

SOME NOTES ON THE SARVADARŚANASAMGRAHA

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The Sarvadarśana-saṃgraha by Mādhava has been regarded for many years as a good and authoritative introductory work to the different systems of Indian philosophy, although it comprizes many difficult and abstruse passages. It consists of sixteen chapters, which deal with different philosophical systems respectively, culminating with the Advaita philosophy in the last sixteenth chapter. All the chapters of the work except the last (i. e. I—XVth chapters) were first translated into English by COWELL and GOUGH. (Mādhava Ācārya: The Sarvadarśanasamgraha or Review of the Different Systems of Hindu Philosophy. Translated by E. B. COWELL and A. E. GOUGH. London: Kegan Paul, Trench, Trübner and Co., Ltd., 1894. 2nd ed. 1904. Trübner's Oriental Series.) PAUL DEUSSEN translated chapters I—IX into German in his Allgemeine Geschichte der Philosophie, I, 3 (Leipzig: 1908), S. 190—344. However, both excellent translations were not completely successful in tracing the citations in this work to their sources. The learned editor of the Poona edition (edited with an original commentary in Sanskrit by VASUDEV SHASTRI ABHYANKAR, Poona, The Bhandarkar Oriental Research Institute, 1924. Government Oriental [Hindu] Series, 1) made a great deal of efforts in identifying the sources with much success, but there have been still left many citations to be identified and many difficult passages to be elucidated. Since then single chapters of the work have been studied or translated separately by individual scholars in different countries. In this connection, may I take liberty of mentioning the fact that most of the chapters were studied or translated by Japanese scholars as are mentioned in the following. This will also evidence the heart-felt admiration on the part of Japanese scholars directed to the great master of Indology in Austria whom we are going to honor and who has given so much of his erudite scholarship not only to those in the West but also to those who live in the easternmost islands of the East.

Chapter I (Cārvāka-darśana)

Translated into German, ZDMG. 14, 1860, S. 517—526. Translated into Japanese by SHŌSHIN TATSUYAMA, Shūkyō Kenkyū, New Series, (Tokyo, Nihon Shūkyō Gakukai), vol. 11, No. 3, 1934, pp. 67—86.

Chapter II (Bauddha-darśana)

Translated into French by LOUIS DE LA VALLÉE POUSSIN, *Le Muséon*, NS. 2, 1901, pp. 52—75; 171—207; NS. 3, 1902, pp. 40—54; 391—401. Translated into Japanese by UNRAI WOGIHARA (Wogihara Unrai Bunshū, Tokyo, Taisho University, 1938, pp. 31—49.) POUSSIN's footnotes are detailed and elaborate to our admiration. But due to the recent development of Buddhist studies, we have to add a few words.

- ll. 4—5. This verse is *Pramāṇavārttika* I, v. 32. Cited in the *Prakaraṇapañcikā*, p. 65 (Chowkhamba edition).
- ll. 117—120. These verses are from *Jñānaśrīmitranibandhāvalī*, I, Kṣaṇa-bhaṅgādhyāyaḥ, p. 1, 8—11 (edited by A. THAKUR, Patna, K. P. Jayaswal Research Institute, 1959).
- ll. 135—140. These verses are *Pramāṇavārttika* (= PV) I, 154; 155; 156ab; 153cd; 154ab (ed. by RĀHULA SĀṆKṚTYĀYANA, p. 13). Cf. H. N. RANDLE: *Fragments from Diṇnāga* (London, The Royal Asiatic Society, 1926), p.p.56—60. This argumentation refuting the concept of the universal maintained by the Vaiśeṣika philosophy exactly corresponds to the refutation by Parmenides of the theory of ideas held by Plato. Cf. his dialogue: *Parmenides*. HAJIME NAKAMURA, *Indogaku Bukkyōgaku Kenkyū*, VII, No. 2, pp. 300—313. H. NAKAMURA in SHOSON MIYAMOTO, (ed.): *Bukkyō no Konpon Shinri*, p. 326ff.
- ll. 165—166. This verse is found in the *Laṅkāvatāra-sūtra* (ed. by B. NANJIO), p. 116, 9—10; p. 287.
- ll. 167—168. Cited in the *Prakaraṇapañcikā* (ed. Chowkhamba edition), p. 62.
- ll. 192—193. This verse is *Viṃśatikā*, v. 12 by Vasubandhu. Taisho Tripiṭaka, vol. 31, p. 64 a; p. 67 b; p. 72 a; p. 75 c.
- ll. 196—197. This verse is PV III, 327.
- ll. 204—205. Cited in *Tattvavaiśārādī*, IV, 14.
- ll. 206—207. This verse is PV III, 354 (p. 82). Cited in *Prakaraṇapañcikā*, p. 141 and *Tattvavaiśārādī*, IV, 23.
- ll. 213—216. These lines are from PV III, 330 cd; 331; 332 ab.
- ll. 230—231. This verse is PV III, 212.
- ll. 245—246. This verse is PV III, 247 (p. 73).
- ll. 249—250. This verse is PV III, 305 ab; 306 ab.
- ll. 349—350. These lines are from PV III, 305 and 306 (p. 78).
- ll. 334—335. Cf. PV III, 123 (p. 63).

Chapter III (Ārhata-darśana)

Quotations in this chapter were traced to the original sources by HAJIME NAKAMURA in Kuiper Commemoration Volume, 1967, (in English). I hope the readers will refer to it.

Chapter IV (Rāmānuja-darśana)

Translated into Japanese by TESSAN IBARA, Bukkyō Kenkyū, vol. 4, No. 4, Sept. 1940, pp. 67—102.

Chapter V (Pūrṇaprajña-darśana)

Translated into Japanese by HAJIME NAKAMURA, Sankō Bunka Kenkyūjo Nenpō (Annual of the Sankō Research Institute for the studies of Buddhism, Tokyo), No. 1, 1966, pp. 91—116. In the following I shall give a few remarks:

1. 1. *jīvāṇutva*. Cf. H. v. GLASENAPP: *Madhva's Philosophie des Vishnu-Glaubens*, S. 54.
1. 3. *parasparaviruddhabhedādīpakṣatraya*. Cf. SDS. IV, 1. 191.
- II. 9—10. Cf. *Tattvasamkhyāna 1: svatantram asvatantram ca dvividhaṃ tattvam iṣyate | svatanthro bhagavān viṣṇur bhāvābhāvan dvividhetarat ||*
1. 25. *vastusvarūpabhedavādin*. Madhva admits three kinds of non-entity, i. e. *prāg-abhāva*, *pradhvaṃsa-abhāva* and *atyantābhāva*, but does not admit *anyonya-abhāva*, which is essential to *bhāva* (ens). Cf. *Festschrift Kuhn*, S. 328: *anyonyābhāvo hi bheda eva, sa ca svarūpam eva*. *Ṭīkā* ad *Tattvasamkhyāna*, 2.
1. 53. *bhedabhedinau bhinnāv iti vyavahārādarśanāt*. Cf. *Madhyama-kāśāstra*, XIV, 5 and 6. S. SCHAYER: *Ausgewählte Kapitel aus der Prasannapadā*, Anm. 35.
1. 104. *satyam enam* ... *Ṛg-Veda*, IV, 17, 5.
1. 105. *satyaḥ so* ... *Ṛg-Veda*, VIII, 3, 4.
1. 106. *sātya ātmā* ... This line is cited in *Mādhvabhāṣya* ad BS. I, 2, 12 as from *Paṇḍī-śruti*.
- II. 117—118. This verse of the *Māṇḍūkya-Kārikā*s was interpreted by Madhav in various ways. (GLASENAPP: *op. cit.* S. 25.)
- II. 123—124. This verse is cited in *Mādhvabhāṣya* ad I, 4, 25. It was cited from a *smṛti* according to the subcommentary *Tattvaparakāśikā*.
1. 126. The letter *a* represents Hari. In *Vajrayāna Buddhism* we find a similar idea that the letter *a* represents the ultimate one.
- II. 136—142. These lines are found in *Brahmasūtra-anuvyākhyāna*. Cf. GLASENAPP: *op. cit.* S. 15, Anm.
- II. 245—251. Cited in *Mādhvabhāṣya* ad I, 1, 1.

1. 257. *āvṛti* = *ajñāna* (Tattvaparakāśikā I, 1, 2).
 1. 258. *ekarāj* = *svatantra* (Tattvaparakāśikā I, 1, 2).
 II. 264—267. These lines are cited in Mādhvabhāṣya I, 1, 3.
 1. 266. *pramāṇāntara* = *pratyakṣa* (according to Tattvaparakāśikā).
 II. 269—272. These lines are cited in Mādhvabhāṣya ad I, 1, 3. Similar verses are cited in GLASENAPP's Madhva's Philosophie, S. 7, Anm. 7.
 II. 282—283. Cf. remarks on SDS. XVI, 1. 162.
 II. 290. These three incarnations (*avatāra*) are mentioned at the benedictory verses of the Kāṭha-Up. by Madhva.
 II. 293—295. Similar lines are cited at the end of the BS. Bhāṣya by Madhva.
 1. 300. Cf. *ataḥ sarvottamo viṣṇur iti siddham*. (Madhva's Bhāṣya ad Kāṭha-Up. II, 3).

Chapter VI (Nakulīśa-Pāśupata-darśana)

Translated by SYLVAIN LÉVI into French, Deux chapitres de Sarvadarśana-saṃgraha, Bibliothèque de l'Ecole des Hautes Etudes, Sciences Religieuses, I, Paris, 1889, pp. 281ff. This appears again in Mémorial Lévi, pp. 169—177. Translated into English by MINORU HARA, Indo-Iranian Journal, vol. II, No. 1, 1958, pp. 8—32.

Chapter VII (Śaiva-darśana)

Translated by S. LÉVI into French, op. cit.

Chapter XI (Akṣapāda-darśana)

Translated into Japanese by TŌRU YASUMOTO in Yūki Kyōju Kinen Bukkyō Shisō-shi Ronshū (Essays on the History of Buddhist Thought. Presented to Professor REIMON YŪKI on his Retirement from the Institute of Oriental Culture, the University of Tokyo), Tokyo, Daizō Shuppansha, 1964, pp. 281—306.

Chapter XIII (Pāṇini-darśana)

The latter half of this chapter was translated into Japanese by HAJIME NAKAMURA in his Kotobano Keijijōgaku (The metaphysics of language), Tokyo, Iwanami Shoten, 1956, pp. 390—404. In the following I shall mention sources of some citations.

- II. 6—14. Mahābhāṣya (NSS edition, vol. I) p. 10.
 II. 48—49. Ibid. (p. 45).
 II. 66ff. Ibid. (p. 50).
 II. 84—85. Ibid. (p. 21).
 1. 92. Ibid. (p. 67).

- ll. 93—94. Ibid. (p. 65).
 ll. 99—100. Rg-Veda IV, 58, 3. Cited in Mahābhāṣya, p. 37.
 ll. 102ff. Mahābhāṣya, vol. I, p. 37.
 ll. 115—116. Vākyapadīya (BenSS edition), I, 1. Cf. Mahābhārata XII, 233, 24 (Quoted by Śaṅkara in his Bhāṣya ad I, 3, 28).
 ll. 119—120. Vākyap. III, 1 (Jāṭisamuddeśa), 1.
 ll. 140—146. Mahābhāṣya, vol. I, pp. 12; 16.
 ll. 156—157. Śloka-vārttika, Sphoṭavāda, verse 91 (Chowkhamba ed. p. 533).
 ll. 165—166. Ibid., verse 69 (p. 527).
 ll. 167—168. Cf. SDS. XVI, 11. 568—569.
 ll. 189—190. Cf. Śaṅkara ad I, 3, 28. (ĀnSS. vol. I, p. 301, 11.1ff. as *pūrva-pakṣa*).
 ll. 206—207. This verse is quoted in Helārāja's commentary on Vākyap. p. 117.
 ll. 209—210. Vākyap. III, 1 (Jāṭisamuddeśa), 33.
 ll. 212—213. Ibid. III, 1, 34.
 l. 221. Ibid. III, 8, 21. (p. 318).
 ll. 230—231. Vākyap. III. 2 (Dravyasamuddeśa), 2.
 ll. 233—234. Ibid. III, 2, 3.
 ll. 252—253. Ibid. III, 3 (Saṃbandhasamuddeśa), 85.
 ll. 255—256. Ibid. III, 3, 70.
 ll. 258—259. Ibid. III, 2, 15.
 ll. 262—263. Ibid. III, 2, 16.
 l. 274. Maitri-Up. VI, 22.

Chapter XIV (Sāṃkhya-darśana)

Translated into Japanese by TAIZEN MURAKAMI and KŌKO KIMURA, Bukkyō Kenkyū, vol. 8, No. 1, July, 1944, pp. 64—73. Critical comments on this chapter by JUNKICHI IMANISHI, Kodaigaku, vol. XII, Nos. 2—3, 1965, pp. 91—108.

Chapter XVI (Śaṅkara-darśana)

This last chapter has not yet been translated by anybody into Western languages. It has not yet been determined unanimously by scholars whether this chapter was actually written by Mādhava himself. At the end of the XVth chapter (on Pātañjala-darśana) some manuscripts have the sentence as follows: *itaḥ paraṃ sarvadarśana-śiromaṇibhūtaṃ śaṅkara-darśanam anyatra likhitam ity atropekṣitam*. (ĀnSS, p. 142, n.) Concerning *anyatra* in this sentence, COWELL says, "This probably refers to the Pañcadaśī. A Calcutta pandit told me that it referred to the Prameya-vivaraṇa-samgraha." (p. 273, n.)

As the XVIth chapter is closely and consistently linked up with the preceding chapters and the idioms and the style of this chapter are similar to those in the preceding chapters, there is a possibility of assuming that this chapter was written by Mādhava afterwards as the additional and concluding one and on that occasion the above-cited sentence was eliminated to make the whole work consistent.

Some critical comments on the XVIth chapter:

1. 1. Cf. SDS. IV, 1. 1.
1. 5. *svarūpāsiddha*. Cf. Tarkasaṃgraha, 46; Tarkabhāṣā, p. 34 (ed. by KULKARNI and published by the Oriental Book Agency, Poona), p. 34; Vidvanmanorañjanī (ed. by G. JACOB), p. 96.
- II. 5—6. A similar sentence is found in Bhāmatī, II, 2, 1. (Ed. with Vedāntakalpataru and Parimala, NSP. 1938, p. 491).
1. 6. *adhyakṣam*. Cf. SDS. III, 1. 95.
1. 21. *ajā*. Cf. BS. I, 4, 8.
1. 22. This śruti is cited by Śaṅkara ad BS. I, 4, 10.
1. 27. *vatsavivṛddhyartham*. Sāṃkhyakārikā, 57; SDS. XIV, 1. 117ff.
1. 32ff. The same argumentation is found under BS. II, 2, 6.
1. 33. *anādheyātīśayatā*. Used by Śaṅkara ad BS. II, 2, 6 (ĀnSS. vol. I, p. 70, 8). "That it (Brahman) is incapable of receiving any accretion" (THIBAUT); "eine keiner Steigerung fähige Überschwenglichkeit" (DEUSSEN).
1. 37. *dhātu = vastu*. Cf. Śaṅkara ad Gauḍapādiya-kārikā, IV, 81.
1. 80. Cf. *pāpapunyālepalakṣaṇā* (Prasthānabheda).
1. 85. *pañcāvayava*. Cf. SDS. XII, 1. 19ff.
1. 91. *sarvajanīna*. Cf. SDS. XIII, 1. 129.
- idamāspada*. Cf. SDS. p. 403, ABHYANKAR's commentary, 1. 5.
1. 99. *na tad bhadram*. Also found in SDS. I, 1. 105; XII, 1. 156; XVI, 1. 99.
1. 100. *bhūmikādhānavad*. Cf. Sāṃkhyakārikā, 59.
1. 103. *pratisaṃdhāna = pratyabhijñā* (Śaṅkara ad BS. II, 2, 31, according to Govindānanda and Ānandajñāna). Cf. PW. s. v.
1. 111. Cf. SDS. XVI, 1. 90.
1. 112. *aham* in the citation should be changed to *ayam*.
1. 119. *sātīśayatayā ca sadṛkṣatayā ca*. Cf. SDS. XI, 1. 133; 1. 147 (pp. 249; 251).
1. 122. *saṃbheda*. Cf. SDS. XVI, 1. 106.
1. 127. *kāśakuśāvalambana-kalpa*. SDS. III, 1. 22; XIII, 1. 169; XVI, 1. 866. G. A. JACOB: Maxims: I, p. 13; addenda, p. 47. Naiṣkar-myasiddhi, I, 76; Tantravārttika, I, 3, 18 (p. 213); Ānandajñāna as BS. III, 3, 26 (citing Amarakośa, II, 4, 166).

1. 134. *grāva-plavana*. Cf. SDS. XI, 1. 143. COWELL's translation, p. 170, n.
 Mahābhārata, II, 66, 11 ab: *majjanty alābūni śilāni plavante muhyanti nāvo 'mbhasi śaśvad eva*.
 Mīmāṃsāsūtrabhāṣya (ad I, 1, 5. p. 41, 5—6, ĀnSS.): *ambuni majjanty alābūni grāvāṇaḥ plavanta iti yathā*.
 They are illustrations of absurdity (contrary to SDS. III, ll. 352ff.).
1. 136. *ācārya* in this context means Kumārila. Cf. SDS. XII, 1. 22.
1. 137. *yajamānaḥ prastara iti*. Tait. Br. III, 3, 9, 2 and 3; Ait. Br. I, 3, 7.
1. 162. The verse: *upakramopa...* is mentioned as a citation from the Bṛhatsaṃhitā in Mādhvabhāṣya ad BS. I, 1. 4 and SDS. V, 282ff. The verse is cited unidentified in the Vivaraṇaprameya-samgraha, p. 229; Brahmasūtradīpikā of Śaṅkarānanda, p. 20; Vedāntasāra (ed. in BÖHTLINGK's Chrestomathie, 199f.). Cf. Prasthānabheda.
1. 164f. The *śruti* cited here is from Chānd. Up. VI, 2, 1f.
1. 167. *māna* = *pramāṇa*. Cf. SDS. XI, 1. 14; Comm. ad Haribhadra's Śaddarśana-samuccaya, 57; Vedāntasāra 202.
1. 174. Cf. Bhāmatī, I, 1, 1 (op. cit. p. 11).
1. 176. *ullekha*. Cf. SDS. XV, 1. 247. 'idea' (COWELL).
1. 187. *udayam āśādayet*. Cf. SDS. XVI, 1. 365.
mama śarīram iti ... Cf. SDS. I, 1. 54 (p. 6).
1. 189. Cf. JACOB: Maxims, I, p. 37; III, p. 145.
1. 191. *dehātmapratyayo* ... This verse is by Sundarapāṇḍya, a pre-Śaṅkara Vedāntin, quoted in Śaṅkara's Brahmasūtrabhāṣya I, 1, 4. Cf. S. KUPPUSWAMI SASTRI, Problems of identity in the cultural history of ancient India, Journal of Oriental Research Madras, 1927, pp. 5—15; HAJIME NAKAMURA: Vedānta Tetsugaku no Hatten, pp. 231—238. (Tokyo: Iwanami Shoten, 1955).
1. 198. *avagāhamāna*. Cf. *avagāhyamāna*, SDS. XIII, 1. 238; "be apprehended" (COWELL).
avagāhate, SDS. V, 1. 16.
1. 203. Mādhava's abridged statement is slightly misleading. This is based on the Bhāmatī (op. cit. p. 14).
1. 211. *aḥamahamikā*. "The consciousness of 'I'". Cf. SDS. III, 1. 51.
1. 233. *aphalatvād*. Cf. SDS. XVI, 1. 138.
1. 241ff. Cf. Śaṅkara ad BS. I, 1, 1. Vedāntasāra, 148ff.
1. 247. *saṃgirante*. Cf. SDS. XIV, 1. 54.
1. 259. *yato vāco nivartante*, Tait. Up. II. 4, 1.
1. 262. *upapādāna*. Cf. SDS. XVI, 1. 85.

1. 271. *manoratha*. This term derived from *mano'rtha* (Herzenssache) as was pointed out by H. JACOBI. (Cf. WACKERNAGEL's Altindische Grammatik, I, § 52). But in ancient Indian literature the word was often used with the connotation of 'Herzenswagen' or 'Gemütswagen'. (UNRAI WOGIHARA: Lexikalisches aus der Bodhisattvabhūmi, S. 36).
11. 286—287. This verse is Ślokavārttika, śabdapariśeṣa, 4 (p. 406), and is cited in Bhāmatī ad I, 1, 4 (op. cit. p. 109).
1. 293. *pratividhīyate*. Cf. SDS. III, 1. 96.
1. 322. *pradeśa*. "parts". Śaṅkara ad BS. II, 2, 12. Yaśomitra's Abhidharmakośavyākhyā, p. 25, l. 27 (ed. by U. WOGIHARA). The Nyāyanirṇaya takes the word for *avayāva*.
1. 325. *anirvacanīya*. Cf. JACOB, The Vedāntasāra, Notes, p. 146. Vedāntasāra 6.
1. 340. The simile of *śuktikā*. Cf. Śaṅkara's BS. Bhāṣya I, 1, 1 (vol. I, p. 10, 2); I, 1, 4 (ibid. p. 84, l. 10).
1. 342. Cf. Vākyasudhā 1.
1. 347. Cf. *nacāyam asti niyamah purovashita eva viṣaye viṣayāntaram adhyastavyam iti*. (Śaṅkara ad BS. I, 1, 1., p. 11, 1.)
1. 351. *aśliṣṭam*. Used by Śaṅkara (ad BS. I, 3, 8. vol. I, p. 248, 1). "widersinnig" (DEUSSEN), "a strange proceeding" (THIBAUT). Cf. *na śliṣyate*, SDS. XI, 1. 136.
1. 352. Cf. *yasyām samvidi*, SDS. XVI, 1. 355.
1. 354. Nyāyavithī. This is a corrupted form of Nayavithī, which is the title of the 4th prakaraṇa (Chowkhamba SS.) or the 3rd prakaraṇa (Banaras Hindu University edition, 1961) of the Prakaraṇapañcikā. The citation here is fairly different from the original.
1. 365. *udayam āśādayet*. Cf. SDS. XVI, 1. 187.
1. 454. *kalpanālāghava*. Cf. ... *iti kalpanālāghavam* (Śaṅkara ad BS. I, 3, 28. vol. I, p. 302), "simpler to assume" (THIBAUT). A kind of *tarka* (SDS. XI, 1. 42). The Tarkabhāṣā (Bombay SS. p. 160) interprets it as *samarthālpakalpanā*.
1. 463. *bhāvavatyirekeṇābhāvasya durgrahaṇatvāt*. Cf. SDS. IV, 1. 57.
1. 464. *māhābhānika-pakṣa*. Is it not a corruption of *māhāyānika-pakṣa*? Here the opponent refers it to a teaching somewhat similar to the Buddhist Mahāyāna theory refuted by Śabarasvāmin (ad I, 1, 5). Cf. HAKUJU UI: Indo Tetsugaku Kenkyū, vol. I, p. 156 ff.
1. 468. *amṛtakalā*. This is the title of the 6th (Chowkhamba SS. edition) or the 5th (Banaras Hindu University edition) prakaraṇa of the Prakaraṇapañcikā.

1. 476. *Pramāṇapārāyaṇa*. This is the title of the 5th (Chowkhamba SS. edition) or 6th (Banaras Hindu University edition) prakaraṇa of the Prakaraṇa-pāñcikā.
1. 478. *vārta*. "improper, not right" (contrary to the meaning mentioned in dictionaries). Cf. SDS. IX, ll. 70; 71; XV, ll. 152; 258. ABHYAN-KAR interprets it as *phalgu*, *tuccha*.
1. 496. *na...*, *yena...* *emahi*. Cf. Śaṅkara ad BS. II, 1, 12. (vol. I, p. 452, 8. This idiomatic phrase probably means that "... not ...; if so, we should ...".
1. 508. *ataḥ pariśeṣāt*. Cf. Śaṅkara ad BS. I, 3, 5.
1. 512. *gaurava*. "Being applied too widely". Cf. SDS. II, 1. 124. "Zu große Kompliziertheit" (DEUSSEN).
1. 514. *abhisamḍhi*. Cf. SDS. IV, 1. 108. This term is often used in Mahāyāna Buddhism.
1. 530. *prathamah pakṣaḥ*. Cf. SDS. XVI, 1. 510.
1. 532. Cf. *vyāptiviśiṣṭa-pakṣadharma-tā-jñānaṃ parāmarśaḥ*. (Tarka-samgraha, 40). *vyāpti* in this context: "Die Durchdringung durch den Terminus major" (DEUSSEN). SDS. I, 1. 70:
1. 531. *taṭastha*. Cf. SDS. XVI, 1. 911.
1. 534. Śābarasvāmin's phrase: p. 8, 8 (ed. Chowkhamba SS).
11. 537—538. This verse is Śloka-vārttika, Anumānapariccheda, 24 cd and 25 ab. (pp. 353—354). This verse has been cited with a great deal of change.
1. 540. *yakṣānūrūpo balir iti*. Cf. Śaṅkara's Chānd. Up. Bhāṣya, p. 339, 10 (ĀnSS.). "Offerings correspond to the deities worshipped." (?)
1. 547. *yad uktam* ... This refers to SDS. XVI, 1. 353.
1. 554. *yaccoktam* ... This refers to SDS. XVI, 1. 368.
1. 566. *tad ukam bhāṣye* ... Cf. Mahābhāṣya VI, 1, 9; Śābarabhāṣya ad VIII, 3, 14. *yaś cobhayor iti nyāyena*, Ānandajñāna ad Śaṅkara's BS. Bhāṣya II, 1, 29 (vol. I, p. 498). SDS. XIII, 1. 167.
11. 568—569. This verse is cited in the Tarkabhāṣā, p. 16 (ed. KULKARNI).
1. 570. *māmakasyānumānasya*. Cf. SDS. XVI, 1. 488.
1. 575. *yaccoktam* ... This refers to SDS. XVI, 1. 380.
1. 578. *samānayogakṣematva. tulyatva*. SDS. IV, 1. 68; XII, 1. 146. Cf. *tulyayogakṣematva*, Sāṃkhyaprabhāṣya, I, 43.
1. 528. *tadulpatti* ... *tādātmya* ... These terms were inherited from Buddhist logicians.
1. 602. *balavadbādhakopanipāta*. SDS. XII, 1. 180.
1. 614. *bhāvarūpājñāna*. Cf. SDS. XVI, 1. 693.
1. 615. *nanu* ... This refers to XVI, 1. 609.
1. 622. *pramāṇapaddhatim adhyāste*. Cf. SDS. XI, 1. 141.
1. 624. *apasiddhānta*. Cf. Nyāyasūtra V, 2, 23. SDS. XVI, 1. 643.

1. 654. *pañcapādikāyām*... This refers to p. 9, 15 (VizSS).
1. 659. *pañcapādikāvivarane*... This refers to vol. I, p. 204 (Calcutta Sanskrit Series). Cf. Śaṅkara ad BS. p. 8, 1 ff. (ĀnSS, vol. I).
1. 660. Three kinds of *sattva*. Cf. the theory of *trīsvabhāva* of the Yogācāras.
1. 666. *rūpyāder*... Cf. SDS. XVI, l. 661.
1. 671. Cf. *Pañcapādikā*, p. 31, l. 1.
11. 676—678. *dvicandra* etc. Cf. the beginning of the *Vimśatikā* by Vasubandhu, and the *Laṅkāvatārasūtra* etc.
1. 688. *smṛti*. Cf. SDS. XVI, l. 772.
1. 689. *vikṣepa*. Cf. *Vedāntasāra*, 66.
1. 692. *anuvīdhāyin*. Cf. SDS. XVI, l. 628.; II, l. 77.
1. 693. Cf. *ajñāna*, *Vidvanmanorañjanī*, p. 86 ff.
1. 695. *anupalabdihivādin* = *ṣaṣṭhapramāṇapakṣa*, *Vidvanmanorañjanī* (*Vedāntasāra*, ed. JACOB, p. 88). Cf. SDS. IV, l. 60. This refers to the school of Kumārila and the later Advaitins.
1. 705. Cf. *pratyakṣābhāvavādin* (SDS. IV, l. 61); “any one who maintains non-entity to be perceptible” (COWELL). This refers to the *Naiyāyikas* etc.
1. 733. *na tattvāntaram*. Cf. SDS. XVI, l. 467.
1. 759. *dhārāvāhikajñāna*. Cf. *Tarkabhāṣā*, p. 4, 16.
11. 772—773. This verse is mentioned by JACOB (*The Vedāntasāra*, Notes, p. 168). Cf. ABHYANKAR’s commentary on SDS. XVI, p. 448.
1. 794. *āvidyaka*. “caused by Nescience”. Cf. SDS. XVI, l. 226.
1. 801. *vācayukti*. Cf. SDS. IX, l. 10; XII, l. 157. *vācayuktyantareṇa*: “in other words” (THIBAUT); “andere Wendung der Ausdrücke” (DEUSSEN).
11. 806 ff. These lines of explanation on scriptural passages are very rational.
11. 820—821. This verse is cited in *Bhāmatī*, II, 1, 11. The assertion of the same purport was made by Śaṅkara also (ad II, 1, 11).
1. 829. *kathā*. Cf. SDS. XI, l. 48—49.
1. 831. This is a citation from *Ślokavārttika*, *Codanāsūtra*, 61, p. 64.
1. 863. *na śliṣyate*. Cf. SDS. XI, l. 136. ... *iti śliṣyate*, Śaṅkara ad BS. I, 3, 33 (vol. I, p. 322, 10).
1. 866. *kāśakuśāvalambanakalpa*. Cf. comment on l. 127.
1. 869. *natu vyasanitayā*. Cf. *sūtre hi param pravartayitum sūtrādaṁ prayojanam abhidhīyate na vyasanitayā*. (*Abhisamayālaṅkāra*-loka, ed. by U. WOGIHARA, p. 2, 14.)
1. 876. This is a citation from the *Adhyātmapaṭala* 2 (*Āpastambasmṛti*, I, 22, 2.)

1. 878. *śamudācāra*. It is likely that the Buddhist use of the word was adopted here. Cf. Sthiramati's commentary on the *Trīṃśikā* by Vasubandhu, p. 42, 22 etc.
1. 881. The simile of *veśyā* and mother is mentioned in *Sāṃkhyasūtra* IV. Cf. Śaṅkara ad *Bṛhad. Up.* II, 1, 20 (pp. 297—8, *ĀnSS*); Sureśvara's *Bṛhad. Up. Vārttika* II, 1, verses 506ff.; p. 970ff.; *Bṛhad. Up. Saṃbandhavārttika*, v. 233, p. 71. The simile of a wealthy merchant and his depraved son in the *Saddharma-puṇḍarīka-sūtra* also conveys the same purport.
1. 889. The simile of the king for this purpose is mentioned in *Bṛhad. Up. Vārttika*, 970f.
11. 901—902. This verse implies *anubandhacatuṣṭaya*, which was formalized in later philosophical works such as the *Vedāntasāra*. This form had been resorted to in Buddhist treatises such as the *Prasannapadā*, the *Abhisamayālaṅkāra*, the *Nyāyamukha*, the *Vijñaptimātratāsiddhi-ratnagati-śāstra* (Taisho, No. 1591) etc.
1. 904. *taṭastha*. Cf. *SDS*. XVI, 1. 531.
11. 910—911. A similar stanza is found in *Bṛhad. Up. Vārttika*, p. 987:
jaḡajjanisthitidhvaṃsā yasmāt sidhyanti tatparam |
brahmeti prākpratiḡñāya yathāvad upadarśitam ||
1. 909. *vivarāṇe*. Calcutta Sanskrit Series edition, p. 869.
1. 917. *pratipattividhi*. Used by Śaṅkara (ad *BS*. I, 1, 4). "Die Ver-ehrung und Vorschriften" (DEUSSEN); "injunctions" (THIBAUT).

Mādhava, the author of the *Sarvadarśana-samgraha*, is called at the beginning of his work as follows:

"Having thoroughly searched the texts of former teachers, very hard to be crossed, the fortunate Sāyana-Mādhava the lord has expounded them for the delight of the good.

Who does not find delight in a garland strung of various flowers?"

I hope this garland will be offered to the master in Vienna on the happy occasion of his jubilee.