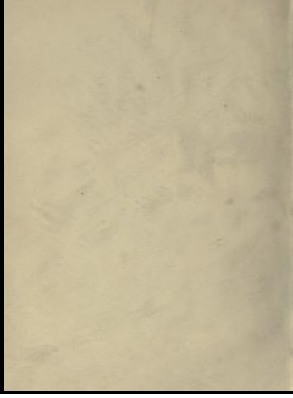


# Sarva-darśana-samgraha - or Review of the different systems of Hindu philosophy

Kegan Paul, Trench, Trübner - The Sarva Darsana Samgraha on Review of The Different Systems of Hindu Philosophy by Madhava Acharya



Description: -

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Materials -- Congresses.

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-Sarva-darśana-samgraha - or Review of the different systems of Hindu philosophy

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## Sarva Darsana Samgraha of Madhavacarya

The former are of two types — Adhyaksikas those who uphold perception as the only means of knowledge and Tarkikas rationalists. .

### Edward B. Cowell (Cowell, Edward B. (Edward Byles), 1826

For if there were a difference between percept and percipient , the object could not now have any connection with the cognition, there being no identity to determine a constancy of connection, and nothing to determine the rise of such a connection. Soon after my return to England, I tried to carry out my intention; but I found that several chapters, to which I had not paid the same attention as to the rest, were too difficult to be translated in England, where I could no longer enjoy the advantage of reference to my old friends the Pandits of the Sanskrit College.

### The Sarva

Four classes of our opponents severally hold the doctrine of existence, non-existence, existence and non-existence successively, and the doctrine that everything is inexplicable anirva- chaniyatd ; 2 three other classes hold one or other of the three first theories combined with the fourth.

### Formats and Editions of The Sarva

Their doctrine, therefore, as repugnant to the eternal, infallible revelation, cannot be adopted.

### The sarva

With the implied mention of this same technical ex- pression it is stated in the Prabodha-siddhi : Equality of characteristic modes results from significance. As nourishment is inferred from a thriving look, as nationality is inferred from language, and as affection is inferred from flurried movements, so from the form of knowledge a knowable may be inferred. Of these soul, not-soul, and the Lord , individual spirits, or souls,

consisting of uncontracted and unlimited pure knowledge, but enveloped in illusion, that is, in works from all eternity, undergo contraction and expansion of knowledge according to the degrees of their merits.

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