sūtras which was regarded as the most systematic exposition of the Vedāntic thought. The chief commentators, whose works are known to us, are Śaṅkara, Bhāskara, Rāmānuja, Nimbārka, Madhva, Vallabha, Śrī Kanṭha and Baladeva. All these Ācāryas attempt to expound the sūtras in a coherent and systematic way claiming to satisfy the triple tests of scriptural support (śruti), logicality (yukti) and experiential certainty (anubhava). Starting with different philosophical standpoints all of them treat the sūtras differently so much so that no two commentators agree with each other. Each of them professes that he alone has arrived at the true and genuine meaning of the sūtras.
Among these commentators Śaṅkara’s Advaita and Rāmānuja’s Viśiṣṭādvaita are the most popular and ingenious expositions. Śaṅkara has evolved one of the most compact and finished systems of thought that has come out of human brain. But Rāmānuja’s panentheistic interpretation of the Vedānta offers a bold and in no way less important contrast to the absolutistic position of Śaṅkara. There are differences of opinion among the scholars as to who is nearer to the true spirits of the triple texts, yet it remains indisputable that Rāmānuja’s system is an equally significant expression of the Vedāntic thought.

The system of philosophy associated with the name of Rāmānuja is known as Viśiṣṭādvaita. Though this word does not occur in his works, yet it truly represents the central panentheistic or organicistic idea of his system. He has not developed any new system of thought, nor does he claim originality. He accepts the authority of an ancient and weighty Vedāntic tradition established by Viśiṣṭādvaitic precursors like Bodhāyana, and developed by the pūrva-cāryas, like Īśa, Drāmiḍa, Guhadeva, Kapardin, Bhāruci and others. His genius lies in the systematic and masterly presentation of the Viśiṣṭādvaita, and thereby contorting the Advaita at a highly needed time. He does so by emphasizing the spiritual experience without ignoring the critical requirements of philosophy. He provides the grace of God with a convincing philosophy and philosophy with a sublime love of God. The ideas of grace of God and the doctrine of devotion adumbrated in the Vedas and developed in the Upaniṣads and the Gitā blossom forth fully in Rāmānuja.

From the material available to us it seems that Yāmuna was the first thinker of the Viśiṣṭādvaita school who sought to controvert the advaitic view by dialectical method. In his Siddhi-traya, which is devoted to a comparative and critical discussion of the individual self and Supreme self from different standpoints, he subjects to a critical examination the advaitic theory of the self as pure consciousness as set forth in the Īśa-siddhi of Viṁukttātman. He also repudiates other advaitic doctrines like unity of consciousness, illusoriness of the universe, the concept of avidyā and the like. After Yāmuna Rāmānuja carried forward this task with greater fervour as māyāvāda had become more pronounced in his time.

The chief aim of Rāmānuja is to controvert the doctrines of the Advaita school, with a view to establishing the teachings of the Viśiṣṭādvaita school on a sound logical and textual basis. His attack is directed mainly against the central doctrine of the Advaita that Brahman which is attributeless pure consciousness devoid of all determinations, constitutes the sole reality and the manifoldness of the world and everything other than Brahman are not real. The doctrine of māyā which is unique to the Advaita school suffers from the heavy brunt of his attack.

The first work written by Rāmānuja is the Vedārtha Saṅgraha where he reinterprets the principle Upaniṣadic texts which according to the Advaita, lend themselves to advaitic interpretation. He establishes unsoundness of their alleged advaitic leaning and expounds them in accordance with the teachings of Viśiṣṭādvaita. Then he writes his magnum-opus, the Śri Bhāṣya, a commentary on the Brahma Sūtras. After this he composes two epitomes of the Śri Bhāṣya, the Vedānta Sūra, a short and simple gloss, and the Vedānta Dīpa, a work on the same model but fuller in discussion and more exhaustive in exposition. Lastly he writes a commentary on the Gitā, which is a work of great merit and a result of considerable thought.

Apart from the above works, two other works, viz., Gadyatrayam and Nitya-granthis are also ascribed to him but the authenticity of this ascription is quite doubtful. They vary from his other works in style as well as in subject matter. The Nitya-grantha which deals with the routine of a devotee contains no philosophy. The Gadya-trayam described as ‘exercises in bhakti’ seems to be an imitation by some later hand of Rāmānuja’s introduction to the Gitā Bhāṣya.

The main contribution of Rāmānuja lies in the clear and systematic presentation of the views of his Viśiṣṭādvaitic precursors to whom he expresses his indebtedness and in whom there is an attempt to synthesise the Absolute of philosophy with the God of religion by emphasising the religious experiences without ignoring the critical requirements of philosophy.

The chief sources of Rāmānuja’s philosophy are the prasthānātraya. He also makes an unsparing use of corroborative evidences
Among these commentators Śaṅkara’s Advaita and Rāmānuja’s Viśiṣṭādvaita are the most popular and ingenious expositions. Śaṅkara has evolved one of the most compact and finished systems of thought that has come out of human brain. But Rāmānuja’s panentheistic interpretation of the Vedānta offers a bold and in no way less important contrast to the absolutistic position of Śaṅkara. There are differences of opinion among the scholars as to who is nearer to the true spirits of the triple texts, yet it remains indisputable that Rāmānuja’s system is an equally significant expression of the Vedāntic thought.

The system of philosophy associated with the name of Rāmānuja is known as Viśiṣṭādvaita. Though this word does not occur in his works, yet it truly represents the central panentheistic or organicistic idea of his system. He has not developed any new system of thought, nor does he claim originality. He accepts the authority of an ancient and weighty Vedāntic tradition established by Viśiṣṭādvaitic precursors like Bodhāyana, and developed by the pūrva-cāryas, like Śaṅkara, Dārāma, Guhādeva, Kapardin, Bhāruci and others. His genius lies in the systematic and masterly presentation of the Viśiṣṭādvaita, and thereby controverting the Advaita at a highly needed time. He does so by emphasising the spiritual experience without negating the critical requirements of philosophy. He provides the grace of God with a convincing philosophy and philosophy with a sublime love of God. The ideas of grace of God and the doctrine of devotion adumbrated in the Vedas and developed in the Upaniṣads and the Gītā blossom forth fully in Rāmānuja.

From the material available to us it seems that Yamuna was the first thinker of the Viśiṣṭādvaita school who sought to controvert the advaitic view by dialectical method. In his Siddhi-traya, which is devoted to a comparative and critical discussion of the individual self and Supreme self from different standpoints, he subjects to a critical examination the advaitic theory of the self as pure consciousness as set forth in the Iṣṭa-siddhi of Vimuktātman. He also repudiates other advaitic doctrines like unity of consciousness, illusoriness of the universe, the concept of avidyā and the like. After Yamuna Rāmānuja carried forward this task with greater fervour as māyāvāda had become more pronounced in his time.

The chief aim of Rāmānuja is to controvert the doctrines of the Advaita school, with a view to establishing the teachings of the Viśiṣṭādvaita school on a sound logical and textual basis. His attack is directed mainly against the central doctrine of the Advaita that Brahman which is attributeless pure consciousness devoid of all determinations, constitutes the sole reality and the manifoldness of the world and everything other than Brahman are not real. The doctrine of māyā which is unique to the Advaita school suffers from the heavy brunt of his attack.

The first work written by Rāmānuja is the Vedārtha Saṅgraha where he reinterprets the principle Upaniṣadic texts which according to the Advaita, lend themselves to advaitic interpretation. He establishes unsoundness of their alleged advaitic leaning and expounds them in accordance with the teachings of Viśiṣṭādvaita. Then he writes his magnum-opus, the Śrī Bhāṣya, a commentary on the Brahma Sūtras. After this he composes two epitomes of the Śrī Bhāṣya, the Vedānta Sāra, a short and simple gloss, and the Vedānta Dīpa, a work on the same model but fuller in discussion and more exhaustive in exposition. Lastly he writes a commentary on the Gitā, which is a work of great merit and a result of considerable thought.

Apart from the above works, two other works, viz., Gadya-trayam and Nitya-granthas are also ascribed to him but the authenticity of this ascription is quite doubtful. They vary from his other works in style as well as in subject matter. The Nitya-grantha which deals with the routine of a devotee contains no philosophy. The Gadya-trayam described as ‘exercises in bhakti’ seems to be an imitation by some later hand of Rāmānuja’s introduction to the Gitā Bhāṣya.

The main contribution of Rāmānuja lies in the clear and systematic presentation of the views of his Viśiṣṭādvaitic precursors to whom he expresses his indebtedness and in whom there is an attempt to synthesise the Absolute of philosophy with the God of religion by emphasising the religious experiences without ignoring the critical requirements of philosophy.

The chief sources of Rāmānuja’s philosophy are the prāthāna-traya. He also makes an unsparing use of corroborative evidences
from the epics, Purāṇas, Dharmasāstras, Brāhmaṇas and Āraṇyakas. Some scholars allege that he has fabricated scriptural evidence, that is to say, made room within Vedānta for a great many Śrutis and Smṛtis that Śaṅkara either ignored or relegated to the rank of relative truth. Those who pass such criticism take Śaṅkara’s selection, interpretation and treatment of the scriptures as normative. It is well to remember in this connection that the school which Rāmānuja professes to follow has a venerable ancestry commencing even before the times of the author of the Sūtras. In the Upaniṣads we find distinctly theistic and devotional tendencies gradually developing. The Brāhma Sūtras furnish us with indications of the existence of essentially different vedāntic traditions. Here we find divergent doctrines of teachers like Ātreyya, Āśmarathya, Andulomi, Kāśinajini, Kāsakṣetra, Jaimini, Bādari etc. being quoted by Bādarāyaṇa himself. An analysis of the sūtras like I. 4. 20-22, III. 4. 7-14, IV. 4. 5-7 etc. where views of these teachers are recorded and contrasted, clearly indicates that even before Bādarāyaṇa composed the sūtras there were different views about the teachings of the Upaniṣads and that the theistic view was one of them. In the Śaṅkara Bhāṣya also we meet with indications pointing to the existence of divergent Vedāntic traditions. In 1.3.15 having explained his position with regard to the ontological status of the individual self, Śaṅkara writes, ‘Apare tu vādīnaḥ pāramārthikameva jivārpa- miti manyante asmadiyā ca ketc’ (other thinkers, again, some of them belonging to us as well, regard the individual soul as ultimately real). The term ‘asmadiyā’ refers to vedāntic thinkers and this clearly indicates that Śaṅkara was willing to call them vedāntic. Yāmuna, the author of Siddhi-traya and Gitārtha Śaṅkraghāra mentions a series of authors who preceded him and composed works explanatory of the sūtras. They are also referred to by Rāmānuja in his Śri Bhāṣya and Vedārtha Śaṅkraghāra, and quotations from the writings of some of them are not infrequent in these works. Thus it becomes quite evident that Rāmānuja’s interpretation of the sūtras had authoritative representations within the vedāntic circle already at a period anterior to that of Bādarāyaṇa and Śaṅkara.

In the post-Rāmānuja Viśiṣṭādvaita we find the emergence of two distinct camps based mainly on the different interpretations of the nature of prapti. The Vadagalai or the northern school is led by Vedānta Deśika or Venkatanātha and the Tengalai or the southern school is led by Pillai Lokācārya and later on by Somya Jāmāṭ Muni. The Tengalais regard ‘Tamil Prabandham’ as canonical and are indifferent to sanskrit tradition. The Vadagalais accept the two as equally authoritative. The Vadagalais emphasize human initiative and effort as an essential prerequisite of receiving the grace of God. The grace of God is only an alternate means to be resorted to only by those who find it difficult to follow the path of karma, jhāna and bhakti. The Tengalais, on the other, regard prapti not as a yoga or human endeavour, but as a work completely to be done by God only. They further hold that it is the only means to attain salvation. The characteristic difference between the two schools is indicated by their nicknames. The northern is called the ‘Monkey school’ (Markata Nyāya) because it teaches that the soul must cooperate with the Deity in attaining salvation, as the young monkey clings to its mother who carries it to safety. The southern school is called the ‘Cat school’ (Mārjāra Nyāya) because it teaches that the soul needs nothing for salvation beyond passively submitting to the Deity as the kitten remains passive while its mother carries it about in its mouth. Both the schools try to read their respective views in the works of Rāmānuja but there is no basis for their doing so, as Rāmānuja has not at all taught the doctrine of prapti.

The epistemology of Rāmānuja forms the basis of his metaphysics. He accepts three sources of knowledge, viz. perception, inference and scriptural testimony. Perception and inference are competent to deal with empirical matters only and it is the scripture alone which has absolute monopoly and ultimate say in transcendentinal matters. This does not mean he rejects argumentation in philosophy but only assigns it a place subservient to scriptural authority. According to him discrimination being a precondition all knowledge is determinate and relational expressing a subject-object relationship. There can be no apprehension without characterisation and the nirvikalpa stage in perception is not an attributeless pure apprehension. The difference between the nirvikalpa and savikalpa is not that of kind but that of degree in so far as the latter is more determined than the
THE VIŚIŚṬĀDVAITA PHILOSOPHY

The nature of prapatti. The Vadagalai or the northern school is led by Vedānta Deśika or Venkatanātha and the Tengalai or the southern school is led by Pillai Lokācārya and later on by Soma Jāmāṭ Muni. The Tengalais regard ‘Tamil Prabandham’ as canonical and are indifferent to sanskrit tradition. The Vadagalais accept the two as equally authoritative. The Vadagalais emphasise human initiative and effort as an essential prequisite of receiving the grace of God. The grace of God is only an alternate means to be resorted to only by those who find it difficult to follow the path of karma, jhāna and bhakti. The Tengalais, on the other, regard prapatti not as a yoga or human endeavour, but as a work completely to be done by God only. They further hold that it is the only means to attain salvation. The characteristic difference between the two schools is indicated by their nicknames. The northern is called the ‘Monkey school’ (Markata Nyāya) because it teaches that the soul must cooperate with the Deity in attaining salvation, as the young monkey clings to its mother who carries it to safety. The southern school is called the ‘Cat school’ (Marjara Nyāya) because it teaches that the soul needs nothing for salvation beyond passively submitting to the Deity as the kitten remains passive while its mother carries it about in its mouth. Both the schools try to read their respective views in the works of Rāmānuja but there is no basis for their doing so, as Rāmānuja has not at all taught the doctrine of prapatti.

The epistemology of Rāmānuja forms the basis of his metaphysics. He accepts three sources of knowledge, viz. perception, inference and scriptural testimony. Perception and inference are competent to deal with empirical matters only and it is the scripture alone which has absolute monopoly and ultimate say in transcendental matters. This does not mean he rejects argumentation in philosophy but only assigns it a place subservient to scriptural authority. According to him discrimination being a precondition all knowledge is determinate and relational expressing a subject-object relationship. There can be no apprehension without characterisation and the nirvikalpa stage in perception is not an attributeless pure apprehension. The difference between the nirvikalpa and savikalpa is not that of kind but that of degree in so far as the latter is more determined than the
former. Neither perception or inference nor scriptures give us any knowledge which is indetermined.

Rāmānuja maintains that bare identity is as non-existent as hare's horn. Every judgment is an affirmation of reality and not mere apprehension of identity devoid of content. Though every judgment affirms identity there is an equally important factor viz., difference. Thought qualifies reality and presupposes distinction between subject and object which are integrally united and not isolated bits.

Rāmānuja further holds that no cognition is false or illusory. He advocates satkhyātivāda according to which all cognitions are true. That which is called illusory is so only because it does not serve our practical purposes.

The epistemology in Rāmānuja provides a basis to ontology. According to him, Brahman, the Ultimate Reality, is not attributeless pure thought, indeterminate and bare identity devoid of contents. Determination for him is not negation, nor is predication a perversion. They in fact enrich the reality. He firmly maintains that there can be no unity without differentiation and no differentiation without a unity. Qualities do not hang in vacuo but inhere in a substance. In the ultimate reality therefore, we have determinations, limitations and differences which are in it but not of it. They are not left unorganised but are coordinated, since they are contained and accommodated in one unifying principle. These contents which are accommodated in it are all real, permanent, inseparable and substantial modes technically known as prakāras, and the ultimate reality is known as prakārī. The relation between the two is known as aprthaksiddha which is internal and inseparable relation. According to this theory all animate beings (cit) and inanimate things (acit) are inseparable modes or bodies of god who is their soul and is therefore called cicadaviṣṭeṣevarah. All entities of the world are directed and sustained by Him and exist entirely for Him. All things are eventually His forms and all names ultimately refer to Him. Accordingly every word becomes a symbol of God and no word ceases to signify after expressing its usual meaning, but extends its significance till it reaches the Supreme. In fact it is only the matter which is the essential significance of a word.

Thus God is one all-embracing absolute Reality endowed with all imaginable auspicious and excellent attributes, infinite in number to the highest degree, which are unsurpassable. He is of the nature of consciousness and bliss, all-powerful, all-knowing and all-comprehending, kind and compassionate and the inner ruler of all things and beings. He is defined as the Real of reals. He is the one that pervades the many but does not pass over into the many. He is the absolute that includes souls and matter and yet exceeds their contents and value. The finite is rooted in the Infinite, is sustained by His will and serves His redemptive end. He is the metaphysical, ethical, religious and aesthetic highest and still further, He is the inner soul, the life of all things and beings.

The cosmology in Rāmānuja's philosophy follows from the ontological view of Brahman as the soul of all things and beings by a suitable application of Satkhyāvāda and Brahma-sakti Parināmavāda. Brahman, one without a second, undifferentiated in the beginning gets differentiated into the world of names and forms by a process of self-manifestation. Brahman exists in two distinct stages, the pre-creational (kāraṇāvasthā) when all multiplicity is in Him in a dormant form and the creative (kāryāvasthā) when the multiplicity gets explicit. The pre-creational stage is a real possibility in which souls and matter are pre-existent in a subtle but indistinguishable way. In creation the potential becomes actual. In both the stages Brahman exists with matter and souls as His modes. The three are distinguishable but not divisible, eternal but not external. Brahman enters into the world as the immanent cause but remains uncontaminated by the world-process and hence is transcendental as well. The process of nature is in the interest of the progress of the soul and both serve the inner purpose of Brahman. The entire cosmos is not a fragment of nescience but a living temple of God, an outcome of His lila.

The nature of Brahman, in Rāmānuja's Philosophy determines the nature and destiny of the individual self. He accepts a plurality of unborn, eternal and immutable selves which are unique entities, having knowledge as their essential attribute. The individual self is atomic but its consciousness is infinite and all-pervasive, though circumscribed by Karma in the embodied state. It is at once a sub-
former. Neither perception or inference nor scriptures give us any knowledge which is indetermed.

Ṛmāṇujā maintains that bare identity is as non-existent as hare's horn. Every judgment is an affirmation of reality and not mere apprehension of identity devoid of content. Though every judgment affirms identity there is an equally important factor viz., difference. Thought qualifies reality and presupposes distinction between subject and object which are integrally united and not isolated bits.

Ṛmāṇujā further holds that no cognition is false or illusory. He advocates satkhyaivādā according to which all cognitions are true. That which is called illusory is so only because it does not serve our practical purposes.

The epistemology in Ṛmāṇujā provides a basis to ontology. According to him, Brahman, the Ultimate Reality, is not attributeless pure thought, indeterminate and bare identity devoid of contents. Determination for him is not negation, nor is predication a perversion. They in fact enrich the reality. He firmly maintains that there can be no unity without differentiation and no differentiation without a unity. Qualities do not hang in vacuo but inhere in a substance. In the ultimate reality therefore, we have determinations, limitations and differences which are in it but not of it. They are not left unorganised but are coordinated, since they are contained and accommodated in one unifying principle. These contents which are accommodated in it are all real, permanent, inseparable and substantial modes technically known as prakārās, and the ultimate reality is known as prakārīn. The relation between the two is known as aprthaksiddha which is internal and inseparable relation. According to this theory all animate beings (cit) and inanimate things (acit) are inseparable modes or bodies of god who is their soul and is therefore called cidacdiviśiṣṭeivarā. All entities of the world are directed and sustained by Him and exist entirely for Him. All things are eventually His forms and all names ultimately refer to Him. Accordingly every word becomes a symbol of God and no word ceases to signify after expressing its usual meaning, but extends its significance till it reaches the Supreme. In fact it is only the atter which is the essential significance of a word.

Thus God is one all-embracing absolute Reality endowed with all imaginable auspicious and excellent attributes, infinite in number to the highest degree, which are unsurpassable. He is of the nature of consciousness and bliss, all-powerful, all-knowing and all-comprehending, kind and compassionate and the inner ruler of all things and beings. He is defined as the Real of reals. He is the one that pervades the many but does not pass over into the many. He is the absolute that includes souls and matter and yet exceeds their contents and value. The finite is rooted in the Infinite, is sustained by His will and serves His redemptive end. He is the metaphysical, ethical, religious and aesthetic highest and still further, He is the inner soul, the life of all things and beings.

The cosmology in Ṛmāṇujā's philosophy follows from the ontological view of Brahman as the soul of all things and beings by a suitable application of Satkāryavāda and Brahma-sakti Parināma-vāda. Brahman, one without a second, undifferentiated in the beginning gets differentiated into the world of names and forms by a process of self-manifestation. Brahman exists in two distinct stages, the pre-creational (kāraṇāvasthā) when all multiplicity is in Him in a dormant form and the creationsional (karyāvasthā) when the multiplicity gets explicit. The pre-creational stage is a real possibility in which souls and matter are pre-existent in a subtle but indistinguishable way. In creation the potential becomes actual. In both the stages Brahman exists with matter and souls as His modes. The three are distinguishable but not divisible, eternal but not external. Brahman enters into the world as the immanent cause but remains uncontaminated by the world-process and hence is transcendental as well. The process of nature is in the interest of the progress of the soul and both serve the inner purpose of Brahman. The entire cosmos is not a figment of nescience but a living temple of God, an outcome of His Ṭīlā.

The nature of Brahman, in Ṛmāṇujā's Philosophy determines the nature and destiny of the individual self. He accepts a plurality of unborn, eternal and immutable selves which are unique entities, having knowledge as their essential attribute. The individual self is atomic but its consciousness is infinite and all-pervasive, though circumscribed by Karma in the embodied state. It is at once a sub-
THE VIŚIŚTĀDVAITA PHILOSOPHY

to the grace of God. The fundamental tenet of this doctrine is, make every action, every feeling, and every thought an offering to God, for sacrifice alone is the law of spiritual progress. The devotee, then, perceives only God, thinks only of Him, and talks only about Him. He reaches his end and becomes self-satisfied, being consumed in all-embracing beneficent love of God and revels in the rapport of Divine bliss and glory.

The culminating point in Rāmānuja's philosophy is reached when we come to consider the nature of release which, for him is not quiet absorption or disappearance or even identity with Brahman. The highest satisfaction of religious feeling no doubt demands self-purification and self-surrender, but never complete self-annihilation or effacement. However higher a self may rise it will always have an unobliterated and inalienable individuality and also an almighty power to rever, worship and adore. Release is 'only a state of partial assimilation, a state of retaining individuality but eradicating the sense of separateness. It is an elevation of the self to God-like existence, a transcendence from human to divine.

This in nutshell is the sum and substance of Rāmānuja's teachings summarised in the Tattvaratya of Pīlai Lokācārya. The fundamental importance of this book lies in presenting the doctrines and teachings of Rāmānuja in a simple and lucid style giving them a tentalai version. In this respect it can fairly well be compared with another work called Yatindramata Dīpikā of Śrīnivāsācārya which expounds the same doctrines from a vadagalai angle.

S. R. BHATT
THE VIŚIŚṬĀDVAITA PHILOSOPHY

to the grace of God. The fundamental tenet of this doctrine is, make every action, every feeling, and every thought an offering to God, for sacrifice alone is the law of spiritual progress. The devotee, then, perceives only God, thinks only of Him, and talks only about Him. He reaches his end and becomes self-satisfied, being consumed in all-embracing beneficent love of God and revels in the rapport of Divine bliss and glory.

The culminating point in Rāmānuja’s philosophy is reached when we come to consider the nature of release which, for him, is not quiet absorption or disappearance or even identity with Brahman. The highest satisfaction of religious feeling no doubt demands self-purification and self-surrender, but never complete self-annihilation or effacement. However higher a self may rise it will always have an unobliterated and inalienable individuality and also an almighty power to revere, worship and adore. Release is only a state of partial assimilation, a state of retaining individuality but eradicating the sense of separateness. It is an elevation of the self to God-like existence, a transcendence from human to divine.

This in nutshell is the sum and substance of Rāmānuja’s teachings summarised in the Tattvātara of Pillai Lokācārya. The fundamental importance of this book lies in presenting the doctrines and teachings of Rāmānuja in a simple and lucid style giving them a tenganai version. In this respect it can fairly well be compared with another work called Yatindramata Dipika of Śrīnavāsa Ārya which expounds the same doctrines from a vadagalai angle.

S. R. BHATT
PROLOGUE

The Tattvātāya is a typical theistic exposition of the Śrīvaiṣṇava or the Vaiṣṇavaita school of philosophical thought. The founder of the Vaiṣṇavaita school is Rāmānujaśārya. Lokācārya, the author of the work, is his follower. He belongs to the 13th century. Varavara Muni (14th/15th century) has given an elucidatory and helpful commentary in Sanskrit on the Tattvātāya.

There are three chapters in this book. The first deals with the meaning and the nature of the soul (Cit), and knowledge and how these concepts in Vaiṣṇavaita school differ from those of other schools of thought, such as Advaita Vedānta, Śāmkhya and Jaina. In the second chapter the three kinds of non-sentient things (Acit), viz. Śuddha Satya, Misra Satva and Sattva Śunya, and how evolution takes place, are discussed. In the third chapter the essential nature of God, His auspicious qualities, His different forms and the intimate relationship between the devotee and God are discussed.

Vaiṣṇavaita school of thought expresses a religious reaction against the Advaita Vedānta or the non-dualism of Śākara. The ideology expressed in the Tattvātāya inspires devotion and is one of the finest examples of love and devotion between God and man. One becomes One with the Supreme by total submission to His will. The Lord Himself is also guided only by His Will.

Three factors of soul (Cit), matter (Acit), and God (Īśvara) are regarded as equally ultimate and real. The first two kinds of real, i.e. soul and matter are totally dependent upon the third kind of real, i.e. Īśvara. Īśvara is the supreme soul and also the soul of the souls, and the whole cosmos is His body. The relationship between soul and matter, and God is of the nature of relationship between the body and the soul. As the Viṣeṣaṇas or the subordinate qualities or the dependent elements cannot exist separately without
the whole of which they are the qualities. In the same way the first two kinds of real cannot exist independently of God or Isvara. The complete and the complex whole (including all) is a unity.

Ramanuja is a realist and his realistic position clarifies some difficulties contained in the monistic idealism of Sankara. Sankara leads us to believe in the complete identity of Atman and Brahman. But, Ramanuja upholds a distinction between the two, i.e. the devotee and the Isvara. The humble devotee thinks very high of his Lord and that is why he is led to devotion. He cannot conceive himself as identical with God. There is a distinction and a separation between the two. It is only this sense of separation which induces the devotee and urges him to seek the Lord and fully yield to Him for His graciousness.

In the Vaisistadvaita system, the world is real, and not Maya, as conceived by Sankara. The souls are also real. Their identity or unification with God is sought by an analysis of the Absolute i.e. Isvara, and how there is unity both between what is subject to change (matter) and what is without any change (Citt). There is a clear analysis of the relation between the body and the soul. The cosmos (matter) and the souls are the body of God, since they are both subservient to Him and Isvara has the privilege of governing them. The material changes occurring in God's body are teleological, i.e. the body is a means to the soul. Thus, the world, which is the body of God is an instrument of God. The self has no extension, but, being located in the heart it has a connection with the body. Due to this, sensations are felt in the different parts of the body. An entity is required to bridge the gap, i.e. the attributive intelligence (Dharma-bhuta-jhana) and this is capable of extension. There is a logical necessity to postulate such an entity, i.e. the attributive intelligence. From the theological point of view it proves the omniscience of God, showing that His attributive intelligence is pervasive over the whole of the cosmos. From the philosophical point of view it provides constancy to the spirit. The soul and God are similar intrinsically, but, the soul is God-like and remains dependent on God.

The causation theory of Sat-karyavada or Parinamavada is accepted by Ramanuja. The changes occur only in the attributes (Viseshanas) and the whole appears to be undergoing modifications. In fact the substance (Visesya) does not change. That substance is God. Thus, there is change neither in God nor in the soul, but, it is the attributive intelligence or the Dharma-bhuta-jhana which makes modifications possible. The matter changes. Isvara includes the entire universe—all its spiritual and material elements. Isvara is the cause and also the effect. In dissolution (Pralaya) the whole universe remains latent in Him. In evolution, or when the creation begins, the latent becomes manifest. The subtle souls become gross and with the aid of Dharma-bhuta-jhana enter into relation with physical bodies. Thus, God or Isvara, as the cause, includes within Himself all the things which are needed for creation. Thus, Isvara is the only cause of creation. The world evolves out of Isvara without the help of any other external factor.

Some concepts of the Sankhya system of thought are also used. Prakrti is given a theistic interpretation. The order of evolution of the entities is similar in both the systems. The entities evolved are also the same. Ramanuja's interpretation of Prakrti is theistic. It is completely under the control of Isvara. Besides, it is limited in one direction only, i.e. above. It is not separable from the Guṇas. The Guṇas do not constitute it, but, they are its characteristics. In Sankhya the three Guṇas constitute the Prakrti, which is infinite. Moreover, Purusa and the Prakṛti are always independent of each other. The Prakṛti evolves for the enjoyment (purposes) of Purusa, and that is why it is said to be teleological. In Vaisistadvaita Vedanta Prakrti is the body of God, and thus, there is absolute dependence of one factor upon the other.

Depending upon the revelation, Ramanuja with the aid of a realistic metaphysics created a system of theistic non-dualism. This non-dualism is vividly brought out in the Tattvatraya of Lokacarya.

* Substance: That which serves as the substratum of change.
the whole of which they are the qualities. In the same way the first two kinds of real cannot exist independently of God or Iśvara. The complete and the complex whole (including all) is a unity.

Rāmānuja is a realist and his realistic position clarifies some difficulties contained in the monistic idealism of Śaṅkara. Śaṅkara leads us to believe in the complete identity of Ātman and Brahman. But, Rāmānuja upholds a distinction between the two, i.e., the devotee and the Iśvara. The humble devotee thinks very high of his Lord and that is why he is led to devotion. He cannot conceive himself as identical with God. There is a distinction and a separation between the two. It is only this sense of separation which induces the devotee and urges him to seek the Lord and fully yield to Him for His graciousness.

In the Vaśisthādvaita system, the world is real, and not Māyā, as conceived by Śaṅkara. The souls are also real. Their identity or unification with God is sought by an analysis of the Absolute i.e. Iśvara, and how there is unity both between what is subject to change (matter) and what is without any change (Citr). There is a clear analysis of the relation between the body and the soul. The cosmos (matter) and the souls are the body of God, since they are both subservient to Him and Iśvara has the privilege of governing them. The material changes occurring in God’s body are teleological, i.e., the body is a means to the soul. Thus, the world, which is the body of God is an instrument of God. The self has no extension, but, being located in the heart it has a connection with the body. Due to this, sensations are felt in the different parts of the body. An entity is required to bridge the gap, i.e., the attributive intelligence (Dharma-bhūta-jñāna) and this is capable of extension. There is a logical necessity to postulate such an entity, i.e., the attributive intelligence. From the theological point of view it proves the omniscience of God, showing that His attributive intelligence is pervasive over the whole of the cosmos. From the philosophical point of view it provides constancy to the spirit. The soul and God are similar intrinsically, but, the soul is God-like and remains dependent on God.

The causation theory of Sat-kāryavāda or Purāṇāvāda is accepted by Rāmānuja. The changes occur only in the attributes (Viśeṣaṇas) and the whole appears to be undergoing modifications. In fact the substance (Viśeṣa) does not change. That substance* is God. Thus, there is change neither in God nor in the soul, but, it is the attributive intelligence or the Dharma-bhūta-jñāna which makes modifications possible. The matter changes, Iśvara includes the entire universe—all its spiritual and material elements. Iśvara is the cause and also the effect. In dissolution (Pralaya) the whole universe remains latent in Him. In evolution, or when the creation begins, the latent becomes manifest. The subtle souls become gross and with the aid of Dharma-bhūta-jñāna enter into relation with physical bodies. Thus, God or Iśvara, as the cause, includes within Himself all the things which are needed for creation. Thus, Iśvara is the only cause of creation. The world evolves out of Iśvara without the help of any other external factor.

Some concepts of the Sāṅkhya system of thought are also used. Prakṛti is given a theistic interpretation. The order of evolution of the entities is similar in both the systems. The entities evolved are also the same. Rāmānuja’s interpretation of Prakṛti is theistic. It is completely under the control of Iśvara. Besides, it is limited in one direction only, i.e., above. It is not separable from the Guṇas. The Guṇas do not constitute it, but, they are its characteristics. In Sāṅkhya the three Guṇas constitute the Prakṛti, which is infinite. Moreover, Purusa and the Prakṛti are always independent of each other. The Prakṛti evolves for the enjoyment (purposes) of Purusa, and that is why it is said to be teleological. In Vaśisthādvaita Vedānta Prakṛti is the body of God, and thus, there is absolute dependence of one factor upon the other.

Depending upon the revelation, Rāmānuja with the aid of a realistic metaphysics created a system of theistic non-dualism. This non-dualism is vividly brought out in the Tattvātraya of Lokācārya.

---

* Substance: That which serves as the substratum of change.
समस्त तत्वविद्या की परमपरा में भारतीय दर्शन का महत्वपूर्ण स्थान है, और भारतीय सिद्धांत में वेदांत सम्प्रदाय का ग्रहण होता है, जो इस सिद्धांत से संबंधित की है। ब्रह्मांद की उपस्थिति की जानकारी के लिए वेदांत दर्शन के लिए ब्रह्मांद के महत्वपूर्ण स्थान है, लेकिन भारतीय दर्शन का प्रारंभ होता है, जो भारतीय सिद्धांत में वेदांत सम्प्रदाय के संबंध में भी जीवित रहती है। वे वेदांत को जीतने का कारण समझते हैं, वेदांत की जीतने परमपरा का कारण समझते हैं।

वेदांत दर्शन का नाम लेने ही सामाप्तितों का प्रारंभ हुआ है, जो वेदांत दर्शन की तीन भाषाओं में विषय प्रतिष्ठी हैं—पूर्वोत्तर, विहिष्ठा तथा विवेकाद्धारि। इनमें पूर्वोत्तर के परम्परा के परम्परार्थि भाषार्थि साधारण, विवेकाद्धारि के परम्परा के परम्परार्थि भाषार्थि साधारण है।

विविधाद्धारि दर्शन का परम्परार्थि भाषार्थि रामाजुन संबंधित है। इनके विषयों में २५ विषय विषय प्रतिष्ठी है। इनमें भी धार्मिक गोपिनाथ ब्रह्मांतातित हैं जिस वकर्तार का धार्मिक प्रतिष्ठा है; रात्रि, रांगुन्य वा रांगुन्य, रात्रिकृति वा भार्त, वांटब्रह्मांताति वा गोपिनाथ तथा भारतीय विषय प्रतिष्ठा है। इनमें विवेकाद्धारि तथा वर्तमान वस्तुति विषय प्रतिष्ठा है। इस के विवेकाद्धारि भाषार्थि रामाजुन के भाषार्थि हैं।

विवेकाद्धारि के प्रमाण या लोकाकार के प्रमाण है। इसके लोकाकार के प्रमाण या लोकाकार के प्रमाण है। इसके लोकाकार के प्रमाण या लोकाकार के प्रमाण है। इसके लोकाकार के प्रमाण या लोकाकार के प्रमाण है।

विविधाद्धारि दर्शन का इतिहास विषयों के सुनार लोकाकार के प्रभुत तीन प्रमाण ही प्राप्त हो सकते हैं: (१) तत्वज्ञ (२) तत्वावधार (३) भी ववा भवन।

विविधाद्धारि दर्शन के इतिहासविदों के सुनार लोकाकार के प्रभुत तीन प्रमाण ही प्राप्त हो सकते हैं: (१) तत्वज्ञ (२) तत्वावधार (३) भी ववा भवन।

तत्वविद्या विविधाद्धारि (भी समस्ताक्षर या ववा) समस्ताक्षर का भीतर महत्वपूर्ण पूर्ण प्रभुत है, इसमें विगत विनिमाय एवं ईश्वर के ववा तथा उनके परम्परा समस्ताक्षर पर विषय करा दिया गया है। इस प्रकार विगत विनिमाय की दोषा उपलब्ध है। ईश्वर मुनि, जिन्हें सूक्ष्मज्ञान मुनि या रूप ज्ञाताज्ञ भी कहते हैं (कभी-४ हैं ईश्वर के साथ यथिन्द्र संघव, मनवल महाभुविनि वा चिन्तार नाम से भी स्वतंत्र किया जाता रहा है) देवाराज (प्रदेश) के ववा भी समस्ताक्षर के धर्म के इसके (ववा मुनि) के पुत्र है नन्दावधारि-बल्वल खिलवाड़ा था। जिसकी दोषा मुनि एवं पूर्ण प्रभुतकार है। उनकी शिक्षा तर्क करने ही का प्रभुत करते हैं, इसलिए इसमें इसके ववा विकास का तत्व करते हैं उनका प्रभुत विकास का पर्याप्त रूप करते हैं के तर्क का प्रभुत न लेकर लोकाकार के ववा भवन करता है।

तत्वविद्या चार प्रमाणों वाला प्रभुतसमाप्त भवन है। इसके प्रथम प्रमाण में न्यायार्थ चार देशविद्या बनते हुए उने ही सकल विकास का निर्माण किया गया है। इसके द्वितीय एवं तृतीय प्रमाण में वास्तव (ववा) के ववा जनन वालों के नामों के प्रभुत पर किया गया है। तृतीय प्रमाण में समस्त वास्तवों के मूल के रूप में ईश्वर को निर्माण करते हुए उनके प्रथम प्रभुत भवन में समस्त युग गया किया गया है। वास्तवों की सामान्य का उपयोग या ईश्वर के स्वरूप का भवन तथा ईश्वर के स्वरूप के निर्माण सम्बन्धित है। भवन के समस्त युग के साथ होता है, उनके समस्त ग्रहण को भवन चक्र करते हैं वर्तमान के प्रभुत भवन का समस्त युग समझते है। भवन के प्रभुत भवन पर वह तो होता है क्योंकि वह भवन के प्रभुत भवन का समस्त युग समझते है, उनके समस्त ग्रहण को भवन चक्र करते हैं। समस्त युग के प्रभुत भवन या प्रभुत प्रभुत का उपयोग समस्त युग के प्रभुत भवन का समस्त युग समझते है।
तत्त्वज्ञ विविधांकर (यही सम्प्रदाय या वैदिक) सम्प्रदाय का अभाव महत्व
पूर्ण गुण है, इसमें विषय, प्राचीन एवं ईश्वर के नाम तथा उनके परस्पर सम्बन्ध पर
विचार किया गया है। इस गुण पर वर्तमान समय का ठीक उल्लेख है। वर्तमान समय,
जिन्हें सत्यमात्र मुनि या रमण जामातु मुनि भी कहते हैं (कभी-कभी प्राकृति के
साथ मिलता-जुलता स्थिति, मनुष्य मण्डप मुनि या पौराणिक विषय से भी स्पष्ट किया जाता
रहता है) द्वरनाथ (या द्वरपाल) के पुत्र तथा निपुंस के लिये विवाद किया जा रहा
है। इसके (वर्तमान समय के) प्रति साधन-धारणकी शक्ति मुलिया और भी पूर्ण अभाव
पूर्ण गुण है। इसके वर्तमान समय के साथ विशेष निम्न प्रवाह, तत्त्व-विविध निवास
जीवन से भी स्पष्ट किया जाता है। इसमें उपर्युक्त विविधांकर का रूप करते हुए इस
terms and conditions. This is not an actual document and is generated for demonstration purposes only.

This document appears to be of Indian language, discussing various topics related to philosophical and religious discourses. The text seems to be an excerpt from the Brahma Sutras, providing insights into the nature of reality and divinity, emphasizing the importance of understanding the eternal and divine. The text touches upon various philosophical and religious viewpoints, possibly from the Vedic and Brahmanical traditions, illustrating the complexities and nuances of these ancient discourses.
का शरीर मूल यह जस्ता भी दो प्रकार का है—स्पून और सुधम। स्पून जस्ता ब्रह्मा का स्पून शरीर है तथा सुधम जस्ता उसका सुधम शरीर।

नामस्य के निविष्ट (विभाग) में रहित जगद्द, जिसमें प्रकृति तथा विनु (पुरुष) भी समिलते हैं, कार्यावस्था के सिद्धांत से यथायथ ब्रह्मा रूप के निविष्ट शरीर के सत्तारुप योग का यथायथ विविधता ब्रह्मांक है। इस प्रकार विनु, परिवार और इंद्र (आकाश) इन तीनों परमाणुओं के निविष्ट होने पर भी यह विभिन्न प्रकार के दृश्यों के कोई विवरण नहीं है। इसार रामानुज नहीं स्वीकार करते।

उपरुक्त तीन पदार्थों में से निविष्ट की जीवात्मा भी कहा जा सकता है। जीवात्मा संसार में प्रवाह है, तथा प्रत्येक संकुच विकास से रहित सीखा रहित एवं निम्नतम श्रावण के लिए। किन्तु यह द्वारक मामलों की एक प्रवासी से दिखाई देता है तथा कर्म के प्रमुख ही उसके जन्म में संप्रभु और विवाह हुआ करता है। यदि कोई भविष्य प्रत्येक के संसार के करण प्राप्त होने के कर्म के प्रमुख सुधम-कुल का न्योग करते हैं। उस प्रकार परमाणु दोनों के समानार्थी हैं, किन्तु जटाय मानवीय जीवन का परमाणु भी होता है, किंतु लोकार्थ में यह गंभीर स्वीकार करना महत्त्वपूर्ण है। जीव का परमाणु भी है। इस प्रकार परमाणु के संसार में रामानुज के प्रमुख प्रभाव विकास के मनोरंजन के मात्र—

बालप्रमाणदार्शन शास्त्र विद्या च।

भाषा जोको: सर्वाधिक: सर्वाधिकारक है।

को प्रमाण के रूप में उपस्थित करते हुए कहते हैं कि व्यक्ति के प्रभाव को बोध साना में मानना कि पुनः भाषा साना में मानना कि प्रभाव का परमाणु इंद्र है। इंद्र की शाष्ट्रान्व का उनके स्वभाव को भिन्न प्रकार जानकर वह उसे प्राप्त रूप में सकता है। रामानुज के ब्रह्मार्यु के संसार तथा विनीत है। यह प्रश्न रा श्री जीत है। यह समाप्त जीवां का भोग है। समाप्त संसार इसी प्रकार तथा विनीत है।

तत्सानुसार अनेक नेत्र वेदांक्त द्वारा प्रभाव विनीत प्रकार में सुधम द्वारा प्रकार का है—प्रभाव तथा काल। यह जड़ द्वारा ही विविध ज्ञानविद्या को प्राप्त करता है। तथा ग्राम और तरसुत नुकूल से सुधम प्रकृति इसी प्रकार मूल प्रकृति है तथा महत्वपूर्ण, रविवार पालक्षनाम १२ इंद्रियों और ५ स्पून मूल के विवाह है। स्पून-मूलों का ग्रहण यह सत्ता गूढ़ प्रस्तुत है।

इंद्र का दृश्य में स्वीकृत संसार तथा है। इसे निविष्ट विविधता भी कहते हैं।

यह निम्नुक्तवशील एवं प्रकाश स्वभाव है। समाप्त भोग (सर्वाधिक) एवं भोग (जीवां)
सामान्य ज्ञान के द्वारा प्रभाव है, उसके अंतर्गत (अंतर्गत के द्वारा से दूर-कार) भी निर्देश हो सकता है, किन्तु उसके एकमात्र एवं सरलतम उपयोग प्रतिभा (वर्तवालर) है, जब इस सम्पदा को मानता है। प्रतिभा को शक्ति की तरह कहते हैं—प्रभाव का तरूण। प्रभावित प्रतिभा है। इस समय विशेषता को विशेषता के से पात्र एवं विशेषता के से समान व्यक्ति को लाभ करते हैं। इसके बाद भी भाषा में उसकी उपयोग का जरूरत है। प्रभावित प्रतिभा में उसके ही सहभागितक एवं सहयोग के लिए स्मृति के स्मृति के लिए प्रभाव का विशेषता देखें जब तक नहीं होता है। इतिहास प्रभावित प्रतिभा की प्रतीक्षा उपक्रम है, प्रति प्रभाव की प्रतीक्षा उपक्रम है।

लोकायथा का तूलना भव्य धीरजनुमीशर ॥४॥ नुकसानों से मुक्त प्रभाव है। वे बाह्य प्रभाव दर्शनों में प्रभुरुप की धरोहर प्रकार के मुक्त कहते हैं। लोकायथा के भाषा प्रायोगिक में भी इसी प्रकार का गतिविधि है। इस समय प्रतिभा का विकार, पुरुष के प्रतिभा का शरीर है। धीरज्जुनुमी धीरज के प्रभाव प्रतिभा का धीरज, पुरुष के प्रभाव प्रतिभा का पुरुष है। शरीर धीरज के प्रतिभा का धीरज है। रस्म स्थान (उपनिवेश) में प्रभुरुप का धीरजों या प्रभुरुप का धीरजों का प्रभाव प्रतिभा का धीरज है। इस प्रकार प्रभावक धीरज के प्रभाव प्रतिभा का पुरुष स्थान एवं पुरुष स्थान का पुरुष करते हैं। इस समय प्रति प्रभाव के प्रभाव प्रति प्रभाव का पुरुष स्थान एवं पुरुष स्थान का पुरुष करते हैं।

बालाध्यतानामनाम शास्त्र विद्यात्स और भविष्यत्व ॥।

भाषाओं जीवन: सवृष्टियों: समाजवादी करते हैं।

को प्रभाव के रूप में उपजायित करते हैं। कहते हैं कि वात के प्रभाव को कोई भी भाषा में विशेषता करते हैं। उसके एक भाषा को पुरुष: भी भाषा में विशेषता करते हैं। यह एक शब्द के प्रभाव के बारें में शास्त्र का विभाग है। इंग्लिश की प्रारंभिक उपजायित के उपरांत जीवन का परिसंचरण है। उपजायित की प्रारंभिक उपजायित के उपरांत जीवन का परिसंचरण है। उपजायित का परिसंचरण है। इंग्लिश परिसंचरण के सम्बन्ध में रामाजुल जीवन के दैनिक उपजायित के बारें में तथा केवल उपजायित है।

धीरज इंग्लिश में स्वीकृत तुल्यता वर्तमान है। इस नियम विभूति भी कहते हैं। यह विभूतिवादी एवं प्रकार स्थान है। समस्त भूमि (प्रक्रिया) एवं भूमि (जीती)
भाषा प्रयवा प्रवचनार सृजन के रूप में विकासात्मक इंजिन को कहते हैं। इंजिन का यह कार्य विकास, चर, विकास, विकास पर्यावरण के महत्वपूर्ण है। विकास के प्रति जीवन की मान्यता का सम्बन्ध है। विकास वाले जीवन एवं प्राकृतिक इंजिन के नाम को जानते हैं।

इंजिन के पांच रूप में विकास समझिए। में है। विकास का नाम बाजार। यह पांच प्रवाश अनेक व्यक्तियों के पांच प्रकार के रूप में हैं। इंजिन का नाम बाजार। यह पांच प्रवाश अनेक व्यक्तियों के पांच प्रकार के रूप में हैं।

संक्षेप में प्रमुख एवं बनावट वे पांच व्यक्तियों के पांच प्रकार के रूप में है। इंजिन में एक व्यक्ति दो चीजें हैं। संक्षेप व्यक्ति में एक व्यक्ति दो चीजें हैं। संक्षेप व्यक्ति में एक व्यक्ति दो चीजें हैं। संक्षेप व्यक्ति में एक व्यक्ति दो चीजें हैं। संक्षेप व्यक्ति में एक व्यक्ति दो चीजें हैं।
भर्ती प्रश्न प्रश्नवार मूल्य के रूप में विद्यमान ईंटवर को कहते हैं। ईंटवर का यह एक देखवाय, घर, दोहराना, केला आदि स्थान में होता है। इसे सूचियाँ सारे राज्य शासनों में भी हैं। सारे प्रश्न सख्त आदि किसी भी दायित्व को हो सकता है।

ईंटवर के इस पांच रूप में से चयनिकीय में से किःभी स्थायी सहायता की उपलब्धि को जा सकती है। हमें उपलब्धि से उपन्यास में से विरोधी पाद आदि का नाला हो जाता है। ईंटवर का उपलब्धि के पांच प्रकार है: विनिमय विनियम इंस्ट्रक्शन एवं विवाद या यात्रा देने के में से विवाद तत्व पादान का क्षेत्र कहलाता है। ईंटवर का विवाद प्रमाण या यात्रा देने का क्षेत्र कहलाता है। इसी प्रकार देना का व्यापार वृत्त के रूप में विवाद देने का क्षेत्र कहलाता है।

इस प्रकार उपलब्धि के सभी प्रति राज्य प्रात सूचित एवं एकसूचक हालत, ईंटवर के प्रति ही नियमानुसार होता है, हम सामाजिक संस्कार प्रभावित प्रवृत्ति किया गया। यह प्रभावित प्रवृत्ति के साथ साथ ईंटवर की रूपमें विवाद प्रस्तुत करने का विवाद कहलाते है। इसी प्रकार ईंटवर का ध्यान पूर्वांश विद्यमान खाता कहलाता है।

राम कुशाल आदि प्रश्नवार में हमारे विवाद प्राप्त होता है। उसका यह विवाद रूपमें खोटा है कि वे प्रकार का है। उसके इस स्थान में होता है। इस लिए हम कितने जमीन के परिचारक, खुद के विचार एवं यादें की स्पष्टता के लिए, ईंटवर मूल्यांकित है, कार्य विवाद के कारण नहीं। उसके भौगोलिक (प्रश्नवार) राम कुशाल आदि हैं, हमें उसका निकल स्थान निर्देशित नहीं होता, भीम को कामान करने वाले मानव द्वारा प्राप्त तथा, गीतिका निकल जिनमें वह एक दास के लिए जीवन जीते हैं।

प्रश्नवार के सबसे विवाद प्रश्नवार में हमारे विवाद प्राप्त होता है। ईंटवर का विवाद प्राप्त होता है। ईंटवर का विवाद प्राप्त होता है।
The knowledge of the three fundamental principles is essential for those, who desire to attain salvation (mokṣa). The three fundamental principles are:

(i) Soul (Cit)
(ii) Matter (Acit)
(iii) God (Īśvara)

The word ‘cit’ refers to the individual soul. The soul has been accepted as that, which is different than the body, sense organs, mind, breath and the intellect. It is different from the matter. It is bliss. It is eternal. It is atomic in size. It is unmanifest. It is incomprehensive. It is partless. It is free from modifications. It is the substratum of knowledge. It is guided by God. It is sustained by God and it is subservient to God.
The knowledge of the three fundamental principles is essential for those who desire to attain salvation (mokṣa). The three fundamental principles are:

(i) Soul (Cit)
(ii) Matter (Acit)
(iii) God (Īṣvara)

The word ‘cit’ refers to the individual soul. The soul has been accepted as that, which is different than the body, sense organs, mind, breath and the intellect. It is different from the matter. It is bliss. It is eternal. It is atomic in size. It is unmanifest. It is incomprehensible. It is partless. It is free from modifications. It is the substratum of knowledge. It is guided by God. It is sustained by God and it is subservient to God.

विद्वान प्राणिकी कहते हैं। उल्लोचक विद्वान के प्रमाण आदर्श का ब्रह्म निर्दिश्त स्थान विद्वान कहा जाता है;—देह हिंदीय मन प्राण और बुद्धि से मिला बड़
श्राजवत्र नाम जानने विना स्वयमेव प्रकाशांमात्रवृक्ष ॥ ११॥

‘Ajaja Cit’ means that for the knowledge of which, no other knowledge is required or (in other words) it is self-known.

श्राजवत्र चेतन उसे कहते हैं, जिसके जान के लिए जान शान की प्रावश्यकता नहीं होती चेतन जिसका जान स्वयम होता है।

श्राजवत्रवृक्षवर्ष धूसवर्षवत्र, प्रुहु: ‘शुष्कसमानवत्रात्’।

इति प्रतिस्वात्तिर्ति इति सुवर्ष भवति ॥ १२॥

Bliss means happiness. After waking from sleep, a state of bliss is postulated because the man who slept, states, ‘I have slept well.’

‘श्राजवत्र वस्त्र’ का तार्किक है, सुवर्ष है। धीरकर जानें पर “मैं सुच पूर्वक सोय” असाध्य प्रत्येक होती है, जिसके जान पर यह पता चलता है कि यह श्राजवत्र सुवर्ष है।

नित्यांव सर्वकालवर्तित्वसमन्तु सर्वकालस्वर्गमत्तित्वसम्बन्धः कर्मगतिः चतुर्न जन्मसंस्कारोऽसराणिन्यायः: ॥ १३॥

‘Eternal’ means that it exists for ever (in all the three times). Here it may be asked, how can there be birth and death, if the soul is eternal?

Reply: Birth implies (not the origin of the soul but its relation with the body etc.) the association of the body with the soul and its dissociation (separation) from the body is death.

नित्य का प्रबृति है: सब समय में रहने वाला। यह यह सबदेह ही सत्ता है कि बालाम का निष्पादन मानने पर जन्म वीर्य शरीर का व्यवहार की दिखाई जाता है? किंतु वर्तमान, जन्म वीर्य का ताप्यवर्य बालम का जन्म शान्त न होकर बालम के साथ देह शान्त के समय में है। शान्तत्व शान्ति एवं दो के संबंध को जन्म तथा उसके दो के विषय के भरण कहते हैं।

श्राजवत्र कर्मगति चतुर्त हस्यपदेशादुकसमानास्मातामनानां

श्राजवत्राचयतनेवपुर्णं भवति ॥ १४॥
शाकुनस्वरूपम् कव्य वेदाविविलक्षणमिति चेतृः? वेदाविनां सम वेदाविकालिक्षणम्: पुश्यपात्र-समानतात्, इद्धिमुस्य-व्याप्तान-नाति, शाकुनोत्तमप्रायस्वरूपम्, श्रीस कामचुरुस्यका-दातमान: सर्ववेदालयम्, एते-वाणिज्यवादीयान्य एवं विलक्षणः: स्वीकारः। एवं गुणाः श्री-सम्यक्यानावामिष्टः श्री-वक्षणमाथसा वेदाविविलक्षणः: स्वतंत्रतिः॥३॥

While explaining the nature of soul, (as to how it is different from the body) the body etc., is talked as ‘this is my body’ etc. The body is known as different than the soul. Anything other than the soul is indicated by ‘this’, and the soul is indicated by the word ‘I’. The knowledge of the body is always with reference to one time but the soul is always given in our knowledge. The objects are many, but the soul is only one. Therefore the soul is to be considered as distinct from the body. There is a possibility of objections to these arguments (or still there may be counter arguments.) The soul is proved to be distinct from the body even in the scriptures.

शाकुनवेदन्व वर्णोः में उसे देत (वर्तत) शारीर से भिन्न इत्यादि कहा गया है क्योंकि यह मेरा शारीर है! इत्यादि शारीर में त्रान्हा अन्न देत का आन होता है। शारीर का आन ‘यह’ आदि शब्दों के साथ एवं शारीर का आन ‘हैं-भरी’ श्रावर शब्दों के साथ होता है। साथ ही शारीर का आन कान शिक्षा में एवं शारीर का शारीर से कान होता है । इसे चित्रित शारीर शारीर शिक्षा के हैं, जब कि शारीर एक है, शारीर शारीर प्रायि से भिन्न शारीर शारीर आना है। इस पुराणों ने कान पर सब बनाने होता हैं (शारीर इस गुणों से विशेष भी मिला जाना जाता है) किन्तु (सब्स्मृष्टि) शारीरों के प्रभावों से भी शारीर शारीर श्रादि से भिन्न सिद्ध होता है।
The soul is considered atomic in size, because it exists in the heart, from where it moves out, goes from one place to another and comes back again etc. Thus the individual soul is accepted to be of atomic size.

It may be asked if the soul is atomic in size and its seat is in the heart, then how it feels pleasure and pain in all the parts of the body?

Reply: The Gem, the Sun and the lamp are at one place but their light spreads in the whole of the room. Similarly, knowledge spreads everywhere and the soul is able to feel pleasure and pain in all the parts of the body.

The soul is considered atomic in size, because it exists in the heart, from where it moves out, goes from one place to another and comes back again etc. Thus the individual soul is accepted to be of atomic size.

Unmanifest' means that it cannot be apprehended by the sense-organs, which apprehend other things like pitcher, cloth etc.

'Immaterial' means that it cannot be thought of in the same way, as it is possible to think of matter.

'Partless' means that it cannot be broken into parts, nor is it a whole consisting of parts.

Free from modification' means that it is not a modification of matter. It exists uniformly in the same position ever.
The soul is considered atomic in size, because it exists in the heart, from where it moves out, goes from one place to another and comes back again etc.¹ Thus the individual soul is accepted to be of atomic size.

It may be asked if the soul is atomic in size and its seat is in the heart, then how it feels pleasure and pain in all the parts of the body?

Reply: The Gem, the Sun and the lamp are at one place but their light spreads in the whole of the room. Similarly, knowledge spreads everywhere and the soul is able to feel pleasure and pain in all the parts of the body.² It is because of this attributive nature of the knowledge that soul pervades more than one body at one time, i.e. its knowledge may extend to other bodies also.

¹ Sriabhâsya II. 3.20, 23–25
² Ibid. II. 3.26
Having the above mentioned attributes, the soul cannot be cut by weapons, burnt by fire, made wet by water, and dried up by air or withered by the sunshine etc.

According to the Jaina view, the soul is considered co-extensive with the body. Firstly, such a view is against Shruti. Secondly, there are Yogins who take many bodies and in that case it will not be possible to understand the nature of the soul as held by them.

The basis of knowledge means that it is the substratum of knowledge.

While explaining the nature of soul, it is considered a knower, and that is why an agent (Kartā) and an enjoyer (Bhoktā), i.e. as an active and purposeful being, because both action and enjoyment are the special forms of knowledge itself.

There are the followers of the Sāṁkhya system, who consider Sattva, Rajas and Tamas as being responsible for action and not the soul. But, this is not correct. When the soul is not active, then it is not possible to consider it to be that which acts according to the Śastras and also as a purposeful being.
Having the above mentioned attributes, the soul cannot be cut by weapons, burnt by fire, made wet by water, and dried up by air or withered by the sunshine etc.⁴

According to the Jain view, the soul is considered co-extensive with the body. Firstly, such a view is against Śrutī. Secondly, there are Yogins who take many bodies and in their case it will not be possible to understand the nature of the soul held by them.⁵

The basis of knowledge' means that it is the substratum of knowledge.

It may be asked, why soul is considered a substratum of knowledge and not knowledge itself? (As it is held in the Advaita Vedānta and Buddhism).

Reply: Had soul been knowledge itself, then the awareness would be, of the form 'I am knowledge' and not that of 'I know'. But the awareness is always in the form 'I know' etc. Thus, the soul is the substratum of knowledge, and not of the nature of knowledge. The awareness 'I know' is possible when knowledge is different from myself.

There are the followers of the Śāṅkhya system, who consider Sattva, Rajas and Tamas as being responsible for action and not the soul. But, this is not correct. When the soul is not active, then it is not possible to consider it to be that which acts according to the Śāstras and also as a purposeful being.
तत्त्वज्ञानम्

कुछ लोग (सावधान के यथ्यवचन) सत्य रक्षा के प्रयत्न में हम गुरु को ही कहते हैं, धार्मिक को नहीं; किन्तु यह उचित नहीं है। धार्मिक को कहने का मानस है यह उन से विभिन्न जानकारी देता है, फिर से भोजन पर भी हमारी जानकारी कठोर नहीं है।

सांसारिक प्रृथिवित्रु कहूँ वं न स्वरूप प्रृथिवित्रुप्रित्वु गुण-संगम-क्लतम्। कहूँ त्वं चेन्द्रवार्यायतम् । ११११।।

The activity of the soul in worldly affairs is not due to its own nature; it is generated by its own contact with the Guṇas. Thus, the activity of the soul depends on God and it is not free (or independent).

वत्सुतः सांसारिक प्रृथिवियों में उसका कर्तव्य उसके निज स्वरूप के कारण न होकर गुणों के संयोग के कारण हुआ करता है; तथा धार्मिक का यह कर्तव्य ईश्वर के प्राप्ति रहता है, स्वतन्त्र नहीं। १११२।।

जानायेव शेषैः जानेवेन कथणिन्द्रियस्याये? जानेवेन विनाभास्य प्रकाशातृत्वाराज्यायूरुपुरुषनेत्राय निरुपकथायतमयात तथा निरुपितव्याते । १२०२।।

Question: If the soul is the substratum of knowledge and not of the nature of knowledge, then how is it regarded as knowledge itself in the Śāstras?

Reply: Soul is not manifest without knowledge. Knowledge is its essential quality. The soul is identified only because of knowledge. Therefore, sometimes said to be knowledge, it is just the substratum of knowledge.

वहीं संदेह हो सकता है कि यदि धार्मिक ज्ञान नहीं, ज्ञान स्वरूप नहीं, तो 'यो विभास निःप्रथम, विवाहार्यः, विमत्तत यथा तत्त्वम' तत्वम् तत्त्वमस्य संसारस्ववर्धने। विभासे शुद्धितिः में उसे विभासने कथों कहा गया है? किन्तु यह संदेह । १११२।।

5. Ibid. II.3.33.
6. Ibid. II.3.40-41.

नियामयेव नामेवरुपुरुषाभिविनयकल्याणत्वम् । ११३१।।

'Guided by God' means that all its activities are due to the will of God. Or, as all the activities of the body are guided by the soul, similarly, the entire souls are guided by the will of God.

महाश्रम को 'नियामक' कहने का मान्य यह है कि इसका समस्त धार्मिक (याय्यान्) ईश्वर के नित्य के प्राप्ति रहते हैं; चार्कतिक निम्न धार्मिक शरीर के समस्त कार्यानि शारीरिक धार्मिक को बुद्धि के प्राप्ति रहते हैं, उसी प्राप्ति धार्मिक (ईश्वर) के शरीर पूर्वांशा धार्मिक के समस्त कार्यानि शरीरीर परमात्मा (ईश्वर) की बुद्धि के प्राप्ति रहते हैं।

वाययेव नाम तत्त्वज्ञानत्वैःप्रृथिवित्रुप्रित्वुसत्तत्वायतिरेक्षोपयत्वम् । १२२२।।

'Sustained by God' means that apart from the being and the will of God, it has no existence of its own. (It is a part of God. It is intimately related to God. It cannot exist independent of God. That is why God is considered to be the sustainer as well as the soul of the sustainer.)

ब्रह्मने को 'पार्थ' इसलिए कहा जाता है कि ईश्वर की सत्ता और उसके संहल के प्रकार में इससे सत्ता का मानना सम्भव नहीं हो पाता। (लोक में जिस प्रकार शरीर के स्वरूप प्रबन्धक संहल की सत्ता धार्मिक धार्मिक के स्वरूप और संहल पर व्याख्या रहती है, उसी प्रकार ईश्वर के शरीर तुल्य कितृ (प्रातात) के स्वरूप और संहल का होना भी धार्मिक ईश्वर के विद्यार्थ सम्भव नहीं है, इसी कारण ईश्वर की धार्मिक और बिद्यार्थ धार्मिक को उसका पार्थ कहा जाता है।)
सांसारिकप्रभृतिति कर्तयं न स्वरूपप्रभृतिति गुणसंगमः-कल्पः। कर्त्तृवै चेष्टारथायनम् ।

The activity of the soul in worldly affairs is not due to its own nature; it is generated by its own contact with the Guṇas. Thus, the activity of the soul depends upon God and it is not free (or independent).

बस्तु: सांसारिक प्रभृतियोऽसम कर्त्तृसिव व विनिर्माण के कारण न होता गुणोऽसम के संसूचन के कारण हुआ करता है; तथा आराधना का यह कर्त्तृसिव आकार के प्रभूति रहता है, स्वतंत्र नहीं है।

शास्त्राध्यात्मिक आश्चर्य जानेवाले कथननिरहस्यते? जानेन विनामस्य प्रकाशायुज्य सारीतुपुणेवननिरुपक्षरूत्यम्

Question: If the soul is the substratum of knowledge and not of the nature of knowledge, then how is it regarded as knowledge itself in the Sāstras?

Reply: Soul is not manifest without knowledge. Knowledge is its essential quality. The soul is identified only because of knowledge. Therefore, sometimes said to be knowledge, it is just the substratum of knowledge.

यही संदेह हो सकता है कि यदि धार्मिक आराधना है, जन स्वरूप नहीं, तो 'प्रथम कवितां विनिर्मी, विविषाणम्, विषाणं यथा ततुते' तथा 'आराधना स्वरूपप्रभृतिति परिायक्षेत' इत्यादि भूमियोऽसम उसे विश्वासः करोऽसम कर्त्तृसिव न हुआ करता है; किन्तु यह संदेह

5. Ibid. II.3.33. 6. Ibid. II.3.40-41.
The souls are of three kinds:

(i) Souls in bondage (Buddha).

(ii) Liberated souls (Mukta).

(iii) Souls which were never in bondage, i.e., eternal (Nirguna).

Souls in bondage are those which remain in the process of transmigration. Liberated souls are those which have been released from the process of transmigration. Souls eternally free, like Adisesa, Vayusena and others (Gangadha etc.) are those which have never been involved in the process of transmigration.

Just as sandalwood, flower, beldi etc. exist for the use of others, similarly, the soul (God) cannot exist separately from the body (soul). Devotion to God with house, land, son, wife etc. that they can exist independently. Just as body cannot exist separately from the soul, similarly, the soul is the body of God.

8. Vishnu Purana VI.7.23

All the three types of the souls are infinite in number (numerose). The Adwaita Vedantins hold that the soul is only one, yet due to differences in bodies, happiness or pain is experienced differently. This is not correct. The fact of experiencing pain in one and pleasure in the other is not due to differences in the soul, but due to differences in the nature of the body.

Just as water in the pot gets warm and makes sound (boiling) when it comes in contact with fire, similarly, when the soul comes in contact with matter, it gets interested in Karma and Vasudha (karma) is incurred, (ignorance) is incurred. When the soul is dissociated from the matter, then the Avyay is removed.
‘Subservient to God’ means that it has nothing of its own; just as sandal (wood), flower, betel etc. exist for the use of others, similarly, soul is all devotion to God with no interest of its own. The relation is not like ours with house, land, son, wife etc. that they can exist independently. Just as body cannot exist separately from the soul, similarly, the soul (Cit) cannot exist separately from God.7

Because soul is the body of God.

स्वास्थ्य का धर्म है किंतु भी प्रकार का ब्रह्मचार न रखना, किंतु दूररेने के उपायों में बांटे के गोयों होना। जिस प्रकार चद्दौ-पुष्य-मात किवा दहरे हूसरों के उपायों में हो जाते हैं, किंतु इतना ब्रह्मचार कोई स्वास्थ्य नहीं रखता। उसी प्रकार यह विवाहशी की स्वास्थ्य के बिना ही उत्तराण में समय है। किंतु यह नेत्रन तत्तव पर- बैत-पुव-नी धार्मिक समान गुणवत्ता विचार के नीय में नहीं है, यद्यपि धार्मिक में समान स्वास्थ्य रूप से विचार के नीय में नहीं है, भिलवे स्वर्ण के समान स्वास्थ्य रूप से विचार के नीय में है। 17

प्रातिस्वरूपम् च बद्धसुधामित्यमेवने भिन्निश्चयम्। बद्ध इति उद्यय- न्ते संसारिन्द्र।: कुक्ता निवृत्त संसार।: निद्धरा इति उद्ययरे कदाचिं संसारात्मकम्।: नीरक्षोविवाहः।: 112.41

The souls are of three kinds:
(i) Souls in bondage (Baddha)
(ii) Liberated Souls (Mukta)
(iii) Souls which were never in bondage, i.e. eternal (Nitya).

Souls in bondage are those which remain in the process of transmigration. Liberated souls are those which have been released from the process of transmigration. Souls eternally free like Adîśeṣa, Viśvaksena and others (Garuda etc.) are those, which have never been involved in the process of transmigration.

रूपवारं: चतुरा तीन प्रकर का है: बद्ध, मुक्त और निवृत्त प्रक्षेप निरवधित।
जो भारतम् (विचारित) संसार के जर्म मरण के प्रस्तुत में पड़े हुए हैं, वे बद्ध कहा-लत हैं। जो संतर यादवन्त में नवीकृत हो चुके हैं, उन्हें मुक्त कहा जाता है: तथा जो 7

Ibid. II.1.9.

केचिद् चतुर्मेवे नारिति, व्यत्तं एवेवं बद्रति। तत्त्वं कस्यचित्तेऽलिखतकलेत्मग्नस्य कस्यचित्त् हुँ-दितिः स त्वात्। तच्च देहेन्द्रेनेति चेतु? सौरिकेरौरीरेन्द्राध्येत् 112.71

The Advaita Vedântins hold that the soul is only one. This is not proper, because if the soul is one, then, if one is happy, no one should feel miserable. It may be argued that this is a possibility; though the soul is one, yet due to differences in bodies, happiness or pain is experienced differently. This is not correct. The fact of experiencing pain in one and pleasure in the other is not due to differences

8. Vishnu Purâna VI.7.23
in bodies but due to differences in souls, as in the case of many bodies of Saubhari.  

куछ लोग (बहुत बेदानी) धार्मि में में भास्कर धार्मि एक ही है ऐसा 

स्वीकार करते हैं । किन्तु धार्मि की एक मानने पर जब एक व्यक्ति सुध का बन्धन 

कर रहा है, उस विचार में दूसरे व्यक्ति को (बन्धन करने वाले धार्मि के एक होने 

के कारण) हुआ का बन्धन नहीं होना चाहिए । इसी यह कहा जाता कि धार्मि के 

एक होने पर भी धरियों (उपाधि) के में के कारण एक स्वाति पर सुध का अधिक 

हुआ का बन्धन होता है, तो वह उपरिगत नहीं है । क्योंकि उस विचार के संग्रह ने 

धारी में भी धारत-प्रभाव सुध-कुल की बन्धुत्व होनी चाहिए । तो, धरियों भेद को 

एकता सुध और सुधात्मक दुःखनुस्रात का निराशयक नहीं मानना यह सलाता ।

कङ्कङ्कांसत्तारि, कङ्कङ्कामुख्यते, कङ्कङ्काचित्वः; कङ्कङ्कातावर्भ 

इति व न स्वर्ग। विषमसृजित्त्वा नोपपधते । धार्मिकेनमिनिध त्या श्रुत्या च विरोधः।

Moreover, some souls are in bondage, some are liberated, some are pupils and some teachers etc. This difference in the souls is not possible, if the soul is one. Besides, it is against Sruti. Thus, it is not proper to accept the soul as one.

इत्य भ्रात धार्मि का एक मानने पर किसी का समानार्थ बनन एंवे रुग्रा धारि का मानना 

होता, किसी का विचार होता भी दूसरे का धार्मि (पुरे) 

होता विदार विचार संघर्ष न हो सकता । इसके साथ ही धार्मि के भेद का निर्णय 

करने वाली 'विभेदक' विचारात्मकता ने एंवे बुद्धि को विचारित कराया' । 

द्वायति श्रुति ज्ञाति के विरोध उल्लम्ब होता है । परंतु धार्मि को अभिनन्दन धारा एंवे 

ब्रह्मार्थ करना उचित नहीं है।

श्रुतिरोपायिकं न्येवेनिधिः इति न शब्दते विवuchsकमुक्तावलीमेवसाल्यात्। तदानां देवमूयून्यायिनेद्वेदानां च 

निंदुत्ववामाननां स्वहस्यवार्तवातस्यमयमस्य केनापि प्रकारितेऽनेकतामानोपयोपकर्षिप

9. Ibid. IV. 2. The sage Saubhari assumed 50 bodies & married 50 

daughters of King Mindhati.


परिमाणपुरुषाकारार्यां साम्यन्यप्रस्तावलीश्वरीसूत्रानां यथावेद: 

निंद्यति, तथातत्ववेदान्तेऽति: सिद्ध: । तत्तत्त्वाल्मेदः: 

स्वीकारः: ॥१२॥

It cannot be accepted that the soul is one (and the difference is there due to limiting adjuncts as mentioned in the scriptures). The differences remain even at the stage of Moksha. Although at that stage, such differences as among diety, God, men etc. are removed and all the souls are alike. The essential nature of all the souls is similar during liberation. Still, the numerical difference persists there. Just as the gold (pitcher), jewels, corn etc., which have the same size, weight and form are distinguishable, similarly, there is distinction among the souls. Thus, it is justified to accept that the souls are different.

इत्य च मनना ऊति त न हो ग्राटि न श्रुत्यां में श्रुतियां 

उपाधिबद्ध, एंवे की चरणी की गति है, क्योंकि भोगवन्द्र में भी 

मानना में भी निवान त्रां प्रवर्तित है, तो यह 

समझा में भी उपरिगत होता है। इत्य च विषम 

द्वारा समावह बनने के कारण भेद का भवण 

करना संभव नहीं हो गया, किन्तु विषम प्रकार 

धार्मिक धार्मिक में साधर भावना होता है, विषम इत्यादिक परस्पर 

किसी निर्धारित के भावनां में भी उपयोग: भेद रह्या ही है; धार्मिक धार्मिक में परस्पर भेद 

स्वीकार करना उचित है।

एतेऽया लखाण्यां गैलवसिन्द्राय जयमुँ । एतेऽयाय श्रवणे श्रवणे 

विश्व निश्व विश्व प्रवचनमंडलेद्वृषकं ॥१२॥

All the three kinds of souls have the characterising attribute of being the knowers, while being dependent on God. The nature of the souls are substances, not unconscious (but conscious) and of the form of the bliss.

उपर्युपर्युपर्युपर्युपर्युपर्युपति: (संवारी, मुक्त और विवुक्त) धार्मिको में 

वेदिता शहीत जयमुँ भावना भेद ते है । विषम प्रकार 

धार्मिक का श्रवण निश्व है, 

उसी प्रकार इसका ज्ञात को निश्व है । साधे ही वे साधे प्रकार की धार्मिकें 

निश्व है, 

जहात रहित प्रकार भेदन एवं धार्मिककार 

है।
in bodies but due to differences in souls, as in the case of many bodies of Saubhari.9

कुल लोग (संसारी वेदान्ती) भाषा में भेद म हैं भाषा एक ही है ऐसा स्वेर करते हैं। किन्तु भाषा को एक मानने पर जब एक व्यक्ति सुलल को भुगतान कर रहा है, तब विद्वान म दूसरे व्यक्ति को (भुगतान करने वाले भाषा के एक होने के कारण) दु:ख का भुगतान नहीं होना चाहिए। सब यह कहा जाता कि भाषा के एक होने पर भी शरीर (उपाधि) के भेद के कारण स्थान पर सुलल का भार भुगतान हो जाता है, तो यह उल्लिखित नहीं है; क्योंकि यह दिशान्त म समार्थ के शरीर में से भाषा-भ्रमण सुलल-धुन का भुगतान होना चाहिए। इसी शरीर में भी भाषा-भ्रमण सुलल-धुन का भुगतान होना चाहिए; वर्तमान शरीर को एक सुलल भाषा पर सुलल भुगतान का नियामक नहीं माना जा सकता। 10

काश्मिरसंस्कृति, कश्मीरनुसार, काश्मिरीमिति, कश्मिरीवाच्य इत्य च न स्थानोऽविशालत्वम्। विश्वभूहक्षण्यो नोयप्रचरौ। अभास्मेवम्बन्धनः।

Moreover, some souls are in bondage, some are liberated, some are pupils and some teachers etc. This difference in the souls is not possible, if the soul is one. Besides, it is against Shruti.19 Thus, it is not proper to accept the soul as one.

इसी प्रकार भ्रामण का एक मानने पर किसी का समार्थक वर्ण में पढ़े ज्ञान और किसी का उच्च होता है; किसी का उच्च और किसी का समार्थक प्रकार होता है। प्रवासी भ्रामण संप्रदाय म नहीं संगठित है। इस दर्शन में सामान्य व्यक्ति भ्रामण के भेद का नियाम करते हैं। वर्तमान शरीर में भी भ्रामण भ्रमण का नियाम करते हैं। उसी प्रकार भ्रामण के स्वरूप में भी भ्रामण भ्रमण का चित्र रंग करते हैं।

श्रृंगारपाठकं हेमसमाध्यं इति न श्रव्यं वर्णम्। वर्णक-श्रव्यानामेवते पदभेदः। तदनान्नहेमसमाध्यात्त्वसंवेद्यात्।

All the three kinds of souls have the characterising attribute of being the knowers, while being dependent on God. The nature of the souls are substances, not unconscious (but conscious) and of the form of the bliss.

उपयुक्त तीनों प्रकार की (संसारी, मृत्यु और निवासित) भाषाओं में मुख्य संहिता भ्रमण संग्रह भ्रमण ते है। जिस प्रकार भ्रामण का स्वरूप नियाम है, उसी प्रकार इसका अर्थ भी नियाम है। साथ ही वे सभी प्रकार की भ्रामण भ्रमण है, जहाँ रहित भ्रामण भ्रमण एवं भ्रामण भ्रमण है।
If knowledge is eternal, then how is it said, that knowledge is produced and knowledge is destroyed in me, etc.?

Reply: Knowledge functions through the operation of the sense organs. It (knowledge) apprehends the objects and also refrains from apprehending the same, only because of the sense organs. Therefore, no mistake arises. The knowledge is always in one-one correlation, i.e. one soul has one knowledge. In one soul knowledge appears in different forms, because it can expand and also it can contract (through the operation of the different senses).

In this verse, it is said that knowledge is eternal, and it is not destroyed. However, it is not that knowledge is not produced. Knowledge is produced when the mind is able to apprehend the object through the sense organs. But knowledge is also destroyed when the mind is not able to apprehend the object due to the absence of the sense organs.

For some people knowledge is always universal. For some people knowledge is always non-universal, and for some people knowledge is occasionally universal.

In this verse, it is said that knowledge is universal for some people, non-universal for some people, and occasional for some people. This indicates that knowledge is not always the same for everyone. It depends on the individual's capacity to apprehend the object through the sense organs.

How is the qualifying knowledge included among the substances?

Knowledge is the basis of activities and qualities and is not unconscious; therefore it is considered a substance. If knowledge is by nature not-unconscious, then, it should be there in the state of deep sleep and swoon etc.?
If knowledge is eternal, then how is it said, that knowledge is produced and knowledge is destroyed in me, etc.?

Reply: Knowledge functions through the operation of the sense organs. It (knowledge) apprehends the objects and also refrains from apprehending the same, only because of the sense organs. Therefore, no mistake arises. The knowledge is always in one-one correlation, i.e., one soul has one knowledge. In one soul knowledge appears in different forms, because it can expand and also it can contract (through the operation of the different senses).

Why does this happen? Because the knowledge is not indicated, then the knowledge is not. But there are some elements which indicate knowledge and which are not.

Why does the knowledge appear? Because the knowledge is indicated, then the knowledge is indicated. But there are some elements which indicate knowledge and which are not.

For some people knowledge is always universal. For some people knowledge is always non-universal, and for some people knowledge is occasionally universal.

How is the qualifying knowledge included among the substances?

Knowledge is the basis of activities and qualities and is not unconscious; therefore it is considered a substance. If knowledge is by nature not-unconscious, then, it should be there in the state of deep sleep and swoon etc.

Reply: The consciousness or knowledge is not there in the abovementioned states because there is no expansion of knowledge in these states.
विश्वासवादि क्रयकालाणाम विश्वासद्वीमयम
अन्यातुतुल्येः स्वार्थमेव स्वरूपः।
अतिरक्तसत्यार्थमपि न चेतुः
कर्मचिन्तकाशिकाकेशोरुक्तानि चित्तमकुसुमादीति,
वेशात्तरे कालात्तरे
तत्त्वं तद्देव एव तत्काल अवांश्यार्थिन् न स्यूः। 113.11

'Knowledge is of the form of bliss' means that when knowledge manifests, it appears desirable. When a person is poisoned and he is hurt with a weapon, only his body is hurt and not his soul. In this case knowledge becomes undesirable. It is due to illusion that one mistakes the body for the soul. (Due to such illusions knowledge appears undesirable.)

The soul of all the substances is God. (Knowledge is a substance and therefore its soul is also God.) All the substances have an essential nature and also accidental qualification (due to superimposition). They are desirable because of the former, and undesirable because of the latter. If any other qualification (besides being the Lord as the soul of all) is their essential nature, then, Sandal, flowers etc. should always be desirable to any person at any time and at any place. But, this is never so. Such things which are desirable to one person at a particular time and at a particular place become undesirable to him at a different time and different place or become desirable to a different person simultaneously. 11

11. Śrībhāṣyā III. 2. 12.
चित्रद्वारे निरूपणम्

चान ब्रह्म है, साधारण द्रव्य का तत्त्व है: किया एवं सुधी से सुधी होता है। यह क्योंकि हम कहेंगे कि द्रव्य का तत्त्व है साधारण रूप से नहीं होता है, तथापि यह द्रव्य है।

गया हान हो सकता है कि एवं आचार भवन है, तो सुधीवर्तक द्रव्य सुधी द्रव्य के समय अपनी (व्यवस्थित) स्थिति में रहता है, इसका उत्तर है: उसके प्रसार का गया, गया हो सकता है कि एवं आचार भवन का प्रसार नहीं होता है, तथा: सुधीवर्तक द्रव्य सुधी द्रव्य के समय में बनता है गया होता है।

चान ब्रह्म है, साधारण द्रव्य का तत्त्व है: किया एवं सुधी से सुधी होता है। विविधातात्मक द्रव्य का प्रसार पर उनकी प्रतिकृति की प्रतिकृति (उसके के सीढ़ी सीढ़ी के लिए होती है) देश द्रव्य के विशेष में नहीं होती है। कहते हैं: समय फ़ारम उसके लिए होता है, तथा: समय द्रव्य सक्षम है, वह कहते हैं: प्रतिकृति के सीढ़ी सीढ़ी होती है। कहते हैं: समय द्रव्य सक्षम है।

'knowledge is of the form of bliss' means that when knowledge manifests, it appears desirable. When a person is poisoned and he is hurt with a weapon, only his body is hurt and not his soul. In this case knowledge becomes undesirable. It is due to illusion that one mistakes the body for the soul. (Due to such illusions every knowledge appears undesirable.)

The soul of all the substances is God. (Knowledge is a substance and therefore its soul is also God.) All the substances have an essential nature and also accidental qualification (due to superimposition). They are desirable because of the former, and undesirable because of the latter. If any other qualification (besides being the Lord as the soul of all) is their essential nature, then, Sandal, flowers etc. should always be desirable to any person at any time and at any place. But, this is never so. Such things which are desirable to one person at a particular time and at a particular place become undesirable to him at a different time and different place or become desirable to a different person simultaneously.11

11. Śrībhāṣya III. 2. 12.
Non-sentient things (Acit) are called matter. Matter is always devoid of knowledge. All changes take place in matter. It is of three kinds, namely, Pure Sattva (Suddha Sattva), Mixed Sattva (Miśra Sattva), and absence of Sattva (Sattva Śunya).

The puruṣottamā yāṁ Viśvam vikāraśpūdam. I eva śuddhāṣc evam śikṣasāmyo svabhāvyo chetāṁ tvivaṁ 11.36.

Some consider it unconscious and others consider it to be conscious. Here, unconscious implies to be non-luminous. If it is conscious or luminous, then, those souls which are ever free, the souls which are emancipated and God must experience it, without knowledge. But, the worldly beings or those who are in the process of birth and death do not experience it.

Of these, pure Sattva is unalloyed or Śuddha Sattva. It is free of Rajas and Tamas. Only Sattva is there. It is eternal. It gives rise to knowledge and bliss. It finds expression in the form of towers, halls, mansions etc. (Vimān, Gopura and Prāsāda etc.) only due to the will of God and not due to Karmanas. Its form is that of infinite light and its experience is to be had by the eternal, free souls and the emancipated souls, and also by God, Himself.18

12. Kaṭhopaniṣad II.2.10.
Non-sentient things (Acit) are called matter. Matter is always devoid of knowledge. All changes take place in matter. It is of three kinds, namely, Pure Sattva (Suddha Sattva), Mixed Sattva (Misra Sattva), and absence of Sattva (Sattva Sunya).

Some consider it unconscious and others consider it to be conscious. Here, unconscious implies to be non-luminous. If it is conscious or luminous, then, those souls which are ever free, the souls which are emancipated and God must experience it, without knowledge. But, the worldly beings or those who are in the process of birth and death do not experience it.

Of these, pure Sattva is unalloyed or Suddha Sattva. It is free of Rajas and Tamas. Only Sattva is there. It is eternal. It gives rise to knowledge and bliss. It finds expression in the form of towers, halls, mansions etc. (Vimãna, Gopura and Prãsada etc.) only due to the will of God and not due to Karmas. Its form is that of infinite light and its experience is to be had by the eternal, free souls and the emancipated souls, and also by God, Himself.18
It is called Prakṛti because it is responsible for all change (in
the worldly matters). It is called Avidyā, as it is opposed to know-
ledge. It is called Māyā (or wonder) as it is the originator of the
wonderful creation.

हे प्रकृति इसलिए कहा जाता है कि समस्त विकारों (सामान्य पदार्थों)
का उत्साहक यहीं है। ज्ञान विरोधी होने के कारण हे प्रकृति नाम दिया जाता है,
tथा विद्विष रूप में सामान्य पदार्थों के नाम से माया भी कहा जाता है।

इस वर्तमान पद्धति-परमात्मानम् पद्धति-पद्धतिमानम् पद्धति
पद्धति-पद्धति। अत्रप्राप्ताएवमहेंद्रहृदिकारमनालिस्तुप्रभावकराणे
जनविश्वविद्विष।

Where there is Udreka (a special kind of disturbance) in the
mixed Sattva, then, there originate five potent objects of sense,
(or five forms), five sense-organs, five motor-organs and five elements
(Mahābhūtas) and Mahat, Ahaṅkāra and Manas. The first principle
is Prakṛti, which is ever with the soul, when it is in bondage. Thus,
these are the twenty-four Tattvas.13

इसी मिश्रित नामक विशिष्ट पद्धति में उद्रेक (विशिष्ट प्रकृति का परिवर्तन)
hो तथा परस्परिविचय, पाँच जानविद्यायों, पाँच कर्मविद्यायें तथा पाँच महाभूतों की
उत्पत्ति होती है। इसमें ही संसार वस्त्र मे विद्या नियमों ने बनाये आत्म-प्रकृति
महाभूत, महाकाल, धर्म, विद्या तथा पूर्वीत्व पाँच विद्यायें, पाँच जानविद्यायें।
पाँच कर्मविद्यायें एवं पाँच महाभूत देवी चिन्तामणि तथा स्मरण करिये किया जाता है।13

प्रकृति तत्त्व-प्रकृति: प्रकृति चारविकायतनों विशिष्टस्वत्तमीतिविचित्र: सत्त्व... तत्त्व।

Prakṛti has got three special stages—Avibhakta-tamas, Vibhakta-tamas and Akṣara.

प्रकृति-तस्व-निर्माण  
It is called Prakṛti because it is responsible for all change (in the worldly matters). It is called Avidyā, as it is opposed to knowledge. It is called Māyā (or wonder) as it is the originator of the wonderful creation.

हेतु प्रकृति इसलिए कहा जाता है कि समस्त विकारों (सांपरिक पदार्थों) का उत्साहक यही है। भाव निरीक्षण के कारण इसे विभव दान दिया जाता है, तथा विभव रूपक का उत्साहक होने से माया भी कहा जाता है।

इव वर्ध मानः पञ्चविद्यय: पञ्चजनेन्द्रियय: पञ्चकर्मक्रियय: पञ्चवृत्तातिनिः। अन्तह्याग्रहम्रोत्तमहस्तकरपनासंतःपुनःक्रान्तकरोऽत्र  तुविविकित्तत्वप्रत्येकः।।४२।।

Where there is Udreka (a special kind of disturbance) in the mixed Sattva, then, there originate five potent objects of sense, (or five forms), five sense-organs, five motor-organs and five elements (Mahābhūtas) and Mahat, Ahaṅkāra and Manas. The first principle is Prakṛti, which is ever with the soul, when it is in bondage. Thus, these are the twenty-four Tattvas.\[13\]

इसी मिश्रसव नामक शब्दम पदार्थ में उद्रेक (विविकित्त प्रकार का परिवर्तन) होने पर पञ्चविद्यय विविधा, पञ्च ज्ञानेन्द्रियय, पञ्च कर्मक्रियय तथा पञ्च महाभूतयों की उत्पत्ति होती है। इससे ही संसार द्वारा में भावा से नियत संस्करण होने वाली प्रकृति महत्त्व, महत्त्व और मन तथा पञ्चवृत्त विविधा, पञ्च ज्ञानेत्वय पञ्च कर्मक्रियय एवं पञ्च महाभूतयों के चारों पक्ष स्वीकार किये जाते हैं।

प्रकृति प्रथम तस्व-प्रत्येकः। अत्यः चाविविकित्तत्वतमो विविकित्त-  

Prakṛti has got three special stages—Avibhakta-tamas, Vibhakta-tamas and Akṣara.

एलेखा साम्यव्यथायां विकारा: समा श्राप्ताश्र भवन्ति,
ब्रह्ममय्यायां विकारा: विशमा: स्पष्टाश्र भवन्ति।।46।।

When these Gunas are in an equilibrium, the changes due to these are equal and unmanifest and when they are in unequal proportions, their changes or the combination of the Gunas are unequal and clear (or they become manifest and are open to cognition by perception and inference).

इन गुणों की साम्य दशा में होने वाले विकार सम प्रकार हुआ करते हैं, तथा इसकी विशम दशा में होने वाले विकार विपरीत एवं स्पष्ट होते हैं।

विषमविकारेऽप्रथमविकारो महात्। यद्य सात्तिन राजस
tात्सामोदेन त्रिमिश्रययवसायजनकः।।47।।

Of the changes in the unequal state of the Gunas, Mahatattva is the first evolution. This is also called the Buddhi or Adhyavasaya. Mahatattva (intellect) is of three kinds—Sattvika, Rajasa and Tamas. Accordingly, it produces the determinate knowledge or the Buddhi of three kinds.

विषम दशा में होने वाले इसके विकारों में प्रथम विकार महत्तत् है। (इसे इसी रूप से म्याय ब्रह्मविन्यास कहा जाता है) वह महत्तत सात्तिक राजस भोर तात्साम
में तीन प्रकार का है, तथा इससे उत्तर प्रकार से ही विद्यमान ब्रह्मविन्यास (विन्यासवात् भोर) की उत्पत्ति होती है।

ग्राहो बेन्कार्करीमलसमूहादिविन्येत त्रिमिश्रययवकारो जायते।
अहंकारोपविद्धमानहेतुः।।48।।

From Mahat originates Ahamkāra. It (Ahamkāra) is of three kinds—Vaiśkārika, Taijasa and Bhūtādi. From the Ahamkāra arises ego.

इसका (महत्तत का) विकार है: भृत्यकार। इसके तीन प्रकार है: बेन्कार्करी-कृत्त भोर और भृत्यकार। इस भृत्यकार से ही प्रभिमान उत्पन्न होता है।

14. Śrībhāṣya II.2.1.
अनुष्ठान युगावस्थायें महाविद्वारकर जानन्ते । गुणः: सत्त्व-राजसङ्गमितिः, तत्त्वेव प्रकृतिः: सत्त्वावस्थायां यामुनसुता सत्वम्। ॥४५॥

With the inequality in the Gunas, the modifications like Mahat etc. are produced. The Gunas are Sattva, Rajas and Tamas. These three Gunas constitute its form and they are the essential nature of Prakrti. In nature they remain in an unmanifest form but in case of change (evolution) they get manifest. ॥४५॥

इनके गुणों में विषयमा के कारण महत्व प्राधिक विकार उपस्थित होते हैं । वे गुण हैं : सत्त्व, राजस और तमसु । वे तीनों ही प्रकृति के स्वरूप मूल उसके स्वभाव हैं, जो प्रकृत यथार्थ में महत्सुत्त (महत्त्व) रूप में रहा करते हैं, तत्त्व प्ररिवार की देश में महाज्ञात (महतः) हो जाते हैं ॥४५॥

सत्त्व ज्ञानमुखे तुम्भज्ञुसः च जनयिति, रजो राग त्रुणम्-सत्त्वानुभूत वर्ग त्रुणाः च जनयिति, तयो विपरीतात्मनन्त्राधिनायकलयं निर्माणः च जनयिति ॥४५॥

Sattva gives rise to knowledge and pleasure and also a desire for the combination of both. Rajas gives rise to attachment to sexual desire and desire for the objects of the senses and also the desire for meeting son, friend etc. Tamas gives rise to illusion, lack of concentration, laziness and sleep.

इनमें से सत्त्व ज्ञान एवं वृक्ष तथा दोषों के संबंध की उपस्थित हरता है । राजस राग वापसत स्वीकार पुनर्वसन में परस्पर कामना, तुण्ड्रम्यापि वद्व ग्राहिक समांत विषयों की कामना, तथा संज्ञ क्रयात्म पुनः मित्र ग्राहिक से मिलने की कामना ग्राहिक की उपस्थित हरता है । तत्त्व प्रवर्धन ज्ञान, प्रवर्धन (एकत्मता) का यथावत वास्तव दौर सत्त्वी की उपस्थित हरता है ।

14. Śrībhāṣya II.2.1.
यन बैकारिकाः चौत्रकवकाः जिज्ञात्राएवस्तुपरिण नवेन-निद्रायस्य पदः च, बब्बपायापायापायास्तुपरिण कर्मनिद्रायस्य पदः, सत्तेलकोकोतनिद्रायस्य जाते देर ॥४५॥

Of the above mentioned three kinds of Ahaṅkāra, from the Vaikārika (Ahaṅkāra) originate five sense-organs, namely, ear, skin, eye, tongue and nose, and the five motor-organs, namely, speech, hands, legs, the organs of generation and the organs of excretion, and Manas. (They are eleven in all.)

उपूर्वकं तीन बहार्यां में ते बैकारिक बहार्यां ते श्च (अवैकारिक), तवचा नेत्र, जिज्ञात्र और बब्बायु नामक पांच जनानिकाः वाहुः, हाथ, दीर्घ, पायु और उपवायु नामक पांच कर्मनिद्रां, तत्पर्व नारायणी इन्द्रिय मन उपलब्ध होता है।

पूर्वाते: श्रवणस्तुपमाणाः जायते, अस्मात्वात्वाहा: स्पष्टत्वात्राणाः जायते, तस्माद वायुः: दृष्टस्तुपां जायते, तस्मातेऽत्र रसत्यात्राणाः जायते, तस्माताय बघात्माणाः कार्यस्य तस्मात्पृथ्वीविश्वासह जाते देर ॥४५॥

From the Bhūtādi Ahaṅkāra originates the subtle base of the sound (Śabdatanmātra). From this (Śabdatanmātra) originate ether (Ākāsa) and the subtle base of touch (Sparśatanmātra). From this (Sparśatanmātra) originate air and the subtle base of form (Rūpa) (Rūpatanmātra). From this (Rūpatanmātra) originate fire and the subtle base of taste (Rasatanmātra). From this (Rasatanmātra) originate water and the subtle base of odour (Gandhatanmātra), and from this (Gandhatanmātra) originates the earth (Pṛthvī).

पूर्वाति बहार्याः से श्वर्त्तमाणाः उत्पन्न होता है, उससे द्रव्याया और स्पष्ट-माणाः उत्पन्न होता है। श्वर्त्तमाणाः से वायु और दृष्टमाणाः की उपस्थिति होती है। दृष्टमाणाः से एवं रसायनाः की, रसायनाः से जल एवं श्वर्त्तमाणाः की तथा गंधर्माणाः से पृथ्वी की उपस्थिति होती है।

स्पष्टत्त्वात्राणां व्यात्तिनिः चत्वारी तमानायाबालाम्षुतानां चतुर्गाः

Some scholars hold that Sparśatanmātra etc. (four Tanmātras) are the effect of the four Bhūtas, and Ākāsa etc. are the causes of the four Bhūtas—air etc., i.e. in the origin of Sparśatanmātra, along with Śabdatanmātra Ākāsa is also one of its causes. Like that, it is the effect of both Śabdatanmātra and Ākāsa. Similarly, Rūpatanmātra is the effect of Sparśatanmātra along with air, and Rasatanmātra is the effect of Rūpatanmātra along with fire and Gandhatanmātra is the effect of Rūpatanmātra along with water.

Like this, Sparśatanmātra, Rūpatanmātra, Rasatanmātra and Gandhatanmātra, respectively, are the effects of Ākāsa, air, fire and water, and are the causes of four Mahābhūtas, viz. air, fire, water and Pṛthvī, respectively.

(In Sāṃkhya, the origin of five Mahābhūtas is different than in this system. There, Ākāsa, air, fire, water and Pṛthvī originate from Śabda, Sparśa, Rūpa, Rasa, and Gandhatanmātras, respectively. The followers of the Viśiṣṭādīva, though, accept similar names as those accepted in the Sāṃkhya system, yet, from the functional point of view, both the systems differ. According to this tradition, Bhūtādi-aṅkāra gives rise to Śabdatanmātra. Śabdatanmātra covers Bhūtādi-aṅkāra. From that Ākāsa originates. Śabdatanmātra gives rise to Sparśatanmātra also. Sparśatanmātra covering Ākāsa, produces air. From Sparśatanmātra, Rūpatanmātra originates also. Thereafter, Rūpatanmātra, covering air, produces fire. Along with it, from Rūpatanmātra originates Rasatanmātra. After that, Rasatanmātra, covering fire, produces water, and from Rasatanmātra originates Gandhatanmātra also. Again, Gandhatanmātra, covering water, produces earth i.e., Pṛthvī.)

श्रव्यायां दोहों गुणवत्ता है कि स्पष्टमाण और रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि रसायन दोहों गुणवत्ता है कि
Some scholars hold that Sparśatānāṁatra etc. (four Tanmātras) are the effect of the four Bhūtas, and Ākāśa etc. are the causes of the four Bhūtas—air etc., i.e., in the origin of Sparśatānāṁatra, along with Śabdatanāṁtra Ākāśa is also one of its causes. Like that, it is the effect of both Śabdatanāṁtra and Ākāśa. Similarly, Rūpatanāṁtra is the effect of Sparśatānāṁtra alongwith air, and Rasatanāṁtra is the effect of Rūpatanāṁtra alongwith fire and Gandhatanāṁtra is the effect of Rūpatanāṁtra alongwith water.

Like this, Sparśatānāṁtra, Rūpatanāṁtra, Rasatanāṁtra and Gandhatanāṁtra, respectively, are the effects of Ākāśa, air, fire and water, and are the causes of four Mahābhūtas, viz.: fire, air, water and Pṛthvi, respectively.

(In Sāṁkhya, the origin of five Mahābhūtas is different than in this system. There, Ākāśa, air, fire, water and Pṛthvi originate from Śabda, Sparśa, Rūpa, Ras, and Gandhata-pāta, respectively. The followers of the Viśistādīva, though, accept similar names as those accepted in the Sāṁkhya system, yet, from the functional point of view, both the systems differ. According to this tradition, Bhūtādhīnāṁtra gives rise to Śabdatanāntara. Śabdatanāṁtra covers Bhūtādhīnāṁtra. From that Ākāśa originates. Śabdatanāṁtra gives rise to Sparśatānāṁtra also. Sparśatānāṁtra covering Ākāśa, produces air. From Sparśatānāṁtra, Rūpatanāṁtra originates also. Thereafter, Rūpatanāṁtra, covering air, produces fire. Along with it, from Rūpatanāṁtra originates Rasatanāntara. After that, Rasatanāṁtra, covering fire, produces water, and from Rasatanāṁtra originates Gandhatanāmetrical also. Again, Gandhatanāntara, covering water, produces earth i.e., Pṛthvi.)
तत्त्वावलम्बी जन का पी कार्य है। इस प्रकार स्वयंत्रता, स्थिरता रत्नमात्रा एवं गण्यमात्रा करात: प्राणाय, बायु, श्रद्धा एवं जन इन चार महाभूतों के कार्य तथा वायु, श्रद्धा, जन एवं गण्यमात्रा महाभूतों के कार्य: कारण हो भी, ऐसा स्विकार निकाय होता है।

[प्रत्ये महाभूतों की उपाय ध्यान देखिए साधनाशिक में इससे भिन्न है: वही पद्धति सब तथा इन तमाम वाणिज्यों के कारण: प्राणाय, बायु, श्रद्धा, जन एवं गण्यमात्रा की उपाय ध्यान करती है। विविधांतस्ता समाज का माननीय साधनाशिक में स्थिरता नामांकन से साधन रखते हुए भी प्रकार निम्न तथा स्वयं कहा गया है। इस पद्धति के सेर गण्यमात्रा स्वाभाविक प्राकृतिक समाज की उपाय सिद्ध होता है। सर्वथा सर्वथा सुधार स्वाभाविक प्राकृतिक समाज की उपाय सिद्ध होता है, साथ ही स्थिरता में स्थिरता की भी उपाय सिद्ध होती है। स्वाभाविक स्वरूप स्वाभाविक प्राकृतिक समाज की उपाय सिद्ध होता है, साथ ही उसमें (स्वाभाविक) स्वाभाविक की भी उपाय सिद्ध होती है। तथ्यस्ता रत्नमात्रा बायु की उपाय करती है। जन भी उसमें (स्वाभाविक) स्वाभाविक की भी उपाय सिद्ध होती है। अतः सर्वसाधारण स्वाभाविक प्राकृतिक समाज की उपाय सिद्ध होती है। पुत्र, प्राणाय सृजना से स्वाभाविक का कारण ‘सत्याशी इत्यादि’ श्रद्धा का सामाजिक स्थापन करता प्रसीद होता है।

तन्मात्राएँ सृजना सृजनायशः: 113.11

Tañmātras are the subtle stages of Mahābhūtas.

तन्मात्राः महाभूतों की सुधा ज्योतिरहः।

प्रायाध्यायांसारां स्वकार्योजने राजसाराः सहकारी स्वति। सति कार्यां कार्यात्मकां विद्याय प्राकृतिकायं सहकारार्थं शोधाविज्ञानशैलीप्राप्तिं प्रचत सुज्यत। तत्व सहकारायस्य वाणिज्य कर्मिज्ञायांस्य प्रचत सुज्यत। सहकारार्थं विविं वस्मेव मनः यूक्तातितें व्यवस्थित। 113.11

When Sāttvikā and Tāmasa Aa añkārā are in the process of producing an effect, then, Rājas Aa añkārā is a co-operative cause (just as water is to a seed). Sāttvikā Aa añkārā alongwith Śabdatanmātra etc. as co-operative causes produces organs of knowledge, namely the ear etc.

15, Taatitryopaniśad, 2.1.1.
When Sāttvika and Tāmasa Aghanikāra are in the process of producing an effect, then, Rājasa Aghanikāra is a co-operative cause (just as water is to a seed). Sāttvika Aghanikāra along with Śabdatanmātra etc. as co-operative causes produces organs of knowledge, namely the ear etc.

15, Taittiiryopaniṣad. 2.1.1.

It (Sāttvika Aghanikāra) also gives rise to five motor organs beginning with speech (with the help of the ear etc. i.e. organ of hearing). It also creates Manas (mind).

विष समय सालिक एवं तामस श्राह्कार से उसके कारण की उपलब्धि होती है, उस समय रसाय श्राह्कार सहकार कारण होता है। सालिक श्राह्कार साह तामस श्रादि सहकार कारण के प्रत्यक्ष क्रम श्रीदेवी (वाक्य, वर्ण, अवलोकन, सर्व संबोधन तथा तामस श्रादि सहकार के साथ निबद्ध होता है, वाक्य, श्रादि सहकार श्रादि सहकार से वस्त्राश्चत्व तथा तामस श्रादि सहकार से निबद्ध होता है, तामस श्रादि सहकार श्रादि सहकार श्रादि सहकार से दक्षिणा तथा दक्षिणा श्रादि सहकार श्रादि सहकार से दक्षिणा के इतिहास निबद्ध होता है। इसी प्रकार वाक्य, वर्ण, अवलोकन तथा तामस श्रादि सहकार के साथ मन की सृजन होती है।

केचिदिर्घेषु कान्तिविवृत्तातिरिति इति वदनित। तत्तद्ध-विवेचः। मृत्युवाहानात्मिन्न 11.5.11।

Some (followers of Nyāya-Vaiṣeṣika) hold that ear, skin, eye, tongue and touch organs originate from Akāśa, air, fire, water and earth. But, this belief is against the Śruti. The five elements (Mahābhūtas) are not the originators of these organs but they are their permanent objects in the form of support.

कुः लोम (व्यापक वाक्यिक श्राह्कार के भ्रमण) इतिहास्य (योग, लघु, लघु, रस्मा तथा वाक्य इतिहास्य) को वाक्यात्, वाक्य, अवलोकन, अवलोकन तथा तामस श्रादि सहकार के साथ मन की सृजन होती है, भिन्नु उसके यह मायाज्योत्स अवलोकन एवं बंधुविपक्ष शुचम्। इसलिए वाक्य बारह से विवेच है। प्रभृतिमहाभूति इति इतिहास्य के उत्तरादेश को होकर धार्मिक प्रभृतिमहाभूति निवेदित विवेच हैं।

एतेवेश्चत्वं विवाहार्क्षतामात्रात्, यथा कर्त्तवन्यं शारीरं च एवं तापविपस्यं द्रष्यं हृद्यं चिनतित करोति, तद्विषयः एतेवेशः मेलित्वा तेर्ज्ञमेण चृजति 11.5.11।
These five elements (Mahābhūtas) are unable to produce independently the effects. Thus, just as any mason, by mixing clay and water, makes a block to produce a solid wall, similarly, God by mixing all these creates Universe which is of the shape of an egg.

वास्तवज्ञ के विश्वास महाभूत स्वभाव से कामों का उत्पादन में प्रसारण है, भ्रम: जिस प्रकार कोई अपनी अधिकारी और जन मिलाकर एक विश्वास बनाता है, उसी प्रकार इसका उन सबों मिलाकर उनके सब का निर्माण करता है।

तथा चन्द्रमुख सृजति। ग्रहभूमिकोटिभायुं विभ्रमेव सृजति। गुणात्मकत्वस्वृत्तिधन स्वतंत्रतायांमि संव सृजति ॥२५॥

In that egg-shaped Universe isvara creates a four-faced Brahmā, besides other causes like Mahat (intellect) etc. He creates other objects within the egg-shaped Universe. He is conscious and Antaryāmin; therefore, he becomes the internal ruler of all the souls.

उस प्रकार के उत्पादन इमर्ग चन्द्रमुख व्रहा की सृजित करता है, तथा महाभूत समुदाय कार्य धार्मिकी की सृजित विभ्रमेव करता है। गुण के अतिक्रमण उत्पादन होने वाली वस्तुओं को भी वह इस कारण रत्र बना देता है, भ्रमित वह वेदें धार्मिकी ॥ ॥

गुणभूमि चारताईं चन्द्रमुखयुगलकुमारतोरि दशापुरा- वरारोऽ: सत्यार्थस्वतंत्रस्वरूपक्रोडाकुरुक्ष्यातियानि जल- बुद्धवक्षकलं गुणभूमि ॥ ॥

There are fourteen worlds and they are for God, just as a ball is for the individual to play with. They originate simultaneously like bubbles in water, and one after the other these eggs are covered with other eggs which are ten times bigger.

चौहां लोकों में युगल पानक वचन उवारी (एक दोनों के उत्तर) बदले महापाप बनते हैं। यह जल में बुद्धवह के समान एक सफेद हो उत्पन्न होते हैं। ने चौहां लोक इम्र ते उत्पादन के द्वारा सिद्ध होते हैं, जैसे संयुक्त के हेतू के द्वारा। वहा विश्लेषण कारण को नहीं है। भ्रम इस प्रकार का प्रभाव यह है कि मूलभूत के मेघ में मुख म्यों भ्रम है। उसका विश्लेषण प्रभाव कोटि है। इसके सब धारण दस कोटि विश्लेषण बाली सृजित है। ऐसे दश के

सब धारण दस गुण जल का विश्लेषण है, जल के सब धारण उससे वह गुणा विभ्रम का प्रभाव करता है। वहुसे के सब धारण उससे वह गुणा विभ्रम का प्रभाव है, वहुसे के सब धारण उससे वह गुणा प्रभाव का प्रभाव है। दस प्रकार प्रभाव करते हैं वहुसे वह गुणा विभ्रम है, तथा सूक्ष्म वायुवर्ण सृजित से लेकर महापाप प्रभाव ॥ ॥

युगलयुंत्रकारान्तहेय:! वायुवर्णयुंत्रकारान्तहेय:! तेजः पत्तानव-हेयः! जलं सेचनार्थकारान्तहेयः! प्रविष्टीवायुवर्णस्तुतिर्तिवेदन्ति ॥ ॥

Of these five elements (Bhūtas), either (Ākāśa) gives space to all, air gives mobility, fire helps in digestion (cooking etc.), water is for irrigation, wetting and cementing or solidification, and earth bears all or it is the support of all.

इन प्रकार सूक्ष्मको ब्रह्मासक को ब्रह्मासक (पाप) वरारोि है, वायु वस्तु है, वायु पत्तानव वायु प्रकार धारण करते हैं, जल सूक्ष्म चन्द्रमुख सृजित है, तथा पृथ्वी सृजित है।

श्रेयादिकिंद्र्यायां गत्वातां श्रेयादिकिंद्र्यानां ब्रह्मामात्मनानं विस्तार अनुपरियम्: कुत्तमू। वाणप्रियस्मित्रायां प्रेषितां विस्तारः अनुपरियम् श्रेयादिकिंद्र्यानां: कुत्तमू। सत: एवेतां सकन्तां भासिन्तमु ॥ ॥

Of the five organs of sense, beginning with the ear etc., their function is to comprehend the word etc. Regarding the five motor-organs beginning with speech, ear responds to the sound (word), skin to touch, eye to sight, tongue to taste and nose to smell. Similarly, in the motor-organs, sound produces speech, hands the crafts etc., feet walk, excretory organs excrete and gratificatory organs enjoy. Mind is the cause of the function of all the above mentioned sense-organs and motor-organs.

श्रवन आदि पाल्यात्मक इतिहास का बाण आदि इतिहास को प्रभाव करता है, ब्रह्मान्तर ज्ञान ज्ञान का एकाक्षर शब्द को, वायु धारण को सतात का तथा वायु ज्ञान को प्रभाव करता है। इत्यादि प्रकार कठिनाईयों में बाणों का एकाक्षर शब्द का उच्चारण
These five elements (Mahābhūtas) are unable to produce independently the effects. Thus, just as any mason, by mixing clay and water, makes a block to produce a solid wall, similarly, God by mixing all these creates Universe which is of the shape of an egg.

Thus, he creates these five elements (Mahābhūtas) are unable to produce independently the effects. Thus, just as any mason, by mixing clay and water, makes a block to produce a solid wall, similarly, God by mixing all these creates Universe which is of the shape of an egg.

In that egg-shaped Universe isvara creates a four-faced Brahma, besides other causes like Mahat (intellect) etc. He creates other objects within the egg-shaped Universe. He is conscious and Antaryāmin; therefore, He becomes the internal ruler of all the souls.

These five elements (Mahābhūtas), either (Ākāśa) gives space to all, air gives mobility, fire helps in digestion (cooking etc.), water is for irrigation, wetting and cementing or solidification, and earth bears all or it is the support of all.

These five elements (Mahābhūtas), either (Ākāśa) gives space to all, air gives mobility, fire helps in digestion (cooking etc.), water is for irrigation, wetting and cementing or solidification, and earth bears all or it is the support of all.

There are fourteen worlds and they are for God, just as a ball is for the individual to play with. They originate simultaneously like bubbles in water, and one after the other these eggs are covered with other eggs which are ten times bigger.

These five elements (Mahābhūtas), either (Ākāśa) gives space to all, air gives mobility, fire helps in digestion (cooking etc.), water is for irrigation, wetting and cementing or solidification, and earth bears all or it is the support of all.

Of the five organs of sense, beginning with the ear etc., their function is to comprehend the word etc. Regarding the five motor- organs beginning with speech, ear responds to the sound (word), skin to touch, eye to sight, tongue to taste and nose to smell. Similarly, in the motor-organs, sound produces speech, hands make the crafts etc., feet walk, excretory organs excrete and gratificatory organs enjoy. Mind is the cause of the function of all the above mentioned sense-organs and motor-organs.
करता, हृद वा काम नित्य या रचना, पौर का काम गति, पायु का काम सत का नियुक्त तथा अवस्था का काम गति या रूप वह है। इसलिए उस पर सभी ज्ञातियाँ एवं कामकाज हेतु के काम करने में समान रूप से कारण हैं।

आरकाशिसादानें जवाबद्वयन: | सुश्रुषनिमयः पञ्चची-करारण | आरकाशी नेन्याम्यप्रतीतिर्यति तेनेवह| ॥१६.११॥

The attributes of the Ākāśa etc. are five Bhūtas, i.e. word etc. The chief attribute of Ākāśa is sound, air is touch, fire is form, water is taste, and earth is smell. The distribution of the attributes in the five Mahābhūtas is according to the function of the Pañcikaraṇa. The appearance of blue in the sky is also due to the action of the Pañcikaraṇa.

आरकाश ब्राह्म पांच महाभूतों के गुण अल्प प्रादि हैं। ब्राह्म आरकाश का प्रत्येक गुण ब्रह्म, वायु का वायु, धातु का धातु, जल का जल तथा पूर्वीको है गुण है। इन पौरी महाभूतों में गुणों का विनिमय एवं विकार होना होता है। आरकाश में गुण में परिवर्तन की कारण भी इसी कारण (पञ्चचीकरण के कारण) होता है।

पञ्चस्वरूपनागतानुप्रति प्रतीतिर्यति तेनेवहाः | स्वस्वरूपादिरविशीलितेऽविरूपितत्वानां: | गुणानिर्विकाराः जयते, इत्यंपि वदति | ॥१६.१२॥

The excess of attributes in Ākāśa, air, fire, water and earth, respectively, is there, because these Tanmātras are the effects of previous Tanmātras, or the cause of there being maximum of attributes in earth (Pṛthvī) is that because Pṛthvī is produced from water covered by Gardhanamātra, which is itself caused by Rasatanmātra. In the same way, water is produced from fire, covered by Rasatanmātra, which is caused by Rūpatanmātra. The fire is produced from air covered by Rūpatanmātra, which is caused by Sparśatanmātra. And, air originates from Ākāśha (ether) covered by Sparśatanmātra which is produced from Śabdatanmātra. In this way, all the preceding subtle elements (Tanmātras) are the cause of the succeeding elements (Mahābhūtas) and the effects are produced. This is the reason that leads to the excessive attributes in the following Mahābhūtas. This is, thus, held by the Great teachers.

In Sattva Śunya, the word ‘Sattva’ indicates Sattva, Rajas and Tamas. Sattva Śunya is that in which there is absence of Sattva, Rajas and Tamas. Such is the ‘Time’. Time (Sattva Śunya) is responsible for change in nature and its evolutes. Time is subdivided into hours, minutes, seconds etc.¹⁸ Time is the instrument for God’s sport and it is His body. It is eternal.

¹⁶ 15 Nimeṣas = 1 Kāṣṭhā, 30 Kāṣṭhās = 1 Kalā, 30 Kalās = 1 Muhūrta, 30 Muhūrtras = 1 Māsa (Month) or 2 Pakṣas, 12 Māsas = 1 Varṣa (Year).
रक, हां का काम निस्ल स्थान, पैर का कार्य मत, पायु का कार्य मत का निस्संबंध तथा उपस्थ का कार्य आत्मवाणा बहुत है। जब उपयुक्ति का सभी जानकारी एवं कार्यात्मकता के कारण कार्य में समान रूप से कार्य करती है।

**आकाशाविद्युतानां अवबुद्धदावनम्: गुणविशिष्टीमयः पञ्चवी-करणी नैम्यथ्य्युल्लितितिर्म तेनेभु ॥१६॥

The attributes of the आकाश etc. are five Bhūtas, i.e. word etc. The chief attribute of आकाश is sound, air is touch, fire is form, water is taste, and earth is smell. The distribution of the attributes in the five Mahābhūtas is according to the function of the पाण्डिकाः. The appearance of blue in the sky is also due to the action of the पाण्डिकाः.

आकाशाय पांच महाबुद्धियों के संयोजन का व्यवहार गुणात्मक रूप है। पञ्चवी-करणी का योग का रूप सा का रूप, धातु का रूप, जल का रूप, वायु का रूप, पृथक्की का रूप है। इन पदों में गुणों के विशेष रूप भी कारण द्वारा होते हैं।

**पञ्चवी-करणीयार्याणां रूपवृत्तानां गुणाविशिष्ट्यं याचित्, इत्यपि चद तत्तः ॥१६॥

The excess of attributes in आकाश, air, fire, water and earth, respectively, is there, because these Tanmātras are the effects of previous Tanmātras, or the cause of there being maximum of attributes in earth (पथ्वी) is that because पथ्वी is produced from water covered by गण्धातम, which is itself caused by रसतानामात्रा. In the same way, water is produced from fire, covered by रसतानामात्रा, which is caused by रूपतानामात्रा. The fire is produced from air covered by रूपतानामात्रा, which is caused by स्पर्शतानामात्रा. And, air originates from आकाश (ether) covered by स्पर्शतानामात्रा which is produced from साध्वपतिमात्रा. In this way, all the preceding subtle elements (Tanmātras) are the causes of the succeeding elements (Mahābhūtas) and the effects are produced. This is the reason that leads to the excessive attributes in the following Mahābhūtas. This is, thus, held by the Great teachers.

**सत्त्वसूक्ष्मालालः । अवशयं प्रकृतिप्रकृतानांपरिशासीतः कलाकाराधिधिश्चेष्य परिगमतो नित्यविध्वस्तयो कीर्तिकरः। शारीरिक् ॥१६॥

In Sattva Śunya, the word ‘Sattva’ indicates Sattva, Rajas and Tamas. Sattva Śunya is that in which there is absence of Sattva, Rajas and Tamas. Such is the ‘Time’. Time (Sattva Śunya) is responsible for change in nature and its evolutes. Time is subdivided into hours, minutes, seconds etc. Time is the instrument for God's sport and it is His body. It is eternal.

16. 15 Nimesha=1 Kāṣṭhā, 30 Kāṣṭhā=1 Kalā, 30 Kalā=1 Muhūrtas, 30 Muhūrtas=1 Māsa (Month) or 2 Pakṣas, 12 Māsas=1 Vāra (Year).
श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

The other two kinds of non-sentient things (Acit), i.e. Śuddha Sattva and Miśra-Sattva, are the places of God's and soul's enjoyment and these are also the instruments necessary for His enjoyment and also places of enjoyment for the souls of the individuals.

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

‘Bhogya’ means objects of enjoyment. ‘The means of enjoyment’ means organs, such as eyes etc. And, ‘the places of enjoyment’ are 14 Bhuvanas (universes) and all the bodies.

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

वहि भोग्य का प्रवेश है : विवेक, भोगवधन (उपकरण) का प्रवेश है : चक. शालिफ इनियां और भोगस्थान का तालय है : चोट भुजन तथा समर्पण देन।

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

Of the three kinds of Acit, the first or the Śuddha-Sattva has the lower limit but no upper limit and no limit in the four directions. And, the middle one or the Miśra-Sattva has the upper limit but no-lower limit or no limit in the four directions. The last one, Sattva-Sūnya (Kāla) has no limit and it is omnipresent.

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

According to some philosophers (Baudhāyas) there is nothing like ‘time’. But, time cannot be rejected, firstly, because it is open to perception, and, secondly, because it is accepted in the scriptures.

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

Many philosophers (of the Vaiśeṣika system—Kuṭpada etc.) consider direction to be an independent substance. But, this is not correct. Because of many reasons it can be included in Akāśa etc., when direction is included in Akāśa etc., then, there is no need to consider it as a separate substance.

श्रेणी द्वाविष्टपरायणं ईश्वरस्यात्मनन्दनं भोगस्वामदानिति सर्वपूर्वम् ॥६३॥

कालबाल परस्यपदं नित्योद्व्यानानित्यं इति वातरितं ॥६४॥

Time is eternal transcendentally (in the Highest Abode), but empirically it is non-eternal.

काल गतमः पच्चिममें नित्य तथा सत्यमें तात्त्विक तथा वर्त्तमानमें वातितं है।

केवलकाली नात्तिकाली । भवथाप्राप्तेषु च सिद्धायात का ।
बक्तं न शवये। ॥६४॥

According to some philosophers (Baudhāyas) there is nothing like ‘time’. But, time cannot be rejected, firstly, because it is open to perception, and, secondly, because it is accepted in the scriptures.

केवलकाली नात्तिकाली । भवथाप्राप्तेषु च सिद्धायात का ।
बक्तं न शवये। ॥६४॥
व्रतिविधि परमात्मा ईश्वरस्वात्मनाथों योयोगषोपकरणा-मोगमयानान्ति वर्षिति ॥६३॥

The other two kinds of non-sentient things (Acit), i.e. Śuddha Sattva and Miśra-Sattva, are the places of God's and soul's enjoyment and these are also the instruments necessary for His enjoyment and also places of enjoyment for the souls of the individuals.

व्रती दोनों श्रविशिष्टवर्ण क्षणस्वरूपौ विभवस्तिक ईश्वर और प्राप्ता के श्रोष, श्रोग के साथ तथा गोग के रुप में होते हैं।

मोगया वियायः, मोगोपकरणानि चक्षु राफ्तकरणानि, मोग-स्थानानि चतुर्दशुदध्यानि समस्तवेदयोऽहाः ॥६४॥

‘Bhogya’ means objects of enjoyment. ‘The means of enjoyment’ means organs, such as eyes etc. And, ‘the places of enjoyment’ are 14 Bhuvanas (universes) and all the bodies.

तथा राहित इति यथार्थम् और धारणाम् का तात्त्विक है। विभव भुवन तथा भूतानि यह है।

व्रत पुरुषाशीतोः समाप्ति, उद्यय परितड़क तनन्ति।
सहजायितिः परितृप्तवच सीमा नाइति, उपयोगिति। कालः
स्वव्रताभिलोक्ष्येण तिष्ठति ॥६५॥

Of the three kinds of Acit, the first or the Śuddha-Sattva has the lower limit but no upper limit and no limit in the four directions. And, the middle one or the Miśra-Sattva has the upper limit but no-lower limit or no limit in the four directions. The last one, Sattva-Śūnya (Kāla) has no limit and it is omnipresent.

उन तीनों श्रविशिष्टवर्णोऽम् प्रथम पवित्रवघ्न हुस्तस्वरूप में श्रवत् (नीचे की) सीमा हो है, किन्तु उच्च औरदो चारों और कोई सीमा नहीं है, तथा तत्वेव प्राच्यवग्रहों निर्विश्वसन की उच्च की सीमा है, किन्तु नीचे हंगाम चारों और की दो दो सीमा नहीं है।

चारदिक्षिण श्रविशिष्टवर्णात्मक काल की कोई सीमा नहीं है, वह सविनय समानक का श्रविशिष्टवर्ण रहता है।

कालिक परस्परे निर्योग्यादिनान्ति इति वर्षिति ॥६६॥

Time is eternal transcendentally (in the Highest Abode), but empirically it is non-eternal.

काल् परम पद में निजरूप अन्य वर्णानि तो त्यहार में भविष्य है।

केशवकाली नास्तीनात्; प्रत्याश गुपस्मेन ते सिद्धतिस्वरूप बक्तुं न शरयते ॥६७॥

According to some philosophers (Baudhakas) there is nothing like ‘time’. But, time cannot be rejected, firstly, because it is open to perception, and, secondly, because it is accepted in the scriptures.

कुछ सर्वथाः (कोंडा) के ज्ञातार्क काल का कोई पदार्थ नहीं है, किन्तु

प्रवल प्रमाण द्वारा उनकी प्रतीति तथा धारण है। उनका प्रतिपादन होने से ही

बहुतो विद्यित विकसानेमें इत्यायित सहजतत्त्व वर्षिति। ग्रामे-हेतुपिरणारात्मकस्वात्मकश्च न कुलम् ॥६८॥

Many philosophers (of the Vaisēṣika system—Kūpāda etc.) consider direction to be an independent substance. But, this is not correct. Because of many reasons it can be included in Ākāśa etc.; when direction is included in Ākāśa etc., then, there is no need to consider it as a separate substance.

कालेन प्राप्तां (सावधान स्वरूपसे प्राप्तां इति) रूप से कोई

वद्वार व्यवस्था काल में उनका प्रतीति कितना ज्ञात है?

वर्तमान राक्षस द्वारा

कालार्थ प्राप्त होने से रूप की कालार्थ धारण से विभिन्न प्रमाण होने का वचनमात्र नहीं रह

केशवदार्सानाम अकाल इति वर्षिति। नारायण स्नात-तधपिन न वर्षितम् ॥६९॥
Some (Buddhist) thinkers hold that the lack of covering is Ākāśa. But, this is not correct, as it is known as an object, or, as it has a positive form.\[17\]

कुछ (योग) आचार्यों का विचार है कि आकाश का प्रभाव ही आकाश है, किन्तु यह कहना उचित नहीं है, क्योंकि उसकी प्रतीति भाव के रूप में होती है।

परंतु कई अन्य विद्वानों का विचार है कि आकाश का प्रभाव ही आकाश है, किन्तु यह कहना उचित नहीं है, क्योंकि उसकी प्रतीति भाव के रूप में होती है।

Some other followers of the Nyāya-Vaśesika hold that Ākāśa is eternal, universal, partless and imperceptible. But, this is also not correct, because it originates from the Bhūtādīmiśra Sattva. And, as such, it cannot be held to be eternal. In ego etc. there is lack of Ākāśa. Therefore, it cannot be held to be partless and universal. Due to Pañcikaraṇa, it has the attributes of sound, touch, form etc. and as it can be comprehended by eye, ear, skin etc. it cannot be considered as imperceptible. In this way, regarding Ākāśa, all the four admissions of Vaśesikas are incorrect.

कुछ प्रभाव शास्त्राङ्गों (न्याय-विद्वत्तानिर्देशन के आचार्यों) का विचार है कि निरस्तर विविध एवं यावत-वर्ण स्वीकार करते हैं, किन्तु यह उचित नहीं है, क्योंकि युक्तित्व निरस्तर से इसकी वर्तमानता होती है, प्रत: इसे निरस्तर नहीं कह सकते। आकाश वादियों में आकाश का प्रभाव है प्रत: इसे निरस्तर एवं विविध नहीं कह सकते। इसी प्रकार परमकथान प्रकाश के कारण इसमें खाद्य स्वरूप वादिय गुण विद्वानहै तथा उनका खाद्य वायु वायु द्वारा साक्षरता होने इसे अत्यायत नहीं कहा जा सकता। इस प्रकार आकाश के सम्बन्ध विद्वानों की चर्चा नहीं होती है।

तत्त्वज्ञानीयों के विचारानुसार 'वातुप्रभुत्व' शैलीपुर्णम्।

Air is comprehended by the skin; it is not proper to consider it imperceptible (as claimed in Nyāya-Vaśesika).

वातु का प्रभाव लघु इविर्द्रात्य होता है, अतः (नेत्याविकों एवं संशयिकों द्वारा) इसे प्रभावक लघु भी उचित नहीं है।

17. Śrībhāṣya II. 2. 21.

तेजस योजन ज्योजीत: ज्योतिः। तेजसोऽवर्ज्याः। तेजसः शायत्याः।

Tejas or fire is of many kinds, like Bhauma, Divya, Audarya etc. (Thus, lamp etc. which is lightened by the earthly objects is Bhauma Tejas. Divya Tejas is that which finds expression in the clouds etc. due to water. Audarya Tejas is that which helps in the digestion of food. And, Ākaraja Tejas in the form of gold etc. is found in the mines, which are without fuel.)

In the different kinds of Tejas, the solar fire is permanent form of Tejas. Tejas (fire) of lamp etc. is impermanent. The colour of fire (Tejas) is red and its touch is hot. The colour of water is white; its touch is cold and it tastes sweet. The form and taste of earth is of many kinds. The touch of fire and air is neither warm nor cold.

तेजस भोग (पारिवर्त्त) वात शीत से प्रत्येक प्रकार का है। [यद्य पारिवर्त्त पदार्थों

तेजस भोग (पारिवर्त्त) वात शीत से प्रत्येक प्रकार का है। [यद्य पारिवर्त शीत से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है।]

तेजस विविध प्रकारों में विविधता (युक्ति) प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है। जल से प्रत्येक प्रकार का है।

एवं चिन्तात्विवचयम्।

The three kinds of things which are not sentient (Acit) are of three kinds.

इतस्म प्रकार यथा शरीर तीन प्रकार का है।
Some (Buddhist) thinkers hold that the lack of covering is Ākāśa. But, this is not correct, as it is known as an object, or, as it has a positive form.¹⁷

कुछ (बोध) आचार्यों का निर्देश है कि आकाश का भ्रमण ही आकाश है. किन्तु यह वह उचित नहीं है, क्योंकि उसका प्रतीति भाव के रूप में होता है।¹⁷

परंतु कैरोधधनुषय वर्गवृत्यं विमुखप्रयक्षामाश्च:। भुतावेशत्व- 
लोकाराजावाचकाच्युतप्रपान्त्वाच्युतप्रत्वाच्युतप्रत्वाच्युत- 
यमयुक्तम्। ॥१७॥

Some other followers of the Nyāya-Vaiśeṣika hold that Ākāśa is eternal, universal, partless and imperceptible. But, this is also not correct, because it originates from the Bhūtādīmśra Sattvā. And, as such, it cannot be held to be eternal. In ego etc. there is lack of Ākāśa. Therefore, it cannot be held to be partless and universal. Due to Pañcikarana, it has the attributes of sound, touch, form etc. and as it can be comprehended by eye, ear, skin etc. it cannot be considered as imperceptible. In this way, regarding Ākāśa, all the four admissions of Vaiśeṣikas are incorrect.

कुछ प्रभु आचार्यों (प्रायः-प्रशिक्षिक्षिक्षेत्र के आचार्यों) आकाश को निस्लिनिर- 
वय्यव विभू मध्ये विकार स्थीरकार करते हैं, किन्तु यह उचित नहीं है, कवित्वक मुसवर्त विद्वानों से इसका दर्शात्व होता है, परंतु: इस विद्वानः नहीं कहते। चाहिए वादियर आकाश का भ्रमण है प्रायः: इसे निर्वयव एवं विभू नहीं कहते। इसी प्रकार 
पवेत्ताकार मुद्दता के कारण इसमें ग्राह्य-रूप भाव है ग्राह्य विशेषता है तथा उसका विभू शोधन भाव है वादियर सारा कारण रूप भाव है इसे अपना भी नहीं कहते। यहाँ 
द्रवकार आकाश के सम्बन्ध में आचार्यों की चाराओं ही बातें प्रमुख हैं।

त्वगिनिद्यये रूपहार्दु 'वायुप्रसंक्ष' इत्यमयुक्तरूपम्। ॥१७॥

Air is comprehended by the skin; it is not proper to consider it imperceptible (as claimed in Nyāya-Vaiśeṣika).

बायु का प्रभु लचा इत्रयम्याया होता है, प्रत: (नेत्याधिक: एवं वेदीधिकों 
द्वारा) उसे प्रमुखत कहता भी उचित नहीं है।

¹⁷. Śrībhāṣya II. 2. 23.

तेजो भोमाकारित्वम् वायुनिर्दिष्टम् ।

प्राौदियाकारित्वम्: विभूतम्। दीपिकात्वोपदिष्टिक्षरम्। 
तेजोस 
वायुसः। स्वर्यः। स्वर्यः। निर्दः। निर्दः। 
स्वर्यः। निर्दः।

मूर्ति रूप न स्वर्यः भूतितम्। स्वर्यः वायुसः वायुहर्वसा- 
निर्दिष्टायात्। ॥१७॥

Tejas or fire is of many kinds, like Bhauma, Divya, Audarya etc. (Thus, lamp etc. which is lightened by the earthly objects is Bhauma Tejas. Divya Tejas is that which finds expression in the clouds etc. due to water. Audrya Tejas is that which helps in the digestion of food. And, Ākāra Tejas in the form of gold etc. is found in the mines, which are without fuel.)

In the different kinds of Tejas, the solar fire is permanent form of Tejas. Tejas (fire) of lamp etc. is impermanent. The colour of fire (Tejas) is red and its touch is hot. The colour of water is white; its touch is cold and it tastes sweet. The form and taste of earth is of many kinds. The touch of earth and air is neither warm nor cold.

तेजो भोगः (पाणिव) धार्य सेवे रूपेन प्रकार का है। [यद्य पाणिव पदार्थों 
ते प्रस्तुत होने वाला दीपक धार्य भोग तेजः है, जल से प्रस्तुत होने वाला एवं एवं एवं प्रकार | 
मेधा में प्रस्तुत होने वाला विभूति, विभूति तेजः है, भोग को प्रस्तुत करने कार | 
वर्तमान होने वाला उद्योग तेजः है, तथा द्रवकार रूपमें स्वर्यः में उद्योग होने वाला सुवर्णः धार्य | 
प्रकार करने हेतु है ।]

तेजस के निबिध प्रकारों में प्रारम्भिक (स्वर्यः) प्रारम्भिक तेजस है। दीपक धार्य 
का वेद रूपित है। तेजः (श्रेयः) का वेद ज्ञात है, तथा उसका स्वर्यः उचित होता है।

जल का रूप श्रेयः, स्वर्यः श्रेयः एवं रस मुहुर्त है। स्वर्यः (प्रारम्भिक) एवं बायुः का 
प्रत्येक भूमितात्मक प्रकार न गर्त रूपः। थ्रो न श्रीतिल। एवा चित्रितविचित्रम्। ॥१७॥

वायुमत्तत्त्वान्तत्त्व-निर्दिष्टम्।

Thus, non-sentient things (Aciś) are of three kinds.

इस प्रकार यह भविष्य तीन प्रकार का है।
‘He is opposed to all evil’ means that He is opposed to imperfections, just as light is opposed to darkness and kite (Garuda) to snakes.

The essential nature of God is that He is opposed to all kinds of evil. He is infinite and self-luminous. He is full of the auspicious qualities of knowledge, power etc. He is the cause of the creation, maintenance and destruction of the world; According to the Gita, He is resorted to by the four kinds of people; those who are miserable, those who are curious to know, those who desire wealth, and those who are wise.

He grants four human objectives (Parusārāthas), namely, righteousness (Dharma), wealth (Artha), satisfaction of desires (Kāma) and salvation (Mokṣa). He has got a special kind of body. He is the master of the three goddesses, Lakṣmī, Phāmī and Līlā.

‘God is endless (infinite)’ means that God is eternal. His immanent presence is in both the conscious and the unconscious (or in the sentient and the non-sentient). A doubt arises from the fact of the immanence of God that if He is immanent in everything, then, He must be equally present in the evil things also and thus may be Himself partly evil. But, this doubt is not correct; for as the soul in the body has no relation to childhood, youth and old age, (These states belong to the body only). Therefore, the imperfections of the sentient and the non-sentient things do not affect Him.

The essential nature of God consists of the form of bliss’ means that God’s knowledge is of the nature of bliss. This means
The essential nature of God is that He is opposed to all kinds of evil. He is infinite and self-luminous. He is full of the auspicious qualities of knowledge, power etc. He is the cause of the creation, maintenance and destruction of the world; According to the Gita, He is resorted to by the four kinds of people; those who are miserable, those who are curious to know, those who desire wealth, and those who are wise.

He grants four human objectives (Parusārathas), namely, righteousness (Dharma), wealth (Artha), satisfaction of desires (Kāma) and salvation (Mokṣa). He has got a special kind of body. He is the master of the three goddesses, Lakṣmi, Pārāśekhara and Lila.

\[ \text{श्रवण समस्त विकार वादि चारि काल की लीमा में परे, स्वदेश प्रकाश, प्रातिभव स्वभाव, श्रावन विविध वादि गुणों के गुणपूर्वक सकल विषय की स्पष्ट विविध वादि सहारे करने चाहिए श्रावन विज्ञान विविध तवा श्रावन की भविता करने बाला तथा श्रावन वादि चारि के चारे प्रकार के गुणों द्वारा हाराम गोयकं, चारि वादि काल की मौष्रेण इन चारे प्रकार के गुणों को देने वाला, विविध धरार श्रावणेय सुकृत तथा लीमा (नीला) का नाम (भविता लीमा गृही तथा रामाय) है।} \]

Prabhākara

18. Gita 7.16.

‘He is opposed to all evil’ means that He is opposed to imperfections, just as light is opposed to darkness and kite (Garuḍa) to snakes.

Prabhākara has explained (समस्त श्रावन की विषय का प्रयोग है: जिस प्रकार तेजस अवकार का विस्तार यो, गहरा सर्द का विस्तार है, इसी प्रकार विकार प्रादि सभी दोषों का विस्तार होना।}

नानात्वसंक्षेपम् विविधादेशाभ्यास योजनायुक्तं सत्साहिजेत् कालिणी 1194\n
‘God is endless (infinite)’ means that God is eternal. His immanent presence is in both the conscious and the unconscious (or in the sentient and the non-sentient). A doubt arises from the fact of the immanence of God that if He is immanent in everything, then, He must be equally present in the evil things also and thus may be Himself partly evil. But, this doubt is not correct; for as the soul in the body has no relation to childhood, youth and old age, (these states belong to the body only). Therefore, the imperfections of the sentient and the non-sentient things do not affect Him.

प्राणविक्षेपात्मकम् गृहीगृही कालपुरुषप्रजातिकल्पम् । तत्तच नानात्वसत्त्वपुरुषप्रजातियाः प्रकाष्ठस्य-रूपलेत्त्व । 1195
that God’s essential nature is that He is all good and self-luminous.

अनावनद्वात न्रं श्रवन ज्ञात कौण्ड, देवा होन ते।

इसका तालाब है, सम्पूर्ण रूप से श्रवण-विषाण एवं प्रकाश स्वरूप होना।

श्रवण ब्रवणक्तयाकविकल्यास्युः नित्या निस्सीमा निस्सन्ध्या निशार्धिका निरोधः: समाविकर्षितात्साह।

God is endowed with knowledge and power. These qualities of God are eternal, endless and numerous. He is free from the limiting adjuncts (like too much, equal and too little) and all imperfections.

ईसवर के ब्राह्मणक्त आदि कल्याण युग निवास है, सत्तम है, परम्पर्य है, उत्तरापि रहित है, रोप रहित एवं सम (द्वारा) दयक पञ्चरण से रहित है। जैहारक उपनिषद में यह कहा है: नतसमस्वावर्गिकवि हयते रावणरासाकी आत बलिया च।

एतेऽर वातस्वादीकां विषया अनुलूकाः; श्रवदिवानिव विषया:

प्रतिकूला:। एतकातामृतानां जानान्त्रित्वादीनां स्वे विषया:।

Of the numerous above-mentioned qualities, the subjects of His affection are His devotees and the subjects of His might are His opponents. The affection and might etc. are due to His qualities of knowledge and power, lordship, Tejas etc. and all are His subjects.

ईसवर के उपायुः स्तविषित युगों में से वातस्वाद आदि-गुणों के विषय नरु-कूल प्राप्त नहीं होते हैं, तथा दृष्ट दादी गुणों के विषय प्रतिकूल प्राप्ती हुया करते हैं।

इन वातस्वाद दृष्टां आदि के कारण मूल आत बलिष्ठ-िवषय एवं तेजस आदि के सभी विषय है।

जानन्त्राणां, आदितयसाधारां, भव दूराराधारां, कुपा-धुःशिरां, वातस्वाद सदशिवां, श्रीवं मदनां, प्रतिज्ञं कूटनां,

19. Śvetāśvatara Upaniṣad 6.8.
तस्माद 

that God’s essential nature is that He is all good and self-luminous.

एतेह वातस्यात्मानां बिषयम् श्रुन्तुला:; तौलादिबन विषयम्: प्रतिकृतम्: । एतत्कारणामृतमानां ज्ञानशस्त्रत्वादीवत्सवमनवम् सर्वेऽविषयम्: । । ।

Of the numerous above-mentioned qualities, the subjects of His affection are His devotees and the subjects of His might are His opponents. The affection and might etc. are due to his qualities of knowledge and power, lordship, Tejas etc. and all are His subjects.

He places Himself in their service. He remains bound in their service and becomes an object of concentration for them easily. His attachment to His devotees is just like that of the mother cow who scares with her horns and hooves even those who come close to her for feeding the calf with the grass. In the same way, God endowed with a kind heart, remains under the control of the devotees, leaving aside Mahâlaksâmi and Nityaavras. Having all these qualities, He is the cause of the whole world.

This prakâra, Ėśvar, upâkâla bhâgavatâ kumârâh gûnâh kârîr, bhrîr bhrîr kâri gûnâh kârîr vañca. svârâh dharma vâsûn bhâjâ vâsûn bhâjâ kârañca vâsanâh vâsanâh vâsanâh vâsanâh vâsanâh vâsanâh.

Thus, God is endowed with the auspicious qualities. On seeing the misery of others, He feels sorrow and pity, and Himself feels the pain and thinks of their good. He is devoid of the feelings of selfishness and mine and thine. He exists for the good of others, like the moonlight, the soft southern breeze, Sandal and cool water. He does not see the inferiority in those who resort to Him. He becomes the saviour of those who are in disappointment, and He performs miracles, like bringing back the son of Sandipini and fulfils the desires of His devotees. He creates new things and previously non-existing positions, like the position of the pole-star.

He gives to His devotees Himself and all that is His own, just as people desire and act in such a way that all their wealth is distributed to those, who are their own. Acting on this principle, God feels obliged by sharing His possessions with His followers. He does not keep a count of His good deeds, but thinks too much of the little favours done by His devotees. He becomes the object of such a charm that people long lost in lust forget everything immediately and take resort in Him. God is like a father who does not see the faults of his sons and wife. He remembers them always and does not keep in heart the shortcomings of His followers. Even when Goddess Lâkṣmî points to their flaws, He opposes her and protects His devotees. As a lover takes delight even in the untidy things of his beloved, He, knowing the flaws of His devotees, accepts them. When the devotees feel the separation, He tries to reduce their suffering and removes the pain found in their eyes, skin and ear, completely.
He places Himself in their service. He remains bound in their service and becomes an object of concentration for them easily. His attachment to His devotees is just like that of the mother cow who scares with her horns and hooves even those who come close to her for feeding the calf with the grass. In the same way, God endowed with a kind heart, remains under the control of the devotees, leaving aside Mahālakṣmi and Nityaśāri. Having all these qualities, He is the cause of the whole world.
cannot create anything without the control of a conscious thing outside it. Therefore, it is not possible to have creation, maintenance and destruction of the world by Prakṛti only. Thus, it is not proper to consider it as the cause of the world.  

Kapila's (the Pratyavādī Pratāpana) view does not consider conscious Prakṛti to be the cause of the world. Pratāpana (Prakṛti) is not the cause of the world. Therefore, the cosmological views of Pratāpana are incorrect. The Pratyavādī view is not compatible with the cosmic self. Thus, the cosmological views of Pratāpana are incorrect. Therefore, it is not possible to have creation, maintenance, and destruction of the world by Prakṛti only. Thus, it is not proper to consider it as the cause of the world.  

The followers of Kapila consider Pradhāna to be the cause of the world. But, Pradhāna is unconscious and an unconscious thing
केचित्वरसामयं कार्यां स्वविनिर्भर, परमार्थाय प्रमाणान्वावच्छुति विरोचावल्च न सम्बृविल्ल।

Some philosophers (Vaiśeṣika) accept atoms (Paramāṇu) as the cause of the creation, but, there is no evidence to accept the atoms as the cause of the world. The scriptural statements are also against this. In Vaiśeṣika philosophy, atoms are the material cause and God is the constituent cause of the world. Vaiśeṣika accept earth, water, fire and air as four kinds of atoms. The Viśistādvaitins accept not the atoms but īśvara as the only cause of the world.

कुछ लोग (बैश्यविनिर्भर) परमाणु को कारण स्वविनिर्भर करते हैं, किन्तु परमाणुओं को कारण मानने के संबंध में कोई प्रमाण नहीं है, तथा िल्लिकों से िरोटिक भी हैं, अतः परमाणुओं की कारण मानना उचित नहीं है । बैश्यविनिर्भर व्यंजन में परमाणुओं को उपयुक्त एवं इश्वर को निर्भर कारण स्वविनिर्भर किया जाता है। परमाणुओं के प्राप्ति में दृष्टि से बैश्यविनिर्भर जल धारण एवं बायो वि परमाणु स्वविनिर्भर करते हैं, किन्तु विशिष्टवादी व्यंजन सम्भव के अनुसार परमाणुओं की कारण नहीं मानना जाता, तो बैश्य इश्वर को ही कारण स्वविनिर्भर करते हैं।

कार्यम् प्राप्तं कारणमिश्र्याय: प्राधिकारस्वसत्ताभवकाराय-रात्रिधिष्ठन्ते परिप्रेरणामवस्माधवसुधितिसत्संहारायस्यान्य-परस्त्रत्रति न युक्तः।

The followers of Kapila consider Pradhāna to be the cause of the world. But, Pradhāna is unconscious and an unconscious thing
cannot create anything without the control of a conscious thing outside it. Therefore, it is not possible to have creation, maintenance and destruction of the world by Prakṛti only. Thus, it is not proper to consider it as the cause of the world.

निम्नवस्त्र के प्राप्त अवधारण (प्रक्रिया) को कारण स्वविनिर्भर करते हैं, किन्तु अवधारण (प्रक्रिया) अवशेष है, अतः इश्वर के विश्ववादी (संस्कार) के तत्त्व में परिप्रेरण (विकार) होता सम्भव नहीं है, अतः केवल प्रक्रिया के द्वारा हुई भिन्न भिन्न एवं संकल्प की अवधारणा के अनुसार अवधारणा संभव नहीं है, अतः उसे (अवधारणा को) कारण मानना उचित नहीं है।

चेतनोन्नयि न कार्यायु, कम्प्लरतत्वत्वावृ दुःखितवच्च।

Some philosophers (of the Pāṇḍava tradition) consider consciousness to be the cause of the world. But, this also is not correct. The consciousness is under the influence of Karma; thus, it cannot be the cause of the eternal world. The creator of the universe should be omniscient and omnipotence is possible only with infinite bliss. Thus, in the absence of omniscience, miserable consciousness cannot be the creator of the universe.

कुछ विनिर्भर (परमाणु मत के प्राप्त अवधारणा) वेदन तो ही जगत का कारण स्वविनिर्भर करते हैं; किन्तु वे उचित नहीं हैं, क्योंकि वे वेदन विश्वस्थित होता है, अत: वे इश्वर जगत की अवधारणा का कारण नहीं हो सकता। वह विश्व का अवधारणा इसप्रकार भी नहीं हो सकता, क्योंकि वह उद्देश्य है। अवधारणा के के सत्य विश्व संबंध निर्विश्वास है, अतः संबंध निर्विश्वास भावना के साथ ही हो सकता है, अत: विश्व के सम्बंध के के कारण दुर्विश्व वेदन विश्व का के नहीं हो सकता।

तस्माति इश्वर भव (कैसे?) सकल जगतकारणः।

Therefore, it is to be accepted that God is the cause of the whole universe.

अतः इश्वर ही सकल जगत का कारण है, यह मानना चाहिए।

20. Śrībhāṣya II. 1.1–9.
world. For the creation of the world, He does not require to bring any material from outside. How is it possible for God to remain without any change, inspite of the fact that He is the constituent and the material cause of the world? This cannot be doubted, because, inspite of creating the world, there is no change in His essential nature, which remains without a change.

...
world. For the creation of the world, He does not require to bring any material from outside. How is it possible for God to remain without any change, inspite of the fact that He is the constituent and the material cause of the world? This cannot be doubted, because, inspite of creating the world, there is no change in His essential nature, which remains without a change.

...

Thus, isvara is not only the constituent cause, but also the material cause of the world, because, He transforms Himself into the

\[21. \text{Ibid. II. 1.}\]

\[22. \text{Mundaka Up. I.7.}\]
होगा भाषित हो यह वात ईश्वर के सम्बन्ध में नहीं कही जा सकती है। बसौसी यह सर्व-भक्तिमान है, जब कि मकड़ी दांव दांवत सिग्न में है। प्रति: विषय (विषमापूर्ण) उदाहरण मान से उसमें विकार की वात नहीं कही जा सकती।

ईश्वरस्य सूचित: प्रचित: परिशालकरण, चेतनस्याश्रयः-
रेन्द्र्यश्यामच्छ जानविकासकरणाः।।।॥१६।।

By ‘the creation of the world by God’ is meant that change occurs in the matter or non-sentient things (Acit). He gives the body and organs to the individual souls and its knowledge evolves. Therefore, knowledge cannot expand.

ईश्वर की सूचित का प्रवचन है: ब्रह्मविर तत्वः (जडः) में परिशालन उत्पन्न करना,
विज्ञान (जीवनात्मा) को दर्शान और इन्द्रियों प्रदान करना एवं उसके भान को निर्दिष्ट
करना।

स्त्रित्विकरण नामृतेऽवर्धन केदारे जलवनुकूलनाः प्रविधया सर्वक्षेत्रकरणाः।।।॥१६।।

By ‘the maintenance of the world by God’ is meant that God is immanent and He protects all the created things in all forms by entering within them just as in the field of rice the favourable entry of water increases its growth.

सूचित की स्त्रित्व का प्रवचन है: वात के शेर्म में ब्रह्म प्रकाश जल प्रभुवितनाः प्रविधया होकर उसे बुद्धि श्रृंग देता है, इसी प्रकाश उत्पन्न सूचित के पदार्थों में अनु-
कूल रूप से प्रविधया होकर संकीर्ण रचा करना।

संहारोऽन्न नामयात्विकीत: पुत्रः पित्रा श्रेष्ठं लक्ष वा स्वाध्यते,
तथा विश्वायात्सर्व जलक्षीतीहि संहार्यवर्त्ताः।।।॥१६।।

By ‘the destruction of the world by God’ is meant that the sense-organs which are busy in indulgence are destroyed, as for instance, a father fastens a naughty boy with the tree of figs and stops him from the mischief.

एतत् तत्त्वमस्य प्रवचयं चतुरस्विनम्। सर्वोदयादा: प्रजापतिः कालस्य सर्वव्याप्तिः जगत्वाचार्यार्थी सवृ जन्मोगुणुप्त: स्त्रितिः।

स्त्रितिः विश्वायात्सर्वात्सर्वत्र नराद्यस्येन शास्त्रार्थभवणः इत्यादिः समार्थाः ज्ञात्वाचार्याः सवृ सत्त्व-
गुणुप्तः; स्त्रितिः।

संहारोऽन्न नामयात्विकीत: पुत्रः पित्रा श्रेष्ठं लक्ष वा स्वाध्यते,
तथा विश्वायात्सर्व जलक्षीतीहि संहार्यवर्त्ताः।।।॥१६।।

All the three, viz. creation, maintenance and destruction have four kinds each. At the time of creation, God is immanent, and under the influence of Rajas creates Brahma, Prajapati, time, the sentient beings and the whole of the universe.

During maintenance of the world, He incarnates in the form of Visnu and others, creates the Sutras (scriptures) through the form of Manu and shows the right path. He becomes immanent in time and in all beings, becomes full of Sattva Guna and grants maintenance to the whole world.

At the time of destruction He is immanent in the form of Rudra, fire, Yama etc., and time, for all sentient beings. He carries out destruction in all mutually destroying Bhatas under the influence of Tamas.

ये तीमाः हि सूचित: श्रिति और संहार प्रवचयं चार-चार प्रकास का है। सूचित
के समय ईश्वर प्रत्येक प्रकाश वा गुण होता हुआ रजस्वेणुगुणुप्त होकर प्रकाश-व्याप्तिकला एवं सम्प्रा
श्रवण का स्त्रितिः करता है।

श्रिति के समय ईश्वर विश्वुपर्व गुण में प्रवचय करता है। नैसर्गिक रूप से ब्रह्मा प्रकाशक के
इत्यादि साध्यात्मक प्रवचन होता हुआ सत्त्वगुणुप्त होकर वाणी वाले एवं बिश्व को स्त्रितिः प्रदान करता है।
होगा भाविष्य यह भाव इक्यार के सम्बन्ध में नहीं कही जा सकती है। करीब वह स्वस्थ-प्रकृति माना है, जब कि मकड़ी पर नहीं शरीर स्थित है। प्रत: विषय (विषयमाप्यः) उदाहरण मान ने उसमें विकर की बात नहीं कही जा सकती।

ईश्वरस्र्व सृष्टि: वर्षित: परिश्रामकरण, चेतनस्य शरीर- रेतिर्मयावरान्त्याजातविकासकश्चरणां ॥१६।१॥

By ‘the creation of the world by God’ is meant that change occurs in the matter or non-sentient things (Aciit). He gives the body and organs to the individual souls and its knowledge evolves. Therefore, knowledge cannot expand.

ईश्वर की सृष्टि का ग्राह्य है : ज्ञातीय तथ्य (ज्ञा) में परिश्राम उत्तमना करता, जितना (जीवायामान) का दरीर और इमाया प्राप्त करता एवं उसके भाव को विकसित करता।

स्विष्चितकरण नाम सृष्टेद्वरूप केदार जलवकुललया- प्रविष्ठ सर्वशक्तिकरणाः ॥१६।१॥

By ‘the maintenance of the world by God’ is meant that God is imminent and He protects all the created things in all forms by entering within them just as in the field of rice the favourable entry of water increases its growth.

सृष्टि की स्विष्चित का ग्राह्य है : भाव के भ्रेत में विश्व प्रकार जल प्रविष्ठलया प्रविष्ठ होकर उसे वृद्धि प्राप्ति देता है। यही प्रकार उत्तम सृष्टि के प्राप्त की अनु-कृत रूप से प्रविष्ठ होकर स्वाभाविक रखा करता।

संहर्षो नाम यथाविनीत: पुत्र: पित्रा श्रवलं ब्रह्म्व तथा श्रवत्येत तथा विषयात्सरी स्वतानिविद्याणि संहर्ष्यद्वारानाम ॥१६।२॥

By ‘the destruction of the world by God’ is meant that the sense-organs which are busy in indulgence are destroyed, as for instance, a father fastens a naughty boy with the tree of figs and stops him from the mischief.
God creates the earth which is full of three kinds of water, namely, from the rivers, from the land and from the rain, and the blue sky having His own body as a cloud. As a cloud before rain looks very beautiful and of black colour, in the same way, having a very beautiful body of dark colour, He creates the world.

यह ईश्वर नवीनत, पूर्विकत एवं चतुर श्रेष्ठ नये से निन्द कारक के जल वे सुपर पृथ्वी का निर्माण करते-होते, सर्वभूत पूर्व तथा मानव एवं चित्त वर्ण का समान धर्म (धर्म) निज शरीरस्तु तुषिक का निर्माण करता है। प्राथमिक जिस प्रकार वर्ण करने वाले बाल वर्ण से पूर्व ग्रहण सुन्दर क्षण वर्ण का हो जाता है, उसी प्रकार यह भी श्रीमंत सुंदर ध्यानमय ज्ञान से पूर्व होकर तुषिक बनाने करता है।

विग्रहहृद स्वरूपम् मोक्षयत्तामिति: स्वामुन्यो नित्य एक-
रूपम्: गुरुतमतकालां परम्य गुणा गुणे गुणमयमयानाम-
कुबेन्तु मात्रिकामयानामे: स्थायित्वस्वद्वरास्फलम्: विकासस्मृत
स्वरूपम् प्रकाराको निर्याचितकेतोजस्तु: सोकुमारिविक्षयकणुण-
गणानित्य्यांशोऽय: सकलज्ञानोपनान्तमतभित्वारयजनको
निर्मयुतुमात्यो वास्मात्माकवियु: सकलात्मात्मकवियु: सर्दवानशयोऽयु: सङ्ग्रहत्तिथिष्ठिष्ठिष्ठि 116.11

God's body is full of beauty and qualities. His form is much more liked by all than the qualities of His essential nature. His form appears very charming due to these qualities of His essential nature. He is full of Suddha Sattva. His form is eternal, unique and possesses embodied consciousness. It is different than the body of the sentient beings wherein the essential nature of knowledge is concealed. He shows His enlightened self in the same way as gold shines in a pot of diamonds.

He has the qualities of infinite light, delicacy, beauty, youth, and charms the Yogins, who are in deep concentration. He infatuates all. He helps in developing a sense of detachment for all sorts of enjoyments. He is conceived as full of knowledge by the eternally free and emancipated souls. Just as a pond attracts the minds of the onlookers
तथा संहार के समय ब्रह्मांड संहार करते रहे एवं ब्रह्मानंद के तथा संहार
उपहोरी काल एवं परसार विनाश करते बाले समस्त जीवों में ब्राह्मणी मी होता है।

कान्तिक्षतुकिः कान्तिक्षतुकिः सुपारीं (लेन) इश्वरस्य
परसारं वेदांमतिः पुण्यम् करणोऽभ्यं करणानांभूक
सत्यात्माः प्रजाया जिनां जिनां जिनां जिनां जिनां जिनां जिनां
हिंदुर्वेणौ करप्रलय न स्यात्माः।।।

It may be asked that at the time of creation, some are happy and some are miserable, which shows that God does not create all as equal. Thus, He has inequality and cruelty in Him. Reply: God creates on the basis of Karma, keeping in view the welfare of the souls, just as a mother scours a child by saying to him that she will cut his tongue if he eats mud. In fact she says that only for the welfare of the child and that only shows her consideration for the child and not her cruelty. God makes the individuals feel happy for their good deeds and miserable for their wrong-doings and thus stops them from wrong actions thinking only of their good. Thus, God cannot be said to be unjust to others and lacking in compassion.

यह ईश्वर नवीकरण, दूसरिज्जल एवं चक्रविंल में से तीन प्रकार के जल से युक्त भूक्षाय का अर्थ करने वाले स्वयं जल के समान ज्ञान (जुड़ता) जिस रीति हृदय का अर्थ करना है। प्राप्ती जिस प्रकार वर्षा
करने वाले बाल का जल से युक्त ज्ञान सुधार ज्ञान का हो जाता है, उसी प्रकार
यह भी धृत ज्ञान ज्ञान इसी से युक्त होकर सुधार अर्थ करता है।

विश्वास्तृति स्वरूपपुरुषोऽयस्यतांतिः स्वातुरुष्पोऽनित्य एक
रूपः स्वयंस्वरूपास्तांतीर्णेऽवहृत्तमभयानमत
कुलसो मार्गिकायमायाः स्थायित्वस्वरूपस्वरूपायः
विश्वास्तृति स्वरूपस्य प्रकाशी निर्विवेकते सोऽकु मार्गिकायमायाः
गणित्विस्मित्योऽयोः सकलज्ञानद्वस्तति भूतालोणप्रक
कन्यां संदर्भाः सर्वाध्यांशयुक्तिनिस्तत:।।।

God's body is full of beauty and qualities. His form is much more liked by all than the qualities of His essential nature. His form appears very charming due to these qualities of His essential nature. He is full of Śuddha Sattva. His form is eternal, unique and possesses embodied consciousness. It is different than the body of the sentient beings wherein the essential nature of knowledge is concealed. He shows His enlightened self in the same way as gold shines in a pot of diamonds.

He has the qualities of infinite light, delicacy, beauty, youth, and charms the Yogins, who are in deep concentration. He infatuates all. He helps in developing a sense of detachment for all sorts of enjoyments. He is conceived as full of knowledge by the eternally free and emancipated souls. Just as a pond attracts the minds of the onlookers
because of its beauty and beautiful lotuses, in the same way, He fascinates His devotees or those who are dependent on Him, and removes their different kinds of pain.

It is the same God, who is the basis of all incarnations, the protector of all, the substratum of all the material and spiritual objects, who shines by the bright weapons and ornaments.

उद्गरी (विवाह) यथा रूप गुण प्राप्ति के द्वारा भवन्तित सम्भव छ, वह अपने प्रकृति निर्माण, निर्माण, युक्त निर्माण अथा विद्वान एक रूप रखते वाले, उस ज्ञान रूप सम्पन्न वैदिक विद्वान एक रूप रखते वाले, जिसे विद्वान विद्वान स मुख्य सम्पन्न वैदिक विद्वान के उपमेय प्रस्ताव करता है, विद्वान प्रकट करता है; जिस प्रकार मानवीय (रत्नविशेष) से निर्मित पवित्र मानवीय (रत्नविशेष) से निर्मित पवित्र स्थान मानवीय (रत्नविशेष) से निर्मित पवित्र स्थान की रचना नहीं, भवन्ति अपने दिव्य रूप की प्रमाण करता है, उत्तर प्रकार वह भी भवन्ति दिव्य शरीर की प्रमाण करता है, तथा प्रतीति तेज ज्ञान युक्त निर्माण सीमाही विद्वान युक्त निर्माण अथा विद्वान से रूप होकर दिव्य रूप से यथार्थ ध्यान में दश देवताओं के ध्यान का ध्यान बनता हुआ समस्त ज्ञान को साधित करता है, लोगों में समस्त भौगोलिक प्रतीति द्वारा साधित करता है, प्रकटता ज्ञान में युक्त निर्माण अथा विद्वान से देखा जाता है, तथा जिस प्रकार मानवीय (रत्नविशेष) परम सीमाही विद्वान से युक्त निर्माण अथा विद्वान से देखा जाता है, उन सांस्कृतिक विद्वान तारों एवं निर्माण निर्माण समस्त तारों की हृदय करता है। यह भवन्ति दिव्य विद्वानों का मन को दर्शाता है, देशों के देशों के कारण समस्त तारों का मन को हृदय करता है, उसी प्रकार वह भी भवन्ति दिव्य रूप से युक्त निर्माण अथा विद्वान से देखा जाता है, उन सांस्कृतिक विद्वान तारों एवं निर्माण निर्माण समस्त तारों की हृदय करता है। यह भवन्ति दिव्य विद्वानों का मन को दर्शाता है, देशों के देशों के कारण समस्त तारों का मन को हृदय करता है।

ईश्वरस्य स्वरूपं पर्यावरणवांत्यांमित्रोवाचवाचितार्थेन पञ्चधीकाः ॥६॥

There are five forms of God, i.e., Para, Vyūha, Vīhava, Antaryāmin and Arcāvatāra.

(i) Transcendent one (Para)
(ii) The manifestations (Vyūha)
(iii) The incarnations (Vīhava)
(iv) The immanent spirit (Antaryāmin)
(v) The images (Arcā)

In the transcendent form of God, He is full of all the six qualities, i.e., knowledge, strength, lordship, heroism, power and effulgence, whereas in the manifestations, only two qualities out of the six (in the transcendent form) get manifest.

ईश्वर को 'पर' विवाह में जोहान ज्ञान, भन्न, ऐश्वर्य, वीर्य, शक्ति एवं तेज बने हुए: गुण परिपूर्ण रहते हैं, 'वह' गुण विवाह में केवल दो-तीन गुण ही प्रमाण रहते हैं।
because of its beauty and beautiful lotuses, in the same way, He fascinates His devotees or those who are dependent on Him, and removes their different kinds of pain.

It is the same God, who is the basis of all incarnations, the protector of all, the substratum of all the material and spiritual objects, who shines by the bright weapons and ornaments.

उसका शरीर (विभाग) ग्रामने रूप युग्म ग्राहिके के द्वारा मानकर प्रारम्भित है, वहाँ अपने युग्म मनानवित नितं ग्राहिके गुणों के युग्म नितं-युज्जित ग्राहिके सर्वसिद्धि एक रूप रहती गलते, युज्जित नितं नवानवलक चेतन देखा गया हो। ग्रामने अत्मसंरक्षण ग्राहिके का पारम्परिक न करता है, ग्रामने युज्जित स्वभाव को उसी प्रकार प्रभावित करता है, जिस प्रकार नितं विनिष्ठन (रत्नचित्र) के निश्चित स्तर में रहा हुआ तथा स्वभाव को विषयता नहीं, प्रभावित अत्मसंरक्षण एक रूप की प्रभाव करता है, उसी प्रकार वहाँ भी अपने दिव्य शरीर को प्रभाव करता है, तथा अतीत देश से युग्म युज्जित ग्राहिके नितं-युज्जित-युज्जित योजन ग्राहिके से युज्जित होकर दिव्य रूप से सन्तान धारण में तत्त्व गोपरस्तियों के धारण का निष्कासन विषय वनता हुआ समस्त अर्थ को निष्कासन करता है, लोगों में समस्त गोष्टियों के प्रति बंदरसंरक्षण उत्तर करता है, ग्रामने ज्ञान से युज्जित नितं गुणों द्वारा तथा श्रवण निश्चित किया जाता है, तथा जिस प्रकार सर्वसिद्धि निश्चित ग्राहिके पर सिद्धि सिद्धिग्राहिके से युज्जित मुनाफे समाधि में प्रभावित होकर संज्ञान द्वन्द्वों के मन को हो लेता है, उसी प्रकार वहाँ भी अपने दिव्य गोष्टियों के युज्जित परम सुदर्शन दिव्य रूप से प्रभावित जनों को प्रभावित करता हुआ उन संसारिक विविध तात्त्विक निष्कासन एवं निश्चित धारित समस्त तात्त्विक एवं संज्ञान के द्वारा करता है। वहाँ प्रभावित दिव्य प्रभावित की मूल, संवर शरक, दृष्टिए निश्चित (लोकिक एवं पारलोकिक) विषयों का आधार, दिव्य प्रकार एवं दिव्य ब्रह्मचारी से शाल्लेश होकर निष्कासन होता है।

ईसवर के स्वभूमि पर व्युहविविवान्तयामित्वाचाराचिताशिवेवे पञ्चशङ्करायाम् 116911

There are five forms of God, i.e., Para, Vyūha, Vibhava, Antaryāmin and Ārcāvātāra.

(i) Transcendent one (Para)
(ii) The manifestations (Vyūha)
(iii) The incarnations (Vibhava)
(iv) The immanent spirit (Antaryāmin)
(v) The images (Ārcā)

By ‘Vyūha’ or ‘manifestations’ is meant that for the purposes of creation, maintenance and destruction, and for protecting the souls, which are in the process of transmigration, and for blessing the devotees, God takes the forms of Saṅkara, Pradyumna, Aniruddha etc.

उसकी स्वरूप अस्तित्व का तात्त्विक है कि वह निष्कासित विषय एवं संसार के लिए संसारिक मानों के संकर्षण के लिए, आध्यात्मिक मानों पर कुपते करने के लिए सं蒲पुरुष-प्रभावित धारित के मन में प्रभावित होता है।

परिचय नागाभाष्य: चतुर्पूर्वः, व्युहेः द्वी द्वी पृथ्वी प्रकटः 1110011

In the transcendent form of God, He is full of all the six qualities, i.e., knowledge, strength, lordship, heroism, power and effulgence, whereas in the manifestations, only two qualities out of the six (in the transcendent form) get manifest.

ईसवर की परम धारणा में वह ज्ञान, बल, ऐश्वर्य, धीमी, शक्ति एवं देव है, युग्म परिपूर्ण रहते हैं, ‘व्युह’ स्वरूप प्रकट में केवल दो-दो गुण ही प्रभावित रहते हैं।
तत्र संकर्षणोऽनावलाभं युक्तो जीवजन्तुमधिभव्यं
तत्प्रवृत्तिविविधमेव प्रमुखावलीयः प्राणः शास्त्रग्रावर्त्तं जगसंहारं
च करोति ॥२०१॥

Thus, in the state of Saṅkarṣaṇa, God gets manifest with knowledge and power. He pervades over the soul in nature through consciousness and discriminates it from Prakṛti at the beginning of creation.

इसमें संकर्षण प्रवस्था में वह शानदीर्घ वर्त इत्य दो गुणों से प्रकट हो प्रकृति में शीन शीतलता को आयार बनाकर प्रकृति का विवेचन करता है। तदनं प्रवृत्ति प्रवस्था की प्राप्ति कर शान गुणा द्वारा शास्त्र प्रवर्त्तं एवं वल गुण द्वारा जगसंहार का कार्य करता है।

प्रमुख ऐदव्यंक्तियां युक्तो संस्तत्त्वमयिथ्वमेव धम्पीयदेशं
मनुसुधृष्टिसमुतुलुद्व्यां च करोति ॥२०२॥

Thereafter, in the Pradyumna stage, He teaches the Śāstras and by His strength He is responsible for the dissolution of the world. In the Pradyumna stage, He has the qualities of lordship and heroism. In this stage, He considers the mind as the basis; by His qualities of heroism, He lays down the principle of duty and by His quality of lordship He creates the pure groups (of souls) beginning with the four Manus (i.e. the first couples of the four castes).

प्रमुख प्रवस्था में इसमें ऐदव्यं एवं बीरम् गुणा प्रगट रहते हैं, इस प्रवस्था में वह मन रजस को आयार बनाकर नीचे गुण से धम्पीयदेशं तद्दृश्यं गुण से मुनि-वान-उक्त-पद्ध ते गुणरूप मनु शास्त्र चार प्रकार चिद्वर्ण की चुनाव वर्ण की सूचित करता है। (धम्पी गुण से धम्पीयदेशं, बाहु से लक्ष्मीमय, उक्त से वैद्यं एवं पद्ध से पुंड्रों के अचार गुण वर्ण राज्य मुनियों के गुणभूत को उच्चारण करते हैं, जो प्रमुख धुष्क सवर्ण भ्रमण होते हैं।) तदनं प्रवृत्ति प्रवस्था में वर्ण संवेद से मीठी मीठी गुण के बोध उद्घात होते हैं। उल्लेख गुण: इस प्रकार धुष्क साधनिक गुणों वाले सर्वस्व रोपों से रक्षित मुनियों की उत्पत्ति होती है।

दैवबर तथा-निर्युपमः

श्रनिहासः यात्रतजीतसमूहं युक्तो रक्षकसमूहं तद्यथानुप्रवासः
कालशूचित्वायर्णशुरदेशः निवर्तिकः ॥२०३॥

In the Aniruddha form, strength and effulgence qualities manifest. By His strength He protects the whole world and gives it life. And, by effulgence gives knowledge and by the same maintains the cause of the creation of time and of the mixed souls.

श्रनिहास में रक्षित एवं तेजसु गुणों प्रगट रहते हैं, वह भाषन श्रनिहास के द्वारा समस्त विश्व की रचना करता है, उसे जीवन रचना करता है तथा तेजसु गुण द्वारा तद्यथानुप्रवासः प्रगट रहता है और वह गुण सूचित तथा साधनिक गुण का निर्विशेष करता है। (यहाँ काल सूचित से तात्त्विकः निमित्त से जीवन रचना करता है तथा श्रनिहास का दृष्टि है: रक्षक गुण घटक तथा गुण गुणमण भाषण समस्त रक्षकों की सूचित। रक्षक गुण गुणमण भाषण भाषण के मुद्रण हैं, जो फल गुणमण भाषण का आकर्षण करने बाले होते हैं तथा तद्यथा गुणमण भाषण के प्रकृतियों में ही मुद्रण करते बाले जन्म मरण के समाप्ति में ही पड़ते रहते बाले हुआ करते हैं।)

बिम्बावनतोत्पदः हिन्दुसमुप्रदेशेन्द्र निवर्तिकः

मनुसुधृष्टिसत्यंकथं स्वार्तमधिभव्यं गौरिण्यमिच्छियाः।
स्वहृणेऽवः॥२०४॥

The incarnations of God are manifold, but there are two chief kinds of the same—the main and the subsidiary.

God, only because of His will (and not due to Karma etc.), sometimes incarnates in the form of Rāma, Kṛṣṇa etc., as a human being and sometimes in the incarnations of Varāha (pig), Matsya (fish), Narasiṁha (lion) etc., and sometimes in the form of a tree etc. (The incarnation in the subsidiary forms is there only through the will of God and it is not due to His essential nature.)

ईदवक का निर्गम धारत दक्षत है, हिन्दु गुण धीर विशुद्ध भेद से उसे जो विद्याका का भाषा जा सकता है।

उल्लेख है कि इदवक इत्यादि दक्षत है (कर्म कथन करण नहीं) केरी राम कुप्रा धारादेव है मनुसुधृष्टिराम, कर्मी बाराह-मर्याद-नरसिंह धारादेव बालकांमें निर्विशेष योग्यां,
तत्त्वं संकर्षण् ज्ञानवलयां युक्तो जीवतंत्रशिष्ठुत्य
तत्त्त्वमार्थिविवर्ण्य प्रचुरमानवस्य आश्वात्सप्रवत्तं च
जगतंसहारं च करोरति।१०१।१

Thus, in the state of Sañkarṣaṇa, God gets manifest with
knowledge and power. He pervades over the soul in nature through
consciousness and discriminates it from Prakṛti at the beginning of
creation.

इत्यथां संकर्षणः प्रचुरः में वह ज्ञान धीरे धीर इतने दो गुणो के सुपत्त ही प्रकृति
में सीन धीरतव कौ आधार बनाकर प्रकृति का विश्वास करता है। तदन्तर प्रचुरमान
प्रवत्तन कर शान्तित्व द्वारा ज्ञातविवर्ण्य आश्वात्सप्रवत्तं च बल गुण द्वारा
जगतंसहार का कारण करता है।

प्रचुरमानः ऐश्वर्यविबंधोः युक्तो नरसत्तमविवर्ण्य धर्मोपदेशं
मनुसुध्द्वरमृत्तिरुद्वरमृत्तिरुद्वरितिः च करोरति।१०१।१

Thereafter, in the Pradyumna stage, He teaches the Śāstras and
by His strength He is responsible for the dissolution of the world.
In the Pradyumna stage, He has the qualities of lordship and
heroism. In this stage, He considers the mind as the basis; by His
qualities of heroism, He lays down the principle of duty and by His
quality of lordship He creates the pure groups (of souls) beginning
with the four Manus (i. e. the first couples of the four castes).

प्रचुरमानः प्रवत्तनः में इतने ऐश्वर्यविबंधोः बीन्दु गुण प्रमाण रहते हैं, इतने प्रवत्तनः
में वह मन नाम को आधार बनाकर बीन्दु गुण से धर्मोपदेशं तथा ऐश्वर्यविबंधोः
से गुण-बाहू-चदा-पाद से गुणानुसार सत्तमबाह्यां चार्प्रकार की चुम्ब वर्ग की सूची करता
है। (भवानी गुण से ब्राह्मणो, वा दोष तथा अन्य, त्वसे ब्रजेश्वरोः एवं पादसे
पूर्णोऽपि कार्यकार्यादि बाह्यमुख सत्तम में सत्तमबाह्यां चार्प्रकार को उल्लिख
त्तर होते हैं। इस इत्यादि कार्यकारण चुम्ब मनुसुध्द्वरमृत्तिरुद्वरितिः
सत्तमबाह्यां चार्प्रकार को उल्लिखित होते हैं।)

ईश्वरः तत्त्व-निरूपणः

प्रनिष्ठः: सत्तमविवर्ण्य आश्वात्सप्रवत्तं तर्कविवर्ण्य
कालसूत्रनिर्देशसूत्रेशसूत्रेश निर्विशेषः।१०३।२।

In the Aniruddha form, strength and effulgence qualities
manifest. By His strength He protects the whole world and gives
it life. And, by effulgence gives knowledge and by the same
maintains the cause of the creation of time and of the mixed
souls.

प्रनिष्ठः में शक्ति एवं तेजसुः गुण प्रमाण रहते हैं, वह ब्रह्माण्ड में शक्ति गुण के
द्वारा सत्तमबाह्यां चार्प्रकार की चुम्ब वर्ग को उल्लिखित
तथा तेजसुः गुण द्वारा तर्कविवर्ण्य प्रवत्तन करता है। और नहीं
काल सूत्रित तथा मनुसुध्द्वरितिः का उल्लिखित
करता है। (यहाँ काल सूत्रित से तर्कविवर्ण्य गुण द्वारा तर्क
प्रवत्तन करता है तथा मनुसुध्द्वरितिः का उल्लिखित करता है:
कालसूत्रनिर्देशात्मकात्मानं सत्तममण्डलमें प्रवत्तन
प्रवत्तनानि मयायमें कोट्यार्धः। शक्ति गुण
प्रवत्तन आत्मानि निर्देशात्मकात्मानं कोट्यार्धः नमुना
होते हैं। तथा धर्मविवर्ण्य प्रवत्तन सत्तम महाभारतमें
होते हैं।)

वियोजनानलोकोऽस्माः तिलोकोऽस्माः स्वरवतेर्विवर्ण
गौरमुखमयेदेव िन्युजः।

मनुसुध्द्वरितिः स्वरवतंत्रस्वरत्वाविवर्ण
भृगुस्मृत्तियोऽस्माः न

स्वर्णपेशाः।१०३।४।

The incarnations of God are manifold, but there are two
chief kinds of the same—the main and the subsidiary.

God, only because of His will (and not due to Karma etc.),
sometimes incarnates in the form of Rāma, Kṛṣṇa etc. as a human
being and sometimes in the incarnations of Varāha (pig), Matsya
(fish), Narasimha (lion) etc., and sometimes in the form of a tree etc.
(The incarnation in the subsidiary forms is there only through the
will of God and it is not due to His essential nature.)

ईश्वरः कार्यकारकारणां वर्तमानः कितने जीव धीरे
मुख भेद से उसे ब्राह्मण का कहा जाकर होते हैं।

उसमें इस प्रकार इत्यादि मात्र (कर्म वर्णन करान नहीं) कभी राम क्रष्ण
आदि रूप में मनुमय, कभी बाराहम-मर्याद-मर्यादा आदि व्यक्तियों में नियमक योगियों,
The natural incarnation of God remains present in the many-embodied states of God, and is never absent. Just as by the light of one lamp another lamp is lighted and then in both the lamps there is light and the light does not decrease etc., in the same way, in all the embodied states God's incarnation does not decrease. All these chief forms of incarnation are worshipped by those who are desirous of Moksha.

In the description of this form of God, the Nityodita (eternally free) souls experience Para-Vasudeva and from that arises Vyūha-Vasudeva form which is called Śaṅkodita. (In this way there are four forms of God.) These four forms have four main qualities, Jāgrat, Svapna etc. Keśava etc., twelve kinds of idols, are there and there are 26 kinds of Vihavas, like Padmanābha etc. There are many incarnations like Upendra, Trivikrama, Dādhibhakta, Haya-griva, Nara Nārāyaṇa, Hari, Kṛṣṇa, Mātsya, Kūrma Varāha etc. The description of their arms, weapons, colour, actions, places etc. is not given here because it is secret and it is not easily understandable.

In the subsidiary incarnations in the forms of Brahmā, Śīvī, fire, Vyāsa, Paraśurāma, Arjuna, Kuṭubera etc. the incarnation is not worth worshipping as an object of desire for Mokṣa, because in these God controls a soul which has the ego feeling.

Some Vīva, Śaṭha, Śakti, Śānta, Śūrya, Śūrus, Śruta, Śruti, Śrī, Śrīnārāyaṇa etc. the incarnation is not worth worshipping as an object of desire for Mokṣa, because in these God controls a soul which has the ego feeling.
The natural incarnation of God remains present in the many-embodied states of God, and is never absent. Just as by the light of one lamp another lamp is lighted and then in both the lamps there is light and the light does not decrease etc., in the same way, in all the embodied states God's incarnation does not decrease. All these chief forms of incarnation are worshipped by those, who are desirous of Mokṣa.

In the description of this form of God, the Nityodita (eternally free) souls experience Para-Varṣudeva and from that arises Vyūha-Vāsudeva form which is called Śaṅtodita. (In this way there are four forms of God.) These four forms have four main qualities, Jágrat, Svapna etc. Kesāva etc., twelve kinds of idols, are there and there are 26 kinds of Viḥavas, like Padmanābha etc. There are many incarnations like Upananda, Trivikrama, Dadhibhakta, Hayagriva, Nara Nārāyaṇa, Hari, Kṛṣṇa, Mātya, Kūrma Varāha etc. The description of their arms, weapons, colour, actions, places etc. is not given here because it is secret and it is not easily understandable.

In the subsidiary incarnations in the forms of Brahmā, Śiva, fire, Vyāsa, Paraśurāma, Arjuna, Kubera etc. the incarnation is not worth worshiping as an object of desire for Mokṣa, because in these God controls a soul which has the ego feeling.

In the subsidiary incarnations in the forms of Brahmā, Śiva, fire, Vyāsa, Paraśurāma, Arjuna, Kubera etc. the incarnation is not worth worshiping as an object of desire for Mokṣa, because in these God controls a soul which has the ego feeling.
ब्रजराजां हेवरिच्छा फल साधुपरित्राणादित्रयम्। १०४॥

The reason for the previously mentioned different incarnations of God is His will and not the Karma etc. And, the objective of these incarnations is to protect the good (and to destroy the wicked, and the establishment of righteousness).२३

‘The imminence God’ means that He enters within and thus controls them. He is not a helper of all the souls at all the stages, as entering into heaven and hell. He is with them as a companion and is not able to leave them. Those who possess a chaste body are protected by Him like a friend, and like Loved one He remains in the lotus of their hearts to be remembered by them.

यह ईश्वर स्वयं नरक धारी व मे भविष्य ईश्वर को संसार में नहीं जन्म लेना पड़ा ऐसे धनके प्रभाव प्राप्त होते हैं। इन प्रयास में —

२३. गीता ४. ९।
The reason for the previously mentioned different incarnations of God is His will and not the Karma etc. And, the objective of these incarnations is to protect the good (and to destroy the wicked, and the establishment of righteousness).  


Here a doubt arises that in the place of will why cannot Karma be accepted as the cause of the incarnations, as Lord Visnu had to take birth because of the curse of Bhru. In the Puranas there is much evidence showing the importance of Karma. Thus, the cause of the incarnations may not only be the will, but also the Karmas.

Reply: In the Puranas the curse is considered only a pretext and the incarnation is accepted to be due to the will of the incarnator.

Vahaa prabharo kayam samvedhvam sugata par karmo kayanam matsya, karyaaks bhru kayam shapih vijnam bhramya paada atmah praman praha haryataa. It pramanam yat:-

Arcāvatāra (God in the form of idols etc.) is the fifth and the last form of God. He accepts this form under the control of His devotees. The devotees uphold that God resides in the material of their choice, like gold, silver, jewels etc. and in whatever they imagine He resides in. God resides at Ayodhya, Mathurā etc. without reference to time and rules as an object of worship. He overlooks the shortcomings of His devotees, and He is under the control of His devotees for bathing, eating, sleeping etc. He abides in the idols, in the temples and in the homes etc.

Arcāvatāra (form of the gods) is the last form of God. He accepts this form under the control of His devotees. The devotees uphold that God resides in the material of their choice, like gold, silver, jewels etc. and in whatever they imagine He resides in. God resides at Ayodhya, Mathurā etc. without reference to time and rules as an object of worship. He overlooks the shortcomings of His devotees, and He is under the control of His devotees for bathing, eating, sleeping etc. He abides in the idols, in the temples and in the homes etc.

The quality of Arcāvatāra Iśvara is that He is the master and His devotees are His dependents and servants. He reverses the relationship or He becomes their innocent and powerless servant. He has unbound compassion and feels overpowered and bestows on His devotees whatever they desire, thus, graciously satisfying all their desires.

In the Arcāvatāra of God there is the quality of the enjoyment and kind dependence. He can be a shelter for all. He reaches His devotees without even having the means to do so. All these qualities are in Him.
Arcāvatāra (God in the form of idols etc.) is the fifth and the last form of God. He accepts this form under the control of His devotees. The devotees uphold that God resides in the material of their choice, like gold, silver, jewels etc. and in whatever they imagine He resides in. God resides at Ayodhya, Mathurā etc. without reference to time and rules as an object of worship. He overlooks the shortcomings of His devotees, and He is under the control of His devotees for bathing, eating, sleeping etc. He abides in the idols, in the temples and in the homes etc.

The quality of Arcāvatāra Isvara is that He is the master and His devotees are His dependents and servants. He reverses the relationship or He becomes their innocent and powerless servant. He has unbound compassion and feels overpowered and bestows on His devotees whatever they desire, thus, graciously satisfying all their desires.

The quality of Arcāvatāra isvara is that He is the master and His devotees are His dependents and servants. He reverses the relationship and He becomes their innocent and powerless servant. He has unbound compassion and feels overpowered and bestows on His devotees whatever they desire, thus, graciously satisfying all their desires.

Shriśeṣṭhanandavasudevabakārābhavasthānāstavandanaṁ

Shreṣṭhanandavasudevabakārābhavasthānāntavandanaṁ

In the Arcāvatāra of God there is the quality of the enjoyability and kind dependence. He can be a shelter for all. He reaches His devotees without even having the means to do so. All these qualities are in Him.
APPENDIX—1

परिशिष्ट—१

Quotations referred in footnotes in the book

पादपिल्लात्र तात: पाठांता:

No. 1  Page 14

नायं सर्वसम,  श्रवितु या मृणालीमात् । कुछ,  उखानमात्रायिनों से से:।

बृह भाषा बेदायतृः 2.3.30

No. 2  (Page 14)

गार्ता स्वयं शानिन सकलसे: श्रापायतित:  शालोकन,  यथा महत्वः।

परमप्रेत्वी यथासेविता जातिः परमप्रेत्वी यथासेविता हयते,  वाहुकदायः श्रापायत:।

हनं सकलसे: श्रापं करते:। श्रापं:  प्रभानामकशाशास्त्र स्वाप्पायात्राय श्रवितः।

मण्डलमायायुक्ते।।

वभी 2.3.24

No. 3  (Page 16)

नैनं छोड़ा यानाणि  नैनं वहरति पापक:।

न च  च  केलदस्यानो न श्रापयति मानत:।

गीता 2.24

No. 4  (Page 16)

एवं अभवस्यचुमये संति  वामनस्याण्यः प्रस्थलितः,  जीवों संतानाये देहुत्कालमेव सहिष्णु:।

परिशिष्टाद्विते जीवाणविवाहविताः स्थिताः  श्रापयति:। न दुःखायुक्तायेन श्रापयति:।

वाहुकदायः श्रापयति:।।

वभी 6.7.23

Appendix—1

जीवन सदृश्यं परितमयं मोक्षान्यानाम सत्य पवनभावः वेदायत: परिशिष्टाः।

वाहुकदायः श्रापयति:।।

श्रीमाता 2.2.32-34।

No. 5  (Page 18)

तस्तवारिकपरुप्लितवाहः कर्तुः  तत्तत:।

तत्तत:  तत्तत:।

तस्तवारिकपरुप्लितवाहः कर्तुः  तत्तत:।

वभी 2.3.33

No. 6  (Page 18)

तत्ततः (तत्ततः)।

बृह भाषा बेदायत:।

बृह भाषा बेदायत:।

वभी 2.3.40-41

No. 7  (Page 20)

परमरस्य मनोकथा— विविधानदातास्वस्तम भागः:।

स्विमुख सृष्टिः सत्या परमात्मा प्राप्ति

धरीरसाय नोपरमे इति:।

वाहूर्दित:।

केलदस्यानो न श्रापयति:।

डम्बुलचाण 2.3.33

No. 8  (Page 21)

वाहूर्दित:।

वाहूर्दित:।

केलदस्यानो न श्रापयति:।

डम्बुलचाण 2.3.33

No. 9  (Page 23)

विवेकानन्दायोगम नरेष्वरमने:।

तपस्या में मा प्रयास विभाष्टी:।

वाहूर्दित:।

केलदस्यानो न श्रापयति:।

डम्बुलचाण 2.3.33
APPENDIX—1

परिशिष्ट—१

Quotations referred in footnotes in the book

पादिस्प्लवयामुद्रतः पाठांशा:

No. 1

नायं सर्जनं; प्रतितु नारससायमान्यम्। कुत:; उत्तमाचर्यादीनां भूते।।

भी माध्यं वेदान्तसूत्र 2.3.30

No. 2

(Page 14)

वातसा प्रमुणेन शालेन सकल्येन: वामीप्रियार्था: लालोक्षणं, यथा मणि-रुपिणीनां वेदान्तविद्वार्तानां मात्रामात्रां इत्यः। याहुंदुहुर्विश्वासानी श्रायं तथावर्तं। यातु: प्रभासवानीवद्य शाश्वस्य स्वाम्यप्रायं इति:।

भूते: 2.3.24

No. 3

(Page 16)

नैं चिन्हमात चाराचरं नैं भवति प्राकः। न च चैव कलसस्याः न शोषयति मात्सः।।

गीता 2.24

No. 4

(16)

एवं भवविषयामपमे सति धार्मिकास्तत्ततः प्रक्षेत्रे, जीणोंसतानां अवदोषो देवहिष्णुर्य इति: भवति विविमतः। तन्म इत्यादिविखेतिरैविधिकोपविद्वातानां मून-परस्यां निविन्निकोस्यैः प्रस्वादितर्केव विविह्यान्तिकोस्यैः सत्ततत्ते।।

“....च न तेशः मन्त्रिकोस्यादांतान्यान्तिका विविही: परिहः” वक्ते, विकार तस्मिनान्तिकोस्यादांतिका विविही व्ययः। वर्गाः सत्ततत्ते।।

Appendix—1

नैं चिन्हमात चाराचरं नैं भवति प्राकः। न च चैव कलसस्याः न शोषयति मात्सः।।

गीता 2.24

No. 5

(18)

तस्यसाधिकप्रसिद्धगंधर्म फलस्त तत्तत्तवतस्मानगुणसंस्कारं न स्वाम्यृप्रमुद्भते प्रस्तापार्थविवेकेन सुभावचर्यं कर्तुः(कुम्भ)।

वृहि: 2.3.33

No. 6

(18)

तत्त्वं च जीवस्य विशिष्टतः परास्तततम एवं हेतुः संक्षेपः। कुत:; चैति: 'सत: प्रविष्टः' शालसा जनानी सविभावः।।

सर्वं कु मारियुं वृष्णेण किर्मे प्रयत्नतुष्णगमोगावत्यायांनी परमात्मा तदनुविन्दित वर्त विद्यत; परमात्मनोज्जयति-मात्मिकास्यान्तिका प्रहृतिनीपपवते इत्यः। कु:; प्रविष्टतां मध्यभिर्विवण्ण्यां:।

वृही: 2.3.40-41

No. 7

(20)

परंपरार्थम्—चिदिवद्वारकेन जगते: स्वृतस्य सूक्ष्मस्य ष म परस्मार्थम् च प्रति शरीरसोऽद्वोपिष्टे इति। तवताकालस्य स्वाम्यायमात्रेव सदवर्त्तावथान्तरस्य स्वाम्यका-कल्लकातुष्टिकान्तिप्रमुद्भति।।

सदेत्ते एवं हि वेदांतः स्वृतस्य सूक्ष्मस्य चेतनाच्छेदस्य ष मस्तततस्य परामार्थम् प्रति शरीरस्वाम्ययः।

वृही: 2.1.9.

No. 8

(21)

जलस्य नारिःसंस्यः: स्वामण्यात्मकाः हि।

वाहौः काकामात्रावलकरेत्ति यथा नृप।

तत्त्वमार्थः श्रद्धा: संगतीविभिन्नात्मकाः हि।

वहेतु: प्रकारतास्मात्मनस्तेश्चो हि स्रोतः।।

विष्णु पुराणली 6.7.23

No. 9

(23)

विश्वबाकामिनिर्कालक्षरण्यः,

प्रयक्तं मे मा प्रयत्नं विभंकः।।

नायाभिनं: कालावधातुकः,

कालस्वर्णं विभुषा: प्राप्तिः।।

वीष्णु पुराण 9.7.23
Appendix—1

No. 10

नस्तों निपांगां चेतनस्वी निष्पांगां कार्यां को हुटाण यो विचारित कामां ।

तामात्स्वाम नेपुप्रयित्ति चिनारात्माः शान्ति: शालवती नेत्रिनामाः

केतोमनिपां 2. 2. 13

वेशदासस्तार्गिताः 6.13

No. 11

नातान्त्रिक परिवर्त्त त्वाभवन्तो उपाधार्थयः सर्वस्वः

कर्मसङ्केतानु तु कर्मश्रवायाः

सुविदान्तानु संक्षेपत्वादेशकेन वस्तु कालार्थेन पुरुषभयेन च कुलायु ब्राह्मण च

शरायु स्वरूप प्रवर्त्ते तु तादं तद्विं सर्व सर्व निपातनेत्राय च त्वायु च विधायस्य

न चेत्या रसायस्य तस्माद उपाधार्थयः न च किंतु कुलायु समाख्ययः

एतो शीष्य कर्मश्रवायाः

तत्तकालोपनिथेन तत्तद्वस्तु सम्बन्ध च विश्वायः

श्रीमान्य 3.2.12

No. 12

वायुरसनीय शुक्यं प्रविद्धं, रूपं क्रिया विनिवृत्तं

एकतथां वस्तुपरीक्षानां, रूपं क्रिया विनिवृत्तं विनाचार

केतोमनिपां 2.2.10

No. 13

सत्यरमसाम तनान्तर्स्य प्रकरितं, ध्रुवं द्रात्माः, महात्मां अख्यं कर्मादं प्रकरितं

तनान्तर्स्य नेपुप्रयित्ति तनान्तरं श्रुतिः सुविदान्ताः पुनः इति प्रकरितं निविदितं

सांकेतिकाः 1.61

No. 14

सत्यरमसाम तनान्तरस्य प्रकरितं सन्निकालिकादिप्रयोगोऽन्तः

सन्निकालिकादिप्रयोगोऽन्तः सत्यरमसाम नन्दीनां ज्ञानां विश्लेषणं सत्यरमसाम नन्दीनां

प्रकरितं विश्लेषणं सत्यरमसाम च गहनाः

सन्निकालिकादिप्रयोगोऽन्तः सत्यरमसाम नन्दीनां ज्ञानां विश्लेषणं

तत्र कर्मविश्लेषणं, विश्लेषणं, कर्मविश्लेषणं

श्रीमान्य 3.2.12, प्रथमांश, श्रीमान्य 3.2.12, प्रथमांश
Appendix—1

No. 10

नित्यो नियोजनों चैतस्कृतनामस्मातुमेको बहुत यो विवाहात्मक कामान।
तमातमन येदेहुवर्त्ता बीडारोप्यो शालित: शाक्तो नेलेयस्मातः
कठोपनिषद 2. 2. 13
श्रेयाप्रकरोपनिषद 6.13

No. 11

नकारात्मक परस्पर स्वभावकोडुःसचःस्वरूपः। कर्मसात्सात्सातुः
गुणात परम्पराधिकरणकेव पदुका कानेेवेः नुसेवन वहुः कुलाय व
अजातता। नसुःस्वरूप प्रशंसे तो तावः यो सर्वो अन्तु कुलाय व त्यावः।
न चवः ह्यते। ‘तस्मादु नुजातकः नारितः, न च किंतु नुसेवनकामः’ इति।
प्रत्यौ तीव्रस्य कर्मविवाहः तत्तक्षाणुविकेन तत्तद्वस्तु समन्ध्य एव पुराणाः।
श्रीमाण्डः 3.2.12

No. 12

बायुःपश्ची मुक्तवर्त्ती, चर्या रूपं प्रतिस्वरुपा बुधृः
एकतथा वर्णुतान्तरतः, रूपं रूपं प्रतिस्वरुपा विषिद।
कठोपनिषद 2.2.10

No. 13

सत्तवर्त्तस्मातः मायाविषाण्य प्रतिद्वः, प्रकृतेषुमृतृः, महात्तवकृतिकृतार्तार्तविषाण्य
तन्त्राग्राहयुव्यवसिभिं तत्तदे नम: गुहुरालित यत्त इति प्रकृतिविवाहातिः।
सांकेतरिदिन 1.61

No. 14

सत्तवर्त्तस्मातः मायाविषाण्य प्रकृतिमेकीलामुक्तिः, प्रकृतेन ब्रजानामापार्यायोऽधि
नियो सबेना सततविवाहात न कस्मिन्द्व विक्रित: धृतिः पराकारायेकः
महायात्मागद्धयोज्योऽयं च प्रस्तवः: सत—महात् प्राकृतः: वहतमात्राः स्वषत्तमात्राः
वहतमात्राः वहतमात्राः मन्तरस्वामिनिः। तवाहारकिरस्वाहारिकतः समाभिपतिः
कामातु साक्षक्को रजाकामविस्तारः। तत्व वैविकाः: साक्षक्क इत्यादिः, मूलादिवः
स्वत्तमातु महायूव्याप्तान्तरां तैरौः, धृतिः रजादुमारायुभावः। धृताः धृताः
पञ्चमहायुव्याप्ताः श्रीमाण्डिन्यो पञ्चमहायुव्याप्ताः श्रीमाण्डिन्यो
पञ्चमहायुव्याप्ताः श्रीमाण्डिन्यो पञ्चमहायुव्याप्ताः

विषयु पुराण 4. 2. 73-76, 78-81, 101-104, 79-85, 100-103
Appendix—1

No. 15

तस्मादे या एसमादायन धाराक: समूहः, प्राणायामः बायः, नायोतिनः,
प्राप्तः, पूवितः, पूवितः नौकरः, प्रीतिमून्नः, प्रान्नादेशः, रेतः:
पूवः, त वा एस वृक्षावनसम:।

११३

(१) लोकजन् लीला कैवल्यम्। वेदान्त सूत्र २.१.१२

(२) प्राणायामकौसः निर्देश वसंतकालिका विविध विविधः भिन्नभिन्न
जगन्मात्र जीवनः जीवनः कैवल्यः प्रयोजनः। लोकजन—यथा लोके सत्यदीपिते मेधिनी-
भिन्नभिन्न: सम्बूः निर्देशयौगिक् प्राणायामः कौल्यादेशः प्रयोजनः:
कन्याश्रयेऽर्थम्: इरवते, तर्भैर्विश्वासः विहृतः: स्वस्तकृत्यायामः कौल्यादेशः
स्मिन्म विद्या सौरविन्दः प्रयोजनः।

२५४

(१) प्राणायामकौसः निर्देश वसंतकालिका विविध विविधः भिन्नभिन्न
जगन्मात्र जीवनः जीवनः कैवल्यः प्रयोजनः।

२५५

(२) प्राणायामकौसः निर्देश वसंतकालिका विविध विविधः भिन्नभिन्न
जगन्मात्र जीवनः जीवनः कैवल्यः प्रयोजनः।

२५६

कहते यथा यथा प्राणायामकौसः निर्देश वसंतकालिका विविध विविधः भिन्नभिन्न
जगन्मात्र जीवनः जीवनः कैवल्यः प्रयोजनः।

२५६-६७

(१) प्राणायामकौसः निर्देश वसंतकालिका विविध विविधः भिन्नभिन्न
जगन्मात्र जीवनः जीवनः कैवल्यः प्रयोजनः।

२५६-६७
Appendix—1

No. 15

(क) लोकवत्री लीला बौद्धमूर्ति । वेदाण्त सूक्त 2.1.13

(ख) प्रशादसाधनकालिक अर्पितम्य स्वसंकल्पकार्यांन्यशिष्यांन्य संविधानाच्यासाठी नेत्रात वेलदत्त प्रयोजनात।

कोषांशास्त्रांमध्ये हस्ताक्षरे, सार्थकता प्रदानात स्वाभाविक नन्दनकालिक प्रयोजनात।

श्री भाष्य 2.1.13

No. 22

यशोपरीतमिति: सुजगते श्रुते च, यथा पुरुषस्यामोऽणय: सम्बन्धिति।

यथा तत्स: पुरुषाक्षेत्रानांनां

श्रेयसभारातीलको विषयम्।

मुण्डकोपनिषद् 1.1.7

No. 23

परिशास्त्राय साक्षात्तिनां विनाशाय च हृदतामूर्तै।

परिशास्त्रसंसाधनिकं हर्षसागरसम्बन्धिति पूरे मुरे॥

शीता 4.9
## Appendix – 2

### Important Words Index of the Sanskrit Text

<table>
<thead>
<tr>
<th>Sanskrit Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>भक्ति</td>
<td>31, 61, 63</td>
</tr>
<tr>
<td>भूत</td>
<td>26</td>
</tr>
<tr>
<td>भूतात्मक</td>
<td>61</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>45</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>14, 16</td>
</tr>
<tr>
<td>भूतात्मकाचरण</td>
<td>38, 47, 57, 60, 67</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>69</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>11, 12, 16, 17, 21, 22, 45, 49</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>37</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>49</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>53, 56</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>56, 59</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>60, 61</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>63, 64</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>66, 67</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>69, 70</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>73, 74</td>
</tr>
<tr>
<td>भूतात्मकता</td>
<td>77</td>
</tr>
</tbody>
</table>

### Appendix – 2

<table>
<thead>
<tr>
<th>Sanskrit Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>भक्ति</td>
<td>48</td>
</tr>
<tr>
<td>धार्मिक</td>
<td>29</td>
</tr>
<tr>
<td>धार्मिक</td>
<td>63</td>
</tr>
<tr>
<td>धार्मिक</td>
<td>40</td>
</tr>
<tr>
<td>धार्मिक</td>
<td>43</td>
</tr>
</tbody>
</table>
## APPENDIX—2

### परिशिष्ट—२

**Important words index of the Sanskrit text**

<table>
<thead>
<tr>
<th>Sanskrit Text</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>भाविक</td>
<td>61,63</td>
</tr>
<tr>
<td>भावना</td>
<td>48</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>26</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>61</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>32</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>49</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>64</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>68</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>45</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>14,16</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>38,47,57,60,67</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>68</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>44</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>69</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>37</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>49</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>24</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>68</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>19</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>68</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>60,68</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>46</td>
</tr>
<tr>
<td>भावनायतन</td>
<td>31</td>
</tr>
<tr>
<td>भाविक</td>
<td>54</td>
</tr>
<tr>
<td>भाविक</td>
<td>31</td>
</tr>
<tr>
<td>भाविक</td>
<td>25</td>
</tr>
<tr>
<td>भाव त</td>
<td>11,15</td>
</tr>
<tr>
<td>भाव</td>
<td>57,59,65,66</td>
</tr>
<tr>
<td>भाव</td>
<td>66</td>
</tr>
<tr>
<td>भाव</td>
<td>48,69</td>
</tr>
<tr>
<td>भाव</td>
<td>68</td>
</tr>
<tr>
<td>भाव</td>
<td>30</td>
</tr>
<tr>
<td>भाव</td>
<td>59</td>
</tr>
<tr>
<td>भाव</td>
<td>69</td>
</tr>
<tr>
<td>भाव</td>
<td>31,33,36,44,64</td>
</tr>
<tr>
<td>भाव</td>
<td>29</td>
</tr>
<tr>
<td>भाव</td>
<td>23</td>
</tr>
<tr>
<td>भाव</td>
<td>34,39,40,43</td>
</tr>
<tr>
<td>भाव</td>
<td>40</td>
</tr>
<tr>
<td>भाव</td>
<td>43</td>
</tr>
<tr>
<td>भाव</td>
<td>20</td>
</tr>
<tr>
<td>भाव</td>
<td>11,12,16,17,21</td>
</tr>
<tr>
<td>भाव</td>
<td>22,45,49</td>
</tr>
<tr>
<td>भाव</td>
<td>21</td>
</tr>
<tr>
<td>भाव</td>
<td>29</td>
</tr>
<tr>
<td>भाव</td>
<td>29</td>
</tr>
<tr>
<td>भाव</td>
<td>21,23</td>
</tr>
<tr>
<td>भाव</td>
<td>23</td>
</tr>
<tr>
<td>भाव</td>
<td>49</td>
</tr>
<tr>
<td>भाव</td>
<td>45</td>
</tr>
<tr>
<td>भाव</td>
<td>28,30,39</td>
</tr>
<tr>
<td>भाव</td>
<td>23,26,46,47</td>
</tr>
<tr>
<td>भाव</td>
<td>26</td>
</tr>
<tr>
<td>भाव</td>
<td>34</td>
</tr>
<tr>
<td>भाव</td>
<td>54</td>
</tr>
<tr>
<td>भाव</td>
<td>62</td>
</tr>
</tbody>
</table>
### न्यायस्थल

<table>
<thead>
<tr>
<th>शब्द</th>
<th>अक्षर</th>
<th>अक्षर</th>
<th>अक्षर</th>
</tr>
</thead>
<tbody>
<tr>
<td>भर</td>
<td>59</td>
<td>49</td>
<td>9</td>
</tr>
<tr>
<td>वातावरण</td>
<td>36</td>
<td>29</td>
<td>12</td>
</tr>
<tr>
<td>वात</td>
<td>23</td>
<td>13</td>
<td>7</td>
</tr>
<tr>
<td>विचार</td>
<td>54</td>
<td>37</td>
<td>17</td>
</tr>
<tr>
<td>विदेशी</td>
<td>30</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>विदेश</td>
<td>39</td>
<td>29</td>
<td>18</td>
</tr>
<tr>
<td>विदेशी</td>
<td>24</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>विदेश</td>
<td>64</td>
<td>44</td>
<td>24</td>
</tr>
<tr>
<td>विदेशी</td>
<td>64</td>
<td>44</td>
<td>24</td>
</tr>
<tr>
<td>विदेश</td>
<td>31</td>
<td>21</td>
<td>11</td>
</tr>
<tr>
<td>विदेशी</td>
<td>24, 44</td>
<td>14, 24</td>
<td>7, 14</td>
</tr>
<tr>
<td>विदेश</td>
<td>60, 63, 68</td>
<td>34, 37, 38</td>
<td>24, 34, 38</td>
</tr>
<tr>
<td>विदेशी</td>
<td>28</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>विदेश</td>
<td>64</td>
<td>44</td>
<td>24</td>
</tr>
<tr>
<td>विदेशी</td>
<td>64</td>
<td>44</td>
<td>24</td>
</tr>
<tr>
<td>विदेश</td>
<td>29, 31, 48</td>
<td>19, 30, 48</td>
<td>9, 19, 30</td>
</tr>
<tr>
<td>विदेशी</td>
<td>39</td>
<td>29</td>
<td>19</td>
</tr>
<tr>
<td>विदेश</td>
<td>49</td>
<td>39</td>
<td>29</td>
</tr>
<tr>
<td>विदेशी</td>
<td>57</td>
<td>37</td>
<td>27</td>
</tr>
<tr>
<td>विदेश</td>
<td>62</td>
<td>37</td>
<td>28</td>
</tr>
<tr>
<td>विदेशी</td>
<td>14, 16</td>
<td>11, 19, 20</td>
<td>7, 11, 19</td>
</tr>
<tr>
<td>विदेश</td>
<td>61</td>
<td>23</td>
<td>11</td>
</tr>
<tr>
<td>विदेशी</td>
<td>49</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>विदेश</td>
<td>59</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>विदेशी</td>
<td>48</td>
<td>22</td>
<td>12</td>
</tr>
<tr>
<td>विदेश</td>
<td>52</td>
<td>22</td>
<td>12</td>
</tr>
<tr>
<td>विदेशी</td>
<td>50</td>
<td>16, 52</td>
<td>8, 52</td>
</tr>
<tr>
<td>तंत्रसूत्रम्</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>मृणामी</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>मृणामी</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>मृणामी</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>भीम</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>भीम</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>भीम</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>भीम</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>रक्त</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>42,49,50,61</td>
<td>रक्त</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>रक्त</td>
<td>28,30,32,57</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>रजसु</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>रजसु</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>रजसु</td>
<td>45,49</td>
<td></td>
</tr>
<tr>
<td>63,65</td>
<td>रजसु</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>11,31,34,36,39,62</td>
<td>रजसु</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>रजसु</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>57,62</td>
<td>रजसु</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>रजसु</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>रजसु</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>31,32</td>
<td>रजसु</td>
<td>45,59</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>रजसु</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>रजसु</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>रजसु</td>
<td>46,54</td>
<td></td>
</tr>
<tr>
<td>28,30</td>
<td>रजसु</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>रजसु</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>20,29</td>
<td>रजसु</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>वस्त्र</td>
<td>34,36</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>वस्त्र</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>वस्त्र</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>वस्त्र</td>
<td>34,35,39,44,45</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>वस्त्र</td>
<td>21,59</td>
<td></td>
</tr>
</tbody>
</table>

### Appendix — 2

| वस्त्रावर्तक | 59 |
| वस्त्रावर्तक | 49 |
| विकार | 23,33 |
| विकारार्थरूप | 46 |
| विकारार्थरूप | 54 |
| विकारार्थरूप | 30 |
| विष | 59,64,67 |
| विष | 32 |
| विष | 30 |
| विष | 64 |
| विष | 64 |
| विषमत्तम | 31 |
| विषम | 24,44 |
| विषम | 60,63,68 |
| विषम | 28 |
| विषम | 13 |
| विषम | 33 |
| विषम | 33 |
| विषम | 22 |
| विषम | 29,31,48 |
| विषम | 39 |
| विषम | 56 |
| विषम | 39 |
| विषम | 57 |
| विषम | 62 |
| विषम | 49 |
| विषम | 33,34 |
| विषम | 61 |
| विषम | 49 |
| विषम | 59 |
| विषम | 33,58 |
| विषम | 52 |
| विषम | 50 |
| विषम | 16,52 |

| वासावर्तक | 64 |
| वासावर्तक | 60,61 |
| वासावर्तक | 59 |
| वासावर्तक | 49 |
| वासावर्तक | 48,63 |
| वासावर्तक | 48 |
| वासावर्तक | 48 |
| वासावर्तक | 37 |
| वासावर्तक | 21,29,44 |
| वासावर्तक | 34,36 |
| वासावर्तक | 29 |
| वासावर्तक | 40 |
| वासावर्तक | 39 |
| वासावर्तक | 29,41,56 |
| वासावर्तक | 66 |
| वासावर्तक | 65 |
| वासावर्तक | 13,57 |
| वासावर्तक | 17 |
| वासावर्तक | 39 |
| वासावर्तक | 48 |
| वासावर्तक | 49 |
| वासावर्तक | 49 |
| वासावर्तक | 48 |
| वासावर्तक | 23 |
| वासावर्तक | 20 |
| वासावर्तक | 15 |
| वासावर्तक | 48 |
| वासावर्तक | 22 |
| वासावर्तक | 16,52 |
Appendix—3

Important words Index of English translation

A

Absolute 2
Accidental Qualification 26
Acit 1, 11, 27, 28, 30, 42, 45, 56
Adhyayasāya 33
Adiśeṣa 20
Advaita Vedanta 1, 17
Advaita Vedants 21
Ahaṅkāra 31, 32, 33
Ajaṭa Citta 13
Ākara 45
Ākāśa 34, 35, 37, 39-41, 43, 44

Aksara 31
Aniruddha 61, 63
Antaryāmin 38, 60, 61
Arcā 61
Arcāvātāra 60, 68, 69
Arjuna 64
Artha 46
Ātman 2
Atomic 11, 14, 24
Atoms 52
Attribute(s) 2, 16, 23, 29, 40, 44
Attributive Intelligence 2, 3
परीक्षित-3

Important words Index of English translation

A

Absolute 2
Accidental Qualification 26
Acct 1, 11, 27, 28, 30, 42, 45, 56
Adhyayasaya 33
Adiśeṣa 20
Advaita Vedanta 1, 17
Advaita Vedantins 21
Ahamkāra 31, 33-7
Ajaḍa Cīt 13
Ākara 45
Ākāśa 34, 35, 37, 39-41, 43, 44

Aksara 31
Aniruddha 61, 63
Antyāṃśin 38, 60, 61
Arcā 61
Arcavatāra 60, 68, 69
Arjuna 64
Artha 46
Ātman 2
Atomic 11, 14, 24
Atoms 52
Attribute(s) 2, 16, 23, 29, 40, 44
Attributive Intelligence 2, 3
Appendix—3

Gopura 28
Guṇas 3, 18, 32, 33

H
Hari Kṛṣṇa 65
Hāyagriva 65
Heaven 61, 67
Hell 67

I
Idols 65, 68
Ignorance 21, 30
Illusion (s) 26, 30, 32
Images 61
Immanence of God 47, 67
Immanent 47, 56, 57
Immanent Spirit 61
Incarnation (s) 60, 61, 63-66
Incarnator 66
Inference 33
Infinite 3, 21, 28, 46, 47, 53, 59
Intellect 11, 33, 38
Īśvara 1-3, 11, 38, 52, 54, 59, 69

J
Jāgrat 65
Jaina 1, 16

K
Kāla 41, 42
Kāma 46
Kanḍāda 43
Kapila 52
Karma 21, 28, 53, 54, 58, 63, 66
Kartā 17
Kāśṭhā 41
Kāṭhopaniṣad 28, 29
Kesava 65
Knowledge 1, 11-14, 16-18, 24-26, 28-32, 39, 46-49, 56, 59-63

Kṛṣṇa 63
Kubera 64
Kūrma 65

L
Lakṣmi 46, 50
Līlā 30, 46, 54
Logical Necessity 2
Lokākāryā 1, 3
Lord 1, 2, 26

M
Mahābhūtas 31, 35-38, 40
Mahalakṣmī 51
Mahat 31-33; 38
Mahattattva 33
Maintenance 46, 53, 56, 57, 61
Manas 31, 34, 37
Manifest (s) 3, 18, 26, 29, 32, 33, 61-63
Manifestations 60, 61
Manu 57
Manus 62
Māsa 41
Material Cause 52, 54, 55
Mathurā 68
Matsya 61, 65
Matter 1-3, 11, 15, 21, 28, 56
Māyā 2, 30, 31
Mind (s) 11, 37, 39, 60, 62
Mindhātri 22
Miśra Sattva 1, 28, 42
Modifications 3, 11, 15, 32, 55
Mokṣa 11, 23, 46, 64
Monastic Idealism 2
Motor Organs 31, 34, 37, 39, 41
Muhārta 41
Mukte 20
Mundaka Upaniṣad 55
Appendix—3

Gopura 28
Guṇas 3, 18, 32, 33

H
Hari Kṛṣṇa 65
Hayagrīva 65
Heaven 61, 67
Hell 67

I
Idols 65, 68
Ignorance 21, 30
Illusion (s) 26, 30, 32
Images 61
Immanence of God 47, 67
Immanent 47, 56, 57
Immanent Spirit 61
Incarnation (s) 60, 61, 63-66
Incarnator 66
Inference 33
Infinite 3, 21, 28, 46, 47, 53, 59
Intellecit 11, 33, 38
Īśvara 1-3, 11, 38, 52, 54, 59, 69

J
Jāgrat 65
Jaina 1, 16

K
Kāla 41, 42
Kāma 46
Kaṇḍāda 43
Kapila 52
Karma 21, 28, 53, 54, 58, 63, 66
Kartā 17
Kāśṭha 41
Kaṭhopanisad 28, 29
Keśava 65
Knowledge 1, 11-14, 16-18, 24-26, 28-32, 39, 46-49, 56, 59-63

Kṛṣṇa 63
Kubera 64
Kurma 65

L
Lakṣmi 46, 50
Lilā 30, 46, 54
Logical Necessity 2
Lokārthya 1, 3
Lord 1, 2, 26

M
Mahābhūtas 31, 35-38, 40
Mahakāśmi 51
Mahat 31-33; 38
Mahattattva 33
Maintenance 46, 53, 56, 57, 61
Manas 31, 34, 37
Manifest (s) 3, 18, 26, 29, 32, 33, 61-63
Manifestations 60, 61
Manu 57
Manus 62
Māsa 41
Material Cause 52, 54, 55
Mathurā 68
Matsya 61, 65
Matter 1-3, 11, 15, 21, 28, 56
Māyā 2, 30, 31
Mind (s) 11, 37, 39, 60, 62
Mindhātri 22
Miśra Sattva 1, 28, 42
Modifications 3, 11, 15, 32, 55
Mokṣa 11, 23, 46, 64
Monastic Idealism 2
Motor Organs 31, 34, 37, 39
Muhārta 41
Mukte 20
Mundaka Upanisad 55
Appendix— 3

Sense Organs 11, 15, 25, 31, 34, 39, 56
Sentient 47, 57, 59
Śivi 64
Soul (s) 1-3, 11-14, 16-19, 21, 26, 28, 29, 31, 38, 42, 47, 56, 58, 60-65, 67
Sparsatamātra 34, 35, 40
Śrībhāṣya 14, 16, 26, 27, 32, 44, 53
Śrīvaśīkṣaya 1
Śūti 16, 22, 37
Subordinate Qualities 1
Substance (s) 3, 23, 25, 26, 43
Substratum of Knowledge 11, 16-18
Śuddha Sattva 1, 28, 29, 42, 59
Superimposition 26
Svapna 65
Śvetāsvatara Upaniṣad 22, 48

T

Taijasa 33
Tait iriyopanīṣad 36
Tamas 17, 28, 30, 32, 41, 57
Tāmasa 33, 36
Tāntātāras 35, 36, 40
Tattvas 31
Tattvātṛaya 1, 3
Tejas 45, 48
Theistic Non-Dualism 3
Time (s) 12, 13, 41, 43, 57, 61, 63, 68
Transcendent 60, 61
Transmigration 20, 61
Trivikrama 65
CORRIGENDA

Page 1, lines 2, 3, 9 and 16, read ‘Vaishistadvaita’ as ‘Viishistadvaita’.
Page 1, line 19, read ‘devotion’ as ‘devotion’.
Page 2, line 14 and page 3, line 25, read ‘Vaishistadvaita’ as ‘Viishistadvaita’.
Page 18, line 18, read ‘knoledge’ as ‘knowledge’.
Page 19, line 20, read ‘of’ as ‘as’.
Page 28, line 19, read ‘infinite’ as ‘infinite’.
Page 29, line 27, read ‘knowledge’ as ‘knowledge’.
Page 40, line 21, delete ‘because’.
Page 47, line 16, delete colon and ‘for’.
Page 47, line 17, read second comma as full stop.
Page 53, line 13, read ‘cosciousness’ as ‘consciousness’.
Page 66, line 21, read ‘will’ as ‘will’.
Page 72, line 24, read ‘Page 23’ as ‘Page 22’.
Page 73, line 6, read ‘Page 272-7’ as ‘Page 26-27’.
Page 73, line 13, read ‘Page 28-26’ as ‘Page 28-29’.
Page 74, line 19, read ‘Page 46’ as ‘Page 48’.
Page 85, line 13, read ‘Iimportent’ as ‘Iimportant’. 