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III— A Short Note on Tattvasamāsa.

By M. M. Gopinath Kaviraj.

There appears to be some difference of opinion regarding the total number of Sūtras comprised in Tattvasamāsa, a Sāṅkhya work attributed to Pañchaśikha. No ancient commentary on the work being available, it is not possible to ascertain the extent of the work in the earliest times. In recent years some however commentaries were written. But there is no doubt that the work represents a very old text, although scholars have not hesitated to throw doubts on this. Mr. T. R. Chintamani, in an interesting note in the Journal of Oriental Research Madras, Vol. II, pp. 145-147, has drawn attention to the antiquity of the work by showing that extracts from this work exist in Bhagavadajjukam attributed to one Bodhāyana Kavi belonging to a period earlier than 700 A. D., the age of the Pallava king of Kānchi, named Mahendra Vikrama Varmā in whose Mamandur inscription the work is mentioned. In this work eight Sūtras of Tattva Samāsa are quoted and placed in the mouth of Śāṇḍilya ⁽¹⁾.

In the Adyar Library there is a Manuscript of Tattva Samāsa which reads 22 Sūtras in all. In the Library of

the Government Sanskrit College, Benares there are five Manuscripts of this work, to be referred to in this paper as A (fols 1-21), B (fols 1-11), C (fols 1-4), D (fols 1-4) and E (fols 1-8). Of these Ms A is in Bengali script and the rest are in Nāgarī. In Ms. D, the number of Sūtras is given as 25.

There are two printed editions of the work published from Calcutta (Sam. 1929) and Benares ⁽²⁾.

A list of the Sūtras ⁽³⁾, prepared from a comparison of the various recensions, is shown below :

- | | |
|-------------------|--|
| 1. अष्टौ प्रकृतयः | A-E (1); Ad (1); BE (2) CE (2) ⁽⁴⁾ . |
| 2. षोडश विकाराः | A-E (2); Ad (2); षोडश-
कस्तु विकारः (CE, 3);
BE (3). |
| 3. आत्मा | A, C-E (पुरुषः) (3); B
पुरुषश्च (3); Ad. पुरुषः
(3); पुरुषः (BE, CE, 3). |
| 4. त्रैगुण्यम् | A-E (4); Ad (4); BE,
CE (5). |
| 5. संचरः | Ad (5); D-E (5) ⁽⁵⁾ . |
| 6. प्रतिसंचारः | D&E (6) read प्रतिसंचरः ⁽⁵⁾ |
| 7. अध्यात्मम् | Ad. (6) ⁽⁶⁾ . |
| 8. अधिभूतम् | Ad. (7) ⁽⁶⁾ . |
| 9. अधिदैवम् | Ad. (8) ⁽⁶⁾ . |

10. पञ्चाभिबुद्धयः A, B & C (7); D, E (8);
CE (8) Ad. (9)
reads पञ्च बह्वयः ।
11. पञ्च कर्मयोग्यः A, B, C (8); D, E (9);
CE (9); Ad (10).
12. पञ्च वायवः A-C (9); D, E (10); BE
(10); CE (10);
Ad (11).
13. पञ्च कर्मात्मानः A-C (10); D, E (11);
CE (11); Ad. (12).
14. पञ्चपर्वोऽविद्या A-C (11) D, E (12);
CE (12); Ad (13).
15. अष्टाविंशतिधाऽशक्तिः CE (13); B, C (12); D
(13); A (12) & E
(13) read °विंशतिर-
शक्तिः । Ad (14) reads
अष्टाचत्वारिंशधा शक्तिः ।
16. नवधा तुष्टिः A, B, C, E (13); CE (14);
Ad (15); D (14)
reads °तुष्टिः ।
17. अष्टधा शक्तिः Ad (16); E (15); °सिद्धिः
A, B, C (14); D,
E (15).
18. दश मूलिकार्थाः Ad (17); CE (16); A
(15); E (16); B (15)
reads दश मूलिका अर्थाः;
C (15) दश फलिकार्थाः;

- E (16).
19. अनुग्रहः सर्गः CE (17); C (16); D, E
(17); A (16); B
(16) and Ad (18)
read अनुग्रहसर्गः ।
20. चतुर्दशविधो भूतसर्गः Ad (19); A, B, C (17);
CE (18); E (18); D
(18) reads °विधाभूत° ।
21. त्रिविधो धातुसर्गः B (18)
22. त्रिविधो बन्धः Ad (20); CE (19); A,
C (18); B (19); D,
E (19).
23. त्रिविधो मोक्षः Ad (21); CE (20); A,
C (19); B (20); D,
E (20).
24. त्रिविधं प्रमाणम् Ad (22); CE (21); A, C
(20); B (21); D,
E (21).
25. त्रिविधं दुःखम् A, C (21); B (22); D,
E (22).

(1) These Sūtras are:—अष्टौ प्रकृतयः, षोडश विकाराः, आत्मा, पञ्चावयवः,
त्रैगुण्यम्, मनः, संचरः; and प्रतिसंचारः ।

(2) There are 2 printed editions—

Cal. Ed.=CE (कापिकसूत्रम्), pp. 165 with Bhāṣya by
Narendra Nātha of Brahmani Kunda. Purana
Prakasa Press, Maniktolla Street, Calcutta, 1929.

The above is followed by the statement = एतत् परं यातातथ्यं एतत् सम्यक् ज्ञात्वा कृतकृत्यः स्यात् न पुनस्त्रिविधेन दुःखेनाभिभूयते (A and B). C reads °यातातथ्यादेतत्°. D and E read एतत्परं यातातथ्यं as one sūtra (No. 23) and एतत् सर्वं ज्ञात्वा कृतकृत्यः स्यात् as another (No. 24). CE reads the whole as one sūtra (No. 22), thus: एतत् सम्यग् ज्ञात्वा कृतकृत्यः स्यात् न पुनः त्रिविधेन दुःखेनानुभूयते।

Benares Ed. = BE.

(3) The recensions are :

Five Mss. of the Govt. Sanskrit College, Benares, marked A-E.

A = Fols 1-21 (with Kramadīpikā). Script-Bengali.

Complete.

B = Fols 1-11. Script-Nāgarī.

Complete.

C = Fols 1-4. „ Incomplete.

D = Fols 1-4. „ Nāgarī.

E = Fols 1-8. „ Nāgarī.

The Ms. at Adyar Library = Ad.

(4) C E reads the first sūtra as अथातः कृतकृत्यसमासः।

(5) A, B & C (5) read the two sūtras together as संवरः प्रतिसंवरः। So does the Calcutta Edition (6). The Benares edition too (6) reads them together, but the reading संवरः is replaced here with प्रतिसंवरः।

(6) A, B & C (6) and the Cal. Edition (7) read the 3 sūtras together with the addition of the particle च at the end. D & E also do the same, the serial number of the sūtra being 7.

IV.—HISTORY OF THE WORD 'ĪŚVARA' AND ITS IDEA

BY

DR. M. D. SHASTRI.

Probably there is no other Sanskrit word whose history (including that of its idea) is so interesting and can throw such a vast light on the history of the development of religious as well as philosophical thought in India as that of the word 'Īśvara'; and if the conclusions arrived at in this paper are true, they go a long way in determining the chronology of several literary works also.

What led us to this investigation? The question can be answered in the following way. The word 'Īśvara' is now-a-days used, in common parlance, in the sense of 'omnific, omnipresent, Supreme God.' Excepting the sectarian words like 'Śiva', 'Viṣṇu', 'Rāma', 'Kṛṣṇa', there is probably no other non-sectarian word which is so commonly used among the Hindus for the idea of God, as the word 'Īśvara' (or 'Paramēśvara'). Apart from this popular use, in Sanskrit literature also, the word 'īśvara' is generally used in the same sense. In the philosophical Sanskrit literature and especially in the Nyāya and Yoga

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