approved general introduction to the study of the Mimâmsâ is the metrical *Jaiminîya-Nyâya-mâlâ-vistara, @@1* with a prose commentary, both by Mâdhava Achârya. This distinguished writer, who has already been mentioned several times, was formerly supposed, from frequent statements in MSS., to have been the brother of Sayana, the well-known interpreter of the Vedas. The late Dr Burnell @@2 has, however, made it very probable that these two are one and the same person, Sayana being his Telugu, and Mâdhavâchârya his Brahmanical name. In 1331 he became the *jagadguru,* or spiritual head, of the Smartas (a Vedântist sect founded by Sankarâchârya) at the Math of Śringeri, where, under the patronage of Bukka, king of Vidyânagara, he composed his numerous works. He sometimes passes under a third name, Vidyâranya-svâmin, adopted by him on becoming a *sannyâsin,* or religious mendicant.

(2) The *Vedânta* philosophy, in the comparatively primitive form in which it presents itself in most of the Upanishads, con­stitutes the earliest phase of systematic metaphysical speculation. In its essential features it remains to this day the prevalent belief of Indian thinkers, and enters largely into the religious life and convictions of the people. It is an idealistic monism, which derives the universe from an ultimate conscious spiritual principle, the one and only existent from eternity—the *Atman,* the Self, or the *Purusha,* the Person, the *Brahman.* It is this primordial essence or Self that pervades all things, and gives life and light to them, “without being sullied by the visible outward impurities or the miseries of the world, being itself apart,”—and into which all things will, through knowledge, ultimately resolve themselves. “The wise who perceive him as being within their own Self, to them belongs eternal peace, not to others.” @@3 But, while the com­mentators never hesitate to interpret the Upanishads as being in perfect agreement with the Vedantic system, as elaborated in later times, there is often considerable difficulty in accepting their explanations. In these treatises only the leading features of the pantheistic theory find utterance, generally in vague and mystic though often in singularly powerful and poetical language, from which it is not always possible to extract the author’s real idea on fundamental points, such as the relation between the Supreme Spirit and the phenomenal world,—whether the latter was actually evolved from the former by a power inherent in him, or whether the process is altogether a fiction, an illusion of the individual self. Thus the Katha-upanishad @@4 offers the following summary :— “Beyond the senses [there are the objects; beyond the objects] there is the mind (manas); beyond the mind there is the intellect (buddhi) ; beyond the intellect there is the Great Self. Beyond the Great One there is the Highest Undeveloped (avyaktam); beyond the Undeveloped there is the Person (purusha), the all-pervading, characterless (alinga). Whatsoever knows him is liberated, and attains immortality.” Here the Vedantist commentator assures us that the Great Undeveloped, which the Sankhyas would claim as their own primary material principle (pradliana, prakriti), is in reality *Mâyâ,* illusion (otherwise called Avidyâ, ignorance, or Śakti, power), the fictitious energy which in conjunction with the Highest Self (Atman, Purusha) produces or constitutes the Îśvara, the Lord, or Cosmic Soul, the first emanation of the Atman, and himself the (fictitious) cause of all that seems to exist. It must remain doubtful, however, whether the author of the Upanishad really meant this, or whether he regarded the Great Undeveloped as an actual material principle or substratum evolved from out of the Purusha, though not, as the Sankhyas hold, coexisting with him from eternity. Besides passages such as these which seem to indicate realistic or materialistic tendencies of thought, which may well have developed into the dualistic Sânkhya and kindred systems, there are others which indicate the existence even of nihilist theories, such as the Bauddhas—the *śûnya-vâdins,* or affirmers of a void or primordial nothingness— profess. Thus wo read in the Chliandogya-upanishad @@5:—“The existent alone, my son, was here in the beginning, one only, with­out a second, others say, there was tha non-existent alone here in the beginning, one only, without a second,—and from the non­existent the existent was born. But how could this be, my son ? How could the existent be born from the non-existent ? No, my son, only the existent was here in the beginning, one only, with­out a second. ”

The foundation of the Vedanta system, as “ the completion of the Veda,” is naturally ascribed to Vyasa, the mythic arranger of the Vedas, who is said to be identical with Badarayana, the reputed author of the *Brahma·* (or *Śârîraka·) sûtra,* the authorita­tive, though highly obscure, summary of the system. The most distinguished interpreter of these aphorisms is the famous Malabar theologian Śankara Achârya (7th or 8th century), who also commented on the principal Upanishads and the Bhagavadgîtâ, and is said to have spent the greater part of his life in wandering all over India, as far as Kashmir, and engaging in disputations

with teachers—whether of the Saiva, or Vaishnava, or less orthodox persuasions—with the view of rooting out heresy and re-establishing the doctrine of the Upanishads. His controversial triumphs (doubtless largely mythical) are related in a number of treatises current in South India, the two most important of which are the *Śankara-dig-vijaya* (“ Sankara's world-conquest”), ascribed to his own disciple Anandagiri, and the *Śankara-vijaya,* by Mâ- dhavâchârya. In Sankara’s philosophy @@6 the theory that the material world has no real existence, but is a mere illusion of the individual soul wrapt in ignorance,—that, therefore, it has only a practical or conventional *(vyâvahârika)* but not a transcendental or true *(pâramârthika)* reality,—is strictly enforced. To the question why the Supreme Self (or rather his fictitious development, the Highest Lord, or cosmic soul) should have sent forth this phantasma- gory this great thinker (with the author of the Sutras @@7) can return no better answer than that it must have been done for sport *(lîlâ),* without any special motive—since to ascribe such a motive to the Supreme Lord would be limiting his self-sufficiency,—and that the process of creation has been going on from all eternity. Śankara’s *Sârîraka-mîmâmsâ-bhâshya* has given rise to a large number of exegetic treatises, of which Vâchaspati-misra’s @@3 exposition, entitled *Bhâmatt,@@9* is the most esteemed. Of numerous other commentaries on the Brahma-sûtras, the *Śrî-bhâshya,* by Ramanuja, the founder of the Śrî-Vaishnava sect, is the most noteworthy. This religious teacher, who probably flourished during the first half of the 12th century, caused a schism in the Vedânta school. Instead of adher­ing to Sankara’s orthodox *advaita,* or non-duality doctrine, he put forth the theory of *vîśishtâdvaita, i.e.,* non-duality of the (two) distinct (principles), or, as it is more commonly explained, non-duality of that which is qualified (by attributes). According to this theory the Brahman (which is identical with Vishnu) is neither devoid of form and quality, nor is it all things ; but it is endowed with all good qualities, and matter is distinct from it; bodies consist of souls *(chit)* and matter *(achit)*; and God is the soul. With this theory is combined the ordinary Vaishnava doctrine of periodical descents *(avatdra)* of the deity, in various forms, for the benefit of creatures. In Ramanuja’s system con- siderable play is also allowed to the doctrine of faith *(bhakti).* This phase of Indian religious belief, which has attached itself to the VedAnta theory more closely than to any other, and the origin of which some scholars are inclined to attribute to Christian influence, seems first to make its appearance very prominently in the *Bhagavadgîtâ,* the episode of the *Mahâbhârata,* already referred to, and is even more fully developed in some of the Puranas, especially the Bhagavata. In the *Sândilya- (Bhakti-) sûtra, @@10* the author and date of which are unknown, the doctrine is systemati- cally propounded in one hundred aphorisms. According to this doctrine mundane existence is due to want of faith, not to ignorance; and the final liberation of the individual soul can only be effected by faith. Knowledge only contributes to this end by removing the mind’s foulness, unbelief. Its highest phase of development this doctrine probably reached in the religious creed of the *Bhaktas,* a Vaishnava sect founded, towards the end of the 15th century, by Chaitahya, whose followers subsequently grafted the VedAnta speculations on his doctrine. A popular summary of the Vedanta doctrine is the *Vedânta-sâra* by Sadananda, which has been frequently printed and translated. @@11

(3) The *Sânkhya, @@12* or “ enumerative ” system, probably derives its name from its systematic enumeration of the twenty-five principles *(tattva)* it recognizes,—consisting of twenty-four material and an independent immaterial principle. In opposition to tho Vedanta school, which maintains the eternal coexistence of a spiritual principle of reality and an unspiritual principle of unreality, the Sankhya assumes tho eternal coexistence of a material first cause, which it calls either *mula-Prakiti* (fern.), “chief originant” (Nature), or *Pradhâna,* "the principal" cause, and a plurality of spiritual elements or Selves, *Purusha.* The system recognizes no intelligent creator (such as tho *I&vara,* or demiurgus, of the Vedânta)—whence it is called, *nirîśvara,* godless ; but it conceives the Material First Cause, itself unin- telligent, to have become developed, by a gradual process of evolution, into all the actual forms of the phenomenal universe, excepting the souls. Its first emanation is *buddhi,* intelligence ; whence springs *ahamkâra,* consciousness ; thence five elementary particles *(tanmâtra)* and eleven organs of sense ; and finally, from the elementary particles, five elements. Tho souls have from all eternity been connected with Nature,—having in the first place become invested with a subtile frame *(linga-,* or *sûkshma-, śartra),* consisting of seventeen principles, viz., intelligence, consciousness, elementary particles, and organs of sense and action, including

@@@1 Edited by Th. GoldstUckcr, completed by E. B. Cowell.

***@@@*2 *Vamsa-brahmana,*** Introd.

@@@3 Kutha-upanishad, ii. 5,11-13

@@@4 I. 8, 10; IL 6,7.

@@@5 vi.’2, 1.

@@@6 P. Deusscn, *Das System des Vedânta,* 1883. A. E. Gough, *The Philosophy of the Upanishads,* also follows chiefly Sankara's interpretation.

@@@7 Brahmnsûtra, iii., 1, 32-34.

@@@8 Prof. Cowell assigns him to about tho 10th century.

@@@9 *Bibl. Did.*

@@@10 Text, with Svapnesvara's commentary, edited by J. R. Ballantyne; transi, by

E. B. Cowell.

@@@11 Last by G. A. Jacob.

@@@12 E. Riler, *Lecture on the Sankhya Philosophy,* Calcutta, 1854 ; B. St Hilaire,

*Mémoire sur le Sânkhya,* Î852.