THE PRINCESS OF WALES
SARASVATI BHAVANA STUDIES

EDITED BY
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Vol. X.

Printed by Rameshwar Pathak, at the Tara Printing Works,
Benares and published under the authority of the Government
of the United Provinces by the Superintendent of the

GOVERNMENT SANSKRIT LIBRARY,
BENARES.

1938.
III—A Short Note on Tattvasamāsā.

By M. M. Gopinath Kaviraj.

There appears to be some difference of opinion regarding the total number of Sūtras comprised in Tattvasamāsā, a Sāṅkhya work attributed to Pañchāśikha. No ancient commentary on the work being available, it is not possible to ascertain the extent of the work in the earliest times. In recent years some however commentaries were written. But there is no doubt that the work represents a very old text, although scholars have not hesitated to throw doubts on this. Mr. T. R. Chintamani, in an interesting note in the Journal of Oriental Research Madras, Vol. II, pp. 145–147, has drawn attention to the antiquity of the work by showing that extracts from this work exist in Bhagavadajjukam attributed to one Bodhāyana Kavi belonging to a period earlier than 700 A.D., the age of the Pallava king of Kānci, named Mahendra Vikrama Varmā in whose Mamandur inscription the work is mentioned. In this work eight Sūtras of Tattva Samāsā are quoted and placed in the mouth of Sāndilya (1).

In the Adyar Library there is a Manuscript of Tattva Samāsā which reads 22 Sūtras in all. In the Library of the Government Sanskrit College, Benares there are five Manuscripts of this work, to be referred to in this paper as A (fols 1-21), B (fols 1-11), C (fols 1-4), D (fols 1-4) and E (fols 1-8). Of these Ms A is in Bengali script and the rest are in Nāgari. In Ms. D, the number of Sūtras is given as 25.

There are two printed editions of the work published from Calcutta (Samā 1929) and Benares (3).

A list of the Sūtras (3), prepared from a comparison of the various recensions, is shown below:

1. अष्ट्रिक्रियम्: A-E (1); Ad (1); BE (2); CE (2) (4).
2. पोड़वक्षानि: A-E (2); Ad (2); पोड़वक्षानि: (CE, 3); BE (3).
3. आस्मान: A, C-E (पुरुष: (3)); B गुरुः (3); Ad, पुरुष: (3); पुरुष: (BE, CE, 3).
4. श्लेष्माधिनम्: A-E (4); Ad (4); BE, CE (5).
5. संचार: Ad (5); D-E (5) (5).
6. प्रतिप्रचार: D&E (6) read प्रतिसंचार: (5).
7. अध्यात्मम्: Ad. (6) (6).
8. अधिभूतम्: Ad. (7) (6).
9. अधिप्रेमम्: Ad. (8) (6).
10. पश्चाभिमुखः: A, B & C (7); D, E (8);
    C E (8) Ad. (9)
    reads पश्च भवः।

11. पश्च कर्मयोगः: A, B, C (8); D, E (9);
    C E (9); Ad (10).

12. पश्च वायः: A-C (9); D, E (10); BE (10);
    C E (10); Ad (11).

13. पश्च कर्ममानः: A-C (10); D, E (11);
    C E (11); Ad (12).

14. पश्चपवहीविच: A-C (11); D, E (12);
    C E (12); Ad (13).

15. अध्यात्मिशातिधार्मिकः: C E (13); B, C (12); D (13);
    A (12) & E (13) read अध्यात्मिशातिधार्मिकः।
    Ad (14) reads अध्यात्मात्मातिधार्मिकः।

16. नध्या तुष्टः: A, B, C, E (13); C E (14);
    Ad (15); D (14)
    reads नध्या तुष्टः।

17. अध्या शक्ति: Ad (16); E (15); अध्या शक्ति:
    A, B, C (14); D, E (15).

18. द्रष्य मूलिकाधिव: Ad (17); C E (16); A (15); E (16); B (16)
    reads द्रष्य मूलिकाधिवः;
    C (15) द्रष्य मूलिकाधिवः;

19. अनुभव: जग्नः: C E (17); C (16); D, E (17); A (16); B (16) and Ad (18)
    reads अनुभवसः।

20. चतुर्दशिक्षित्य मूलसः: Ad (19); A, B, C (17);
    C E (18); E (18); D (18) reads चतुर्दशिक्षित्य मूलसः।

21. भिन्नन्यान्यसः: B (18)

22. भिन्नन्यान्यनमः: Ad (20); C E (19); A, C (18); B (19); D, E (19).

23. भिन्नन्यान्यनमसः: Ad (21); C E (20); A, C (19); B (20); D, E (20).

24. भिन्नन्यान्यसः: Ad (22); C E (21); A, C (20); B (21); D, E (21).

25. भिन्नन्यान्यसः: A, C (21); B (22); D, E (22).

(1) These Sūtras are—काही पश्चाभिमुखः, पोहव्याचिकाः, भास्माः, भाष्याष्याः;
    वैश्वानः, नाधः; संस्कृति; and प्रस्तावार्थः।

(2) There are 2 printed editions—
    Cal. Ed. = CE (काष्ठेश्वरसः), pp. 165 with Bhāṣya by Narendra Nātha of Brahmani Kunda. Purana
    Prakasa Press, Maniktola Street, Calcutta, 1929.
A Short Note on Tattvasamāsa

The above is followed by the statement = पतत् परं यातात् यद्य पतत् सम्यक् शास्त्राः हितकारः: स्वतः न तु चिन्तित्रिचित्रेन दुःखेनादिस्तथाये (A and B). C reads "यातात्त्वं यद्य पतत् सम्यक् शास्त्राः हितकारः: स्वतः न तु चिन्तित्रिचित्रेन दुःखेनादिस्तथाये". D and E read पतत् परं यातात् यद्य पतत् सम्यक् शास्त्राः हितकारः: स्वतः न तु चिन्तित्रिचित्रेन दुःखेनादिस्तथाये (No. 23) and यद्य पतत् सम्यक् शास्त्राः हितकारः: स्वतः न तु चिन्तित्रिचित्रेन दुःखेनादिस्तथाये (No. 24). C, E reads the whole as one sūtra (No. 22), thus: पतत् सम्यक् शास्त्राः हितकारः: स्वतः न तु चिन्तित्रिचित्रेन दुःखेनादिस्तथाये.

Benares Ed. = BE.

(3) The recensions are:

Five Mss. of the Govt. Sanskrit College, Benares, marked A-E.

C = Fols 1-4. " Incomplete.
D = Fols 1-4. " Nāgarī.

The Ms. at Adyar Library = Ad.

(4) C E reads the first sūtra as अवः: दृष्टयतः: ।

(5) A, B & C (5) read the two sūtras together as दृष्टयतः: प्रतिलक्षः:। So does the Calcutta Edition (6). The Benares edition too (6) reads them together, but the reading संपारः is replaced here with संवारः।

(6) A, B & C (6) and the Cal. Edition (7) read the 3 sūtras together with the addition of the particle इ at the end. D & E also do the same, the serial number of the sūtra being 7.

IV.—HISTORY OF THE WORD 'ĪŚVARA' AND ITS IDEA

BY

DR. M. D. SHASTRI

Probably there is no other Sanskrit word whose history (including that of its idea) is so interesting and can throw such a vast light on the history of the development of religious as well as philosophical thought in India as that of the word 'Īśvara'; and if the conclusions arrived at in this paper are true, they go a long way in determining the chronology of several literary works also.

What led us to this investigation? The question can be answered in the following way. The word 'Īśvara' is now-a-days used, in common parlance, in the sense of 'omnific, omnipresent, Supreme God.' Excepting the sectarian words like 'Śiva', 'Viṣṇu', 'Rāma', 'Krṣṇa', there is probably no other non-sectarian word which is so commonly used among the Hindus for the idea of God, as the word 'Īśvara' (or 'Paramēśvara'). Apart from this popular use, in Sanskrit literature also, the word 'īśvara' is generally used in the same sense. In the philosophical Sanskrit literature and especially in the Nyāya and Yoga
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