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SUVARNASAPTATI SASTRA

SĀNHYA KĀRIKĀ SAPTATI
OF
ĪŚVARA KRŚṆA
WITH
A COMMENTARY

Reconstructed into Sanskrit from the Chinese Translation
OF
PARAMĀRTHA
AND
Edited with English Notes, Introduction and Appendices
BY
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WITH A FOREWORD BY
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FOREWORD

BY

Vidyāśāgara, Vidyāvācaśāti, Bhārata Kalānīdhi

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The reorganisation of the teaching of Oriental languages dates back from 1910 A. D. when the traditional method normally employed in the teaching conducted by our ancient Pāṭhaśālas was reinforced by the introduction of modern methods of studies and research in South Indian Universities. Sceptics there were who wondered whether such a blending of the East and the West would be really productive of any good to any one. I am therefore doubly glad that the work I am now introducing, the Śuvaṁpasaptati, is the golden augury of the full fruition of such a contact.

Pandit Aiyaswami Sastri took his Śiromaṇi title in Oriental learning from the Madras Sanskrit College so notably founded 35 years ago by that far-seeing statesman, the late Mr. V. Krishnaswami Iyer, to whom Madras owes many other benefactions. After his graduation, Pandit Aiyaswami Sastri had the benefit of learning Tibetan and Chinese at that International centre of Oriental Culture—the Viśvabharati at Śāntiniketan, Bengal. Pandit Aiyaswami Sastri came under the favourable notices of eminent Orientalists like Dr. Sylvain Levi of Paris and Dr. Tucci of Rome. His best fruit in the domain of Indology is the publication of the present volume under the patronage of the Sri Venkatesvara Oriental Institute, which has been helping him forward in his researches in a fairly recondite field.

International studies have gone far towards shedding day light into the nooks and corners where Sanskrit lay hidden for thousands of centuries. Pandit Aiyaswami Sastri is the proud torch-bearer bringing to light a Sanskrit work of the Fourth Century A. D. known to us so far through its Chinese translation. The Śāṅkhya Kārikā of Īśvara Kṛṣṇa is a classic
SAŃKHYA Sanskrit work circa 300 A. D. Paramārtha, a Buddhistic monk of Ujjain translated the text and commentary into Chinese in 546 A.D. from a Sanskrit original which has been lost. This Chinese translation has now been re-rendered into its original Sanskrit by Pandit Aiyaswami Sastri—the devotion of love and erudition certainly worthy of being recorded. One often knows the pitfalls which an earnest student usually encounters in translating one language into another. But when one has to discover the original language from a translated account the difficulties and dangers are indeed too many. However I have no doubt that Pandit Aiyaswami Sastri’s efforts will prove satisfactory to all concerned.

It may well be mentioned now that Paramārtha’s Chinese version bids fair to prove that its original must have been the ‘mythic’ Māṭhara Bhashya which was current in Jain quotations in 450 A.D. If this conclusion gets strengthened, Pandit Aiyaswami Sastri would be hailed as a great discoverer of a lost Bhashya.

Many European scholars and Indian Orientalists too were doubting the wisdom of manufacturing a new Sāṅkhya Kārikā, the 63rd, by Lokamānya Bāla Gangādhara Tilak to fill up a gap. Our present work puts an end to all such controversy by omitting it where it ought not to be and by giving portions of the commentary appearing under this Kārikā in its appropriate place under its previous Kārikā—a step in the historical reconstruction of the text well nigh impossible without the help of the present edition of the work. In all these respects Pandit Aiyaswami Sastri’s edition will be an invaluable one in the hands of the scholars not only in India but wherever Sanskrit is learnt and appreciated. And in giving all the necessary facilities to encourage Pandit Aiyaswami Sastri in his Indo-Chinese researches, the authorities of the Sri Venkatesvara Oriental Institute deserve our discerning thanks.

PRESIDENCY COLLEGE,
MADRAS,  
6th July, 1944.  
P. P. SUBRAHMANYA SASTRI

PREFACE

The Suvarṇasaptati which is restored into Sanskrit from its Chinese version of Paramārtha is presented in this volume to the public interested in preservation and promotion of Indian cultural heritage and tradition. The work was undertaken some years ago on the advice of the late Prof. Sylvain Levi of Paris who wrote to me to state “If you can succeed in rendering the Māṭhavartti to its original Sanskrit, that will be a fine piece of work.” I have used for the Chinese the Tripiṭaka in Chinese, Vol. 54, (Taisho ed.) borrowed from the Adyar Library. In rendering into Sanskrit I have strictly followed only the Chinese text, not Dr. Takakusu’s French rendering. I have, however, consulted it and noted all his important suggestions and opinions. My Introduction and Foot-notes will furnish all the necessary information in regard to the authenticity, authorship and date of the work and also on other allied topics over and above what the late Dr. Takakusu had accomplished. Two Appendices, one on Chandrakirti’s account of Sāṅkhya (about 600 A.D.) and the other on the Maṭimekhalaś account (about 450 A.D.) are added to this volume with a view to facilitating the Sanskrit scholars who may wish to make comparative studies on the subject. In the course of carrying out the present edition, I have prepared an Index Verborum, Chinese-Sanskrit to the Sāṅkhya-kārikas, and also collected the important technical terms found in the Chinese Commentary into a separate Index. Since no printing facilities for publishing these indices are available at present, I have kept them in abeyance to publish on another occasion. For the same reason I was obliged to put all the Chinese terms used in the Foot-notes in transliteration, not in Chinese characters, although I felt that it would cause some inconvenience to the interested scholars.
My sincere thanks are due to the authorities of the Sri Venkatesvara Oriental Institute, Tirupati, for publishing this volume in its series, and also to our Director, Sri P. V. Ramanujaswami, M.A., who took a keen interest to speed up the printing of the publication. I am also much indebted to Prof. P. P. Subrahmanya Sastriar, B.A. (Oxon) M.A. (Madras) who was kind enough to write a foreword to this my publication.

S. V. O. INSTITUTE, TIRUPATI
16th July, 1944.

N. AIYASWAMI SASTRI

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INTRODUCTION

Chinese Commentary and Matharavrtti

The Sāṅkhya-kārikā is said to be the oldest of the works on Sāṅkhya philosophy now available. It has been commented upon by many writers, among whom Gauḍapāda and Vācaspāti Miśra rank high. It has also the merit of having a translation1 into Chinese by Paramārtha, a Buddhist monk of Ujjayinī. To the translation was appended a commentary of an unknown author. Dr. Takakusu tells us that this commentary was identified by Beal as that of Gauḍapāda, but without proof, either internal or external. Max Muller says that he was informed by Mr. Kasavara that this commentary resembles the commentary of Gauḍapāda, but the name of Gauḍapāda is not mentioned (v. India, p. 360, n. 5). Then Takakusu who translated the commentary into French and published it in the Bulletin de l’Ecole France d’extreme orient, Tome IV, re-investigated the whole question and set forth the result of the investigation in his learned introduction to the translation. There he asserts that the Chinese translation does not represent the commentary of Gauḍapāda and yet some relationship between them is not deniable, since there are numerous coincidences of expression, quotations and explanatory examples (p. 3). This relationship can be explained in this way that either Gauḍapāda and the author of Paramārtha’s original drew their information from a common source such as the Śaṅkīmatra of Pancaśikha and the like or Gauḍapāda borrowed from the author of Paramārtha’s original. Takakusu favours the second hypothesis (p. 4) and has shown in tabular statements their close relationship which cannot be accidental. According to him the first hypothesis gives rise to a difficulty in identifying the lost common source. As it is said that the

1. This translation was made by Paramārtha, A. D. 557—569, of the Chan dynasty, A. D. 557—589, v. B. Nanjio No. 1300.
Shaśītantra was abridged by Ishvaraṛṣṇa and it seems to have been lost long before the time of Gauḍāpāda, it is not probable that such a work could have been the common source. (p. 25)

Prof. Belvarkar, comparing the Chinese commentary with the Māṭhāravṛtti, a commentary on the Sāukhyakārikā, recently published in the Chowk. S. S., says that this Māṭhāravṛtti is the original of the Chinese translation (v. Bhandarkar Commemoration Volume pp. 171-184). But Lokamāṇya B. G. Tilak as early as 1915, examining a manuscript of the said Vṛtti in the Deccan College Library on some important portions says that the two commentaries could not be taken as identical, (see Sanskrit Research Vol. I, p. 108). Professors A. B. Keith and S. Suryanarayana Sastri also express the same opinion. Thus it seems that there are two lines of opinion, one favouring the identity and the other rejecting the same. Therefore a careful and detailed comparison of the two commentaries is needed to find out a proper solution of the question.

I. Characteristic features of the two Commentaries

_doctrinal, expositional and otherwise_

K. 1. 1. The introductory note in Māṭhāravṛtti is very lengthy, while in the Chinese commentary it is very short, but both agree in substance.

2. MV. gives 3 kinds of wordly remedies to the corresponding 3 kinds of miseries, but CHC. has only one, for bodily misery.

3. Mental misery is of 2 types in MV; whereas CHC. has 3 types.

K. 2. 4. MV. in the introductory note quotes apāma soma, etc., and explains at length, but CHC. simply cites it and gives no explanation.

5. CHC. and MV. comment on aviśuddhi and kṣaya differently; but agree on atiśaya.

6. MV. explains each of the five adjectives of the superior means, but CHC. simply enumerates them.

K. 3. 7. CHC. derives 11 organs from 5 fine elements here and below ad kk. 8, 10, 15, 56, 59, and 68; and from ahaṅkāra ad kk. 22, 25, 27 and 36. MV. has uniformly derived them from ahaṅkāra everywhere.

K. 4. 8. CHC. gives a definition of perception which agrees with N. Sūtra I, 1, 4 except in the case of avyāpa-deśya for which CHC. has aprakāśita. MV. does not define it here.

9. CHC. says that the inference proceeds from perception and divides it into 3; while MV. gives a literal meaning of the term anumāna and does not divide it into 3 here.

10. CHC. includes other 6 pramānāḥ (upamāṇa, etc.) in the āptavacana; whereas MV. brings them all under anumāna and explains them. Cp. GB, where arthāpatti is put under anumāna and other pramānāḥ, sambhava, etc., under āptavacana.

K. 5. 11. MV. describes anumāna as five-membered or three membered and bereft of 33 ābhāsas (9 pāksābhāsas, 14 hatvābhāsas and 10 nidaitvābhāsas) and explains 3 avayavah with their examples. After describing the five membered parārthānīmāna, it enumerates 3 types of inference and gives 2 examples for pūrvavat, one for śesavat and 2 for sāmānyato drṣṭa. (see Table VII, K. 5 below). But CHC. simply divides it into 3 and gives one example for each, and its conception of pūrvavat and śesavat is quite different from that of MV.

12. MV. explaining āptavacana, speaks of 3 kinds of verbal functions and 3 types of lakṣanā; while CHC. has nothing of that sort.

K. 6. 13. CHC. says that there ought to be Purṣa because the evolutes like mahat and others are intended for other's sake (parārtha); but MV. asserts that there exists Purṣa because Prabhāna though jaḍa, discharges its function of evolution.
K. 7. 14. CHC. and MV. agree here except in a few cases of examples. Both of them explain the non-perceptions through the 4 types of non-existence with similar examples. GB. has not this.


K. 10. 16. No agreement in any respect.

K. 11. 17. MV. explains tathā ca pumān, saying that Puruṣa is akin to Pradhāna in all respects including ekatva, but not so CHC. v. Footnote on p. 16, n. 2.

K. 12. 18. MV. has two interpretations for anyonyajānana; only the first one agrees with CHC.

K. 13. 19. MV. in the introductory raises some objections and explains the verse as if to meet that objection. CHC. proceeds as if this verse gives special characteristics of each guṇa.

K. 16. 20. Pariṇāmatah salilavat is explained differently by CHC. and MV. v. Footnote p. 23, n. 3.


K. 18. 22. MV. gives as an alternative interpretation for jannamaraṇa, etc., what CHC. and GB. interpret actually, (v. Footnote on p. 28), but in all other respects they agree.

23. Ayugapatpravrīti is left unexplained by CHC. and MV. GB. has explained it.


K. 22. 25. The synonyms of Pradhāna, Mahat and Ahaṅkāra given by CHC. differ from those of MV. v. Footnotes under these words on p. 32.

26. According to MV. each of the 5 gross elements comes from its respective fine element adding to its own property the properties of the preceding fine elements in the series. CHC. has nothing of that sort.

K. 23. 27. Yamas and Niyamas in CHC. are different from those in MV. which explains them, from the viewpoint of Yoga Sūtra; v. Footnote p. 33, n. 1.

28. CHC. and MV. differ with regard to bāhyajñāna. GB. agrees with CHC. here; v. footnotes p.34, n. 1.

29. CHC. explains 8 supernatural powers fully; while MV. enumerates them simply; v. Footnote on p. 34, n. 4.

K. 25. 30. MV. and CHC. differ in explaining Sāttvika, Vaikṛta and Tāmasa Ahaṅkāra; v. Footnote.

31. CHC. derives 5 gross elements along with the fine elements from ahaṅkāra; v. Footnote.

K. 26. 32. CHC. is a detailed one; while MV. is a summary.

K. 27. 33. CHC. on guṇaparīṇāma-viśeṣāt is more sensible than MV.

34. Sthānaniṣṭa. CHC. has descriptions of positions and functions of 11 organs complete; while MV. is incomplete.

K. 28. 35. CHC. is detailed here, but MV. is very brief.

K. 29. 36. The functions of 5 vital airs are described in detail by CHC., but the mention in MV. is comparatively brief.

37. MV’s explanation of gradual functioning of 4 organs (3 internal and 1 external) is clearer than that of CHC.

K. 31. 38. CHC. and MV. differ in explaining na kena cit kāryate karaṇam.

K. 32. 39. CHC. differs very much from MV. in assigning functions to the organs; v. Footnote here.

K. 34. 40. MV. is slightly detailed.

K. 35. 41. MV. does not explain dvārin; but CHC. does so in detail.
K. 36. 42. MV. is brief and does not explain pradīpākālaṃpa.
K. 38.  The same point as noted under item 26 in this table.
K. 39. 43. The conception of Mokṣa in MV. is purely that of an Advaitic Vedantin.
               CHC. and MV. differ with regard to sphere of birth; v. Footnotes here.
K. 40. 45. Subtle body, in view of CHC. consists of Buddhi, Ahaṅkāra and Pañcatanmātra, while according to MV. 11 organs are also included in it. GB. seems to share the view of CHC. v. Footnote here.
K. 42. 46. MV. does not explain nātavaṭ.
K. 43. 47. The basis of the 3 kinds of bhāvas is mahat in CHC. but 15 organs in MV.
K. 44. 48. There is a slight difference between CHC. and MV. in naming and order of 8 upward worlds and downward worlds; v. Footnotes here.
               CHC. enumerates conveniently at the end of the commentary 4 nimittāḥ and 4 naimittīkāḥ; while MV. states them in pairs just after explaining each quarter of the verse. Then it also explains the nature of the 3 bondages.
K. 45. 50. CHC. and MV. seem to differ in understanding vikṛtibandha and prakṛtibandha; cp. the text below with Footnotes.
               Both of them describe 4 nimittas and 4 naimittikas in a manner noted in the previous verse.
K. 46. 52. No agreement between CHC. and MV here.
K. 48. 53. MV has a fanciful etymology of the word tāmas; while CHC. takes it as a synonym of avidyā, adṛṣṭī.
               CHC. says that 8 types of tāmas are prakṛtibandha and 8 types of mohā, vikṛtibandha.
               Its conception of tāmisra is different from that of MV.
K. 49. 56. The order and naming of the 11 defects of organs are different in CHC. and MV. v. Footnote here.

K. 50. 57. Illustrative explanations of 9 tūṣṭis are made in dialogic form in CHC. and not so in MV.
K. 58.  Upādāna in CHC. includes 8 items; while MV. takes it to be of 4 items only; v. Footnote.
K. 59.  Occupations to acquire property in CHC. are 5; whereas MV. has only 2 clearly mentioned.
K. 60.  The explanation by CHC. of 9 tūṣṭis in general is more detailed than that of MV.
K. 51. 61. The attainments called duḥkha-vighāta are differently conceived in CHC. and MV. v. Footnote here.
K. 53.  The difference between CHC. and MV. here is the same as in 48 (K. 44) above.
K. 54. 62. MV. does not explain why the animal world or third sarga is called mūlasarga and stambha; but CHC. explains this very well.
K. 55. 63. CHC. and MV. differ in explaining tasmād duḥkham samāsena, v. Footnote here.
K. 56. 64. There is no agreement, especially with regard to svārtha iva parāttha, etc.
K. 57. 65. MV. is very brief, while CHC. is a little more explanatory.
K. 61. 66. CHC. introduces a discussion regarding the ultimate cause of the world in a natural manner; while MV. does not do so.
K. 67.  CHC. cites the opinions of Svabhāvavādīs second, and that of Puruṣavādīns third; while MV. cites them in a reverse order.
K. 62. 68. CHC. explains fully all the 4 arguments put forth in favour of Puruṣa's aloofness from bondage and liberation; while MV. explains only one. That shows clearly it is a summary of the CHC. in that respect.
K. 63. 69. This K. is not translated by Paramārtha.
K. 64. 70. CHC. and MV. partly differ and partly agree; v. Footnotes here.

K. 65. 71. There is no agreement.

K. 66. 72. There is no agreement.

K. 68. 73. The explanation is different in MV. and CHC. of this K. According to MV. Pradhāna = subtle body.

K. 69. 74. There is no agreement.

K. 71. 75. The line of teachers in CHC. is different from that in MV.

K. 76. MV. has a fanciful explanation of the word siddhānta.

K. 72. 77. CHC. cites eṣa ṭṛtyayāsarga, etc. in connection with 50 topics (artha); while MV. quotes KK. 47 and 48.

K. 78. Both quote the verse astitva, etc., but explain differently.

K. 73- 79. CHC. has not this K.

II. Matters which are found only in either of the two commentaries.

K. 1. 1. MV. has many details contemptuous of the medical profession.

K. 4. 2. MV. has a clear explanation of each of the other 6 pramāṇas, arthāpatti, etc.

K. 5. 3. MV. speaks of 3 functions of the words, etc.

K. 10. 4. CHC. describes the two-fold impermanence.

K. 5. 5. MV. speaks of two-fold hetu, kāraka and jñāpaka.

K. 15. 6. MV. asserts sadotpatti somewhat in detail.

K. 16. 7. CHC. has 2 kinds of effect, pariñāmaja and apariñāmaja.

K. 17. 8. A large portion of CHC. at the end has no parallel in MV.

K. 21. 9. MV. in the introduction, describes 6 kinds of contact with examples.

K. 22. 10. MV. in explaining the term ahañkāra from the view-point of Mantraśāstra, gives some other details.

K. 27. 11. CHC. arguing in favour of those who do not adhere to the Sāṅkhyā views, cites a saying of the Lokāyātikas (yena śuktiṣṭā, etc.). There is no quotation here in MV.

K. 12. CHC. says that 11 organs have 2 functions to perform, i.e., 1. heyaparīhāra and 2. śarīrasanraksana.

K. 37. 13. MV. gives some details regarding the nature of the intellect and cites in this connection 3 verses. Again it says that in the philosophical system of the sage Kapila there is nothing to be performed except the realisation of 25 principles, and quotes for this point an āryā (hāsa, pha, etc.)

K. 14. CHC. has no such details, but simply cites the pañcaviniśati-tattvajña, etc., to enhance the value of true knowledge.

K. 39. 15. MV. states how the subtle body enters the womb, quoting the view of Vedāntins and Paurāṇikas.

K. 43. 16. CHC. describes which of the 8 bodies nourishes itself on which food.

K. 51. 17. According to CHC. a man realises 8 attainments through the medium of 6 contemplations which are given 6 designations uññapada, etc. No trace of these details is found in MV. or any other commentary.

K. 18. CHC. describes 8 preliminaries to acquire true knowledge. These preliminaries are unknown to MV. and other commentators; v. additional notes.

K. 19. CHC. describing dānasiddhi, narrates an anecdote of a Brahmin ascetic. MV. has nothing of that sort.

K. 58. 20. CHC. says that tamaś is another name for Pradhāna, because of its nature of invisibility and
quotes the K. 15 (bhedānantam pariṃnāt, etc.) in order to prove its existence,
K. 61. 21. CHC. argues why Svabhāva could not be accepted as the ultimate cause of the world.
K. 62. 22. According to MV. the subtle body and Pradhāna are synonyms.
K. 69. 23. CHC. enumerates 5 characters of a pupil to whom a teacher may impart the true knowledge.

III. Quotations found both in CHC. and MV.

K. 2. 1. Aṇāma somam, etc.
2. Śaṣṭatāni niyuṭyaṇe, etc. (N.B. CHC. has a different reading.)
3. Pañcavimśati-tattvajño, etc., the same is cited ad K. 37 also. (N.B. MV. cites this verse ad K. 22.)
K. 5. 4. Āgamo hyāptavacanam, etc.
K. 12. 5. Rajaso mithumam sattvam, etc.
K. 17. 6. Puruṣādihiṣhitam, etc. from Śaṣṭitaṇtra.
K. 27. 7. Yena suhikṛtā hamsāh, etc., the same ad K. 61. (N.B. MV. cites this verse ad K. 61 only).
K. 61. 8. Ajño jantuḥ aniṣa, etc.
9. Kalaḥ paccati bhūtani, etc.
K. 21. 10. Tama eva khalo idam, etc., with different readings.
K. 72. 11. Astitvam ekatvam, etc. (N.B. All these quotations are also found in GB, except the last 2.)

IV. Quotations found only in CHC

K. 1. 1. Nābher adho vātasthāna, etc. from some medical treatise.
K. 2. 2. Paśo, tava, pīṭā, etc. from Veda.
3. Eka indro' surendra, etc. (N.B. GB. has this ver.)
K. 16. 4. Divyāmādāv ekarasam, etc. (N.B. MV. and GB, have this in prose.)
K. 17. 5. Sarve yūyam vedadhana, etc. (2 verses).
6. Majjāsthini, etc. (two verses.)

K. 30. 7. Yugavasāna samaye, etc. (two verses.)
K. 61. 8. Caturvedēḥ paṭhanti bhūto bhāvi, etc. (Cf. MV. ad 61 puruṣa eva idam sarvam, etc.)
K. 65. 9. Yathā dhānyam sajalakṣetram, etc.

V. Quotations only in MV.

K. 1. 1. Sthānam nimittam, etc.
2. Tat taṇh sa jāṭah, etc.
3. Ihoḍaṭṭātir mama, etc.
4. Arke cen madhu, etc.
5. Punar dāhaḥ, etc.
6. Puṣṭākṣaḥ śalāksi ca, etc.
7. Yūni kāni ca mūlāni, etc.
8. Vaidya vaidya namaḥ, etc.
K. 2. 9. Tarati mṛtyum, etc.
10. Madhyamaṁippetam, etc.
11. Ādattaḍha ṭitaro, etc.
12. Paśyena saradāḥ, etc.
13. Bhramante brāhmaṇam, etc.
14. Yathā paṅkena, etc. from Bhāgavata.
15. Vṛṣāṇ chitvā, etc.
K. 4. 16. Dāksiṇena tu vindhyasya, etc.
K. 5. 17. Sevakarmanyaḥbhuyukta, etc.
K. 9. 18. Sad eva saumya idam, etc., from Śruti.
K. 15. 19. Na asato vidyate bhāva, etc.
K. 17. 20. Etačāv eva puruṣaḥ, etc.
21. Maśakaṇḍumbara, etc.
K. 22. 22. Apyakṣarasāmyat, etc. from Nirukta.
23. Utṛattim pralayam, etc.
K. 23. 24. Dhāraṇātho dhṛṇ, etc.
25. Abhakṣyasā pariḥāra, etc.
26. Sa yām prathamānam, etc. from Śruti.
27. Viṣaya viniyānte, etc. from Smarana.
28. Sa ya eva idam avidvān, etc. from Śruti.
29. Brahmṛṣaṇam, etc.
30. Anāśritah karmaphalam,
K. 8. 8. Pradhāna is similar and dissimilar to the evolutes; e.g., of the 2 sons, one is similar to his father and another is not so. MV.: a son is akin to his father in some respects and not similar in some other respects.

K. 9. 9. What does not exist cannot be produced; e.g., the oil does not come out from sands.

K. 10. 10. Upādānagrahanāt: e.g., whoever wants curd, takes up only milk. (CHC. has this in a quite different form)

K. 11. 11. Sarvasambhavabhabhāt: e.g. grass, stone and sand, etc. would not produce gold, silver and others.

K. 12. 12. Śaktasya savyakaranāt: e.g., a potter and a lump of clay, etc.

K. 13. 13. The evolutes are dependent: e.g., a son is dependent when his father is alive.

K. 14. 14. Pradhāna is trigna: e.g., a black cloth comes out of black threads. (MV.: the black thread is the cause, then the cloth is also black).

K. 15. 15. Pradhāna and its evolutes are common (sāmānya): e.g., a dancing girl is common to many people.

K. 16. 16. These guṇas function through mutual co-operation: e.g., the three sticks of an ascetic being united together hold the pot.

K. 17. 17. Pradhāna is non-existent like a second head and a third hand.

K. 18. 18. It can be cognised like the weight and dimension of Himavant though they are not cognised.


K. 20. 20. Śaktitāh pravṛtteḥ: e.g., potter.


K. 22. 22. Pradhāna being single, does not cause evolution: e.g., a single thread does not produce a cloth.

K. 23. 23. Samudayāt: e.g., many threads produce a cloth.

K. 24. 24. Parināmataḥ: e.g., milk and curd.
25. Pratīpratigunāṁśrayaviśeṣāt: just as water of originally one taste varies in its taste on account of the nature of the basis; so the 3 worlds, though coming from one Pradhāna, vary in their nature. (N.B. CHC. has this ex. in metrical form).

K. 18. 26. Traiṇguṇyaviparyayāt: e.g., a man has 3 sons, etc. (N.B. CHC. and MV. vary in assigning different characters to each son.)

K. 19. 27. Sāsāte ma kaivalyam: like an ascetic. (N.B. CHC. gives this ex. in connection with Mādhyaḥṣṭhya; v. Footnote)

K. 20. 28. Aṣṭantaṁ cetanāvad iva: like a pot, etc.

29. Karteva bhavaty udāsinaḥ: e.g., a Brahman who gets into the company of thieves is also considered to be a thief.

K. 21. 30. Puruṣa unites with Pradhāna like a king with a servant; and Pradhāna also unites with Puruṣa like a servant with a king.

31. Paṅgu andhavat: This parable occurs in all commentaries, CHC. GB. and MV. etc. MV.'s version slightly differs from that of CHC. v. Footnote.

32. The union of Puruṣa and Pradhāna creates mahat etc. just like a union of man and woman gives rise to a son.

K. 29. 33. Just as a parrot causes motion to a cage, so the vital air-forces, prāṇa, etc. cause the organs to move. (N.B. MV. gives the same illustration but explains differently; v. Footnote).

K. 30. 34. Organs function in order: e.g., a man seeing something of height on a highway recognises whether it is a post or a man from its respective characteristics.

35. Organs perform their respective functions just like an army of dacoits.

K. 35. 36. Organs, illuminating the objects transmit them to the intellect just like ministers collecting taxes from people, remit it to the king. (N. B. MV. gives this ex. ad K. 37 and explains differently).

K. 38. 37. Both CHC. and MV. illustrate the aspects of ether, ākāśa in a similar manner.

K. 39. 38. Pradhāna creates 5 gross elements for various purposes of lodging the subtle and gross bodies, etc. just as servants build the palace for a prince.

K. 41. 39. The shadow disappears in the absence of a post (in the K.) CHC. and MV. add: there is no light without fire.

K. 42. 40. Pradhāna creates 3 kinds of creation, gods, men and beasts, just as a king performs what he likes in his country.

K. 43. 41. Sanaka and others realise 4 bhāvas, dharma, etc. just like a man comes upon a treasure accidentally.

K. 46. 42. The guṇa, sattva, if predominant, subdues other 2 guṇas rajas and tamaś, just as the rays of the sun veil the stars and fire.

K. 49. 43. A man of defective organ is unable to obtain liberation. An illustrative dialogue between a deaf man and a friend is quoted in CHC. and MV.

K. 52. 44. Linga and bhāva are always related to each other like fire and heat.

45. They arise simultaneously like the 7 horns of a cow.

K. 60. 46. Pradhāna acts for Puruṣa not expecting anything in return from him like a benevolent man, etc.

K. 61. 47. Prakṛti, being seen by Puruṣa conceals herself like a woman of good conduct.

K. 66. 48. The relation of Pradhāna and Puruṣa is similar to that of debtor and creditor.

K. 67. 49. Dharma and others perish on account of true knowledge just as seeds, being burnt by fire germinate no more.
VI. Explanations with different examples and illustrations

K. 4. 1. CHC. has for ṛtvacana ex.: “svarga” and ‘uttarāvati’. CP. GB. MV.: ex. there are heavenly nymphs and a pleasure-garden (nandana vana).

K. 5. 2. CHC. has for pūrvavat ex.: on the sight of the black clouds one knows that there will be necessarily rain. MV.: ‘on the sight of the black clouds above in the sky, one infers the rain to come, or seeing the river in flood, one is aware that it has rained in the hills.’

3. CHC. has for śeṣavat ex.: perceiving the new muddy water in a full flood in the river, one infers that the rain has fallen in the hills. MV.: ‘having tasted a few drops of water of the sea, we infer that the remainder also is salty.

4. CHC. has for sāmānyatā drṣṭa ex.: seeing the mango trees with flowers blossomed in Pāṭalipura, one infers that so also in Kosala. MV.: ‘on the sight of the mango trees with flowers in a place, one infers that the mango trees have blossomed in the other places also. Or some person says that the sky is bright. Some other person says that the moon ought to have arisen. Thus 2 things go together’, (Arthasaṅgati).

K. 7. 5. CHC. has for atidūra ex.: non-perception of things situated on the other shore MV.:........ of Devadatta, Viṣṇumitra and Yajñadatta though they exist, etc.

6. CHC. has for vāmipya ex.: one does not see something that has entered the eye. MV: ..........col-lyrium (kajjala).

7. CHC. has for manonavasthāṇa ex.: one does not perceive the object before the eyes when he is contemplating some other object. MV: ‘one does

not see even the king walking (in his front) when his mind is unsteady.’

8. CHC. has for samānābhikāra ex. ‘some particular beans mixed up in the heaps, are hardly perceivable, being homogeneous.’ MV.: Mudgārāśī kva-laya āmalakamauktihakapotanikurumbe kṣiptam samānam na upalabhimate.

K. 9. 9. CHC. has for kāraṇabhāva ex. ‘the sprout of the barley follows its own species.’ MV.: ‘Kodravas come out from Kodravas and the grains of rice from the grains of rice.’

K. 12. 10. CHC. has for anonyajanana ex. ‘three persons depending upon one another execute one object,’ etc. MV.: ‘a lump of clay being shaped by the potter produces the pot.’

11. Anonyayātiti: CHC. has for sattva ex. ‘a lady of the royal family’; for rajas, ‘a man born in the royal family’; for tamas ‘a huge black cloud’. MV. has for sattva ex. ‘some lady’, etc. Again in the introductory to K. 13, MV. gives 3 examples, viz., ‘a lady endowed with beauty and youth’, etc. for sattva; ‘a kṣatriya lady’, for rajas; and ‘cloud’ for tamas.

K. 13. 12. CHC. has for upaṣṭambhaka ex. ‘a mad elephant’, etc. MV.: ‘a mad bull’, etc.

13. CHC. Gūṇas are contradictory to one another like the families of the enemies. MV.: ‘the enemies do not perform anything (in union).’

K. 14. 14. CHC. has for karaṇaṅguṇātmakatva, ex. a cloth made of threads. MV.: bitter flavour is produced from a bitter nimba tree and the sweet flavour of grapes from the sweet.

K. 15. 15. CHC. has for samamvaya ex. ‘a piece of sandal wood’. MV.: bhūṣana and others, etc.
K. 17. 16. CHC. has for saṅghātāparārthavā, ex. bed, seat and others. (sayana āsanādi). MV.: sofa, chariot, house and others.

K. 27. 17. The mind is both cognising organ and motor organ, CHC. illustrates thus: a man is sometimes called a performer of some duty and sometimes orator. MV.: Devadatta, while among cowherds, performs the duty of a cowherd and while among wrestlers, performs the duty of a wrestler.

K. 29. 18. CHC. says: organs have each an individual function just as everyone has his own wife. MV.: the function peculiar to each of the organs is similar to a family woman.

K. 33. 19. CHC. says: 3 internal organs cause the external organs to function just as a king does his people. MV.: 3 internal organs are equal to masters and 10 external ones to servants.

20. Mind grasps a thing past, e.g. the king Māndhātar (in CHC.), Yudhiṣṭhira and Bhimasena (in MV.); it grasps a thing future, e.g. God Kalki (in MV.) and the destruction of people to come (in CHC.)

K. 39. 21. CHC.: Just as a tree having apertures at the root, takes in food and grows; so also the food substance getting into (the body) through its way nourishes the gross body. MV.: Just as a man supplies the refreshing water to the vegetable garden through one and the same way; so also the food substance of mother enters the navel of the child.

K. 46. 22. CHC. illustrates the four-fold creation of intellect, viṃśhayāya, etc. by narrating an anecdote of a teacher and 4 pupils. MV. narrates no such anecdote, but simply states. samsāya buddhir viṃśhayayas viṃśhūr ayam puruso và iti, etc.

K. 61. 23. Prakṛti is most delicate. CHC. explains it by an illustration of a man’s appreciation of one woman after another while MV. does it by that of the modesty of a daughter-in-law.

VIII. Explanatory examples and illustrations found only in CHC.

K. 4. 1. CHC. has for pramāṇa an additional ex. ‘cubit and others (hastādi) measure long and short’.

K. 6. 2. Āptavacana-yathā sakro devendra uttaravati; cf. GB.

K. 11. 3. Aviveki-yathā gauṣ ca aśvaṣ ca anekātmakaḥ; cf. GB.

K. 16. 4. Prakṛti, being single, cannot produce evolutes, CHC. has additional ex. ‘a man by himself cannot give rise to a son’.

5. CHC. adds as an explanatory ex. to a verse quoted ‘if the water is placed in golden vessel, it is very sweet, etc.’

K. 18. 6. One Puruṣa pervades many bodies. CHC. adds ex. ‘the only one God, Viśṇu, etc.’

K. 27. 7. The function of the mind is saṅkalpa. A man, e.g. having heard that in a certain place there is some wealth and meal, murmurs in his mind, ‘I will go there and get it’; cf. Tattvasaṅgrahaṇaṇjīkā (GOS.) p. 16.

K. 29. 8. All the organs have a common function to perform just as several men have a common maid-servant.

K. 31. 9. All the organs function themselves through the mutual impulsion and without the intervention of an instigator. CHC. explains this by an illustration of certain brahmae in detail.

K. 41. 10. ‘No cold without water, no touch without wind, no motion without ether’; cf. GB.

K. 67. 11. Causes, dharma and others, by the influence of true knowledge, produce no effects, future life; e.g. if there be no umbrella, there would be no shadow of it.
IX. Examples and illustrations found only in MV.

K. 2. 1. Just as a pot of particular dimension is made of clay of a particular dimension, so the fruits of the Vedic rites have an end, since they are results of the Vedic sacrifices, which are measured by a certain number of days.

2. Puruṣa by his mere presence is the cause of Prakṛti's motion, just as a lodestone for that of iron.

K. 6. 3. The same as 2.

K. 7. 4. For atyāntābhāva MV. has an additional ex. horn of the hare, etc.

K. 8. 5. Pradhāna is not perceived because of its subtlety, like an atom.

K. 9. 6. For asad akaranāt, MV. has the following exs. kūmaraṁabhāyaḥ paṭāpāvaraṇaṁ vandhyādu-hitṛḥbhūvilāsaṁ saśavicāṇaṁ khaṭuṣṭam.

K. 12. 7. Anyonyajanana: just as Devadatta and Yaśodhara get to know each other, so 3 guṇas existing in the intellect, become aware of one another.

K. 14. 8. Pradhāna does not exist, MV. adds, like a third hand, horn of the hare and the play of eyebrows of a barren woman's daughter.

K. 16. 9. Samudayācca: MV. adds, 'the streams of Ganges constitute the Ganges'; cf. GB.

10. Sālisacat: MV. adds ex. the juice of the sugarcane is transformed into sugar (gūḍha), etc.

K. 17. 11. Adhīṣṭhānāt, ex. 'a chariot being managed by a driver, moves'; cf. GB.

K. 18. 12. 'One Puruṣa pervades many bodies.' MV. adds ex. 'puruṣa is like the moon in the water'.

K. 30. 13. Though there is sequence (krama) in the functioning of organs, it is too quick to be recognised; hence it is said to be simultaneous, yugapad. It is equal to the saying that a hundred of tender leaves is pierced at a time by a pin.

K. 33. 14. Akhaṇḍāra also grasps things of 3 times; e.g., 'I am, was and shall be master in this house.'

K. 37. 15. The intellect makes Puruṣa, enjoy things like a hetaera; v. footnote.

16. 12 organs prepare things neither for their own sake, nor for the intellect, but for Puruṣa like maidservants in the house of a rich hetaera; v. footnote.

K. 38. 17. MV. illustrates fully the 3 aspects of the other 4 elements, wind, etc. also. GB. illustrates the 3 aspects of the wind only.


K. 51. 19. True knowledge is acquired either by self reasoning or by resorting to a teacher or by a self-study of Śāṅkhyya canon. This is made clear by an illustration; v. footnote.

K. 52. 20. Liṅga and bhāva arise simultaneously like the two breasts of a girl.

K. 59. 21. Puruṣa suffers no more from 3 kinds of torments, Pradhāna being retired; e.g., a water-carrier suffers no more from carrying water when the pot is removed.

K. 60. 22. MV. introduces an axiom in connection with the nature of relation between Pradhāna and Puruṣa: tat pradhānapuṁsos śikhīpichchavadd ekapaksacitra-rāṣṭyāh.

K. 61. 23. Prakṛti, being perceived by Puruṣa, retires from his vision like an immoral woman.

In the foregoing tables, we see that CHC. differs from MV. in many respects, and thus in Table I. there are about 17 cases (7, 8, 10, 11, 17, 26, 27, 28, 29, 30, 32, 42, 44, 46, 54, 57 & 60) where CHC. differs from MV. doctrinally and about 13 cases (17, 18, 19, 20, 21, 24, 30, 31, 37, 63, 70, 73 & 78) where the passages are differently interpreted in CHC. From Table II. we learn that in about 23 places CHC. and MV. have something of their own to add. Tables III. IV. and V. tell us that CHC. has 20 quotations and MV. has 55, of which only 11 citations are common while others are distinctive; and thus CHC. and MV. differ in this respect also. Table VII. shows that one and the same point has been explained with different examples in the two commentaries. The last 2 tables tell us that one commentary has some examples where the other has none. In the presence of these several deviations between the two commentaries, it is clear how futile it is to make any attempt to identify them. We should not however take these differences as denying entirely the relationship between them, because as Tables I. and VI. show CHC. and MV. have also some affinities with regard to explanatory examples, illustrations and modes of expression. The affinities are of such a nature that they cannot be considered as accidental. It will not be unreasonable, therefore, to suppose that one commentary borrowed such matter from the other.

Now the question of priority of the two commentaries naturally arises. Since CHC. was translated by Paramārtha in 546 A. D., that period is to be taken as terminus ad quem for it. The date of MV. is uncertain. It cannot be placed in a very ancient period, i.e., pre-Paramārtha one; because it contains a quotation from Hastamalakasotra of Sankarāchārya, c. A.D. 800 and a few quotations from Bāgavatapurāṇa. Moreover the author of the Vṛtti explains the Sāṅkhya teaching in the light of Vedāntic ideas; e.g., his conception of Mokṣa is the same as that of Advaita Vedānta. This tendency is found among the later writers such as Vijñānabhedakṣu and others, who take great pains to reconcile the two teachings of Sāṅkhya and Vedānta. It is clear therefore, that MV. was written in a period later than c. A.D. 1000. But it cannot be brought down below 1350 A.D., because Guṇaratnasūri probably of that period, quotes MV. as Māṭharaprānta in his commentary on Saḍdarśanasamuccaya of Haribhadra (B. I. p. 96). It is, therefore, quite natural that MV. should have borrowed matter from the original of CHC.

**Original of CHC.**

Its existence in India till 1050 A.D. is proved by Dr. Takakusu from the fact that Alberuni, who after staying in India for 13 years, wrote a detailed book called *Indica* on the Religion, Philosophy, Science and Literature of India, gives some details on Sāṅkhya philosophy which agree with CHC. in most of the instances. Takakusu draws this conclusion after carefully examining and comparing all the citations of Alberuni and CHC. and thereby shows that these citations are more in agreement with CHC. than with GB. Therefore, he says (Intro. pp. 25, 35) that the Sāṅkhya work from which Alberuni draws his information on Sāṅkhya philosophy, is only CHC. and not GB. Most of the Sāṅkhya quotations of Alberuni taken by Takakusu for comparison, are also found in MV. The reason for this is not far to seek. It happens so because MV. is more detailed and in a closer agreement with CHC. than with GB. The quotation which is not in favour of his conclusion is that of a comparison of the chariot conducted by a driver, found only in GB. (ad vers. 17.) and not in CHC. Yet Takakusu explains away this by saying that the comparison is brief and the quotation is not sufficient to indicate what the original is (p. 30). This comparison is also met with in MV. and Jaya. Hence it is certainly a genuine and traditional one in the Sāṅkhya school, though it might have its ultimate origin in the Upaniṣads like Kaṭha. It is, therefore, possible

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1. We are told by Prof. S. Sūtryanārāyana Śastri that the same date is assigned to it by Prof. Umesh Miśra in a paper on "Gauḍapādabhāṣya and Māṭharavṛtt" contributed to the Sixth Session of the All India Oriental Conference, v. Jour. Orien. Res. Vol. V, p. 33, n. 11.
that either Paramārtha left this comparison untranslated or GB. also was a source of information for Alberuni in this respect. The latter hypothesis is more plausible, since it is reported that Alberuni himself mentions Gaṇḍapāda. Again Alberuni has two lists of 8 kinds of divine beings. In the first list the class iv. is called ‘soma’ and in the second list ‘pitaras’. GB. has in both ‘soma’. CHC. gives in the first list ‘asura’ and in the second ‘yama’. Takakusu says that the introduction of ‘asura’ and ‘yama’ is perhaps due to Buddhistic influence. MV. in the first place has ‘pitaras’ and in the second place ‘pitrāya’. Thus there is no complete agreement between Alberuni and MV. in this respect, and therefore the latter can hardly be claimed to be the source of information for the former.

The most favourable evidence for the conclusion above referred to is the parable of Sthānudāraśāna found in CHC. ad ver. 46. The parable is introduced in connection with the illustration of 4 degrees of the intellect. The 2 versions of the parable as given by Paramārtha and Alberuni are generally in closer agreement, though the latter has made some slight modifications here and there; for in both versions the 4 degrees of the intellect are represented by 4 pupils headed by a teacher; the time of the event is early in the morning and the conversations between the pupils and the teacher are almost the same except in the case of the fourth pupil. According to Alberuni it is the teacher who attains the perfection; while in CHC. it is the fourth pupil who attains it. The version of Alberuni in this respect may be regarded as an improvement over the Chinese one; otherwise the teacher in the parable would stand unconnected with the environments. GB. has no such parable, but simply gives a detached example each for the 4 types of the intellectual creation. MV. also fails to record this parable as has been pointed out in Table VII, 22. This is a strong point, I think, to prove that MV. could not at all be the original of CHC. I should like to point out here one more instance in Alberuni’s account which could be traced only to the CHC. and not to MV. In connection with the comparison of the

rain water the taste of which differs according to the receptacles that hold it Alberuni cites as an example the golden vessel and earth, etc. This example of golden vessel, etc. is found only in CHC. though the comparison of rain water is given both by GB. and MV. From such close coincidences between Alberuni’s quotations and CHC, we may say that the Sānkhya book which Alberuni reports to have been composed by the sage Kapila and quotes in his Indica, seems to represent the original of the Chinese translation. Thus, it goes without saying, that the original of CHC. in all probability was in existence in India at least till the 11th century A.D.

We may strengthen the conclusion from some other quarters also. Kumārilabhaṭṭa, c. A.D. 750 in his Śloka-vārtika, Anumāna 105, in speaking of Hitvābhāṣāḥ, refers to an inference1 with an example śayana ādi which is set forth by Sānkhyaśtras to prove the existence of Puruṣa (v. k. 17 saṅghātāparārṇhatvāt). Śāntarakṣita also, in his Tattvasaṅgrahā, k. 307, refers to this inference with the example saṅgāsanādi. Now this example is employed only in the CHC. MV. and GB. use as example paryayaka and others. Again Kamalaśīla in his commentary on Tattvasaṅgrahā quotes S. KK. (9, 10, 11, and 15) and explains them all and these explanations almost agree verbatim with CHC. Moreover he describes the function of the mind with an illustration (v. p. 15) which is traceable only in CHC. (ad k. 27) and gives in connection with upādānagrahaṇa, another illustration which strikingly coincides with CHC. and not with GB. or MV. From these observations we may, with a greater degree of confidence, take for granted that the original of CHC. was in existence and known to the writers above stated and that that original could never be identified with MV. This supposition will better explain why the readings in KK. as cited by

1. This inference, according to Dhamakirti (Nyāyabindu III, 90) is referred to by Diṭāṅgā himself under a viruddhaḥaṇu called iśavājīṭhatātyaḥ. It is not, however, probable that a person like Kumāraśīla, who speaks generally on the first hand knowledge, should in the Sloka-vārtika, have borrowed this matter from Diṭāṅgā and the like sources. This will be clear also from the different treatment of this inference by them (v. Sloka. anumāna, kk. 105—7 and Nyāyabindu III, 90 & 91 with Tikā.)
Bhātotpala, a native of Ujjayini, c. A. D. 1000, and Cakrapāni c. A. D. 1100, accord with that of CHC. (v. KK. 27 and 36).

Authorship of CHC.

Next comes the question as to who is the author of this original of CHC. Chinese and Japanese writers attribute generally SK. to Īśvarakṛṣṇa and the commentary to Bodhisattva Vasubandhu and believe that the Bodhisattva wrote the commentary when he took up the refutation of the erroneous doctrines of the Śāṅkhya philosophy. Paramārtha, the translator, mentions not a word on the subject of the authorship of CHC. So the tradition ought to have come from another source, viz., the works of K'one-ki, a direct disciple of Hiuan-tsang, who recorded many things in his works from the oral tradition of his master. He, in his commentary on Vijñāpti-mātratāsiddhi, says: "There was a heretic master, Kapila by name (with face and hair red). Among his disciples, the principal ones formed 18 sects whose chief was Fa-li-cha (Varṣa, i.e., Vārṣaṅga). He went to the country of Karṇa-suvarṇa and held discussion with a Buddhist Master on the theory that the world begins with existence, but ends with existence no more (le monde commence par exister, mais finit par ne plus exister) claimed that the Buddhist was not equal to the Śāṅkhya follower, and composed a poem of 70 verses expounding the doctrine of Śāṅkhya philosophy. The king favoured the teacher and presented him gold. The work was called Swarna-saptati to indicate thereby the great fame it had acquired. The part in prose is the work of Bodhisattva Vasubandhu." (Intro. pp. 37-38).

But the account given by Paramārtha in his life of Vasubandhu is quite different. He says:— "Ninety hundred years after the passing away of Buddha there was a heretic P'in-ch'ho-po-so (Vindhyavāsa) by name. He was called so because he lived in that mountain. There was a king of Nāgas, P'i-li-cha-kia-na (Varṣaṅga or Vārṣaṅga) by name, living in a lake under the tract of the Vindhyā mountains (p. 40). Vindhyavāsa went to meet Vārṣaṅga for studying the Śāṅkhya doctrine. Vindhyavāsa composed Sāṅkhyaśāstra, and went to Ayodhya, where he held discussion with Buddhāmitra, the teacher of Vasubandhu on the subject of impermanence (anityata) and defeated him. The king, Vikramāditya presented 3 lakhs of gold to Vindhyavāsa. The latter returned to his grotto, died and became a stone. Vasubandhu was irritated and composed a Śāstra of 70 realities (Paramārthasaptati) refuting the Sāṅkhyaśāstra. The king Vikramāditya, being pleased, awarded him 3 lakhs of gold." (pp. 48-49). In this account of Paramārtha there is not found the tradition which attributes to Vasubandhu, the commentary of SK. It seems, therefore, that the tradition given by K'one-ki did not exist in the time of Paramārtha, that is is not a very ancient one.

Then Takakusu, examining the authenticity of Paramārtha's life of Vasubandhu and declaring that it contains many real matters on the historical events in the life of Vasubandhu, draws the following conclusion: Vindhyavāsa was certainly the compiler of Sāṅkhyaśāstra, the substance of which he received from his master, Vārṣaṅga or Vārṣaṅga (Tak. writes the second alternative form as Viṣaṅga; it is, I think a misspelling.) This Sāṅkhyaśāstra is a treatise in verses called Swarna-saptati according to Kouei-ki. That is the text which was carried to China in A.D. 546 and translated by Paramārtha. The Chinese translation is called seng k'ia-lun (Sāṅkhyaśāstra) or Kin-tsi-che lun (Swarna-saptati). Now we know the 70 verses of the Śāstra are the work of Īśvarakṛṣṇa. We may, therefore, suppose that Vindhyavāsa was another name of Īśvarakṛṣṇa, and that he wrote all at once the verses and the commentary. If we are authorised to go to that extent and attribute the verses and commentary to Īśvarakṛṣṇa, we may understand the ease of the transition between the verses and commentary of the Chinese text,
Moreover the attack raised against Buddhistic dogma on the verse 8 (Read 9) will be very natural on the part of the promoter of one hostile action. (p. 58).

As to Vārṣagaṇa, Takakusu further says that he is, in all probability, the same Vārṣagaṇa mentioned in the Mahābhārata, the author of the work from which there are two quotations in the Yogabhāṣya III, 52, and in the Sānkhyaatvam, p. 447. But the reading Vārṣagaṇa is to be preserved for the following reasons. The Chinese original is P'ǐ-li cha-kia-na in Paramārtha's life. (Jap. Bi-ri-sha-ga-na) and Fa-li-cha in K'ouei-ki (Jap. Bat-ri-sha) which is translated as "rain". The first P'ǐ-li-chia-na will be better restored into Vārṣagaṇa (Tak. Vṛṣagaṇa); however, he may be identified with Vārṣagaṇa or Vārṣaganyā. The version of K'ouei-ki says: the chief of one of the 18 sects of Sāṅkhya called himself Fa-li-cha (i.e., Varṣa) who is translated as "rain". His party is called "raingroup" i.e., Vārṣagaṇa or Vārṣaganyā, K’ouie-ki further makes the rain-group an author of the Sāṅkhyaśāstra and enemy of Vasubandhu. Though his etymology be inexact, he gives us a glimpse of reality. The Nāga, living in a hut under the tract of Vindhyā, the master of Vindhyavāsa, was called Vārṣagaṇa. (Tak. Vṛṣagaṇa) or Vārṣagaṇa and his pupil or associate might have been a Vārṣagaṇya. And the fact will be something like this: Vārṣagaṇa, i.e., Vindhyavāsa revised or re-wrote the Sāṅkhyaśāstra which is preserved in Chinese for us and constituted by SK. and its Bhāṣya; and Vindhyavāsa was in reality Īśvara-krṣṇa who belonged to the family of Kauṣika and who was abbreviator of the well-known book of Pañcaśikha, Saṅgītāntara. The identification of the names, Vindhyavāsa and Vārṣagaṇa resolved the difficulty contained in the work of K’ouei-ki (pp. 58–59).

Thus Takakusu identifies Īśvara-krṣṇa with Vindhyavāsa and Vārṣagaṇya, the pupil of Vārṣagaṇa or Vārṣagaṇa and makes him the author of SK. and the commentary thereon. The opinion that the author of SK. and the commentary is one and the same, i.e., Īśvara-krṣṇa is also supported by Prof. Keith on the authority of Guṇaratna’s passage in the commentary on Saṅdhrānasamuccaya of Haribhadra. The passage goes thus:—Īśvara-krṣṇa tu pratiniyatādhyavasāyaḥ śruti-dāna samastha-dhyayatan iti prāha. Relying upon this prose passage which looks like a direct quotation from Īśvara-krṣṇa himself, Keith supposes that Īśvara-krṣṇa might have written the commentary also, (v. BSOS. III. p. 554.). But he strangely fails to point out any line similar to the passage in CHC. Since no passage similar to the above one is found in CHC, it is clear that the passage is not a direct quotation. To say with Keith that the original of CHC is inaccurately preserved by the translation of Paramārtha is an over-estimation of the fact. Therefore the passage above referred to will not be a decisive evidence to prove Īśvara-krṣṇa’s authorship of the commentary. If we go through the contents of CHC carefully, we shall certainly be convinced that the author of SK. and that of the commentary could not be one and the same person. Nor is it possible to attribute it to Paramārtha, because, if it were the case, he or his pupils would in all probability have recorded it.

Now it is reported that the Anuyogavārasūtra, a Jain work not later than about 450 A.D., mentions a Māṭhara as one of the Sāṅkhya works. Guṇaratna also mentions, along with the logical treatises on Sāṅkhya philosophy, a Māṭhara-bhāṣya which may be the same as Māṭhara above referred to. From this we need not necessarily conclude that he mentions the Bhāṣya on a personal knowledge of it. He might have copied what other ancient works like the Anuyogavārasūtra had recorded. But this much is certain that the Māṭhara-vṛtti as printed now is known to him; since he quotes a verse (hasa pīva, etc.) from the Vṛtti (v. p. 53) which he names ‘Māṭhara-prāṇt', ‘Māṭhara's traditional corner', not ‘Māṭhara-bhāṣya'.

1. The word prāṇa is given by A. A. Macdonell two meanings, ‘end (anta) and ‘corner’ (kon) of which the latter sense is appropriate here. Accordingly the word Māṭhara is to be taken ending in some enddha suffix meaning something pertaining to Māṭhara śācarya, i.e., ‘Māṭhara’s tradition I, therefore, translate Māṭhara-prāṇa as Māṭhara’s traditional corner.'
(Māthara's actual commentary) Just after this verse he, with this introductory, śastraṁtareḥyuktaṁ, cites also a well known verse (Pañcavimśati-tatvavājña, etc.), which is found in CHC., in a place corresponding to that of the verse in MV. It is not, however, certain that he meant the original of CHC. by Śastraṁtara; because the verse (Pañcavimśati, etc.) is also found in all the Sāṅkhya works. We may at any rate take for granted that he makes a clear distinction between Māthara-bhāṣya and Māthara-prānta, a distinction which is important and suggestive.

Prof. Keith contends that the Māthara or Mātharabhāṣya mentioned in the above two works is not a commentary on SK., but on Śaṣṭitaṇṭara, because Guṇaratna speaks of it as Śaṣṭitaṇṭroḍḍhārārūpaṁ Mātharabhāṣyaṁ. Strictly speaking, Śaṣṭitaṇṭroḍḍhārārūpa need not be construed along with Mātharabhāṣya, each work is taken there as an independent logical treatise on Sāṅkhya philosophy (Sāṅkhyaṇām tarka-granṭhāḥ). Nor can stress be placed upon the order of the works mentioned therein. If we understand with Keith, that the Bhāṣya is a commentary on Śaṣṭitaṇṭra, because it is mentioned there just after the Śaṣṭitaṇṭra and just before the Sāṅkhya-saptati, we shall have to place Gauḍapāda after Tattva-kaumudi i.e., Vācasya Miṣra in date and Atreyatantra i.e., Carakasamhitā after Gauḍapāda. So this passage will not serve as a conclusive proof for the contention of Keith. But reading the ‘Bhāṣya’ together with Śaṣṭitaṇṭroḍḍhāra, as Keith suggests, a reading which is certainly a better one, there is a good deal of plausibility in saying that the Bhāṣya is a commentary on SK. Īsvaraṅkaṇḍa himself is credited to have abridged the Śaṣṭitaṇṭra in his SK. and the difference between the two, says the last verse, consists in that the former contains parables and polemical discussions, while the latter is bereft of them. If a commentary supplies portions of Śaṣṭitaṇṭra, parables, etc., which are said to be omitted in SK., it deserves certainly the appellation ‘Śaṣṭitaṇṭroḍḍhārārūpa’. With this accords better also the fact that CHC. deviates from the text of SK. and later Sāṅkhya works in some cardinal points and so it seems in that respect to follow some earlier works like Śaṣṭitaṇṭra. In such a case we are no doubt entitled to consider CHC. as representing an earlier period of development in Sāṅkhya philosophy. To make this point clear I will quote one or two instances.

I have already pointed out in Table I. that the system of deriving 16 evolutes adopted in CHC., is quite different from that of SK. thus—the latter sets forth expressly in KK. 22, 25 that 11 organs and 5 fine elements proceed from the ahaṅkāra and 5 gross elements from 5 fine elements; while the former commenting on KK. 3, 8, 10, 15, 56, 59 and 68 derives them all from the 5 fine elements, despite the fact that CHC. goes without offending the text, KK. 22, 25, 27 and 36. It seems that up to the time of Īśvaraṅkaṇḍa and sometimes later also the system of deriving the evolutes was unsettled; because his contemporaneous and some earlier and later works give quite different accounts of the system. The commentary on the Śatāṣṭra of Vasu 200 A.D. for example speaking of the doctrine of Kapila gives the sequence of the evolutes in this order ...... From ahaṅkāra arise 5 subtle elements; from them 5 material elements and from them the 11 organs. (v. Tācī’s translation, p. 20, GOS., XLIX). Maṇiyamitālai (about 500 A.D.) adopts another scheme according to which from the Mahat arise ether, mind and individuation, from ether, wind, from wind fire, from fire water and from water earth. From these 5 elements arise 5 organs of cognition, ear, etc. with their qualities, sound, etc., and from the above mentioned arise 5 organs of action, tongue, etc. (v. Appendix II. below. The epic, Mahābhārata on the other hand, presents two distinct schemes one of which derives 11 organs, individuation and intellect from nature; while the other adopts the order thus: from the unevolved is produced the great self, from it individuation from it the five elements and 11 organs are produced and from the former on the one hand, the qualities of sound, etc. are produced and on the other 5 vital airs (v. Keith: Sāṅkhya philosophy,
Thus we see that 4 or 5 schemes of derivation of the evolutes were current during the periods prior to and also perhaps later than Iśvaraśrṇa.

Another equally important item in which CHC. in all probability represents an earlier stage of the system is the conception of the subtle body. SK. gives no clear idea of it. Reading K. 39 together with KK. 22, 24 and 25, we may, however, form an idea that it consists of 18 principles, intellect, individuation, 11 organs and 5 fine elements; and all the commentators explain this effect except perhaps GB. But CHC. takes it to comprise only 7 principles, intellect, individuation and 5 fine elements—a conception for which I find no corroborative evidence anywhere other than GB. which seems to agree with CHC., in this respect. Apart from this there are also some other valuable matters in CHC. such as 6 types of contemplation and 8 preliminaries to acquire the true wisdom, etc., which are not known to have parallels in the other commentaries. It is not therefore improbable that these facts should have their origin in some very ancient works like Śaśītitaṇḍra.

It is said in Table I, 8, that the definition of perception given by CHC. almost agrees with N. Sutra I, 1, 4, except in the case of avyapadeśya for which CHC. has aparakāśita or anadhiṣṭāta, a point in which the author of CHC. expresses his own opinion as in other points, despite a suitable explanation of perception defined in K. 5 by the author of SK. As for inference, it is as usual, divided into 3 types, pūrvavat, śesavat, sāmānyato drśṭa, as we find in the N. Sutra I, 1, 5. Two interpretations of these terms are suggested in Vātsyāyana’s Bhāṣya. The first interpretation in which the terms pūrvavat, etc. are understood with possessive suffix, (matubh) runs thus:—the pūrvavat is where an inference takes place, of the effect to come through the cause, e.g., from the sight of clouds we infer the rain to come; śesavat where an inference arises of the cause past, through the effect; e.g. seeing the river swollen we infer the rain past in the hills; and the sāmānyato drśṭa applies where an inference happens of something, which is neither

the cause nor the effect through something which is also neither the cause nor the effect; e.g., from seeing the colour of a Kapīṭha fruit, we infer it has also taste. The second interpretation is made in considering the terms, pūrvavat, etc., as having comparative suffix (vati). CHC. gives no explanation of the inference, pūrvavat, etc., but simply saying that the inference is capable of distinguishing the three inferable objects (effect, cause and something neither the cause nor effect) and (their) periods (future, past and present), has, for 3 types of inference, 3 examples of which the first two agree with that of Vātsyāyana above mentioned. We may gather from these examples that its conception of pūrvavat, etc., is no other than that found in the first interpretation given by Vātsyāyana. With regard to sāmānyato drśṭa, CHC. does not agree with Vātsyāyana. For this type of inference CHC. has the example: on the sight of the trees with flowers blossoming in the city of Pāṭalipura, we infer a similar state of affairs in Kosala; but Vātsyāyana gives as example the inference of the sun’s motion. Thus according to CHC. sāmānyato drśṭa covers the subject which is not visible (parokṣa); while in Vātsyāyana it has a supersensuous (atindriya) object. I therefore very much doubt whether the Bhāṣya of Vātsyāyana could have been the source of CHC. for information regarding the inference, pūrvavat and śesavat. If we read the N. Sutra I, 1, 4, along with the Sutras II, 1, 37 and 38, we are certainly justified in surmising that the author of N. Sutras had understood the terms, śesavat, etc., in a manner similar to that given in N. Bhāṣya, as the first interpretation. So Vātsyāyana seems to have recorded what Śūtrakāra meant as the first interpretation, and not giving his own opinion on the subject. If such was

1. This example is taken from the Nyāyaśāstra of Jayantabhaṭṭa. Vātsyāyana cites the ex. thus: Because the sun is now perceived in a place different from one in which he was seen before, we infer, therefore, that he has motion. as is the case with Devadatta. But Jayanta Bhāṣṭa criticizing this ex. says that this is virtually a śesavat inference; v. Nyāyaśāstra, ed. Vīśṇunāg. S. S. p. 131.
2. Dr. H. Uii, from this agreement of CHC. and Vātsyāyanabhāṣya, opines that the former follows the latter; v. Vaiśeṣika philosophy, p. 88.
the case, it is unlikely that CHC followed the N. Bhāṣya in that respect, nor can we find any ancient logical treatises such as Upāyakṛtā ārya, Tsing-mu’s commentary, etc., where we may trace the unique set of examples as met with in CHC. (v. Tucci: Buddhist texts on logic, Introduction, G.S.O. XLIX). It is most likely therefore that CHC follows in this respect also some source of its own, viz., some work of Śaṅkhya origin like Śaṣṭitāntra.  

SUMMARY.

Having made these observations we may not be far from truth in declaring the fact that the text and CHC were not written by one and the same person and that the original of CHC may be the same Māṭharabhāṣya mentioned in the Jaina works, which is not however to be confounded with MV. known as Māṭharabrānta in Gunaratna’s commentary. According to Takakusu, Paramārtha has not translated any work of his contemporaries; and all the works carried by him to China are earlier than A.D. 500. Moreover if we are right in identifying the original of CHC with Māṭharabhāṣya mentioned in the Anuyogadvārasūtra not later than about 450 A.D. and if we allow a century or so for the commentary to become popular so as to be quoted in that Sūtra, the commentary would be placed somewhere near 350 A.D. This date will certainly be in consonance with that of Iśvaraśrīṣa, about A.D. 300, who is said by Paramārtha to be an older contemporary of Vasubandhu whose date is fixed by N. Peri at about 320 A.D. (v. BEFEO, XI, 311, ff.)

I. This my hypothesis is happily corroborated by the evidence of Jayamānī, a commentary on SK, which refers to this triple classification of inference to Śaṣṭitāntra as noticed by M. Hiriyanana (v. Jour. Or. Reas. Mad, III, 2, p. 107, n. 3). Though there is no clear proof either in CHC. or in the Bhāṣya of Vatsyayana to show that the original of CHC. is older than the Bhāṣya, there is an indication in the latter to make us believe that Iṣvaraśrīṣa was prior to Vatsyayana in date; cp. Bhāṣya: caritārtha viśeṣa iti cet, ad III, 2, 68 with SK. 68b. caritārtha viśeṣa, etc.

X

I should like to mention one more point here. We must accept on the authority of Paramārtha that Iṣvaraśrīṣa composed 70 verses only and not a single verse less or more; because it is stated in the life of Vasubandhu that Vasubandhu wrote a work called Paramārthasaptati of 70 verses in imitation of, and for the express purpose of refuting the Svarṇasaptati; i.e., SK. Omitting the verse 63 which is not translated by Paramārtha and the verse 71 which CHC. attributes to some wise man, we have exactly 70 verses in SK. The verse 71 also ought to have been embodied in SK. before it was carried to China in 546 A.D. as the verse has been translated into Chinese and explained in CHC. From the contents of the verse we may guess that the author of the verse must have a personal knowledge of Śaṣṭitāntra and therefore that he is likely the same person as the commentator himself. This hypothesis will certainly strengthen the statements made previously in connection with the explanation of Śaṣṭitāntroddhārarūpa.

Now I feel reluctantly compelled to contradict the theory of the late Lokamāna B. G. Tilak who held that there ought to have been in existence one verse after the verse 61 of SK. and constructed that missing verse from the observations made in GB. and MV. in explaining K. 61: tatu tattvāntā byantā dhiṣyam kārikām sūtraḥ, etc. And he said that that verse was omitted, but the explanatory portion of it was tacked on to its previous verse. This change was introduced by some commentator who was anxious to interpret SK. with Vedantic views. He also said that this change must have taken place before SK. was rendered into Chinese. A careful perusal of the whole text of CHC. will convince every one that nowhere its author explains any line of SK. in the light of Vedantic views; and as previously remarked it is MV. later than 1000 A.C. (v. p. XXX, above), not even GB. that does so. So there had been no incentive of any kind on the part of the author of CHC. the

earliest of all commentators to drop the alleged verse. Again all allusions to other systems of thought such as Īśtarākaṇava-vāda etc. are made in CHC. in a quite different context, i.e., in upholding the correctness of the Sāṅkhya view of Puruṣākāra-vāya attainable only by Prakṛtīpuruṣabheda-darśana, not in the context of elucidating the Sukumārata-ratva of Prakṛti as GB and MV. do. Prakṛti is stated in CHC. to be Sukumārata in comparison with other Tattvas, but not with other causes of the world, such as Īśvara, Kāla, etc. as in GB and MV. It is therefore absolutely out of question to suppose with B.G. Tilak that CHC, lends support to the theory of a verse being dropped after the verse 61 of SK.

1. Three eds. add a note here: इसानि तीनिकथितमहार्षिकोक्तानिवित्तताश्च, न कुद्रयम:।
2. Ibid. ईश्वरे।
3. lit. शाक्रिका
4. lit. श्वासनिवित्तम्। These introductory remarks agree with MV. in substance. Jaya gives a similar account briefly ad verse 70.
पर आह। यदि अधिकारुवेदार्दितं दोषभुक्तुक्तान्त् न हेतुः
दुःशायातान्त्। चतुर्दोषेद्वेदुः ते हेतुः 
अर्थं हेतुः तत्तैत्तरकल्याण्त्मकः
करण्त भाष्यति। अन्तः भाष्यति: तत्स कहान। [हेतुः:]
प्रथमः रुद्रः पुण्यत: सः सर्वान्तरः तस्काण्तः प्रथमः
द्वितीयः पियः सः किं वियः मान्यः सः सः सः सः सः
तृतीयः तोषः तोषः तोषः तोषः तोषः तोषः तोषः
चतुर्थम् जिलासाः समाधियोऽर्थम् नायमभिषोऽर्थम्
जिज्ञासा न दुःशायातान्त्। सः द्वितीयः दोषः [हेतुः:
(1) अनुक्रियतम (2) अनुक्रियतम] चेतित् 1। 2।

पर आह। यदि अधिकारुपुन्यत् दोषभुक्तुक्तान्त् न हेतुः
दुःशायातान्त्। चतुर्दोषेद्वेदुः ते हेतुः 
अर्थं हेतुः तत्तैत्तरकल्याण्त्मकः
करण्त भाष्यति। अन्तः भाष्यति: तत्स कहान। [हेतुः:]

अपाम सौम्यम् अमृतस्वरूपम् ज्योतिः विदृश्या "
कम्पूर्वः श्रुतां सः सर्वान्तत्वं सः सः सः सः सः
उपासकः हेतुः । चतुर्दोषेद्वेदुः ते हेतुः 
अर्थं हेतुः तत्तैत्तरकल्याण्त्मकः
करण्त भाष्यति। अन्तः भाष्यति: तत्स कहान। [हेतुः:]

पर आह। एतुः-स्वाभिमाणकः [हेतुः] सयं हेतुः 6: विन्यस्य

1. lit. काँड, an opponent, a Tirthika. All questions in
Chc. are introduced like this. I have rendered them all "पर आह"
3. मानसं विविधक्रियावलिकसंग्रहं द्विविधम् —MV.
4. Three eds. read विनुषु for अवानित.
5. हेतुः रूपः.
6. lit. हेतुः. The meaning seems to be that what is the
cause of दुःखा is also destroyer of दुःखा. This point is
explained at length in MV, p. 4. Dr Takakusu reports that a
Japanese Commentator Fujii has explained thus: 'Les moyens
ordinaires, medicine, etc. étant de ce monde, participent de la
douleur; c'est pourquoi il est dit: par des moyens de douleur on
détruit les douleurs'. Takakusu further remarks that this
explanation is a forced one and that the word दुःखा is a
mistake of the copyist.
Dr. Takak. compares this with Rgveda I, 163, 13:

उपाधिनाम । । अरु धारा । । अरु धारा । । अरु सवास । ।

1. lit. प्रतिप्रियाः.

2. This is a part translation of the verse cited in GB.

Compare also with Taittiriya Brāhmaṇa III. 6.6:

अनेकाणा माता मन्त्रणा। अभि गिता। असत्र राम।

3. This verse is cited in GB. with a slightly different reading: यज्ञद्विशेषाणी देवानां युगे युगे। etc.
Three eds. read पञ्चभूताणि पञ्चद्रव्याणि च for पञ्चभूताणि.

2. According to the classical Sankhya the 11 organs are products of vaibhava-ahākāra. But CHC. here and below ad verses 8, 10, 15, 56 and 68 states that they come from the 5 fine elements. Commenting on K. 22 it, however, says that 16 categories, 11 organs and 5 fine elements come from ahākāra in accordance with the text; so also on KK. 26. 27 and 36.

1. lit. स्त्रियिनि. Candrikā reads उर्जं for उर्जं.

2. lit. अवश्यति. Anubhāṣṭika being equivalent to vyabhicārī, I have taken it as avyabhācārīn.

3. lit. आद्यं. Sandeha is said to be an ubhayakoṭika, hence asandigdha.

4. Cf. Nyāyasūtra I, 1, 4, and the definition of pramāṇa in STK. (p.119): तत्त्वज्ञानार्थित्वातःतत्त्वज्ञानिः विचित्रिति: |


6. lit. यहि.

7. Chinese: पेष यु-तन-युह. Dr H. Uli of Japan in a letter to me comments on these characters: पेष, north, northern, युह, is correctly yū (R. 192). The latter yū is a popular character. yuḥ represents usually va- (sometimes-vat, var-, etc). See Nangio, Nos. 34, 150, 555 (Singālo vāda) and 774. Yū tan va may be Uttaravati. Pei is added because the dīpa is in northern part of Sumeru. He further says that he is not yet quite certain whether Uttaravati was really used in ancient Indian works or not, but the above 3 characters cannot be the transliteration of Uttar-kuru as Dr Takakuski supposed.
प्रतिवाचार्याची यो द्विविधमुन्नागमाहात्म्यात्

tativācaśāntāno dhanyavācaśāntāmaṅgaḥ
dvhitīṣyāntarîṣṭatvah

Ch: प्रतिवाचार्याची यो द्विविधमुन्नागमाहात्म्यात्

tativācaśāntāno dhanyavācaśāntāmaṅgaḥ
dvhitīṣyāntarîṣṭatvah

सामान्यतः द्वारावतीर्याणां प्रतीतिरुपाणात
tasādāpi chāsaśīnāḥ pariḥमांगमातिसंधवः

1. This verse is quoted both in MV. and GB.
2. अनुकृतिः, संभविः, अनादि, प्रतित्वा, ऐतिहासिक, उपासनां. These are six
   pramāṇas. See MV. and GB.
3. Jaya reads अपेक्षयः for प्रतित्वा. Chinese translation also
   seems to read प्रतित्वा; and द्वारावतीर्याणाः for द्वारावतीर्याणाः.
4. Chinese ‘mo’ result, kārya. Sung and Yuan eds, read ‘weet’ not, thus giving a negative sentence ‘महादर्शी निगुणसाकारः’
   which is inappropriate here.
पर आह। प्रकृतिपुरुष न स प्राणहय
यथा अनौपलुक्य हृ
हिसी यसो बाहवः समाधियते। वस्तुतः सतातात्मानमातिविक्षा अनुपलुक्यः न का आह। आर्येय प्रदृश्यति।

अन्तर्गतात्मायिदिनिष्ठायतान्मनोवनत्वानन्द
सीृंक्ष्यायथ्यक्तानादिमिवातसमानभिहारच॥ ७॥

Oh: The same.

लोके कस्तुः सतां वस्तुनामपतिनास्तुनुपलिष्ठः। यथा तीस्तत्ससदिता
नामनुपलिष्ठः। सामीपातस्तुनुपलिष्ठः। यथा अनौपलुक्य सताः कस्तुः। अनुपलुक्यः।
इत्यसातातुस्तुनुपलिष्ठः। यथा भविष्यां शब्दरूपः नोपपयते। मनोवन
त्वादतुस्तुनुपलिष्ठः। यथा अनौपलुक्यः। [पुरोविष्ठ] हृतुषम नोपपयते।
सौंक्ष्यायतुस्तुनुपलिष्ठः। यथा धृतृप्राचीनीहारः। [प्रशास्तसमा
गणनातः सूक्ष्मा नोपपयते। व्यक्तादतुस्तुनुपलिष्ठः। यथा दखलन व्यवहितं
वस्तुनोपपयते। अभिविवातुस्तुनुपलिष्ठः। यथा सूत्राचार्य
गर्भस्य वस्तुनोपपयते। समानभिहारातुस्तुनुपलिष्ठः। यथा मार्गार्थिं माणायां समार्थिते। दुर्भानुमो
प्रभाष्यते सतां वस्तुनामपतिनुपलिष्ठः। अस्तामपि कस्तुः वस्तुत्य अनुपलुक्यः।
(१) प्रभाषे प्रातुस्तुनुपलिष्ठः। यथा मद्वा माणां [स्वधा] न हृतमः तदा माणां
नोपपयते। (२) प्रभाषे प्रातुस्तुनुपलिष्ठः। यथा गदरो वस्ती न पुनरुपयते।
(३) प्रभाषे प्रातुस्तुनुपलिष्ठः। यथा गवी अच्छी [लेखा] न हृतमः तदा
गदरो वस्ती न पुनरुपयते। (४) अच्छीसातातुस्तुनुपलिष्ठः। यथा अनौपलुक्य
हृर्दस्य लोकः भावः। एवं दर्शविष्ठः तस्मसातातुस्तुनुपलिष्ठः। तस्माद् यथूः सक्ता
प्रकृतिपुरुषोऽऽ सताः अनुपलुक्यानवतः। एतव दुःखते॥ ७॥

पर आह। यदि प्रकृतिपुरुष नोपपयते। दर्शविष्ठः सक्ते केन नोपपयते। समाथियते। एकमाकारानोपपयते। किमेकं कारणः। आर्येय प्रदृश्यति।

1. lit. अनौपलुक्य तीर्थे पतितानामः।

1. Three eds. read न कारणमातात्मकारणम।

2. Paramārtha leaves untranslated ‘कार्यसत्तुपलिष्ठ’ of the kārikā and also seems to read तथा कारणः for तथा कारणः.

3. K'e-tsé नियोज्य्?
तव कृत्ते। स्माक्ते निरंचात। यदि न सति। तदा सिद्दोऽसिति। यदि न चासनः इति। तदा सिद्धि सति। अः संधासङ्केति न सिद्धवति। एकत नौपि सिद्ध इति। यथाह कार्यः। अः सरस्य सूतो जीवित चेति। एतस्वचन नौपि सिद्धविनिः न सति। शास्त्रवचनमस्तेव।

(लिन्धक उक्तम्। अः कर्यः न युकः। कृतः। शास्त्रानमेतदादासभवत्। यथा ते कर्यस्ते न सति। [तदा] नामहादः। [यथा] कर्यं न चार्यज्ञि। [तदा] न सरस्य। सरस्य द्वस्तुस्तदादासभवत्। सति। सिद्धवति ।)

अथ्युना वैशेषिकांतः स्फुतायम्। वैशेषिका भाषाः। असमातृ तु कार्यं कार्यं नियतायमि पव्यकाराणिं पव्यकाराणिं। कार्यं पव्यकाराणिं।

अस्तदक्रणातुपदार्थगतायात्संस्कर्माभावात। शक्तस्य शक्तकरणात् कार्यभावातः सत्कर्मेः॥ ९॥

Ch: अस्तदक्रणाद्वृद्धपदार्थगतायात्संस्कर्माभावात। शक्तस्य शक्तकरणात् कार्यभावातः सत्कर्मेः सत्कर्मेः मये॥ ९॥

(१) अस्तदक्रणादितः। ते उक्ता गृहति कर्यः न सिद्धवति। यथा सिक्ततमपम्पेत्॥ सतः कर्यं शैवात्। यथा तिलियोऽदस्य तैत्तिकः। यदि कार्यः

1. This example is given in MV. in connection with the refutation of the opinion of [ā]ivakas who maintain that the effect is both existent and non-existent in the cause. Dr. Takak, in a foot-note, relying upon the commentary on the Sātāsāstra (translated in 608 A.D. and not included in the editions of the Chinese Tripitaka) tells us that the opinion referred to here as that of Śākyāna, ought to be that of Raśabha. Cf. H. Ul: Vaiśeṣika Philosophy p. 54, n. 3, where a similar view is recorded as that of the Jñātiputas.

2. This is a note by Paramārtha himself. (Takak.)

3. Chinese text reads yeh chih. Three eds. hsiēh, bhrānta. I have preferred the latter reading.
(१) हेतुमदिति। महादिदिः प्रभुगतिकृत्योत्तर तत्त्र हेतुमदिति। [तथा हिः] प्रथमें महते हेतु। महानहङ्करस्य हेतु। अह्वासः प्रभुगतिकृत्येऽक्ष्योऽस्त्रीयुः प्रभुगतिकृत्येऽक्ष्योऽस्त्रीयुः सत्त्र। [तथा हिः] हेतुतोऽत्युपशयत्। अत्थ उक्तं विभुमित।
(२) अनिधिमित। महादिदिः प्रथमतात्श्रयम्। उत्तरकालुः इत्य- नित्यः। अनिध्ये दिविभिषम् (१) अचिरकल्पसामहितस्य (२) क्षेत्रावस्थयत। यथा विश्वविद्याध्यात्मकृतीत्यादि। तत्र कालेऽपि विभुमित। अनिध्ये आयुः सत्त्र तद्वर्तकालेऽपि तिद्र्यत। अनिध्ये आयुः अप्तं तथा प्रभुगतिकृत्येऽक्ष्योऽस्त्रीयुः।
अह्वासः महते हेतु। महान प्रथमें हेतु। अत्थ इद्देव महादिदिः प्रभुगतिकृत्येऽक्ष्योऽस्त्रीयुः। न तथा प्रथमाः। नित्यावहालोच्चरः। (२) अनिधिमित। महादिदिः अनेकम्। प्रतिसुरं वैष्यावाः। अह्वासः राज्ये च्। प्रथानन्तरे संस्कृतिचालनां च व्याख्यातः।
(३) अनावृत्तिः। प्रभुगतिकृत्येऽक्ष्योऽस्त्रीयुः त्रिलोकिन्यानां दीर्घि च च च च च। अह्वासः महते हेतु।
(४) कालिर्गनित। महादिदिः कालेऽपि अनेकम्। प्रतिसुरं वैष्यावाः। अह्वासः राज्ये च्। प्रथानन्तरे संस्कृतिचालनां च व्याख्यातः।
(५) विभुमित। महादिदिः प्रथमें विभुमित। न तथा प्रथमाः। नित्यावहालोच्चरः।
(६) विभुमित। महादिदिः प्रथमें विभुमित। न तथा प्रथमाः। नित्यावहालोच्चरः।
(७) अनिधिमित। महादिदिः प्रथमें अनिधिमित। न तथा प्रथमाः।
(८) आश्रमयमित। महादिदिः प्रथमें आश्रमयमित। न तथा प्रथमाः।
(९) प्रभुगतिकृत्ये। महादिदिः प्रभुगतिकृत्ये। यथा कालिर्गनित। महादिदिः प्रथमें कालिर्गनित। न तथा प्रथमाः।
(१०) विशेष इति। महादिदिः ढँक्षपायोमयावाः। प्रभुगतिकृत्याः। यथा कालिर्गनित। महादिदिः प्रथमें कालिर्गनित। न तथा प्रथमाः।
(११) विशेष इति। महादिदिः ढँक्षपायोमयावाः। प्रभुगतिकृत्याः। यथा कालिर्गनित। महादिदिः प्रथमें कालिर्गनित। न तथा प्रथमाः।[१२७४, c. ३] संस्कृतिचालनां च च।

1. *Ting-cho* literally means ‘to cease’.
2. lit. जननमण
3. lit. करणधारण
4. lit. वैष्णवाः
1. This number is according to three els. The text reads a or sq.

2. MV. and CB. commenting on tatha kau Tama, say that eva sa adharmadanta is to be understood in K. 11 and to the dissimilarities mentioned in K. 10 excepting eva sa adharmadanta. This point is noticed by S.T.K. in saying that Purusa is reverse to the similarities. In other words, Purusa is different from the manifoldness of the Spirit is referred to in the Upayanyasas of K. 18. Cnc. is, therefore, maintained in K. 11. 

3. Po-So = sq. (Takab). This verse is cited in MV.

Chemical reads: sq. (Takab). 

Chinese reads: sq. (Takab).
(५) अनयोन्यवृत्तिः। इमे त्रियो गुणाः: अनयोन्यस्मथः कुवृत्तिः। यथा राजकुमारी कुपियमुखीरिला। अथ शत्रुग्नु उच्चते। एतत्सपूर्णां रूपं मुनिकेत्य्योथ्योथव्रित्तिः। इति स्वार्थयथार्थप्रमुखः। [१२४८ c.२] सत्त्वा सत्त्वां सत्त्वोऽक्षरं ज्ञातिः। यथा अन्यायार्थममुखः। इत्येव सत्त्रूपा स्वायार्थकुमुखः। रजः स्वार्थम् रजः। तत्र धिक्खोपाये राजकृत्येऽवजनः। तदायु राजस्योऽक्षरः। इति स्वायार्थमकुमुखः। चौरवं निम्न्यथा शोरूक्ति। इत्युत्ते स्वार्थमसः। अभे चौरवं राजस्योऽक्षरं चारितम। इत्युत्ते अनेयेन् अनेयेन् मोहजनम्। रजः स्वार्थम् जन्त्यविक्रमः। ततः स्वार्थम् हनः। यथा गुणेश्वरः: विदुरसणारसिते। मेघसनमः: रजः। स्वार्थम्: कुणिकाः। धान्योपजीविनः मोहजनम्। इत्युत्ते अन्यायार्थविक्रमः। शोरूक्ति। यथा कालिकः: महादेवः इत्यादि बिधामनं दृश्यम्। द्वितीयोऽक्षरं चारितम। इति स्वार्थमसः। एवं पशुविधिकुण्डला चयः। || १२।

किव्यासितः गुणाः: कुक्तिः।

सच्च लघु प्रकाशकलम्बन्धमेवः चलस्य रजः।

गुहा वरणमेव तमः: प्रदीपायायोऽविकलितः। || १३।

1. STK. and Candrika do not treat anyonyavarati as a separate function of guṇas. MV. GB. and CHC. all agree one another in explaining this function to some extent.

2. Three eds. read धान्याः.
1. or गुणित्विक, etc.
2. lit. यद्य विशेष: तदन्तः. Here मुद्यप्रक्ति = त्रायुग्य, hence मुद्यप्रक्तिविवर्जित: = त्रायुग्यविवर्जित.
यदि सन्ति यथो गुणाः:[तदा] संयोगाभावार् व्यक्ते। जनविभु न शक्तोत्सवत्तब्रजुष्टः। यथो गुणासमुदंता व्यक्तम् जनविभीति इति। यथा बहस्तत्त्वा: समुदिता: परि जनविभीति तव, ततो गुणाः अति परस्परार्द्धत्वार् व्यक्त जनविभीति। तव अथ लोको जनव्यस्तं अथ व्यस्तते। (१) परिवारं, यथा दुर्भावं दुर्भावं। (२) अथवारं, यथा महापरिवारं, पुत्रं। प्रयासं व्यक्तं कश चारणतस्य सम्बन्धम् हृदये। उत्सवमह। परिवारम्। दुर्भावविभीति व्यक्तम् व्यक्तम् परिवारम्। तद्रहस्त व्यक्तं तद्रहस्त भवन्ति। अन्तो न कवितातीतज्ञम् स्त्रीविख्यते। पर्यायम् स्त्रीविख्यते, कथं लिपियं लोकं जनेति। दिति जातम्। च्चस्मश्च। मन्त्रयज्ञातातु दुःसिद।। निर्यज्ञातातु सूक्त दुःसिद।। व्यक्तस्तो सारकारणाय जनविभीति। कथं किंवा किं धनौतिः सम्पूर्ण। सारिलिकता ।

हस्तविमाधिकरसं, जन धार्मिकताः मेरे नामी।
नानासं परिवारम् प्रथमं प्रथमप्रवेशिकोद्धार मात्।
यदि सुर्यमाणे वस्ति। त्वसदोगतिपूर्व:। यदि प्रथीति प्राख्याति।
प्रतिबन्धं मनुष्यवस्तुं रसो नाना भवति, न सम।। तर्क लिरियो लोकोपि

1. तीन दस पढ़ाएं।
2. लिख। इदं व्यक्तं, तत्रां प्राणाम।
3. यह उदाहरण नित्य MV. अलग घर parināma-matā. Jaya, like CHC. यहाँ कालिक यहाँ समाप्ति काल से विशेषता, दर्शाते हैं। GB. यहाँ दूसरे पद के दूसरे पद के अनुसार विभिन्न अनुसार तथा काल से विशेषता, दर्शाते हैं। विशेषता की आधार पर गुणों भी। तथा सारिलिकता।
4. ऐसे पूर्वार्तक। अन्य दस पढ़ाएं। यहाँ सारिलिकता।
5. चीनी में यह इस प्रकार में अंकित है। अन्य MV. and GB. यहाँ में है।
सांविन्यसतिसत्यावयः

लिङ्गमविवेचक विचयः सामान्यमेतेन प्रस्वरभम्।

वर्त्तेत तथा प्रथाम नित्यप्रतिवेदः च पुरुषः॥ इति॥

एतत्सर्वविठवर्धमुदर्तेति पुरुष पुरुष ॥ (३) अभिन्यादिति। यदि
देहम्म पुरुषश्रविधिति। तदा देह्य स्वतः। यद्य नाति देहस्थापिष्टा
पुरुषः। तदा न चेष्टा। यथोऽचेति प्रत्यक्षमर्यादः। पुरुषाश्रविधितः प्रथाय
एति। तस्मानाजीमोऽपि पुरुष इति। (५) भोक्ताप्राप्तिति।
यथा लोकः पशुः पांगो गोवेन च द्वारा ज्ञाते अस्ययो भोक्ति। तथा महादि
द्वारा ज्ञाते स्वकामेन गोवेणा भवितः तथा भोजनमिश्रीि
एति पुरुष इति। (५) कृतिकालमेवः प्रधानेऽवेष्टि। यद्य देहस्तापिष्टि। आयुग्नो
परिवर्तीः मोक्षायणी निन्धर्मम पव स्वा। यथा पुरुषः कृष्णश्रवमाधुर्याये
क्षुद्रः।

1. Verse 11 above.

2. This quotation is given both in MV. GB.

3. MV. reading kaivalyaśrūthapraśīteḥ interprets that there is purusa because pradhāna acts for kaivalya, isolation. Although GB. follows closely MV. in this verse, it however interprets the phrase differently: yathā sarva vidvān avidvānca samsārasantānākṣayam et c. Jaya agrees with MV. STK. explains it in a manner similar to that of CHC.: Śāstrāṇāṁ mahāraṣṭāṁ dīvyalocanāṁ, etc.

We find a Śāstra of this type actually quoted in CHC.

Besides the arguments of the verse CHC. puts forth additional arguments to prove beyond doubt the existence of Atman, which (arguments) we find neither in MV. nor in GB. and others.

1. यथा श्रवनसादयः—Jaya. प्रधानसादयः—MV. प्रवद्धकः—GB. श्रवनसादानाना—STK.
1. This citation is probably based on the verse cited in the Yajñavalkya Campi of Somdevastinirn. VI. Sec. 5.


3. The text, 'nir', 'jord', pr. Three eds. read 'tang', 'ought' to be.

4. First verse, cp. Manu, VI. 76.

5. This last verse seems to be from Manusmiiti, VI. 36, with slightly different readings.


8. Chinese, shen = ซุน, shen = ซุน. — GB.


1. MV. explaining janamamaraṇa of this K. gives an alternative explanation (aparā puṇah, etc.) which is found in CHC. GB. and others. But CHC. agrees in other respects with MV. Both of them leave unexplained ayugapātprāvṛtti.

2. = taoken. So GB. MV. has bhiṣku and gives this ex. in explaining both sākṣīta and kaivalya. GB., like CHC. cites the ex. in connection with mādhyasthā. According to MV. kaivalya here means ‘an impartial arbitrator’.
पर्यास्य दर्शनां वैनार्थत तथा प्राथानस्यः।
पुरुषयुद्धमोरिप संयोगालक्तसः समः।

1. In this K. MV. GB. and CHC. agree in all respects including the illustration of thieves and that of jar.
2. *hun-k'u*. So three eds. Other eds read *yin-ku*.
3. GB. omits this ex.

1. This anecdote is cited both in MV. and GB., but with some differences. The traveller's destination in MV. is Pațaliputra. CHC. agrees with GB. to some extent. Both of them narrate that the blind and lame go along with a company of travellers; while according to MV. only the blind was travelling, and being separated from his own companions and wandering here and there met with a lame man accidentally.

2. (*?*) = So-tsai
1. According to MV. and GB. the 5 yamas are ahimsa, satya, asteya, brahmacharya and aparigraha and 5 niyamas: saucy, santosa, tapas, svadhyaya and isvarapranidhana. MV. defines each of them. This is from Yogasutra, so says GB. (Patañjale bhikhitah). Among the 5 yamas of CHC. No. 1 may be corresponding to niyama, santosa of MV. and GB. No. 2 to isvarapranidhana, No. 3 to saucya, and No. 4 to tapas. Among the 5 niyamas of CHC. the first four are the same as the first four yamas of MV. and GB. Dr. Takakus remarks here that the adoration of God, the 5th niyama of GB. is very improbable for the atheistic system of Sankhya, and that therefore the Chinese enumeration has greater chances of being original than that of GB.

2. or abhaks.
1. Here we find in the body of the text a long note added by the editors of the Kao-li-edition upon which the present edition of Suvarṇasaptati Śāstra (Chinese translation) is based. See foot-note 1 on p. 1345 Chin. Trip. Vol. 54. Dr. H. U. writes in his letter to me to the effect that the first part of the note is an extract from the Kai-yuan-lu. It may be translated thus: According to Kai-yuan-lu (Nanjio's No. 1485) another name [of the Suvarṇasaptati Śāstra] is Sāṅkhya Śāstra. It is called [either 3 fasciculi] or 2 fasciculi.

The above-named Śāstra was composed by the Sage Kapila, a Tīrthika. It explains 25 principles (tattvas), and [therefore] it is called Number-science. It is the same Kapila Śāstra mentioned [occasionally] in the Sūtras [of the Buddhists].

Again the two catalogues Ch'ān-fan and Nei-tien-lu mention (lit. have) Suvarṇasaptati, 3 fase. among the translations by Paramārtha and the Sāṅkhya Śāstra 3 fase. too. The mentioning (or enumerating) of the two catalogues is incorrect. Dr. H. U. was kind enough to tell me that the two catalogues mentioned in the note above as Ch'ān-fan and Nei-tien-lu are the Li-tāi-sān-pao-ēi, compiled by Fie-ch'ān-fan and the Ta-thān ne'i-tien-lu compiled by Tao-suen respectively (Nanjio's Nos. 1501 and 1483).
The second half of the note which is added by the editors of Kao-li-edition themselves may be translated.

"This Śāstra and Vaiśeṣika Daśapadārtha Śāstra are not Buddha's teachings.

Among the schools of Tirthikas the Sāṅkhya and Vaiśeṣika are superior. With a view to make one who (wishes to) learn widely and refute fully (every) incorrect view and reveal the truth (of Buddhism) know minutely the doctrine of schools other than (Buddhism) translations of these two works were issued. In order to prevent to be lost and not to preach, (these two works) were admitted into the Canon". It is to be noted that the Vaiśeṣika Daśapadārtha mentioned above is the same work translated by Dr. H. U. under the title 'Vaiśeṣika philosophy'. The term Sāṅkhya in the first half of the above note is transliterated as seng-chia. U. i says this is incorrect. It is usually Sangha. The correct transliteration is seng-chieh, so in the Kai-yuan-lu.

1. Three eds: तीनिक कनिष्ठोत्तरे

2. So MV. GB. reads in the second line: एकदाशक्कं गण: तन्मात्र-ः पञ्चकृष्यः. STK. and Jaya read similarly with the modification तन्मात्र (वा) पञ्चकृष्यं. Bhaṭṭotpala reads like MV. with the modification एकदाशक्कं सिद्धम (See. Sāṅkhyaakārīka ed. by S. S. Sastri, 1985. Appendix). Paramārtha seems to read the last word 'तन्मात्र मूलस्य' . But this reading is certainly incorrect according to STK. which explains that eva in the verse is intended to exclude an evolution from ahaṅkāra of other than the two varieties of aindriya and five tanmātras.

1. Three eds. add द्विविध

2. lit. एकदाशक्कं।

3. According to MV. and GB. ahaṅkāra becomes sattvika when the guṇa, sattva is prominent in it and other guṇas, rajas and tāmas are subordinate; tāmasa when tāmas is prominent and other 2 guṇas subordinate; and rājas when rājas is prominent and other 2 guṇas subordinate.
सांख्यसास्तितिसम्बन्धम्

$\text{Ch.}$ श्री त्यह चक्रसूर सतसिन्ह, इमानि च पद्य वृद्धिनिद्रायाणि।

बाहु पाणि: पद्यः प्रायस्य: [इमानि] पद्य कमेंद्रियायाणि।

श्री त्यह चक्रसूर सतसिन्ह, इमानि च पद्य वृद्धिनिद्रायाणि हरि।

कथमुच्ते [बुद्धि] निद्रायाणि। तति पद्य शब्दनिद्रायाणि चादादूरुपसे च वृद्धिनिद्रायाणि नाम उच्यन्ते।

बाहु पाणि: पद्यः प्रायस्यः [इमानि] पद्य कमेंद्रियायाणि।

सांख्यसास्तितिसम्बन्धम्

पर आह। सांख्य एकदशोनिद्रायाञ्च समस्यायुक्तम्। कक्ष्याकोषविनिद्रयाणि। आयोगोतरसम।

उद्धिनिद्रयाणि श्रीत्वकुशुरसनन्तसम्बन्धमवराणि।

वाक्याणि पादश्वायम्यम् कमेंद्रियायाणि:।।

1. Lit. तम अनुभवे।

2. That आहिकोरा gives rise to the 5 gross elements is quite contrary to the classical Sāṅkhya and even to CHC's own statement made on the verses 3 and 15.

3. तथा समस्य्यायुक्तम्।

4. So MV. STK. and Jaya read: परेच्छोधारसनकल्याणि।

GB: चछु... रसक्षेत्रन्यानि।

पर आह। कीदोग मन्यं इम्यायायम्। आयोगोतरसम।

1. See page 6. Foot-note No. 2
2. Three eds. omit केक्व।
3. Read 'w'en' for wei (Takak.)
1. So MV. CHC. has बाबामेदव. GB. STK. Jaya and Candrikā: बाबामेदव. Bhaṭṭotpala reads the first line: संस्कृऱ्यस्म मनः तन्मात्राणमाश्वमामालाम (See. S. S. S. Sastri: Sāṅkhya karikā, Appendix). This reading agrees almost with Paramārtha's.

2. गणा देख्यते गोपालस्य गीते गोपालवं करुः। गाहकं सिद्धि गाहिः करुः MV. GB. has no ex. here.

3. lit. संकल्प एवं तथा कः। Three eds. संकल्पत् तत्र etc.

4. There is no illustration in MV. and GB. This illustration in an improved form is found in Kamalaśīlā's Tatt. pāṇi. p. 16 and also in Guṇaratna's commentary, p. 101. (B. I. I. ed.)
संस्कृतसत्त्वस्वायत्ता

नृस्मान् ते स्वातरसर्वनामपल्लवं। ॥ २६ ॥

पर अथ। पठाप्रेयकारोदिस्त्रियं कां दृष्टं कृतेति। अर्थव्याप्तं।

राँचापिरु पञ्चानामालोचनमालमिश्रति दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

Oh: रूपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

रूपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टिः।।

रूपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

केवलमालोचनिति न तु संकर्त्यक्य धार्मिक

अदंदुति वा। तथापितामपरिभूषणं राजानां पञ्चवद्वीरियणां दृष्टि।।

रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

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रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

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रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

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रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

केवलमालोचनिति न तु संकर्त्यक्य धार्मिक

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रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

केवलमालोचनिति न तु संकर्त्यक्य धार्मिक

अदंदुति वा। तथापितामपरिभूषणं राजानां पञ्चवद्वीरियणां दृष्टि।।

रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

केवलमालोचनिति न तु संकर्त्यक्य धार्मिक

अदंदुति वा। तथापितामपरिभूषणं राजानां पञ्चवद्वीरियणां दृष्टि।।

रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

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रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।

वचनादानविचित्रप्रस्तरणं नादुस्तु पञ्चानम। ॥ २८ ॥

अनुवाद: केवलमालोचनिति। इसमें इणुहारो दृष्टि।।

केवलमालोचनिति न तु संकर्त्यक्य धार्मिक

अदंदुति वा। तथापितामपरिभूषणं राजानां पञ्चवद्वीरियणां दृष्टि।।

रुपादिविशयलोचनां पञ्चवद्वीरियणां दृष्टि।।
महतो ब्रजिर्यवसायः। अभिमानमहादासस्य श्रवणम्। तद्भववेनाकादासस्य ब्रजिर्यवसायः। संकल्पो मनोस्य श्रवणम्। तद्भववेनादस्य मनोस्य ब्रजिर्यवसायः।

वदेनिर्यियां प्रुक्तं प्रुक्तं गोचरणविन महादुशकास्यनां प्रुक्तं प्रुक्तं श्रवणिन व्रजिर्यवसेति। अतः [बवेनादस्य] मसामायवि श्रुतिका। इन्द्रियायों सामान्यश्रुतिः प्राणात्: पञ्च वायुव्रजिर्यवसे। यथैत्थेतामायविन्नितिं।

तुहं ज्ञाते सामान्यविन्नित्वम्। असामान्यश्रुतिः गृहस्य नूयां प्रवेषप्रेक्षाकां।

सामान्यश्रुतिः गृहस्य बहुदुशकामेर्ष्यकां साधारणां दासी। [इन्द्रियायण] का साधारणी श्रुति:। यदि पञ्चविश्वा वायुः। (१) पाण (२) अवान (३) उदान (४) व्यान (५) समानः। । एते पञ्च वायुः: सामान्यश्रुतिः। प्राणात् व्रजिर्यवसे।

शुच्यासिनिकां मात्रः। पञ्चविश्वष्काश्च स्रुतिः:। यदुव अहं विलामस्य अहं गच्छानम्। अर्थावेक तद्भवेतः। प्राणात् कष्टविन्नित्व मात्रः।

उच्चते। कष्टविन्नित्वमण्यं साधारणों व्यापारः। यथा ॥ पञ्चविश्वाः।

1. lit. मनका।
2. lit. कर्मम्।
3. Three eds. मनका।
4. कुटबीकालाय्—MV. GB. has no example here.
5. MV. gives the last 2 vital airs in the reverse order; samāna vyāna. GB. and STK. give the last three in different order; samāna udāna vyāna. Jaya's order: vyāna udāna samāna.
6. lit. —ये व्यापारतः।
7. MV. illustrates thus: 'Suppose in a royal house the parrots in a cage knowing the food supplied to them by some body move towards it, then the cage also moves. The motion of the cage is due to all parrots moving. Similarly the motion of प्राणना air is common to all organs'. We may gather from this that he compares the प्राणना air with the cage and organs with parrots. But GB. like CHC. explains that the प्राणना air causes the motion of all organs like a parrot in a cage.
सांवरक्षसतिसंवाल्या

Oṃ: त्रयोदशकमनेन विना । स्मां ब्रह्म वृत्ति ।

पुरस्वर [ए] हेतु नामेन कथिते करणम् ॥

त्रयोदशकमनेन विना स्मां ब्रह्म वृत्ति कुक्ति ।

शाख्तासिनिः इत्यः पुरस्कश्च न केवलं प्रांकः ।

अत्तर्थोद्वन्त करणानि क्षास्यविश्वं सध्वं कुक्ति

नामेन् । यथाकिंविधाःशोक ब्रह्मवर्ती । शुरूकातः कुजितोति

वेददायिन्योऽद्यायी पुरस्वरम् ॥

[अवक्षणः] ४३ अक्षयवर्त्त्य तल गवा अन्वेष्ये इति ।

अयोध्यमहाकुलस्वयः । अहं दारो महादकुलस्वयः

येवाद्य भाषणम् विद्यमानातुक्राणानि संचिन्ते ।

आहैं इस्य नीता गणिताम तल गवा [गम] हवतेन यातिरिक्त इति ।

मोदोद्भाराक्रिकुशमेष्में संकल्पं करोति ।

translate it clearly in the verse; he explains it fully in the commentary. So it is improbable that he has ill understood the text. He might have taken the negative side of the text 'parasparākāta hetuka' which in fact denies through positive method the ultimate cause such as Iśvara, of organs functioning apart from purusārtha; though this denial is stressed upon in the whole of the second line, because it is very important from the viewpoint of Sankhyas and Buddhists. Were the organs to act themselves for the sake of Puruṣa, they are to do so only through the impetus of the mutual impulsion. In this way the 'mutual impulsion' is understood in affirming that the organs function themselves for Puruṣa's sake. If they act in their own way, without taking into account the intention (ākūta) of one another, the result would be chaos and not purusārtha.

1. See page 46. Foot-note No. 4.

2. This illustration is not found in MV. and GB.

3. So three eds. Other eds. read Maṃśयिः ब्रह्म, किमालि केशवाः:

4. Or अन्यायनागात्मे। Takakusu notes that the mention of Ratnāraya is curious; and the Japanese commentators say that this verse is not Buddhistic.

4. or अन्यायनागात्मे। Takakusu remarks that Paramārtha seems to have ill understood 'parasparākāta' 'mutual impulsion'; he says just the contrary. Though Paramārtha does not
नियतानि। पद्धतिनिद्रायिणि पक्षक्रमंदिरिणि उद्भवह्याकारणमसि हि। एतानि लोकोदसि कि कार्य करुवन्ति। आहरणाथारणकारकरं। तेषाम् कर्म दधिश्रय। ीर्ज्जदारः। पद्धतिस्वरूपः। वचनाः। पद्धतिस्वरूपः। एतानि दस्त तत्तथायि। [विख्] तत्कार्य विनिमय। ॥ (१) अहारंम (२) प्रकाशम (३) भाप्तमिति। तत्त विमीशात्त दशान्नकर्मः। प्रकाशितं पक्षक्रमं कारण स्वरूपानामति। हेतुयोद्धारिणि ताहसियाणि। अत: उक्तमहायां चाहि प्रकाशिणि॥ ३२॥

पर आह। कत्तिनिद्राणि विकालिक्षणां गृहति। कत्तिनिद्राणि वर्त्तमानिक्षणां। गृहति। आर्थेयोतरामां।

अन्तःकरण विकीर्ण दश्यं वाक्यं। विकाल्यायम्।

साम्यतत्कारं वाक्यं विकालिक्षणं करणम्॥ ३३॥

Ch.: अन्तःकरण विभिन्न, दशान्तिकरणम्। तदां विद्या।

वाक्यं करणं साम्यतत्ज्ञं गृहति, आध्यात्मिक कल्याणाय गृहति॥

अन्तःकरण विनिमयं। उद्भवह्याकारणसि विविधानि। एतानि अन्तः करणास्यामि। वाक्यविकाल्यायं अन्तर्खला श्च। पुरुषसाधनां।

1. Three eds. omit this.

2. lit. अध्यात्माचारमसि etc. MV. assigns the three functions आहाराण, धाराणा and प्रकाशा to इतर्यिस, अहारगिरा and बुद्धि respectively. Of the three groups, अहाया, धार्या and प्रकाश्या into which the ten-fold kārya is divided, the first two are brought into relation with the organs of action and the last with the organs of cognition. GB. assigns no function to internal organs but distribute the said three functions among the ten organs as MV. does. CHC. as we read here, allots अहाया to the three internal organs, प्रकाश्या to the organs of cognition and धार्या to the organs of action. STK. distributes them differently. आहाराणा belongs to the organs of action धाराणा to the internal organs and प्रकाश्या to the organs of cognition. Jaya follows STK.
लयोदशमये बुद्धीनिद्राणि विशेषायिष्यविषयान् गृहितं इति। एवं
लयोदशक्रणां संगणे पधुद्रीनिद्राणि सति०,ऽक्षियिष्यविषयान् गृहितं
सविशेषायिष्यविष्याना। निविदेगे: कनौजकुणान्। या, स्वयं पध्यिष्यविषयान्
श्रद्धस्यसमक्रमणविष्यान्। एते पध्यिष्यविषया निविदेगे: समस्तस्यसमक्रमण।
एते पध्यिष्यविषया अर्जतनातन्। मनुष्याङ्गोत्सम्यकारण:। सत्तादेवाङ्गोत्सम्यकारण:।
तसादेवाङ्गो बुद्धीनिद्राणि निविदेगे: दु:रिष्यविषयान् गृहितं।
मनुष्याङ्गो बुद्धीनिद्राणि तु सत्तादेवाङ्गोत्सम्यकारणविष्यान् गृहितं।
तसादेववर्स्कु अद्यां विशेषायिष्यबुद्धीनिद्राणि गृहितं।
इति। एते शर्यालिचित्रपति। देववर्स्कु मनुष्याङ्गो नामविलयाङ्गोत्समा। देववर्स्कु
मनुष्याङ्गो नामविलयाङ्गोत्सम्यकारण:। एते बुद्धीनिद्राणि पवित्रिष्यविषयान् गृहितं।
तथा पवित्रिष्यविषयान् पवित्रिष्यविष्यान्। निविदेगे: कनौजकुणान्। या, स्वयं पवित्रिष्यविषयान्
श्रद्धस्यसमक्रमणविष्यान्। एते पवित्रिष्यविषया निविदेगे: समस्तस्यसमक्रमण।
एते पवित्रिष्यविषया अर्जतनातन्। मनुष्याङ्गोत्सम्यकारण:। सत्तादेवाङ्गोत्सम्यकारण:।
तसादेवाङ्गो बुद्धीनिद्राणि निविदेगे: दु:रिष्यविषयान् गृहितं।
मनुष्याङ्गो बुद्धीनिद्राणि तु सत्तादेवाङ्गोत्सम्यकारणविष्यान् गृहितं।
तसादेववर्स्कु अद्यां बुद्धीनिद्राणि गृहितं।
इति। इति। इति। इति।
अथेनिद्राणां िणेिसस्तान्तारः मार्थ्याय
सान्तःकरण बुद्धः सवि िणयम्यगच्छति ियसत्।
तसाचित्रिविण करणं द्वारिः द्वारानि शेपाणि।
II. 35

Ch: बुद्धः सान्तःकरण सवि िणयम्यगच्छति

तसाचित्रिविण करणं द्वारिः इनिद्राणि सवि

बुद्धः सान्तःकरण सवि िणयम्यगच्छति

सान्तःकरण बुद्धः सवि िणयम्यगच्छति ियसत्।

Ch: बुद्धः सान्तःकरण सवि िणयम्यगच्छति

तसाचित्रिविण करणं द्वारिः इनिद्राणि सवि

बुद्धः सान्तःकरण सवि िणयम्यगच्छति

सान्तःकरण बुद्धः सवि िणयम्यगच्छति ियसत्।

Ch: बुद्धः सान्तःकरण सवि िणयम्यगच्छति

तसाचित्रिविण करणं द्वारिः इनिद्राणि सवि

बुद्धः सान्तःकरण सवि िणयम्यगच्छति

सान्तःकरण बुद्धः सवि िणयम्यगच्छति ियसत्।

Ch: बुद्धः सान्तःकरण सवि िणयम्यगच्छति

तसाचित्रिविण करणं द्वारिः इनिद्राणि सवि

बुद्धः सान्तःकरण सवि िणयम्यगच्छति

सान्तःकरण बुद्धः सवि िणयम्यगच्छति ियसत्।

Ch: बुद्धः सान्तःकरण सवि िणयम्यगच्छति

तसाचित्रिविण करणं द्वारिः इनिद्राणि सवि
चष्टेतु रूपया गृहाति न शव्याय:। यवचारसि केवलं गर्दं गृहाति न सम्प:।
झानपििखें इन्द्रियं भनितस्यं नियतं किरक्षया:। अतं उकं परस्परविश्वानलीति।
कर्मिनिलयानंयोः। वाक् केवलं भाषेः नवेतारतं। न शेषं दृषं करोंति।
वाक्षः केवलाणमायसि करोंति। अहाद्य: केवलाणमायसि करोंति। मन: केवलं संक्रमं करोंति।
अतेऽथूपमं परस्परविश्वानलीति। तद्धर्षमं कथम:। लीः गुणानुसारणावहाराः विषम: प्रवेते: अतं अहाद्य:।
पञ्चतामायसि इन्द्रियानं च न स्थानं विश्वामि सुनयति। विलोकितिवादान्यं रुपसारथं बुधीं प्रभच्छति।
इसानिः खर्देऽसिद्रह्याणि वीणवणां प्रकाशं सत्ताः बुधीं प्रभच्छति।
सथो रघुः संवेदनालयान्यं देशयानानि समुद्र राष्ट्राल्यं प्रभच्छति।
विषयं द्वादशोदियं-दुदीं प्रदीयते। अंतो बुधिः पुरसं [विषयानं] प्रदीयति। अतं उकं पुल्लार्यं
बुधीं प्रभच्छति। पर अहाः। कस्मादिन्द्रियाणि विषयानं प्रकाशं न स्थवर्यं प्रदीयति।
अभाजौतंमाह:।

1. So Three eds. Other eds. विषयानुक्तिरक्ता, विषयुना उल्लते।
2. अभाज्: एते.
3. Yuan ed. adds ‘न’
4. Three eds. व्रेतव्यश.
5. Ibid. ‘विषयानं’ added.
6. There is no ex. in MV. and GB. All the commentators say that the 12 organs transmit their respective objects directly to the intellect. But STK. states that 10 organs communicate their objects to the mind which in turn passes on to 

ahākāra and the latter again to the intellect. It has also made an interesting comparison. The village head men collect taxes from people and submit to the district authorities who in turn remit to the ministers and the latter again to the king.

7. Three eds. omit अंतो बुधि।
सन्तुष्टातसन्तमात्रस्य साध्यति वुढ़ि: ||

सैंच च विनिविधति 'तत्त: प्रधानपुनान्तरः कुञ्जम् || 37 ||

Ch.: पुरुषस्य सभ्य प्रत्युपोद्धर: साध्यति ।
किंतु पद्धार्शनेन: प्रधानपुनान्तरः कुञ्जम् || 37 ||

पुरुषस्य सभ्य प्रत्युपोद्धर: साध्यति हः। प्रसाहितेः प्रत्युपोद्धरः सवेत
न समा: । यदि वा मनुष्यगतो वदि वा देवगतो 9 यदि वा तिरंगधारी दशाविभूषणः प्रावद्यायेऽवीणः [न समा:] || ज्ञातिरिक्तेऽविनिविधा दशायाक्षरणाः हस्ता, वियानानु प्रपाध: [125] । नुष्टलार्थं बुढ़ि: । पुरुषः प्रसाहितेऽविनिविधा स्वीकारोऽति।
तेन पुरुष उभोभो, जप्ते । अनेन च देवस्य बुढ़ि: कामः । पुरुषः विद्याहियोऽस्त्रीयीत्वा अर्थे विद्याहियोऽस्त्रीयीत्वा । किंतु पद्धार्शनेन: प्रधानपुनान्तरः कुञ्जम् || 37 ||

पुरुषस्य विद्याहियोऽस्त्रीयीत्वा अर्थे विद्याहियोऽस्त्रीयीत्वा । किंतु पद्धार्शनेन: प्रधानपुनान्तरः कुञ्जम् || 37 ||

1. So MV. GB.s reading is uncertain. Jaya and Candrikā read समा: CHC. and STK. read प्रधानान्तरः.
2. Ming ed.: सवेत.
3. Ibíd. भोगक्षेत्रम्.
4. Ming and Yuan ed.: कच्छ्युष्णाः.
5. MV. explains this point with an illustration. The intellect makes Puruṣa enjoy things just like a hetaera pleases her lover by according many receptions of ghee and others. Again for the point that the 12 organs accomplish things neither for their own sake, nor for the intellect, but for Puruṣa, MV. illustrates that maiden servants in the house of a rich hetaera prepare things neither for their own sake nor for their mistress but for her lover.
6. Three eds omit विनिविधा.

सांक्यसातात्रिस्यसौल्लभायः

शरीरं निस्वमिति दर्शनम् । प्रमार्दिवेदहुः प्रसवस्य ज्ञानमुदार्थति । तस्मात् प्राकृत कथा: । यथा, कथा: यथा: । चतुर्विनिविधात्ततीतथा यत्र सत्तायम् सत्तायम् । चतुर्विनिविधानन्तः कथा: । तद्वैर्युक्तं विद्यायेऽवहुः प्रसवस्य ।

पर आह ! पुरुषोऽन्तरक्षितोऽविनिविधानां विद्यायार्थविद्यायाः दर्शनम् इति || के [तेः] विशेषविद्याः || आर्थिकोऽश्वमाः.

सन्तानान्तःसिध्योऽभिवृद्धम् पद्धार्शनः कुञ्जम् || 38 ||

Ch.: पद्धार्शनः विद्यायाः । त्रेयः उद्दताः पद्धार्शनः.

मोहितक्रिया: सौन्दर्ययोऽदृश्या शान्ता योगीः सुभाष्यः ।

पद्धार्शनभिद्विस्याः इति । सन्तानाः सा। के विशेषविद्याः इति ।

अवन्हा स्वामिन्यम् । अहंश्रवाहुः पद्धार्शनार्थ दश्वायाः शान्ताः सत्तान्तः रक्षणाः च । प्रत्येकः देवता भिस्या अविद्यायः । देवताः ऋग्वेदायाः साधोहाः

सम्भवताः । तेन उद्दताः पद्धार्शनः । भौमिक्रिया: सौन्दर्ययोऽदृश्या इति । शन्यान्तः सत्तान्त: शान्ताः स्वामिन्यम् शान्ताः सिद्धीयीयोऽवहुः । इति ।

इति । विद्यायाः । निलक्षणाः । (१) शान्त: (२) पृथा: (३) सुभाष्यः तत्त: पद्धार्शनार्थः मुनोपययाः । अशाक्ष्यामुक्ता क्रिया तीणि रक्षणाः । यथा कक्षामहाना चिन्तः । गर्भप्रमाणः प्रविष्टविधा पद्धार्शनार्थः पुष्टिः । कथ्याविरुद्धः

पास्यायामाः सुभाष्यायादानां परम्पराः । के [तेः] आक्रमण शुभमुक्तायीयोऽश्वमाः शान्ताः । अन्यथा उन्हें पास्यायानो निलक्षणाः आक्रमणायतानुपास्यायाः । तदा

अन्यथा दुःखान्तः । अन्यथा दुःखान्तः । कथ्याय, महत्त्वपूर्वकस्य, कथ्याय: ।

1. Id. omits सत्तान्तः and reads सुभाष्यायाः मुनी रुपम् etc. See p. 5, n. 3.
2. We may also read here आस्तस्तःस्य कथा:.
3. Three eds. अर्थाविद्वानि ब्रह्मायाः.
4. Ibid. राजाविद्वान:.
सांख्यसाधितसन्यासयायः

रामचुः। स्थूलवार्ते रामचुः। स्थूलवार्तेसनादिरः पाणिविविकरोलोकसंरूपं
मनुष्यमण्यम् पूर्वः मन्नविद्। यथा वदनेन महर्षिङ्गोद्देशः। स्थूलवार्ते रामचुः। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा। रक्तमांससीरवृत्तिः प्रिक्षा मातृवा।

[1254, c. 3] स्वरूप तत्त्वार्थसः सह प्रभृतिस्तिथिः विशेषः स्यूः।
स्वरूपसः नियमता मातापित्वः निवर्तने॥ ३९॥

CH: स्वरूप मातापित्वः प्रभृति [इनि] लिखिता विशेषः।
लिखू स्वरूप नियमता: केत्या निवर्तने॥

स्वरूप मातापित्वः प्रभृति [इनि] लिखिता विशेषः। सर्वां ब्रह्मसन्तानेन निवर्तने। केवलवत्तमासात् यत्र जीवित निबोधनाम्। तात् स्थूलार्थस्य गत्यां भ्रमणानि। सुकृत्वमनस्तंगायेऽस: स्थूलार्थस्य वर्षयित्वम् पुनः जीवितम्।
स्यूः ब्रह्मायमानां संरक्षितः। ब्रह्मसमर्पणमाणाः। तत्तत्त्वमानां भ्रमणानि। प्रविधाय स्थूलार्थस्य वर्षयित्वम्।
‘याहाँ स्थूलार्थस्य प्रमाणं, स्थूलार्थस्य वायुं तालाद्। स्थूलार्थस्माधयमन्-

1. MV. explains fully the three aspects of the other 4 elements also.
2. ‘shih’ = विष = प्रकाश = विशेष.
3. MV. explains how the subtle body enters the womb. The opinion of Vedāntavādins is quoted according to which the living beings after enjoyment in the heaven or suffering in the hell enters into disk of the moon, after that, they become rains and then transform into food stuff which again turn into semen and blood and enter the womb.
4. lit. यथा-तथा.
पर आह। भ्यये, मातृतरो[जे] शरीर, निवर्त इत्यः। कं पून: शरीर संसर विषय प्रेमायः। आर्योत्सरमह।

पुरोपकामसंग्रं निर्यां महादिदिशय्यन्तं।

संसरति निरान्येंग माखरीविरंगतं लिखमु। ॥ ४० ॥

Ch: पूर्वलोके शरीरसमां निर्यां महादेहारप्रततमाकलम।

संसरति निरान्येंग माखरीविरंगतं लिखमु। ॥ ४० ॥

चारोपकामसंग्रं निर्यां महादेहारप्रततमाकलम।

संसरति निरान्येंग माखरीविरंगतं लिखमु। ॥ ४० ॥

यथ: चिन्ते यथायथमें ग्यायामयो विना यथा चाया।

वदधिना विशेषैङ्ग निरार्धतिः न गर्गार्ध लिखिमु। ॥ ४१ ॥

Ch: यथा चिन्ते भिगिन्ते न, ग्यायामयो विना न चाया।

[तदन्त:] पक्षत्मालादशरोपविकङ्कै, आयोशकं निरार्धणं तिरित्व। ॥ ४२ ॥

यथा चिन्ते भिगिन्ते न, ग्यायामयो विना न चाया। देवकस्यम् अयाशरित्रीया हो भागी संतुका दही न तिक्तः। यथा चिन्ते भिगिन्ते श्रवणद्रमम। भिगिन्ते विवाह प्रेमायः। देवकस्यम् अयाशरित्रीया हो भागी संतुका दही न तिक्तः। यथा चिन्ते भिगिन्ते श्रवणद्रमम। भिगिन्ते विवाह प्रेमायः।

निर्यामः तत्त्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं तत्वाधिकारिकं पञ्चसत्कं ॥ ४२ ॥

पर आह। इत्यूर्द्धः सुकुटमं लगोश्चकस्मदं संसरति। ॥ ५२ ॥

1. According to MV. STK. and Jaya 13 organs and 5 fine elements constitute the subtle body. But CHC. and perhaps GB. also take it to be consisting of 3 internal organs and 5 fine elements.

1. So MV. GB. and Jaya. But STK. and Candrika read विशेष। CHC. seems to read श्रवणयोगमालिकं निरार्ध लिखिमु।

2. GB. adds शुभिः गमः विना।
पुराणार्थार्थकार्यं निमित्तमेयमिकियमस्त्रेतुनः
प्रभृतिविगुणाधिवर्तावतस्यतिं त्रिवेणुः॥ ४२॥

Ch: पुराणार्थार्थकार्यं निमित्तमेयमिकियमस्त्रेतुनः
प्रभृतिविगुणाधिवर्तावतस्यतिं त्रिवेणुः॥

पुराणार्थार्थकार्यं
प्रभृतिविगुणाधिवर्तावतस्यतिं
त्रिवेणुः॥ ४२॥

1. Three eds. omit निमित्त.
2. Read ‘fa’ चम्के for ‘ching’ ‘pure’.
3. See ver. 44.
4. MV. does not explain this, but agrees in all other respects with CHC.
(3) उरन (५) निबः (५) 'संयोगु प्रदुषण सनेवु अस्तगोजवर्तो। ज्ञानो-
ह्याप्यथापनसंही इति। सुत्त्वसरोण ज्ञान लम्यते ज्ञानन ब्राह्मण लम्यते। वैभमणेन सुव्याचारी लायसि। यसुक्तकार्यादेव इति।
ज्ञानविवर्ततनुभाषणम्। इत्यतः अनुस्मर्यः अहं प्रथमः मम प्रियः।
अहम्माहमादेवः सत्यते अहमपित्यः। इत्यतः तद्वारेव वचनः।
तेन मनुष्येऽदेशेऽथ लम्यते। वचनाश्च: (१) प्रथमपित्यः (२) विकल्पः।
(३) द्विधायता इति। इत्यतः च: पाण्डवस्य अत उक्ति रित्वमिनिष्ठेऽर्थः।
ध्येयगमनं नैमिनित्यः। अथवां नियमम्। अथवां गमनं
नैमिनित्यः। ज्ञानोद्वृत्ति निमित्यः। अथवां नैमिनित्यः।
कथो नैमिनित्यः: [४२] चवारी निमित्यानि चवारी नैमिनित्यानि सन्निः। [तात्य] युष्मा
क्षयति।

बैराजायंक्रित्वम्: संसारो राजसारयति रागात्र।
खेम्याद्वियाताः निपर्याचारस्याय:। ॥ ५५ ॥

Ch: बैराजायंक्रित्वम्: राजसारयांसार:।
खेम्याद्वियात: निपर्याचारान्वित्वाः। ॥ ॥

बैराजायंक्रित्वम्: [स्या] (क) चिच्चत्र:। ब्रजाद्वित्वयोगो यपकान्ति का
हस्तेऽभियासः। एकदम्याचार्यादेवः स्वरूप:। गोष्ठाकारणो यपकान्ति 
स्वरूपः। तद्यतः उद्देश्यम्। उद्देशायाचार्याम्।
पाण्डवस्य अविनाशता सन्निः। अथवां नियमम्: केदारस्य वदने
प्रकटितेऽदशायः। चक्षुमालाणि। अस्तु प्रकटेऽस्ति:। अविनाशकान्ति शुचि 
रितः। द्वारसारण्यकान्तिः। निबुक्ते: सीता: श्रीशाशरी रुक्मिणी। अत उक्तः

1. See the verse 23 above.
2. ‘वेच’ lit. ‘ब्रह्म’.
3. MV. reads ‘स्वन’ for यम placing it 4th in the order.
GB. speaks of the third शीत्यानस साम्यम् and omit यमः.

1. See p. 57, n. 3.
2. Thee eds. read झान


1. lit. `tath or `tath sharirani.
2. This illustration lacks in MV. GB.
3. Three eds. read rath.
4. lit. `maam.
5. Ming ed. omits `aachar.

Sangha Gunamahartha (1256, c. 3) Santhvapramahasthakam

1. Sthurlavasannasatyam.
2. This is the first time the term `sturlavasannasatyam is used.
3. Three eds. read `rath.
4. lit. `maam.
5. Ming ed. omits `aachar.
सारदासहित्यसमावयम्

प्राप्तम्। ततोक्लक्लममन देवायो मोक्ष न लभते। ऐंक्षर्यस्येन संशो परं नावं, उको मोहस्याभिशेषमेवः। अध्यायाः प्रवृत्तितम् इत्यायामते। अध्यात्मविद्या विशिष्टैर्भिनम् इत्यायामते। महामोहस्य दशते। पञ्चतमालापि सर्वक्षणानि देवानं विषया। इसे पञ्च विषया। पञ्चममात्रं संपुक्त: त्रिश्रुतस्वरूपः [भवन्ति]। एषु दशाविषयैर्ग्रहणादिविधानस्तः षुष्णीप्यतः विविधाविषयां विशिष्टः विषया नाशति इत्यादिरागमनः। तद्रतास्येन सामान्यो ज्ञानोद्धरिति विषयासाधनः। न मोक्षे परामर्शते। अतो महामोह इति नाम्। तामसः शाख्याप्विशेषतः। अन्यायेणाः दशाविषयकेऽ च निवर्त्तने दत्त इमां चित्तां करोति। दर्दासिं, ऐंक्षर्यो विषया। सौधापि क्षीणा इति। इमां युगं ऋषिवाचार्यादशः। धातुन्तुजयिति। इति दुःखम तामिः। इति इति इत्यायामते। अक्षमाप्याि अध्यादेशते। यथा गुणमन्दिराविबेशम् दशाविषयो विविधः इति। एक्षर्यस्यार्थम् इति। एक्षर्यस्यार्थम् इति। इति। एक्षर्यस्यार्थम् इति। एक्षर्यस्यार्थम् इति। एक्षर्यस्यार्थम् इति। एक्षर्यस्यार्थम् इति।

1. GB. reads ज्ञानेन।
2. Three eds: ज्ञानेन।
3. So Three eds. Other eds. ज्ञानेन।
4. cf. STK. अविद्यासिद्धाश्चादिभिः। ज्ञानेन। तसोमहाभोजः-तामसः शाख्याप्विशेषतः। पञ्चविषयाविशेषः। ad. k. 47.

एकदासोदित्वमथव युद्धवचार्याद्विष्कृतियस्वविशिष्टः।

सारस तथा युद्धविष्कृतिराधिकारिणम्।

एकदासोदित्वमथव युद्धवचार।

बुध्वक्ता: सारस त्रिशिरस्विविशिष्टम।

1. STK. calls it द्वेषा. MV. calls क्रोधः,
2. STK. calls it भया and अभिनिवेशा, while MV. calls त्रस्तः. GB. speaks of it महाद दुःखः.
एकादशीदिनियज्ञोऽहरुतः। विशेषज्ञान्यज्ञावरोऽहरुतः [जिह्न] दुःखेऽकृतविनादात्-सूक्ष्मकालिन्यज्ञोऽहरुतः।

पुराणसाहित्यम् । यथा विधिः।

1. ‘Wêng’ lit. means a big earthen jar without spout. It seems that the character is used metaphorically to indicate *vigratvā*; because the head of a person without nose would appear something like *ghaṭa*, a jar without spout. But H. U. suggests here a Chinese Character as an alternative reading which would mean *grhāṇavadhā* for *vigratvā*.

2. Three eds. omit कुञ्जः.

3. MV. gives the following 11 defects of organs: अ मर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य, अवधैर्यादिकेत्य.

4. Three eds. भक्तिे दुःखनारेण गान्, etc.

5. Ibid. व्रतिः omitted.

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1. MV. and GB. have this and the following illustrations but not in the form of dialogue.

2. Three eds. read ‘shûi’ (who) for ‘sui’ (although).

3. MV. gives the following four *upaḍānas*: विद्रेष्ट्वा, कुञ्जावरो, अस्त्रावरो, कुञ्जावरो।

GB. विद्रेष्ट्वा, कुञ्जावरो, कुञ्जावरो।

STK. उपाधिः = प्रकृताः,
यदि वा पाण्यालय यदि वा राजसेवा यदि वा वाणिज्यः 1—साहित्यान 2
तात्त्विक: दृष्टि-विवेचन यदि वा चौथूँ डुबाते। इत्य [अभ]: विषयास्वयंत
निम्नेन तुकरा। स्वप्नवीनाल। 1257, c. 3 पता बृही [टुकरा] टुकरा
प्रणयामीताम्बिः। अथा पत्रमध्ये राणां पुनर्यो बतबुनि। अत्र
दृष्टियां वाणिज्योपधारां। किं तत्त्वात् प्रश्नितोसंविदा। स प्रयायः।
अथ: जानां जानां पश्चिमते। विषयात् रत्ना स्वर्ण दुकरा।
कसान। पत्रमनु[मध्ये] 1 निर्देशः। विषयार्थे रत्नां पश्चिमते।
रत्नानु-स्वर्णतृतीयम् विषयार्थे: प्रश्नितोसंविदा। अथा पत्रमध्ये
न नवर्णो संविदा। अत्र वाणिज्योपधारां।
अथ: नवर्णो संविदा। चाकुनियां नाना नाना अभावानानं
कसान। पत्रमध्ये दुकरा। अथ: नवर्णो संविदा।
अथ: नवर्णो संविदा ।

1. कृतिपाठकाचार्यः—MV. पाण्यालयादान कविताकारान्—GB.

2. Three eds. omit भः.

3. Chia-chü—furniture. Takakusu has translated these characters 'occupation'. The first character generally means 'a house,' home,' and the second one 'utensil' appliance,' etc. and sometimes it has the meaning 'to prepare', 'to do,' etc. Taking it here as a verbal noun I have rendered the phrase गुजाये.

4. Three eds. add साहि:म:

5. So Three eds. Other eds. omit अवस्माणि

6. Three eds. सारिके निर्देशः.
Ch.: उहः अध्वरूपयाने दुःखविधातर्य सुहासिभिः।

danāna śīdhyottādī śīdhe: फूंचक्कुर्कालिबिच। || ५६ ||

Ch.: उहः अध्वरूपयाने दुःखविधातर्य सुहासिभिः।

danānaśīdhyottādī śīdhe: फूंचक्कुर्कालिबिच। || ५६ ||


9. MV. says that the true knowledge is obtained either by reasoning oneself or by resorting to a teacher or by studying of a Śāṅkhaśya canon and not otherwise. To demonstrate this point MV. cites an illustration: Suppose some dacoits, committing dacoity in a village walk away. The owner of the property pursues and captures them together with an innocent person who accidently got into their company. A passer-by
who is observing the matter brings to the notice of the owner the persons who are guilty and him who is innocent. In the same way, one gets true knowledge. The intellect, other organs and gross elements are comparable to the daicos, the innocent to Purusa, the owner to a pupil and the passer-by to a preceptor.

1. Read 'ch'ih' 'vriti' for 'neng' (paiki) (Takak).
2. TaittiryaBrahmaSutras: 1.4.10.3.5. MV. VedasiddhantaBhagaBhagad, pachisastasadacos 1.4.2.5. TaittiriyaBrahmaSutras: — GB.
3. These eight preliminaries to the knowledge are not found in the other commentaries; see additional notes.

1. Id. adds flet, etc.

2. MV. explains dukkhabhitastrayasiddhi thus: A man being inflicted upon by three-fold suffering, resorts, as remedy of it, to either reasoning oneself, or hearing of others studying or a self-study, and obtains true knowledge. It seems, therefore, that according to MV. the siddhis called dukkhabhita are three, not because of three fold suffering, as CHC. and GB. understand the term, but because of the tree-fold means of knowledge, reasoning oneself (vah), hearing of other's studying (sabda) and self-study (adhyayana). Jaya follows MV. To a question why these three attainments (siddhi) are not the same as the three former ones, Jaya answers thus:

   पूर्वो वाक्यस्वः तत्त ॥ दुःखः [विवाह] हेतुः ॥

   According to this interpretation three siddhis are:

   1. दुःख विवाहतदुःखसिद्धिः 2. ... हेतु वाहसिद्धिः 3. ... हेतु वाहसिद्धिः

But according to CHC. and perhaps GB. also they are:

1. अभ्यासतुःक्षिणाः अथवनसिद्धिः 2. अभ्यासतुःक्षिणाः क्षमनसिद्धिः 3. अभ्यासतुःक्षिणाः क्षमनसिद्धिः
यथा मतो [1258, c·3] गोजा[कुल्लुष्याचतुपति] न यथेच्छानवान्वयनायोति।
एवं पाश्वविपरीतस्तुत्यक्षिप्तीतिन्यविनिमित्तो लोको न तत्वानामगते
गच्छति। यदर तत्वानां जनाति तद्वा सिद्धाते न भवन्ति। अत उक्त षौऽ
यय: सिद्धसुकुया इति। अत: विनयविनयान्त्वाय का विनयसिद्धार्थ-नामप्रयोगु।
$56$.

पर यह भवसिद्धांतस्य दिग्धम्। अत: संसारं संसारे इति पृथकम्
दिहिः दिक्रथम्। (१) मृदुम मित्रम्, अद्वृतकम्। (२) मातिरिजुः शरीरी
मेकादसिद्धार्थचतुर्द्वस्त्र संसारं मृदुममित्रस्वात्तिकम्। अत: संसारं संसारे।
अत: संसारं किं पृथाविषये किं दिहिः पृथविः, किं वा भवम्: पृथ्विमिति।
अथ्योपरिसाि।

न भवम् भविः न भवम् दिहिः भवान्तिन्न्तिः:।
हिः दिक्रथम् । (१) मृदुम मित्रम्, अद्वृतकम्। (२) मातिरिजुः शरीरी
मेकादसिद्धार्थचतुर्द्वस्त्र संसारं मृदुममित्रस्वात्तिकम्। अत: संसारं संसारे।
अत: संसारं किं पृथाविषये किं दिहिः पृथविः, किं वा भवम्: पृथ्विमिति।
अथ्योपरिसाि।

$52$.

Ch: भवम् भविः न भवम् दिहिः भवान्तिन्न्तिः।
हिः दिक्रथम् । (१) मृदुम मित्रम्, अद्वृतकम्। (२) मातिरिजुः शरीरी
मेकादसिद्धार्थचतुर्द्वस्त्र संसारं मृदुममित्रस्वात्तिकम्। अत: संसारं संसारे।
अत: संसारं किं पृथाविषये किं दिहिः पृथविः, किं वा भवम्: पृथ्विमिति।
अथ्योपरिसाि।

विना भवि न भविः न भविः दिहिः भवान्तिन्न्तिः।
हिः दिक्रथम् । (१) मृदुम मित्रम्, अद्वृतकम्। (२) मातिरिजुः शरीरी
मेकादसिद्धार्थचतुर्द्वस्त्र संसारं मृदुममित्रस्वात्तिकम्। अत: संसारं संसारे।
अत: संसारं किं पृथाविषये किं दिहिः पृथविः, किं वा भवम्: पृथ्विमिति।
अथ्योपरिसाि।

$54$.

1. k'e-an-chú।
2. Three eds. omit गला।
3. ḍ or स्त्रोतलात्यत्वाय।
4. lit. मेक या शाक्रोतसा, v. Lalitavistara ed. by
Lefmann p. 246, 3—15.
5. All these siddhás are differently interpreted in STK.
It says that only the three siddhás, attainments in suppressing
the three sorts of miseries, are primary and the five others are
secondary. For the detailed exposition of STK.'s views about
siddhás, reader may refer to the Sāṅkhyakārikā ed. by S. S.
6. MV. and GB. : अविनयः
7. Three eds. : श्चक्तार्.

1. Read hsü for tsu' (Takak.).
2. GB. STK. and Candrikā read : स्त्राविन्य: प्रकोपते सःः
3. Three eds. omit सूल्म
4. मोहिषक्षणः, कुमारस्थलेः— MV. CHC. and MV. agree with
each other in this verse.


1. The portions included in this and the next para are sub-commentary explaining the terms, svatāra, and others referred to in the commentary ad 51. This sub-commentary seems to be added by Paramārtha himself.

2. 'to-chi-chih-shih', परम्परात्कर्त? ।
3. Three eds. omit—कवि,।
4. 'chuan' 'fully'.

1. The term 'suhrt' of the k. is translated into 'kalypānamitra' but here it is rendered ācārya. Hence suhrt= kalypānamitra=ācārya. That kalypānamitra is an equivalent of ācārya is a familiar expression in the Buddhist literature.
2. So Three eds. Other eds: अनुवधिसिद्धग्रन्थ. Read 'hsiaug' for 'chia' (Takak).
3. 'hsia-tz'u' = अय? ।
4. 'tieh-chien-i' = पुरुषदार्श?
The character ssu at the beginning of this sentence in Chinese is inexplicable.

1. Three eds. भावः.
2. lit. भावः
3. It is said above ad 40, that the subtle body is comprised of the intellect, ahaṅkāra and five fine elements. But here pradhāna also is included; cp. foot-note on p. 58 above.
4. Three eds. द्वितीयविवि.
5. Ibid. भावः omitted.
6. The character ssu at the beginning of this sentence in Chinese is inexplicable.

Ch: दैवतिगिरिवर्क तौनमस्ति: पविवर्कम्।
मनुष्यवातिरिक्तसर्व ज्ञान इटि: समासतो भौतिकः सर्थि उच्चरते ॥

dayamatic: स्मालोकस्थितिः । (२) चाभरःसर्वः (२) वाणपत्य: सर्वः (३) वस्तुः: सर्वः (४) गाढ्य: सर्वः: (५) आयुः सर्वः: (६) खः सर्वः: (७) अस्तः सर्वः (८) वेदाश्रयः सर्वः: इटि: वैविद्याम्बिति: पविवर्कल्पे। (१) चाउनायः सर्वः: (२) पापः सर्वः: (३) औरः: सर्वः: (४) अवेशः सर्वः: (५) प्राक्तायः सर्वः: इटि: अनुसरनसंतति। मनुष्यगतिरिक्तसर्वः परिवर्ति। भौतिकविविधनां उत्तरस्तिति: स्मालोकस्थितिः इटि। ॥ ५३ ॥

1. These eight creations are referred to above ad k. 44 as eight sthānas where yāma is mentioned for āsura of this place.
2. We ought to read here simply sarga instead of bhautikasarga, since linga and bhāva are included in bhautikasarga. Or omitting linga and bhāva, we may read: मृत्तिकाविविधेश श्राकुटेण विविधताय इटि।
3. Three eds. तुम्हारः.
युग्मसती: 

मथमवानुःत्व इत्यः। मथसंग रज्जविवाराख हः। ’मात्रसंग रञो विशालम्। सर्ववल्लभ सत:। रजाचुरवल्लभाभृतासर्वसिंहसंगस्थलाभ मथमवायु शीतरुखुः। कहुः। मनुष्यमात्रेते नाम। हिस्तु गतिव शालस्वतारुः। अन्त्म: सदशः। कव्य: हेम इति च। रोश्याधिकविनामितवितान्द्वार: एक्षम्याणां लोकसाधु-स्वरूपानां तत्त्वशास्त्राणु उच्यते। एवं लिङ्गभ: मानसौं गौरीकिरिगिरीप्रवेषोऽथः। त्वनु: लिङ्गभ: सदशः। गुणानुसार ह्यस्त:। अनानक्तमेवसीमन्तं। यथृत् लोकः सुरूः मोक्ष: प्राप्तोऽति।|| ५४ ||

पर आह। विद्यु: हेमकथे मनुष्यदेवदिवितयेवकः: युस्म: दुः:वज्राद्वाम्बति। [१२५], ०. ३] किं तथानमुमितत: किं यद्य बुधयस्मार्पयतः नामाणि याबदेकर्दावृद्धियाणि अनुमितत: किं बायं पुरूष:अनुभवति। आर्याः च सारसातः।

अर्ह जरामणुः: दु:स्व आनामो: च:तेन: पुरूः। विश्वस्याविविन्देशस्वादुः: दु:स्व समासने।|| ५५ ||

CH.: अर्ह जनामणु: दु:स्व केवल च:तेन: पुरूः। प्राप्तो:।

विश्वस्याविविन्दुः। तस्यासामसातेनः नाम: दु:स्वम्।


किंच सत्त: लीण: । ’दुः:स्व शेषानात्तिरक्तवाणि:। इमानि: दुः:स्वान:। चेतन: पुरू:–

1. This explanation is not found in MV, but in other respect it agrees with CHC.
2. Three eds. मात्रो मात्रणि:।
3. So MV, GB. and Chinese. But Jaya and Candrikā read समाशीतः। Chinese trans. seems to read विश्वस्याविविन्दी:।
4. MV. has simply वनाचार्यानुनिर्वचनार्यः नासाखरायूः।
Ch: ओळखन्युज्य्युत्थय यथा लोकः क्रियां करोति।

पुरुषस्य विमोक्षयस्य कर्मनिवृत्तिः तथा।

ओळखन्युज्य्युत्थय यथा लोकः क्रियां करोति। यथा लोके अन्नाधिकारी,

मनस्कन्युज्य्युद्धार्थ स्थितस्य पुरुषाः स्वाध्यायस्य कर्मनिवृत्तिः।

पुरुषस्य विमोक्षयस्य कर्मनिवृत्तिः तथा।

1. This and the following details are not in MV.
2. Sung ed reads 'wangs' for 'wus'.
3. Takakusu remarks thus: The text has 'ling' - e - hsien tsiu-shen' having obliged the spirit to be itself manifested. But it is probable that the translator has ill understood purusaya...ātmānām prakāṣya, having shown herself to the spirit. Well, if he ill understood the text, how could he have translated correctly the portion of the commentary on
पर आह। प्रक्षेते: प्रक्षेत प्रकाशकत्वात् कियद्विधु उपायः सति।
आर्य्योरमाहात्।

नानाविचेष्यायुपस्ताकानिधयनुपकाराणः पुनः।
गुणवत्तगुणस्य सतस्तत्स्थायिमार्थर्थमेकरतु॥ ६०॥

पुरुसास्या, etc? In the commentary he translates: 'like an actor, Prakṛti manifests herself sometimes as intellect, etc. It is, therefore, quite improbable that he has ill understood it. With regard to the Chinese text, two explanations are possible. Firstly, the character which conspires to misrepresent the Sanskrit text, is 'ling' 'to make', 'to cause'. If we read for it 'wei' 'for the sake', 'on account of', the difficulty disappears. 'wei' is very often used to translate the genitive and dative of the Sanskrit.

Another explanation is that the character ling has generally the function of making the following verbs causal. The Sanskrit word prakāśya being formed from causal stem prakāśa here, it is, I think, translated into Chinese with causal sense.

1. Three eds. omit चतुर्भज्जिन।
2. MV. has an ex. here: यथा चतुर्भज्जिन घटापि तद्विष्ण्य
उद्विष्णाम्। तथा दुःखामाय।

सांस्कृतसांस्कार्थाया

O.k.: नानाविचेष्यायुपस्ताकानिधयनुपकाराणः।
गुणवत्ती अनुप्यक्या च पार्थिमार्थमेकरतु॥

नानाविचेष्यायुपस्ताकानिधयनुपकाराणः। शद्वस्वविश्रास्मातसन्धिवधि-
यान् पुरुस्य प्रकाशकता। अर्थात् हस्तमय प्रकाश करति अहं। लब्ध मियो मियो।
इति। पुरुसः प्रकाशकारस्य पुनः प्रक्षेते: कस्मोपकारस्य करतो। गुणवत्ती अनुप्यक्या
च पार्थिमार्थमेकरतु॥ इति। प्रकाशुप्रकाशिकृती [गुणो] यद्य व सत्स्थायिन्मेकरतु॥
पुरुसूद संज्ञाणः। यथा कीर्त्तिन्नुस्थ्यो कस्मोपकाशकता कहु दश्यतात्।
न तद्विष्ण्य। प्रक्षेते। एवम प्रक्षेत: पुरुसूद मियं कथां किर्त्तिन्नुस्थ्यान्नान्नान्नान्।
पुरुसो न करापि तद्विष्ण्य। प्रकाशकता। अहं उक्त पार्थिमार्थमेकरती॥ ६०॥

पर आह। पुरुसः स्वभाव साधदा प्रमाणं द्वारा पार्थिमार्थस्य तद्विष्ण्य। [स] किं
समुद्रः। प्रकाशकता। आर्य्योरमाहाय।

प्रक्षेते: सुकुमारस्य न किजित्यन्ती में मति।
या द्यासीताः पूनः द्वारान्नप्रिति पुरुषस्य॥ ६१॥

O.k.: अतः सुकुमारस्य प्रक्षेत्, मैं मतिं पूनं किजित्यन्ति [तन: सुकुमार-
तस्य] इति; अहं द्यासी इति तद्विष्ण्यतोक्तमेकरत, न दर्शनेति [पुन:-
राज्याम्]॥

1. lit. [she] possesses guṇas towards that which has no guṇa. Takak. translates thus: Endowed with guṇas, she gives to that which has no guṇa.
2. Three eds. प्रक्षेत् करोति for परार्थम्
3. MV. has a similar ex.
4. 'fang-fu' समुस्था? 'confusedly' (Takak.); cf. Jaya's introductory sentence here.
5. me refers to Puruṣa, says MV.: मेंति पुरुष आय्यमा अभ्यस्त।
According to Jaya and perhaps CHC. also, it refers to Prakṛti.
GB. seems to explain it with reference to the author. STK is not clear.
सांख्यसात्त्विकसृवायणया

तसामोशों न प्रतिद्वद्विवर्तितम्। समाधीये 
भवतीतमिश्र: कारण- 
मिति। प्रचलन युवते। कथमेवः। निरुपमाला। अधिरो न विरुम्पुक्तः। 
लोकस्त। विगुणः। कार्यानरोप्यवहनानेत्रः कारणः भवित। प्रतिरिव 
विगुणः। लोकस्त विगुणालायकारकारकम् जाते। तसाएवोषिषु न 
कारणम्। विगुणारहिताला। सभावी लोकरक्षणमितिविदं न युवते। धार्मिकं विनामा- 
गोचराला। कारकमण्ड [युक्त] पूर्वः कारणः पद्यम: पद्याकाक्षुण्माहें 
अष्टानावानु [युक्त] अनेन। प्रकृतिः द्वारा यथाधिविविधानमाहेंमतिविनामीमाहें। 
"यतुध्वये भक्ता आण्विकादात्यः स्वभावोऽध्ययने इति। प्रचलन युवते। विरोधः-
बाधितादातो न विद्यति। 

पर नाम। उपमोचनानि सति यत् कालः। कारणः भवितिति। योक्तेन श्रवोः। 

cाल: पद्यति भूतानि कालः संहरते जगतुः। 

cाल: सुःसुः हार्तानि काले हि दुर्लक्ष:। || इति। 

सबूतां कारणऽयपि कलेखन सर्वत्र भवित। तसायकितर्विद्विनां विना मोहोऽरम्यते। 
समाधीये न कालः कारणम्। विज्ञ संख्यसात्त्विका। प्रतिविद्विन्तितुरुपम: संख्या-
धार्मिक संरुपमिति। त्रिंकीं विवयान्तिन्तनानि नासित। एपु काले नान्तःमिति। 

Here Takak. remarks: The last quarter is not clear. One might translate also 'who, having gone everywhere, go no more anywhere'……

The Japanese commentator says: ‘who have accomplished their religious acts and who have to suffer no more misery on earth’.

1. Three eds. read pi-chih. Other eds.: i-chih.
2. Three eds. omit विद्यः.
3. Ibid. दिलेक्ष भविति, तसाया, etc.
4. This verse is cited both in MV. and GB. MV. reads चुरिता कारणाय पद्य: भजा: for पद्यति, प्रजा: for जगता, and in the last quarter तसामार्कः कारणम्.
Chin.—कः काले तिरस्कुटूः श्रवोः। 
5. यस्मिनमये पुरुषति इति त्रयः पद्याः। तत्र चाकोन्यमु:—MV.
वन्नुक्षणसहितः

अतो श्रायते काले नासिति। विक्रमादित्यवार्षिक काल हस्यते। अतीतिविकारो-
स्तविष्ठकाल हस्यतात। वर्तमानानामक[विकारा]वचनेवम्। तसात् श्रायते काल-
हृति विकारस्य नामानास्य। तद्वभूषेऽपर: प्रकृति: स्वार्थ: कारणमिश्रते। यथा
पुरुष एवं सम्पक्ष श्रायते: तद्वैशं स्मृति प्रकृति:। प्रकृतिधिय तदैव
निवर्तते। प्रकृतिनिभुतवाच्यज्ञते पुरुष:। अत उक्त: अत्यन्ते: सुमुखारा प्रकृति:।
मे गतिन्न प्रमुखः स्वरूपाय: [तत्: सुमुखार तर]निशित। यथा कुर्चिन्न: [1261]
की कालिका कुर्चिन्न:। कालिका वर्ष: हस्यताः प्रकृति: [पुन:प्रमुखः। इत्य: की तदा
कालिका निरोपमावति। प्रकृतिप्रथयकृतः। यदि पुरुष: सम्पक्ष निरोपमावति ।
तदा निवर्तयन्न निरोपमावति।। पुरुष एवं केवले स्मिति।। ६१॥

पर आह। लोकः: प्राणार्थ समान बधिन्ति। पुरुषःच्छयाते पुरुषोऽस्युच्चयः
पुरुषः: संसर्गते पुरुषः संसर्गते हस्यते।। इति वचनः किं तथ्यान्तः वा। समाधीयते।
इत्यः कालमन्त्रयः। यथार्थः।

संसर्गति बधिन्ते पुरुषः च नानाभ्रष्टया प्रकृति:॥ ६२॥

Ch: पुरुषोऽ बधिन्ते न स्मृतये न संसर्गति संसारे।

संसर्गति बधिन्ते पुरुषः च प्रकृतिरेव॥

पुरुषोऽ बधिन्ते न स्मृतया हस्यः। पुरुषोऽ बधिन्ते कथ्येव।। निधिः-
गुणालयः, सम्प्रतिहतः, अधिकारात्, निधियानमः स्मिति।। पुरुष: उपरिवृत्तः। अतो नामी प्रकृतिन्नय:। सम्प्रतिहतमिदुप्रतिहतः।। ६३॥

1. MV. has the same ex,
2. Three eds. omit पुरुषः
3. So MV. GB. and Candra. But STK. and Jaya read: तसात् कालेः। न स्मृतवे etc.
4. MV. has three arguments with an alteration, अधिकारात् in the place of निधियानमः but without further explanation except in the case संसारे। In this respect MV. seems to be an abridgement of some other original.

सांस्कृतसन्तानसच्चावलयः

अन्त वा। अन्त विवधानोऽ न तत्र गच्छति। तसात् श्रायते। पुरुषस्तु नारिते ततः
वा अन: (सावधान:।) तसात् ज्ञातस्तु:। अन्तर्नायितवति।। वेदभूषेऽपर: प्रति-
भूषणस्तु| प्रति [प्रति: प्रकृतिमन्न न प्रकृतिमन्न। तसात् स्तु: प्रकृतिमन्न।।
निफलावति। पुरुष: न कारकः। आ: कार्य: न क्रोधः। विद्याप्राप्त्वाणि
सम्प्रति प्रकृति: श्रायते।। अत: पुरुषोऽ न दिस्याकारः।। न बधिन्ते चेतोऽ न सुन्यते। अवस्थनस्वाभाव: पुरुषः।। संसर्गति।
संसार: कविः संसर्गते। अन्तर्नायितवतिः हि
संसाराच्यते।। पुरुषादेशः स्मिति।। अते न संसारतिः।। यदि कथितमन्नु:।
न जनाति इति तद्वैशः।। तदा कृत्योऽ पुरुष: बधिन्ते संसर्गति चेतिः।। पर आह।
तदा चेतोऽ बधिन्ते संसर्गति च।। उत्साहः।। संसर्गति बधिन्ते गच्छते प्रकृतिरेव।।
प्रकृतिविद्यार्थिन्नभावाधिकारानाम:। चेति।। विद्याप्राप्तः[हृप] सुधाकरीन्ते सवोद्धरा
विचारणैः तीर्थ: तिर्थ: अधिकारात् सवोद्धराः तिर्थ: तिर्थ: अधिकारात् संसर्गति।।
इति सम्यक्यानु-
प्रवते।। तदा तिर्थवान्धरातः संसाराच्यते।। तदैव सुन्यते।। आत उक्तः लोकः: प्राणार्थण: यथार्थाः
कृत्यचेतिः चेति।। इति।। [अते]। यदुच्छयाते भक्ता
पुरुषोऽ चेतोऽ बधिन्ते संसाराच्यते।।। इति।। इति नुयते॥ ६२॥

( इति: सम्यक्यार्थ: स्वाभावाधिकारानाम:।
सैव च पुरुषस्तु: गच्छि विभोगच्यतंत्वाच्यते॥ ६३॥ )

अन्त्यः।

एवं तथा नाभ्याधिकारिः से नासाधिकारिः प्रमाण:।
अन्त्याधिकारिः केवलस्वव्याये ज्ञान:॥ ६४॥

Ch: एवं तथा नाभ्याधिकारिः प्रमाण:।

नात्र [न: मनो: अन्त्याधिकारिः चिंतुः केवले स्मार्थ बधिन्ति॥

1. This K. is not translated into Chinese and seems to be an interpolation posterior to the time of Paramārtha.
2. Chinese has only 2 modes of knowledge, viz. (1) na aham and (2) na mama. But all the commentaries and texts of SK. uniformly have 3 modes of knowledge adding na asmi
Ch: जानेन निवृत्तसमां पुराणां कथानिवृत्तवारसम्।
पुनः प्रवृत्ति पद्यति स्वस्तः प्रेक्षकः हि।
जानेन निवृत्तसकामविनिष्ठो एवत् प्रवृत्तिः।
पुनः निवृत्तसकामविनिष्ठो येन योगेन श्रोके।
यथा बाध्यसंस्कृत्रियसंस्कृत्रियसंस्कृतिः।
तथाप्रवृत्तिः न प्रत्येकं जानेनान्विनिष्ठतः॥

पर आह। अनेन जानेन पुरुषः किं करोति।
अर्थोत्तरमह।

तेन निवृत्तसकामविनिष्ठस्त्रासुपपुराणविनिष्ठाम्।

प्रकृति पद्यति पुरुषः प्रेक्षकः वदविस्तितः स्वस्तः॥

to the 2 above mentioned. So this reading is certainly an old one. Nevertheless, it is to be admitted that there were also some Sāṅkhya philosophers who adhered to the 2 forms of knowledge. For, the author of Carakasamhita, who follows the Sāṅkhya system closely in the metaphysics, speaks of only the 2 modes of knowledge in the following verse:................

1. Takakusu remarks; The first false idea, उनेन, 'not,' 'nothing' is strange. The Bombay edition of Wilson's text has nāṣti in the place of nāsmi. But the act of isolating nāsti and making of it the false idea is misconception of Para's.

2. So Three eds. Other eds. नात्ति, नाथे, न मम. It is interesting to note the Three eds. give only the 2 modes of knowledge in conformity with K. which as stated above, (ο. p. 91 note, 2) speaks of 2 modes only. This, at least, gives rise to a grave suspicion in our mind regarding the originality and reliability of its previous portion of the commentary which misrepresents the first false idea as nāsti.

3. So MV. GB. and Jaya. But STK. reads क्षणः। Chinese seems to read क्षणः, 'seated tranquilly.' Takak's text: क्षणः, confirms the Chinese reading.

Ch: यथा द्वितियसमस्तः कथानिवृत्तवारसम्।
पुनः प्रवृत्ति पद्यति स्वस्तः प्रेक्षकः हि।
द्वितियसमस्तः कथानिवृत्तवारसम्॥

पर आह। जानेन प्रवृत्तिः। किं करोति। अर्थोत्तरमह। 

द्वारा संपूर्णस्त्रासुपपुराणविनिष्ठाम्।
सति संपुर्णस्त्रासुपपुराणविनिष्ठाम्।

Ch: यथा द्वितियसमस्तः कथानिवृत्तवारसम्।
पुनः प्रवृत्ति पद्यति स्वस्तः प्रेक्षकः हि।
द्वितियसमस्तः कथानिवृत्तवारसम्॥
अनेन ज्ञानलेन (१) धर्म (२) अर्थम (३) ज्ञान (४) वैराग्य (५) अव-राग (६) ऐतिह अनेकायविणि भास्ति सत्व सम्बन्धित। अतो न कारण्यापरस्याचार्य। "यथा ज्ञानस्वतां न पुनः ग्रहित। एवं साधितानि ज्ञानाविभागत [कारणानि] न सिद्धान्त। ईदंशः यथोः गच्छति आनन्दित च संसारं। अतः प्राक्तात्प्यात्त्रदिमिति: पुरुषविकल्पितं: साधना सालं संसारं। इदानि ज्ञानातः ताति निभिषाय नैवभविकाय न नामश्च। यथानेतुस्ताति काष्ठाय नानुसारित। एवं पुरुषनिर्यात्तादि शरीरधि न भक्ति। एवं ज्ञानः पुरुषः पूर्वकालतत्त्विनिर्यात्तप्रमाणसभित निगृहीतं कल्पनं॥ ६७॥

पर आह। यदि ज्ञानमेवो वस्ते। भवनाय ज्ञानि। अयथाय ज्ञानि। कथानुशः न युगलाकानुशः। अयथेऽयत्वमह।

सम्पूर्ण ज्ञानाभिक्षुण्डोऽनामकारणांशी।

विधिति संस्कारशास्त्राचक्रमवट्ट्वादीरं। || ६७||

Ch: सम्पूर्ण ज्ञानाभिक्षुं न कारणानि न निद्वंद्वानि।

संसार उपसत: कक्षमण्या शरीरः [तु] भविष्यते। ||

सम्पूर्ण ज्ञानाभिक्षुण्डोऽनामकारणांशी। सम्पूर्णिति यथाभूतं पन्थविनित्तवचारम्। ज्ञानिति तत्कालिन पन्थविनिति: साधिकं न न्यूर्मा।

1. This ex. occurs in MV, GB, and Jaya.
2. ‘Ju—shih—chih—jen,’ is translated by Takak, as ‘We other men.’ These characters would literally mean ‘like—this—man,’ ‘a man of this sort,’ ‘such a man.’ So there is no character for the 1st personal pronoun ‘We.’ Takak takes obviously the phrase referring to other than the wise. But the text as stands in the printed book is certainly not to that effect. The opinion of Vātsyāyanaabhāṣya may be contrasted here: साधारण वृद्धिद्वारा हाते जनविर निरक्तम्। Cf. कृदंज्जस्वतः V. 2, 18 with Upaskāra also.
3. Three eds. शक्षेषः.

सांव्यसात्तिसाव्यस्य

1. MV. and GB. have the same ex. MV. has another also वथा व सायंस्मोकल्लए न समति प्रयोजनामावाय। वथा
2. This line may also read: वथा विधि कक्षमण्या शरीरः। वामेऽयत्व मात्र निविष्यति। तिश्राबास उपदेः
3. Three eds. शक्षेषः.
पर आह | किरणोजयजनमिद समयज्ञानां ज्ञानम | आर्योहसराम | पूर्वथेज्ञानभिद गुप्त परर्मिणाः समासत्तवम | सिद्धतुष्मतिप्रविष्ठिन्यातनेण यत्त पूर्वावाम | 69. |

Ch: हदं जानां पुरालेखं गुप्तं परर्मिणाः समासत्तवम | लोकानामुत्वविशिष्ठित्वाय अति चिन्तनेत ॥.

इदं जानां पुरालेखितम । इदं जानां पवित्रविश्लेषितमां समयज्ञानम । परर्मिणाम । कैलाम्ब मोक्ष: । गुप्तं परर्मिणां समासत्तवमिति मन्दरस्वरोदयःगुप्तं प्रकाशाख्यम् सताराधिना ज्ञानम | गुप्तम परर्मिणाः [कुक्त] ज्ञानभिदेक देयम । नामेश्म: । अतो शुक्ल नाम | पवित्रस्वरूपाः: (१) सांऊँमक्षकेलम । (२) सांऊँकेल-लम । (३) ‘सांऊँचारिलम । (४) शक्तिलम । (५) लिस्मा । [इसीमे] । एतज्ञान [कारण] संग्रह ज्ञानमहावहि: । अन्यते तु न नाहां: । अतो गुप्तिति मायते । परर्मिणाम समासत्तवमिति कैलासमहावहि: यथाक्षःमायावहि: । पर आह । अतिसून जानां किं चिन्तनेत । उत्तराम । लोकानाम सिद्धतुष्मतित्वाय अति चिन्तनेत ॥

1. एकतरंकस्तनसनागिराचार्य अत्यन्तनसनागिराचार्य—MV.
2. This portion is not clear. I have translated it literally. Takak’s translation: ‘Isolation takes place in the two cases explained above."
3. MV. has not these details.
4. Three eds. omit सातु.

1. Read ‘chu’ (R. 75) for ‘chu’ (R. 9)
2. lit. एकु.
3. This and the following two verses are lacking in GB. Benered ed. 1905.
4. Three eds. read : पवित्रभाषाय विन्याससाय च प्रोक्ताः | इसी पवित्रस्वरूपामहावहि: etc.
सौंप्यसततिः सारस्वतसतीसारस्यायणः

'क्रमेण ईश्वरकृत्य इदं ज्ञानमन्मः। महात्मं दृष्ट्यमहस्यः। अतः संबिज्ञायाःसतति
स्वयमासः। यथोक्त मात्र हुः। स्वतन्त्रविधिहारात्विद्यासा तद्मानवात् हृतोः। इत्यति।
अत उक्तं ईश्वरकृत्यं संबिज्ञायं च स्वाध्यायः सिद्धान्तःः। इति ॥ ७१ ॥

इह मेधावी कथितालयम्।

सत्त्वाणि दिति वेग्याः-वेद्याः। कृतरथ पितुवन्यक्षम्।
आर्य्याविकारः। पवार्दविकारः। ॥ ७२ ॥

Oka: इहमायासतिसतिः सत्त्वाणां पवार्दविकारः। गृहाणां।
संयुक्ताः। अनुस्पर्शः। पवार्दविकारः। पवार्दविकारः।
वेद्याः पवार्दविकारः। ॥ ७३ ॥

इह मेधावी कथितालयम्।

यथां भैरवे-यः वेद्याः। कृतरथ पितुवन्यक्षम्।
आर्य्याविकारः। पवार्दविकारः।
संयुक्ताः। अनुस्पर्शः। पवार्दविकारः। पवार्दविकारः।
वेद्याः पवार्दविकारः। ॥ ७४ ॥

पुनःसततिः दश्याः। यथोक्तःः।

1. This quotation occurs both in MV. and Jaya. MV. has — तम एव स्वर्गादानां जानाति। तत्समां तम एव स्वर्गादानां जानाति। तत्समां तम एव स्वर्गादानां जानाति।

2. वर्ष = वर्षाणि of the Epic. The term vārsa is transliterated into Chinese as 'po-po-li.' Takak. says that 'po-li-so.' may be read for 'po-po-li.' He further explains thus: All those who are familiar with the Chinese Buddhist works, know that 'po' is often written for so, or vice versa. Suppose we have here this misplace and also 'so-li' has been taken for 'li-so' by such intervention that presents itself frequently. In that case we obtain 'po-li-so' which may be restored into vārsa or varsa; v. his Introduction pp. 59-60.

3. Three eds. add वलित्वम्.
I. 1. 10. Original of the verse, ताज्जुपमं, etc., may be traced in the Gitābhāṣya of Śrī Śaṅkara p. 100 (Anuad ed.):

ताज्जुपमं उपमेव लोकानां प्राप्ते

मर्यादां तु विचारात् त्येषु त्येषु

This verse is also cited as Śruti in the Bhagavad Gitārthaprakāśikā (Adyar Library series, 25), p. 452. Note the last pāda of the verse in Chinese reads differently.

P. 62

Ver, ध्वंस्य गतमम्, etc. v. Bhagavad Gitā, XIV, 18:

उष्णं गत्वा गताय तत्र गति || इति इत्यादि: ||

This verse describes three grades of destiny (gati) according to three guṇas.
APPENDIX

1

Some extracts on Sāṅkhya philosophy
From the Madhyamakāvatāra, chap. VI (Tibetan Version
B.B. ed., pp. 237-239) by Candrabāra

A. 

Bhāṣya of ... 

kālā kāla pūrṇa kāla

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kāla kāla pūrṇa kāla

kāla kāla pūrṇa kāl
पुरुषस्तु न प्रक्षिप्तयों विन्सिरिवियाय। न प्रक्षिप्तयों बिन्सिरिवियाय। पुरुष इति।

अनेन कक्षेण उत्से स्वाभिषेकपरे समुपस्थितः दुःखो मोक्षवेगः विचित्रत्वः

शब्दादिइतु विन्सिरिवियाय श्रीलालादिइतु कक्षेण विचित्राकारः करति ततो बुद्धचितविभित्तिः पुरुषस्तु इति।

एवं पुरुषः चातुर्यक्षेत्रः। अत उच्चते आला विन्सिरिवियाय। एवं विन्सिरिवियाय। बदा अरुसा-

गुलः तदान्तरं विन्सिरिवियाय। बिन्सिरिवियाय। बिन्सिरिवियाय।

विकारः सभोन्तिक रुपयास्थित्वं विचित्राकारः अन्यभिस्कृतः

रुपयायः बिन्सिरिवियाय। बिन्सिरिवियाय। बिन्सिरिवियाय।

ततो बुद्धाय च विचित्राय।

सांस्कृत: तालस इति। तल वैधानिकारात्मक तत्त्वात्मक रूपस्कत्राध्यानस्य 

स्पस्त्यैं [इति]। तत्त्वात्मको भूतानि भूतित्वानेतवज्ञानवाकाशायानि। सांस्कृतिका-

हारात्मकविन्द्रियाणि वास्तुसहीपादपयशस्या। पश्चात्तिलिङ्गादिः श्रोत्रार्थार्थविषयाय।

उपासक अरूपो रक्षेतवें। तालसाहारा उपासकार्ययो [सहकारी]

प्रतिकारः। तल महतद्वाराप्रकृत्तत्त्वात्मकणिकां प्रकृतिविन्दुस्य। दौषितिविन्दुस्य मनः

महामृगाणि च विकृतयशे यथा। प्रकृतिविन्दुस्य त्रिति।

1. Note Sk. 25: 11 organs are products of the vaiyka ahankara, fine elements of tāmasa, and tātāja produces both.

2. The second half of the verse आला तीष्ठे: etc. refers to the Vedantin's view; so the portion commenting upon it is not translated here.

1. Ibid L. 13 f.

2. Cp. the commentary on k. 51. on p. 73ff.


4. deni-rnam. par. hgyur. ba. zar. zin kyah. sa. bar. 

mi. hgyur. ba. nib. kyis. rtag. tu. yan. gar. bahi. ho. bor. 

gnas. pahi. phyir. rtag. pa. zes. byeho.

5. Snom. las.
APPENDIX II

Maṇimekhalai, Chap. XXVII, ll. 202–240.

The advocate of Sāṅkhya doctrine spoke thus: What is stated to be difficult to perceive, endowed with a characteristic of no motive' [of any kind in serving Puruṣa], common to all and the substrate of the evolution of all things is Mūlapraṇātī.

Out of the Cittā (a synonym for Prakṛti) arises intellect (buddhi) which is said to be Mahat. From that (lit. upon that) arises ether (ākāya); from that arises air; from that arises fire; from that arises the nature of water; from that arises earth; from the aggregate of these arises mind; from the mind endowed with discrimination (pūrṇa) arises the evolute [called] individuation; from ether arise the evolutes [called] the ear and sound; from air arise the evolutes called the skin and touch; from fire arise the evolutes known as the eye and light; from the remaining (ādīśū) water arise the evolutes called the mouth (varū) i.e., tongue and taste; from the earth arise the evolutes called the nose and smell; as the evolutes pertaining to the above stated (i.e., five gross elements, etc.) arise

1. Prof. S. S. Sastri’s translation of this line असीत्व निक्कललये न अनुभवम् “unattainable by the mind” is meaningless. Some characteristics of Prakṛti are spoken of in these lines as in Sk. II. Prakṛti serves Puruṣa without expecting anything in return from him. It is one of her characteristics; v. Sk. 56, 60.

2. This line has been interpreted by S. S. Sastri to the effect that the organs of action come from the skin on the score of the word tokhu being used in a previous line in the sense of skin (tokhu = tokh). The interpretation, though ingenious, lacks any support in the known literature on Sāṅkhya doctrine ancient and modern. But, on the other hand in the Mahābhārata account of the Sāṅkhya we find the five organs of action derived along with the five organs of cognition and the five sense-impressions from the five gross elements (v. Jour. Ind. Hist. VIII, p. 325 n. 2). The Suvarṇasaptati again derives them along with other organs and five gross elements, from the five fine elements and specially states that they are constituted of five sense-objects (पञ्चविषययुत्तमक. v. ad. K. 34). The Maṇimekhalai, I think

Puruṣa is one, all-pervasive, eternal, easy to know, devoid of three guṇas, uncommon, causing the senses to cognize, not being the substrate for the evolution of anything, but being the intelligence whereby to cognize all such evolved things, the one, all-pervasive, eternal and stated to be (an embodiment of) intelligence.

There are twenty-five entities to be known: earth, water, fire, air, and ether; body, tongue, eye, nose and ear; related thereto: taste, light, touch, sound and smell; organ of speech, feet, hands, organ of excretion and organ of generation, their causes: mind, intellect, individuation, Cittā and one soul (ānma) known as life (uṣīr).

following the tradition current in the Mahābhārata and the Suvarṇasaptati has derived them both from the five gross elements and the five sense-objects. This is the sense. I think, that is intended in the line: वण्ये पदार्थासुः.कारणसाधुतप्राया.

1. S. S. Sastri’s translation: ‘cognizable by the senses’ is incorrect, for all the 25 entities are not cognizable by senses, e.g., Prakṛti and Puruṣa. So the phrase प्राचार्य गणत्याग्नि means entities to be known. prameya-padartha.

2. Prakṛti is nowhere called citta except in the Maṇimekhalai. Mahā is sometimes so called, (v. p. 32, n. 2 above). It is, I think, due to Buddhistic influence: because it is Buddhists who hold Citta the ultimate cause of all. Prakṛti being the ultimate cause in the Sāṅkhya doctrine is given that name.
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