

THE
SARVA-DARŚANA-SAMGRAHA

OR

*REVIEW OF THE DIFFERENT SYSTEMS
OF HINDU PHILOSOPHY.*

BY

MĀDHAVA ĀCHĀRYA.

TRANSLATED BY

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LONDON:
TRÜBNER & CO., LUDGATE HILL.
1882.

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the Púrva-Mímámsá arises from the aphorism, "Now therefore a desire to know duty [is to be entertained by thee"].

(a) Thesis
(c) Antithesis
(d) Synthesis

Now the learned describe a "topic" as consisting of five members, and these are (a.) the subject, (b.) the doubt, (c.) the *primá facie* argument, (d.) the demonstrated conclusion, and (e.) the connection (*saṅgati*). The topic is discussed according to the doctrines held by the great teachers of the system. Thus the "subject" to be discussed is the sentence, "The Veda is to be read." Now the "doubt" which arises is whether the study of Jaimini's *śástra* concerning duty, beginning with the aphorism, "Duty is a thing which is to be recognised by an instigatory passage," and ending with "and from seeing it in the *anváhárya*," is to be commenced or not. The *primá facie* argument is that it is not to be commenced, whether the injunction to read the Veda be held to have a visible and present or an invisible and future fruit. (a.) If you say that this injunction must have a visible fruit, and this can be no other¹ than the knowledge of the meaning of what is read, we must next ask you whether this said reading is enjoined as something which otherwise would not have been thought of, or whether as something which otherwise would have been optional, as we see in the rule for shelling rice.² It cannot be the former, for the reading of the Veda is a means of knowing the sense thereof from its very nature as reading, just as in the parallel instance of reading the Mahábhárata; and we see by this argument that it would present itself as an obvious means quite independently of the injunction. Well, then, let it be the latter alternative; just as the baked flour cake called *purodása* is made only of rice prepared by being unhusked in a mortar, when, but for the injunction, it might have been unhusked by the finger-nails. There, however, the new moon and full moon sacrifices only produce their unseen effect, which is

¹ In p. 123, line 4, I read *vilak-*
shana-drishaphala.

² In the former case it would be a
vidhi, in the latter a *niyama*. Cf.

the lines *vidhir atyantam aprápto*
niyamah pákshike sati, tatra chán-
yatra cha práptau parisamkhyá vidhi-
yate.