

॥श्रीः॥
श्रीमदप्पय्यदीक्षितेन्द्रविरचितः
।शास्त्रसिद्धान्तलेशसङ्ग्रहः॥

Siddhantalesasangraha
of
Srimad Appayya Dikshitendra

This work is a comprehensive survey of the doctrinal interpretations and arguments as formulated by post-Sankara Advaitins. It consists of four chapters. The first chapter deals with such topics as the nature of Brahman, the distinction between Isvara and Jivas, the question of causality of the world, the nature and locus of maya-avidya, the nature and scope of injunction in respect of Vedantic study. The second chapter focuses on the problem of scripture *versus* perception and the authority of scripture, the nature of dream and erroneous cognition. The means to liberation is the chief topic in the third chapter. The fourth chapter is about Jivanmukti, the nature of liberation in the context of eka-jiva-vada and aneka-jiva-vada, the nature of the removal of ignorance, etc.

The work begins with the following verse:

अधिगतभिदा पूर्वाचार्यानुपेत्य सहस्रधा
सरिदिव महीभेदान् सम्प्राप्य शौरिपदोद्भता ।
जयति भगवत्पादश्रीमन्मुखाम्बुजनिर्गता
जननहरणी सूक्तिर्ब्रह्माद्वयैकपरायणा ॥१

“The words in the form of commentaries on the Upanishads, Bhagavadgita and Brahmasutra which have issued forth from the holy lotus-like mouth of Sri Bhagavatpada, which have as their sole subject-matter the non-dual Brahman, and which put an end to further birth in this world, have taken various forms on reaching the Acharyas of the past (who came after Bhagavatpada). This is like the sacred Ganga which emanated from the feet of Lord Vishnu becoming split into various rivers on reaching the various regions of the earth”.

Note. The idea is that all the Acharyas have interpreted only the words of Bhagavatpada, though their interpretations differ.

The next verse is:
प्राचीनैर्व्यवहारसिद्धविषयेष्वात्मैक्यसिद्धौ परं
सन्नह्यद्भिरनादरात् सरणयो नानाविधा दर्शिताः।
तन्मूलानिह संग्रहेण कतिचित् सिद्धान्तभेदान् धिय-
श्शुद्ध्यै सङ्कलयामि तातचरणव्याख्यावचःख्यापितान् ॥२

“These Acharyas of the past focused their attention on the establishment of the unity of the Self (which is the fundamental tenet of Advaita Vedanta) and were not very much concerned with the other matters that relate to the not-Self which has no ultimate reality. They have therefore shown different means of attaining the ultimate aim. Some of these different views have been collected and presented here for the purification of my own understanding, in accordance with what was taught to me by my father”.

Sri Sureshvaracharya says in his Vartika on the Bhashya on Brihadaranyakopanishad:

यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।

सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ।बृ. उ. वार्तिकम्- १.४.४०२

“All the different means by which people can attain knowledge of the self should be understood to be valid. These means are unlimited in number”.