

मधुसूदनसरस्वतीविरचितः प्रस्थानभेदः ॥

PrasthAnabheda Of Madhusudana Sarasvati

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अत्र सर्वेषां शास्त्राणां भगवत्येव तात्पर्यं साक्षात्परम्परया वेति समासेन तेषां प्रस्थानभेदोऽत्रोद्दिश्यते । तथा हि— #

ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेद इति वेदाश्चत्वारः । शिक्षा व्याकरणं निरुक्तं छन्दो ज्यौतिषं कल्प इति वेदाङ्गानि षट् । पुराणन्यायमीमांसा धर्मशास्त्राणि चेति चत्वार्युपाङ्गानि । अत्रोपपुराणानामपि पुराणेऽन्तर्भावः, वैशेषिकशास्त्रस्य न्याये, वेदान्तशास्त्रस्य मीमांसायाम्, महाभारतरामायणयोः सांख्यपातञ्जलपाशुपत-वैष्णवादीनां च धर्मशास्त्रे; एवं मिलित्वा चतुर्दश विद्याः । तथा चोक्तं याज्ञवल्क्येन— 'पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश' इति । एता एव चतुर्भिरुपवेदैः सहिता अष्टादश विद्या भवन्ति। आयुर्वेदो धनुर्वेदो गान्धर्ववेदोऽर्थशास्त्रं चेति चर्वार उपवेदाः । सर्वेषां चास्तिकानामेवावन्त्येव शास्त्रप्रस्थानानि; अन्येषामप्येकदेशिनामेतेष्वेवान्तर्भावात् ।

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, mImAmsA and dharmashAstras. The upapurANas are included in the purANas, vaisheShika is included in nyAya, vedAnta in mImAmsA, and mahAbhArata, rAmAyaNa, sAnkhya, yoga, pAshupata, vaiShNava, ertc., are included in dharmashAstra. Thus altogether there are

fourteen vidyAs. So has it been said by sage YAjnavalkya—“The purANas, nyAya, mImAmsA, 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—नास्तिकानामपि प्रस्थानान्तराणि सन्ति; तान्येतेष्वनन्तर्भावात् पृथग्गणयितु-
मुचितानि । तथा हि—शून्यवादेनैकं प्रस्थानं माध्यमिकानाम् । क्षणिकविज्ञान-
मात्रवादेनान्यद्योगाचाराणाम् । ज्ञानाकारानुमेयक्षणिकबाह्यार्थवादेनापरं सौत्रान्ति-
कानाम् । प्रत्यक्षसलक्षणक्षणिकबाह्यार्थवादेनापरं वैभाषिकाणाम् । एवं सौगतानां
प्रस्थानचतुष्टयम् । तथा देहात्मवादेनैकं प्रस्थानं चार्वाकाणाम् । एवं देहातिरिक्त-
देहपरिमाणात्मवादेन द्वितीयं प्रस्थानं दिगम्बराणाम् । एवं मिलित्वा नास्तिकानां षट्
प्रस्थानानि । तानि कस्मान्नोच्यन्ते ?

Objection: There are other prasthanas also for nAstikas. 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 nAstikas. Why are they not mentioned?

सत्यम्; वेदबाह्यत्वात्तेषां म्लेच्छादिप्रस्थानवत् परम्परयापि पुरुषार्थानुपयोगित्वात् उपेक्षणीयत्वमेव । इह च साक्षाद्वा परम्परया वा पुमर्थोपयोगिनां वेदोपकरणानामेव प्रस्थानानां भेदो दर्शितः । ततो न न्यूनत्वशङ्कावकाशः ॥

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.

अत्र संक्षेपेणैषां प्रस्थानानां स्वरूपभेदे हेतुः प्रयोजनभेद उच्यते बालानां व्युत्पत्तये –
- तत्र धर्मब्रह्मप्रतिपादकमपौरुषेयं प्रमाणवाक्यं वेदः । स च मन्त्रब्राह्मणात्मकः । तत्र मन्त्रा अनुष्ठानकारकभूतद्रव्यदेवताप्रकाशकाः । तेऽपि त्रिविधा ऋग्यजुःसाम-भेदात् । तत्र पादबद्धगायत्र्यादिच्छन्दोविशिष्टा ऋचः 'अग्निमीळे पुरोहितम्' इत्याद्याः । ता एव गीतिविशिष्टाः सामानि । तदुभयविलक्षणानि यजूषि । 'अग्नीदग्नीन्विहर' इत्यादिसंबोधनरूपा निगदमन्त्रा अपि यजुरन्तर्भूता एव । तदेवं निरूपिता मन्त्राः ।

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, "agnimlle purohitam", etc. The same mantras, when sung, are sAma. What are different from both these are yajur mantras. Nigadamantras which address deities, such as "agnIdagnInvihara" are also included as yajur mantras. Thus mantras are described.

ब्राह्मणमपि त्रिविधं विधिरूपमर्थवादर्ूपं तदुभयविलक्षणरूपं चेति । तत्र शब्दभावना विधिरिति भाट्टाः । नियोगो विधिरिति प्राभाकराः । इष्टसाधनता विधिरिति तार्किकादयः सर्वे । विधिरपि चतुर्विध उत्पत्त्यधिकारविनियोगप्रयोग-भेदात् । तत्र कर्मस्वरूपमात्रबोधको विधिरुत्पत्तिविधिः 'आग्नेयोऽष्टकपालो भवति' इत्यादिः । सेतिकर्तव्यताकस्य करणस्य यागादेः फलसंबन्धबोधको विधिरधिकारविधिः । 'दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत' इत्यादिः । अङ्गसंबन्धबोधको विधिर्विनियोगविधिः 'व्रीहिभिर्यजेत' 'समिधो यजति' इत्यादिः । साङ्गप्रधानकर्मप्रयोगैक्यबोधकः पूर्वोक्तविधित्रयमेलनरूपः प्रयोगविधिः । स च श्रौत इत्येके, कल्प्य इत्यपरे ।

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, “vrlhibhiryajeta”, “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.

कर्मस्वरूपं च द्विविधं गुणकर्मार्थकर्म चेति । तत्र क्रतुकर्मकारकाण्याश्रित्य विहितं गुणकर्म । तदपि चतुर्विधं उत्पत्त्यासिक्वितिसंस्कृतिभेदात् । तत्र 'वसन्ते

ब्राह्मणोऽग्नीनादधीत' 'यूपं तक्षति' इत्यादावाधानतक्षणादिना संस्कारविशेष-
विशिष्टाग्नियूपादेरुत्पत्तिः ।' स्वाध्यायोऽध्येतव्यः' 'गां पयो दोग्धि'
इत्यादावध्ययनदोहनादिना विद्यमानस्यैव स्वाध्यायपयःप्रभृतेः प्राप्तिः ।
'सोममभिषुणोति' 'व्रीहीनवहन्ति' 'आज्यं विलापयति' इत्यादावभिषवावघातविलापनैः
सोमादीनां विकारः । 'व्रीहीन्प्रोक्षति' 'पत्न्यवेक्षते' इत्यादौ प्रोक्षणावेक्षणादिभिः
व्रीह्यादिद्रव्याणां संस्कारः । एतच्चतुष्टयं च अङ्गमेव ।

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.

तथा ऋतुकारकाण्याश्रित्य विहितमर्थकर्म द्विविधमङ्गं प्रधानं चेति ।
अन्यार्थमङ्गम् । अनन्यार्थं प्रधानम् । अङ्गमपि द्विविधं सन्निपत्योपकारकमा-
रादुपकारकं चेति । तत्र प्रधानस्वरूपनिर्वाहकं प्रथमम् । फलोपकारि द्वितीयम् । एवं
सम्पूर्णाङ्गसंयुक्तो विधिः प्रकृतिः । विकलाङ्गसंयुक्तो विधिर्विकृतिः । तदुभय-
विलक्षणो विधिर्दर्विहोमः । एवमन्यदप्यूह्यम् । तदेवं निरूपितो विधिभागः ।

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 a 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—mlmAmSA 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).

प्राशस्त्यनिन्दान्यतरलक्षणया विधिशेषभूतं वाक्यमर्थवादः । स च त्रिविधः गुणवादोऽनुवादो भूतार्थवादश्चेति । तत्र प्रमाणान्तरविरुद्धार्थबोधको गुणवादः 'आदित्यो यूपः' इत्यादिः । प्रमाणान्तरप्राप्तार्थबोधकोऽनुवादः 'अग्निर्हिमस्य भेषजम्' इत्यादिः । प्रमाणान्तरविरोधतत्प्राप्तिरहितार्थबोधको भूतार्थवादः 'इन्द्रो वृत्राय वज्रमुदयच्छत्' इत्यादिः । तदुक्तम्—' विरोधे गुणवादः स्यादनुवादोऽवधारिते । भूतार्थवादस्तद्वानादर्थवादस्त्रिधा मतः ' इति । तत्र त्रिविधानामप्यर्थवादानां विधिस्तुतिपरत्वे समानेऽपि भूतार्थवादानां स्वार्थेऽपि प्रामाण्यं देवताधिकरणन्यायात् ।

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 बाधितविषयत्वाज्ज्ञात-
ज्ञापकत्वाच्च न गुणवादानुवादयोः । भूतार्थवादस्य तु स्वार्थं
तात्पर्यरहितस्याप्यौत्सर्गिकं प्रामाण्यं न विहन्यते । तदेवं निरूपितोऽर्थवादभागः ।

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.

विध्यर्थवादोभयविलक्षणं तु वेदान्तवाक्यम् । तच्चाज्ञातज्ञापकत्वेऽ-
प्यनुष्ठानाप्रतिपादकत्वान्न विधिः; स्वतः पुरुषार्थपरमानन्दज्ञानात्मकब्रह्मणि स्वार्थं
उपक्रमोपसंहारादिषड्विधतात्पर्यलिङ्गवत्तया स्वतः प्रमाणभूतम्, सर्वानपि
विधीनन्तःकरणशुद्धिद्वारा स्वशेषतामापादयत्, अन्यशेषत्वाभावाच्च नार्थवादः ।
तस्मादुभयविलक्षणमेव वेदवाक्यम् । तच्च क्वचिदज्ञातज्ञापकत्वमात्रेण विधिरिति

व्यपदिश्यते, विधिपदरहितप्रमाणवाक्यत्वेन क्वचिद्भूतार्थवाद इति व्यवहियत इति न दोषः । तदेवं निरूपितं त्रिविधं ब्राह्मणम् । एवं च कर्मकाण्डब्रह्मकाण्डात्मको वेदो धर्मार्थकाममोक्षहेतुः ॥

vedAnta statements are different from both vidhi and arthavAda. 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.

स च प्रयोगत्रयेण यज्ञनिर्वाहार्थमृग्यजुःसामभेदेन भिन्नः । तत्र हौत्रप्रयोग ऋग्वेदेन, आध्वर्यप्रयोगो यजुर्वेदेन, औद्गात्रप्रयोगः सामवेदेन । ब्राह्मयाजमानप्रयोगौ तु अत्रैवान्तर्भूतौ । अथर्ववेदस्तु यज्ञानुपयुक्तः शान्तिपौष्टिकाभिचारादिकर्म-प्रतिपादकत्वेनात्यन्तविलक्षण एव । एवं प्रवचनभेदात् प्रतिवेदं भिन्ना भूयस्यः शाखाः । एवं च कर्मकाण्डे व्यापारभेदेऽपि सर्वासां वेदशाखानामेकरूपत्वमेव ब्रह्मकाण्डे । इत्थं चतुर्णां वेदानां प्रयोजनभेदेन भेद उक्तः ।

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 शिक्षाया उदात्तानुदात्तस्वरितह्रस्वदीर्घप्लुतादिविशिष्ट-
स्वरव्यजनात्मकवर्णोच्चारणविशेषज्ञानं प्रयोजनम्, तदभावे मन्त्राणामनर्थकत्वात् ।
तथा चोक्तम्— ' मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह । स
वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोपराधात् ' इति । तत्र सर्ववेदसाधारणी
शिक्षा 'अथ शिक्षां प्रवक्ष्यामि---' इत्यादिपञ्चखण्डात्मिका पाणिनिना प्रकाशिता ;
प्रतिवेदशाखं च भिन्नरूपा प्रातिशाख्यसंज्ञिता अन्यैरेव मुनिभिः 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 'prAtishAkhyā'.

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.

एवं वैदिकपदसाधुत्वज्ञानेनोहादिकं व्याकरणस्य प्रयोजनम् । तच्च ' वृद्धिरादैच् ' इत्याद्यध्यायाष्टकात्मकं महेश्वरप्रसादेन भगवता पाणिनिनैव प्रकाशितम् । तत्र कात्यायनेन मुनिना पाणिनीयसूत्रेषु वार्तिकं विरचितम् । तद्वार्तिकस्योपरि च भगवता मुनिना पतञ्जलिना महाभाष्यमारचितम् । तदेतत्त्रिमुनि व्याकरणं वेदाङ्गं माहेश्वरमित्याख्यायते । कौमारादिव्याकरणानि तु न वेदाङ्गानि, किं तु लौकिकप्रयोगमात्रज्ञानार्थानीत्यवगन्तव्यम्।

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 mAeshvaram. It should be noted that the grammars such as 'kaumAra' are not vedAngas but are meant only for knowledge of worldly usages.

एवं शिक्षाव्याकरणाभ्यां वर्णोच्चारणपदसाधुत्वज्ञाने, वैदिकमन्त्रपदानां अर्थज्ञानाकाङ्क्षायां तदर्थं भगवता यास्केन ' समाम्नायः समाम्नातः' ' स व्याख्यातव्यः ' इत्यादित्रयोदशाध्यायात्मकं निरुक्तमारचितम् । तत्र च नामाख्यातनिपातोपसर्गभेदेन चतुर्विधं पदजातं निरूप्य वैदिकमन्त्रपदानामर्थः प्रकाशितः । मन्त्राणां चानुष्ठेयार्थप्रकाशनद्वारेणैव करणत्वात्पदार्थ-ज्ञानाधीनत्वाच्च वाक्यार्थज्ञानस्य मन्त्रस्थपदार्थज्ञानाय निरुक्तमवश्यमपेक्षित-मन्यथाऽनुष्ठानासंभवात् । ' सृण्येव जर्भरी तुर्फरी तू ' इत्यादि दुरूहाणां प्रकारान्तरेणार्थज्ञानस्या-संभवनीयत्वाच्च । एवं निघण्टवोऽपि वैदिकद्रव्यदेवतात्मकपदार्थपर्याय-शब्दात्मका निरुक्तान्तर्भूता एव । तत्रापि निघण्टु-संज्ञकः पञ्चाध्यायात्मको ग्रन्थो भगवता यास्केनैव कृतः ।

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 jarbharl turpharl 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.

एवमृङ्गन्त्राणां पादबद्धच्छन्दोविशेषविशिष्टत्वात्तदज्ञाने च निन्दाश्रवणा-
 च्छन्दोविशेषनिमित्तानुष्ठानविशेषविधिनाच्च च्छन्दोज्ञानाकाङ्क्षायां तत्प्र-काशनाय
 धीः श्रीः स्त्रीमित्याद्यष्टाध्यायात्मिका छन्दोविवृतिर्भगवता पिङ्गलेन विरचिता ।
 तत्राप्यलौकिकमित्यन्तेनाध्यायत्रयेण गायत्र्युष्णिगनुष्टु-बृहतीपङ्क्तिस्त्रिष्टुब्जगतीति
 सप्त छन्दांसि सावान्तरभेदानि निरूपितानि। 'अथ लौकिकम्'
 इत्यारभ्याध्यायपञ्चकेन पुराणेतिहासादावुपयोगीनि लौकिकानि च्छन्दांसि
 प्रसङ्गान्निरूपितानि व्याकरणे लौकिकपदनिरूपणवत्।

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 beginning with "dhIH shrIH strIm" was composed by bhagavAn pingala. In it, by the three chapters commencing with 'alaukikam' seven metres along with their internal variations, namely, gAyatrl, uShNik, anuShTub, bRihatl, pangktiH, triShTub, jagatl, 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.

एवं वैदिककर्माङ्गदर्शादिकालज्ञानाय ज्योतिषं भगवताऽऽदित्येन गर्गादिभिश्च प्रणीतं बहुविधमेव ।

शाखान्तरीयगुणोपसंहारेण वैदिकानुष्ठानक्रमविशेषज्ञानाय कल्पसूत्राणि । तानि च प्रयोगत्रयभेदात्त्रिविधानि । तत्र हौत्रप्रयोगप्रतिपादकान्याश्वलायनशाङ्खायनादि-प्रणीतानि । आध्वर्यवप्रयोगप्रतिपादकानि बौधायनापस्तम्बकात्यायनादिप्रणीतानि । औद्गात्रप्रयोगप्रतिपादकानि लाट्यायनद्राह्यायणादिप्रणीतानि ।

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 lATyAyana, drAhyAyaNa, etc., are applicable.

एवं निरूपितः षण्णामङ्गानां प्रयोजनभेदः । चतुर्णामुपाङ्गानामधुनोच्यते । तत्र सर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितप्रतिपादकानि भगवता बादरायणेन कृतानि पुराणानि । तानि च ब्राह्मं पाद्मं वैष्णवं शैवं भागवतं नारदीयं मार्कण्डेयमाग्नेयं भविष्यं ब्रह्मवैवर्तं लैङ्गं वाराहं स्कान्दं वामनं कौर्म मात्स्यं गारुडं ब्रह्माण्डं चेत्यष्टादश ।

आद्यं सनत्कुमारेण प्रोक्तं वेदविदां वराः ।
द्वितीयं नारसिंहाख्यं तृतीयं नान्दमेव च ॥
चतुर्थं शिवधर्याख्यं दौर्वासं पञ्चमं विदुः ।
षष्ठं तु नारदीयाख्यं कापिलं सप्तमं विदुः ॥
अष्टमं मानवं प्रोक्तं ततश्चोशनसेरितम् ।

ततो ब्रह्माण्डसंज्ञं तु वारुणाख्यं ततः परम् ॥
 ततः कालीपुराणाख्यं वासिष्ठं मुनिपुङ्गवाः ।
 ततो वासिष्ठंलैङ्गाख्यं प्रोक्तं माहेश्वरं परम् ॥
 ततः साम्बपुराणाख्यं ततः सौरं महाद्भुतम् ।
 पाराशरं ततः प्रोक्तं मारीचाख्यं ततः परम् ॥
 भार्गवाख्यं ततः प्रोक्तं सर्वधर्मार्थसाधकम् ।
 एवमुपपुराणान्यनेकप्रकाराणि द्रष्टव्यानि ।

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, nAradyam, 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 shivadharmam, the fifth daurvAsam, 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.

न्याय आन्वीक्षिकी पञ्चाध्यायी गौतमेन प्रणीता । प्रमाणप्रमेयसंशयप्रयोजन-
 दृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानाख्यानां
 षोडशपदार्थानामुद्देशलक्षणपरीक्षाभिस्तत्त्वज्ञानं तस्याः प्रयोजनम् । एवं
 दशाध्याय्यात्मकं वैशेषिकं शास्त्रं कणादेन प्रणीतम् । द्रव्यगुणकर्मसामान्यविशेष-
 समवायानां षण्णां पदार्थानामभावसप्तमानां साधर्म्यवैधर्म्याभ्यां व्युत्पादनं तस्य
 प्रयोजनम् । एतदपि न्यायपदेनोक्तम् ।

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, VaisheShika 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.

एवं मीमांसाऽपि द्विविधा, कर्ममीमांसा शारीरकमीमांसा च । तत्र द्वादशाध्यायी कर्ममीमांसा "अथातो धर्मजिज्ञासा" इत्यादिः "अन्वाहार्ये च दर्शनात्" इत्यन्ता भगवता जैमिनिना प्रणीता । तत्र धर्मप्रमाणम् धर्मभेदाभेदौ शेषशेषिभावः । क्रत्वर्थपुरुषार्थभेदेन प्रयुक्तिविशेषः, श्रुत्यर्थपठनादिभिः क्रमभेदः अधिकारविशेषः सामान्यातिदेशः विशेषातिदेशः ऊहः बाधः तन्त्रं प्रसङ्गश्चेति क्रमेण द्वादशानामध्यायानामर्थः ।

तथा संकर्षणकाण्डमप्यध्यायचतुष्टयात्मकं जैमिनिप्रणीतम् । तच्च देवताकाण्डसंज्ञया प्रसिद्धमप्युपासनाख्यकर्मप्रतिपादकत्वात्कर्ममीमांसान्तर्गतमेव ।

mImAmsA is two-fold as karmamImAmsA and shArIraKamImAmsA. The karmamImAmsA consisting of twelve chapters beginning with "athAto dharmajijnAsA" and ending with "anvAhArye ca darshanAt" was composed by bhagavAn Jaimini. The topics dealt with in the twelve chapters are, in order, the following:-- dharmapramANam, dharmabhedAbhedau, sheShasheShibhAvaH, kratvarthapurushArthabhedena prayuktivisheShaH, shrutyarthapaThanAdibhiH kramabhedaH, adhikAravisheShaH, sAmAnyAtideshaH, visheShAtideshaH, UhaH, bAdhaH, tantram and prasanga.

[Note—These 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 चतुरध्यायी शारीरकमीमांसा 'अथातो ब्रह्मजिज्ञासा' इत्यादिः, 'अनावृत्तिः शब्दात्' इत्यन्ता जीवब्रह्मैकत्वसाक्षात्कारहेतुः श्रवणाख्यविचारप्रतिपादकान्न्याया-

नुपदर्शयन्ती भगवता बादरायणेन कृता । तत्र सर्वेषामपि वेदान्तवाक्यानां साक्षात्परम्पराया वा प्रत्यगभिन्नाद्वितीये ब्रह्मणि तात्पर्यमिति समन्वयः प्रथमाध्यायेन प्रदर्शितः । तत्र च प्रथमे पादे स्पष्टब्रह्मलिङ्गयुक्तानि वाक्यानि विचारितानि । द्वितीये त्वस्पष्टलिङ्गान्युपास्यब्रह्मविषयाणि । तृतीये पादे अस्पष्टब्रह्मलिङ्गानि प्रायशो ज्ञेयब्रह्मविषयाणि । एवं पादत्रयेण वाक्यविचारः समापितः। चतुर्थपादे तु प्रधानविषयत्वेन संदिह्यमानान्यव्यक्ताजादिपदानि चिन्तितानि ।

shArIraKamImAmsA, 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.

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 एवं वेदान्तानामद्वये ब्रह्मणि सिद्धे समन्वये, तत्र संभावितं स्मृतितर्कादिविरोधमाशङ्क्य तत्परिहारः क्रियत इत्यविरोधो द्वितीयाध्यायेन दर्शितः। तत्रायपादे साङ्ख्ययोगकाणादादिस्मृतिभिः सांख्यादिप्रयुक्तैस्तर्कैश्च विरोधो वेदान्तसमन्वयस्य परिहृतः। द्वितीये पादे सांख्यादिमतानां दुष्टत्वं प्रतिपादितम्, स्वपक्षस्थापनपरपक्षनिराकरणरूपपर्वद्वयात्मकत्वाद्विचारस्य । तृतीये पादे महाभूत-

सृष्ट्यादिश्रुतीनां परस्परविरोधः पूर्वभागेण परिहृतः । उत्तरभागेण तु जीवविषयाणाम् ।
चतुर्थपादे इन्द्रियविषयश्रुतीनां विरोधः परिहृतः ।

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.

तृतीयेऽध्याये साधननिरूपणम् । तत्र प्रथमे पादे जीवस्य परलोक-
गमनागमननिरूपणेन वैराग्यं निरूपितम् । द्वितीयपादे पूर्वभागेण त्वंपदार्थः शोधितः
। उत्तरभागेण तत्पदार्थः । तृतीये पादे निर्गुणे ब्रह्मणि नानाशाखापठित-
पुनरुक्तपदोपसंहारः कृतः । प्रसङ्गाच्च सगुणनिर्गुणविद्यासु शाखान्तरीय-
गुणोपसंहारानुपसंहारौ निरूपितौ । चतुर्थे पादे निर्गुणब्रह्मविद्याया बहिरङ्ग-
साधनान्याश्रमयज्ञादीन्यन्तरङ्गसाधनानिशमदमादीनि श्रवणनिदिध्यासनादीनि च
निरूपितानि ।

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 nirguNabrahman 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.

चतुर्थेऽध्याये सगुणनिर्गुणविद्ययोः फलविशेषनिर्णयः कृतः । तत्र प्रथमे पादे श्रवणाद्यावृत्त्या निर्गुणं ब्रह्म साक्षात्कृत्य जीवतः पापपुण्यालेपलक्षणा जीवन्मुक्तिरभिहिता । द्वितीये पादे म्रियमाणस्योत्क्रान्तिप्रकारश्चिन्तितः । तृतीये पादे सगुणब्रह्मविदो मृतस्योत्तरमार्गोऽभिहितः । चतुर्थे पादे पूर्वभागेण निर्गुणब्रह्मविदो विदेहकैवल्यप्राप्तिरुक्ता । उत्तरभागेण सगुणब्रह्मविदो ब्रह्मलोकस्थितिरुक्तेति । इदमेव सर्वशास्त्राणां मूर्धन्यम् । शास्त्रान्तरं सर्वमस्यैव शेषभूतमितीदमेव मुमुक्षुभिरादरणीयं श्रीशंकरभगवत्पादोदितप्रकारेणेति रहस्यम् ।

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 nirguNabrahman 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 saguNabrahman after death is described. In the earlier part of the fourth pAda the attainment of videhakaivalya by the knower of nirguNabrahman is described. In the later part the stay in brahmaloka of the meditator on saguNabrahman 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 मनुयाज्ञवल्क्यविष्णुयमाङ्गिरोवसिष्ठदक्षसंवर्तशातातपपराशर-
गौतमशङ्खलिखितहारीतापस्तम्बोशनोव्यासकात्यायनबृहस्पतिदेवलनारदपैठीनसिप्रभृति
भिः कृतानि वर्णाश्रमधर्मविशेषाणां विभागेन प्रतिपादकानि । एवं व्यासकृतं
महाभारतं वाल्मीकिकृतं रामायणं च धर्मशास्त्र एवान्तर्भूतं स्वयमितिहासत्वेन

प्रसिद्धम् । सांख्यादीनां धर्मशास्त्रान्तर्भावेऽपीह स्वशब्देनैव निर्देशात्पृथगेव संगतिर्वाच्या ।

dharmashAstras, composed by manu, yAjnavalkya, viShNu, yama, angira, vasiShTha, dakSha, samvarta, shAtAtapa, parAshara, gautama, shankha, likhita, hArIta, Apastamba, ushana, vyAsa, kAtyAyana, bRihaspati, devala, nArada, paiThInasi 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 sAnkhyā, etc., are included in dharmashAstra, they are to be dealt with separately because they are referred to by their own names.

अथ वेदचतुष्टयस्य क्रमेण चत्वार उपवेदाः । तत्रायुर्वेदस्याष्टौ स्थानानि भवन्ति सूत्रं शारीरमैन्द्रियं चिकित्सा निदानं विमानं विकल्पः सिद्धिश्चेति । ब्रह्मप्रजापत्यश्चिधन्वन्तरीन्द्रभरद्वाजात्रेयाग्निवेश्यादिभिरुपदिष्टश्चरकेण संक्षिप्तः । तत्रैव सुश्रुतेन पञ्चस्थानात्मकं प्रस्थानान्तरं कृतम् । एवं वाग्भटादिनाऽपि बहुधेति न शास्त्रभेदः । कामशास्त्रमप्यायुर्वेदान्तर्गतमेव । तत्रैव सुश्रुतेन वाजीकरणाख्य-कामशास्त्राभिधानात् । तत्र वात्स्यायनेन पञ्चाध्याय्यात्मकं कामशास्त्रं प्रणीतम् । तस्य च विषयवैराग्यमेव प्रयोजनम् । शास्त्रोद्दीपितमार्गेणापि विषयभोगे दुःखमात्रपर्यवसानात् । चिकित्साशास्त्रस्य रोगतत्साधनरोगनिवृत्तितत्साधनज्ञानं प्रयोजनम् ।

Corresponding to the four Vedas there are four upavedas. Ayurveda has eight parts entitled sUtram, shArIram, 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 vAgbhaTa 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 vAjlkaraNa 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 पादचतुष्टयात्मको विश्वामित्रप्रणीतः । तत्र प्रथमो दीक्षापादः; द्वितीयः संग्रहपादः । तृतीयः सिद्धिपादः । चतुर्थः प्रयोगपादः । तत्र प्रथमे पादे धनुर्लक्षणमधिकारिनिरूपणं च कृतम् । अत्र धनुःशब्दश्चापे रूढोऽपि धनुर्विधायुधेषु प्रवर्तते । तच्चतुर्विधम्- मुक्तममुक्तं मुक्तामुक्तं यन्त्रमुक्तं । मुक्तं चक्रादि । अमुक्तं खड्गादि । मुक्तामुक्तं शल्यावान्तरभेदादि । यन्त्रमुक्तं शरादि । तत्र मुक्तमस्त्रमुच्यते । अमुक्तं शस्त्रमित्युच्यते । तदपि ब्राह्मवैष्णवपाशुपत-प्राजापत्याग्नेयादिभेदादनेकविधम् । एवं साधिदैवतेषु समन्त्रकेषु चतुर्विधायुधेषु येषामधिकारः क्षत्रियकुमाराणां तदनुयायिनां च ते सर्वे चतुर्विधाः पदाति-रथगजतुरगारूढा इति ।

दीक्षाभिषेकशकुनमङ्गलकरणादिकं च सर्वमपि प्रथमे पादे निरूपितम् । सर्वेषां शस्त्रविशेषाणामाचार्यस्य च लक्षणपूर्वकं संग्रहणप्रकारो दर्शितो द्वितीयपादे । गुरुसंप्रदायसिद्धानां शस्त्रविशेषाणां पुनः पुनरभ्यासो मन्त्रदेवतासिद्धि-करणमपिनिरूपितं तृतीयपादे । एवं देवतार्चनाम्यासादिभिः सिद्धानामस्त्रविशेषाणां प्रयोगश्चतुर्थपादे निरूपितः । क्षत्रियाणां स्वधर्मचरणं युद्धं दुष्टस्य दण्डश्चोरादिभ्यः प्रजापालनं च धनुर्वेदस्य प्रयोजनम् । एवं च ब्रह्मप्रजापत्यादिक्रमेण विश्वामित्रप्रणीतं धनुर्वेदशास्त्रम् ।

dhanurveda, with four parts, is the work of vishvAmitra. The first part is dlkShapAda, 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, prAjApatya, 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 brahmaprajApati and others.

एवं गन्धर्ववेदशास्त्रं भगवता भरतेन प्रणीतम् । गीतवाद्यनृतभेदेन बहुविधोऽर्थः ।
देवताराधननिर्विकल्पकसमाध्यादिसिद्धिश्च 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
चतुःषष्टिकलाशास्त्रं चेति नानामुनिभिः प्रणीतं तत्सर्वम् । अस्य च सर्वस्य
लौकिकवत्प्रयोजनभेदो द्रष्टव्यः ।

एवमष्टादशविद्यास्त्रयीशब्देनोक्ताः । अन्यथा न्यूनताप्रसङ्गात् ।

arthashAstra is of many kinds-- law, the science of the horse, architecture, cooking, and the 64 kalA's. They were all expounded by various sages. These are all for worldly purposes.

Thus the eighteen vidyAs are covered by the term 'trayl'. Otherwise there would be deficiency in the number.

तथा सांख्यशास्त्रं भगवता कपिलेन प्रणीतम् । 'अथ त्रिविधदुःखा-
त्यन्तनिवृत्तिरत्यन्तपुरुषार्थः' इत्यादि षडध्याय्यात्मकम् । तत्र प्रथमेऽध्याये विषया
निरूपिताः । द्वितीयेऽध्याये प्रधानकार्याणि । तृतीयेऽध्याये विष्येभ्यो वैराग्यम् ।
चतुर्थेऽध्याये विरक्तानां पिङ्गलाकुरवादीनामाख्यायिकाः । पञ्चमेऽध्याये परपक्ष-
निर्णयः । षष्ठेऽध्याये संक्षेपः । प्रकृतिपुरुषविवेकज्ञानं सांख्यशास्त्रस्य प्रयोजनम् ।

The sAnkhyA shAstra expounded by bhagavAn 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 pradhAna; 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 sAnkhyA shAstra is the discrimination between prakRiti and puruSha.

तथा योगशास्त्रं भगवता पतञ्जलिना प्रणीतम् । अथ योगानुशासनमित्यादि
पादचतुष्टयात्मकम् । तत्र प्रथमपादे चित्तवृत्तिनिरोधात्मकः समाधिरभ्यास-वैराग्यरूपं
च तत्साधनं निरूपितम् । द्वितीये पादे विक्षिप्तचित्तस्यापि समाधिसिद्ध्यर्थं
चित्तवृत्तिनिरोधात्मकः यमनियमासनप्राणायामप्रत्याहार-
धारणाध्यानसमाधयोऽष्टावङ्गानि निरूपितानि । तृतीये पादे योगिविभूतयः । चतुर्थे
पादे कैवल्यमिति । तस्य च विजातीयप्रत्ययनिरोधद्वारेण निदिध्यासनसिद्धिः
प्रयोजनम् ।

The yoga shAstra consisting of four pAdas and commencing with "atha yogAnushAsanam" was expounded by bhagavAn patanjali. In the first chapter samAdhi 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 are

explained. In the second pAda, for the attainment of samAdhi even by a distracted mind the eight limbs, yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNA, 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.

तथा पशुपतिमतं पाशुपतं शास्त्रं पशुपतिना पशुपाशविमोक्षणाय 'अथातः पाशुपतं योगविधिं व्याख्यास्याम' इत्यादि पञ्चाध्यायं विरचितम्। तत्राध्यायपञ्चकेनापि कार्यरूपो जीवः पशुः कारणं पतिरीश्वरः ; योगः पशुपतौ चित्तसमाधानम्, विधिर्भस्मना त्रिषवणस्नानादिर्निरूपितः; दुःखान्तसंज्ञो मोक्षश्च प्रयोजनम् । एत एव कार्यकारणयोगविधिदुःखान्ता इत्याख्यायन्ते ।

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 (duHkhAntaH). This is what is known as “kAryakAraNayogavidhiduHkhAntA”.

एवं वैष्णवं नारदादिभिः कृतं पञ्चरात्रम् । तत्र वासुदेवसंकर्षणप्रद्युम्नानिरुद्धाश्वत्वारः पदार्था निरूपिताः । भगवान्वासुदेवः सर्वकारणं परमेश्वरः । तस्मादुत्पद्यते संकर्षणाख्यो जीवः । तस्मान्मनः प्रद्युम्नस्तस्मादनिरुद्धोऽहंकारः । सर्वे चैते भगवतो वासुदेवस्यैवांशभूताः तदभिन्ना एवेति भगवतो वासुदेवस्य मनोवाक्कायवृत्तिभिराराधनं कृत्वा कृतकृत्यो भवतीत्यादि च निरूपितम् ।

pancarAtram, the vaiShNava shAstram, was composed by nArada and others. In it four entities, vAsudeva, sankarShaNa, pradyumna and aniruddha are mentioned. bhagavAn 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 दर्शितः प्रस्थानभेदः । सर्वेषां च संक्षेपेण त्रिविध एव प्रस्थानभेदः । तत्रारम्भवादः एकः । परिणामवादो द्वितीयः । विवर्तवादस्तृतीयः । पार्थिवाप्यतैजसवायवीयाश्चतुर्विधाः परमाणवो द्रव्यणुकादिक्रमेण ब्रह्माण्डपर्यन्तं जगदारभन्ते । असदेव कार्यं कारकव्यपारादुत्पद्यत इति प्रथमस्तार्किकाणां मीमांसकानां च । सत्त्वरजस्तमोगुणात्मकं प्रधानमेव महदहंकारादिक्रमेण जगदाकारेण परिणमते, पूर्वमपि सूक्ष्मरूपेण सदेव कार्यं कारणव्यापारेणाभिव्यज्यत इति द्वितीयः पक्षः सांख्ययोगपातञ्जलपाशुपतानाम् । ब्रह्मणः परिणामो जगदिति वैष्णवानां । स्वप्रकाशपरमानन्दाद्वितीयं ब्रह्म स्वमायावशान्मिथ्यैव जगदाकारेण कल्पत इति तृतीयः पक्षो ब्रह्मवादिनाम् । सर्वेषां प्रस्थानकर्तृणां मुनीनां विवर्तवादपर्यवसानेनाद्वितीये परमेश्वर एव प्रतिपाद्ये तात्पर्यम् । न हि ते मुनयो भ्रान्ताः, सर्वज्ञत्वात्तेषाम् । किं तु बहिर्विषयप्रवणानामापाततः पुरुषार्थं प्रवेशो न संभवतीति नास्तिक्यवारणाय तैः प्रकारभेदाः प्रदर्शिताः । तत्र तेषां तात्पर्यमबुद्ध्वा वेदविरुद्धेऽप्यर्थे तात्पर्यमुत्प्रेक्ष्यमाणास्तन्मतमेवोपादेयत्वेन गृह्णन्तो जना नानापथजुषो भवन्तीति सर्वमनवद्यम् ॥

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.
