

**A CRITICAL STUDY OF VEDĀNTASIDDHĀNTACANDRIKĀ  
WITH UDGĀRA**

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## ABSTRACT

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The name Vedanta itself conveys that it is the concluding part of the Vedas, namely the Upanishads. The word can also be derived as, *vedo jñānam antaḥ phalaṁ yasya tad vedāntaṁ pañcamahāvākyamiti* (Veda, i.e. knowledge is the result of which is Vedanta, i.e. the five principal sentences). Upanishads, *Brahmasūtra* and *Bhagavadgītā* together is called the *prasthānatrayī* of Vedanta. Various philosophers have interpreted these texts which resulted into the sub-schools of Vedanta such as - Advaita, *Dvaitādvaita*, *Viśiṣṭādvaita*, *Dvaita* and *Śuddhādvaita*. *Śaṅkara* extensively propounded the Advaita Vedanta school which extant texts can be categorised into the following three groups: -

- Pre-*Śaṅkara* Advaita - *Gauḍapādakārikā* is the only available text of this school
- *Śaṅkara's* Advaita - Various works of *Śaṅkara* in the form of the commentaries on *prasthānatrayī* and other works of this school are available
- Post-*Śaṅkara* Advaita - It comprises of other schools such as *Vārttikakāra*, *Bhāmatī-kāra*, *Vivaraṇakāra* and the modern school of *Saccidānandendrasarasvatī*.

The texts are available in various types such as: *Sūtras*, *Kārikā*, Commentaries, *Vārttikas*, Stotras, Sub-commentaries, *Siddhis* and *Prakaraṇas*. A large no. of texts belonging to Advaita Vedanta are available out of which many are yet to be critically edited. One of them is a *Prakaraṇa* text called *Vedāntasiddhāntacandrikā* (VSC) by *Rāmānandasarasvatī* (RS) with the commentary *Udgāra* (U) by *Gaṅgādharendrasarasvatī* (GS). Many manuscripts of both are available. The unattained tasks such as developing the critical edition and the critical study are accomplished in this research.

**Objectives:**

- 1) To reveal the work VSC with U along with the critical edition
- 2) To make it comprehensible by translating it with critical notes

**Chapter wise overview of the research work:** - The thesis comprises of six chapters.

**CHAPTER I: INTRODUCTION**

**I.1)** In this sub-section, the general outline of Advaita Vedanta is discussed and a list of various works on Advaita Vedanta is furnished. It has been ascertained from the colophons occurring in most of the mss that the correct name of the text is *Vedāntasiddhāntacandrikā*, although the prayer presented for the sake of auspicious beginning (*maṅgalācaraṇa*), as required by the tradition, mentions the name *Siddhāntacandrikā*, which is the short form used in the prayer for metrical requirements. It is practically very difficult for a *mumukṣu* to study and comprehend all the texts on Advaita Vedanta. This difficulty can be overcome with the help of VSC supported by U which together present a brief account of *siddhāntas* of Advaita Vedanta along with refutation of the opponents' views.

**I.2) Nature and Contents:** - The text comprising of 51 verses in the metre *Gīti* is a discussion between scholarly friends, the Guru and his disciple. Each verse is elaborated by the commentator along with refutation of various opponents' views. *Śleṣa* is skilfully used in the verses leading to simultaneous presentation of two meanings, spiritual (SM) and empirical (EM). The erudition of RS in poetics and grammar is revealed by framing of Vedantic thoughts in literary manner as well as use of the word-forms such as *sahadayitayā*, *vibhramajīvāturasadṛgavarodhaḥ*, *śrutinayanam*, *vinā hi tattvavidā*, etc. The uncommon forms such as *āvidyakam*, *nahanam*, etc., the apt grammatical explanations, splitting of compounds, etc. reveal the proficiency of GS in grammar. However, the derivation of compound words such as, *śrutinayanamāndya*, *sukhārṇavanimagna*, etc. in the locative case is unjustifiable strictly as per Paninian

Grammar. The citations from various *śrutis* and *smṛtis*, etc., occupying around ten per cent space of the commentary, prove its authenticity. An overview of the subjects discussed in the commentary: the creatorship of *Hiraṇyagarbha*; nature of *ajñāna* and the way it is perceived; whether Vedānta is injunctive or not; importance and supremacy of the Guru in obtaining the knowledge; superiority of *pralaya* (dissolution) named *vaijñānika* over other dissolutions; about the location of the disappearance of *avidyā*; relation between the cause and the effect; etc.

**I.3) History of RS and GS:** - *Sarvajñasarasvatī* was the *Dīkṣāguru* and *Rāmabhadrasarasvatī* was the academic Guru of RS. GS was the disciple of RS and the 38<sup>th</sup> *śāṅkarācārya* of Svarnavalli Muth, Sonda. RS and GS belong to the 17<sup>th</sup> century. The texts ‘Jñānadīpikā, Shri Svarnavalli Mahasamsthancaritra’ by Dr. A.K. Shastri and ‘Shree Brahat Gangadharendra Saraswatee’ by Dr. Suryanarayana Bhat have discussed and concluded that GS belonged to the 17<sup>th</sup> century.

GS was also known as *Bṛhadgaṅgādharendrasarasvatī* owing to his incomparable intellect and prowess in Nyaya, Mimamsa and *Vyākaraṇa*. He belonged to the *Taittirīyaśākhā* and was a devotee of Lord Shiva. According to the tradition, GS was the *Śāṅkarācārya* of Svarnavalli Muth for a few years. He left the Muth and proceeded to Varanasi. This fact is supported by the debate that took place in Varanasi between him and the scholar *Svaparakāśasarasvatī* wherein GS destroyed the lustre of *Svaparakāśasarasvatī* by composing the treatise *Svārājyasiddhi*.

**I.4) A brief account of the other works of the author and the commentator:** - The unpublished works of RS are *Pañcīkaraṇatātparyacandrikā*, *Tattvamasyakh-aṇḍārthanirūpaṇam* and *Vākyasudhāṅkā*. The unpublished works of GS are *Bhāṭṭasārasarvasvoddyotacandrikā* (or *Uddyotacandrodaya*) and *Siddhāntabinduśīkara* on *Siddhāntaleśa*. The information about the source of the mss of their unpublished works is provided here. The published works of GS are commentary called *Prakāśa* on *Praṇavakalpa*, commentary on *Śukāṣṭaka*, *Svārājyasiddhi* with *Kaivalyakalpadruma*,

*Vedāntasiddhāntasūktimañjarī* with *Prakāśa*. The subjects discussed in these texts are briefly discussed here.

## CHAPTER II: CRITICAL APPARATUS

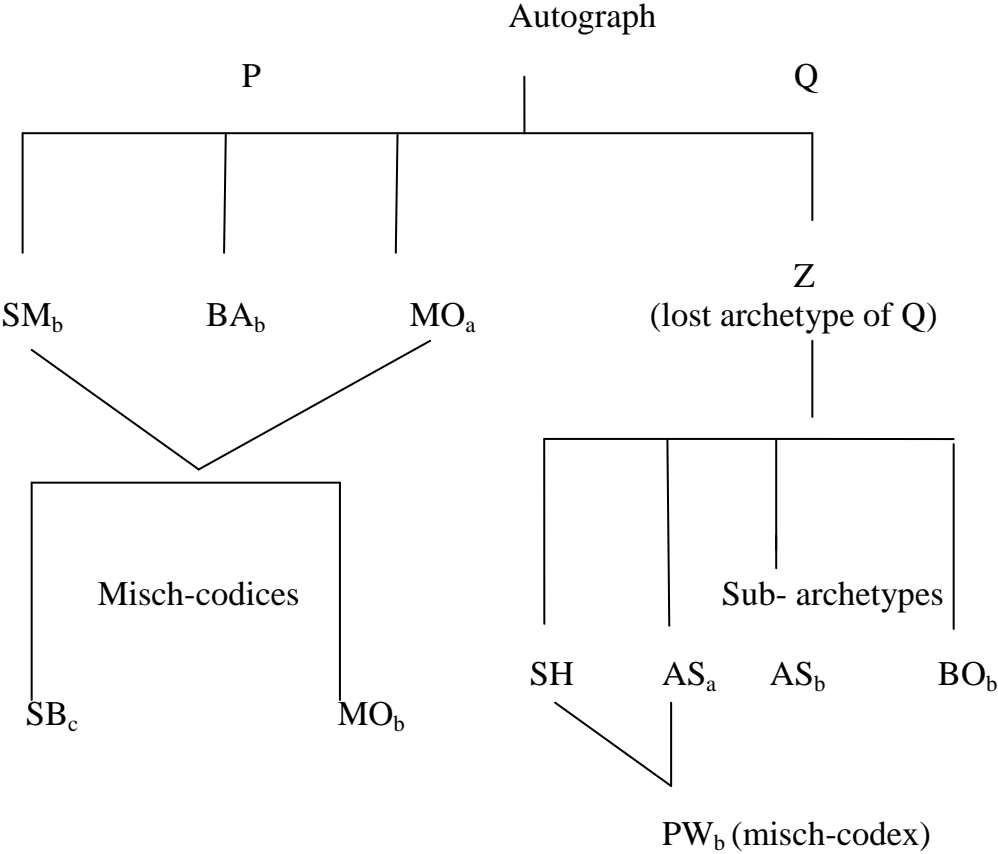
For this research work, 33 mss were collected from 17 institutes and further collated. The list of those institutes is furnished here. Among these mss, 19 mss comprise commentary out of which 18 are in Devanāgarī script and one in Telugu script. Remaining 14 mss comprise text out of which 12 are in Devanāgarī script and two are in Bengali/Maithilī script. The work was published in the series of Grantharatnamala, Vol.1 by Gopal Narayana and Company, Bombay (1907) and in the Journal of Tanjore (Thanjavur), by P.M. Padmanabha Siromani. The former is not available. The latter is printed on the basis of the ms available in Thanjavur, but not critically edited.

According to the history, the commentator composed all the texts in Varanasi. Hence, one of the mss among SB<sub>b</sub> and SB<sub>c</sub> (the sigla of the mss), which are available in the library of Varanasi, was finalised as the exemplar. The former was chosen as the exemplar because there were more mistakes in the latter. All the mss were not considered for the critical recension due to the similarity in the readings, absence of noticeable variant readings (VRs) and various lacunae. The mss selected for the critical recension were divided into two parts. Firstly, mss which comprise the text (T) and the commentary (C) and secondly, mss comprising mere T.

The ten selected mss comprising T and C were sub-divided in the categories 'P' and 'Q'. The mss of category 'Q' lacks the tenth verse of 'P' and most part of its commentary and they belong to the state of Maharashtra. Secondly, the seven selected mss comprising only T were sub-divided in the categories 'X' and 'Y' like 'P' and 'Q'.

The description of these mss is given here. The sigla of the mss are as follows: - SB (Sarasvati Bhavan Library, Varanasi), MO (Mysore Oriental Institute), SM (Sarasvati Mahal, Thanjavur), AK (Asiatic society), etc.

The peculiarity of the Telugu ms available at Mysore is that the title of the subject matter discussed in every verse is given beside the particular verse. The stemma codicum is as follows: -



The stemma codicum is explained in this chapter.

## CHAPTER III: CRITICAL TEXT AND COMMENTARY WITH VARIANT READINGS

The critical text and the *pratīkas* from the verses are in bold, whereas the citations are in italics. The preface of the verse is placed before. The variant readings are given in the footnotes.

The criteria considered for the best reading of VSC and U are as follows: -

- i) Acceptance in the maximum mss of category P
- ii) Acceptance in the commentary
- iii) Suitability of the metre
- iv) Relevance of the reading to the meaning

The notation of Vedic svaras and the correction of citations varying with the original source are accomplished in the footnote. For example, the citation ‘... *samavalīyante*’ is corrected to ‘... *samavanīyante*’ in the footnote. The variant readings of the citations occurring in minimum two mss are noted, for example, Q reads ‘*ubhayam*’ in the place of ‘*trayam*’ in ‘*trayamekatra saṁnyamaḥ*’. If the reading of a citation differs in every ms, the reading of the original source is accepted and the variants are given in the footnotes, for example, SM<sub>b</sub> and MO<sub>b</sub> read ‘*muktau*’, SB<sub>c</sub> reads ‘*mukta*’ and BA<sub>b</sub> reads ‘*mukteḥ*’ in place of ‘*muktyai*’ in ‘*muktyai nirviṣayaṁ smṛtam*’.

Whenever necessary, justification for selecting the particular reading in the critical text and the commentary is given at the end of this chapter. Some examples are as follows: -

- 1) The reading *tatrabhavān* (in the commentary of the first verse) is accepted in the critical recension because it exists in P except SM<sub>b</sub> (which reads ‘*tatrabhagavān*’ might being a scribal error) and in SH of Q.

2) The reading '*jahallakṣaṇā*' exists in maximum mss of P. Even though the reading '*jahadajahallakṣaṇā*' exists in seven mss out of ten, still it is not accepted in the critical commentary because the reading might have been changed to '*jahadajahallakṣaṇā*' on account of its wide acceptance in Advaita. On the contrary, change of the reading '*jahadajahallakṣaṇā*' to '*jahallakṣaṇā*' is impossible because the latter is accepted by just a few Vedantists. A change is acceptable if it exists in the mss of sub-archetypes. However, the reading '*jahallakṣaṇā*' exists in the two archetypes, SM<sub>b</sub> and MO<sub>a</sub>. Thus, it is accepted in the critical commentary.

3) The word *sattā* in the compound *sattātatsāmānādhikaraṇyānyatarasambandhasya* (commentary of the verse 33) is not relevant. Hence, the word *samavāya* is emended there.

4) The reading '... *anirvāhe na*' appearing in nine mss conveys the sense, 'there would be no futility in agreeing that' which is not contextual. Therefore, it is not accepted. On the other hand, the reading '... *anirvāheṇa*', which appears only in SM<sub>b</sub> as a marginal correction, conveys the sense, 'there would be futility in agreeing that' which is contextually correct. Hence, the latter reading is accepted.

#### CHAPTER IV: TRANSLATION WITH CRITICAL NOTES

This chapter contains the translation of the text and the commentary along with the critical notes at the bottom. The translation of some verses is presented, both as per the spiritual sense as well as the empirical sense. For example, the spiritual sense of the fifth verse is,

विसृजति यदैव भुवनं व्योमनि चिन्नाग्नि कालिका काचित्।

परितो बत प्लवन्ते ब्रह्माद्यभिधानफल्गुमण्डूकाः॥५॥



**“When only (at the beginning of the creation), someone *Kālikā* (i.e. *māyā*, which is superimposed) on the ether named as *Cit*, emits the Universe, (then only) Alas! The insignificant frogs (creatures) designated as (Lord) *Brahman*, etc. perform in their appropriate activities.”**

Its empirical sense is as, **“As soon as the series of clouds in the sky shower the water on the earth, (then only) Alas! The tiny frogs leap everywhere.”**

The translation of the text and the *pratīkas* along with the translation are in bold. The commentator gives synonym to the word of the verse and somewhere the word bears the dictionary meaning in either of the senses. In the former case, the word taken from the verse is kept as it is in italics, whereas its synonym is translated. For example, ‘*maṇḍūkā bhekāḥ*’ is translated as ‘*maṇḍūkāḥ* (means) **frogs**’ in the commentary of the verse 5. In the latter case, the word is translated as per the dictionary meaning in the related sense, for example, in the verse 30, **the pleasant dawn** is the dictionary meaning of the word *suprabhūtam* in the empirical sense.

Somewhere, the commentator gives the secondary sense of the word which differs from the dictionary meaning, i.e. the primary sense. In such a case, the secondary sense is accepted while translating the verse and the primary sense is maintained in the commentary only with the first two letters in bold which indicates that the secondary sense is accepted by the author, for example, in the verse 32, the primary sense of the word *mati* is ‘**mind**’ and its secondary sense is ‘**mental modes**’.

The technical terms are not translated, but explained separately in Chapter V. There are around 689 notes in the form of citations, explanation, justification, information, refutation of the commentator’s opinion, interpretation, etc. as is necessary. Example of some is as follows: -

**a) Citations** - In the preface of V.1, it is stated that the knowledge pertaining to the union of *jīva* and *Brahman* leads to *mokṣa*. In support of this, there are six *śrutis* cited in the note which are as follows: - *tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ* (vide *IsU*, 7),

ii) *etad vidur amṛtās te bhavanti* (vide *KaU*, 6.2), iii) *tvaṁ hi naḥ pitā yo'smākam avidyāyāḥ paraṁ pāraṁ tārayasi* (vide *PrU*, 6.8), iv) *kṣīyante cāsyakarmāṇi tasmin dṛṣṭe parāvare* (vide *MuU*, 2.2.9), v) *brahma veda brahmaiva bhavati* (vide *MuU*, 3.2.9) and vi) *tad ātmānam evāvedāhaṁ brahmāsmīti* (vide *BṛU*, 1.4.10).

**b) Explanation** - In the commentary of **V.1**, the line *rakṣyapratiyogikarakṣakotkarṣabuddhirūpamānasanamaskāralakṣaṇaṁ maṅgalaṁ* conveys the nature of the auspicious invocation of this text. Its explanation in the note is as follows: - Here, *rakṣya* (that one who is protected) is the author and *rakṣaka* (that one who protects) is the deity or the Guru. They are so because they protect the author from the obstacles of not being able to complete the text and others such as *viṣayāsaktiḥ* (attachment towards material objects), *pramāṇagatāsambhāvanā* {scepticism about the Vedanta's five principle sentences being the means of knowledge pertaining to the union of *Brahman* and *jīva*}, *prameyagatāsambhāvanā* (scepticism about the knowledge pertaining to the union of *Brahman* and *jīva*) and *viparītabhāvanā* (cognition contrary to oneness). Here, auspicious homages (*maṅgala*) are paid mentally for eradicating the obstacles. The knowledge about greatness of the deity or the Guru is itself a mental bowing i.e. *maṅgala*. Above expression uses the terminology of Nyaya. Normally, the term *pratiyogin* means contradictory to the absence (*abhāva*) of a substance. Here, the term *pratiyogin* means - related or corresponding to something. One who is related to something is *pratiyogin*.

**c) Justification** - In **V.5** mentioned previously, the ether (*vyoman*) is named as *Cit* (*caitanya*). It is justified in the note in the following manner: - The term *cit* is conferred on the ether owing to its all-pervasive nature. *Cit* is conscious and eternal, whereas ether is material and temporary. In that case, how is the term *Cit* appropriate for the ether? Moreover, if the ether is conscious and eternal, then naming it as *Cit* would be redundant. Clarification for these objections is as follows: Ether is denoted by the word *Cit* by considering the commonness, i.e. the all-pervasive nature between both of them (*Cit* and ether). Now, the ether is not recollected by the nature of *cit*. Hence, designating it by *Cit* is

apt. By the mere usage of the word ‘ether’ (i.e. without designating it as *Cit*), the verse might have suggested to the material ether and hence leading the possibility of delusion. Thus, naming *Cit* to the ether is not repetitive; just as saying a black pot (*nīlo ghaṭaḥ*). Here, by considering the different qualities or nature, the same substance is designated by the two words as black and pot. The designation black is for quality and pot is for substance. In the present situation, designation of *Cit* is for the nature of knowledge and that of the ether is for all pervasive nature of the same eternal object. Still there can be a doubt that for which purpose the two designations are needed? Simply the epithet *Cit* would have been enough; as it also conveys the all-pervasive nature. It is true. But in the V.2, the commentator has mentioned the literary style of composition of this text. Hence, conveying of the empirical meaning is facilitated by the usage of the word *vyoman*. Therein, *vyoman* becomes the abode of a multitude of clouds.

**d) Information** - In the commentary of V.6, existence of *ajñāna* is proven by accepting another meaning of *nañ*, which is opposition. The six meanings of *nañ* accepted are similarity, absence, differentness, minuteness, inappropriateness and opposition {*tatsādṛśyamabhāvaśca tadanyatvaṁ tadalpatā. aprāśastyam virodhaśca nañarthāḥ saṁprakīrtitāḥ* (BāMa on SiKau, Vol.2, pg.88)}. Like *nañ*, in the word *adharma*, conveys the opposition of *dharma*, similarly it should be understood in *ajñāna*. *Ajñāna* means opposite to *jñāna*. *Dharma* and *adharma* have separate existence. Similarly, *ajñāna* and *jñāna* also have separate existence. However, in the school of Advaita Vedanta, existence of *ajñāna* is not accepted as *siddhānta*, but only for discarding its non-existence. *Ajñāna* is neither existing nor non-existing. In short, it is inexplicable.

**e) Refutation of the commentator’s opinion** - V.24 is

‘गुरुमिहविश्रान्तिरहं गहनेध्वनि न लभते पुमान्यावत्। तावत्कथमपसरतु त्रासः पटुतापजननचण्डकरात्।’

Here, the locative case of the words ‘*gahane'dhvani*’ is interpreted by the commentator as *vyadhikaraṇasaptamī* (i.e. the case relating to the different objects) in the sense ‘on the path situated in the dense forest’.

This interpretation is criticised in the note in the following manner: - Why should the traveller have to look for a tree to rest under, when there is a tree cover all over in the forest? In a dense forest, how would the traveller be afflicted by the Sun rays? To overcome this difficulty, in the phrase *gahane'dhvani*, we have to interpret the word *gahana* in a peculiar manner in the SM as well as in the EM. In the SM, it should be interpreted as 'on the inaccessible path', which means 'on the path that is not easily traversable for the common man'. Thus, the interpretation can be justified by keeping in mind the experience of the majority as in the usage of the sentence *chatriṇo yānti*. In the EM, the path is made dense by various worldly objects, because of which one may lose the way and go astray. Thus, the locative case of the words *gahane'dhvani* is a *samānādhikaraṇasaptamī* (i.e. the locative case relating to co-ordinate objects).

**f) Interpretation** - In the commentary of **V.17**, the word *bhūmi* in the compound '*samsārabhūmi*' is interpreted as an object and not as land for the contextual meaning. By accepting the interpretation of the word *bhūmi* as land, the meaning of the compound would be 'on the land of the world'. Here, the compound is *tatpuruṣa* (by *Pā*, 2.2.8). Thus, the separation of the compound would be as *samsārasya bhūmiḥ* (the land of world). The seventh case is in the sense *aupaśleṣikādhāra*, i.e. location of contact (vide *SiKau*, Vol.1, pg.694). There is the fault named repetition in this interpretation. The word *samsāra*, i.e. the world, implies the meaning of land. Hence, there is no need to say land again. Thus, it is not acceptable. By interpreting the word *bhūmi* as an object, proper meaning of the compound is accomplished. Here, the compound is *karmadhāraya* (by *Pā*, 2.1.57). Thus, the separation of the compound is *samsārarūpā bhūmiḥ* (the object in the form of world). The locative case is in the sense *vaiśayikādhāra*, i.e. the location relating to the object (vide *SiKau*, Vol.1, pg.694).

## CHAPTER V: TERMS IN SANSKRIT AND ETYMOLOGY

V.1) In this sub-chapter, the conceptual terms in Sanskrit, appearing in the text and the notes, which are not comprehensible even though translated in one word, are explained and arranged alphabetically. For example: - *adṛṣṭa*, *adhikārī*, *antaḥkaraṇa*, *avidyā*, *upādhi*, *citta*, *jīva*, *tādātmyādhyāsa*, *vivartopādāna*, *Hiraṇyagarbha*, etc.

V.2) In this sub-chapter, the etymology of some words, which appear in the text and the commentary and which are not derived in *Śabdakalpadruma* and *Vācaspatya*, are provided. For example: -

i) *āvidyakam* - *avidyāyāḥ karma āvidyakam iti vuñ*. The suffix *vuñ* is added to the word *avidyā* in the sense of object by *Pā*, 5.1.132.

ii) *prāmāṇikam* - *pramāṇe bhava iti prāmāṇikam*. The suffix *ṭhañ* is added to the word *pramāṇa* in the sense 'who resides there' by *Vā*, *adhyātmādeṣṭhañiṣyate* on *Pā*, 4.3.60.

Other words are *ādhyāsikasambandha*, *kāmakrodhādiprayuktatva*, *śrutiga*, etc.

## CHAPTER VI: CONCLUSION

VI.1) Conclusion related to the content of the text and the commentary: -

This sub-chapter summarises the thesis in the following manner: -

- *Bṛhadgaṅgādharendrasarasvatī* belongs to the second half of the 17<sup>th</sup> century.
- SM<sub>b</sub>, BA<sub>b</sub> and MO<sub>a</sub> are the archetypes. Other mss of categories P and Q are the sub-archetypes.

The *siddhāntas* of Advaita Vedanta established by GS are given in brief. Some of them are as follows: -

- The world is the illusory appearance of *Brahman* and is the modification of *ajñāna* of that (*Brahman*). Thus, there is refutation of the *Vaiśeṣika's* view that *Īśvara* is the efficient cause and chief atoms are the material cause of the world.

- *Ajñāna*, which is non-definable and the material cause of the entire effect, is perceived by *Sākṣin*.
- *Samavāya* cannot prove the *sāmānādhikarānya* in the usages *mṛdghaṭaḥ* and *suvarṇam kuṇḍalam* on account of its being inauthentic due to neither being connected nor being unconnected.

**VI.2) Conclusion related to the utility of the work for the people desirous of knowing the truth:** - Since the translation and the notes are in English, this work will be beneficial to the people, who do not understand Sanskrit, for obtaining solutions to the fundamental questions related to the nature of the world, the ultimate reality, the way to obtain it, etc. In the modern world, there are various problems caused by excessive materialism, which can be minimised by reading this work and following the philosophical concepts explained herein.

### **SCOPE FOR FURTHER STUDY**

Various aspects of the work have been critically studied in this thesis. However, there is still scope for the following: -

- i) Possibility of variant readings if any other mss are discovered
- ii) Refutation with the logical reasoning of the opinions stated in the notes on the basis of the supportive *śrutis* and *smṛtis* which are not contradictory to the *śrutis*
- iii) Providing descriptive sub-commentary in Sanskrit also because there are limitations to elucidating the thoughts of Sanskrit text of any *śāstra* in English language
- iv) Discussion about the contribution made by the commentator to the field of Advaita Vedanta through his works.

## Appendices

**Appendix 1)** Index to the Verses along with a summary of the topics discussed in the relative commentary, for example,

*विसृजति यदैव ... (V.5)* - आदिकर्ता स भूतानामिति श्रुत्या हिरण्यगर्भस्य जगत्स्रष्टृत्वे सिद्धे तदतिरिक्तब्रह्मणस्तत्स्रष्टृत्वकल्पनया किमित्याशङ्क्य समाधत्ते। हिरण्यगर्भं जनयामास पूर्वमिति श्रुत्या हिरण्यगर्भादीनाम् ईश्वरसृज्यत्वान्न तस्य सर्वस्रष्टृत्वम्।

**Appendix 2)** Index to the citations of *śrutis*, *smṛtis* and others in the critical text and the commentary and in the notes; the citations underlined indicate the partial citations. Citations only in the notes are in bold. Question mark in the brackets indicates that the original source is untraced. The untraced citations are: *जीव ईशो विशुद्धा चित् ... षडस्माकमनादयः।, जीवभेदो जगत्सत्यम् ... योगसांख्यवेदान्तसम्मतिः।, न शठाय न दम्भिने।*, etc.

**Appendix 3)** Index to the Maxims

Thesis ends with the Bibliography.

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