All the scriptures have the supreme Lord as their purport. Here the different prasthAnas are dealt with in brief.

The Vedas are four in number—Rgveda, yajurveda, sAmaveda and atharvaveda. The vedAngas are six—shikShA (science of pronunciation), yyAkaraNam (grammar), niruktam (etymology), Chandas (metre), jyoutiSham (astronomy and astrology), and kalpa. The upAngas are four—purANa, nyAya, mIUmAsA and dharmaShAstras. The upapurANas are included in the purANas, vaisheShika is included in nyAya, vedAnta in mIUmAsA, and mahAbhArata, rAmAyaNa, sAnkhya, yoga, pAshupata, vaiShNava, etc., are included in dharmaShAstra. Thus altogether there are
fourteen vidyAs. So has it been said by sage YAjnavalkya—“The purANas, nyAya, mlmAmsA, dharmashastra and the Vedas (including vedAngas) together constitute the fourteen vidyAs”. These, along with the four upavedas are the eighteen vidyAs. The four upavedas are—Ayurveda, dhanurveda (archery), gAndharvaveda (music) and arthashAstra (political science). These only are the prasthAnas for all Astikas. The prasthAnas of other ekadeshIs (those who hold different views in some matters) are included in these.

ननु—नास्तिकानामापि प्रस्थानान्तराणिः सन्ति; तान्येतेष्वनन्तरीवावात् पृथग्गणयिन्तु-मुचितानि ! तथा हि—शून्यवादेनैंक प्रस्थानं माध्यमिकानाम् ! क्षणिकविज्ञान-मात्रवादेनान्ययोगाचारणाम् ! जानाकारानुमेयक्षणाकार्यदार्थवादेनापरं सौत्रान्ति-कानाम् ! प्रत्यक्षसत्तक्षणक्षणाकार्यदार्थवादेनापरं वैभाषिकानाम् ! एवं सौंगतानं प्रस्थानचतुष्ठयम् ! तथा देहात्मवादेनैंक प्रस्थानं चार्वाकानाम् ! एवं देहातिरिक्त-देहपरिमाणात्मवादेन द्वितीयं प्रस्थानं दिग्म्बरानाम् ! एवं मिलितवा नास्तिकानां षट्प्रस्थानानि ! तानि कस्मान्नोच्यन्ते ?

Objection: There are other prasthAnas also for nAstitkas. Since they are not included in these, they should be counted separately. Thus one prasthAna is the shUnyavAda of the mAdhyamika Buddhists. Another is the momentary vijnAnavAda of the yogAcAras. Yet another is the theory of momentary external objects known by inference, of the sautrAntikas. Still another is the theory of the vaibhAShikas according to which momentary external objects are known by perception. Thus there are four prasthAnas of the Buddhists. Then there is the theory of the cArvAkas which holds that the body itself is the self. The prasthAna of the digambaras is that there is an AtmA different from the body which is of the size of the body. Thus there are six prasthAnas of the nAstitkas. Why are they not mentioned?
Answer: True. But being outside the pale of the Vedas they are even indirectly not useful for the attainment of the puruShArthas, they are like the prasthAnas of mlecchas, etc., and so have to be ignored. Here only the different prasthAnas which are useful for the attainment of the puruShArthas either directly or indirectly and which are in accordance with the Vedas are mentioned. So there is no room for thinking that the number is deficient.

Now the different purposes of these prasthAnas, which are the reason for the differences in their nature are being briefly set forth, for the education of the ignorant. The Vedas are the authoritative texts, not of human composition, which enlighten about Brahman and dharma. They are composed of mantras and brahmanas. Mantras enlighten about the materials and the devatas which are the components in the performance of rituals. They are of three kinds, as Rg, yajus and sAma. The Rg mantras are metrical in form in metres such as gAyatrI, namely, “agnimIle purohitam”, etc. The same mantras, when sung, are sAma. What are different from both these are yajur mantras. Nigadamantras which address deities, such as “agnIldagnInvihara” are also included as yajur mantras. Thus mantras are described.
brAhmaNas are also of three kinds—in the form of vidhi (injunction), in the form of arthavAda (eulogy or censure) and one that is different from both these. The bhATTas hold that vidhi is shabdabhAvanA (a sentence which has the tendency to make a person undertake the action denoted by the verb). According to the prAbhAkaras, a vidhi is niyoga (what enjoins an action). All the tArkikas hold that vidhi is iShTasAdhanatA (the means to a desired end). vidhi is of four kinds—utpattividhi, adhikAravidhi, viniyogavidhi and prayogavidhi. The utpattividhi (injunction of origination) is what indicates merely the general nature of a rite, such as, “Agneyo aShTAKapAlO bhavati”. adhikAravidhi or injunction of competence is that in which the means of performing the sacrifice and the fruit thereof are indicated, such as, “darshapUrNAmAsAbhyAm svargakAmo yajeta”. viniyogavidhi or injunction of application indicates the connection of a subsidiary with the principal, such as, “vRihbhiryajeta”, “samidho yajati”. prayogavidhi or injunction of performance is that in which are indicated the method of performance of the principal along with subsidiary rites and is of the nature of a combination of the previously mentioned three vidhis. Some say that it is shrauta and others that it is kalpya.
Rites are of two kinds—subsidiary rites and principal rites. The rites based on the components of the performance of the sacrificial rite (such as the sacrificer, the deity, the materials for the sacrifice, etc.), are subsidiary rites. These are of four kinds—originating, attaining, modifying and purificatory. In statements such as, “the brahmana should kindle the fire in vasanta”, “he fashions the yUpa”, there is the origination of sanctified fire and yUpa by kindling and fashioning. In statements such as, “one should study one’s branch of the veda”, “he milks the cow”, there is the attainment of the existing vedas and milk. In sentences such as, “One extracts soma juice”, “One pounds the grains”, “One melts the ghee”, there is modification by extracting, pounding and melting. In “One sprinkles water on the grains”, “the wife casts a glance”, there is purification of the materials such as grains. These four are the subsidiaries.

The principal rites based on the components of the sacrifice are also of two kinds—the subsidiary and the main. The subsidiary rites are subservient to something else. The main rites are not for the purpose of anything else. The subsidiary rites are of two kinds—sannipatyopakArakam
(those that are componently helpful) and ArAdupakArakam (those which are directly helpful). The former are those that constitute the body of the principal sacrifice. The latter is what helps in achieving the result of the sacrifice. An injunction which is complete with all the subsidiaries is known as ‘prakRiti’. An injunction without all the subsidiaries is called ‘vikRiti’. An injunction different from both of them is darvihoma. Others are also to be inferred similarly. Thus injunction has been explained.

Note- sannipatyopakArakam—mIImAmsA paribhAShA says—These are those that directly or indirectly constitute the body of the principal sacrifice and thereby contribute to the initial unique result (apUrva) springing from that sacrifice; for instance, materials such as rice, and threshing, sprinkling, etc., relating to them; deities like the Fire, and acts like recitation from memory of sacrificial (yAjyA) and preliminary (anuvAkyA) hymns relating to them. Here rice, etc., being converted into dough, produce cakes, and through them generate the body of the sacrifice and the initial unique result arising from it; sprinkling, etc., do the same thing by imparting a transcendental quality to the rice, and threshing, etc., by visible results, such as removal of the husk. The sacrificial and preliminary hymns, etc., generate the body of the sacrifice by imparting some purification to the deities and thereby contribute to the initial unique result accruing from the sacrifice, while the deities do so directly.

ArAdupakAraka- It is an action which is enjoined by itself without reference to any substance, etc., such as prayAja. It is useful for the generation of the parama apUrva. (arthasangraha).

A statement of praise or censure which is an accessory to an injunction is an ‘arthavAda’ (Explanatory passage). They are of three kinds—
guNavAda, anuvAda and bhUtArthavAda. When there is contradiction with another means of proof, it is guNavAda, as in, “The sacrificial post is the sun”. An explanatory passage which conveys a matter known through another means of proof is anuvAda, as in, “Fire is a remedy against cold”. A passage which conveys a matter free from contradiction with another means of proof and not established by another means of proof is a bhUtArthavAda, such as, “Indra raised the thunder-bolt to strike vRtra”. Thus it has been said—In case of contradiction, it would be a guNavAda (statement of quality); in case of assertion it would be an anuvAda (repetition); where there is absence of both of these it would be a bhUtArthavAda (a statement of the real state of affairs). Thus an explanatory passage is regarded as three-fold. Although all the different arthavAdas are all equally for the purpose of praise of injunctions, bhUtArthavAda are valid by themselves according to the principle laid down in devatAdhikaraNa.

अबाधिताज्ञातज्ञापकत्वं हि प्रामाण्यम् | तच्च बाधितविषयवाज्ञात- 
जापकत्वाच्च न गुणवादानुवादयोः | भूताथववादस्य तु स्वार्थ 
तात्पर्यरहितस्याध्यौत्सर्गिं क प्रामाण्यं न विहन्यते | तदैव निरुपितोऽथववादभागः |

The validity of a means of proof consists in its revealing what was not known before and is not contradicted. guNavAda and anuvAda do not have validity because of being contradicted and revealing only what is already known, respectively. As for the bhUtArthavAda, even when its purport is not in its actual meaning, its validity with regard to its own content is not affected. Thus the topic arthavAda is explained.

विध्यार्थवादोभयविलक्षणं तु वेदान्तवाक्यम् | तच्च बाधितज्ञातापकत्वेष- 
प्यनुशानाप्रतिपादकत्वान्न विधिः; स्वतः पुरुषार्थपरमाणमानवाज्ञातमकः क्रमः स्वार्थ 
उपक्रमोपसंहारादिष्ठविधतात्पर्यतिविभागतवत्य स्वार्थ: प्रमाणभूतम्, सर्वानि पि 
विधीनन्तःकरणशुद्धिद्वारा स्वशेषतामापादयतः, अन्यशेषवाभावाच्च नाथवादः | 
तस्मादुभयविलक्षणमेव वेदवाक्यम् | तच्च कविचिदज्ञातापकत्वामाचेन विधिरिति
vedAnta statements are different from both vidhi and arthavA
da. Though they reveal what was not known, they are not vidhi (injunctions) because they do not enjoin the performance of any act. They are intrinsically valid, having their purport in Brahman which is the human goal, supreme bliss and consciousness, as determined by the application of the six marks such as commencement, conclusion, etc.; all the injunctions act as their accessories by bringing about purification of the mind, and they are not subservient to anything else; so they are not arthavAdas. So vedic sentences are different from both. It is no defect that some vedic sentences are considered as vidhi when they merely reveal what was not known before and some sentences which convey valid knowledge without having any word indicating an injunction are considered as bhUtArthavAda. Thus the three-fold brAhmaNa has been explained. Thus the veda which is constituted of the karmakANDa and the brahmakANDa is the means of attaining dharma, artha, kAma and mokSha.

The Vedas are different for three kinds of application as Rg, yajus and sAma, for the purpose of performance of sacrifices. The hota uses Rgveda, the adhvaryu yajurveda and the udgAta sAmaveda. The brahmA and the yajamAna also use the same Vedas. The atharvaveda is not used in yajnas. It is quite different, since it deals with the performance of shanti,
pouShTika, abhicAra and other such karma. Each veda has many different branches with differences in the texts. Thus, though in karmakANDa, there are different applications, in brahmakANDa all the branches of the Vedas are of the same nature. Thus the differences among the four Vedas due to different purposes have been stated.

अथाङ्गानामुच्यते । तत्र शिक्षा यथादानुदातस्वरितहस्वदीर्घ्युतादिविशिष्टस्वरव्यज्ञनात्मकवर्णोपचरणविशेषज्ञानं प्रयोजनम्, तदभवे मनंत्राणामनवरोकतात् ।
तथा चोकम्— ' मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो वा न तमर्थमाह । स वागवज्रो यजमानं हिनस्ति यथेन्द्रश्चु: स्वरतोपराधात् ' इति । तत्र सर्वेदसाधारणी शिक्षा 'अथ शिक्षानं प्रवक्ष्यामि—' इत्यादिपञ्चकखण्डालिका पाणिनिना प्रकाशिता ; प्रतिवेदशाखं च भिन्नरूपा प्रतिशाख्यसंज्ञिता अन्यैरेव मुनिनिः प्रदर्शिता ।

Now the differences among the vedAngas are being stated. The purpose of the study of shikShA is the attainment of the knowledge of the svaras such as udAtta, anudAtta, svarita, and the pronunciation of vowels and consonants as short, long and pluta. If the mantras are not correctly pronounced they can be disastrous. So it has been said— “If a mantra is wrong in svara or in any letter, or wrongly used, it does not have the intended meaning. It is a verbal thunder-bolt that destroys the user, like Indra’s enemy because of mistake in svara”.

shikShA which is common to all the Vedas has been expounded by pANini in five parts beginning with, “Now I shall expound shikShA”. Other munis have expounded separately for each branch of the Vedas under the name ‘prAtishAkhya’.

Note- vishvarUpa, the son of tvashTA, was the purohit of the devas. While performing a yajna, he gave part of the obligations to the asuras because his mother was an asura woman. Indra became angry at this and killed him. Then his father tvashTA performed a sacrifice in order to get a son who would kill Indra. vRitrAsura was born from that sacrificial fire. tvashTA committed a mistake in chanting the svara of the mantra for the oblation, because of which, instead of the mantra meaning ‘the killer of Indra’, it meant ‘one who will be killed by Indra’. As a result of this mistake in svara, vRitrAsura was killed by Indra in battle. This is the episode referred to above.
vyAkaraNa (grammar) is useful for performing rites by knowing the correct vedic word. It was expounded by bhagavAn pAnIni with the grace of maheshvara and consists of eight chapters beginning with the sUtra, “vRiddhirAdaic”. KatyAyana muni composed a vArtika on the pANini sUtras. On that vArtika the mahAbhAShya was composed by bhagavAn patanjali muni. This grammar composed by the three munis which is a vedAnga is called mAheshvaram. It should be noted that the grammars such as ‘kaumAra’ are not vedAngas but are meant only for knowledge of worldly usages.

When the correct pronunciation of letters and the correctness of words is learnt through shikShA and vyAkaraNa, the desire to know the meaning of the words in the vedic mantras arises. For that purpose bhagavAn yAska composed niruktam with thirteen chapters, beginning with ‘samaamnAyaH’.
samAmnAtaH', 'sa vyAkhyAtavyaH', etc. There the meaning of the words of the vedic mantras has been expounded with the help of the four terms 'noun', 'verb', 'indeclinable' and 'prefix'. Since the mantras become instruments in a vedic rite by giving the knowledge of what is to be performed and since the meaning of a sentence can be known only by knowing the meaning of the words (of the sentence), nirukta is necessary for knowing the meaning of the words in the mantra; otherwise performance of the rite will not be possible. It is not possible to know the meanings of difficult passages such as, "sRiNyeva jarbharI turpharI tU" by any other means. The nikhaNDu which gives the synonyms of the words for vedic materials and deities is included in nirukta. The work 'nikhaNDu' consisting of five chapters was composed by bhagavAn Yaska himself.

Thus, since the Rg mantras are metrical in form with each mantra in a particular metre, and ignorance of the metres becomes an object of ridicule, and performance of rites is prescribed on the basis of particular metres, the knowledge of metres is desired. For explaining them cchandovivRiti consisting of eight chapters and beginng with “dhIH shrIH strI" was composed by bhagavAn pingala. In it, by the three chapters commencing with ‘alaukikam’ seven metres along with their internal variations, namely, gAyatrI, uShNik, anuShTub, bRihatI, pangktiH, triShTub, jagatI, have been described. In five chapters beginning with “atha laukikam” the laukika metres which are useful for purANa and itihAsa, etc., have been explained contextually, like laukika words being explained in grammar.
In order to know the time such as new-moon for the performance of vedic rites, jyotiSha was composed by bhagavAn Aditya and garga and others and it is of many kinds.

For conveying knowledge about the manner in which vedic rites were to be performed, kalpasUtras were composed, combining the traits of the various shAkhas. They are of three kinds, based on differences in method. The method to be adopted by the hota (Rgvedin) is given in the sUtras of sages AshvalAyana, shAnkhAyana, etc. Those for the adhvaryu (yajurvedin) are in the sUtras of bodhAyana, Apastamba, kAtyAyana, etc. For the udgAta (sAmavedin) the sUtras of IATyAyana, drAhyAyANa, etc., are applicable.

एवं निरुपितं षणामुःजगाणां प्रयोजनभेदः । चतुर्णामुपाङ्गानां मधुनोच्यते ।
तत्र सर्गप्रतिसर्गावंशमनवंतरवंशावर्गितः प्रतिपादकानि भगवता बादरायणेन ग्रहितानि पराणानि ।
तानि च ब्राह्मण्यां पार्वतीयां वैष्णवां शैवं भागवतं नारदीयं मार्कण्डेयं मामनेयं
भविष्यं ब्रह्मवैर्यं लोकं वाराहं स्कान्दं वामनं कौम्भ मात्स्यं गारुं ब्रह्माण्डं
चेत्याशादश ।

आयं सन्तकुमारणं प्राक्तं वेदविदं वरः ।
द्वितीयं नारसिंहायं तूर्तीयं नान्दलेखं च ।
चतुर्थं शिवधर्मायं दौर्वासं पञ्चमं विदुः ।
षष्ठं तु नारदीयायं कापिलं सस्मं विदुः ।
अष्टमं मानवं प्राक्तं तत्त्वावशुन्तेरितम् ।
ततो ब्राह्माण्डसंज्ञा तु वारुणादेह्यं ततः परम् ॥
ततः कालीपुराणादेह्यं वासिष्ठं मुनिनिद्रावः ॥
ततो वासिष्ठलैङ्गादेह्यं प्रोक्तं माहेश्वरं परम् ॥
ततः सामवपुराणादेह्यं ततः सौरं महादुतम् ॥
पराशरं ततः प्रोक्तं रामचाद्यं ततः परम् ॥
भागवान्देह्यं ततः प्रोक्तं समवाध्यात्मकान्तम् ॥
एवमपुराणान्यनेकप्रकाराणि दृष्ट्वानि ॥

Thus the different purposes of the six vedAngas have been explained.
Now the purposes of the four upAngas will be stated. The purANas composed by bhagavAn bAdarAyaNa deal with primary creation, secondary creation, the royal dynasties, manvantaras and the histories of the dynasties They are eighteen in number—brAhmam, pAdmam, vaiShNavam, shaivam, bhAgavatam, nAradlyam, mArkaNDeyam, Agneyam, bhaviShYam, brahmavaivartam, laingam, vArAham, skAndam, vAmanam, kaurmam, mAtsyam, gAruDam and brahmANDam. Many kinds of upapurANas are to be noted as follows—‘ O great among knowers of the Vedas, the first (upapurAna) was spoken by sanatkumAra, the second is nAraSimham; the third is nAndam. The fourth is shivadharma, the fifth dauurvAsam, the sixth is nAradiyam, the seventh is kApilam, the eighth is mAnavam, spoken by ushanas. Then brahmanDam and vAruNam. Then kAllpurANam by vasIshTha. Then vAsiShThalaingam by maheshvara. Then sAmbapurANam and then the wonderful sauram. Then pArAsharam and then mArIca. Then bhArgava which is the means for all dharma and artha. Thus there are many kinds of upapurANas.
nyAya AnvikShikI consisting of five chapters was composed by Gautama. The purpose of that work is the knowledge of the truth through the enumeration, definition and examination of the sixteen categories known as means of valid knowledge, object of valid knowledge, doubt, purpose, example, established conclusion, component part, indirect argument, decisive knowledge, argument for truth, argument for victory, destructive argument, fallacious reason, dialectic quibbling, specious objections and the vulnerable point, VaishShika shAstra consisting of ten chapters was composed by kaNAda. Its purpose is the exposition of the six categories-substance, quality, activity, generality, particularity and inherence and the seventh category, non-existence with their similarities and dissimilarities. This is also denoted by the word nyAya.

माांसा, चअ|द्ददःअ|त्|इ|त्व, अनाम|सांच|च|मImAmsA is two-fold as karmamImAmsA and shArIrakamImAmsA. The karmamImAmsA consisting of twelve chapters beginning with “athAto dharmajijnAsA’ and ending with “anvAhAr ye ca darshanAt” was composed by bhagavAn Jaimini. The topics dealt with in the twelve chapters are, in order, the following:- dharmapramANam, dharmabhedAbhedau, sheShasheShibhAvAH, kratvarthapuruShArthahededena prayuktivisheShaH, shrutiArthapaThanAdibhiH kramabhedaH, adhikAravisheShaH, sAmAnyAtideshaH, visheShaAtideshaH, UhaH, bAdhaH, tantram and prasanga.

The topics are explained thus in sarvadarshanasangraha of mAdhavAcArya—(Translation of E,B.Cowell & A.L.Gough)—In the first chapter is discussed the
authoritativeness of those collections of words which are severally meant by the terms ‘injunction’ (vidhi), ‘explanatory passage’ (arthavAda), ‘hymn’ (mantra); ‘tradition’ (smRiti), and ‘name’. In the second, certain subsidiary discussions relating to the difference of various rites, refutation of (erroneously alleged) proofs and difference of performance (as in ‘constant’ and ‘voluntary’ offerings). In the third, shruti (direct statement), linga (mark), vAkya (sentence), etc., and their respective weights when in apparent opposition to one another, the ceremonies called pratipatti karmANi, things mentioned incidentally, things accessory to several main objects, as prayAjAs, etc., and duties of the sacrificer. In the fourth, the influence on other rites of the principal and subordinate rites, the fruit caused by the juhu being made of the butea frendosa, etc., and the dice-playing, etc., which form subordinate parts of the rAjasUya sacrifice. In the fifth, the relative order of different passages of shruti, etc., the order of different parts of a sacrifice, the multiplication and non-multiplication of rites, and the respective forces of the words of shruti, order of mention, etc., in determining the order of performance. In the sixth, the person qualified to offer sacrifices, his obligations, the substitutes for enjoined materials, expiatory rites for defective or missing offerings, the sattra offerings, things proper to be given, and the different sacrificial fires. In the seventh transference of the ceremonies of one sacrifice to another by direct command in the vedic text, and then as inferred by ‘name’ or ‘mark’. In the eighth, transference by virtue of the clearly expressed or obscurely expressed ‘mark’, or by the predominant ‘mark’and cases where no transference takes place. In the ninth, the beginning of the discussion on the adaptation of hymns when quoted in a new connection (Uha), the adaptation of sAmans and mantras, and collateral questions connected therewith. In the tenth, the discussion on occasions where the non-performance of the primary rite involves the preclusion and non-performance of the dependent rites, and of occasions where rites are precluded because other rites produce their special result, discussions connected with the graha offerings, certain sAmans, and various other things, and a discussion on the different kinds of negation. In the eleventh, the incidental mention and subsequently the fuller discussion of ‘tantra’ (where several acts are combined into one), and ‘AvApa’ (or the performing of an act more than once). In the twelfth, a discussion on ‘prasanga’ (where the rite is performed for the chief purpose, but with an incidental further reference), tantra, cumulation of concurrent rites (samuccaya) and option.]

sankarShaNakANDam consisting of four chapters was also composed by Jaimini. Though it is known by the name ‘devatAkANDa’, it comes under karmamImAmsA itself because it expounds the karma known as upAsanA.

तथा चतुर्ध्यायी शारीरकमीमांसा ’अथातो ब्रह्मजिज्ञासा’ इत्यादि:, ‘अनावृत्तिः शब्दात्’ इत्यन्ता जीवब्रह्मौक्तवसाक्षात्कारहेतुः श्रवणाख्यविचारप्रतिपदकान्यायाः-
shArIrakamImAnAmsA, consisting of four chapters, beginning with “athAto brahmajijnAsA” and ending with “anAvRittiH shabdAt”, which is the means for the realization of the identity of jIva and brahman and which instructs about the principles governing inquiry known as shravaNa, was composed by bhagavAn bAdarAyaNa. In it is shown in the first chapter that the full import of all the vedantic statements is that they have as their purport, directly or indirectly, the non-dual brahman which is identical with the indwelling self. In the first pAda of this chapter the statements which clearly refer to Brahman are examined. In the second pAda, statements which refer to Brahman to be meditated on and in which the indicatory marks about Brahman are not clear are considered. In the third pada the statements examined are those in which indicatory marks about Brahman are not clear and which mostly deal with Brahman to be known. With these three pAdas the examination of statements is complete. In the fourth pAda, the main subject is the examination of terms such as ‘avyakta’, ‘aja’, etc., about which there is doubt.
Thus, it having been established that the full import of the vedantas is in the non-dual Brahman, the possible objections that can be raised on the basis of smRiti, reasoning, etc., are answered in the second chapter and it is established there is no contradiction. In the first pAda of this chapter the objections of sAnkhya, yoga, vaisheShika, etc., and of the reasonings based on sAnkhya, etc., to the vedantic import are answered. In the second pAda it is established that sAnkhya and the other systems are wrong, in order to fulfill the requirement that inquiry should consist of the twin facets of establishing one’s own view and demolishing that of the opponent. In the third pAda the mutual contradictions among the shrutis dealing with the creation of the subtle elements, etc., are reconciled in the earlier part. In the later part the contradictions relating to the jIva are reconciled. In the fourth pAda the contradictions in the shrutis dealing with the indriyas are reconciled.

The third chapter explains the means (to realization). In the first pAda dispassion is engendered by the description of the jIva’s going to other worlds and returning. In the earlier part of the second pAda the meaning of ‘tvam’ is examined; in the later part the meaning of ‘tat’. In the third pAda the words referring to nirguNa Brahman which are repeated in the different shAkhas are combined; incidentally, the combination and non-combination of the traits of nirguNa and saguNa upAsanas mentioned in the different
shAkhas are dealt with. In the fourth pAda the external means of the meditation on nirguNabrahman such as Ashrama and yajna and the proximate means such as shama, dama, etc., and shravaNa, nididhyAsana are explained.

In the fourth chapter the difference in the results of saguNavidyA and nirguNavidyA is determined. In the first pAda thereof, the person who lives after having realized nirguNa brahman by repeated shravaNa, etc., is said to have attained jIvanmukti with pApa and puNya which do not affect him. (The prArabdhakarma consisting of pApa and puNya continues until the fall of the body, but the jIvanmukta is not affected by them.). In the second pAda the manner in which the soul of the dying man departs is discussed. In the third pAda the northern path of the knower of the saguNa brahma after death is described. In the earlier part of the fourth pAda the attainment of videhaikaivalya by the knower of nirguNabrahman is described. In the later part the stay in brahmaloka of the meditator on saguNa brahman is stated. This is the summit of all the scriptures. This alone is to be adopted by seekers of liberation, since all other shAstras are subservient to this, as stated by shri shankara bhagavatpAda.

एवं धर्मशास्त्राणि मनुयाजवल्यविष्णुयमाहिरोविष्छदकसंवर्तविष्णुवायकसंवर्तध्र्मशास्त्रपराशर-गौतमश्रुतिमिनितरीताश्रयस्यराश्यनस्यराश्यश्रुतिमहाभारताश्रयाश्यहि निर्मितिकथा: कृतानि वर्णाश्रयमध्यविशेषाणि विभागेन प्रतिपादकानि | एवं व्यासकृं महाभारतं वाल्मीकिकृतं रामायणं च धर्मशास्त्र एवान्तर्भूतं स्वयमितिहासतवेन
dharmashAstras, composed by manu, yAjnavalkya, viShNu, yama, angira, vasiShTha, dakSha, samvarta, shAtAtapa, parAshara, gautama, Shankha, likhita, hArIta, Apastamba, ushana, vyAsa, kAtyAyana, BrIhaspati, devala, nArada, paiThlnasi and others, describe the details of the various varNas and Ashramas. Similarly, the mahAbhArata composed by vyAsa and rAmAyaNa composed by vAlmIki are also included in dharmashAstra and known by the name of itihAsa. Though sAnkhya, etc., are included in dharmashAstra, they are to be dealt with separately because they are referred to by their own names.

अथ वेदचतुर्थयस्य क्रमेण चत्वार उपवेदा: | तत्रायुर्द्वस्याष्ट्री स्थानानि भवन्ति सूत्रं शास्त्रमेदिनियं चिकित्सा निदानं विमानं विकल्प: सिद्धिभेदिति | ब्रह्मणप्रजापत्यधिधिन्यन्तरीन्द्रभद्राञ्चेत्रेयाग्निश्चित्रित्यसतिरुप पदिष्ठ्यक्रेण संक्षिप्तं: | तत्रैव सुश्रुतेन पञ्चस्थानान्तः प्रस्थानान्तरं कृतम् | एवं वाक्ष्रतादिनास्पि बहुधे न शास्त्रेदेन: | कामशास्त्रमप्ययुर्द्वान्तर् कृतम् | तत्रैव सुश्रुतेन वाजीकरणाभ्य- | कामशास्त्रभिधानात् | तत्र वात्स्यायनेन पञ्चवध्यायात्मकं कामशास्त्रं प्रणीतम् | तत्स्य च विषयवैराग्यमेव प्रयोजनम् | शास्त्रोद्वितिमार्गांशिपि विषयभोगे दुःखमात्रपर्ययवसंनात। | चिकित्साशास्त्रस्य रोगतिसाधनरोगनिधित्त्वत्साधनज्ञानं प्रयोजनम् | 

Corresponding to the four Vedas there are four upavedas. Ayurveda has eight parts entitled sUtram, shArlram, aindriyam, cikitsA, nidAnam, vimAnam, vikalpa, and siddhi. These were expounded by brahmaprajApati, ashvi, dhanvantari, indra, bharadvAja, Atreya, agniveshya and others and consolidated by caraka. Another treatise of five parts on the same subject was composed by sushruta. There are also works by vAgbhTa and others. Although there are so many works, there is no difference in the shAstra. kamashAstra is also included in Ayurveda, since the work on kAmashAstra named vAjIkaraNa by sushruta is included there. The kAmashAstra consisting of five chapters was composed by vAtsyAyana. Its purpose is to engender dispassion towards sense-pleasures, since
enjoyment of sense-objects even in the manner shown by the shAstras leads only to sorrow. The benefit from the science of treatment is the knowledge of disease and its cause and recovery from disease and the means therefor.

एवं धनुर्वेदः पादचतुष्ङ्खात्मको विश्वामित्रप्रणीतः | तत्र प्रथमो दीक्षापदः; द्वितीयः संग्रहपदः | तृतीयः सिद्धिपदः | चतुर्थः प्रयोगपदः | तत्र प्रथमे पादे धनुर्वेदलक्षणामधिकारिणितं स रूपम् | अत्र धनुः शब्दधापे सन्धिपि धनुर्विधायुधे प्रवर्तते | चतुर्विधम्— मुक्तमुकमुखकम् मुक्तमुखकम् यन्त्रमुकम् मुक्तमुकः चक्रादिः | अमुकमुखः खड़गादिः मुक्तमुखः शल्यायामान्तर्मेदादिः | यन्त्रमुकः शरादिः | तत्र मुक्तमुखः यते | अमुकमुखः शशिम्युक्तः | तदपि ब्रह्मवैष्णवपापशुपानां प्राजापत्यां गुणनेत्रिदीदेवदाने विधम् | एवं साधिदेवतेषु समन्त्रकस्य चतुर्विधायुधेषु येषामधिकारः क्षत्रियकुमाराणां तदनुयशिनां च ते सर्व चतुर्विधाः पदाति-रथगजस्तुर्गारुठा इति |

dीक्षामिशेषकशुनमद्गलकरणादिकं च सर्वमपि प्रथमे पादे निरुपितम् | सर्वेण्यं शशिविशेषानामाचार्यस्य च लक्षणपूर्वकं संग्रहप्रकारां दर्शितो द्वितीयपदे | गुरुस्प्रदायसिद्धान्तं शशिविशेषाणां पुनः पुनर्खल्यासो मन्त्रदेवतासिद्धिकरणामप्रिलिस्तिपुनः तृतीयपदे | एवं मेतार्थनाम्यासादिशिः सिद्धानामस्कर्त्तविशेषाणां प्रयोगप्रत्यवर्ष्टिसनामपि: क्षत्रियाणां स्वार्थरीत्वमिच्छि युद्ध कृष्णशासीन ज्ञानोऽविश्वामित्रमेतार्थ च ब्रह्मभ्रष्टार्थविद्वातिः क्षत्रियाणां च धनुर्वेदस्य प्रयोजनम् | एवं च ब्रह्मभ्रष्टार्थविद्वातिः क्षत्रियाणां च धनुर्वेदस्य प्रयोजनम् | एवं च ब्रह्मभ्रष्टार्थविद्वातिः क्षत्रियाणां च धनुर्वेदस्य प्रयोजनम् | एवं च ब्रह्मभ्रष्टार्थविद्वातिः क्षत्रियाणां च धनुर्वेदस्य प्रयोजनम् | एवं च ब्रह्मभ्रष्टार्थविद्वातिः क्षत्रियाणां च धनुर्वेदस्य प्रयोजनम् |

dhanurveda, with four parts, is the work of vishvAmitra. The first part is dIkShapAda, the second sangrahapAda, the third is siddhipAda and the fourth is prayogapAda. In the first part the nature of the bow and description of the competent person are given. Though the conventional meaning of the term ‘dhanuH’ is ‘bow’, it covers all similar weapons (in the term dhanurveda). They are of four kinds—what is discharged, what is not discharged, what is both discharged and not discharged and what is discharged by machine. Chakra, etc., are what are discharged. Sword, etc., are what are not discharged. Spear and similar weapons are what are both discharged and not discharged. Arrows etc., are what are discharged by
machine. Those that are discharged are called ‘astra’. What is not discharged is called shastram. That is of many kinds, named brAhma, vaiShnava, pAshupata, prAkApya, Agneya, etc. The kShatriya youth and their followers who have the right to use the four kinds of weapons, along with their divine counterparts and those with mantras, fall into four categories—those on foot, those in chariots, those mounted on elephants and those mounted on horses.

In the first pAda, initiation, anointing, omens, invocation, etc., are all dealt with. In the second pAda the method of acquiring all kinds of weapons along with their characteristics, as well as the method of acquiring an AcArya and his characteristics are given. In the third pAda the repeated practice of the weapons acquired through the Guru and the acquisition of the mantra and the deity are described. The method of using the weapons acquired by the repeated worship of deities is described in the fourth pAda. The purpose of dhanurveda is fighting, which is the duty of kShatriyas, punishment of the evil-doers and protection of the people from thieves, etc. This is dhanurveda composed by vishvAmitra following brahmaprAkApya and others.

एवं गन्धर्ववेदशास्त्रं भगवतं भरतेन प्रणीतम् | गीतवाधनूतमेदेन बहुविधोऽर्थः ।
देवताराधननिर्विकल्पकसमाध्यादिसिद्धिः गान्धर्ववेदस्य प्रयोजनम् ।

The gAndharvaveda shastra was expounded by bhagavAn bharata. It is made up of many constituents such as song, musical instruments, dance, etc. The purpose of gAndharvaveda is worship of God, nirvikalpakasamAdhi, etc.

एवमर्थशास्त्रं च बहुविधम् | नीतिशास्त्रमथशास्त्रशिल्पशास्त्रं सूपकारशास्त्रं
चतुष्ठिकलाशास्त्रं चैवि नानामुनिभि: प्रणीतं तत्सर्वम् । अस्य च सर्वस्य
लोकिकवत्प्रयोजनभेदो दृष्टव्यः ।
एवममशास्त्रविद्याश्च शब्दनीति: | अन्यथा न्यूनताप्रसंहात् ।
arthashastra is of many kinds—law, the science of the horse, architecture, cooking, and the 64 kalas. They were all expounded by various sages. These are all for worldly purposes.

Thus the eighteen vidyas are covered by the term ‘trayī’. Otherwise there would be deficiency in the number.

The sāńkhya shāstra expounded by bhagavān kapila consists of six chapters commencing with “The total removal of the three kinds of sorrow is the ultimate human goal”. In the first chapter objects of sense are described; in the second chapter the effects of pradhāna; in the third, dispassion towards sense-objects; in the fourth chapter, the stories of persons who had acquired detachment, such as pingala, kurava and others. In the fifth chapter the views of the opponents are dealt with. In the sixth chapter the whole subject is summarized. The purpose of the sāńkhya shāstra is the discrimination between prakṛti and puruṣa.

The yoga shāstra consisting of four pĀdas and commencing with “atha yogAnushAsanam” was expounded by bhagavān patanjali. In the first chapter samādhi which is of the nature of the restraint of the vrittis of the mind, and its means in the form of repeated practice and dispassion
explained. In the second pAda, for the attainment of samAdhi even by a distracted mind the eight limbs, yama, niyama, Asana, prANAyAma, pratyAhAra, dhArA NA, dhyAna and samAdhi are described. In the third pAda yogic powers and in the fourth pAda kaivalya or absolute freedom are described. The purpose is the attainment of nididhyAsana by the restraint of contrary thoughts.

The pAshupata shAstra of five chapters beginning with “Now therefore we shall explain the method of pashupati yoga” was composed by pashupati for the release of the pashu (human beings) from bondage. There, in the five chapters the effect (kArya), jIva the pashu, the cause (kAraNa), the Lord the pati, yoga which is fixing the mind on pashupati, and vidhi which is bathing three times a day with ash, etc., are dealt with. The purpose is mokSha which means the end of all sorrow (duHkhAntA H). This is what is known as “kAryakAraNayogavidhiduHkhAntA”.


pancarAtram, the vaiShNa va shAstra, was composed by nArada and others. In it four entities, vAsudeva, sankarShaNa, pradyumna and aniruddha are mentioned. bhagavān vAsudeva is the supreme Lord and the cause of everything. From Him emanates the jIva known as sankarShaNa. From him pradyumna, the mind. From him emanates
ahamkAra known as aniruddha. All these are part-incarnations of Lord vAsudeva Himself and non-different from Him and so it is said that one becomes fulfilled by devoting the mind, speech and body to the worship of bhagavAn vAsudeva.

तदेवं दर्शितं प्रस्थानमेवः | सर्वेषां च संक्षेपेन त्रिविधं एव प्रस्थानमेवः | 
तत्रांभवः एकः | परिणमवादौ द्वितीयः | विवर्तवस्तृतीयः | 
पार्श्ववातेजसवायवीयाथतुर्विधः: परमाणवो दृष्यणकादिनिर्माणं ब्रह्माण्डपर्यंतं 
जगदार्थमन्ते | असदेव कार्य कारकव्यपारादत्त्यतं इति प्रथमस्तातिकितानं 
मीमांसकानां च | सत्वरूपस्तमोषुषात्मकं प्रधािनमेव महदहकार्दिनिर्माणं 
जगदकारणं परिमेयं, पूर्वमपि सूक्ष्मस्तुपं सदेव कार्य कारणयिकारणाभियज्ञतं 
इति द्वितीयः: पक्षः सांध्ययोगपातादलपाशुपतानाम् | ब्रह्मणः परिणामो जगदिति 
वैश्यवानाः | स्वप्रकाशपरमाणनादित्तिर्यव ब्रह्म स्वमायवशामिथथितः 
जगदकारणं कल्पत इति तृतीयः: पक्षो ब्रह्मवादिनाम् | सर्वेषां प्रस्थानकर्तृणां मुलीनां 
विवर्तवादार्थवसानादित्तिर्यव परस्मेतः एव प्रतिपाते तात्पर्यम् | न हि ते मुनयो 
भान्ता:, सर्वज्ञातस्तेषाम् | किं तु बहिर्विषयप्रवगणामापाततः पुरुषार्थ प्रवेशो न 
संभवतीति नास्तिक्यवारणाय तैः प्रकारस्मेवः प्रदेशिता: | तत्र तेषा तात्पर्यमबुद्धवा 
वेदविरुद्धप्रस्तुतं तात्पर्यमूग्लैस्यमानस्तन्त्रं तमेवार्धितवत्वा गृहरतो जना नानापथजुषो 
भवनीति तर्कमनवधम् ||

Thus the different prasthAnas have been described. All these together can be reduced to just three prasthAnas—ArambhavAda, pariNamavAda, and vivartavAda. The paramAnus (atoms) of four kinds, namely of earth, water, fire and air, combine into double atoms and then develop into the whole universe; the effect. which is previously non-existent, comes into existence because of the act of causation. This is the first prasthAna, (ArambhavAda) of the tArkikas and mImAmsakas. pradhAna which is constituted of the three guNas, sattva, rajas and tamas, becomes transformed into mahat, ahamkAra, etc., and finally becomes the universe; the effect, which exists even earlier in subtle form is manifested by the act of causation. This is the second prasthAna (pariNamavAda) held by sAnkhya, patanjali yoga and pAshupata. The vaiShNavas hold that the
universe is the transformation of Brahman. The third view, that of the brahmavAdins, is that the self-luminous, non-dual Brahman which is supreme bliss appears illusorily as the universe because of its own mAyA. The views of all the munis who are the exponents of the prasthAnas culminate in vivartavAda and their ultimate purport is in the non-dual supreme Being who is the subject-matter of all the prasthAnas. Those munis were not deluded; they were omniscient (and knew the ultimate truth). But, since people whose minds are engrossed in worldly objects cannot be directly initiated into the supreme human goal, and in order to prevent their succumbing to crass materialism, the munis propounded different methods to suit the capacity and inclination of different classes of people. Without knowing their real intention, those who assume that meanings which are contrary to the true import of the Vedas were what were intended by them, and take those alone to be what are meant to be accepted, follow various paths. Thus everything is clear.

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